I. O. O. F.

National Thanksgiving of the Order.

The Exercises in the City This Morning.

Addresses by the Rev. B. H. Nadal, D.D., Rev. E. W. Hutter, D. D., Rev. Daniel Washburn, Rev. John Chambers, Rev. W. T. Eva, and Rev. T. A. Ferniey.

Etc., Etc., Etc., Etc., Etc., Etc.,

The Independent Order of Odd Fellows throughout the Union observe to-day as an occasion of general thanksgiving, in pursuance of the following proclamation:-

ance of the following proclamation:

Whereas, The R. W. Grand Lodge of the United States, of the Independent Order of Odd Fellows, at its late September session, 1866, in grateful recognition of the unerring hand of God in rescuing the genius of Odd Fellowship from the ruin which descited so many of the benevotent and charmage institutions of our common country, as the indispensable effects of civil war, and of the unmistakable prosperity which has crowned its labors during the year which has just passed, did, by unanimous vote, direct the M. W. Grand First of issue his Proclamation appointing a Day of Thanksgiving for these and countless other blessings vouchsaied to our beloved Order:

less other blessings vouchasied to our beloved Order!
Now, therefore, I, James P, Sanders, M. W. Grand Sire, do hereby fraternally direct that the twenty-sixth day of April, 1857, be observed by the members of our Order throughout the general jurisdiction, as a fany of Thanksgiving and Prayer, and that they do resemble on said day in such manner and form of organization, with their families, as the appropriate anthorities in their respective State jurisdictions may prescribe, to render thanks to the ever-living God for His manifest favor and protection to that institution which we so much love and cherish, and espacially for the preservation of its unbroken unity through trials and perils of unparalleled severity.

Done at the city of Baltimore this first day of November, A. D. 1899, and of our Order the Forty-eighth. Done at the city of Baltimore this first day of Done at the city of Baltimore this first day of Done at the city of Baltimore this first day of Done at the city of Baltimore this first day of Done at the City of Baltimore

The charitable organization which thus returns to the Almighty thanks for the favor and blessings which He has vouchsafed unto them, was organized in the year 1820, in the city of Baltimore, by the late Past Grand Sire Thomas Wildey, who had been connected with the Manchester Unity of England, previous to his removal to this country. The Order in England originated about the year 1812, and under auspices that were none too favorable. George IV wished a near relative to be admitted into full connection with the Grand Orient of Freemasons, without being compelled to pass through the preliminary initiations and stages of membership, which would have consumed several years of his time. The proposition was submitted by the Duke of Sussex, at that time the M. W. Grand Master of the Order, and emphatically rejected. Thereupon George IV, who was a member, withdrew from the Order, declaring that he would establish one of his own which in time should rival in numbers and influence the one which had shown him such little deference. This promise has been strikingly fulfilled; but, fortunately for the interests of its members and the world at large, the new Order to which his action gave rise has never taken either his private or public character as a model. The Manchester Unity, at the present time, comprises within its jurisdiction over 3600 Lodges and 250,000 members.

As already stated, the first Lodge in this country was organized by the late Thomas Wildey, at Baltimore, in the year 1820; and ime subsequent to that it obtained a foothold in this State by the establishment in Philadelphia of Pennsylvania Lodge, No. 1, which was organized at the hotel of John Upton. In 1823, the Grand Lodge of Pennsylvania was established, with Aaron Nichols as the first Grand Master. From that day to the present, the Order has been gradually and rapidly spreading throughout the length and breadth of the country, its wonderful progress being mainly due to the untiring exertions of the original founder.

According to the reports made to the Annual Communication or Session of the Grand Lodge of the United States, held in Baltimore, in September, 1866, the Grand Lodge of the State Pennsylvania numbered a membership of 51,798, while the Grand Encampment of the State had 5944 members. But so rapid has been the progress of the Order within our limits during the past year, that its membership is now said to exceed 100,000. In and around this city there are about one hundred lodges and twenty-two encampments, with about 25,000 members, and the amount of good which they are doing, in a quiet and unostentations way, is not easily calculated.

The special object of the Day of Thanksgiving, as set forth in the proclamation of the W. Grand Sire, as given above, is a recognition of the gracious manner in which the Order was preserved from disruption during the progress of the late civil war. The Order of Odd Fellows was, indeed, the only organization of the kind in the country into which dissension was not brought by the great struggle between the two sections of the country. During the whole course of the conflict, delegates to the Grand Lodge of the United States were regularly elected by the Grand Lodges of all the Southern States, and such of them attended the regular sessions of the former as could succeed in penetrating the lines. At the first session of the Grand Lodge at Baltimore, after the close of the war, representatives from every Grand Lodge in the country were present, the organization of Odd Fellowship being thus preserved intact. The Thanksgiving Services this Morning

were of the most impressive and interesting character. There was a large turn-out of the brethren of the Order, who were all appropriately dressed in dark clothes, with white

gloves and the badge of membership. Lodges Nos. 1, 2, 3, 4, 23, 29, 33, 34, 114, 127, 145, 150, 256, 262, and 383 assembled at half-past 9 o'clock, in Room No. 1, at the Sixth Street Hall, and proceeded in a body, under the Marshalship of Brother John G. Moxey, to Trinity Methodist Episcopal Church, on Eighth street, above Race, to listen to the discourse of the Rev. Dr. Nadal, which we give on our sixth page in full.

