

Lord and King, Jesus Christ, the Son of God and the Son of Mary? Are they not all intended to excite in our minds the most vivid recollection of Him, moving amid the world, its Benefactor, its Redeemer, its Light, its morning Star, the Way, the Life, the Truth, so that only by him can man come unto the Father.

Take the Cross. It is carried before us in procession; it is embroidered on our gauntlets; it glitters in silver on our plumed caps; it is stamped upon our sword blades; our sword hilts are shaped in its forms; everywhere in our commanderies that our eyes turn we see it in some shape; it is, above all other things, our mark; and we are not only Knights of the Temple, but Knights of the Red Cross. Who here does not remember that solemn moment, when around his bended neck, the cross of his Lord Jesus was hung, as he was exhorting to the following of it through life, through death, through weal, through woe?

Is all this mere nonsense? Do we wear crosses as fashionable girls wear them, because they are so pretty? Far from us, oh Lord, be such a thought! We make this profuse use of the cross because we wish to impress constantly upon our hearts, and to show forth to the world, that we are soldiers of the cross; that He who died upon the cross is our model, is our hope, is our Saviour. All the great doctrines of what is called Evangelical, but which I prefer to call Catholic Christianity, are the doctrines on which our whole system is based. First, the Cross, second, the Cross; and last, the Cross. We may be, and, alas! we often are, but poor examples of what the followers of Jesus Christ should be, but our battle cry shall ever go up, as we display our flag:

Flung out 'he banner! I t i float
Skyward, seaward—high and wide;
Our gl ry, only in the cross;
Our only hope, the C.ue Red.

Take the twelve candlesticks upon that altar. Eleven are blazing with

light, and one is dark and extinguished. Was that put there by accident, or for vain show? Does it not betoken ever for us the difference between fidelity and treachery? Eleven apostles were faithful to their Master, and so eleven lights blaze in their memory; one by transgression fell, and God removed his light, and he went unto his own place. So will it be with us, Sir Knights; so will it be with all who hear me, if we are faithless to our trust. God has set us as lights in the world, borrowing our light from Him who is the light of the World. We are meant to gleam forth before our fellows, so that they, seeing our good works, may glorify our Father who is in Heaven; and if we by sin, by indifference, by willful rebellion, put out our light, just as that extinguished taper holds up to scorn the memory of Judas; so the time will come when your dark candlestick will hold you up to the shame of the Universe and the wrath of the Lamb. Oh, if the taper of love has gone out in any heart, show your acceptance of the mercy of God by relighting it, at the base of the altar of prayer.

Take another symbol. Why are those lights arranged triangularly? Why is a triangle used in the decorations of to day? Why do we march in threes? Why does the number three play such an important part in all our doings? Why do we say Amen and Amen and Amen at the end of our prayers? Other reasons may be given, but beyond a doubt, the crowning reason is, that we may, in every way, bear testimony to the Triune nature of the Lord God Almighty, Father, Son and Holy Spirit, the name of God as Jesus gave it, when He sent forth his disciples to convert the world.

And, as a last illustration, take this festival itself. Why are you here keeping Ascension? Why have you striven to surround this service with all the pomp that taste and affection could suggest? Why are those white-robed choristers here to