



SUNDAY READING

MORNING SERVICE.

MORNING.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.

Jesus said: "Suffer little children to come unto Me, and forbid them not: for such is the kingdom of God."

I am the Good Shepherd, and My sheep hear My voice, and I know them and they follow Me.

Whosoever shall do the will of God, the same is My brother and My sister.

A Prayer.

Blessed be Thou, Father of all mercy, who continuest to pour Thy benefits upon us. Age after age the living wait upon Thee and find of Thy faithfulness there is no end, and that Thy care is unfailing and unwearied. We praise Thee that the mystery by which we are compassed about is a mystery of infinite goodness. Thou hast preserved us through the fourfold year, and bestowed again the plenty of harvest. We would not witness and enjoy Thy bounty in vain. Build Thine altar in our hearts. Oh make Thy goodness, health and strength unto us, that we may be dutiful and holy. Amen.

HYMN.

How bounteous are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal.

How charming is their voice:
How sweet the tidings are
"Zion, behold thy Saviour King:
He reigns and triumphs here."

How happy are our ears
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found.

How blessed are our eyes
That see the heavenly light;
Prophets and kings desired it long,
But died without the sight.

The watchmen join their voice,
And tuneful notes employ:
Jerusalem breaks forth in songs,
And deserts learn the joy.

The Lord makes bare His arm
Through all the earth abroad:
Let every nation now behold
Their Saviour and their God.

Of a Pure Mind and a Simple Intention.

By two wings a man is lifted up from things earthly, namely, by simplicity and purity.

Simplicity ought to be in our intention; purity in our affections.

Simplicity doth tend towards God; purity doth apprehend and taste Him.

No good action will hinder thee, if thou be in thy heart free from inordinate affection.

Thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

If thy heart were sincere and upright, then every creature would be unto thee a living mirror, and a book of holy doctrine.

There is no creature so small and abject, that it representeth not the goodness of God.

If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things without impediment.

A pure heart penetrateth heaven and hell.

Such as every one is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of a pure heart possesseth it.

And if there be any where tribulation and affliction, an evil conscience best knoweth it.

As iron put into the fire loseth its rust, and becometh clearly red hot so he that wholly turneth himself unto God, putteth off all slothfulness and is transformed into a new man.

When a man beginneth to grow lukewarm, then he is afraid of a little labor, and willingly receiveth comfort from outward things.

But when he once beginneth to overcome himself perfectly, and to walk manfully in the way of God; then he esteemeth those things to be light which before seemed grievous unto him.

SERMON.

Thrift and Brotherhood.

BY THE ARCHBISHOP OF CANTERBURY, VERY REV. DR. BENSON.

Preached in St. Paul's Cathedral, Sunday morning, August 2nd, to the delegates of the high court of the ancient order of foresters.

"The slothful man roasteth not that which he took in hunting." Prov. xii, 27.

"He that earneth wages earneth wages to put it into a bag with holes." Hagai i, 6.

These two pithy and picturesque sayings are full of the encouragement that you wish for yourself and for each other today.

Take the first, "The slothful man roasteth not that which he took in hunting." Picture to yourselves the tired eastern forester, coming to the tents at sundown. All day he has been full of excitement and energy. The chief and his men come up with the spoils of forest and plain which "he took in hunting." The hour of the evening meal is come, it is time to prepare it, every one, in the old eastern way, has his part to do. At that moment a younger brother, who has been busy within and about the tents all day, in home labors, is seen with his bowl of red pottage before him.

At once it comes out that the elder man, his few hours of excitement over, is not really a man of endurance, or self-restraint, or lasting quality.