Ledges Nos. 5, 6, 13, 15, 43, 46, 61, 95, 155, 187, 188, 190, 283, and 294 met at the same place, in Room No. 2, and under the Marshalship of Brother Andrew Sproul, proceeded to St. Matthew's Lutheran Church, on New street, below Fourth, to participate in the services conducted by the Rev. Edwin W. Hutter, D.D., whose address

on this occasion we likewise give below. Lodges Nos. 18, 19, 21, 22, 104, 106, 116, 115, 201, 206, 224, 237, 296, and 495, met in Rooms Nes. 3, 4, and 5, of the same building, and, under the marshalship of Brother E. S. Rowand, proceeded to Nazareth Methedist Episcopal Church, on Thirteenth street, Vine, to participate in services conducted by the Rev. T. A. Fernley. The dis-

Lodges Nos. 41, 55, 89, 93, 113, 126, 133,

144, 146, 174, 186, and 258, with Encampments Nos. 24 and 146 met at 10 o'clock on German street, and under the Marshalship of Brother William C. Steadman, attended the services at Trinity Protestant Episcopal Church, on Catharine street, below Third, and were addressed by the Rev. D. Washburn, as

reported elsewhere. The Lodges whose places of meeting are in the northwestern section of the city, assembled at 9 o'clock, in the hall at Broad and Spring Garden streets, and attended Divine service at the Spring Garden Baptist Church, on Thirteenth street, above Wallace, where they were addressed by the Rev. John Chambers, as

given elsewhere. Lodges Nos. 25, 100, 229, 344, and 354 attended Divine service at the First Presbyterian Church of Kensington (N. S.), on Girard avenue, above Palmer street, and were addressed by the Rev. William T. Eva, as reported elsewhere.

These thanksgiving services will be still further centinued this afternoon and evening. Rev. John Chambers will again officiate at the First Independent Church, corner of Broad and Sansom streets, at half-past 3 o'clock; while at a quarter to 8 o'clock this evening, various Lodges will be addressed by the Rev. R. Jeffrey, at the Fourth Baptist Church, Fifth and Buttonwood streets; and by the Rev. James E. Wilson, pastor of the Blockley Baptist Church, at the Asbury Methodist Episco pal Church, in West Philadelphia. At the place last named, the services will be attended by Lodges Nos. 243, 508, 572, and 596, who will first assemble at the Lodge Rooms, at Thirty-seventh and Market streets, at halfpast 7 o'clock.

THE BROTHERHOOD OF ODD FELLOWSHIP.

A Discourse delivered on the Odd Fellows' National Thanksgiving, by the Rev. Daniel Washburn, at Trinity P. E. Church.

In the Southeast part of the city, the lodges that meet at the halt in Thirdstreet, below German, convened in Trinity Church, where Rev. Daniel Washburn, M. W. P. Grand Master, by invitation, conducted the services. A very effi-

cient choir sung, as an opening piece:

How vast must their advantage be, How great their pleasure prove, Who live like brethren, and consent In offices of love!

The morning service included the eighth selection from the Psaiter and the Gloria in Excelsis the first seven verses of Isalah 43d, the Te Deum, from the 22d to the 31st verses of Acts xvii, with the Jubilate, prayers, and special thanks

givings. The 124th Psalm (within) was then sung, and a part of St. John viii was the Gospei, followed by the 153d hymn, "Be Joyfui in God," &c. The address by Past Grand Master Washburn

The address by Past Grand Master Washburn was an appropriate review of the occasion, the origin, character and work of the Ocder. Taking for his text the following passage:

"Sirs, ye are brethren!"—Acts vii, 26,—ne said:—
Brethren:—Our first thought on this great occasion of assembling in this house for a special thanksgiving to God, is of Him who hath here recorded His name, and would have us know and love Him as our Father. Next, and inseparably blended therewith, is the recogniinseparably blended therewith, is the recogni-tion of Him who as man, yet being truly God, when teaching us to recognize "Our Father," bids us to pray to Him for that perfect coming of His ruling presence among and within us which secures to men the beatitudes of Heaven. And this is the work of the Spirit of truth, and life, and love, who alone can enable men to say, "Father," as did the returned prodigal, with a due sense of our own unworthiness, and of His loving compassion in extending to us a know-ledge of His grace and goodness, and in pre-serving unbroken our organized Brotherhood throughout this broad Union, amid all the perits and horrors of a sharp, flerce, and bloody

civil war. We are glad at the return of peace to repeat, with our M. W. Grand Sire Sanders, that "War, with its destructive influences, has not severed the bonds of love." And in the words of our R. W. Grand Secretary Ridgeley, "As an Order we owe largely accumulated obligations to the Supreme Dispenser of human events, not only for its integral preservation, but for continued prosperity and splendid progress, for the unexampled strength of its national finances, and especially for the heroism which has again up-hited and unfurled the banner of "Peace on earth, good-will towards men." Each of us, for these things "giving thanks to God, even the Father," will feel it a blessed privilege to unite with our brethren on this favored occasion, at this Easter season, gathered, like ourselves, in countless sanctuaries over all this lately tracted country, in singing a hallelulah to Him who, having risen from the sepulchre, breathes His heaven-born peace upon previously scat-

ered disciples. Yes, brethien, He who, from an origin despised as Nazsreth, called our Brotherhood into existence, knows how to provide His own instrumentalities for making men to be of one mind in one house, whom for a time and in an evil hour, things "earthly, sensual, and devilish" had so hopelessly divided. The God of peace smiles on us again through all these United States. We join hands with breturen in them all. And together, triply linked, we rise up in all these temples of God to cement forever the bond of union which He has so mercifully perpetuated through all the late strife and ploodshed.

To whom, brethren, do we owe it that the mind in one house, whom for a time and in an

To whom, brethren, do we owe it that the voice of joy and thanksgiving is this day heard through all our borders? Whose arm brought us salvation? To whom do we owe it that we are this day a nation, free, reunited, attracting o our resources the streaming myriads of other lands, a happy people, more powerful than ever

before? To Him, doubtless, from whom has emanated to us the truth of human brotherhood. I truth, however imperfectly realized by underlies and vitalizes all our institutions. us stand up then, brothers, and sing our filial anthem, Children of the Highest!

