

virtue of love towards each other and the world at large. The apostle knew what we also have learned in our contest one with another, that the very bond of all virtues is charity. Where it exists, enmity, selfishness and narrow-mindedness cannot be tolerated. There is no word with which you, brethren, are more familiar than of love. It is the very secret of all your grand rites. It could not be otherwise, since he whose day you choose to celebrate by meeting together in the house of God, was imbued with the spirit of genuine affection. If you would really have the same principle reigning and working within you, then you must learn it in the same school he did, and by the contemplation of the same ideas that he formed of God. This you should delight to do, so that you may prove yourselves wise Master builders, such as will be found hereafter to have worked so well that when you are called upon to enter the eternal presence—when your whole lives have been inspected—you will be accounted worthy to eat of the hidden manna, and to receive the white stone with a new name that will ensure perpetual happiness at God's right hand. I can lead you at once, I know, to the source from whence John obtained his true conceptions of love—even to God himself. Yes, I am well pleased that you do acknowledge and maintain the duty of a firm belief in the existence of God, and of His overruling providence. To this one fact can be traced the secret of your long continued prosperity. You have, as a body, realized that those who honor God, He in turn does also esteem. Let go your faith in Him—put all mention of His name out of your records—deny His power to give or withhold those graces which Christianity with one voice agrees in ascribing to Him and you will soon decay, fall and miserably perish. From Him—from what you know of His revealed nature—come, then, learn how you are to cultivate that noblest of all virtues, Love. After discoursing on the great love God has had for man, and the great benefits derived from knowing this experimentally, the preacher showed that by Christianity alone can man be best guided to love all men as God requires of us. He then said: At the same time any institution, though it may be of human origin, that systematically promotes the discharge of the duty of love is worthy of support, for it is in accordance with the will of God. You, brethren, have a high claim to be encouraged—the more so because the principles upon which you seek to do good are profoundly correct, for, as one of your Grand Chaplains said: "We have no sympathy with the complacency which can say, my high revelation enables me to love the man of an inferior creed or a lesser religious experience, and, there-

fore, I have no personal concern whether or no he reciprocates my regard, and accordingly I regard no such system." Such a mode of reasoning, the preacher held, defeats its own purpose. Kindness to your brother man in distress is what is required, whilst you at the same time strive to cultivate a reciprocity of your kindness in his heart, should you ever require assistance. By this means, you not only improve his circumstances, but you also elevate his moral nature and place him under obligation without diminishing his self respect. This, brethren (continued the preacher), I believe to be the spirit of Freemasonry, and as such it is in harmony with Christianity. Brotherly love, relief, and truth, be these your animating principles; promote them habitually, promote them systematically, promote them as a bounden duty of universal obligation, and you cannot fail of obtaining the spirit of not only loving God, truly, but those also who are joined to you in the bonds of fellowship. It is a noble characteristic of our Order that it is intensely unselfish. It is constantly urging upon its members to find out and help and befriend the destitute and the needy. Many a poor broken-down man has been raised up and comforted by its benevolence. Many a widow and fatherless orphan have been sustained through its timely and generous assistance, and saved the pangs of starvation and loneliness.

At the conclusion, a collection was taken up, amounting to \$63, and "All that are in the Heaven and Earth," was sung at the presentation. A hymn and the pronouncing of the Benediction concluded the service.

On the return of the Brethren to the Hall, a District Lodge was opened, under the presidency of R. W. Bro. Murray, D. G. M., when votes of thanks were passed to Bro. Rev. W. B. Carran for his excellent discourse, to the Church Wardens for the use of the Church, and to the Choir for their assistance in the service.

Guelph.

Speed, Guelph and Waverley Lodges observed St. John's Day by attending Divine Service in St. Andrew's Church, when a very interesting sermon was preached by Rev. Bro. J. C. Smith, of which we give a brief synopsis. The Reverend Brother chose for his text 1st Book of Samuel, 10th chap., 26th verse: "And there went forth with him a band of men whose hearts God had touched."

The reverend gentleman first referred to the season of the year as being one of joy and gladness. It was not the end of life that was celebrated, but the beginning of