"Feed me with that same red pottage." Then comes the bargain of the crafty with the careless—the bargain of calculating coolness with impatience. That is a bargain repeated over and over again in the world of your experience. "Yes, you may have my food if I may have your birthright," and the man who wants immediate ease, who wants no more work and no more waiting, gives up honor and self-

respect and takes his fill. Jacob may take the game and prepare himself a second meal, and he may have the birthright, too, which Esau thinks is a shadowy, barren, undefined privilege compared with his present material and substantial relief. You recognize how the old story of Jacob and Esau might have supplied the groundwork of King Solomon's proverb. The athletic brother was after all the slothful when the pinch came. He did not relish the fatigue and the delay required to roast what he took in hunting; he must gratify himself at once without caring what it costs. The other saying which I took up for half of my text is on a different line. "He that earneth wages earneth wages that he may put it into a bag with holes." The prophet Hagai is the speaker. He is accounting for the wretchedness of his people in a moment when they ought to have been at the height of happiness. They had been led home from exile to their beloved capital and ruined temple. Their first national act of loyalty as the chosen people, should have been to restore the worship of God in the land of their fathers, for the temple of God was the very centre of their national existence and social life. But no; once safe at home again their thought was not of the temple upon which all their dreams and hopes had been fixed in absence. Their first thought was not a thought of loyalty or religion, or co-operation with one another even, but of self; to build themselves good houses, says the prophet, was their first and foremost thought. They had been now years at home, but still the temple of God, the home of religion, of worship, of instruction, lay waste. The time has not come, they said, when the Lord's house should be built. Domestic re-arrangement, construction, cultivation—these must take precedence. "God will bear a short postponement." But now, mysteriously, harvest after harvest failed, then calamity crept on, nothing prospered or went well. The prophet expressed the universal craving and discomfort: "Ye have sown much and ye bring in little: ye drink, but are not filled: ye clothe you, but there is none warm." A feverish, shivering, restlessness was in all homes. There were so many demands on the purse, prices were so high, necessities so dear, that their means all melted away, they knew not how. The prophet's appeal, amid their mysterious national troubles, had its effect. It ran thus: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lieth waste?" They bethought themselves: they did again recognize that they had a mission in the world: they recognized that there was something higher for them to live for before the nations than for the meat that perisheth, and God was gracious.

Bags With Holes.

But, my friends, is there not quite another application of the words? Is it only in times of distress that earnings are put into a bag with holes? Is there no one who should be well to do, but who carries about, and seems to like, a purse of that make? Do you know anybody who, receiving at least as much as men who are always well off, says of himself—and others say it of him—that they cannot think how and where his money goes, or why he always seems to be badly off? Do you know the man of whom the old English phrase is true, that his money actually burns holes as it drops into his purse? And do you not say, that if that man would desist a little from yielding to each day's temptation as it comes, would consider even the text and nearest thing that is larger than self, would cease to dwell so wholly on the present, would turn but half an eye to the future, he would also cease to be so helpless and so hopeless. And is there not another man, whose purse is indeed, quite whole and all that is stored in it clings to it unspent—no waste, but no use? One might indeed say that there were no holes, for even the mouth of the purse seems to be sown up, so that nothing put into it returns. But that is all one as if it were put into a bag with holes. No creature is the happier or the better, and least of all the poor ungenerous fellow who counts himself rich because he has a hoard. My friends, brethren of this great society, the two giant evils against which king and prophet taught are your principles—they are thrift and brotherliness. These are the secrets of your vast growth and influence, the springs of your beneficent function in the body politic. There is a wisdom which teaches a man to rely on self; there is a higher wisdom which bids man rely on those who are like-minded with himself, but with equal force, bids the like-minded to rely on him. There is a prudence which provided against the evil day which may befall some, if not many, of his mates, and which helps to provide for their anxieties along with his own; to provide for those days and weeks when sickness saps the courage of the family, or the hour when these fail with the failing pulse and glazing eye of the father. The tone and temper of such men, we should say beforehand, would tend to be sweet and to be true—to be enriched with sagacity, sincerity, security. And, brethren, I am assured that the reality is not short of the expectation which might be so formed. I am assured by those who know of the practical wisdom of your counsels, and of the kindness and the brotherliness of your intercourse. As financial and statistical science has advanced, you have adopted its teaching, and the unpretending social spirit of your old device "Unitas, Benevolentia Concordia," has been more and more realized, whilst on a far greater scale the famous "Liberte, Egalite et Fraternite" were falsified, because for all their fair seeming, they had their root in cruel and ambitious politics. You have progressed and must progress, because you act on the fact that thrift is not only good for what it saves, but is the secret of advancing wages. The spend-

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thrift must take what he can get when his own labor market is crowded. He cannot seek his better fortune in a place that would pay high for his skill, but the man who has made provision has the world to choose in. You have progressed and must progress, first in estimation, then in wealth and multitude, because to you the individual is dear, because the final object of your solicitude is not the strong man in his day of power, but the stricken man in the day of his weakness; the widow and the fatherless in their affliction.

