

to destroy the identity of purpose which is derived from one common temple symbolism. They must meet at some common point of sameness. This requirement is needed by the very nature of the two symbols, so much alike, and yet so different, and this requirement we meet thus:

The first temple, originally erected for the most glorious of purposes, but afterwards desecrated and polluted, not only by the successors of Solomon, but even by Solomon himself, by the introduction within its sacred enclosure of the altars, and the worship of "strange gods," and then at last overthrown and utterly destroyed by an unrelenting enemy, is a symbol of the present life, a life meant for the noblest of ends, but a life ever stained by sin and sorrow, and ending at last in death.

This is no new theory, no modern symbol. It is to be found outside of Freemasonry, although nowhere else applied so thoroughly and consistently as in the Masonic system.

St. Paul adopts it, and exclaims to the Corinthians, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" and again, recurring to this idea, he says in another place, "What, know ye not that your body is the temple of the Holy Ghost?"

Dr. Adam Clark, commenting on this passage, says: "As truly as the living God dwelt in the Mosaic tabernacle and in the Temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians."

And this it is that French writers mean when they say that Masons build temples for virtue. The body is the temple, which is to be made holy by a life of virtue. And this, too, is what we mean when we say that our ancient Brethren wrought in Operative Masonry, and built material temples; while we work in Speculative Masonry, and erect the spiritual temple of a holy life.

But the thought is thrown into such beautiful and burning words by a modern poet, that I cannot refrain from citing them as the most fitting commentary on our text:

"Our God is a spirit! and they who aright
Would do the pure worship he loveth,
In the heart's holy temple, will seek with delight
That spirit the Father approveth.

The temple that Solomon built to his name
Exists but in fame and in story;
Extinguished long since is that altar's bright flame,
And vanish'd each glimpse of its glory.

But the Mason made wise by a wisdom divine,
Tho' all human fabrics may falter,
Still finds in his heart a far holier shrine,
Where the fire burns unquench'd on the altar."

Thus, then, the Temple of the Lodge, the first temple, the Temple of Solomon, the only temple with which the Master Mason is acquainted, is the symbol of the present life—transitory like that temple, falling into decay and ruin like that temple, and yielding to the stroke of death, as that temple did to the hard blows of the Chaldean invader. But the temple of the Chapter, the second temple, the Temple of Zerubbabel—that temple which, in a more enduring form, was built upon the foundations of the first, and wherein the Holy One was again to dwell—is the symbol of the second life, the life eternal, the life beyond the grave, and where the weary sojourner is to rest when he has at length found the precious treasure of divine truth.