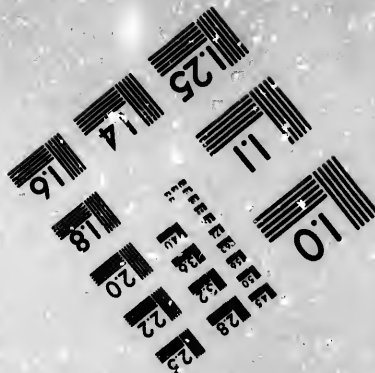
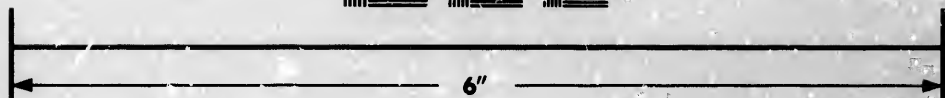
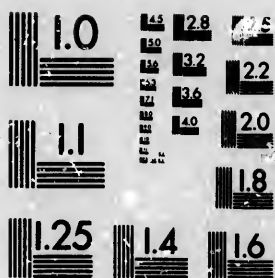


# IMAGE EVALUATION TEST TARGET (MT-3)



Photographic  
Sciences  
Corporation

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1982**

# Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- ☐ Coloured covers/  
Couverture de couleur
- ☐ Covers damaged/  
Couverture endommagée
- ☐ Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/  
Le titre de couverture manque
- ☐ Coloured maps/  
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- ☐ Bound with other material/  
Relié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may  
appear within the text. Whenever possible, these  
have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- ☐ Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire  
qu'il lui a été possible de se procurer. Les détails  
de cet exemplaire qui sont peut-être uniques du  
point de vue bibliographique, qui peuvent modifier  
une image reproduite, ou qui peuvent exiger une  
modification dans la méthode normale de filmage  
sont indiqués ci-dessous.

- ☐ Coloured pages/  
Pages d'a couleur
- ☐ Pages damaged/  
Pages endommagées
- ☐ Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/  
Pages détachées
- ☒ Showthrough/  
Transparence
- ☐ Quality of print varies/  
Qualité inégale de l'impression
- ☐ Includes supplementary material/  
Comprend du matériel supplémentaire
- ☐ Only edition available/  
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata  
slips, tissues, etc., have been refilmed to  
ensure the best possible image/  
Les pages totalement ou partiellement  
obscurcies par un feuillet d'errata, une pelure,  
etc., ont été filmées à nouveau de façon à  
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

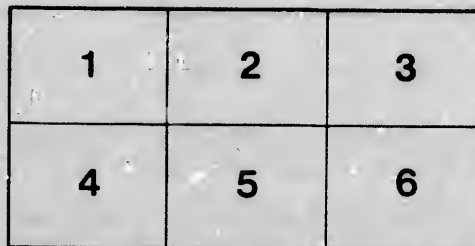
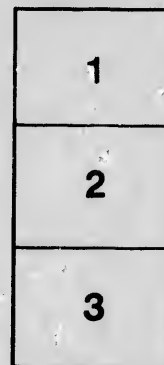
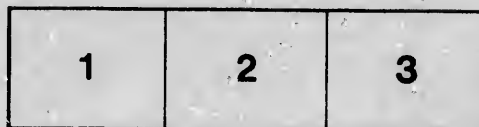
Nova Scotia Public Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Nova Scotia Public Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



# Christian Fellowship:

## A SERMON

PREACHED ON ST. JOHN THE EVANGELIST'S DAY, 1867, IN S. PAUL'S  
CHURCH, CHARLOTTETOWN, PRINCE EDWARD ISLAND,  
BEFORE THE

Worshipful Master and Brethren

OF

### ST. JOHN LODGE

OF FREE AND ACCEPTED MASONS,

BY J. HERBERT READ, D. D.,

Chaplain of King Giram Lodge, No. 821, N. E.

---

Published by Special Request.

---

CHARLOTTETOWN, P. E. ISLAND.

1869.

