

the consideration of the object of our institution, and of the duties as loyal craftsmen we owe to it, and the world around us. This seems especially necessary at the present time, when so many misapprehensions exist regarding both the craft and ourselves; and more particularly with respect to our relations to God, His Church, and the powers of civil society. It will not be our office, therefore, at this time to enter upon the historical records of our Order, nor to dwell eulogistically upon its operations. The story of our origin has been often told, and the world, through scores of ages and generations, has known our practice and appreciated our virtues, and to its honor, it must be admitted, has been ever ready to walk backwards and throw the cloak of charity over the shortcomings and infirmities of our craftsmen, wisely distinguishing between the purity of divine institutions and their human administration. One claim, all have admitted, without controversy, that a bond of union exists among us, scattered as we are over all lands, and representing as we do all opinions and races, that no other organization on earth has ever paralleled, and to which all point as an example, right or wrong, as they may regard it, worthy of all imitation, and this has not been the verdict of one race, or age, or religion, but the combined opinion and sentiment of the world at large. Our devout wish, therefore, is, and I speak the conviction of all present, or as in our phraseology, we express it, the initiated and profane alike, So mote it be. The text covers the Masonic work of a life time. The moral edifice, we are called upon to raise here, and the proof of our work, and the acceptance and approbation of the Great Architect, in the life to come; for as we sow, we also reap; and as we build, so shall our work stand for all eternity. "Ye are God's building. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is

Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." Although the language then here is of a literal and operative character, yet its deeper meaning is figurative, and speculative, and symbolic, and must be regarded as the standard of our morals and the test of our skill and fidelity. It is not here inferred that what we say, or profess, can avail us anything, but what we do, is declared to be the ground of our reward, the need of our approbation; in other words, this is not our rest, our home, we are laboring for other inheritances. This is not our reward; we work for the approval, at a coming day, of the Grand Master above, and as travellers and sojourners in this vale of tears, we look for the home on high, the house not made with hands eternal in the heavens. Before we proceed to set forth, brethren, the objects of your profession, and the duties involved by your assumption of its obligations, let me call your attention briefly to the day and the occasion, and shew you their connections with your ancient and honorable craft. Before the Christian era, and among the Jews and Orientals, Lodges were dedicated to King Solomon, said to be the first Most Excellent Grand Master of the Order. But since that time, Masons professing Christianity dedicate their's to St. John the Baptist, and St. John the Evangelist. These were two most eminent patrons of the craft, as traditions tell the story, and as our predecessors for centuries long past instruct and admonish us. In ancient lodges of the Christian jurisdiction there was represented a certain point within a circle. The point representing an individual brother; the circle,