

bloomed in Palestine, they bloom in this, the farthest west. As they were with Solomon and our fathers, so are they with us; and as with us, so shall they be with our children's children.

Of such thoughts are we reminded by the Lodge and the Dedication Service. Turn we now to the living stones of the temple—the members of the craft. As a society of men, we assert the dignity of labour, the Harmony of Union, and the Wisdom of Organization.

We assert the dignity of labour. Activity is demanded, inaction and sloth proscribed. The high vocation of man is to be the fellow-worker of God. The vitalities of the universe are of God, the instrumentalities are of man. The Great Architect has laid out for us a plan, and richly covered the earth with material, but man must work it to its end. Even Paradise had to be dressed, and though the earth were all to become as fair and fertile as the primeval abode, the neglect of a single generation would throw it back to a weary waste. God has sown in society the seeds of government, of science, of art; but man must develop and apply them. The laws of taste, for instance, are innately planted within us, but it is the chisel of the sculptor and the pencil of the artist that give embodiment to these laws in the noble temple and the magnificent picture. In everything, man's labor is the complement of the Creator's bounty. "*Laborare est orare.*" Work is truly religious, nay, labor is life.

"Nature lives by action;
Beast, bird, air, fire, the heavens and rolling world,
All live by action; nothing lives at rest
But death and ruin; man is cured of care,
Fashioned and improved by labor."

These truths are too often forgotten. They have in some measure been slipping away from the present generation—that looks upon work as degrading. To look upon our platforms and our exchanges where men most do congregate, one might think that the chief end of man was to talk, to buy and to sell—not to work. In the midst of all this does Masonry assert the dignity of labour. Originally a fraternity of practical builders, in later days the work is of a speculative nature; still, however, the motto is "a fair day's wage for a fair day's work." Honours are given to the diligent, the drones are discouraged in the busy hive, and in many ways she asserts the dignity of man's primeval duty.

Your presence here also asserts the Harmony of Union. The lodge is the world in miniature. From east to west is its length, from south to north is its breadth, from earth to heaven is its height, and from the surface to the centre of the terraqueous globe is its depth. And in few places can this conception be realized so well as here. At the ends of the earth we draw material from all the earth. What a variety of races, nationalities, creeds and religions are here represented! We have the Jew, long identified with Masonry, forgetting his exclusiveness in communion with his brethren—the Italian, from the sunny south, joining hand with the exile from Old Caledonia, the "Ultima Thule" of his forefathers—the Saxon from the good old German stock, sitting in fellowship with his sprightly neighbour from the joyous land of France. The Englishman and the American forgetting each their jealousies, and rejoicing together in liberty, equality and fraternity. Nor are the Colonists awanting. Here the Canadian meets the Australian, and here Nova Scotia and Vancouver

Island intertwine their branches—all living stones in the building, bound together by the cement of charity, all forming a fit symbol and type of the time.

"When man to man the world o'er,
Shall brethren be for a' that."

Furthermore, we assert the wisdom of organization. There may be a union which is not a unity. The atoms in a sandpit are close enough together, but they do not form a unity. There is no unity in a flock of sheep, it is simply the repetition of so many things similar to each other. In an organized unity all the members are properly subordinated each to another, and the parts harmoniously arranged in their suitable relations. The body of man is an organization where all the different parts, head, heart, finger, fibres, and limbs severally conduce to a common good, and depend on each other. Now, Nature has not intended us to be like a flock of sheep, near each other and yet distinct from each other; we are to be organized. A common interest is to flow as the lifeblood through all. As men rise in civilization, there appear the higher and finer developments of combined relations. In savage life men are slightly organized. The tribe is simply like a flock of sheep. The kingdom or the empire is the result of experience or refinement. It says much for Masonry that its common name has become "The Order." To quote from an illustrious member, whose memory is deservedly dear on this Pacific coast—the manly and large hearted Thomas Starr King:—"How Masonry reflects to us or rather illustrates the wisdom breathed by the Great Architect through all nature! It is said that order is Heaven's first law; it is no less true that it is Earth's first privilege. It is the condition of beauty, of liberty, of peace. Think how the principle of order for all the orbs of heaven is hidden in the Sun. The tremendor's power of his gravitation reaches thousands of millions of miles—and hampers the self-will—the centrifugal force of the mighty Jupiter, of Uranus with his staff of moons, and of Neptune. There's a Grand Lodge for you, in which these separate masters are held in check by the Most Worshipful Grand Master's power. Nor is it any hardship that these separate globes are so strictly under rule, and pay obedience to the Sun. Is it not their chief blessing—their sovereign privilege? What if the order were less distinct and punctual? What if the force in these globes that chafes under the central rein, and champs its curb, should be successful for even a single day? What if the earth should gain liberty against the pull of the sun? Beauty from that moment would wither, fertility would begin to shrivel. The hour of seeming freedom would be the dawn of anarchy; for the Sun's rule is the condition of perpetual harmony, bounty, and joy."

"The idea of this Heaven determined order is committed to our body through its Worshipful Grand Masters, Master, Wardens, Deacons, and Craftsmen. The proper regard for it has preserved it amid the breaking up of old empires, and maintains it in its mysterious, symmetrical and sublime proportions. It is the source of its living vigor, and the promise of its future strength."

Finally, brethren, we read that when Solomon had finished the Temple, he besought that the presence of the Lord would dwell there. May this enlivening presence ever sanctify our fellowship!