Father, to thee my soul I lift, On thee my hope depends: Convinced that every proper gift From thee alone descends.

Mercy and grace are thine alone, And power and wisdom too Without the Spirit of thy Son We nothing good can do.

Thou all our works in us hast wrought, Our good is all divine: The praise of every holy thought And righteous deed is thine. From thee, through Jesus, we receive The power on thee to call. In whom we are, and move and live; Our God is all in all,

(All having united with peculiar effect, amid the discourse, in the above hymn, the speaker thus resumed:)
Now, brethren, I suppose you have all heard of people who were assuamed of their relations. Perhaps it is a weakness to which circumstances may render all more or less liable. But there is One who "hath made of one blood all nations of men for to dwell on all the face of the earth"—who, when He took on Him our

earth"—who, when He took on Him our nature, did so that He might show that He was not ashamed to call us all His brethren. Well, I am not going to detain you on such a day as the day as this with long discussion. But I enun-ciate a principle. And true principles, like that of personal freedom in our Government, some or other, when organized, work them-

seives into power.

The principle which we have specially organized is one of human brotherhood, the bearing of one another's burdens, without which be done, a law of Christianity remains unfuifilled.

Now the Lord may leave the of one another's burdens, without which be done, a law of Christianity remains unfulfilled. Now the Lord may instruct mankind by whom He will. A Samarian, indeed, may be made to teach the Jew, his neighbor, and neither be the loser. So only the chosen peoplelearn to go and do likewise; all shall improve each other and praise the Lord. It is one of the incentives to well-doing, that unlooked-for pleasures cheer the way. The special joy of this anniversary was not anticipated by us or by our fathers. It was enough that the work of our organization needed to be done, and ours was the opportunity and ability to engage in and prosecute it. The joy of serving the cause of national union comes in as an incidental reward of encouragement. We knew that we were uniting individuals in bonds of improving fellowship and helpfulness, but were hardly conscious how much the national followship and unity would gain from our humble labors. Let us glance, for a moment, then, at the unpretentious origin and progress of the Order which stands up so strong to-day, rejoicing in its marvellous capabilities for good.

The history was then briefly sketched and The history was then briefly sketched and the present statistics. There are about 3000 Lodges and Encampments, with 190,000 mem-

bers. During the last year some 2700 widowed families and 20,000 sick or disabled Brothers were relieved. The expenditure was \$550,287-79. It may thus be seen at a glance what an agency this is—a power for beneficence how great! It It may thus be seen at a glance what an agency this is—a power for beneficence how great! It matters not bow lowly its birth. As the Jews exclaimed with surprise at the manna which fell from heaven, "What is it?" so an intelligent generation is inquiring concerning an organization so effective for the relief of our suffering fellow-beings, "What is it?" But, say some, it is a secret society—It is full of mystery! Yes, its great practical secret is by association to unite men in providing means for their mutual relief in times of their greatest need or distress. Here is the secret of our success, the mystery of

our growth.

By systematic regulations a weekly contribu-By systematic regulations a weekly contribution, which every laborer can easily command, is saved and laid up in store; and behold the resuit! Though only planted like a grain of mustard seed in American soil on the 25th of April, 1819, our institution is this day a mighty tree, which spreads its roots into all the States of this vast republic, and its branches cover the land—a tree of life, whose ever-ripening fruit for human support and human comfort is plucked by brotherly hands daily for the disabled, the worn, and the downcast, as they lay strewn in sickness or on dying beds—yea, the wine of its nurture cheers even the bereaved and sorrowing ones whose guardian is gone.

We meet to day to express our thanks that this goodly tree has outlived the desolations of war, unshattered by the storm that so flercely swept over us. We speak aloud our thanks to Him whose hand has shielded it, and wnose blessing is giving us tokens of its yet more abundant growth and fruitfulness.

The exercises concluded with Psalm 118, and the benefication.

The exercises concluded with Psalm 118, and

the benediction.
The church was filled to its utmost capacity, and all present will long remember the grateful joy of this celebration of the forty-seventh anniversary of this benevolent Order.

PRE-EMINENCE OF CHARITY.

A Discourse delivered on the Odd Fellows' National Thanksgiving, by the Rev. T. A. Fernley, at the Nazareth M. E. Church.

"Now abideth faith, hope, charity, these three, but the greatest of these is charity,"—1 Cor, xiii, 13. The speaker's exordium was a carefully prepared exhibition of the circumstances and con-

nections of the text.

National and miraculous gifts have been National and miraculous gitts have been greatly overvalued, and been the prolific cause of divisions and heart-burnings in the early Church. To antidote or correct these, the inspired Apostle proceeds to point out a more "excellent way," and to show the vast superiority of charity over knowledge, teaching martyrdom, faith, hope and every other Christian

grace.
This is the crowning grace of humanity, the royal purple degree of grace, the keystone to virtue's arch, and the finishing link to religion's olden chain. The reverend gentleman then proceeded to

The reverend gentleman then proceeded to define the term Charity,

This is confessedly a bad translation made by Wickliffe, who, following the vulgate Charitas, gives us "charity," and in this he is followed by the authorized translation. This merely conveys the idea of almsgiving, etc. Modern translators and commentators agree that the word Charitas can be only properly expressed by the word love. It is a full recognition of the paternity of God and the fraternity of man, prompting the heart upward towards the Father of all, and outward towards universal man. Love is the fulfilling of the law which is man. Love is the fulfilling of the law which is called the Golden Rule: "Do unto others as ye would that they should do unto you." Without would that they should do into you. Without this everything, however baptized or called, is nothing but sounding brass or tinkling cymbals. This love as a principle will manifest itself whenever and wherever it exists.

