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FREEMASONRY:

ITS

SYMBOLISM, RELIGIOUS NATURE,

AND

LAW OF PERFECTION.

PRINTED BY BALLANTYNE AND COMPANY
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FREEMASONRY

ITS

SYMBOLISM, RELIGIOUS NATURE,

AND

LAW OF PERFECTION.

BY

BROTHER CHALMERS I. PATON,

(Past-Master, No. 393, England),

AUTHOR OF "FREEMASONRY AND ITS JURISPRUDENCE," "ORIGIN OF FREEMASONRY," AND "FREEMASONRY IN RELATION TO CIVIL AUTHORITY AND THE FAMILY CIRCLE."



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DEDICATION.

TO THE

MOST HONOURABLE THE EARL PERCY,

ETC., ETC.

RIGHT WORSHIPFUL GRAND MASTER MASON OF NORTHUMBERLAND.

RIGHT WORSHIPFUL GRAND SIR,

IT is with feelings of peculiar satisfaction that I avail myself of your Lordship's kind permission to dedicate this work to you. Your eminent position as Grand Master Mason of Northumberland marks you out as the very person to whom a work on Freemasonry—its Symbolism, Religious Nature, and Law of Perfection—ought to be dedicated. The dedication of this work to your Lordship seems especially becoming on my part, as I had the honour to hold the office of Master of a Lodge in the Province of which you are Grand Master. But, in addition to this, I have great pleasure in considering that your intimate acquaintance with Freemasonry, and your well-known zeal for the advancement of the interests of the Order, make your approbation of such a work of high and singular value. As the present work has been

submitted to your Lordship's inspection, I rejoice to think that your approbation has, at least in some measure, been given to it; although I do not take for granted that this extends to all the opinions expressed, for which I alone must be held responsible; but I am encouraged with some confidence to hope that the work will contribute to the promotion of an object which it is gratifying to me to feel assured that your Lordship has at heart, and for the promotion of which I also have delighted to expend both time and labour. It is my earnest desire that this may be the result of its publication, and that your Lordship may have the satisfaction of seeing it to be so. May you long live in the enjoyment of the highest possible degree of earthly happiness, and to maintain, as you have hitherto done, the interests, and augment the honour of an Order, which, as it has subsisted from the first ages of human history, is, I doubt not, destined to subsist to the end of time, ever extending more widely its beneficial influence amongst mankind.

I am,

RIGHT WORSHIPFUL GRAND SIR,

With great respect,

Yours obediently and fraternally,

CHALMERS I. PATON.

THE TOWER, PORTOBELLO, N.B.

PREFACE.

In placing before the Masonic Brotherhood this work on the Symbolism of Freemasonry, its Religious Nature and its Law of Perfection, I have great pleasure in thinking that nothing contained in it is exclusively applicable to any one jurisdiction, to any particular race of men, or to any particular part of the world. It is one of the chief excellences of Freemasonry that it is adapted to all the world, and accordingly it extends over all the world wherever civilisation extends. Its principles are everywhere the same. It everywhere exhibits the same religious nature; although admitting into the Order men of different religions, and insisting on nothing more as absolutely indispensable than a belief in God and a future state, yet always requiring consistency, and demanding earnestness in religion. Its Law of Perfection, which it is one of the objects of the present work to explain, is fundamental and unchangeable, essential to the system as one of the laws contained in the Ancient Landmarks, the paramount authority of which is equally acknowledged in all jurisdictions. The same symbols are also everywhere employed, with the same meaning, and for the same purposes. There is therefore no subject treated of in the present work which is not of equal interest to the members of the Brotherhood in one part of the world as in another; there is not a single sentence in it more specially adapted to Great Britain than to America, Australia, or India, or even to countries the languages of which are different from that in which it is written, so that in translation—if it should be found

worthy of translation into French, German, or any other language—no modification whatever would be needed. I have written as a Christian, and perhaps, therefore, the work may be deemed more suitable to Freemasons who are Christians than to those of other religions. It would have been wrong, and contrary to the laws of Christianity and of Freemasonry, for me to disguise or conceal my religious sentiments. And whilst Freemasonry delights in opening its portals to all—whatever their religious creed—who hold the great fundamental principles of religion already mentioned, yet, as it has for many ages prevailed chiefly amongst Christian nations, its teachings have been very largely imbued with Christianity, and very many symbols are in general use which admit of no explanation apart from that religion and from the Holy Bible, which in Christian countries is placed upon the altar of every Lodge, read at every meeting, carried in every Masonic procession, and acknowledged as the Great Light of Freemasonry. If the present work, therefore, should be found more entirely suited to the views of Christian Freemasons than of others, I entertain a perfect confidence that it contains nothing which any Brother—Jew, Mahommedan, or Parsee—can deem offensive. In conclusion, I beg leave to state that I have bestowed much study on the subjects treated of in this work. I do not lay before my readers hastily formed opinions; and I hope, therefore, that many may derive pleasure, and that many may derive instruction from these pages. It would be most gratifying to know, and a sufficient reward for much labour, that the work was generally found acceptable by my Brethren, and that it was extensively useful; but I would feel much satisfaction in the thought that I had been able to contribute to the gratification, or the more substantial benefit, even of a single Brother.

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FREEMASONRY:

ITS SYMBOLISM, RELIGIOUS NATURE, AND LAW OF PERFECTION.

CHAPTER I.

The Origin of Symbols.

The entire system of Freemasonry is imbued with symbolism, and a knowledge of the symbols is indispensably necessary to every Craftsman. Freemasonry itself is symbolic of the highest possible perfection of mankind, and to this its great aim is to contribute; with a view to this object all its teachings are framed.

A symbol has been defined as a perpetual visible sign, with which spiritual feeling, emotion, or idea, is connected. Symbols may be regarded as poetic images presented to the eye instead of being addressed to the ear. The more natural and appropriate that a symbol is, the more sure it is to be readily understood, and the more likely also to become common; and thus many symbols have been used and understood by the inhabitants of different countries, diverse in habits, and alien in race, and have been handed down by one generation to another, from periods of unknown but remote antiquity,—a kind of common language, the expression of thought, understood alike by those who could maintain no intercourse in ordinary speech. As proverbs—brief sententious utterances of wisdom or of wit—find ready acceptance, all the more ready the more brief and striking that they are,

and pass from the lips of one to another, till they become the common property of a whole people; are translated into other languages than that in which they were first uttered, and sometimes become generally current over the world: so symbols have in many instances been almost universally accepted as representing or suggesting certain abstract ideas, and they have become even more universally prevalent than any proverbs, because more readily intelligible to all, and requiring no translation from one language to another.

Indeed it is only by the help of symbols, or by the use of terms having a symbolic origin, that abstract ideas can be presented to the mind; symbols derived from the material universe, are in like manner, necessarily employed to express our ideas of beings or objects belonging to the immaterial. Thus the word which signifies *wind* or *breath*, was early applied in all languages to signifiy *spirit*, and the appropriation of a word exclusively to the latter, belongs to comparatively recent times.

In the early ages of the world's history, symbols were more extensively employed than they are now, although their use at the present day is far more general than those who have not directed their attention to the subject are apt to imagine. The hieroglyphics of the ancient Egyptians were all symbols, and only by slow degrees were transmitted into letters. From them, doubtless, the letters of our alphabet are derived, and those of almost all other alphabets. The original form of the letter A was a rude representation of a plough, which after being used simply as a picture, came to be used as a symbol, to denote things more or less nearly associated with the plough; and finally, became a letter suggesting to the mind nothing more than a mere vocal sound,—a transition of vast importance, but which it does not concern us here to consider. The letters of the Chinese alphabet are all symbols or combinations of symbols, so abbreviated and modified, however, that they have almost lost their original pictorial character. The picture writings of Mexico

present to us a most interesting example of the transition from the commemoration of events by mere pictorial representations, to the employment of symbols for the expression of thought.

