

help your devotions? And why have you asked the aid of the Church in hallowing the day? Is it just that friends whom you cannot let into the asylum may see your fine costume, your soldierly bearing, your inspiring march? Pardon me for even the thought. You are here because, for reasons which I cannot here mention, the Ascension of the Lord Jesus Christ is, of all the events of his holy life, the one most closely bound up with all a Templar's dearest associations, and the tenderest Templar memories cluster around it. Each Knightly heart knows for itself what it means to him, and each memory will recall its awful import. We love to honor it. Many of our brethren keep Easter as their chief day, but we hold as dearest in our hearts this crowning glory of our risen Lord, His splendid entrance into the joy of Heaven. And so, my brothers of the Temple, have I faintly traced some of the magnificent symbolism which is shown forth to the world by our Order. I have set it forth in its true light, the type of the army of Christ, the emblem of the unending battle of sin and righteousness, and the preacher of the duty of every man to enlist under the banner of I. N. R. I.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished
And Heaven is all possessed;
Till Christ Him-self shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.
Go forward, Christian soldier,
Fear not the gathering night,
The Lord has been thy shelter,
The Lord will be thy light,
When morn' His face revealeth,
Thy dangers all are past,
Oh! pray that faith and virtue
May keep thee to the last.

"All sincere Knights Templar," says the *Voice of Masonry*, "will admit the beauty and truth of this address, and their duty to comply with its instructions and suggestions." And we might add, that it declares in no dubious language that the doctrine of the Holy Trinity is symbolically

taught in the ritual of the Order; so that if our American Fratres do not require an assent to this dogma in their O. B., yet it is evident that it is an important part in the foundation principles in Templarism in the United States.

Masonic Sermon

The following is a synopsis of a sermon preached by the R. W. Bro. Rev'd H. H. Mogg, Grand Chaplain, before the Grand Lodge of British Columbia, on Sunday the 22nd June, the day before its annual meeting:—

I. John iii, 18. Let us not love in word, neither in tongue; but in deed and in truth.

Now, as it has ever been, the world may roughly be divided into two great sections—the real and the sham—those who profess and do not, and those who carry out their professions. So universal and apparent is the existence of this division of humanity that it may be observed by the most casual. Far back, in the infancy of the world's history, is it noticeable. The bliss of the Garden of Eden is lost to man by the first sin. Man is turned away from the averted face of his Creator, and his sons bring us face to face with the fact, Cain and Abel being examples of unreality and reality. As the history progresses, as mankind increases, examples rapidly thicken, ever the one or the other. Dim indeed may be the page of history, yet the character of reality stands out in bold relief so that we fail not to perceive it. It is reality of life that marks David the Shepherd of Bethlehem. So too, the Patriarch Jacob. Follow him through that wondrous night, when he struggled with his heavenly visitant and would not let him go till he had received the blessing. What reality of purpose is here? But if the Jewish church provides us with examples how much