

act of the great drama, on the final day. From sources thus strangely unique; from the fullness of a mind vastly capacious, and from experiences altogether unparalleled, did John write the deeply mysterious, the highly symbolic, yet, the truly practical book before us. Instead, however, of seeking to decipher the hieroglyphics so marvellously inscribed on his stupendous obelisk of prophecy, we shall endeavor to bring out a little of the curative comforts with which this book abounds. Addressing, as I do this day, the members of a benevolent and wide branching brotherhood, who "claim kindred" with the Evangelist, and "have their claim allowed," I am anxious that what may be advanced may have a beneficent and permanent interest. In pursuance I shall notice:

1st. *Brotherhood*.—"I, John, who am also your brother." My first thought is touching what may be termed the universal brotherhood of men. "God hath made of one blood all the nations of men to dwell on the earth." All, then, are created by the same Creator, all are invested with the same nature, all are embraced in the same redeeming provisions of Divine mercy, all are bound to the same eternity. Skins may differ, tongues may vary, conditions may be widely dissimilar, and the diversities of kindreds, peoples and languages, may be almost endless, and yet an essential brotherhood abides. Man's outward form may be tall or dwarfed, comely or without comeliness; his skin may be sable or white, olive or saffron; his dwelling may be in "thrilling regions of thick-ribbed ice," or under tropic skies, it matters not, *he is a man*. The meandering stream within his veins attests his brotherhood. His physical, moral, and mental constitution, in all essential particulars is the same. Whatever his character, he takes hold upon our nature, and defies a spurious philosophy to relax his grasp. In this wide sense, this honored Evangelist, in common with our great Elder Brother, the Man of Nazareth, did not disdain to call men brethren. But I am now speaking to a special band of brothers—men organized into a great confraternity, united by the immutable principles of fidelity and love. It has been claimed by some historians of the order of "Ancient, Free and Accepted Masons," that the Evangelist, whose worth we are met to ponder, was at one time Grand Master of the Grand Lodge, in Ephesus; be this as it may, we are certain that his life illustrated the beautiful and cherished principles of Masonry. Do Masons profess faith in a living and all-wise God? So did he. Do they acknowledge His love as manifested in nature, in providence, and in redemption by His son, our Lord Jesus Christ? So did he. Are they actuated by a spirit of self-sacrificing benevolence and enduring charity? So was he. Filled with love, and breathing the spirit of an enlarged and unfatiguing philanthropy, he went forth, and, with a zeal that knew no abatement, and with a sympathy that evinced no exclusion he sought to succor and to bless, and may we not aver that the true and sincere Mason will ever be found zealously affected in every good and benevolent enterprise. But we wish especially to ask your attention to the special thought of the Evangelist.

2nd. *Brotherhood*.—"In the kingdom and patience of Jesus Christ." The term kingdom in the scriptures of divine truth, is a term variously significant. Sometimes it signifies the whole range or scope of divine administration, as when the psalmist says, (Psalms ciii, 19) "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." His sceptre is the sceptre of unlimited empire, and His government embraces all. The sun, moon and stars shine forth in loyalty to Him. Magnitude cannot overpower Him. Minuteness cannot escape His notice. The entire universe in its every life, in its every element, in its every atom, acknowledges His authority, and depends on his will. "His kingdom ruleth over all." Sometimes the term kingdom sets forth the glory and the blessedness of an eternal heaven. The kingdom of heaven—that scene where sorrow finds solacement, weariness repose, pain respite, and where the great, and the good, and the pure see the King in his beauty. Towards that kingdom we all strangely tend and yearn. Even the most unspiritual amongst us have cherished ones there, towards whose society we would fain press with stronger feeling and a more assured hope. But the kingdom here indicated is the "Kingdom of Jesus Christ." That kingdom which He came to establish, which is not of this world, but which is in every pure and loving heart.

This kingdom is great in its Sovereign. "A King shall reign in righteousness." "A King shall reign and prosper." "Thy throne, O God is forever and ever, a sceptre of righteousness is the sceptre of Thy Kingdom." "He is a great King above all gods." We had forfeited our high estate, alienated ourselves from righteousness, but He hath restored us. We had sold ourselves for nought, but He hath purchased us with His blood. We had yielded ourselves to the enemy, to sin, to misery and death, but He in the plenitude and consummation of His eternal love, descended from His mansion of life, bliss and glory, to a scene of privation, suffering, ignominy and death, that He might restore us to Himself, and re-establish us in the holiness, happiness and life of His Kingdom. Oh, yes! when he saw us in the very depth of misery, and seeking