AK  
B13  
R22



ne  
co  
M  
to  
ch  
in  
Fr  
Ch

## PREFACE.

The Author deems it right to remark, that these sermons were never written with the design of their being published, but in compliance with the kind and repeated request of the Worshipful Master and Brethren of St. John's Lodge, the manuscript is sent to the press, in the hope that it may be humbly instrumental in cherishing the Christian grace of Love among the Brethren, and in promoting the high moral principles of Ancient and Accepted Free Masonry.

J. H. R.

Charlottetown, P. E. I.,  
April, 1869.



la

ru  
w  
w  
us  
pl  
w  
w

m  
of  
sh  
an  
by  
sh  
fec  
ho  
in  
ke  
err  
tur  
to  
is  
Go

## SERMON I.

---

*"If we walk in the light, as He is in the light, we have fellowship one with another."*—1 JOHN, i. 7.

---

The Bible is God's inestimable gift to man, as the rule of faith and practice. From its exhaustless treasury we may obtain such a measure of Divine knowledge, as will guide us safely through the journey of life, and fit us for the pure and sinless worship of that glorious temple, "not made with hands, eternal in the heavens," where every true Christian looks for a home and a rest; when the labor of life is ended.

Our assembling here to day is a public acknowledgment of our faith in God, and our belief in the inspiration of His holy Word, which is the great beacon light, to show us our duties and our dangers. It is the only safe and unerring directory to the realms of everlasting glory, by taking heed to which, our path will be "as the shining light, that shineth more and more, unto the perfect day." Light and darkness—truth and error—holiness and sin, are the great antagonistic influences in the moral world. To infuse light into the soul darkened with the mists of sin,—to recover man from the error of his way, by indoctrinating his mind with Scripture truths,—to correct evil influences, which are natural to the human heart, by imparting desires after holiness, is the Divine mission of "the Gospel of the ever blessed God."

St. John tells us in the context that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light we have fellowship one with another "and the blood of Jesus Christ his son cleanseth us from all sin."

I do not intend to enter into a detailed exposition of the text, which was brought to our notice in the Epistle for the day; but I purpose to make use of it, as suggestive of thoughts appropriate to the occasion which has brought us together this morning in God's House of Prayer.

The term Light, in Scripture language, is a figurative expression, signifying knowledge, purity, holiness and glory, which, in their highest acceptation, are attributes of the Sovereign Ruler of the Universe, and, as Christians, we are to seek their attainment. By cultivating the graces that adorn the Christian character, we become more and more like our Divine Master, who has left us a command to walk in His footsteps.

Of all the tests whereby we may know if we have passed from the darkness of sin into the pure light of the Gospel, the exhibition of the grace of Love is the truest. It is the brightest gem in Jehovah's crown. It shone most conspicuously in the Saviour's life, and obtained for St. John the Evangelist the high and honored distinction of the disciple "whom Jesus loved." History informs us that when the aged Apostle was unable to preach, or even to walk, he was carried each day into the congregation, whom he addressed as little children, bidding them love one another; and, it is said, they once asked him for something more, to which he replied: "nay,

light, and  
 we have  
 lie, and  
 as He is  
 her "and  
 from all

osition of  
 ne Epistle  
 s sugges-  
 which has  
 House of

figurative  
 iness and  
 attributes  
 and, as  
 By cul-  
 character,  
 ster, who  
 s.

we have  
 ght of the  
 ne truest.  
 one most  
 d for St.  
 stinction  
 informs  
 reach, or  
 congre-  
 bidding  
 e asked  
 : "nay,

when I have told you *that*, I have told you all;" and we can scarcely read his epistles with attention, without, in some measure, being imbued with this all-excelling grace. St. Paul, in the thirteenth chapter of his first Epistle to the Corinthians, says that Charity or Love is the greatest of all the graces which adorn the Christian. Faith may fail—hope may become dim, but love, the sweetest chord on the golden harp, will survive the dissolution of all things earthly, and flourish in celestial beauty and brightness when ages have passed away. God is love, and he that dwelleth in love dwelleth in God and God in him: and if we walk in the light of this Divine grace we possess the truest bond of Christian fellowship, "without which, whosoever lives is counted dead before God."

