

reduced rates furnished to members of the High Court.

The Courts in Montreal having arranged an elaborate programme for the entertainment of the visitors invited them to an excursion down the Rapids on Tuesday and to a social in the evening.

Our reporter was unable to say over in Montreal to participate in the hospitality thus rendered, but witnessed the departure of the assembled brethren to the boat, when, attended with band and accompanied by numbers of friends, they set out for an excursion down the Rapids.

A very interesting programme had also been prepared for the social in the evening.

Church Service.

Court Thedford, No. 192.

The following eloquent sermon, by the Rev. Joseph Deacon, was preached before Court Thedford, No. 192, and a number of visiting Courts, at the last Church parade of Court Thedford. The Court is now in a prosperous state.

"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi., 2.

Christianity is the foundation of all benevolent associations. The principle of co-operation in deeds of benevolence has for its basis the injunction—"Bear ye one another's burdens." Bearing one another's burdens is a distinguishing badge of Christianity. It is a peculiar and blessed, as well as beautiful, feature of the holy religion established by our Lord Jesus Christ. Had Christianity not been instituted on earth there would have been no Christian and benevolent associations; there would have been no organization for co-operation in works of benevolence and compassion; there would have been no wide-spreading systems of brotherhood, such as to-day are scattering blessings upon needy multitudes; there would have been no joining of hands and hearts to raise the fallen, comfort the afflicted, and assist the poor. Had no Christian church been instituted, there would have been no workingmen's benevolent associations; no Foresters nor Odd Fellows, nor Sons of Temperance, nor Good Templars, no soldier's and sailor's homes. In ancient times there were no benefit societies, no hospitals for the sick, no homes for the poor, no insurance companies, no sick benefit fund, no combining of means, and sympathies, and endeavors for the general good. Before Christianity was establish-

ed the relief of the distressed, and the affording of help to the needy depended entirely upon individual effort. The afflicted and the bereaved depended entirely upon the charity of the individual benefactor—as we see in the case of Job, and of the Good Samaritan, and of Lazarus at the rich man's gate. Job said—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Job. xxix., 11-13. The Good Samaritan, when he saw the man who had fallen among thieves, poured oil and wine into his wounds, bound them up, "and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Luke x., 33-35. The rich man, of whom Luke tells us, suffered Lazarus the beggar to lie at his gate, and, it seems, allowed him to be fed with crumbs from his table. What Job, and the Good Samaritan, and the rich man did single handed, and therefore to a very limited extent, modern benevolent societies, by their combined efforts, are doing on a much grander scale. But there would have been no such benevolent societies had there been no institution of the Christian religion. It was Christianity that established the principle on earth of human brotherhood; it was Christianity that combined heads, and hands, and hearts in planning and performing loving deeds. Bear ye one another's burdens, and so fulfil the law of Christ. Bearing one another's burdens is fulfilling the law of Christ. What is the law of Christ? Not the law of Pharaoh, or of Cæsar, but the law of Christ. 1. The law of Christ is the law of love—Christian love, brotherly love, unselfish love—love that is kind, that envieth not, that seeketh not her own, that thinketh no evil—love that is given to hospitality, that distributes to the necessity of the brethren—love that feeds the hungry, clothes the naked, finds homes for the homeless and friends for the friendless, visits the fatherless and widows in their affliction, that does not, while buttoning up the pocket, or pulling tighter the purse strings, say, "Be warmed and fed," but, while distributing freely and ungrudgingly to the needy, says, "Such as I have give I unto thee." 2. The