

the boundary line of his conduct, beyond which he was never to allow his prejudices or his passions to betray him. This circle was embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rested the Holy Scriptures. In going round this circle we necessarily touch upon these two lines, and therefore find a sacramental allusion to our grand Christian exemplars, as models for our life and character. We also come into direct contact with the Holy Scriptures, the great light in Masonry, and therefore while a Mason looks at these examples and keeps himself within the precepts of the Bible, it is impossible that he should materially err. Hence, as Masonry extends from east to west, and comprises representations of the whole human family, between the north and south, it follows that throughout every clime Masonry is found. In short, its dimensions, as a moral system, are unlimited, and its covering no less than the starry canopy of heaven. The most prominent objects of our institution are the cultivation of brotherly love, relief and truth, with regard to others, and the exhibition of temperance, fortitude, prudence, and justice, within ourselves. These qualities formed the unmistakable characteristics of the life, teaching, character and practice of our Patron Saint, as the Word records the story, and these form the sum total of the work, which will stand the fiery ordeal, cited by the Apostle in our text, at the last great reckoning day, when every craftsman shall receive his wages, according to his work.

Freemasonry, by its emblematical teachings, reminds us continually of the precariousness of our state on earth; its emblems, both of life and death, are before us, by actual vision in the Lodge; and by our mortal and spiritual perceptions out in the world, we are admonished to boast of nothing, but to have compassion on and give aid to those in adversity. While

then we tread this checkered and treacherous path of life, so well represented on the Masonic floor, let us cultivate for others, that we may be enriched and blessed ourselves, the grand principles of brotherly love, relief and truth. But the uninitiated present will ask, what are the Masonic ideas of these attributes of moral character. We proclaim, as the creed of our profession, and the standard of our moral work, these eternal verities, as founded in the nature of things, as well as in the Book of God. In the exercise of brotherly love we understand Masonry to teach what the Bible, Christianity, teaches, that is to regard the whole human species as one family, in the language of the motto emblazoned on the Coat of Arms of the Grand Lodge of Massachusetts, "*Ne alienum humanum*," not foreign, that's human. That the high and low, rich and poor, created by one Almighty Plumb, and inhabitants of the same planet, are to aid, support, and protect each other; and on this principle Masonry, I am grieved to be obliged to confess, shames the so-called Churches of Christendom—Masonry unites men of every country, sect, and opinion, and cultivates true friendship among those who otherwise might have remained at a perpetual distance. To relieve the distressed, this we hold and teach, is a duty incumbent upon all men, but particularly on Masons, who are linked together with an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view, and on this basis we form our friendships and establish our connexions. Truth is a divine attribute and the foundation of every moral and social virtue. To be good and true is the first lesson taught in Masonry. On this theme we profess to contemplate, and by its dictates endeavor to regulate our