As the self-loving or unloving and avaricious man is known by his groveiling, mean, or sordid look and spirit, or as the licentious and

sordid look and spirit, or as the licentious and sensual man is manifested in the earthly or animal nature always predominant, so the heart of love sheds a tone and coloring over the man whorever he lives or moves.

The Christian Church has not always mani-

fested this love after which the world is constantly calling, "Give! give!" and associations have been raised up to help make up the de-True love contemplates all men as proper objects

esteem, because they belong to the human *imity.*To deny any man the consideration due a member of the same family with ourselves is to deny our own humanity. Is he a man? This, per se, gives him a claim upon me. If he be my brother, I must have such affection for him as prompts me to desire his happiness, and seek to advance his interests,

Teach me to feel for others' woes, To hide the fault I see: That mercy I to others show, That mercy show to me. Hood beautifully laments the want of this blessed sympathy:-

Alas! for the rarity Of Christian charity Under the san! Oh! it was pitiful Near a whole city full, Home she had none!

Love includes benevolent sympathy with man as a fellow-heir to misery, trouble, and Life is like a kaleidescope: its figures are ever changing. * * That poor beggar is some-body's son; might have been your brother; or yourself, but for the grace of God. That poor frail creature, too often the victim of heartbreaking deception by some worse than heart less man, may be thy daughter or sister. Love is omnipotent. A lady in the "Queen City" rushed out at the peril of her life to save a bild from being run over by a fractious horse. the grasped the child; it was saved from death

anxiously, "Is that your child, Madam?" "Oh, no! but it is some other mother's."

The late war, amidst its blood and carnage, has presented to you, my Brethren, many speci-mens of this cardinal part of your Order. Love is manifested still further by an intense desire for the well-being of all men. It brings men together in benevolent associations and makes them study each others' good, remembering that "no man liveth to himself alone." But while all are to put their trust in God, all are to seek the good of each other.

bystanders pressed around, and inquired

Love in its outgoings, is two-fold. First, it is kind. This is its breath. Its language and spirit, mild, gentle, and benign; but how the world needs perfection of this essential element of love! Second. It is long suffering. The inspired apostle is careful to say, "it suffers long—not soon tired," making allowance for frail human nature. Third, It is honest and unsuspicious not disposed to suspect others while it is pur itself. The history of the world goes to show that he that has the most faults has always been ready to throw the first stone, This love is intimatly blended with the three great laws of Odd Fellowship, "Friendship," growing out of "Love," based upon "Truth." These grand pillars support the fabric of your Order; but I cannot pass from the contemplation of this bright winged angelof laws until your thoughts bright-winged angel of love until your thoughts are directed to certain principles which are antagonistic to love, and should be avoided, as oisonous to the Order, by every good Odd

Fellow.

Love is not puffed up; is not proud; vaunteth not itself; is not selfish. Pride and selfishness should not enter the sacred portals of Odd Fellowship, or be allowed to take a seat in the mystic circle. They isolate man from his brother, make him the centre and circumference of his life. They are the rankest and vilest weeds that grown or sarth; the most malevolent weeds that grow on earth; the most malevol and withering feelings that now blight and wither the human heart, and unman and curse

the immortal soul. Charity seeketh not her own; is not prejudiced; thinketh not evil without a cause; begentle to hear and kindly to judge, The want gentie to hear and kindly to judge. The want of this charity is seen. The seed of too pientiful a harvest has resulted in heart-burning soulottlerness, family jars, and separations, on divisions; and has crushed hope—the free flow of heavenly charity that else would long ago have encircled the globe with a Zion of Divine light. The pre-eminence of charity, or love, ranks higher than knowledge, higher than faith, higher than hope, higher than all other moral elements in the world. Without this they are nothing. This, the pulse of true manhood, the heart of truth, the crowning grace of Odd Fellowship.

they are nothing. This, the pulse of true manhood, the heart of truth, the crowning grace of
Odd Fellowship.

The absence of love is fatal to every claim to
be a Christian. The speaker illustrated this by
alluding to the nature of God. "God is love."
The great Father of us all has pure, unmixed,
changeless, and eternal love. The works of His
creative hand and the revelation of His grace
all alike, in unmistakable language, proclaim,
"God is love." His providence providing for
all, sustaining all, declaring His paternal love.
The great gift of His Son Jesus Christ is a manifestation of love to our lost, ruined world in
darkness and in chains. The Divine union of
God with man in the Incarnation finds its solution in love. "God so loved the world that He
gave His only Son, that whoseever believeth in

Him should not perish, but have eternal life."
"He that dwelleth in love dwelleth in God."
Love is to the Christian what a coronet is to the noble, a crown to the monarch; his badge, his

Love unites beart with heart in most delightful harmony and kindred affection. Charity is the bond of perfectness, to love one another is a divine command.

oh, sweet it is over life's dark waves,
In fellowship to move,
Illumined by unclouded skies,
And one in friendship, truth and love.
This love is greatest because it binds the continent of heaven and the continent of earth together. It is the great bond of the universe, the centripetal power which binds beings together in blissful union. Angels and men meet in companionship. The great cable of love has been laid, by the God of all, from the shores of time to the land of glory, and angels have become ministering spirits to men. The spirits of love, on their snow-white wings, are often of love, on their snow white wings, are often here in the scenes of earthly sorrow, doing as every true odd Feliow does—visiting the sick and relieving the distressed.

