

of which the bowls of the seven golden candlesticks were moulded; also of the palm, which was engraven upon the walls of the temple—

"A thing of beauty and a joy forever."

It was of these four trees that the woodwork of the Temple of Solomon was constructed.

Holding these in the palm of my hand, and laying among them a piece of the mosaic pavement which I had picked up near the spot, I placed over them this most ancient copy of the Law of God, a Hebrew roll, which for many and many a generation had been used by the pious Israelites at Jerusalem in their devotions. Forcibly I opened out my Masonic flag, which I had already unfurled to the breeze from the top of Mount Lebanon, from the ruined walls of Tyre and Gebul, from the ramparts of Damascus and Joppa and Jerusalem, the flag having upon one side of it the emblem of our martyred Grand Master, the victim of fidelity, and upon the other side of it the emblem of our Divine and Celestial Grand Master who presides in the Grand Lodge above. I opened this out and wrapped it around my specimens of the ages and the works long perished. I consecrated them all to the genius of Freemasonry, as she hovered above the thrice-sacred spot.

The application of what I have said to the present occasion is this: You are engaged to-night in dedicating apartments intended for the practice of rites borrowed from those to which I have alluded—rites that claim to be the most solemn known to Masonry. It becomes us, therefore, to inquire who is fit for this work. As all men are not fit to be Masons, so all Masons are not fit for these sublime forms of Masonic worship. Let me, then, turn to the inspired Word—a fountain of wisdom under all difficulties—and with the Psalmist ask the question: "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" The inquiry is pertinent to this occasion, who shall be permitted to participate in the sublime ceremonies that are to be practiced in this hall?

There is a peculiar propriety in my propounding this question. After the Louisville Consistory was formed in 1852, I think I was the first person to confer degrees, and give steady, persistent labor to building up the institution of Scottish Rite Masonry in Louisville. We made many members.—Some—the upright, moral men—*adhered to us*, and were found for many a year afterwards ready to sacrifice time and means to benefit the Order; some—poorly selected, unworthy of high association, holding their principles loosely—*abandoned us*, were lost to our Order and disappeared from our history. Let me deduce instruction from this:

In reply to the questions of the Royal David, "Who shall ascend into the hill of the Lord, and who shall stand in His holy place?" the answer aptly follows:

"He that has clean hands and a pure heart; who hath not lifted up his soul unto vanity or sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Brethren, were I to occupy an hour I could not say more than the Spirit of God has said, speaking through the mouth of David. Those who are to ascend into this "hill of the Lord;" those who are with you to stand in this "holy place" must be "men of clean hands and pure heart;" *they* shall receive the blessing from the Lord and righteousness from the God of their salvation; *they*, and no others.

I join you, then, in solemnly dedicating these halls to the great principles of Scottish Rite Masonry.

Let us be moral, it is the very basis of our Order. Without it there can be no adherence, no consistency; because there is no cement save morality that binds men together. What matters it how solemnly you covenant a man who has no respect for truth or virtue? His obligations are but as ropes of sand.

Let us be charitable. Benevolence is the permeating, vital principle of the Order. "He that giveth to the poor," says the divine oracle, "lendeth to the Lord;" that is, Jehovah condescends to be our banker to repay us in blessings a hundred-fold multiplied for all that we do, charitably, to our fellow-men. It is not without a purpose that the box of charity is sent around at the close of all our meetings, and many a Scottish Rite Mason has wondered at the success which has unexpectedly fallen upon him, when, could he record the entries in the book of life, he would find himself credited there with blessings more than he could ask for or think. Let us be charitable. "The poor," said the Divine Master, "ye have always with you." There