

second Temple did not compare with the glory of the first. As the years rolled by, however, it was the high privilege of a foreign king, whose royalty was the gift of the Roman Senate, to adorn and renew with considerable splendor the House of the Lord. It was done to conciliate a people whose loyal respect had been alienated by his cruelties and crime. The grand entrance from the court of the Gentiles to the court of Israel, which formed the principal passage for the people, to the places especially designated for their religious observances, he adorned with great taste and with princely liberality. This was the "Golden Gate"—so called, as Josephus informs us, "because its folding doors, with their lintels and pillars, were overlaid with massive plates of Corinthian brass, elaborately ornamented with appropriate sculpture." Through this "Beautiful Gate" the inhabitants of Jerusalem and the Jews from afar, entered the court of Israel "to serve the Lord with gladness, and come before His presence with a song." Twice, every day, the great congregation passed through this gate, and consequently there was no spot in the Holy City more trodden by the feet of the faithful than the pavement of the sacred portal. Here the charitable sympathies of the dwellers in the Chosen City employed themselves in the relief of the distressed ones in their path, and here were brought those whose helplessness gave them the human right to expect aid and support from their brother man.

Beyond the threshold of the portal, Gentile could not pass. It was the reserved privilege of those whom the Almighty had peculiarly chosen for His own.

Temple and city are no more, as in their former glory. The Beautiful Gate would be hard to fix amid the desolation of the ancient city and the squalid confusion of the modern town. Where sweet harmonies sounded the willing praise of pious men, the

dreary stillness is startled by the hoarse cry of the Muezzin. At the entrance to the porch, friend greeted friend, as they went within to offer up their adorations as brethren to the Father, and felt that at the gate all worldly dickering, and the enmities of trade or personality should be left behind. Hypocrisy, smooth visaged, but with unhealthy hue, might pass within; cold, calculating worldliness might seek, for its own purposes, to be seen in the presence of the earnest and the true; formality—its zeal too glowing at first, too soon abated and quenched—might, because forced by a strict and unyielding law, enter in order to hold its place in the counsels of the Theocratic State; but these were the few among the many, whose honest and truthful adherence to the faith and practice of their fathers, honored the pavement worn by their constant and willing feet.

Another allegory from the Temple, companions. Is not the reading clear? Shall we not have in Masonry a strictly guarded gate, through which none shall pass but the chosen ones? Shall it not lead from the outer courts of worldliness to the inner court of true brotherhood? Shall not all unkindness, wrath, evil speaking, malice, the contests of trade, the differences of social life, be put aside at the door, and shall we not see to it that the services within are of a nature to stimulate zeal for right doing, to uncloak hypocrisy, and to teach the mercenary that there is something in its moral precincts better suited to man's well-being than the hope of material gain?

And shall not the lesson of the Beautiful Gate be used, to remind those who seek to enter the gate which the craft has provided, that they must come in as sincere seekers after a knowledge which will benefit, not only themselves, but their fellow-men? Shall we not point to them the afflicted one, who may be at the entrance, to teach them the love which brother must extend to bro-