

such that the daylight will soon be over, that a deepening gloom will gather around them, that their feet will by-and-by "stumble upon the dark mountains," and that night—a long, cheerless, unbroken night—will be their portion throughout eternity. Look then to the Cross while the light of God's love is still there to be seen, follow Christ as your guide through this dark gloomy world; and then as you advance, brighter and brighter is your course, until at last, escaping from the shadows of earth altogether, you enter the region of perpetual day, and find a place in the city which hath no "need of sun, neither of the moon, to shine in it; for the Glory of God doth lighten it, and the Lamb is the light thereof."

I have spoken in language understood by all Christians, and in concluding my discourse I will now address a few words to you, brother Masons, in technical language, but nevertheless familiar and easily understood by you.

In the first place, then, never forget that you belong to an ancient and honorable fraternity. Freemasonry is universally diffused over the whole habitable surface of the earth; it has found its way into every quarter of the globe, bearing with it everywhere the same distinctive characteristic features. It speaks the same language under every sun, in every clime. "And," as a distinguished brother writes on the subject, "it everywhere proclaims the same great leading objects and aims. *Brotherly Love, Relief and Truth.*" Freemasonry comprehends a grand system of Doctrines, Morals and Duties. These doctrines, morals and duties are all embodied in the symbols, tokens, words and working tools of the Lodge. To the uninitiated they have no significance; and even to the merely initiated they form a sort of chaotic map, not inaptly symbolized by the state and conditions of this earth of ours, just before the Great Architect of the Universe uttered that mandate of unspeakable

sublimity, "Let there be light, and there was light." The chaotic map of symbol and enigma as it presents itself to the novitiate, and even to very many who for years have been members of the fraternity, needs some great master of the royal art to say, "Let there be light, and there was light;" and then proceed step by step to bring order out of confusion, light out of darkness, and to display to the wondering gaze of the beholder, as the mists and films were brushed from his eyes, the *wisdom, strength and beauty* that, like the blossom in the bud, lie encoiled in the apparently heterogeneous mass of symbol before him. There is no doubt that the Fraternity has suffered from the ignorance not only of the uninitiated as to the true principles and objects of Freemasonry, but has also fallen short of the accomplishment of its great mission, owing to the inertness of many—the majority of those—who enter the portals of our sublime and beautiful Temple, and who never pass beyond the bare threshold, and do no more than stand just within the gate.

It has been well said that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound truth. "The three degrees of Craft Masonry," says a Masonic writer, "are typical of human life: beginning with neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason brings us face to face with the shadows and darkness of the grave." The great doctrine which I have stated as enunciated by Him who is the "Light of the world," that death leads to a higher life, is forcibly inculcated in the third degree, and no Master Mason can fail to recognize the sublime and inspiring lessons of the ordeal through which he has passed. In the words of the poet, it is not to the grave that we descend to contemplate—the spirit is not there but looking beyond the grave we adore the Lord of Life, who can trample the King Terrors beneath His feet,