

lives. Brethren, see to this, the world is watching you. Do not become stumbling blocks to truth. Hence, while you are influenced by this principle, hypocrisy and deceit will be unknown among you, sincerity and plain dealing will distinguish you, and the heart and tongue join in promoting each other's welfare and rejoicing at each other's prosperity. Another object, we remarked, that Masonry has in view, is the exhibition of certain noble qualities or virtues, which its votaries supposed to exercise and exemplify in their life and character. Chief among these is temperance, that due restraint upon our affections and passions, amounting, if necessary, to abstinence which renders the body and its members, tame and governable; and frees the mind from the allurements of vice. This virtue is called for, in the constant practice of every true Mason; as he is plainly taught by his obligations to avoid excesses, the contraction of any licentious or vicious habits; the indulgence of which would not only damage him and the craft in the eyes of the world, but subject him to the contempt and detestation of all good Masons.

And fortitude follows, as the noblest and steadiest purpose of the human mind, whereby we are enabled to undergo any pain, peril, or danger, when prudently deemed expedient, while prudence teaches us to regulate our lives and actions agreeably to the dictates of reason and common sense; the habit by which we wisely judge and prudentially determine in all things, relative to our present as well as our future happiness.

Lastly, justice, is that standard or boundary of right which enables us to render to every man his just dues, without controversy and without distinction. This virtue is not only consistent with all divine and human law, but it is the very cement and support of all civil society; and as justice, in a great measure constitutes the character of the really good man,

whoever and whatever he is, so it should be the invariable practice of every free and accepted Mason never to deviate from the minutest principles thereof. And the great example whose virtues we commemorate to-day was a living embodiment of all these elements of character; and his work, we are assured, shall stand the test of the Great Architect's level, plumb, and square—as one of the grand conditions of the text, as that of a workman who never need be ashamed, and who, while on earth, laid down his life to prove his perfect work.

Nothing remains now, having shewn our principles and objects, but to set forth the duties we owe to God, society, to ourselves, and to each other, as Free Masons. In a word, there are three great duties we are ever charged to inculcate and practice. Those we owe to God, to our neighbors and to ourselves. We acknowledge the Great Architect of the Universe as our Supreme Governor and Master, and before Him in all things we reverently bow. He has given us an unerring rule of life in His Word, and by it we are bound to regulate our work. We are taught that in the midst of life we are in death, and continually admonished to be at all times prepared for that solemn event, so that when the silver cord shall be loosed, and the golden bowl be broken, our dust may return to its mother dust, while our untrammelled and glorified spirit shall go up to the God who gave it. Hence we never mention the sacred name of God, but with the reverential awe which is due from the creature to the Creator, and we ought always to implore his gracious favor on all our lawful undertakings, and ever to esteem Him and His service as our chief good. In the state or nation we are bound to lead peaceable lives, true to our country, proud of the land of our birth, and just and loyal to the government under which God has cast our lot. As Masons, in civil affairs, we proscribe no man, for opinions sake, and re-