

And no man can be truly happy without it. The same authority which forbade any man to work on the seventh day has by the same power enjoined work on the other six. He who wastes time during the six days in which our Creator and Benefactor has commanded us to work is just as sinful as he who breaks the fourth commandment by working on the Sabbath day. No idle man can be a Christian; no slothful man can be a servant of the Lord. Idleness tends to make men lewd and depraved, while industry keeps the soul sweet and clean. There is among men a great tendency to idleness. We sometimes hear the idea expressed that men who labor and provide have not the same opportunity to be useful and happy as those who have nothing pressing upon them to perform, as if having nothing definite to do would enhance our happiness. Such an idea is contrary to reason and experience. A foreigner who had travelled extensively through many parts of the old world as well as the new, was asked if he observed any one quality more than another that could be regarded as a common or universal characteristic of our species. He answered in broken English, "Me tink dat all men love lazy." Brethren, may this never be a characteristic of any of us. May it be our desire and aim to make provision for ourselves and for our families, remembering, that "if any man will not work neither shall he eat." Let us not be drones or idlers. Let us hear the words of one whose life was a constant service—one scene of unremitting toil. "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Denied the faith, for it is a part of the revealed will of the Parent of all good that we should provide. I am happy to know that you, my brethren, of the Independent Order of Foresters, have not only endeavoured to provide for yourselves but also for your wives and little ones; and that not only for the present but for time to come. I am happy to know that should anything, in the providence of God, happen you, your loved ones will not be left destitute, or thrown on the charity of the world. May heaven ever bless you in your endeavors to make suitable provision for those depending upon your forethought and toil.

What are we to provide? is the next important consideration. "Things" is the term used in the text. A word of large proportions, but it will not be our aim to travel over all the ground covered by this expression. While we do not wish to narrow the bounds or enclose the area described by the apostle, yet we must be definite and confine ourselves to a few particulars. Things necessary must be provided, our real wants must be met. Among our temporal needs may be mentioned food. Hunger or appetite is not an evil to be mortified, but a blessing to be highly valued. Health is promoted by simplicity, regularity and moderation in eating. "Waste not, want not." An old divine said, "He that eats till he is full, is quite a beast; and he that drinks till he is drunken is worse than a beast." Our Order would have us be temperate in all things. Our families need food suitable for their ages and employments. This we may rest assured is quite within our power to provide if we follow the dictates of reason and do the will of our Father above. "If ye walk in my statutes, the land shall yield her increase, and ye shall eat your bread to the full, and dwell in your land safely." Let us not forget the soul needs food as well as the body, and this we must strive to obtain. Among our temporal needs we may mention raiment. This is too obvious to need more than a passing remark. We need

raiment; not the fashionable attire of men who spend most of their time in saying, "What shall we put on?" To be led by every fashion is indicative of a weak, effeminate and worldly mind. On the other hand to be rigidly plain and unyielding carries with it an air of disagreeable singularity. There is a simple elegance and neatness which is far more consistent than all the fashionable ornaments of the gay, or the fastidious and peculiar dress of those who run to the other extreme. Here we may say very emphatically, "avoid extremes." Among the things we are called upon to provide may be mentioned home. Some of you have already made provision in this direction. You know,

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home."

