

and yet men who practice these vices may pass for moral men, as the world judge. morality; in fact they may be moral men in the sense usually attached to the word. Each of us has been made by God a *steward*, and we should ask if we have been faithful to our trust? Are we prepared to meet our God if He should call us suddenly to Himself? We should strive by all means in our power not only to be *good* Masons, not only to be *moral* men, but to be ready at the sound of the "gavel" to respond promptly to that call from God. One part of the work God has given us to do, is to be diligent in some *lawful* calling, to be temperate in our enjoyments and pursuits, to be just in all our dealings, to relieve the temporal and spiritual wants of our fellow creatures as far as it is in our power so to do, and pursue our inoffensive, steady and useful course through life. To be moral and outwardly religious is but part of our preparation, and a part indeed which is of little value in the sight of God, unless, it be produced by religious principles and dispositions, for "without holiness no man," let him be ever so good a Mason, "no man can see the Lord," and true holiness of life cannot exist without inward holiness of heart. This is that preparation for death which God requires. Death closes our state of trial, and no one therefore is ready for death until he has acquired those holy dispositions and holy habits of mind and thought which qualify him for the holy joys and holy employments of the heavenly state. The immortality of the soul is fully established by the uniform testimony of Scripture, which fully declares, not only that the soul was created capable of endless existence, but also that it is the unalterable purpose of the Creator it should exist to all eternity. Our "earthly house of this tabernacle must be dissolved," that we have a "building of God, a house not made with hands, eternal in the heavens," then "the body shall return to the dust from which it came, and the Spirit to God who gave it." The souls of the righteous, when their earthly tabernacle is dissolved, are made perfect in knowledge, purity and love, being freed from all remains of sin, removed from every temptation, made conquerors over all enemies, exempted from all labors, sorrows, fears and distresses, and admitted into the presence of Christ to behold His glory and enjoy His love, and they will then be qualified to join the rapturous worship of angels and to share their felicity in the full completion of all their spiritual desires in communion with God and in the society of all that is good and holy, then their joys will far exceed all that they could on earth conceive or imagine, and are fully adequate to their most enlarged capacities, though proportioned to the degree of their grace and fruitfulness on earth, that nothing is wanting to the absolute completion of their happiness, but that re-union of their bodies, for which they wait in joyful hope, assured that their "mortality shall be swallowed up of life, and that with adoring acclamations they witness the Redeemer's triumphs on earth, and the accomplishment of those prophecies for which they fervently prayed whilst here, and fought the good fight of faith. The hour then is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. As the body is a part of our nature, and the instrument of the soul in doing good or evil, so it is meet and right that it should be raised from the dead, to share the happiness or misery which shall be awarded to every one according to his works by the righteous Judge of the world. Little is revealed in holy Scripture concerning the resurrection of the wicked, as compared with the copious information afforded concerning the righteous. By the omnipotent word of Him who is the resurrection and the life, the bodies of the redeemed people shall first be raised from the dust of the earth, from the depths of the seas, and from every place in which they may have been deposited, and being restored to life incorruptible immortal and glorious they will be re-united to their immortal souls to participate in and increase their unspeakable felicity. "For the Lord Jesus Christ shall change our vile body that it may be fashioned unto His glorious body according to the mighty working, whereby He is able even to subdue all things to Himself." So you see, my brethren, what a glorious reward is in store for us if we live not merely as "good Masons," not merely as "moral" men, but as Christians. And is not this glorious future worth sacrificing this world, and worldly things, for? Surely, aye surely, it is; and if we ever expect to meet God and the Lord Jesus Christ and the Holy Spirit and the Holy Sts. John and all the good and great who are waiting the consummation, we must so live. To you, my brethren, of the "mystic tie," I will now more immediately direct my concluding remarks. Welcome—thrice welcome—into this holy temple. As a Mason (of which I am proud) I would with all earnestness ask you at all times to see that the lodge of your heart is closely "tyled," so that no unholy thoughts can ever find entrance; guard your heart as well as your Lodge-room, and always consecrate yourselves to God, the Grand Geometrician of the Universe, and do all under His guidance and direction. You who have as yet only taken your first degree, try to live up to it, so that you may be soon invited to take upon yourselves greater responsibilities and gain a higher degree. You must