

which so astonishes the outside world, is his great faith in his God; not the miserable god of a sect or class, but a God full of mercy and love, who hears the prayers of all good men alike, watching over them with a father's care. A Mason has faith also in his brother's truth and honor. He has joined the fraternity, believing that its members are men whose word he can rely upon; and he places his faith in them, and how rarely is he deceived. He leaves those near and dear to him in the care of a strange brother, he knows they will be safely protected, what need he fear? He has faith in his brother. Have they not both knelt before the same altar, and symbolically passed through the Valley of the Shadow of Death? They are brothers, and each has faith in the other. In times of danger what faith the Freemason has in certain little signs and words! They appear as nothing to the outsider; but they are symbols of a faith that proves the wondrous power of our Institution. Even the name of Christ on the lips of a fallen foe would not save him from the bayonet of his fellow-Christian, but the son of Hiram need but mutter the words or give the sign, and the hand of his foe would drop. The man who has no faith in anything, who looks upon all men as scoundrels, can never really become a Freemason. He may have the degrees, but he knows nothing of them, because he has lost one of the keys that open the vault in which lie our hidden treasures. Faith is the God-given principle upon which our Institution is founded; that has made men honorable, that has given the pure bloom to truth, and of goodness and virtue to woman, that has built up within us that holy belief which is the joy and life-spring of the living, and the happiness, trust and hope of the dying.—*American Protestant.*

G. M. Z. M. Reed, of Vermont, says: "This Grand Lodge is made

up of its officers and the principal officers of subordinate lodges. It is for us to lead the way, to avoid evil and teach the right. One may easily and correctly judge the character and condition of a lodge by a knowledge of the character, ability, zeal and devotion to the interests of the Order shown by its Master and Wardens. If the officers of a lodge are not qualified to instruct, the lodge becomes dull, and soon loses its interest in the work. If they are wanting in energy and zeal, the lodge becomes like them. In short, the officers in a great measure, make the lodge and form its character. It is, then, of the utmost importance that the officers of lodges should study Masonry well; not only the ritual of the Order, but also the teachings of that ritual, as well as the grand records that Masonry has made for itself in the past, as written upon the pages of history. Masonry is full of good teachings; its object is to make men better. The Masonic student cannot fail to be impressed with the nobility and grandeur of its principles. To you, then, who are the Masonic teachers of Vermont, I would say, study Masonry well that you may know what you are endeavoring to teach, and how to give the needed instruction. Above all, remember that you are taught to practice Masonry out of the lodge as well as in it. To give a brother kindly admonition when needed to support his faltering footsteps, to contribute to his necessities, and to guide him away from temptation and into the safe harbor of truth and right. Masonry is not a mere theory—it means something; it is eminently practical—it teaches its votaries how to act. And as we practice its teachings, so may we be judged in our character as Masons."

The Lectures of Freemasonry form a most important feature in ceremonial instruction, and are very interesting to all Freemasons who wish to be "bright," or seek to rise in the