To suppose that there can be any true religion where love does not exist, is to imagine a body without a soul—a world without a sun. St. James teaches us that our religion, to be worthy of the name, must be *practical*, pervading our thoughts, words and works. "For, as the body without the spirit is dead, so faith without works is dead also." Our blessed Master has given us a mark or description of character by which His people are known. "By this shall all men know that ye are my disciples, if ye have love one to another." St. John, echoing the sentiments of his Lord, says, "We know that we have passed from death unto life, because we love the brethren." Here you may observe that the beloved disciple is speaking of a fact with which he, and all who were united in the fellowship of the Gospel, were familiar. If, then, the exercise of this Christian grace of love is the sure evidence of our divine relationship to God, and that we are walking in the light of His beaming

smile, where, I ask, are the proofs of it to be found, in the high-sounding profession of our times? We may be useful members of society; we may give of our goods to feed the poor, and immolate our bodies upon the altar of martyrdom; but if love be not the moving principle in us, our works will be regarded by Him, who reads the heart, as no better than the sounding brass, or the tinkling cymbal.

If, my beloved brethren, we are the servants of Christ, we must divest ourselves of selfishness—abound in His work, and extend the right hand of fellowship to all who love the Lord Jesus Christ. St. Paul well understood this, when he said, "Let us consider one another, to provoke unto love, and to good works." And Holy Scripture has condensed the result of long experience, where it says, "That as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

To walk together, implies a union in sentiment and taste. Holy Scripture puts the enquiry, "How can two walk together, except they be agreed, and what communion hath light with darkness?" It is therefore essential to the prosperity of any society, and universal experience confirms the truth, that there should be a general agreement in all its principles, or there can be neither harmony nor fellowship among its members. What, but sin, has produced jarring interests in the Church and the world? It has darkened all that is great and ennobling in man, and produced thorns where flowers of loveliness might grow in rich luxuriance. Sin has sown broadcast throughout the world the seeds of envy and hatred, which bear fruit, alas! too abundantly, in the soil of the heart. To correct this dominant evil, the Christian religion directs us to the well-spring of our

be found, in  
We may be  
our goods to  
the altar of  
principle in  
reads the  
or the tink-

nts of Christ,  
—abound in  
fellowship to  
aul well un-  
der one ano-  
thers." And  
long experi-  
meth iron, so  
riend."   
ntiment and  
How can two  
D what com-  
is therefore  
and universal  
should be a  
there can be  
its members.  
erests in the  
l that is great  
as where flow-  
ence. Sin has  
seeds of envy  
boundantly, in  
nant evil, the  
spring of our

Heavenly Father's love, the Lord Jesus Christ, who came into this world to destroy the works of the devil, and to plant in the hearts of His people the graces of the Spirit, which, if cultivated by watchfulness and prayer, will bring forth fruit abundantly to Jehovah's glory.

Do we want an illustration of pure disinterested love? See it wondrously exhibited in the harmonies of Divine Providence, making the sun to rise on the evil and the good, and sending rain upon the just and the unjust. Yea, day unto day uttereth speech, and night unto night certifieth to the knowledge of Him who crowns the year with His goodness.

But the manifestation of Divine love in creation is eclipsed by the more glorious work of redemption, when God gave His dear Son to be a sacrifice for sin; whose whole life may be summed up in the terse, yet expressive language of St. Peter: "He went about doing good." My brethren, if we will but take the blessed Saviour as our pattern and our guide, studying the lessons He would have us learn, we shall walk in the light of His countenance, and there awaits us after death a blessed reward in the realms of everlasting glory.

It is an unspeakable comfort to know, that we are not alone in the journey of life; that invisible agencies are engaged on our behalf. A heavenly Father's watchful care is over us. An all-prevailing Advocate ever lives to intercede for us, and the Holy Comforter is ever ready to help our infirmities (if we seek his aid,) whilst angel bands, who execute the Eternal's behests, are ministering spirits to salvation's heirs; so that if we walk in the light, as God is in the light, we have fellowship one with another, and we may travel on, and fear no danger. Again, our blessed Lord has taught us the benefit of