The use of symbols formed great part of the learning of the ancient Egyptian Priests, by means of which they were enabled to hold their high position, and in a great measure to direct the thoughts and conduct of the people; as in more recent times, in Europe, (during the middle ages,) the clergy being alone instructed in the knowledge of letters, possessed great power— besides all that their office gave them—over the affairs of nations and of families. A knowledge of symbols was transmitted from one generation to another, among the ancient nations, not only in Egypt, but in every country in which there was any approach to civilisation. This knowledge was generally confined, or almost wholly confined, to the priests, and was connected more or less closely with the religion which prevailed; and when the popular and prevalent religion had been corrupted so as to have become a gross polytheism, the doctrines of the Unity of God and the Immortality of the Soul were still taught in the *mysteries* of the different gods, in which symbols were very largely employed, and their signification explained to the initiated. Amongst the Greeks, Romans, and others, these mysteries subsisted as long as paganism itself. It is true that the Grecian and Roman mysteries became grievously corrupted and debased; that in connection with some, or perhaps with all, of them, the grossest licentiousness prevailed. Yet these mysteries had for their original object to convey to the minds of the initiated the great doctrines already mentioned, and in the same time to teach the necessity of purification from the corruptions of the world before approaching the presence and seeking the fellowship of God. Something resembling this subsists at the present day in India. Symbols enter largely into the system of Brahminism. The odious *Lingam*, so frequently to be seen in the carvings of Hindoo temples and in the

pictorial representations of Hindoo festivals, is itself known to symbolise the reproductive powers of nature. But on this it is unnecessary to dwell.

Not only the knowledge of the first truths of religion was preserved and communicated amongst the nations of primitive antiquity by symbols, but much knowledge of other kinds, of which the priests were the only possessors. It was by them that the arts and sciences were cultivated; by them that the prosecution of the arts was directed, especially of that of architecture, which of all the arts then known required the greatest amount of science for its application. Nothing known in these times wanted its symbol to present it or recall it to the mind; and perhaps it was owing to the very early and general prevalence of the use of symbols that parables, which are closely allied to them in their nature, became so general a form of popular instruction amongst the Jews and other eastern nations. The use made of symbols and figures for the conveying of truth to the mind is very happily described in these lines:

> "Was not all the knowledge
> Of the Egyptians writ in mystic symbols?
> Speak not the Scriptures oft in parables?
> Are not the choicest fables of the poets,
> That were the fountains and first springs of wisdom
> Wrapp'd in perplexèd allegories?"

Of the origin of symbols two theories present themselves, and it would seem that both must be accepted, some symbols being ascribed to one source and some to another. Symbols must be either of divine or of human origin. We have seen reason already to believe that some were given to man by God Himself, and were intended by Him to convey religious truth to the human mind, and to preserve the remembrance of it; that thus they were one of the first means of revelation, and the supposition that they were so accords well with the whole history of revelation, beginning in a faint dawn and brightening to a full and perfect light. Again, symbols may be supposed to have originated in the natural exercise of the human faculties,

in the attempt to express ideas for which language as yet afforded no terms; and in this way many symbols have probably come into use, even some of those which have been most generally accepted. There is no inconsistency in the supposition of this two-fold origin of symbols. A great mistake would be committed in exclusively adopting one theory of the origin of symbols and setting aside the other.

As to the symbols employed in Freemasonry, the most essential and important of them, being those which are derived from the Jewish Tabernacle and Temple and the rites of Jewish worship, must unquestionably be deemed of divine origin. Other symbols, however, can have no such origin ascribed to them. When the Temple itself is used as a symbol, it bears an intermediate character; and the same remark is applicable in some other similar cases. The Temple itself was unquestionably a symbol,—one of divine authorship. The pictorial representation of it may be regarded as a human device; but it must be esteemed an extremely natural and proper one: it is founded upon and serves to perpetuate the divinely-appointed symbol of a former time.

The origin of some symbols of which it cannot be said that they were divinely appointed, may be easily explained. The olive-branch has from the earliest ages been recognised as the symbol of Peace; a symbol having its origin unquestionably in the fact of the dove bringing back an olive-leaf in its bill to Noah, when he had sent it forth from the ark—a sign of peace between God and man, and therefore a fit symbol of peace for all time.

When we see the figure of a branch of an evergreen employed as a symbol of immortality, we readily acknowledge its extreme appropriateness. We have no reason to ascribe it to divine institution; but we are not on that account to cast it aside as unworthy of being used even in connection with those symbols, the origin of which is most unquestionably divine. It is a beautiful expression of human thought, well calculated to impress the mind and

to awaken in the heart holy feelings, aspirations, and hopes. The employment of this symbol is as natural as that already mentioned of the word which signifies *wind* or *breath*, in Hebrew and other ancient languages, to signify also *spirit*. Language having yet no word for spirit, the word signifying *wind* or *breath* was employed, and, in this use, may be said to be the suggestion of a symbol, or it may be regarded as implying that the wind or the breath was in some sense an appropriate symbol of that which the word *spirit* now expresses.

Of symbols employed by men, and certainly not of divine origin, we have an early and beautiful example in the winged human-headed lions and bulls of Nineveh. These do not seem to have been originally, whatever they became afterwards, intended as objects of idolatrous worship, but merely as symbols of the power, extent, and glory of the Assyrian empire. The colossal size of the figures was itself significant of Assyria's greatness; the body of a lion or a bull aptly symbolised strength—the former, perhaps, strength to be exerted for the destruction of enemies, as the lion tears with its claws; the latter strength to resist assaults and to maintain the position acquired. The human head was symbolical of intelligence. The wings were significant, if not of ubiquity, at least of a power to move from place to place, and to employ the forces of the empire against enemies, even in the most distant regions.

The use of symbols was very early introduced in religion; in fact, we must refer it to the time of our first parents, and ascribe it to God himself. Without offering any opinion concerning the Edenic state, or venturing to speak of the symbolic character of the Tree of Life or of the Tree of the Knowledge of Good and Evil, we may safely say that in the inspired record we find mention of the use of symbols—and these divinely appointed—immediately after the fall. When "Unto Adam and his wife, did the Lord God make coats of skins and clothed them," the best commentators agree that a symbolic representation was made of one of the great truths of religion, of the cover-

ing of that nakedness in which man—a sinner—cannot stand before God, in a better righteousness than his own, even that righteousness which is imputed freely and without works, the righteousness of Him who is both God and man, and to whose sacrifice of Himself upon the Cross we owe all our salvation. It is deemed probable that the animals from which the skins were taken, were animals offered in sacrifice. We have no express record of the institution of animal sacrifice, unless we infer it from this text; yet it is certain from what very soon follows in the Mosaic record, as to the divine acceptance of Abel's sacrifice of the first-lings of his flock and the fat thereof, that animal sacrifice was instituted immediately after the Fall. The rite of sacrifice was from the first, and always continued to be, entirely symbolic. However corrupted it became as religion was corrupted, and paganism grew up instead of the worship of the one true and living God, it has always retained, even in the worst forms of paganism, some traces of its origin, and something of its symbolic character. The offering was brought to the altar in order to atonement for sin, and the offerer thereby expressed his sense of sin and of the necessity of atonement or reconciliation with that God whom he had offended. Not less clearly does the offering of sacrifice speak of the holiness and justice of a sin-hating and sin-punishing God, than it does of God's mercy in forgiving sinners who seek Him in the way of His own appointment. According to the belief of all Jews and Christians, every sacrifice, offered on patriarchal or Jewish altar, represented the great and truly propitiatory sacrifice of Christ, the Lamb of God that taketh away the sin of the world. "It is not possible" we read in the Epistle to the Hebrews (x. 4), "that the blood of bulls and of goats should take away sins." But we are told that "Christ was once offered to bear the sins of many" (Heb. ix. 28); and concerning all the rites and ceremonies of the Jewish law, that they were "a figure for the time then present"—the whole system of symbols, concerning many of which the Scriptures leave us no room to doubt

their signification, whilst that of others may be learned from comparison with these, and from the place which they occupied in the general system, considered in its relation to the great scheme of salvation.