The Strength of Sympathy.

"Blessed is the man that considereth the poor and needy: the Lord shall deliver him." That is one of the Divine paradoxes which our Father, God, and which the Son of Man have wrought into the constitution of this world. But we must not fall into exaggeration here. We know, indeed, how often weakness becomes strength, and strength weakness; but we do not, therefore, estimate weakness as strength, and treat it as strength. We do not make them equal and place them on one footing; we mark the teachings of science. We see how, in its later days, science has pointed out the inexorable law of the survival of the fittest, the gradual development of the stronger and nobler mind, the enrichment of all nature thereby. And we recognize the same law in human society. It is the law of progress: to resist it would be fatal to the race. Only, we say, we are human: we have the human, the divine gift of sympathy, and we will use it. We are not heedless creatures: we are not as the bird, and as the stag, that make short work of their sick or wounded. Our weak ones shall be comforted on their way, our broken shall be bound up, and all that can be uplifted and strengthened shall be. Let the strong rejoice in his strength: let him grow stronger and wiser, and have his reward. Let all men run in the race, and let one receive the prize: but let the victor's freshest laurel be that he is foremost in sympathy with the defeated, defeated so often by what we call an accident. The man who first objected to be called his brother's keeper—who and what was he? The genius among workmen has often and often proved himself no less of a genius among benefactors of his order. And they that would shortsightedly repress and level him retard the good of the whole order. Every order of men moves with the movement of its ablest, and prospers in the prosperity of its best. It is no rival society to yours that I shall now commend, if feeling all that I do feel about your rich contribution to national character and stability.

Insurance for Eternity.

I proceed to say a few words about insurance against sickness and death, and with all the little force I can command, counsel anyone among you who has not yet done it, to enroll his name upon the life insurance books of another society. For sickness and death leave a residuary balance over and above what you actually can tabulate or graduate in terms of pension and allowance: and that residuary balance must be accounted for. All the time that, as men of forethought, you make your provisions for after life, you none of you seriously doubt that there is a longer after life. The man whose forethought is real must surely extend his forethought beyond the few swift years that remain to him here and now. It is written, "We brought nothing into this world, neither may we carry anything out." But there is a sense in which that truism is not true. "Naked came I out of my mother's womb," said the stricken patriarch, "naked I came and naked shall I return." That is true in one sense—true as to the savings of a life time, true as to valuable possessions and good investments. Here they stay while you depart. But for all that there is a wealth here which we can accumulate here and carry past the grave. Naked we came, but not naked need we go. Faith, righteousness, purity, love: you need not enter the world to come naked of those treasures. The moment they are named you recognize they are eternal things, an eternal possession: and in this life you may make them all your own by God's grace. Store them high, pile them deep, make to yourself friends of this righteous mammon.

Increase these riches by using them, multiply them by spending. When your motto, "Unity, goodwill, and concord," recognised as the bond of any one society, is practically tested, is found to contend successfully against selfishness, to encourage sympathy, to yield happiness—surely the members of that society are all better prepared for religion, which casts so much light upon the question of how righteousness and truth, love and purity, are to be attained; surely they are better prepared for discipleship to a faith, which however unfaithful its followers too often have been, has opened the heavens to man with the choral song, "Glory to God in the highest, and on earth peace, goodwill towards men." I could no more admit of the fear that such society would narrow the sympathies, restrict the human affections meant for all, to a contracted and self-interested circle, than I could allow that the family itself, which is God's basis of society, can by the uttermost intensity of its loyalty, or the closeness of its mutual bonds, block the progress or stunt the healthful growth of your society. Just as families whose members are most devoted to each other are no weakness, but a strength to society, so the vast family of your own and of kindred societies, which are so home-born to England, the land of home, so spontaneous in their growth, so representative of liberty, unchecked by jealousy, and of fellow feeling made effective by self-government—these vast families strengthen our great fabric; they consolidate and secure it. And beyond this, with a still sweeter teaching,