How sortly on the dreamer's head They lay their soft and baimy hand, One smille, then in a moment fied, And they melt away in happier land.

Love will gladden the earth in her future appealypse of bliss. Much misery has existed and still continues to exist. "Man's inhumanity to man makes countless millions mourn! But let us cheer up.

There is a good time coming, friends, There is a good time coming, friends,
There is a good time coming.
We may not live to see the day,
But earthshall glisten in the ray
Of the good time coming.
Cannon-balls may aid the truth,
But thought's a weapon stronger;
We'll win our battle by its aid—
Walt a little longer.

Though divisions and strifes and wars yet continue when the might makes the right; yet "for a' that and a' that, it's coming yet for a' that, that man to man, the world o'er, shall brothers be, for a' that,"

Love is to rule the world. Knowledge shall be increased. Peace shall cause every spear to become a ploughshare, and every sword a pruning hook. Divine glory shall cover the earth, and love shall be cuthroned in every heart. Then shall be realized the angel's song heart. Then shall be realized the angel's song—
"Glory to God in the highest, on earth peace
and good-wiil to men." The law of the world
shall be the law of love. Love is of eternal
duration and continuance. Names, creeds, denominational distinctions, shall melt away as
the snows of winter, in the presence of the
bright sun of love. The spark will then become
a fiame, and the drop a mighty stream.

You are observing, my Brethren, your first
national thanksglving to Almighty God. No
order of men has received greater marks of
Divine layor than the "Independent Order of
Odd Fellows." When the dark cloud of war
burst upon our beloved country, and its flag

burst upon our beloved country, and its flag was insulted, your Lodges were among the first to rush to the rescue, and your Order poured out thousands of loyal, patriotic men who bid fare-well to their brethren and families, and went away never to return. Their names are recorded upon your roll of honor, and the nation, free and sale, sheds her tears over their graves.

Your hearts are bound together in Friendship, Love, and Truth, even of the soul of Jonathan was to David, and "Jonathan loved him as his own soul." This is no mere theory, for facts

speak volumes, For twenty-two years I have been personally sequainted with the practical workings of your Order. I hall you as the right wing of the army that is seeking to improve and elevate man, to imbue him with proper conceptions of his capa-bilities for good, and establishing in the heart of man the supremacy of love. War against sin in all its forms. Friendship towards man prompts you to the contest. The grant influence of love is the best weapon. Truth couse rates the effort, and leads you to a certain and

glorious victory.
In this State you have four hundred and In this state you have four hundred and seventy lodges in connection with your Order. In these there are enrolled, under the banner of "Friendship, Love, and Truth" nearly 60,000 members, and commanded "To visit the sick and relieve the distressed, bury the dead and educate the orphan." There have been relieved, during the rest year, no less than five thousand during the past year, no less than five thousand nine hundred and eighty afflicted brethren. In five hundred and twenty-three cases the Odd Fellow has been present to bury the dead, and comfort the distressed, who otherwise would, pernaps, have had no earthly friend. You have relieved six hundred and five families in want. Why dwell upon these good deeds, done, I trust, for the sake of Him who said unto you and me: —"Go about doing good?"

- "Go about doing good?"
Odd Fellowship exists on the principle of love, and I hall you, therefore, as workers with God. Put your trust in Him alone, Let your lives and conduct be consecrated to humanity for Christ's sake. Go visit the sick, go relieve the distressed, go bury the dead, go educate the orphan, go glowing with fervor; love with ardor, warm with kindred sympathy, and breathe an unbroken harmony. Let our united efforts be to fraternize the world. May love kindle your camp-fires; may riendship cheer your sentinels; may truth guide you in the path of duty until we come to the Grand Lodge of the

THE MERCIES OF GOD.

A Discourse on the Odd Fellows' National Thanksgiving, Delivered by the Rev. Edwin W. Hutter, D. D., at St. Matthew's Lutheran Church.

Fourteen Lodges met in this church. There were, also, a large number of the stated congregation, besides a concourse of strangers in attendance. The choir discoursed excellent music, and the services throughout were highly interesting. We present a synopsis of the dis-course, which was upon the following text:— "Consider how great things God hath done for ni,"-1 Samuel xii, 24.

Among the most solemn utterances of carth said the preacher, are words of *jarewell*. Whether spoken by a dying parent to his children, or by a departing pastor to his flock, or by the illustrious head of a nation about to relinquish his high office, no words are more impressive, or linger longer in the memory. These are, besides, always honest, sincere words—words of truth and soberness, because then there is no room or motive for dissimula tion or disguise. Such are the words quoted as a text on the occasion of this National Thanks-giving of the Order of Odd Fellows throughout

the United States.

The words constitute part of the glowing and eloquent valedictory of the Prophet Samuel to the children of Israel on the occasion of their ciamorous demand for the abolition of their theocratical form of government, and for the substitution of the earthly regal system in vogue among the surrounding nations. Find-ing them inexorable in their demands, Samuel accedes to to their wishes, and exhorts them to "fear the Lord and serve him in truth, with all their heart," basing the exhortation mainly on the very principle which underlies these solemn observances of Thanksgiving, viz., that of gratitude to Almighty God for fits immeasurable benefits and biessings, and the suitable rendition of thanks; "for," says he, "consider how great things God hath done for

Adopting the Prophet's exhortation, as the basis of our meditations, we enter upon a review of the great things God has done for us as a people, and for you, Odd Fellows, as a social and benevolent Order, not engaging, however, to furnish any minute or specific details, as the field would be altogether too vast, and the time

Manifold and distinguished have been our benefits and blessings. If we reflect inwardly upon ourselves, we discover that the Divine goodness occupies and penetrates the very root goodness occupies and penetrates the very root and centre of our being. Our bodies, fearfully and wonderfully made, have been kindly preserved from "moving accidents by field and flood." Our divers senses, faculties, and powers indicate, not retrogression, but progress and development. They have not declined into a dwarfish and Lilliputian effeminacy, but their stock of wisdom and store of knowledge have sensibly increased.

stock of wisdom and store of knowledge have sensibly increased.

