

It kindles a glow of fellow feeling in all trades and occupations. It nerves the arm and stimulates the courage of heroism when in conflict with evil. It fires the soul of the philanthropist, and exhilarates the hope of the calmer regenerators of the world. For ages past it has been breaking down the barriers that stand in the pathway of union, and is now forging the grand link that will unite national and universal Brotherhood. In short, its happy influence is indispensable to the welfare of all the public and private conjunctions of our being. Such, then, are a few of my reasons for believing that Brotherhood is a part of our groundwork. Since the days of our Creation to the present, no institution of human organization is better adapted to meet the wants of our social nature than the one to which we belong. It is, therefore, incumbent on us to double our diligence to foster the principles of Brotherhood, till the lion, the lamb, and the weaned child can lie down together. Then will the Brotherhood of earth re-echo the Brotherhood of heaven.

We will now shortly survey another part of the groundwork, which I will call the *Bible*. I need not at present discuss its merits as a foundation. It is already acknowledged by Freemasons, in every quarter of the globe as their "first great light." It may also, with equal propriety, be called the groundwork of the Order, inasmuch as the phrase "first great light" is synonymous with the idea of groundwork when speaking under the figure of a Temple. Had we been operative builders of Temples, the Bible would still have been to us the best of groundwork, for therein we would have seen the Divine plan of the most glorious Temple that was ever erected on earth.

But, as you know, our object is to build a Temple of morality and virtue; and where I would ask, could we learn the real nature and object of these heavenly graces except from the Bible? To attempt gathering them from nature, would be to go backward to heathendom and barbarity. The origin of the Bible, like that of Brotherhood, is divine. Its testimonies are pure, converting the soul. The selection of this sacred volume as the groundwork of the Order bespeaks the wisdom of the craft. It is gratifying to see this Divine charter opened on every Masonic altar, but it is not so gratifying to see the Lodge and the Bible closed without a single line of its pages being read. What would we think of an operative Mason who would build without a plan; or what would we think of a man who would light a candle and put it under a bushel that it might give light to all in the house? We would call them foolish; what else can we say of those lodges that would so treat the Bible? I would suggest that a chapter of the Old Testament be read at the opening of every Lodge, and a chapter of the New Testament at the close thereof. But I would strictly oppose all sectarian definition of its sacred pages in the Lodge. Such a thing would only tend to cast us among the broken links of the world's discord. Our desire is brotherly love and unity, with a knowledge of the Bible, which is complete in itself. It is the Word of the living God, and "able to make us wise unto salvation." Definitions would only narrow and deface the beauty of our universally recognized foundation. Masonry's non-sectarian spirit is one of the brightest gems in her diadem of glory. We need not fear sectarianism, selfishness, or any other plant of obstruction. They can never flourish on her native soil of fraternal and divine good. Her canopy is filled with an atmosphere of benevolence too pure for the moles of the earth. It is needful, then, that we should bestir ourselves to countenance a greater veneration for the holy ground on which we stand.

We will now pass to another part of the groundwork, which I will call *Solomon's Temple*. These ancient words are familiar, and have a talismanic influence on Freemasons everywhere. In choosing Solomon's Temple as part of the groundwork from which to diffuse her lessons of morality, virtue, relief and truth, she has again displayed her superior wisdom. The Temple opens up to us a wide field for Masonic exploration, which will more than reward the diligent explorer. It is rich with divine lore in symbolic figure. It is typical of the glorious doctrines of the Gospel. It is a shadow of good things to come. Its shadow reaches to the heavenly Temple above. It is a revelation of the glorious blessings that will yet be enjoyed in eternity. Judaism itself would have been nothing without its Temple, in which was the visible presence of God, pointing onward and upward to greater bliss. Christianity would be nothing without its incarnate Temple, in which God manifests Himself as *Love*, pointing to an open and free entrance into eternal felicity. Judaism is the type—Christianity the antitype. The Pascal Lamb was the type—Christ the antitype. In like manner everything connected with the Temple is spiritual. Its ceremonies, its sacrifices, and offerings are volumes of sacred truth. The very method in which the Temple was erected teaches us one of the sublimest doctrines in the Word of God, namely, salvation by grace. As you know, the stones with which the Temple was erected were hewn or dressed in the quarries, conveyed to the Temple, and each fitted into its own place, without the sound of a hammer. So it is with the Christians. They are dug from the quarry of natural corruption, prepared and conveyed to their place in the