True it is that woman's influence in her own home is almost irresistible. Largely, however, does the welfare of the home depend upon the head of the household. The home cannot be a home in the truest sense of the word if the head of the family acts unworthily. The character of home blessedness is largely dependent upon his conduct and temper. Home will never rise in beautiful proportions if the master of the house be fretful, irritable, peevish and preverse. There is a great difference in the temperament and constitution of men. Some men are always happy and pleasant at home but are not to be relied on when away from home. Others are good enough when away from home—pleasant to every one, but not so at home. Some men are anything but pleasant when at home; things go wrong in the morning, they wake up fretful and unhappy and are very nervous and touchy. It is then that the wife gets a short sentence and the boys and girls look out for short speeches. With others it is when the day is over, and business has been laid aside, when they are tired and jaded with the cares of the day. Their good feelings have all been spent and their seems to be no reserve of pleasantness for the family at home. Let us see that at our homes hearts beat true to each other and the greatest amount of forbearance is manifested. If a man has any good feeling and cheerfulness let them be displayed at home. Home is indeed a divine institution—an emblem of heaven. Peace should be the aim of all its members; each one should studiously avoid every look, expression, thought or word that would in any way cause a disturbance. Our homes are the glory of our country and the pride of our hearts. Whatever storms may prevail outside, home is our kingdom; here we find happiness. Brethren, clear out of this hallowed spot everything that is false, selfish, snappish, unpleasant, impulsive or unbecoming in any degree. Cherish all that is true, tender, thoughtful, loving, kind and considerate. Provide a home that shall be the brightest spot on earth, where no feuds shall break out, no discords shall come, but where love and harmony shall always prevail. Thus let us provide "things," and not expect others to do it for us. Let us cultivate a manly spirit of self-help and independence. "God helps those that help themselves." Brethren of the I. O. F., I am pleased to know that you have, by your frugal habits and shrewd foresight, provided food, raiment and home for your wives and children should the King of Terrors at any time arrest you in the journey of life. There must be to you, as well as to myself, satisfaction in feeling that you have made some wise provision for the future.

We are exhorted to "provide things honest in the sight of all men." "Whatsoever ye do, do all to the glory of God." All is vain in human labor unless principles of truth and justice are in it. "Except the Lord build the

house, they labor in vain who build it; except the Lord keep the city, the watchman watcheth in vain." Man cannot be happy in all his plans and labors unless they spring from the inspiration of an honest heart and pure motive. If the tree be corrupt it cannot bring forth good fruit. For our own present and future good there should be honesty in all things. The wise man said, "Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel." Wealth may be gotten by fraud, property may be acquired by dishonesty, and wealth and property so obtained may appear very pleasant for a time, but it must in the end cause disappointment and suffering. It was so with Achan and his wedge of gold. It was so with Gehare and his talents of silver. It was so with Judas and his thirty pieces of silver. What to these at first appeared to be bread, proved, when they had it in their mouth, to be gravel. "Divers weights are an abomination unto the Lord, and a false weight is not good." Things that are not honest are an abomination unto the Lord wherever they exist. Is it in trade? "Just balances, just weights, a just ephah, and a just line shall ye have; I am the Lord your God, which brought you out of the land of Egypt." Is it in society? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Is it everywhere? "Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and a just weight, a perfect and just measure shalt thou have; that thy days shall be lengthened in the land which the Lord thy God giveth thee. For all that do such things and all that do unrighteously, are an abomination unto the Lord thy God." Thomas Carlyle says: "I tell thee there is nothing else but justice; one strong thing I find here below—the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries to come for thy victory on behalf of of it, I would advise thee to call 'Halt!' to sling down thy baton and say, 'In God's name, No!' Allow me to say a word in reference to labor and wages. Fair wages for work well performed is a provision of natural justice which receives everywhere the sanction of sacred truth. The violation of this provision meets in scripture the severest reproof. "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Such passages apply with a large degree of force and accuracy to the absence of due remuneration for useful labor. Whilst the words cannot, in many instances, be taken in their literal meaning, yet we may truly assert that a state of society in which there is a vast amount of wealth and increase of luxury on one hand, and an inadequate payment for labor on the other is at variance with the precepts of scripture and the true brotherhood of man. There is another kind of injustice that might receive our attention, which has not received quite so much attention as that injustice with which manufacturers and capitalists are charged. Every workingman, laborer, or clerk who engages with his employer for a certain sum of money sells his service to his employer. We sell our time and service as well as the products of our skill and labor. A mechanic sells his labor to his master, a clerk sells his labor and time to his employer, and the farm-servant sells his strength and hours to the agriculturer.