As further examples of symbols unquestionably of divine origin, the animal sacrifices of the patriarchs and Jews may be mentioned, the altars on which these sacrifices were offered, and the rites with which the offering was accompanied. The laying of hands on the head of the victim before it was killed, was a symbolic rite intended to signify the transference of guilt to the victim, and consequently the removal of it from the individual sinner or the people, as the case might be, by the propitiatory sacrifice (see Lev. i. 4; iii. 2, 8, 13; iv. 4, 15, 24, 29; also mentioned in this work). The frequency with which this laying of hands on the head of the victim is enjoined in the Mosaic law, shows what importance belonged to it as a symbolic rite. The scape-goat was in like manner symbolic, the sending of it away under charge of a fit person into the wilderness beautifully signifying the removal of sin from the Lord's people, that it should never come into remembrance or be mentioned against them any more; that sin having been first laid upon its head, as well as upon the head of the other goat to be slain in sacrifice, by the ordinary symbolic rite of laying on of hands. Of these and other such symbols further notice will be taken in the part of this work specially devoted to the subject of Jewish rites.

The Jewish sacrifices, and the Jewish rites in general, were not only symbolical but typical, having their antitypes in the sacrifice of Christ and the great spiritual realities of the Christian religion. That they were types, however, does not make them less truly symbols. There is a popular sense of these words, in which type and symbol are synonymous and may be used indifferently. It is not in this sense that they are used here, or anywhere else in this work; but in their strict signification, in which they convey ideas essentially distinct, a symbol being that which

presents to the eye some religious truth or lesson, whilst a type was prophetic of an antitype. But except personal types,—persons who were types of Christ, as Noah, Moses, Joshua, and David,—all the Old Testament types, those both of the patriarchal and the Jewish dispensations, were also symbols, nor is it easy to imagine how they could have served their purposes as types without being so.

To the New Testament dispensation no types belong; and the divinely-appointed Symbols of the Christian religion are few, being those only which appear in the sacraments of Baptism and the Lord's Supper,—the washing with water in our sacrament, the eating of bread and drinking of wine in Christian fellowship, and as significant of fellowship with God in the other. Men have added to the number of Christian symbols, as in the use of the sign of the Cross, and of the marriage ring. It would not consist with the purpose or character of the present work, to enter upon the disputed question of the right of the Church to make use of such symbols in divine worship; it is enough to refer to them as examples of symbols, not of divine institution, but devised by men in order to suggest important truths and to impress them upon the mind.

Many symbols were employed by the Jewish prophets when proclaiming to the people the word of the Lord, —symbols intended to give greater impressiveness to what they were commissioned to speak. These symbols, of course, were all of divine appointment; the prophets devised nothing of this kind; they spake as they were commanded, and did what they were commanded, but no more. These were symbols, however, appointed only for a special occasion, and not for continued or permanent use, like those which belonged to the ritual of the Jewish law. We have an example of this kind of symbol, divinely appointed, but for a special occasion only, in Isaiah's walking naked and barefoot three years, "for a sign and wonder upon Egypt and upon Ethiopia," as recorded in the fourth chapter of the book of Isaiah: "At the same time spake

the Lord by Isaiah, the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot." And he did so, walking naked and barefoot. And the Lord said, "Like as my servant Isaiah hath walked naked and barefoot three years for a sign and a wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they (the Israelites) shall be ashamed of Ethiopia their expectation, and of Egypt their glory" (Is. xx. 2–5). Another instance of the same kind occurs in the nineteenth chapter of the Prophecies of Jeremiah. "Thus saith the Lord: Go and get thee a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. And say: Hear the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel: Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle. Then thou shalt break the bottle in the sight of the men that go with thee, and shalt say unto them: Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet till there be no place to bury" (Jer. xix. 1–11). It may be enough to refer, without quotation, to the symbol of bonds and yokes, which Jeremiah was commanded to make, and to put them upon his neck, and to send them to the kings of Moab, and the Ammonites, and Tyre, and Zidon, in token that their kingdoms were given into the hands of the King of Babylon (see Jer. xxvii. 1–11). And after this it appears that Jeremiah wore a yoke of wood on his neck, as a symbol of the approaching captivity of the Jews (see Jer. xxviii. 10). It seems unnecessary to multiply instances of this kind, and it may be enough

in conclusion to take two from the book of the Prophet Ezekiel. No remark concerning them is requisite; the mere quotation of a few verses will suffice for each. "Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Jacob forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And behold, I will lay hands upon thee, and thou shalt not turn thee from one side to another till thou hast ended the days of thy siege" (Ezek. iv. 1–8). "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind, and I will draw out a sword after them. Thou shalt also take a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all

the house of Israel. Thus saith the Lord God, This is Jerusalem. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part unto all the winds, and I will draw out a sword after them" (Ezek. v. 1–12).

It may be mentioned as illustrative of the value of symbols for conveying knowledge to the mind, that we find in the books of the prophets many recorded instances of the employment of symbols on the part of God in the revelations which He was pleased to make to His prophets, symbols never presented to any eye but their own. Thus at the very beginning of Jeremiah's ministry as a prophet, a vision of "a rod of an almond tree" and a vision of a seething pot with its face towards the north, were employed to impress upon his mind the character and speedy execution of the judgments which he was appointed to declare against a guilty people (Jer. i. 11–14). Similarly, Ezekiel beheld many visions, as that of the four cherubim and four wheels—(Ezek. i.)—his vision of the coals of fire to be scattered over Jerusalem—(Ezek. x.)—his vision of the dry bones and the resurrection—(Ezek. xxxvii.)—&c.

CHAPTER II.

Symbols of the Patriarchal Dispensation.

From the time of our first parents down to the giving of the Jewish law, we find little notice in the inspired record of any rites or symbols other than those already mentioned. That there were many, commonly in use and well understood, may be deemed certain. We have an indication of this, when we are told—(Gen. xv. 9–10)—that Abraham, after having by direction of God, taken "an heifer of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon;" "divided them in the midst, and laid each piece one against another, but the birds divided he not." Perhaps we have another similar indication of rites and symbols, concerning which there is no full record, when we are told that Melchizedek, King of Salem, "the priest of the most high God," "brought forth bread and wine," and blessed Abraham on his return from victory. More certainly, we have an instance of an important rite anterior to the giving of the Jewish law, in the circumcision of the family of Abraham, and the subsequent practice of circumcision amongst his descendants.

CHAPTER III.

Jewish Symbols.—The Passover.—Unleavened Bread.

