

our lodges, and that we shall have in every lodge large gains in membership. Let each brother bring one, and then the problem of how to increase the interest of our members will have been solved, at least for the next six months.

These thoughts remind us that a new term means in most cases new officers. Of course we expect our officers to do their duty, but if we are to have good officers we must have good members, but it takes a good member to make a good officer. A great many members elect certain men whom they call officers, to do the whole work of a lodge. They say we have elected them, we have given them all the honors; now let them run the whole show. A minister once had a dream, that he was yoked to a carriage. He was drawing for all he was worth. In a little while after his strength was exhausted, he gave it up, and on going round to the door of the coach found all the members of his church sitting comfortably inside. For a miserable pittance these good, good people expected their minister to pull the chouch along all by himself. No institution can be run that way, and no Pythian lodge can get on successfully when the officers are left to do the whole thing. Now what is the duty of each member this term?

First, it is the duty of each member to attend regularly. That is a debt which every member owes to a lodge—regular attendance. A Knight of the olden times was always on duty, and a Knight to-day is never on duty unless he musters with his brethren in his castle hall every meeting. It is a good sign that a lodge is alive when you see its members coming in week after week ready to take their share of any good work to be done; but remember that it is the men who compose a lodge who make it either a living or a dead lodge, and one of the chief things which saps the life out of a lodge is irregular attendance on the part of its members. We go to a castle hall, not to meet empty seats, but to meet with our brethren, to shake hands with them, to greet them, and to be greeted by them, to give them a smile, and get a smile from them, and it does one ever so much good to have this intercourse with his brethren. But if we go night after night, and many seats are vacant, a cold chill passes over all present, the cheer is less cheery, the interest drags, and the chances are that next night the number of absentees will be greater. This is one of these lit-

tle foxes which spoil a lodge, and it is one which the members can cast out very easily if they be so minded. Brethren, help your officers by being with them every night if possible.

It is the duty of every Knight to be punctual, that is to say on time. Want of punctuality is a bothersome, annoying and disgraceful vice. In British Columbia we are strong in hope, but we are terribly unpunctual. By all wise men punctuality is regarded as a virtue. A well-known writer, says the proper consideration of the value of time will also inspire habits of punctuality. "Punctuality," said Louis XIV, "is the politeness of kings." It is also the duty of gentlemen, and the necessity of men of business. Nothing begets confidence in a man sooner than the practice of this virtue, and nothing shakes confidence sooner the want of it. He who holds to his appointment and does not keep you waiting for him, shows that he has regard for your time as well as for his own. It is also conscientiousness in a measure. When Washington's secretary excused himself for the lateness of his attendance and laid the blame on his watch, his master quietly said: "Then you must get another watch, or I another secretary." That is how practical men view the vice of unpunctuality. Whatever it may be outside, it is the same inside of a castle hall, and whatever evil it does in business, it does the same in a lodge. When a lodge has to wait for fifteen or thirty minutes on a quorum, the meeting is spoiled that evening. It has begun wrong, and nothing seems to be right afterwards. But when all or nearly all are there in good time, the lodge begins right, and there is a sort of influence pervading all said and done that makes one feel good. Again many are kept from attending because of the late hours which the lack of punctuality makes generally a part of lodge life. We don't know why men delight to keep a lodge running on to eleven o'clock, when by beginning on time, and a proper despatch of business it could easily be closed at ten. We do not believe in late hours. They do harm instead of good. They are injurious to the best interests of the home, and are not helpful to the brother who has to go early to work next morning. This term, then, be on time. Make it a matter of conscience to be there, and there at the right time. Make both the night and the hour sacred to Pythian interests, and you will find that another stumbling block has been removed, which has been preventing Pythian progress in most of our lodges.

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