

ship of the one Jehovah, is as false to his Masonic obligations as he is to his manhood and his highest necessities. *Masonry* teaches him reverence, and must ever lead the thoughtful enquirer to feel that he needs help from above to wear worthily the emblems of innocence and the badge of Masonry. The initiate who feels no need of heavenly wisdom, and a Divine blessing on his labours, gives painful evidence that he neither apprehends his own necessities nor the work before him. The *true Mason*, on the other hand, cannot fail to feel that he needs religion to aid him in meeting his Masonic obligations and discharging his varied duties. How can he do otherwise? *He* finds before him, in his search for light, the Holy Bible as the Great Light of Masonry as it is the Light of the World. He professes to put his trust in God, and is taught to implore His aid in all lawful undertakings. He cannot consistently engage in labor on which he may not honestly implore that blessing. I therefore repeat the true *Mason fears God*. But, secondly, a true Mason loves the Brotherhood to which he belongs. Brotherly love is the very atmosphere in which he "lives and moves and has his being." It is the golden link which indissolubly binds him to every member of this world wide fraternity, whether "neath southern skies he burns, or freezes 'mid Arctic snows." And it is this feature of our Order, my brethren, which probably constitutes its greatest charm, and procures the greatest admiration from the world at large. Nor is this to be wondered at, for it arises from and is found to meet the necessities of our nature. Man has a social nature; he is made for society. It is not good for him to be alone, or to be insulated even in the midst of the busy throng. But he also wants congenial society. How shall he secure it? He must either find or create it. Masonry seeks to avail itself of both methods. By the free use of the ballot, preceded by as free a spirit of enquiry, Masons are taught to reject those in whom there is no hope of improvement or assimilation, while they welcome those, not pure and faultless indeed, but of whom there is a reasonable hope that they will reverence truth, and recognize partially the moral precepts and vows of fraternity, which are the basis of brotherhood. Is such an one willing to wrestle with infirmity, and has he principles of honor and the elements of a sterling manhood which the discipline of the order may develop into vigorous life? If so, then give him a brother's hand,—