

rather in a spiritual light, especially since the Word of God considers it not unfrequently in this sense.

And, in the first place, I would wish you to notice that the word Temple is equivalent to Church, not the material building, but the society of men united by religious ties. Religion binds us to God. And I think that speculative Masonry holds that the Church of God has to comprise all nations and kindred of the earth, men of the most different dispositions, habits and customs. The Masonic Church is as universal as the idea of man, and adaptable to every human individual. As mankind is one, notwithstanding the great variety of the human species; thus also the Church of God must be one, for she is intended to embrace this variety. And as the unity of mankind is natural, and independent of man; in like manner, the unity of the Church proceeds from the same Supreme Author, and is independent from whatever sectarian and arbitrary rules of unification and churchmanship man may devise. The God and Father of mankind is also the God and Father of the Church. Sectarian brotherhood is not the Church's brotherhood, nor the Mason's brotherhood. The truths which the common God and Father of mankind and of the Church has revealed and the works He has done are intended for the benefit of all mankind; and whosoever perceives and embraces them by faith belongs consciously to the Church. The truth is the chief object of God's loving concern for mankind, not this or that particular association or sect. The truth alone has the power of uniting men together in a society that does not depend on their will or pleasure. In reality, then, as the truth is intended for the whole race of Adam, all mankind should be God's Church; but all men do not perceive the truth, or are unwilling to embrace it, only the holders and adherents of it are said to form the Church of God. Hence we can easily perceive that the Church is not an *imperium in imperio*—a kingdom within a kingdom—a society within the great human society—but a part of the Kingdom, a part of the Church of Mankind, but that part, indeed, which possesses the truth intended for all, and promotes the true interests of the country and the world. As the class of *good* citizens do not form an independent and separate kingdom within the kingdom, but only constitute the better portion that may say to the rest of them, "We are citizens like you, but wish that you were such as we are, and would see as we see the true interests of the country," thus, too, the members of God's Church may say to the rest of the human family, "We, like you, belong to the great Church of mankind; you do not see this fact, but we do, and we would wish you to see and acknowledge it likewise. We see many truths revealed by God for your and our benefit; you do not perceive them; we wish you would. We see that God has done many things both in your and our behalf; you do not see it; we wish you would acknowledge this likewise. In a word, we desire that you would see and act as we do; then all mankind would be the Church of God indeed."

Such, if I interpret Masonry aright, is the general idea of the Church of God which as speculative masons we have to assist in building, with all our might. We expatiate much on our tools and give them a speculative and spiritual meaning; and it is well that we do so. But the tools are not all. He would be a poor practical mason who would glory in the perfection of his tools, but would never use them in the erection of a building. We would despise him as a foolish and useless workman. Thus, also, we would be foolish speculative masons, if we would never use our spiritual masonic tools in building up the spiritual Temple, the Church of the living God. The erection of this Temple should be our great end and object. To this end we should diligently study the great truths of God, appreciate them wherever we find them, and extend their beneficent empire in our country and over the world. We must not pull down and destroy, like the sceptic and infidel, but, as true masons, our business is to build up, ever to build up, never to cease working till the Temple be erected and stands forth in all its beauty.

But let us proceed in our contemplation of Solomon's Temple.

It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan; and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram, King of Tyre, commenced this great undertaking in the fourth year of his reign, and completed it in seven years. about 1005 B. C.

On comparing the Temple, as described in I. Kings vi., and II. Chron. ii., with the Tabernacle, the first thing that strikes us is, that all the arrangements were identical, and the dimensions of every part exactly double of those of the presiding structure. Thus the Holy of Holies in the Tabernacle was a cube, ten cubits each way; in the Temple it was twenty cubits. The Holy Place, or outer Hall was ten cubits wide by twenty long and ten high in the Tabernacle. In the Temple all these dimensions were exactly double. The porch in the Tabernacle was five cubits deep, in the Tem-