

more the Christian? A St. Peter full of impetuous zeal; a St. Paul real in the distinctest use of the word; a St. John full of reality—here are men living up to the profession of their lives. On the other hand might be held up for notice those usual characters of history whose lives have darkened the periods in which they appear. But leaving the past, come to the present. Take the Christian world of to-day as proof of what I say. There are, it is true, faithful members and followers of Jesus, the son of Mary; but besides these, in this age of enlightenment what do we find? Are all true? Not so. There are lying Christians, immoral Christians, blaspheming Christians, evil speaking Christians. Yet turn to rules of life as set forth by the Book of the sacred law, and there is it made evident what a Christian's profession is. "He rejoiceth not in iniquity, but rejoiceth in the truth," is the rule for the converts at Corinth to observe. "Keep thyself pure," is the command from St. Paul to Timothy, his son in the faith. "Swear not at all," is the Divine Master's precept. "Speak not evil one of another" are the words that fall from the Apostle St. James. The outward name describes not always the inward heart. These are not Christians in reality who are thus living in sin. Well are they judged by the severe reproof of God's words: "He is not a Jew who is one outwardly, nor is that circumcision which is outwardly in the flesh only, but he is a Jew who is one inwardly, and the true circumcision is that of the heart." Thus, too, it is with the Society gathered together this morning to whom I am called upon especially to address myself, the Royal Order of Masons,—spread far and wide throughout the known world, tracing its history from remote ages, having accomplished with its vast resources an amount of practical charity that astounds one when considered. Yet here also, as in every other Society of humanity, is the deceptive

sentimentalist as well as the sincere operative. Yes! Brethren, let me speak plainly to you as a Mason in language unmistakeable. Within this Society, bound together by ties which should indeed produce practical worth of life, are to be found those who call themselves what they really are not. They call themselves Masons, when, behold, they are strangers to all the virtues of Masonry, and are no more Masons in reality than Judas the traitor was at heart an apostle of Christ. But because it is thus—because, as they were not all Jews who called themselves of Israel, as they are not all Christians, who bear the name of Christians, because there are some Masons false to their obligations, yet this is no true stigma upon Masonry. Where is the mind so illogical, so illogical, as to judge it otherwise? Shall the unseemly conduct of one, ten, or even one hundred, be a true cause of reproach against a profession or community? God forbid! If so, then the English law must be despised because there are to be found pettyfogging attorneys and rapacious barristers. The profession of medicine must be condemned because of ignorant pretenders who poison instead of cure. The whole system of business must be reckoned as one of sharpening, because there are those who will deceive and cheat to get gain. Not these blots on the fair surface of our Order detract not from the worth of the Order itself. Those who make use of such arguments to condemn the system are but feeble arguers. Little better are those who despise and slander the craft because of its secrecy. Let me assure you, should any be here thus prejudiced, that in its secrecy there is nothing from the beginning to the end that has not the only one object—to make a man love the brotherhood, fear God and honor the King. Based upon the three great virtues, Faith, Hope and Charity, it reiterates the words of St. Paul, "The greatest of these is Charity." Charity, or love, as the