Thanksgiving, like charity, must begin at home, in the family. To this circle of interests and endearments all others are subsidiary. Of all our enjoyments this is the grand centre. Fruit and grain, wool and flax, root and seed, derive their value hence. The plough does not serve the field, but the owner; and plough and scythe and sickle are the iamily's subservient instruments. The sebo of the woodman's axe instruments. The echo of the woodman's axe speaks not of toil alone, but of the affection of him who wields it for those at home. Here the streams of the heart collect and overflow.

Our religious privileges are still enjoyed in greatest amplitude and perfection. The toils of the week are still relieved by the delights of the Selbath of the week are still relieved by the delights of the Sabbath. Our eyes still see our teachers, and our ears still hear the joyful sound. The circling months have still seen the banners of King Immanuel carried forward, and multi-tudes profess to have been subdued to the patience and obedience of the Gospel. The Scriptures are still to us the wisdom and power of God. Zion is still beautiful for situation,

and the salvation of our God is still our wall of defense and bulwark of strength,
Among our manifold public blessings we
must include our matchless form of governmust include our matchless form of government, dearer to us now than ever, because preserved in a baptism of blood and a martyrdom of fire. Our educational facilities were never before so great. Colleges, seminaries, and academies spring up as by magic, and our admirable system of common schools is affording the means of mental and moral improvement to the children of the humblest and poorest in the land. Our literary advantages were never before so many, nor so varied. As it was in the days of King Solomon, so it is still:—"Of the making of many books there is no end." Our cheap and well-conducted newspapers serve to enlighten and improve the masses, and the press constitutes a most potent auxiliary to the moulding and refining power of the pulpit. enlighten and improve the masses, and the press constitutes a most potent auxiliary to the moulding and refining power of the pulpit. Thomas Jefferson said, if the alternative were submitted to him of doing without a government or without newspapers, he would prefer to dispense with the government. The newspapers would soon reconstruct the government, put government could not start newspapers. These are the foierum of Archimedes, with a place to rest on, capable of moving the world. Your Order of Odd Fel'ows, especially, has abundant reason for indulging in grateful ascriptions of praise to the Author of all created good. During the years of the Rebellion, its harmony, North and South, remained undisturbed, and no sooner had the sword been sheathed, and the shrill clarion of war had ceased throughout our coasts, than you were the first to meet in harmonious council, and interchange fraternal greetings. Based on the first to meet in harmonious council, and interchange fraternal greetings. Based on principles of purest philanthropy, the object of your Order is to imitate the example of the blessed Jesus, in going about doing good. By some it is made an objection to your Order, that all the suffering, want, destitution, and wretchedness that afflict mankind should be relieved by the Church. So it ought to be; as the Church is of Divine origin, the planting of the Lord. But if she falls to rise to the full stature of her obligations and opportunities, her defaulting membership has no warrant to complain if others do the work that is incumbent on her. But he that is not against us is with us, and for us. The relief of the destitute, the sorrowing, and the oppressed is still always the work of and the oppressed is still always the work of Christ, whose mission on the earth it was to benefit and bless the weary and heavy-laden, both for the life that now is and for that which is to come. The Christian, hence has to garland God's altars with trophies of kindness. No creeds and catechisms, statute praise and saintly kneelings, are the true glory of the Church— but sinners reclaimed, widows and fatherless relieved, the disconsolate make glad, and avarice conquered by sweet and gentle speech, Benefits accepted bind the receiver. Unto whom much is given of him much is required.

Charity is like a circle in the water. It radiates from the centre, and at the centre is the greatest agitation. But it is diffusive, and from the centre it spreads until it is lost in the theatre of its own expansion. A benevolent lady once asked the eccentric John Randolph, of Romoke, for a contribution to assist the Greeks, they struggling for treedom. "Medam," said he, "the Greeks are at your door." So with all sympathy and charify. It must begin at home, but from hence it is to go out in a stream of salva-

tion to a perishing world.

As citizens and Christians, too, we should seducusly cultivate the virtues which are the foundation of all true happiness, public and private. We have other enemies to fear besides armies with banners. They are luxury, idlances venetic graphics. idleness, venality, corruption. There is a way in which we all can act the part of public bene-factors. Let each, in his own alloted sphere perform a worthy and honorable part, do all the good he can, and labor and pray for the advent of the reign of Christ's own perfect holiness, Justice, and truth,

BROTHERLY LABORS.

A Discourse Delivered on the Odd Fellows' National Thanksgiving, by the Rev. John Chambers, at the Spring Garden Baptist Church.

Mr. Chambers, after reading the 103d Psalm, said:—The Independent Order of Odd Fellows have set apart this day throughout our whole land as a day of Thadksglving—a thanksglving to the infinite Ruler of the world for His benefits to them and to our country.

In order that we may unite with them in

worship and service, we have gathered together this morning in this house of prayer, and assuredly we have great cause for gratitude, as well as for mourning, lamentation, and sorrow! and this Order of gentlemen ought to be most thankful to the infinite God, not only that He s been good to you, but that He has allowed you to be so good to others. Let us then unite our hearts in thanksgiving to the infinite God for all that He has done for you, and to you,

He then offered an impressive prayer, exhorting God to bless the Order and Increase its members and instrumentalities of benevo-As a text Mr. Chambers read the 133d Psalm,

beginning:"Behold how good and how pleasant it is for brethren to dwell together in unity."

