

in the land, in all lands, and its members are all one family. No matter where you go Masonry exists and all are brethren. Light and truth are found within the walls. of a just and truly constituted Lodge of Masons, silence and secrecy are enjoined, is it then any wonder that brethren dwell in unity, how could it be otherwise? The material light which sprang out of darkness at the command of the supreme architect of the universe, when darkness and chaos were dispersed, has been in Masonry, a favorite symbol of that intellectual illumination which it is the design and object of Masonry to create in the minds of those who united with the Order, and as the chaos and confusion in which "in the beginning" the earth "without form and void" was enraped, were dispersed, and order and beauty established, so the intellectual chaos and confusion in which the mind of the candidate for Masonry is involved are dispersed, and the true knowledge of the science and philosophy, the faith and doctrine of Masonry are developed. Gradually as the candidate advances he gains more light, just as in religion when a person is converted and led to seek God, he knows not at first all things, for he sees through a glass darkly, but in due time he shall reap if he faint not by the way. A belief in God is an essential prerequisite for all who seek admittance into a Lodge-room, and thus many are brought to think differently and more favorably of religion than when out in the world, and thus Masonry is a power in the religious world, and all who faithfully follow the injunctions and instructions received amongst the fraternity must be better men, must be better citizens, must be better husbands, must be better fathers, in fact must be more religious. I value very highly the religious instruction I have received whilst in secret conclave, I have been strengthened to do my Master's work, and have been able to direct brethren to the narrow path that leadeth to life everlasting. Of course all those who attend the Lodge are not impressed in the same way, neither are all impressed in the same way with the teachings of the Church. Free-will and free-thought exist in both to a certain extent and within certain limits. All Masons, as well as Christians, hope to gain a place in some of the many mansions in the skies, but this place can only be gained by the exercise of the three Christian virtues, Faith, Hope and Charity. We must have *faith* in God, *hope* of immortality and *charity* to all mankind. A Lodge is a miniature world and symbolical of it, and every Mason working truly and sincerely in his Lodge and amongst his brethren, must seek grace to raise himself to that eminence where alone he can find "Divine Truth." No atheist can ever find his way or keep his place, if, perchance, he does get in it—no atheist, I say, can find any place in a Masonic Lodge. There must be some belief in the revelation of a Deity. The Jewish Mason takes his revelation from the Old Testament alone, the Christian Mason from both the old and new, and the Mahomedan from the Koran. These contain the delineations of the designs of their God, and thus it is, that as the atheist acknowledges no such master, he can have no fellowship with the brethren, nor can he unite with us in moral, spiritual or Masonic labor. Brotherly-love and charity are carefully fostered, and strikingly and forcibly brought before the mind of the candidate for initiation into Masonry. *Not that* charity which places a "brother" in the humiliating position of receiving alms, but *that* charity which was taught by our blessed Lord Himself; and to-day, my brethren, you will have the privilege of placing means in the hands of the Relief Committee for the benefit of worthy and well qualified, but distressed brethren. This charity is one of the great landmarks of true Masonry—that a brother can receive just such help as he needs most, the "right hand of fellowship" being extended to all, but more especially to a worthy though needy brother. The uncertainty of life ought to induce us to make timely preparation for death; we should strive so to live that when we die we may be sure that we have made our "calling and election sure," and while we studiously prepare for every expected event of any importance in life, shall that alone be an exception which is infinitely of more importance than life itself? The merchant embarks his earthly all upon the waves, he hears of storms and dangers; he insures it all, and to save one half he would sacrifice the other. Your heavenly al is floating upon the billows of time, not your perishable treasures, but your immortal interests; your soul's welfare, your future happiness, your salvation, treasures which millions of worlds cannot purchase, and which cost the blood and sacrifice of Emmanuel Jesus to redeem; all these are in imminent and hourly danger of being lost, lost—lost irrevocably—lost forever, and forever, and forever! Many think that, because they have led moral lives, they are fit for death, but, believe me, that that is a small preparation for eternity. Indeed, independently of religious principle, morality is no preparation at all. Will God, the Great Architect of the Universe, merely on account of their *morality*, admit into Heaven the atheist, the deist, the scoffer, and those other practical atheists who believe in a Supreme Being, but yet live without God in the world? Will He admit into Heaven the profane swearer, the Sabbath-breaker, and the religious hypocrite, merely because they are moral men? Will a just and holy God admit such into Heaven? Surely—certainly not, if His word is to be believed;