The first Jewish institution was the Passover. It was wholly symbolic. The lamb prefigured the true Passover—as Christians are taught in the New Testament—"Christ our Passover sacrificed for us." The lamb was to be "without blemish, a male of the first year"—to signify the perfection of the true sacrifice which it typified. The sprinkling or "striking" of the blood on the two side-posts and on the upper door-posts of the houses of the Israelites, represented the efficacy of the blood of that true and typified sacrifice in protecting the sinner from the wrath of God. For as we read in the record of the institution of the Passover: "And the blood shall be unto you for a token upon the houses where you are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. xii. 13),—so we are assured in the New Testament that the blood of Jesus Christ cleanseth from all sin, and that thus the wrath of God is completely turned away from all who take refuge in Christ, whose door-posts and lintels are figuratively sprinkled with His blood. Again, the flesh of the paschal lamb was to be eaten—not "raw, nor sodden at all with water," but "roast with fire," and with unleavened bread and bitter herbs. In the roasting with fire was signified, it is generally held, the sufferings of Christ, and the very form in which the paschal lamb was placed before the fire according to the ordinary custom of the Jews, on a spit made of two pieces of wood in the form of a cross, has been held to have signified, by prophetic anticipation, the manner of the death of Christ. The rule laid down in the institution of the Passover, that

the whole lamb should be eaten by the household or combined households sacrificing it, and that nothing of it should remain until the morning, or that if anything remained, it should not be eaten but burned with fire, has been very commonly regarded as signifying the necessity of the complete acceptance of Christ—"a whole Christ"—in order to salvation. The eating of the paschal lamb, and in like manner the eating of other sacrifices, has been regarded as representing the feeding upon Christ by faith which is essential to the Christian life. Similar symbols occur in the New Testament, although in general only presented in figures of speech, as when our Lord says, "I am the bread which came down from heaven. . . . Whoso eateth My flesh and drinketh My blood, hath eternal life. . . . He that eateth Me [feedeth on Me] he shall live by Me" (John vi. 41, 54, 57). The eating of the paschal lamb with bitter herbs was significant of the necessity of repentance and sorrow for sin, accompaning the exercise of that faith which is unto salvation. The Passover was also to be eaten with unleavened bread, as were all the Jewish sacrifices, to signify the necessity of putting away corruption. This will be more fully noticed in a subsequent place. It appears, however, from what has been stated, that not only was the paschal lamb itself a symbol, but that the whole ordinance of the Passover was highly symbolic and full of symbols. We see still more of this character in it, when we read the commandment, "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste; it is the Lord's Passover" (Ex. xii. 11). The continual observance of this rule by the Jews not only reminded them of the occasion on which the Passover was instituted, when their fathers were brought out of the land of Egypt and out of bondage, but also that the Lord's people are strangers and pilgrims on the earth, delivered by Him from the bondage of sin, and called to hasten towards a better country, even a heavenly, of which Canaan was a type.

In connection with the Passover, reference has been made to the use of unleavened bread in the eating of all the Jewish sacrifices. The law on this subject is very express, and often repeated. As to the Passover, it was not only required that it should be eaten with unleavened bread, both on its first observance, and when afterwards annually observed "for a memorial," but that at this annual festival no bread except unleavened bread should be eaten for seven days, and that all leaven should be put away from the houses of the Israelites. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Ex. xii. 15). Jewish writers tell us how scrupulous the Jews always were in the obedience of this commandment; how diligently they searched for leaven in their houses on the evening before the Passover, that no trace of it might be permitted to remain. Men who were habitual transgressors of the greatest precepts of the law, probably found it comforting to their consciences to be very strict in their observance of this; the obedience of the ceremonial law being more easy than that of the moral. The law, however, was clear and divine, and obedience to it was therefore the duty of every Jew. The prohibition of leaven and leavened bread extended to all the Jewish sacrifices, not only to those which were typical of the great propitiatory sacrifice, but to those also which were mere offerings to the Lord, expressions of dependence, gratitude, and homage. Thus we read in the Mosaic law: "And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil" (Lev. ii. 4, 5). And again, the more general commandment, "No meat-offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven nor any honey in any offering of the Lord

made by fire" (Lev. ii. 11). It is unnecessary to multiply quotations on this subject. The symbolic meaning of the prohibition of leaven and leavened bread is clearly indicated by the Apostle Paul, when he says, "Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). Leaven was forbidden in the Jewish meat-offerings and in connection with the Passover and other sacrifices, to signify the necessity of sincerity and truth in God's worshippers, of purity of heart and purity of life. Leaven was the symbol of corruption: its action in the making of bread being the beginning of a fermentation, arrested by the heat of the oven, but which if allowed to go on would end in the speedy putrefaction of the whole mass. The prohibition of its use in the making of the bread used in religious services, was, therefore, a simple symbol, continually presented to the mind of every Jew, of the necessity of putting away all fleshly lusts, all moral corruption.

It is true, indeed, that we find figurative reference to leaven in Scripture in a good as well as in a bad sense. It is evidently in the bad sense already stated that the mention of it so frequently occurs in the Mosaic law; and so it is also when the Apostle Paul, urging upon the Corinthians the duty of putting away from among them an incestuous person, warns them, saying, "Know ye not that a little leaven leaveneth the whole lump?" and calls upon them to "purge out the old leaven," that they may be "a new lump, as" says he, "ye are unleavened." But it is in a good sense that our Lord employed the figure of leaven, when he said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. xiii. 33). The reference here, it is manifest, is simply to the action of leaven in rapidly changing the nature of the whole mass of dough with which it is mingled, and thus the gospel is represented as changing the whole moral

nature of the man who receives it into his heart, and the character of society wherever its influence extends. There is no incongruity between these two opposite uses of the same symbol. But this last use of it, which we find to have been made by our Lord, may lead us to extend our view of the meaning of the symbol as employed in the Jewish law, to regard it as not merely a symbol of corruption, but as symbolising the tendency of corruption to spread, to increase in the heart in which it exists, and to extend from one to another.

The prohibition of honey, as well as of leaven, in "the offerings of the Lord" (Lev. ii. 11), is probably to be explained in the same way as the prohibition of leaven itself, because honey has in some degree an effect similar to that of leaven; but it may also have been intended to signify the necessity of abstaining from carnal delights, the pleasures of sin which are "for a season," and thus we have in it a symbol corresponding with that of the eating of bitter herbs in the Feast of the Passover.

CHAPTER IV.

Jewish Symbols.—The Manna in the Wilderness.—The Water from the Rock.

Following the history of the Israelites after their escape from Egypt, we presently come to their passage through the Red Sea, and their entrance into the wilderness, in which they journeyed throughout the long period of forty years. Ready to perish from want of food in the waste and howling wilderness, and beginning to murmur against Moses and Aaron, they were miraculously supplied with "bread from heaven," in the manna which fell around the camp. That this had a symbolic character, and is not merely to be contemplated as a display of God's care for His people and goodness towards them in providing for their temporal wants, might be inferred from the Mosaic narrative itself (Ex. xvi.); and the most enlightened of the ancient Jews did so understand it, accounting it as symbolic of the provision made by the God of Israel for the spiritual wants of His people. Thus it is that Asaph refers to it in the seventy-eighth Psalm, as an evidence of the right and duty of the people of Israel to believe in God and trust in His salvation, making mention of their failure to do so as one of the great sins by which they provoked His anger. "So a fire was kindled against Jacob, and anger also came up against Israel; because they believed not God, and trusted not in His salvation; though He had commanded the clouds from above, and opened the doors of heaven. Man did eat angel's food: He sent them meat to the full" (Ps. lxxviii. 21-25). But the meaning of the symbol which was presented to the contemplation of the Israelites day after day, during the whole forty years of their wanderings, and was afterwards ever kept before their minds in connection with the most

remarkable portion of their national history, is more fully exhibited in the words of our Saviour, from which we learn that the manna was a symbol or type of Himself, without whom there is no spiritual life for man, and in whom faith must be exercised in order to salvation, faith continually feeding upon Him, that so the soul's strength may be maintained and renewed. The Jews demanded from Him a sign, that they might see and believe, saying, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (John vi. 31). Jesus replied, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John vi. 32, 33). And He said further, "I am the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (John vi. 35). Again, "He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give is My flesh, which I will give for the life of the world" (John vi. 47-51). No one who receives the New Testament can hesitate to acknowledge the symbolical character of the manna with which God's ancient people were miraculously fed in the wilderness, or can doubt what the meaning of the symbol was.

