

lights, namely, the volume of the sacred law, and to attempt anything of that sort would be to divorce ourselves from the

ESSENTIAL LIFE OF GENUINE FREEMASONRY,

which, if seriously attempted, would rend the craft from floor to ceiling, and if any of the fragments survived the disruption it would survive as a chaotic mass, without principle and without cohesive force of any kind. Extinguish "the Lamp of God" and you have at once a darkness that may be felt—a morality that rests upon no basis and that cannot be illustrated by any symbol. (Loud applause.) The world has never been, and we have no reason to suppose that it ever will be, without its doubters, its unbelievers and its sceptics. They exist with regard to all progress, they combat every movement for moral or social reform. In regard to Masonry the non-believers and the sceptics are as legion; they outnumber us on all sides, and yet their unbelief and their scepticism prove nothing. Divine revelation fares no better, and those who are waiting for the sceptic to put away his scepticism, or the fool to put away his folly, are likely to leave the world very little better than they found it, and themselves not improved in any respect. What is needed, therefore, is not a ceaseless wrangle about our conceptions of the Infinite and the Eternal, the natural and the supernatural, but a principle of love and hope that shall help us by regular steps along life's rugged pathway until such a time as the "lower lights" on the earthly altar shall have merged into the dazzling glories of that Eternal light which hath no shadows. (Applause.) We are not called upon, as some foolishly imagine, to explain every difficulty or to solve every riddle; this indeed were a task very much beyond the powers of all earthly intellect; ours is the simpler duty of performing our appointed work as true craftsmen under the consciousness of God's presence, for

"In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods I see everywhere.
Let us do our work as well,
Both the unseen and the seen,
Make the house where gods may dwell,
Beautiful, entire and clean."

This is a worthy object—

WORTHY OF THE HIGHEST MANHOOD,

and is according to masonic tradition and teaching inseparably linked with the spiritual and supernatural. Within the points of the compass therefore—that third Great Masonic Light—there lies the fountain and pearl of all doctrine, namely, the "resurrection of the dead." We are cheered by the thought that our solemn ceremonies do not leave us standing by the darksome grave mournfully contemplating only the emblems of mortality; we can raise our eyes to the sprig of acacia, blooming in evergreen beauty above the silent grave. It is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit which the grave shall