

that honor me I will honor." Now, brethren, I charge you as Freemasons, "Let your light shine before him." Prove to the world by your consistent daily life, by your honor and integrity in the discharge of small as well as great matters, by your zeal and diligence in every good cause, by your self-denial, by your humility, by your patience, and above all, by your brotherly love toward one another, and by your charity toward all men, that you are guided and governed by the very best and soundest of principles that can influence a man; and show by your liberal contributions this afternoon to the Masonic Charitable Fund, that this grand theory which you hold prompts to good works, and that brotherly love has its expression in brotherly aid and comfort. God grant that your Lodges may ever consist, as I believe they do to-day, of living stones built up by a beauteous temple; may more and more, who are in darkness, find light and comfort in your midst; may this city be benefitted in every way by your good example, and also by your precepts. Finally, beloved brethren, in the language of a loving Apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, forgave you." "By this shall all men know that ye are my disciples," said the Lord Jesus, "if you have love one to another." If, as Christians as well as Masons, His redeeming love has touched your hearts, let it not be confined there; let it rather be reflected to those around you. Let us seek to become more and more acquainted with one another; let us take an interest in each other's temporal and spiritual welfare. Let us assist and encourage one another along the pathway of life; let us rejoice with those that do rejoice, and weep with those that weep. Above all, remember one another at the throne of grace, and pray for one another. The time is short—therefore, while we have time, let us do good unto all men, especially unto them that are of the household of faith.

FREEMASONRY DEFENDED.

IN all the transactions of life, between man and man, there are numerous occasions when it is neither necessary nor prudent that the world should be admitted to the counsels of the parties. No private association of individuals conducts its meetings with open doors, and public bodies have reserved to themselves the right of holding secret sessions whenever, in their opinion, the interests of the country require a concealment of their deliberations. Merchants do not expose their books to the free inspection of the community; lawyers do not detail at the corners of the streets the confidential communications of their clients; nor do physicians make the private disclosures of their patients the topic of ordinary conversation; juries determine in impenetrable privacy on the lives, the fortunes, and the reputations of their fellow-citizens; and the Senate of the United States discusses the most important questions that involve the policy of the nation, in the sacred security of secret session.

Why, then, from Masonry should this necessary safeguard be withheld? Why should that practice, which in all other institutions is considered right and proper, be only deemed improper when pursued by Masons? And why of all men, should we alone be disfranchised of the universal privilege to select our own confidants, and to conduct our own business in the way and manner which, without injury to others, we deem most beneficial to ourselves?

If by the charge of secrecy our opponents would accuse us of having invented and preserved certain modes of recognition confined to ourselves, and by which one Mason may know another in the dark as well as the light, while we willingly and proudly admit the accusation, we boldly deny the criminality of the practice. If in a camp surrounded by enemies it has always been deemed advisable to establish countersigns and watchwords, whereby the weary sentinel may be enabled to distinguish the friendly visit of a comrade from the hostile incursions of a foe, by a parity of reasoning every other association has an equal right to secure its privacy and confine its advantages, whatever they may be, within its own bosom, by the adoption of any system which will sufficiently distinguish those who are its members from those who are not.

When a University grants a diploma to its graduates, it but carries out this principle, and has furnished to each pupil, in the sheet of parchment which he receives, a mode of recognition by which in after times he may be enabled to prove his connection with the same, his Alma Mater.

The mode of recognition, or what is the same thing, the proof of membership furnished by Masonry to its disciples, differs in no respect from this, except that it is far more perfect. The diploma which our institution bestows upon its disciples is far more enduring than a roll of parchment—time can never efface the imperishable characters inscribed upon it—neither moths nor rust can corrupt it, nor thieves break