mutual help, by sending forth His seventy disciples, two and two, to preach the gospel. My brethren, combined action is a felt necessity, whether it applies to the government of the Church, or to civil institutions. It is recognized as one of the cardinal principles of our ancient and honorable fraternity, assembled together this day for a sublime object—the worship of Almighty God, but not for the purposes attributed to it by ignorance and prejudice. I shall not attempt to refute these opinions, by entering into details in defence of our ancient institution. The occasion demands better and holier thoughts; but I would simply remark, that a society which begins and ends its deliberations with prayer, comes to church before it proceeds with its annual business; and claims as its patrons such distinguished Christian men as St. John the Baptist, and St. John the Evangelist, whose death on this day has been commemorated for ages in the Christian Church, answers every objection to its being an irreligious institution. From the building of Solomon's temple, through every age and change in architecture, workmanship, and material, Ancient Freemasonry has stamped its mind and hand upon the grand and useful; traces of which are to be found in many of our churches and cathedrals, which dot the mother country. The order is spreading far and wide, and numbers on its records thousands of the vast human family, from the monarch on the throne to those in the humbler walks of life, who are associated together in the bond of a common fellowship, for scientific investigations; and for cherishing those truly Christian adornments, brotherly love, relief and truth.

It would occupy a longer time than could be permitted me on this anniversary, in telling you how Free-



ty disciples,  
ethren, com-  
plies to the  
stitutions. It  
iples of our  
led together  
of Almighty  
it by ignor-  
refute these  
ce of our an-  
better and  
k, that a so-  
with prayer;  
its annual  
distinguished  
St. John the  
en commem-  
swers every  
tion. From  
n every age  
nd material,  
d and hand  
n are to be  
lrals, which  
reading far  
housands of  
n the throne  
e associated  
owship, for  
those truly  
and truth.  
be permit-  
how Free-

masonry has released the martyr from persecution, the captive from his chains, and turned aside the warrior's sword from falling on his antagonist. It has soothed the sufferer on a sick bed, relieved the distressed from penury, the widow and orphan from destitution. Such are some of the benefits which our ancient and honorable Institution has conferred on our fellow creatures; and, like the good Samaritan, it continues to dispense its bounty amid the selfishness of a cold and chilling world.

Finally, brethren, permit me to remind you of those distinguished ornaments that mark your honorable fraternity: love to God and man. The Bible you are to solemnly regard, as the free gift of God to man, the rule of life and practice, the pillar and ground of truth; and it is only by taking heed to its light, that we can walk securely through the dark valley, guided by that Friend that sticketh closer than a brother. Give a renewed proof this day of your continued sympathy for suffering humanity, by cheering stricken spirits with the wine and oil of your Christian benevolence; and let the world see, that if there is a threefold cord which unites Free and Accepted Masons in the bonds of fraternal fellowship, they are not so unmindful of the wants of their fellow-creatures, as to wrap themselves in the garment of selfish indifference, and pass by on the other side. Remember, also, my Brethren, that whilst you are to fear God, you are to honor your Sovereign, and show by your example the beneficial effects of the moral and religious training of your time-honored fraternity. May the words of one of the brightest ornaments of your Ancient Order, conveyed to us in the text, be treasured in all our memories, that "If we walk in the light, as God is in the light, we have fellowship one with another."

Let your benevolence this morning be the spontaneous gift of thankful and loving hearts; and may God accept the service, and bless the giver, for His dear Son's sake, whose blood cleanseth from all sin, and whose grace alone can prepare us for the inheritance of the saints in light.



spontaneous  
y God accept  
r Son's sake,  
whose grace  
f the saints in

# Brotherly Love:

## A SERMON

PREACHED ON MONDAY, DEC. 28TH, 1868, IN ST. PAUL'S CHURCH,  
CHARLOTTETOWN, PRINCE EDWARD ISLAND,  
BEFORE THE

Worshipful Masters and Brethren

OF

ST. JOHN AND VICTORIA

LODGES

OF FREE AND ACCEPTED MASONS,

BY J. HERBERT READ, D. D.,

Chaplain of King Hiram Lodge, No. 821, R. E.

---

Published by Special Request.

---

CHARLOTTETOWN, P. E. ISLAND.

1869.

"F  
noth

In  
broug  
our t  
John  
whos  
the G  
Epist  
his w  
or lov  
er's  
day  
Jesus  
make  
and a  
preth  
descr  
of the  
our in  
was o  
grace  
thoug  
of the  
exerc

## SERMON II.

---

*"Beloved, if God so loved us, we ought also to love one another."*—1 JOHN, iv. 2.

