

quenter of the gambling hell, or the *habitué* of the gilded halls of painted vice? Freemasonry, in her glorious, pure, yet simple language, by means of the Rule, tells her followers to shun all such, and avoid all places where the name of God and virtue are alluded to as obsolete ideas. The Hiramite must ever "press forward in the path of virtue." Day after day must he aspire to become worthy of the name of Freemason, and no matter what temptations may assail him, what tempting cup may be held to his lips, what allurements in most pleasing form may be placed before him, yet,—yes, in spite of everybody and everything, if he does not desire to be regarded as a perjured scoundrel, he must cast them aside as he would some venomous reptile, and, remembering the lesson of the Rule, "press forward in the path of virtue." It is not only his bounden duty to do so, but it should be and is the pride of every faithful follower of the Widow's Son to do it. He should do it, not only for his own sake, but for the credit of the hundreds of thousands of brethren who are fighting the same glorious battle in every civilized country on the face of the earth; and he is more especially bound to do it as an example to those younger brethren who are daily entering our ranks, and who watch with an eager earnestness the actions of those who stand high in the Craft, and as they are naturally guided by those who precede them, their seniors and superiors, it is a matter of extreme importance that every Freemason should avoid even the appearance of evil, and by his every-day life show to the youngest Entered Apprentice that he is striving to "press forward in the path of virtue."

Now, in addition to all this, the Rule teaches us even a more important duty, and one that we allude to with feelings of due solemnity. We have briefly shown how it directs that (1) we should punctually observe our duty; (2) press forward in the path of

duty; and finally we are told "neither inclining to the right nor to the left, in all our actions have eternity in view." What a lesson! Let the Hiramite contemplate it in his chamber, alone with himself and his God. Some day he must return to Mother Earth; some day he expects the acacia to be cast on his grave; some day he knows he must cross the river; some day he is aware he must face the Author of his being. Dare he then, who has sworn before his Maker and his brethren to live a pure and holy life, to be true to his brethren and faithful to those near and dear to him, and to obey the Divine Law—dare he, we repeat, venture to break those obligations? The Rule teaches him neither to turn to the right nor to the left, but with eager haste, with uplifted brow and firm step, to "press forward in the path of virtue," that in all his actions, holding eternity in view, he may, when summoned by the Grand Master, be prepared to give an account of his stewardship on earth.

The thought is an awful one to those who, regardless of their vows and reckless as to principle, hasten on in that mad, downward career that must end in perdition. The drunkard quaffing the seething waters of Hades; the libertine revelling in the cesspool of obscenity; the blasphemers leaning on the quaking rocks that hang over the abyss of hell—to such the thought (if ever they think) is horrible to contemplate. And in our ranks, sad though it is to admit it, there are some such fallen creatures. That God may save them is the prayer of every true Son of Light.

But whilst the thought of Death and Eternity is like the hideous nightmare of the madman, to those who neglect their duty; to those who "press forward in the path of virtue, turning neither to the right hand nor to the left, and having eternity constantly in view," it produces naught but happiness and joy. It is the Elysium that ever produces before their