He then spoke as follows:—

I find myself this morning, beloved, in a novel, if not awkward, position. I am in the presence of a band of brethren, of whose organization, and institution, and internal arrangements I know nothing, but with whose operations I are longer than a strong and unotherwise operations. I are longer than the strong and unotherwise operations.

tions and unobtrusive operations I am long and tamiliarly acquainted. It could not be otherwise with a minister of e Lord Jesus Christ, in a large and populous city like this, intermingling with my fellow-beings as I have done for many years. For forty years have I lived in your midst; I have been in the houses of the poor and the rich, and in mullitudes of cases I have seen the footprints of the man of benevolence, and the man of love, and the man of benevolence, and the man of love, and the man of truth. The eyes of the widow and fatherless have often looked me in the face, and said, "We are indebted for these comforts to the Order to which the huspand and the father belonged;" and in innumerable instances, when the question was asked as to what Order the husband was connected with he reply would be, "The Independent Order of

odd Fellows. You have been in existance, to my certain knowledge, forty years. I remember well, when a young man, in the city of Baltimore, when the divertisement first appeared in the papers of that city that an institution bearing your name was to be organized. I was struck with aston-ishment, like many others, at the novelty of he name—"The Independent Order of Odd

There was stirred up in the minds of not a few a very strong opposition. I recollect, as we are apt to allow feelings to arise in our minds without thinking, without inquiry, without inwithout thinking, without inquiry, without investigation. It was brought, if I am not mistaken, from our fatherland to this country.

It originated, I believe, in England. The prejudice of the people was very strong. It was not until the course of conduct pursued by the Order was seen that that prejudice seemed to give way. Many of the strong feelings of opposition to the Order grew out of the fact or its secrecy—it was a secret organization.

That feeling also existed towards the ancient

That feeling also existed towards the ancient and honorable institution to which it has been my honor and privilege to belong. For fifty years I have been identified with the Masonic Order. This feeling existed against that prior to your existence, and I need not say to you what an amount of feeling it produced at one

what an amount of feeling it produced at one time in this country.

But it was very soon ascertained that while you had your secrets they were your own—they were for your own advantage. They were the guards of your Order to protect you from impostors and evil influences of bad men. So far as the religion or politics of the country were concerned, you had no secrets.

You asked no man his political creed, you asked not his religious faith. It was enough for you to know that he was a true man; that

or you to know that he was a true man; that for you to know that he was a true man; that he deserved to fraternize with you, to share in your joys and in your sorrows; that he was willing to go with you to the home of sorrow, to open his hand to the needy, and extend relief to the destitute; that he was willing to accompany you to the bed of sickness and the ceuch of death, and go with you to lay the mortal remains of your brothers quietly in the home of the dead. It did not permit you to ask of him his religious or political creed. Such an of him his religious or political creed. Such a organization would be dreadful in a country like ours. Any organization that would endeavor to interfere either with the religious or political interests of the land would be a curse. I can conceive of no greater curse to this country than a secret political organization. There is not a man in the land who has a heart in his bosom, that ought not with indignation frown down such a thing if it attempted to life its down such a thing if it attempted to lift its

down such a thing if it attempted to lift its head in our country. Your grand object was that of benevolence; it was "Friendship, Love, and Truth." These were your guiding stars—the morning, noon, and evening stars that guided you in the dis-charge of your duties, and then, growing brighter and brighter, and ascending higher

and higher, they live in the memories of the millions of to-day, From a few you have increased to an enormous number. If I am rightly informed, in our own State you number thousands and tens of thousands, and I presume there is scarcely a township in the State, nor a ward in this city that has not realized the good effects and the good acts and the kind benefactions of the Independent Order of Odd Fellows.

So far as my knowledge, experience, and observation goes, this has been the course of life pursued by you. It is purely a benevolent institution.

Mr. Chambers continued at some length, and was listened to with deep attention.

THANKFULNESS AND LOVE.

Extract from a Sermon Delivered This Morning, by Rev. William T. Eva. at the First Presbyterian Church of Ken-

The Church was decorated in no manner whatever. At 10:30 A. M. the building was well filled by members of the following Lodges:—Kensington, No. 11; Jefferson, No. 12; Northern Liberties, No. 17; Chosen Friends, No. 100; Heneosis Adelphon, No. 28; Purity, No. 325; Improvement, No. 344; under the marshalship of Past Grand Samuel McCleman, of Chosen Erlends, Lodge, No. 100. A fair representation Friends' Lodge, No. 100. A fair representation of the wives and families of the members were present.

After an appropriate anthem by the choir, Rev. Wm. T. Eva delivered a suitable prayer, and the following address.—

The theme of my address to-day is, of course, suggested by the occasion. But it finds its expression in Holy Writ in these two brief passages:—I John iv, 6, "God is love!" and Col., iii, 15, "Be ye thankful."

I greet you, my brethren, members of the Independent Order of Odd Fellows, on this your festal day of thanksgiving. I greet you in the

Independent Order of Odd Fellows, on this your festal day of thanksgiving. I greet you in the name of the great principle upon which your beloved Order is founded—love. God is love! and on this foundation and enter corner-stone you have built the majestic and beautiful temple of your Order.