Like the miraculous supply of food in the wilderness, the miraculous supply of water was also a symbol, and so similar in its signification, that as in the New Testament we are taught to regard the manna as representing Christ, so also we are taught to regard the water which flowed from the smitten rock at Horeb as representing Christ, from whom all is derived that is needful for the soul, ready to perish, and fully to satisfy the wants of His people, whose bread is given them, and whose waters are sure. "There was no

water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink" (Ex. xvii. 1, 2). But when the rock was smitten by the rod of Moses, water came out of it in sufficient abundance for all the people to drink. And this supply continued during the whole period of their wanderings in the wilderness. The Apostle Paul says in his first Epistle to the Corinthians, "They did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. x. 4). Even without this plain declaration of the meaning of the symbol, we might infer it, in great part at least, from the Mosaic narrative, especially when viewed in connection with passages of the Old Testament, in which thirst is made the figure of spiritual destitution and misery, and the drinking of pure or living water the figure of spiritual refreshment, as in the beginning of the sixty-third Psalm: "O God, Thou art my God; early will I seek Thee: my flesh longeth for Thee in a dry and thirsty land, where no water is: to see Thy power and Thy glory, so as I have seen Thee in the sanctuary" (Ps. lxiii. 1, 2); or that gracious invitation of the Lord by the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters" (Isa. lv. 1), which we read, in the Gospel according to St John, that the Lord Jesus Christ repeated when He was upon the earth, as an invitation proceeding from Himself, and having reference to Himself. At Jerusalem, at the Feast of Tabernacles, "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink" (John vii. 37).

CHAPTER V.

Jewish Symbols.—The Holding up of the Hands of Moses.

Both the manna with which the Israelites were miraculously fed in the wilderness, and the water from the smitten rock which followed them, of which they drank, were temporary symbols, intended however to be kept in continual remembrance, and so still to serve the same purpose as when actually present to the view. The whole Jewish system was indeed temporary. Although subsisting for many centuries, it was destined to pass away, for the law had only "a shadow of good things to come," and was intended merely for a temporary purpose until the coming of that which is perfect. It belonged to a dispensation preparatory to the better dispensation of "the latter days." In like manner there were symbols presented to the view of the Israelites during the years of their wanderings in the wilderness, especially the pillars of cloud and of fire, the manna, and the water from the rock, which in their nature were specially adapted to the circumstances of that period, and unsuited to those of the people after their entrance into the land of promise. Still more temporary were other symbols connected with special occasions, and never more repeated, but known only by the record of them which makes their spiritual teaching impressive still wherever the Bible is received and read. Such is that of the holding up of Moses' hands, whilst he sat upon the top of the hill, and the host of Israel, under the command of Joshua, fought with Amalek. "And it came to pass, when Moses held up his hand that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his

hands, the one on the one side, and the other on the other side: and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword" (Ex. xvii. 11-13). It has long been usual to interpret all this as symbolical of the efficacy of prayer; and doubtless it is justly so interpreted. Moses, holding up his hands was a mute appeal to God, accompanied doubtless with the uplifting of the heart to Him; it was an acknowledgment of dependence on Him as the Lord of Hosts, and of confidence in Him as the God of Israel. When human weakness manifested itself in the inability of Moses to hold up his hands any longer, then Aaron and Hur came to his aid; and this has been commonly understood as symbolical of the efficacy of united prayer, and of intercessory prayer, as showing that the people of God may be helpful to one another by their prayers, in whatsoever duty they are engaged, or whatever may be their difficulties and trials. That which took place on the top of the hill from which Moses looked upon the battle with Amalek, was not, however, merely symbolical. Some symbols are nothing else than symbols; whilst some are important otherwise. Of the latter class were the manna and the water from the rock in the wilderness, and also the holding up of the hands of Moses on the hill-top. What there took place was a great and important reality; and only when it is so considered can the value of the teaching of the symbol be properly appreciated.

CHAPTER VI.

Jewish Symbols.—The Terrors of Mount Sinai.

Of all that took place during the time that the Israelites spent in the wilderness, the giving of the law from Mount Sinai was the thing of the greatest importance. It was accompanied with circumstances of peculiar solemnity and awfulness. "And so terrible was the sight that Moses said, I exceedingly fear and quake" (Heb. xii. 21). Bounds were set around the mount, which the people might not pass over under pain of death. "Take heed to yourselves," the Lord said, "that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not one hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live" (Ex. xix. 12, 13). Thus were the people taught the awfulness of the presence of God, and the necessity of strict obedience to His commands. The command not even to touch the mount was enforced by a terrible personal sensation, not only, we must surely suppose, on its own account, but also to teach the danger of transgressing any command of the Divine Law. Three days were given to the people for preparation, and Moses "sanctified the people, and they washed their clothes," an outward symbol of the holiness requisite in appearing before God. Conjugal intercourse was also forbidden, in token of the necessity of not only abstaining from fleshy lusts, but of temperance and self-denial in the service of God.

"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. xix. 16-18).

And then it was that God spake, in the hearing of the people, all the words of the Ten Commandments, that brief sum of the moral law, which He was pleased also Himself to inscribe upon two tables of stone (Ex. xx. 1-17; Ex. xxxi. 18). "And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off" (Ex. xx. 18). But why was the giving of the law accompanied with all these circumstances of terror? And why was it, that, when the people had entreated that God should not speak any more with them, lest they should die (Ex. xx. 19), and Moses, according to their request, acted as mediator between God and them, receiving the commands of God in the mount, "The sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel?" (Ex. xxiv. 17). There can be no doubt about the answer to these questions. God appeared at Mount, Sinai to give that law of which the requirement is perfect obedience, and of which the penalty is death, not merely natural death, or the separation of the soul from the body, but spiritual and eternal death, the exclusion of the sinner from God's fellowship, and from all the joys of that place where His saints are to dwell for ever in the light of His countenance,—a law of perfect holiness, not tolerating the slightest departure from strict morality, and extending to the thoughts and affections, as much as to words and actions. Therefore, the giving of the law was attended with "blackness, and darkness, and tempest," and with every circumstance calculated to fill the hearts of men with fear, that they might be impressed with the thought how fearful a thing it must be to fall into the hands of the

living God, to be the objects of His wrath, under His curse because of transgression of His law: and this not only that they might be moved to earnestness in endeavouring to keep the commandments of God, but that they might, as men fleeing from destruction, seek the forgiveness of sins in the way revealed by God himself. On Mount Sinai, in the giving of the law, God appeared in the glory of His holiness, His justice, and His truth, attributes the contemplation of which is calculated to produce terror, and always more and more terror, in the heart of a man who feels himself to be a sinner, and who knows nothing of God's mercy and of a way of salvation.

The clouds and darkness of Sinai were therefore a symbol of which the signification is easily to be perceived; and the thunderings, the lightnings, the earthquake, and the appearance of devouring fire, were all, in like manner, symbols, all harmonious with each other, and of the same general import. But even on Mount Sinai, God revealed Himself as the God of mercy, when in the very preface to the Ten Commandments, He declared Himself the covenant God of Israel, saying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx. 1); and when afterwards He appointed the temple worship, with all its ordinances of sacrifice, and its mercy-seat, the place of the manifestation of God's glory throughout all the ages of the Jewish dispensation.

CHAPTER VII.

Jewish Symbols.—The Altar of Earth or Unhewn Stone.—The Noiseless Building of the Temple.

