

as wise as to punish it. A man cannot be a good Mason without helping himself on the lines of industry and care for his own welfare. (Applause.) I do not like to hear Masonry judged as to how much it gives. We ought to be very seldom called upon to give. If I am a true Mason I should be so sober, industrious and careful as seldom, if ever, to make a demand for help upon my brother-Masons, and Masonry ought to inspire such virtues as will help a man to take care of himself. If, then, poverty overtakes him and he suffers, that is a fine opportunity for the exercise of our charity.

I will now read you a letter I recently received, the writer of which is really a very fine person; in fact, I have had several letters of a similar kind from persons who have most extraordinary ideas of Masonry. The letter reads:—

TORONTO, December 15, 1888.

DEAR DR. WILD,—In your sermon of November 25 you were pleading for secret societies, Freemasonry I suppose in particular. You said that it taught a belief in God, and honesty, etc. If so, why were you not honest enough to tell what else it taught? That you were to reject the Saviour, and dishonour Him by not even being allowed to mention His name in your prayers. That it taught that you were bound by oath to defend a Brother whether he was right or wrong. That the oaths which they are compelled to take are unlawful, profane, barbarous, blasphemous and murderous.

If you were honest and a faithful watchman you would have told them these things. A gentleman asked the late S. J. Hunter, a few days before he preached for the Masons in Elm Street Church, how he could consistently preach for them, knowing as he did that their oaths were profane and murderous. He said that their oaths were *profane*. Yet after making such a confession he preached for them, and lauded them up by saying that they pointed towards heaven, when he knew in his heart that they pointed towards hell, that it is of the devil from top to bottom. If you take out the 15 or 20 per cent. of the money which they receive by misrepresentation which they give to the poor, there is not another streak of good in it. "But he loved the praise of men and popularity more than the approbation of God," and I fear the same might be said of you. O Watchman of Zion, what an account you will have to give!

How you can unite in a religion in which all men can agree, Infidel, Pagan, Mormon and Unitarian, and kneel before a pagan altar and say Christless prayers, leaving Christ outside of the lodge as you leave your over-shoes and coat, and then putting Him on when you come out, is something I can't understand. You know that the Masons of France