

SERMON.

Preached in Trinity Church, St. John, Sunday Morning, May 8

By Rev. Archdeacon Brigstocke, Relative to the Decease of the Late Mrs. C. S. Medley.

"My times are in Thy hand."—Psalm xxxi, 15. Such as the reflection of David in days of adversity, to which the successful rebellion of his son Absalom had brought him. In days of health and strength when everything prospers and the world smiles its congratulations upon us it is difficult to think that the time in our affairs may be near which may make all the difference between prosperity and adversity. David had had the advantage of long training in the school of adversity; so when his troubles came upon him he was more ready than most men to meet them. He was less surprised and shocked than we are at what have been. "My times," he cried, "are in Thy hand, deliver me from the hand of mine enemies, and from them that persecute me," etc., etc.

I let our enquiry be, What is time? We can only answer, It is an utter mystery. It is a mode of thought, it is measured out to us by the revolution of the sun, moon and earth. So we speak of years, months, days and hours. In reality, time is a part of eternity. In its largest conceptions it is the interval between the dawn of creation, when time began, and the great consummation when, as revealed in the Apocalypse, "the angel shall declare that time shall be no longer." For each of us it is the interval between our birth and our death—our entrance into life and our departure out of it. The truth is, "My times are in Thy hand," is the message to us that all the seasons of our lives, with their vicissitudes of joy and sorrow, of hope and disappointment, no less than their beginning and end are in the keeping of Almighty God. His never-failing providence governs all things both in heaven and in earth. God provides in His purpose to care and preserve that order in the natural and moral world which He established when He made it.

In drawing attention to God's providence over all the affairs of human life I would remind a husband, who is revealed in the teaching of our blessed Lord. He dwells upon it as a part of the revelation of the fatherly love of God, and He draws illustrations of it, where many would fail to find them. "Consider," he says, "the ravens: for they neither sow nor reap, neither storehouse nor barn, and God feedeth them; how much more are ye better than the fowls?" Again, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these; who therefore will clothe the grass of the field; which today is, and tomorrow is cast into the oven, shall He not much more clothe you?"

These examples illustrate God's care of human life, but the Lord also brought forward illustrations of His protection which God extends to His servants: "Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? But the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." How striking are these illustrations—the sparrows and the hairs of the head—of God's providential care.

In the case of the birds, it is remarkable in their migration at certain seasons from cold to warmer climates, or over wide and stormy seas, and their return when the winter is passed. "By the hairs of the head" we are taught that nothing is too minute to be beneath His care. And we learn this further lesson, that in the ordering of God's providence, He provides for us far more bountifully than He does for the animals of the lower creation. What more can we want to make us contented with all that befalls us, whether it be what we call good, or bad? "Whatever comes is the ordering of God's wisdom and love; He could have ordered events and circumstances and the whole shape of our lives quite differently; but what they are, we must believe, are the best that can be to train us for heaven.

The words, "My times are in Thy hand," lead to a further purpose and object of life. "Those words are ours that we have an allotted time, for doing an allotted work. We are placed here by God, not merely to live for a certain time, but to do a certain work—a work which is given to no other. No question is better worth the serious attention of every man and woman than what is the precise work which I was meant to do? Some are born to fill conspicuous places in the world's life, and to exercise an almost world-wide influence. We shall readily recall, as examples, Moses and Elijah, John the Baptist and St. Paul. We can also think of Luther, who had a great mission to Germany, as well as of Wilberforce and Shaftesbury, of Xavier and St. Augustine, of Wesley, Selwyn, Robert Baker and Florence Nightingale, who all did for the world a special work in their own way. They had special missions, and were endowed with special capabilities and opportunities. But we should make a fundamental mistake in our view of life if we were to suppose that only those had a special work to do who filled places of distinction and great influence. The truth is that life is a mission. I mean every one's life. It is the gift of God, and is given for a definite purpose. It is not given for amassing wealth, for spending a few short years in thoughtless amusement and pleasure, but in living a life of Christian service. This is taught us by our Lord Himself. He teaches that labor is the law of life. In the kingdom of nature all growth and increase are the result of ceaseless activity

SUNDAY SCHOOL.

THE INTERNATIONAL LESSON.

LESSON VIII.—May 20.

GOLDEN TEXT.—He shall reward every man according to his work.—Matt. 16: 27.

PLACE IN THIS LIFE OF CHRIST.—Passion week. The close of the last day of His public teaching. The discourse about the last things.

HISTORICAL SETTING.—Time—Spoken Tuesday afternoon, April 4, A. D. 30, immediately after the last lesson.

Place.—The Mount of Olives, where Jesus stopped with His disciples on His way from Jerusalem to Bethany. The section includes the three parables of judgment in this chapter.

THE DAY OF JUDGMENT.—Matthew 25: 31-46.

Read Matthew 25 and Revelation 20: 11-15.

Commit verses 34-46.

31. "Behold, the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; 32. And before Him shall be gathered all (a) the nations; and He shall separate them one from another, as a shepherd doth divide his sheep from the goats: 33. And He shall set the sheep on His right hand, but the goats on the left. 34. Then shall the King say to them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was a hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: 36. Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me; and ye gave Me food: 37. Then shall the righteous answer Him, saying, Lord, when saw we Thee a hungry, and fed Thee? or thirsty, and gave Thee drink? 38. When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? 39. Or when saw we Thee sick, or in prison, and came unto Thee? 40. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch (c) as ye have done it unto one of the least of these My brethren, ye have done it unto Me. 41. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, (d) into everlasting fire, prepared for the devil and his angels: 42. For I was a hungry, and ye gave Me not meat: I was thirsty, and ye gave Me not drink: 43. I was a stranger, and ye took Me not in: naked, and ye clothed Me not: 44. Then shall they also answer Him, saying, Lord, when saw we Thee a hungry, or athirst, or sick, or in prison, and did not minister unto Thee? 45. Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of (e) the least of these, ye did it not to Me. 46. (f) Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me. 47. 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