We find another symbol in the law given to Moses, immediately after the proclamation of the Ten Commandments from Mount Sinai: "An altar of earth shalt thou make unto Me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep, and thine oxen; in all places where I record My name I will come unto thee, and I will bless thee. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it" (Ex. xx. 24, 25). Doubtless there was a reason for this commandment, and the reason is to be found in the meaning of the symbol, of that which was prohibited as well as of that which was enjoined. An altar of hewn stone would have been too much a thing of human art, and human invention must have no part in the worship of God. The altar was therefore to be a simple erection of earth or of unhewn stone. The same prohibition of human workmanship recurs again, in a modified form, as to Solomon's Temple; for although it was built of hewn stone, no noise of workmen's tools was to be heard in its erection. The stones were prepared at a distance, and were brought to Jerusalem, ready to be fixed in their appropriate places. And this was unquestionably meant to symbolise the silent erection of the spiritual temple, the work of God himself and not of human hands, although men are yet honoured to take part in the building of it. Thus it is with the great spiritual temple, the Church of God upon the earth, and thus it is also with the temple of the soul, in which God delights to manifest His presence, the holy temple, in the

perfecting and beautifying of which every believer must employ himself—and in fact every good man does employ himself from day to day—yet giving all the glory to God, of whose grace it is that the foundation has been laid, and of whose grace it is that any progress is made in the work. The Apostle Paul says: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereupon" (1 Cor. iii. 10). And yet, whilst thus pointing out the work assigned to man, he is careful to give all the glory to God. He says, "Ye are God's building" (1 Cor. iii. 9). Every one is called to the labour of building God's temple, as earnestly as if all depended on human exertions, and were to be attained simply by human strength and wisdom. Yet all the while God is to be acknowledged as giving grace to do all that is done; He is to be continually looked to for grace, and it is to be asked of Him in prayer, all the glory of the work being given to Him, even as much as if it were a work in which we had nothing to do at all; for man's is but a very subordinate part;—his will to work, his power to work, and his success in work, all depend on the grace of God.

CHAPTER VIII.

Jewish Symbols.—The Law of Exodus xx. 26.

We cannot but notice the law laid down in Exodus xx. 26, "Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon." It needs no proof that the whole importance of this commandment depends upon what may be called its symbolic character. It signified the necessity not only of the maintenance of purity and chastity, but of modesty, and the offensiveness of anything contrary to this in the worship of God. God was to be regarded as present at the altar, and the greatest care was therefore requisite that no part of the service performed there, should have the slightest taint of what would be deemed corrupt, evil, or unseemly amongst men. The altar was always to be regarded as holy, so holy that nothing was to be visible there which might not properly have been so if it had been a living creature of perfect holiness, and therefore recoiling with abhorrence from everything impure. We find similar rules afterwards in the Jewish law concerning the priests, and the dress in which they were to serve at the altar. This may, perhaps, be the proper place to notice them, although it is to anticipate the historical order which we have hitherto generally pursued. We find them in Exodus xxviii. 40-43: "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him, and shalt anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. And they

shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy things, that they bear not iniquity, and die. It shall be a statute for ever unto him and unto his seed after him" (Ex. xxviii. 40-43). No remarks are needed on the symbolic significance of this law. It accords entirely with that of the law of the twenty-sixth chapter of Exodus already noticed.

CHAPTER IX.

Jewish Symbols.— The Rites of Consecration of Priests.

The consecration of Aaron and his sons to the priesthood was accompanied with many ceremonies, in all of which symbolism is apparent. Some of the symbols are such as have already been noticed and explained, as, for example, the offering of sacrifice, and the use of unleavened bread, and of "cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil" (Ex. xxix. 2). Aaron and his sons were washed with water. The significancy of this, as a symbol of purity, is too evident to require any observations for its explanation. The anointing which followed was equally symbolic. "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him" (Ex. xxix. 7). Anointing with oil was a well-understood sign of consecration to the service of God, and of appointment to the offices of prophet, priest, and king. By command of God, Samuel anointed David to be king of Israel (1 Sam. xvi. 13), and Elijah anointed Elisha to be prophet in his room (1 Kings xix. 16). The anointing of priests had a peculiar sacredness in the eyes of the Israelites, and so we read in the 133rd Psalm, in the praise of brotherly love, that "it is like the precious ointment upon the head, that ran down the beard, even Aaron's beard, that ran down to the skirts of his garments" (Ps. cxxiii. 2). What was the meaning of this symbol? The best answer to this question is to be found in the words of the New Testament. The Apostle John says, in his first epistle, "Ye have an unction from the Holy One and ye know all things" (1 John ii. 20). Prophets, priests, and kings were anointed as types of the great Prophet, Priest,

and King. Their anointing was symbolical of the grace bestowed upon them and needful for them, the grace bestowed without measure upon Him—the Great Prophet, Priest, and King—who was anointed with the oil of gladness above His fellows, and from whom all His people—His "fellows," all who trust in Him—receive "of His fulness, and grace for grace" (John i. 16).

The consecration of Aaron and his sons, and of their descendants, on their entrance upon the office of the priesthood, was attended with a number of rites besides the offering of sacrifice and the anointing with oil, rites which also seem to have derived their whole value from their symbolic character. After the sacrifice of a bullock for a sin-offering and a ram for a burnt-offering, the blood of the bullock being poured at the bottom of the altar, to sanctify it, and "to make reconciliation upon it" (Lev. viii. 15), a small portion of the blood of the bullock having first been put upon the horns of the altar, and the blood of the ram being sprinkled upon the altar round about (Lev. viii. 18); another ram, "the ram of consecration" was slain, after Aaron and his sons, as we read in the record of their consecration, had laid their hands upon its head, as they had formerly done on the head of the bullock and of the ram of the burnt-offering (Lev. viii. 22, 23). "And Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand and upon the great toe of his right foot, and he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about" (Lev. viii. 23, 24). Then certain portions of the ram of consecration were taken,—"the fat and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder;" also along with these one unleavened cake "out of the basket of unleavened bread that was before the Lord," and a cake of

oiled bread, and a wafer, all which Moses put upon the fat and upon the right shoulder, "and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before the Lord,"—after which he "took them from off their hands and burnt them on the altar upon the burnt-offering." Then he "took the breast, and waved it for a wave-offering before the Lord," and he "took of the anointing oil, and of the blood that was upon the altar, and sprinkled it upon Aaron and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron and his garments, and his sons, and his sons' garments with him" (Lev. viii. 25-30). —There is no difficulty in explaining the signification of some of these symbolic rites and ceremonies. That both the altar and priests should be sanctified by sacrifice, by the anointing of the horns of the altar with blood, the pouring of blood at the bottom of the altar, and the sprinkling of blood upon the priests and their garments, is only what might be expected from the importance attached to sacrifice in the whole religious system of the Jews. All these rites and ceremonies were calculated, as symbols, to bring before the minds of the Jews that doctrine of atonement by sacrifice which was the cardinal doctrine of their religion. A similar meaning is to be found in the sprinkling of mingled oil and blood upon the priests and their garments, the blood symbolising atonement by sacrifice, and the oil the abounding grace of God. The waving of the wave-offerings before the Lord symbolically represented, as in other Jewish sacrifices, a desire of God's acceptance of the worshipper and his offering, whilst also it was an expression of confidence in Him and of dependence upon Him, of gratitude for all His gifts and of hope of His continued favour. The putting of the blood upon the tip of the right ear of each priest, and upon the thumb of his right hand and the great toe of his right foot, was symbolical of the consecration of all his faculties to God's service, that he should be quick to hear and learn the Divine law, active in the discharge of every duty, and quick to run in the way of God's commandments.

CHAPTER X.

Jewish Symbols.—The Furniture of the Tabernacle.