I greet you, too, in view of the appropriate and delightful services in which you are this day engaged. Gratitude swells your hearts today, and thanksgivings rise from your lips. It is now nearly fifty years—lacking about two only—since in this country, in the city of Baltimore, your Order was first established. It had

only—since in this country, in the city of Baltimore, your Order was first established. It had
a smail beginning, only four persons besides
the venerable, Thomas Wildey joining the first
Lodge. But how has it grown in that period!
having gathered to itself, since then, nearly five
hundred thousand members. And how much
has it accomplished in that time, in the prosecution of its great work of benevolence and
mercy! How many hungry men has it fed?
How many naked clothed! How many sick
ministered unto! How many weeping widows
comforted! How many orphan children blessed!
But you have, to-day, a special reason for But you have, to-day, a special reason for gratitude and thanksgiving. Through the dangers and perils of the great civil strife which has shaken our beloved republic to its very centre; which has deluged her fields with blood; filled thousands of graves with her sons, dead in field and heavy the shaked selection. blood; filled thousands of graves with her sons, dead in field and hospital; desolated so large a portion of our country—and rent asunder the bonds of so many associations, both civil and ecclesiastical—your Order has passed safely. The cords of love by which, in North and South, and East and West, it is bound together, have not been taken, or even loosened, so that to-day, like the triumphant and united Republic, you are still one, the banner o Fellowship still waving aloft over your Order from Maineto California, from the keys of the from Maine to Calliornia, from the keys of the Guif to the shores of the North Pacific; and the music of charity swelling in high and noble anthems through every Old Fellows' temple and lodge room in all the land! And hence, especially, your gratitude; hence your thanks-giving to-day; hence the gratitude and thanks-giving rising in concert at this moment from lands of looking high the highest policy. bands of looking brethren assembled in every

town and village and hamlet throughout the length and breadth of the land.

Yet we must not, however, anticipate. I shall, in the progress of my address, advert to these topics again. Only now, my brethren, I would greet you in the House of God in this service, and would join my heart and volce with your a like duties and everyless. The a proper yours in its duties and exercises. This a proper and becoming service. A profitable and delightful one I trust it may be; and that, as its result, the cause of virtue and benevolence may be greatly furthered and promoted in the land and among men, is my sincere and hearty

prayer. God is love! A brief but exceedingly compre-hensive statement is this, the consideration of which is eminently proper on this occasion. The great foundation principle, the chief cornerstone of your Order, as I have just said, is love. Your motto gives it to us as the central virtue, out of which spring, and around which radiate, both friend-

ship and truth. In your chosen and expressive symbol, it is the middle link, joined at each end by another, dependent for its strength and virtue upon it wholly. Can there be any friendship without love? Can there be any truth without it? And so all your teachings, all your brotherhood and benevolence, freedgize this great principle, and proceed from it. great principle and proceed from it. See, therefore, God is love! and being such, He is your Lord, whom you to-day, in this service, confess and adore, and in the contemplation of whose character in this aspect of it, you can have a deep and absorbing interest.

But what does the statement mean? As you perceive, it is somewhat peculiar in its form, and needs a word or two of explanation. The word "love," as ordinarily used, is a noun substantive, and stands for a quality, an attri-bute, an affection or passion well known to us all. And the assertion that God is such a quality, or attribute, or affection, seems a some-what strange and ambiguous thing. Observe, it is not said that God is lovely, or benevolent, using the adverb to qualify the statement what God is. But the assertion is positive and emphatic that God is love. The word love, here, then, cannot be intended to signify a quality or attribute of the Delty, but is evidently put for His whole moral nature or character, which is

ove, or goodness and benevolence in the general, Now, there is a class of attributes which are considered as making up whatever may be regarded as the natural character of God. For example, His unity, Hisspirituality, His omnipotence, His wisdom, His omnipresence, His eternity. But there is another class of attributes belonging to Him, as those which make up His moral character, and which, as I think it can be made to appear, are all included and implied by the word love, as used in this description of Delty. These are hollness, truth, mercy, and such like. And as they are attributes of which a moral quality may be predicted that they treather the state. cated, they together make up the moral char-acter of God, the whole sum and substance of which, according to the statement of Holy

Writ, is love. Note then, my brethren, God is holy, God is true, God is merciful, and taking these attri-butes and perfections with others together as composing goodness and benevolence, God is

The holiness of the Divine Being means His purity—His freedom from all sin and wrong. And this every believer in Revelation will at once be ready to admit is infinite and perfect. once be ready to admit is infinite and perfect. The Bible deciares Him to be "glorious in holiness." It represents the blessed angels as ever being before Him, crying "Holy! holy! holy! is the Lord God Almighty!" It portrays Jehovah Himself as catting upon His people, saying, "Be ye holy, for I am holy!" And pure as the driven snow which has just fallen from heaven upon the summit of some lofty and far-away Alpine mountain, and infinitely beyond what it is possible for mortals to conceive, is the is possible for mortals to conceive, is the matchless and resplendent holiness of the Lord

The truth of God includes His veracity and faithfulness; His absolute freedom from all de-ceit and falsel ood, and the certainty with which He fuifils and brings to pass every de-claration which falls from His own lips. "God is true," declares an aposte, "though every man were a Har!" The Psalmist positively and unequivocally asserts, "The truth of the Lord endureth forever!"

Can truth divine fulfilment fail?
Sooner shall star-crowned nature die:
Truth is the very breath of love—
Part of His own eternity!

But God is merciful, too! Who doubts it? "His tender mercies are over all His works!" And He is declared to be "The Lord God, merciful and gracious, slow to anger, and plenteous in mercy, forgiving our guilty transgressions and sins!"

O mercy! heavenly boon! sweet attribute!
Thou great, thou best prerogative of power!
Justice may guard the throne, but joined with thee,
On rocks of adamant it stands secure
And braves the storm beneath!
Think! think upwards, as the thrones above
Disdain not mercy, as they mercy love;
If mercy were not mingled with the power,
This wretched world could not exist an hour!

The reverend gentleman continued at some ength, and concluded as follows:— And such, my brethren, is only a small [Continued on the Fifth Page,]