

of this badge, that there will be willing hands and warm hearts that will be ready to aid. I know it means, too, that when at last the battle is over and when the tongue is silent, and the arms are folded upon the breast, and the badge wearer is sleeping the sleep that knows no waking, and when his loved ones are stunned and hurt by the blow which has fallen upon them, that then from the ranks of this brotherhood there will step forward those who will comfort and help, and that the whole 13,000 will, as one man, put their hands down deep into their pockets and lay in the laps of those loved ones, that which shall place them beyond the reach of poverty or the pangs of hunger. I know, too, that by the principles of that Order, that men are taught that no man can rightly live for himself alone but that we are all children of a common Father, and that pure religion and undefiled before God and the Father is this: "to visit the fatherless and the widow in their affliction and keep himself unspotted from the world." I know, too, that in that Order, whatever stains, and soils, and sullies true manhood or violates the obligations of right also soils, stains and sullies, and violates the obligations of a true Forester. But while I would speak in terms of high praise of this brotherhood, and of the fraternal ties of those bound together in this brotherhood, and while I know that he who has a claim upon the obligations of this Order has a claim which is above price, yet I would not by any means place it highest, nor best, nor strongest. There is a better brotherhood than Forestry—it is the brotherhood of Christ. "There is a friend that sticketh closer than a brother"—it is Jesus of Nazareth. There is nothing inconsistent in belonging to the two societies, if there were I would not be a Forester; but the truer one is to the principles of one, the stronger he will be in the principles of the other.

Should any one come to you, and ask of you "why did you become a Forester?" I imagine you might answer something like this. I joined this Order, 1st, for protection and social enjoyment; 2nd, that I may have some one to help me in times of sickness and trouble; 3rd, that I may have the assurance that when I am gone my family will not come to want. Those are good reasons. Reasons which strongly appeal to the common sense of every one, and will recommend the Order to all reasonable persons. But I desire to take those reasons and give them not as reasons for becoming Foresters, but as reasons for embracing the benefits and joining the ranks

of those who follow in the ranks of the Lord Jesus Christ. First, let me urge as a reason why one should become a Christian, that in Christian life alone is there true protection and true social enjoyment. We meet to-day, and in quiet and peace we celebrate the occasion. No frowning sentry nor gleaming bayonet are necessary to protect our lives, our property or our peace, but everywhere the rights of others are respected, and there are none who wish to disturb the order of the community. What is the reason of this? Is it because at a moment's warning, ten thousand men would spring to arms to protect the land from riot or anarchy? No, not that, but it is because we are resting in the sunshine of God's peace, it is because slowly but surely, there is coming the rule of that kingdom by which, when fully established, God's will will be done on earth as in heaven. Were it not for this rule there would not be men enough in all England and its countries to keep the land from anarchy and ruin. The flag of our country is an emblem of power, but only of a subordinate power, and if the power of Christians was once taken away and the flag of the earth, is but a worthless piece of cloth. Here and there all through our country are the churches dotting the landscape with their spires pointing up towards God. These are the forts and the arsenals of power which protect our land, and, when we are true to Christ's interest then we have best protected ourselves. Again, as to social enjoyment. Wipe out the influence of Christ in our land and with the same act you will have wiped out everything that makes life enjoyable. All true, lasting happiness will go with it, and there will be in its place only the dissipation of the wicked, and brute passion will be the ruling power.

As a second reason of recommending you to the Saviour, there is the thought that in sickness and in time of trouble you will have some one to aid you. Sad, indeed, is that home where, when the dark cloud of sickness is upon it, there is no Saviour to go to for aid. Where, when fever burns the brow and pain wrenches the frame, and when we are made to feel how frail and weak we are, and how dependent upon a higher power, that in such an hour as that, we are strangers to that higher power and have no claim whatever upon it. In such a time as that the ministrations of brethren is very dear, and the kindly offices of those who love us are above price—but those ministrations, and those offices can only come so far, and if there be nothing more there is an aching heart that