The furniture of the tabernacle—afterwards transferred to the temple—consisted entirely of things symbolic. The ark, the table, the shewbread, the laver, the candlestick with its branches, all were symbolic,—permanent symbols for the whole time of the Jewish dispensation. The ark was a type of the great Redeemer, and the mercy-seat which covered it was also a type of Him; the one with more immediate reference to His deliverance of His people from the curse of the law, the other to the propitiation for sin and perfect reconciliation with God. It is unnecessary particularly to describe the ark; the description of it is to be found in Ex. xxv. (10-16). It was a mere chest of shittim-wood overlaid with gold, and the mercy-seat was its covering or lid, made of pure gold, above which were the two cherubim of gold of the same piece with the mercy-seat itself, their wings outstretched so as to meet over it. The ark contained the "testimony," the two tables of the covenant on which were inscribed the Ten Commandments—the sum of the Moral law. That the Moral law was thus shut up in the ark, signified the freedom of the people from its curse, notwithstanding all their transgressions. The ark was between it and them, and so they were safe. Its curse did not flame forth against them any longer. But this was not all the symbolism. The mercy-seat was there, and, indeed, without it the ark itself would not have been a symbol of any significance or value. The mercy-seat, also called the propitiatory, symbolised God's reconciliation to the people, from whom the curse of the law was shut off by the ark. It was there as between *Him* and the law which

condemned them, even as the ark was between *them* and that condemning law. It symbolically represented His satisfaction for the demands of the law. The mercy-seat was the place of God's meeting with His people, for we read in Ex. xxv. 22, "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the testimony." And God is represented, in the words of the Psalmist, as dwelling between the cherubim, (Ps. lxxx. 1), that is as dwelling upon the mercy-seat, reconciled to His people, ever ready to receive all that should come to Him in the way of His own appointment. The ark was overlaid with gold; the mercy-seat and the cherubim were made of pure gold, to signify the excellence of the whole scheme of salvation thus symbolised and represented. As for the cherubim, opinion has been much divided. Some regard them as representing angels, the host of heaven, some as representing glorified saints. The former opinion may be regarded as the more probable, but it seems better to refrain from any positive conclusion upon this point. It may be held as certain that they represented some of the inhabitants of heaven, who surround the immediate presence of the God of glory, and perhaps not one class of them more than another; but they are evidently represented as looking with complacency and delight upon the forgiveness of sinners, and God's reconciliation with His people.

The ark was the most important part of the furniture of the Tabernacle. Everything else was, in a sense, subordinate to it. Even the altar of burnt-offering would have had no value, without the ark, as symbolising the presence of God and His acceptance of the sacrifices. The altar of incense was in like manner connected with the ark; as the mercy-seat above it was the place where God was pleased to meet with His people Israel, accepting their sacrifices, and blotting out their sins; and the incense burned upon the altar symbolically represented the prayers of God's people ascending up to Him continually. The

table of shittim-wood, overlaid with pure gold, with its dishes, its spoons, its covers, and its shewbread, as well as the candlestick and its branches, all symbolised God's dwelling with His people. The Tabernacle was furnished as a dwelling-place, and there, beside the sacrifices offered on the altar, was the continual shewbread—the table being always as if in readiness for immediate use, and symbolically representing God's fellowship with His people, reconciled to Him by sacrifice. The candlestick had a similar signification. As light is needful for a dwelling, so this candlestick had a place in God's house, with its six branches, its bowls, its knops, and its flowers, its toys, and its snuff dishes. It is not necessary to inquire into the symbolical meaning of the parts of the candlestick, or of the articles which accompanied it. That they were of importance, however, and had their significancy, whatever may be our difficulty now in determining it, may be inferred from the commandment in Ex. xxv. 40: "And thou shalt make them after the pattern which was showed thee in the mount," although this may be partially explained on the ground of its tending to invest with a peculiar sacredness everything connected with the house and service of God. We may form some notion of the signification of these things from the vision of the prophet Zechariah, who beheld "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof, and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof" (Zech. iv. 2, 3). Seven was the number which signified plenty or fulness, and the seven lamps symbolically represented abundance of light. The prophet's vision was so far explained to him, that he was told that "the olive-trees are the two anointed ones, that stand by the Lord of the whole earth" (Zech. iv. 14). The "two witnesses" are said in the Book of Revelation, to be "the two olive-trees, and the two candlesticks standing before the God of the earth" (Rev. xi. 4). There can be no doubt that they

represent the Church of God, two witnesses being the number sufficient for the completeness of a testimony which has always been borne to the true religion, even in the worst times, both under the Jewish dispensation and the Christian; and the seven lamps in another way signifying completeness. The whole furniture of the temple, however—the table, the shewbread, and the candlestick—symbolised, in the first place, God's dwellIng there, in the midst of His people. The house was furnished as for His abode, and the people of Israel were thus continually reminded of His relation to them as their God.

CHAPTER XI.

Jewish Symbols.—The Sabbath.

The Sabbath of the Jews was eminently a symbolical institution. However, it was not merely symbolical. Like many other symbols it had immediate purposes and uses. But besides all these, it was symbolical of the rest of God's people in heaven, and so also of that fellowship with Him to which it contributed by its holy peace upon earth. It is unnecessary here to inquire into the origin of the law of the Sabbath. Many confidently refer it to the creation of the world, and regard it as commemorative of God's rest from His work of creation on the seventh day; but its great objects are acknowledged to be its present benefit to mankind as an ever-recurring seventh day of rest, bringing with it a call to special exercises of Divine worship, and affording opportunity for that serious thought and religious meditation which are apt to be interrupted by the cares of everyday life, and its significance as a promise of future and blessed rest. The continual weekly recurrence of the Sabbath was, and still is, a memorial of the past,—and is now especially a memorial of the Saviour's resurrection from the dead, and so of the completion of the work of redemption, as well as of the Creator's work in the making of the world, but it also always was, and still is, a promise and a symbol of that future which awaits all the true people of God,—a perpetual encouragement of faith and hope. In this view of the nature of the Sabbath, we see at once the proof of its great importance, and are called to admire the wisdom and the goodness of God displayed in its institution. We see in it a beneficent provision for the wants of man, who needs one day in seven as a day of rest for the recruiting of his physical frame, which

would soon become exhausted by continuous toil, and for the recruiting of his mental powers by the withdrawing of attention from the ordinary pursuits of business, with its manifold cares and anxieties. But we see in it more than this. It is an institution eminently adapted to the wants of man as a moral and responsible creature, capable of the worship of God, and of fellowship with God, destined to an eternal existence, and therefore called so to live on earth as to prepare for and make sure of a happy eternity. Every consoling thought which can arise in the mind to cheer the way-worn pilgrim amidst the many trials and sorrows of earthly life, is connected with the Sabbath, and is readily recalled by its return. It leads us to look up from earth to heaven, and to contemplate that happy future in which there shall be no care nor sorrow, that blessed abode of the people of God,

> "When death-divided friends at last
> Shall meet to part no more."

It revives in the heart the hope that is full of glory.

CHAPTER XII.

Jewish Symbols.—The Laver.

Among the articles of the furniture of the tabernacle and of the temple, one which must be specially noticed was the laver. It was made of brass, "of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation" (Ex. xxxviii. 8). The laver was for the priests to wash in, before they entered upon their sacred duties. The symbolic meaning is obvious. The outward cleansing represented the cleansing of the heart, and the necessity of holiness in approaching the holy God; as we read in the book of the prophet Isaiah: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well" (Isa. i. 16, 17). The temple of Solomon had a molten sea, "ten cubits from the one brim to the other"—(1 Kings vii. 23)—and ten lavers of brass (1 Kings vii. 38). The priests were required to cleanse themselves before proceeding to the performance of their functions, and by this symbol the people were always reminded of the necessity of holiness, and taught to connect the idea of it with that of the worship of God. Many, it is too probable, looked to the mere outward form, without considering its symbolic meaning, but the symbol was nevertheless one of the plainest and most expressive which was ever appointed in the ritual of God's worship. Some have attempted to explain the whole ceremonial of the Jewish law, with all its rites, institutions, and symbols, as mainly intended to familiarise the people with the idea of holiness, and to educate them on this great subject. This, however, is to overlook the primary importance of

the rite of sacrifice and the doctrine of atonement. But in the next place that rite and that doctrine must be assigned to those rites which showed the necessity of holiness in the people of a holy God.

