

hieroglyphics, and to assist in perpetuating his inspired teachings, and to unite in practising his exalted virtues, did Masonry first adopt him as her Patron, and dedicate her Lodges to his memory.

The Day, and the Saint then, are alike interesting to Christians and Masons. To Christians, he is "the disciple whom Jesus loved," the ablest and clearest exponent of their creed, the most successful and valiant defender of their faith. To Masons, he is the Patron of their order, and the pattern of their lives.

Let us glance then at St. John's character as given us by divine inspiration, pointing out some of those features which distinguish him as "the disciple whom Jesus loved;" and as we pass on, notice the appropriateness of Masons making him their Patron, and the duties which devolve upon them in their obligation to imitate him.

I. And first, we notice the readiness with which he and his brother James forsook their earthly calling and friends, at the command of their Lord and Master. In Matt. iv. 21, we read "*and Jesus going from thence,*" that is, from the place where he had just before called Peter and Andrew, "*saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them. And they immediately left the ship, and their father, and followed him.*" Their minds had been prepared for the advent of the Messiah, by the preaching of St. John the Baptist—the other great Patron of Masonry—who, indeed, we are told, had pointed him out to Andrew, and another disciple, not improbably the Evangelist himself,—as the Lamb of God. Upon his appearance and call, therefore, they readily received and obeyed him, laying the foundation of the christian building in the renunciation of the world, as a supreme object of pursuit, affection, and worship. And here, it a ways must be laid by every christian who is desirous of being *the disciple whom Jesus loves*. All are not called to forsake their earthly calling and occupation, and to commence the public preaching of God's revealed and saving truth, as the Apostles were, Christ having appointed in his Church a regular way now of entering into the ministry; but every Christian is called to be ready, in heart and mind, to quit at once and forever, all that comes in competition with duty, and to follow the Saviour in the path of holy living.

And no less is it the duty of every true Mason, to follow the bright example of our Patron,—if indeed he would be a *disciple-follower*, a *Mason*, whom the Great Master, the Great Creator and Architect of the Universe, *shall love*; to rise at once at the Great Master's call, typified by the earthly Master, to the performance of all those duties, and the attainment of all those virtues, which Masonry teaches and enjoins. To yield up at once, and desist from the practice of every evil; to publish and extend Freemasonry by making its principles and power manifest in their lives; to start on that course and *rule* of life, enclosed within "the two parallel lines," on which rests that "Great Light in Masonry" the Holy Scriptures, which will guide unto all truth; which will direct their

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