---

In selecting a subject for the occasion which has brought us together this morning in the house of prayer, our thoughts are naturally drawn to the writings of St. John the Evangelist—one of your Patron Saints, of whose death we were reminded yesterday. If we read the Gospel which the Beloved Disciple penned, or the Epistles that bear his name, we observe running through his writings, like a golden thread, the grace of charity, or love, which was so beautifully exemplified in the Master's life and conversation; the grace which shall one day leaven the mass of humanity, when the Lord Jesus shall appear in his second advent of glory, and make all things new—"and there shall be new heavens and a new earth, wherein dwelleth righteousness." My brethren, I have chosen a theme for our anniversary which describes in brief yet expressive language, the character of the Great Architect of the universe as the pattern for our imitation; and we best attain the end for which man was created, when we endeavour, by the help of Divine grace, sought for in earnest, faithful prayer, to follow, though at an immeasurable distance, the mind and will of the Infinite. The Divine Word tells us that it is in the exercise of the crowning grace of charity, we declare the

fact of our belonging to Christ ; who has said, " By this shall all men know that ye are my disciples, if ye have loved one to another." S. John, echoing the spirit of the Lord, says, " We know that we have passed from death unto life, because we *love* the brethren ;" and in the concluding verse of the chapter that contains the text, the beloved Apostle asserts, " This commandment have we received from God, that he who loveth God, love his brother also."

In the words before us, St. John commends to our notice the example of God, as worthy of our closest imitation ; and the nearer we approach to the excellence of the Divine character of Jehovah, the more we shall become what Adam was, when he was placed amid the beauty and loveliness of Eden, ere sin had blunted the finer feelings of his nature, when he reflected, in every feature, the mind of his Creator. I will not attempt to describe the ruin of the noblest work of God by sin, and how he, who should have stood firm, as the pillar of truth, became a broken column, and ruin and wretchedness entered this world, bringing in their sad train Death and all our woe. I would rather occupy the time permitted me, in suggesting for your prayerful consideration the adoption of those principles inculcated in the word of God, which assimilate our nature to the Divine.

St. John has given us in the text a most cogent reason why we should love one another : " because God has in such a wondrous manner manifested His love to us, in sending His son to be the propitiation for our sins."

If the infinite Jehovah, who dwells in light unapproachable by mortal eye, surrounded with myriads of sinless intelligences, the brightest and best, who pa

said, "By their devoutest homage before the Eternal's throne, has  
 led beyond those radiant hosts, to this our sinful  
 world; pitied man, toiling in the chains of the most ab-  
 used from death slavery, from which he could not liberate himself,  
 and in the course devised a scheme of deliverance from Satan's cruel  
 bondage, at such a vast price, as no human arith-  
 metic can count, nor the utmost stretch of angel minds  
 conceive, because human Redemption could be accom-  
 plished in no other way; then we are presented with an  
 argument as powerful as it should be convincing, why  
 we should love God, and love one another.

We have just celebrated the Christmas Festival, that  
 reminds us of the wondrous incarnation of Deity, whose  
 advent was carolled by angel choirs, in their sweetly re-  
 joicing song that startled the watchers on the plain of  
 Bethlehem; and the burden of their song was, "Glory  
 to God in the highest. and on earth peace, good-will to-  
 ward men." Then followed, in the commemorations of  
 the Christian year, the anniversary of St. Stephen's  
 death, the first Christian martyr, who, like one of old,  
 sealed the truth with his blood. Yesterday was the an-  
 niversary of the death of your illustrious Patron, St. John  
 the Evangelist, whose life is worthy of your best and  
 closest study, not only as being so richly imbued with  
 the spirit of his Master and Lord, but illustrating, in his  
 contact with mankind, the winning grace which earned  
 for him the enviable distinction, "The Disciple whom  
 Jesus loved."

To-day, we are reminded of the death of the Innocents  
 at Bethlehem and the surrounding coasts, by the cruel  
 light unappetizing of Herod the Great; and we may dimly picture to  
 our minds the sad wail of those Israelitish mothers at the  
 barbarous slaughter of their little ones; but the day that



heard their cry of anguish on earth saw them rejoicing in the Paradise of God. Thus we have singularly grouped together, in the brief space of four consecutive days, what may be regarded as a too faithful delineation of human life, in which sorrow and joy are strangely blended together.

