

friendships lasting and beneficial where Christianity was not permitted to openly enter, but which soon followed through the "gates left ajar" by the entrance of Masonic charity and fraternal concord; and where these are accomplished the intellectual and social Masonic results are realized.

But Masonry stops not with the intellectual or social; but, true to the purpose of its organization, it exhorts the craft to be ever mindful of the great change, when it may be the privilege of every one by the benefit of having lived a pure and blameless life, with a firm reliance on and an abiding trust in Divine Providence, to be called from labor on earth to everlasting refreshment in the Paradise of God.

And thus the principles and tenets of Masonry take hold upon the moral nature of man, and seek to make of him that which was intended by his Creator.

It stops not with its first or second step, but by its beautiful ceremonies and soul-inspiring lectures bids him look forward to the great recompense of reward which has been prepared for all of the faithful.

Were Masonry an empty form, were its rituals no more than the machinery of language and action, and its precepts a moral code with no injunction to be influenced thereby—a sounding brass accompanied by the tinkling of cymbals—then would the charges of the profane of its want of inherent and intrinsic virtue be true, and you and I, with all lovers of truth, would renounce our allegiance to it, despoil its temples and remove the Great Lights from its altars. But we who have studied its purposes and to some extent have fathomed its depths, who have both felt and seen the influences which it exerts upon the passions and lives of men, while admitting with sorrow that all Masons do not walk uprightly, fear God and keep His commandments—yet we do not hesitate to

declare that there is a power in our beloved brotherhood which tends to elevate the moral standard of our race and to cause its votaries to approach more nearly to the destiny to which they are called.

The fact that Masonic vows are broken by men who have taken them—that some who are taught to mention the name of Deity with uncovered head and bending body, will so far forget the teachings of the craft as to profane that Holy Name, is only proof that the person is living himself in disobedience of the moral precepts which he has promised to obey.

The fact that those who have sworn eternal fealty and allegiance to the Supreme Architect of the Universe, and constant fidelity to His sacred law, will sometimes forget their allegiance, is no evidence of fault in the solemn engagements which he has made, but rather of the frailty of his nature, or possibly a mistake made in his admission to the sacred precincts of the inner chamber.

But, recognizing all the elements of weakness in our natures—that we all are prone to do evil, let us for a moment look at man as he is, or should be if governed in life by the teachings of the Mystic Order. Let us leave off the more unpleasant duty of proving our friendship by making known the faults, and turn to the more inviting field of estimating what man can be by grace. Let us look at the brighter side of the picture. Let us contemplate what man is when, by following the glorious teachings of the great School Master, he is fitted and prepared for a life of honor and purity in this world and a glorious immortality in the world to come. Let us learn of friendship, morality, virtue, charity and brotherly love.—
Ex.

MARRIED.

HOLMES—JOHNSTON.—At the residence of the bride's father, on the 25th March, by the Rev. A. Rowat, V. W. Bro. James Holmes, Past Grand Steward, G. L. of Canada, to Mary, second daughter of George Johnston, Esq., all of West Winchester, Ont.