

fervently, brotherly forbearance and love, with a readiness to accept and encourage every effort which in the remotest degree tended to attain any of the ends at which he aimed. His accepting the Grand Mastership of Freemasonry, if so he did, being a remarkable instance of this. Which being a merely human institution, and aiming at human results, is still so far in unison with that greater, higher, that divine institution of human regeneration and salvation, of which he was so distinguished an Apostle and Teacher.

And the Third reproof which St. John met with from his Master, which partook somewhat of the same nature as the last, was for forbidding a person to cast out devils in Christ's name, because he followed not them. No emulation or jealousy should prevent our encouraging every man to do good, although he act and think not in all points as we do, or as we could wish him to do. Whatever real good he does, it is God who disposes and enables him to do it; and in time that same God may reveal all other needful and desirable things to him: towards which, we ourselves, by treating such an one with tenderness and kindness, may be made instrumental.

But these offences of St. John's being,—upon Christ's admonition,—repented of and forsaken, they deprived not the "beloved disciple" of the place he had obtained in his Lord's favour. For at the last supper we find him sitting next to Jesus, and reclining on his breast; as it is the privilege of every beloved disciple now, to pour out all his complaints into the Bosom of his Redeemer, who is still always ready to hear, always mighty to save.

IV. And then, St. John, our Patron, was one of the sacred three to whom the secrets and mysteries of revelation were committed, and he was *the one*, more than all the rest, more even than the other two, who revealed and explained them. And it is here chiefly that he is a very appropriate Patron of Masonry. Masonry like Christianity has its mysteries; and to every true Mason, like the beloved disciple, is committed knowledge and mysteries which are wisely and carefully kept from the uninitiated.

In the course of the evangelical history, we find St. John, in conjunction with St. Peter, and St. James, admitted to the knowledge and view of some more private miracles and transactions, to which even the rest of the other disciples were not admitted. These were the three who attended their Master, when he raised the daughter of Jairus from the dead. "*He suffered no man to go in, Save Peter, and James, and John.*" And this is in some sense, the happy lot of every true disciple whom Jesus loves. For although he no more *know Christ after the flesh*, or see him working his miracles in person, as St. John did, yet, by faith, the wonders of divine love and mercy are manifested unto him; and he beholds accomplished in himself and others that great work, which the miracles of Christ were designed to represent—the work of conversion and salvation. This spiritual work, the Great Master, Jesus only can effect, and and none but his beloved disciples know and understand it. The secret of the Lord is with them that fear him; and he shews to

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