

feet to the temple of happiness here, and safely and surely lead them to the Great Temple above.

II. When our Lord gave his Apostles their commission to preach the Gospel, he surnamed our Patron Evangelist, and his brother James, "*Boanerges*," that is "Sons of Thunder." And thereby he intimated their determined zeal in his cause, and the powerful effects of their preaching that *word*, which is frequently compared to thunder; being, like that, the voice of God speaking from heaven, mighty in its operation. If the one shake the earth, throw down mighty trees and lofty towers, and by the lightening which precedes and produces it, penetrates and dissolves the hardest substances; the other shakes the empire of sin and evil, casting down everything which exalts itself against heaven, and withering and consuming the corruption of the human heart.

Here is an example of zeal and determination in the cause and service of God, to all true Christians, if they would individually aspire to being "the disciples whom Jesus love;" and to all true Masons if they would extend the influences and principles of their order, and be worthy imitators and successors of their Patron Saint.

III. Again, Three times we hear in the Gospels "the beloved disciple" reproved by his Master, to shew us that whom the Lord "loveth" he chasteneth and purgeth, till, like the branch of a well dressed vine, he bring forth more and better fruit. Once a spark of ambition, lighting upon the spirits of the two brothers, James and John, had suddenly inflamed them with a vehement desire of pre-eminence above their apostolic brethren. Their blessed Master gave them to understand, that they, who were called to be his disciples and apostles, were called to *labour* and to *suffer* for the salvation of souls, and should esteem it sufficient to be exalted, like their Great Master, in heaven, after the work was done. And are not these, not only the teachings of Christianity, but also some of the leading principles of Freemasonry, which aims at "the noble and glorious purpose of spreading the cement of brotherly-love and affection,—that cement which unites us into one sacred band, or society of friends and Brothers; among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, and best agree."

At another time the two disciples, James and John, not bearing to see their Lord rejected by the schismatical Samaritans, were for calling fire from heaven to consume them, after the example of the prophet Elijah. But their Master rebuked them, telling them, "*They knew not what manner of spirit they were of, for the Son of man was come to save the lives of men, and not to destroy them.*" The present is the day of grace and mercy, long suffering and forbearance, with Christ, and it ought to be so with his disciples, within the parallels of revealed truth. And doubtless the moral effect of this rebuke influenced the after life of the beloved disciple; for while we always find him zealous in opposing error and defending the truth, we find him preaching constantly, and most