they should teach us the value—they surely do show us the meaning—which Christians set upon the words, "the church of Christ." They surely remind us what it is to belong to such a world-wide body, what are the duties which belong to every, the simplest member of it, in whatever part of it, in whatever branch of it, in whatever section of it, his lot is cast. Gatherings like this surely bring home to us something of what the church of Christ was designed to be for all mankind—that it would be if we, its members only lived up to its ideal with anything like the determination and energy of the societies. The apostle wrote of the church of his own day: "If one member suffer, all the members suffer with it." Whatever were its failures in his day, he could describe it thus: "The whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working of the measure of every part, maketh increase of the body unto the building up of itself in love." Oh, it seems to me that the illustration, the realization which such words receive from the tone and the harmonious growth of your associations is a kind of reassurance to us, a kind of suggestion to us as Christians do not despair, still less to despair, when we long and yearn for the great church of God to be reunited according to His will.

St. Peter tells us that the way climbs on step by step, as it were, by a ladder of virtues. "And to your faithfulness, and to manliness knowledge, and to knowledge temperance, and to temperance endurance, and to endurance godliness and to godliness friendship for the brethren, and to friendship for the brethren love; and that is the height of Christian graces. Plainly he does not think that friendship to the brethren will contract our hearts. No, he says that such friendship must come in its turn before we can attain to true love for men and for our God. We first learn to love Christians as Christians and then we shall soon learn to love man as man. And when we truly love men as men, then we shall not be far from the love of God.

In the eastern poem the sage who feared that his heart was not capable of loving God, but who could honestly say, "Write me as one who loves his fellow-men," was taken by the hand of the angel, and bidden to enter the presence of his God.

HYMN.

In the Lord Jehovah trusting,
Everlasting strength have we:
He Himself, our sin our glory,
Everlasting light shall be:
Everlasting life is ours,
Purchased by the life laid down:
And our hearts, off-bowed and weary,
Everlasting joy shall crown.

F. R. Havergal.

Collects.

Merciful Father, whose life is love, whose will is right: not for ease we pray, but for strength to cease to do evil, to learn to do well; for grace to keep clean and simple our hearts, and to live dutiful and blameless lives.

From all sin and the fear that is born of sin; from every evil thought and purpose, and from wishing anything by which another may be harmed.

From being conquered by outward things: from the undue love of pleasure or of gain: from self-indulgence and self-deception: from the isolations of self-sufficiency and self-seeking: from all hardness of heart.

A Message From the King.

True-hearted, whole-hearted: Faithful and loyal, King of our lives, by Thy grace will we be: Under Thy standard, exalted and royal, Strong in Thy strength we will battle for Thee.

True-hearted, whole-hearted: Fullest allegiance Yielding henceforth to our glorious King: Valiant endeavor and loving obedience Freely and joyously now would we bring.

Half-hearted: Saviour, shall aught be with-held, Giving Thee part who hast given us all? Blessings outpouring, and promises golden Pledging, with never reserve or recall.

Half-hearted: Master shall anyone know Thee, Grudge Thee their lives, who hast laid down Thine own, Nay: we would offer the hearts that we owe Thee, Live for Thy love and glory alone.

—Frances Rudley Havergal.

A Prayer.

Almighty Father, whose care for Thy children fainteth not, neither growth weary: may our resemblance of all Thy mercies move our hearts now to great thankfulness and praise. We humbly confess Thy goodness and Thy faithfulness: Thy large and tender providence: the satisfactions of our Father's house: our manifold and abundant sources of refreshment and peace: the hidden mercies of Thy spirit, the gracious results of life's discipline: all that we have learned through our losses and disappointments and failures. We thank Thee for the beauty of the sky and the earth: for the dear faces of those we love: for all the things which and care and strife enrich and gladden our inner life. We thank Thee for our increasing knowledge of Thee, and of Thy ways with us and all men: for all the larger ideas and wider sympathies of our day: and for all the forces which are redeeming the world, and making the life that now is more sacred, and fair, and good. What can we render unto the Lord for all His benefits toward us? We can only pray that the heavenly blessings may ever fall on hearts truly grateful and ready for every divine obedience and human charity.

Benediction.

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore. Amen.

Let men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—Theodore Parker.

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