

curiosity, and some desire to know that they may be known, and that is base ambition, and some desire to know to obtain thereby wealth and honor, that is base avarice; but there are some who desire to know that they may be edified (*viz.*, *built up*), and that is prudence; and some desire to know that they may edify others, and that is charity." And yet the ill-instructed Christian may say within himself: "If knowledge be full of difficulties; if, without charity, it puffeth up, then why should we labor for it?" This is a natural exclamation, but the answer is, that to the true Christian, and to the true Mason, every department of knowledge is a school of God. On the great volume of knowledge, rich with the secrets of nature, and the history of the past, the great name of God, the Architect of the Universe, and the Ruler of all things, stands clearly out. The mighty rocks will (to the faithful) have the sacred name carved upon them, and the stars shall sing, and the winds shall blow, to the honor and glory of that Great Name. Each science, each history, each art, shall be a fresh book of revelation. To seek for knowledge where it is possible, is the clear duty of man, to win it is the gift of God. Then, brethren, let each, according to his opportunity, press forward in knowledge. We shall be false to our craft, as Masons, and to our holy religion, as Christians,—we understand neither Masonry nor Christianity,—if we fail to see this truth, and act upon the Apostolic command to "Give all diligence to add to our faith, virtue, and to our virtue, knowledge." And yet, as we shall see, knowledge is by no means the most important tool in this great temple building, which should ever be going on in the heart of man.

God, for whose habitation the shrine is being prepared, is a God of truth. Truth, then, is necessary for the erection of this spiritual building. By truth, I mean not merely truth-

fulness, which is but a part of it, not the mere absence of lying, but true sincerity of character. What a grand thing is a human life built upon the foundation of sincerity. When we know that whatsoever a man's faults may be, there is no sham about him, no dark, sly corners in his character, we must admire him. Such a man may strike the downward blow, but will not use the dagger in the dark. His character may be far from perfect, but it is open; his face may not be handsome, but it does not wear a mask. If we know we may trust his honesty, if we feel "he would rather die than lie," if his enemy might fearlessly appoint him a judge and arbiter, then, "having clean hands and a pure heart, he hath not lift up his soul to vanity, or sworn to deceive his neighbor;" this man "shall receive the blessing of the Son and righteousness from the God of his salvation." And remember

"To thine own self be true, and it shall follow,
As the night the day, thou canst not then
be false to any man."

And to be true to ourselves, is to be true to the voice of God within us.

Knowledge without love "puffs up," St. Paul tells us,—it inflates with pride; truth, also, may dwell largely in a man, and yet, without "love," we have a very imperfect character.

There is one more tool absolutely necessary to the true builder of the spiritual temple; that which is pre-eminently the attribute of God Himself, *viz.*, Charity, or Divine love.

It is related of the beloved St. John (whose memory we to-day celebrate), that when very old and feeble, and incapable of delivering long discourses, he was accustomed to be carried in a chair into the assembly of the faithful; when there he constantly repeated, "Little children, love one another." When asked why he reduced all his teaching to this single precept, he replied, "Because it is the great command of Christ our Lord, and if you truly keep this you