I need not take up, link by link, the evidence of God's love to man in creation and Providence to prove to you how richly our Heavenly Father has provided for His creatures happiness and comfort in the loveliness of creation, the adornment of the intellect and all our varied mercies, social and religious: but would remind you of that wondrous exhibition of Divine love, the gift of a Savior, the greatest God could give man receive—which so astonished the angelic intelligences, that it surpasses the utmost stretch of the gifted minds to fathom its depths. If, then, God loved the world as to eclipse all other of the Divine manifestations, by the gift of His only Son to die for man's salvation; if the great and glorious Jehovah, who was supremely happy without us, moved by the pure and most disinterested benevolence and love, made such a vast sacrifice for man's happiness, temporally and spiritually, to which we had no claim, how it should move us to pray for the help of Divine grace, to cultivate the spirit of charity or love to God and in our intercourse with each other; and what a blessed change would be effected in the habits of society in general if this heavenly grace were daily cherished in the hearts of men. How altered would the world be, how smooth the path of life which sin has made rough and rugged, if men would but strive to be followers of God as dear children, and love one another. But until this heavenly grace influences

them rejoicing in the apostolic exhortation in the text, and this world will continue to be what sin and Satan have made it, the scene of envy, hatred, malice, and all uncharitableness.

I need dwell no longer on the advantages that accrue from the practice of this cardinal grace of love. Reason and Revelation combine in declaring "how good and pleasant a thing it is for brethren to dwell together in unity. It is a fulfilling of the new commandment—the royal law of love. It unites God to His intelligent creatures, and His people to Him; and confederates together minds of kindred character. To promote the exercise of this Divine quality, and its cognate virtues, as well as the pursuit of scientific knowledge, your ancient and honorable Order has been instituted; and we best commend its principles to the world, when we exhibit, in our intercourse with each other, Brotherly Love, Relief and Truth. Let the high moral character of your time-honored fraternity, whose landmarks to the initiated are neither obscure nor doubtful, be maintained in its fullest integrity. Follow your illustrious Patrons, S. S. John, as they followed Christ, and you shall walk the round of life's pilgrimage supported by the Friend who is more than a Brother, until you are brought into the presence chamber of the King of Kings; where, in the light of the glorious temple not made with hands, we shall have explained to us the way in which we were led, and learn from the Master Himself those mysteries, which are now hidden in the impenetrable depths of futurity. Let love to God and man mark your daily lives. Then you will have the evidence that you have passed from death unto life, encouraged in the exercise

of this fraternal grace by a sense of gratitude to Almighty God for His love to man, in sending His Son to be the propitiation for our sins.

In conclusion, my Brethren, let the period of the year at which we have arrived remind us that the sands of life's glass are fast ebbing out, and time is bearing us on its ever-flowing stream to the ocean of eternity.

In a few brief hours and 1868 will have mingled with the past. Another portion of the hand breadth of our existence will be gone for ever; and how little may remain to each of us! So uncertain is the tenure of our lives that we cannot tell what will be on the morrow. How many of our brethren, during the year that is now almost gone, have reached the bourne whence no traveller returns? and, ere 1869 shall have been succeeded by a new date, you and I may enter the house appointed for all living.

By all that is solemn in life, in death and eternity, strive to cultivate more diligently those graces of the spirit, Faith, Hope and Love. Make sure, my beloved brethren, that you are in the endeared remembrance of of the Lord our Shepherd, then, as you enter the dark valley, you may confidently affirm "I will fear no evil, for Thou art with me," for He who "has the keys of hell and of death" says to all who have taken Him for their Elder Brother and their Friend "I will never leave thee nor forsake thee," and on the morning of the Resurrection He, who once came in the flesh as a frail and feeble infant for man, (yet mighty to save,) will appear at His second advent as the Lion of Judah's tribe, by whose almighty power His people shall be raised from their graves to share in the undying, fraternal love of Heaven, where the exercise of this all-excelling grace is the delight of the perfected.