CHAPTER XIII.

Jewish Symbols.—Leprosy.

In the Jewish law we find many symbols to which it may be enough here to make mere allusion, as the distinction of clean and unclean beasts, the uncleanness of men and women in their issues, the uncleanness of women for a certain time after childbirth, the uncleanness of lepers, the uncleanness contracted by touching a dead body, or the carcase of an unclean animal, &c. It would require more space than we can afford to the subject to point out the meaning of all these symbols; but, in general, their meaning and purpose are easily to be perceived. All of them are such as must have frequently recurred to the observation of every one; they were thus permanent symbols, not instituted by the law, except in the case of clean and unclean beasts, but arising out of circumstances for which the law provided. The most difficult to be understood, is perhaps that of leprosy. Leprosy is a fearful disease; but we are apt to wonder that instead of the leper being pointed out as a special object of compassion, requiring therefore the most affectionate treatment and tender care, with the fullest enjoyment of religious privileges as necessary for his consolation in his deep distress, he was excluded from the congregation of the Lord, and debarred from the enjoyment of ordinary religious privileges. It is not a sufficient explanation of this, that contact with a leper is dangerous, and that the law therefore guarded against the spread of the disease—if such was the case, a point on which there has been diversity of opinion. Many passages of Scripture show us that leprosy was a symbol of sin or of sinful corruption, and the exclusion of lepers from the congregation thus acquires a peculiar and im-

portant symbolic significancy. As the leper was forbidden to approach the altar, or to join in the worship of the tabernacle or the temple, so the sinner,—the man of wicked life and corrupt heart,—is incapable of any true access to God. As only after being cleansed of his leprosy, the leper could rejoin the company of God's worshippers—of them that kept holiday—so the sinner can only be admitted into the spiritual sanctuary after being cleansed from his guilt and from the corruption of his heart, in the way which God has appointed.

CHAPTER XIV.

Jewish Symbols.—The Prohibition of Blood.

A most important symbolic law amongst the Israelites was the prohibition of the eating of blood. It was not because blood is not a very wholesome article of food. That it is not easily digested is true, but this is certainly not the reason of the prohibition; nor is any peculiarity in the quality of swine's flesh, or of the flesh of any other unclean animal, the reason of its prohibition in the Jewish law. The reason of the prohibition of blood is rather to be found in the law which requires the pouring of the blood of the sacrifice at the bottom of the altar, and other similar applications of it for sacred purposes; and in the connection of all this with the shedding of the blood of the true sacrifice, the Great Antitype of all the sacrifices appointed by the law, by which we are cleansed from all sin. We read also in the law, as a reason for the strict prohibition of the eating of blood, that "the life of all flesh is in the blood" (Lev. xvii. 11); and thus we learn to regard the shedding of blood in sacrifice as specially significant of the death of Christ; and we see why the blood not only of animals offered in sacrifice, but of those slain in the chase—the blood of beast or fowl—was invested by the Jewish law with a peculiar sacredness, so that no one might eat of it, under pain of being "cut off"—excluded from all the privileges of the people of God. It is a remarkable fact that this simple statement of the Divine law, "The life of all flesh is in the blood," accords with recent physiological discoveries. The Bible was not meant to teach natural history, physiology, nor any other branch of science; but it is worthy of observation how perfectly its statements made with regard to entirely different things, and its mere

allusions, accord with every discovery of science. It does not limit the number of the planets to five, as Milton does in his Paradise Lost:—

"And ye five other wandering stars,"

Nor does it give any particular period for the material history of the earth, although its enemies have endeavoured to make it appear that it does so, and some of its mistaken defenders have unhappily interpreted it in the same manner. And so it is far from teaching the physiological truth of the functions of blood in the animal frame; but with reference to the law which prohibits the eating of blood, it says, "For the life of all flesh is in the blood," and thousands of years after this brief statement has been made, its truth is proved by scientific discovery. The blood is found to supply the nutriment of every part of the animal through the frame of which it circulates; every particle of flesh and bone and nerve and skin is formed from it; and by it also the constant waste of the system is carried away, and life and health are maintained.

CHAPTER XV.

Jewish Symbols.—The Vestments of the Priests.

Almost every part of the vestments of the Jewish priests had its special symbolic signification. They were made of "blue, and purple, and scarlet" (Ex. xxxix. 1), and whilst their very splendour was meant to impress the people with a sense of the dignity of the priests' office, and the importance of the service in which they were engaged, it seems probable, and almost—if not altogether—certain, that the colours also had their peculiar significancy. Blue has long been a well-understood emblem of truth, and in this sense it is accepted as the appropriate colour of the first three degrees of Masonry, or Ancient Craft Masonry. The idea which associates itself with the colour is probably derived from the blueness of the sky, perhaps also from that of the ocean, and presents itself with continual freshness and increasing impressiveness to the mind.—Purple has been long the garb of royalty, and probably was so long before the Jewish law was given by Moses, so that the people might readily associate with it the ideas of high rank, dignity of office, and power. Scarlet does not seem to have been so early assumed as the distinctive mark of any office, and perhaps never was until it was appointed to be used in the vestments of the Jewish priests. It is not improbable that it was intended to mark the connection of the priesthood with the blood of sacrifice. The three colours combined gave a peculiar splendour to the holy garments in which Aaron and his sons were attired "for glory and for beauty."—But there was also, above the more ordinary garments, and as a more distinctive badge of the priestly office, an "ephod of gold, blue, and

purple, and scarlet, and fine twined linen" (Ex. xxxix. 2), with shoulder-pieces to couple it together, and a "curious girdle," that is, a girdle finely wrought, "of gold, blue, and purple, and scarlet, and fine twined linen" (Ex. xxxix. 5). On this ephod, which adorned the upper part of the priest's body, were "onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel" (Ex. xxxix. 6). These were on the shoulders of the ephod, appointed to be "for a memorial to the children of Israel." There was also a breastplate "of cunning work, like the work of the ephod, of gold, blue, and purple, and scarlet, and fine twined linen" (Ex. xxxix. 8), and in it were four rows of stones, three stones in each row, on which were inscribed the names of the twelve tribes of Israel. The very stones were probably significant, each one having a symbolic allusion to the tribe whose name it bore, but these are difficult to determine, as it is difficult now even to determine exactly by what words the Hebrew names of some of the stones ought to be translated. It is, however, evident enough that the exhibition of the stones bearing the names of the tribes on the ephod, and so upon the shoulders of the High Priest, was intended always to remind the people that he performed the functions of his holy office as their representative, appearing before God on their behalf; whilst the stones on his breastplate, graven in like manner with their names, signified that he was to bear them on his heart before God; whilst they also appeared before God, by him as their representative, in all his approaches to the altar and entrances into the holy place, and thus the stones on the High Priest's breastplate were an expression of Israel's dependence, faith, and hope.

The robe of the ephod was all of blue, the symbolic meaning of which has been already noticed. The hems of the robe bore pomegranates of blue, and purple, and scarlet, and twined linen, with bells of pure gold between the pomegranates. This symbol has always been understood as signifying the need of fruit—that is, of good works—along

with the utterance of praise in the service of God—the call "for fruit as well as sound." *

On the mitre of the High Priest was a crown of pure gold, on which was engraven "HOLINESS TO THE LORD." This symbol needs no explanation. It was a continual reminder to the High Priest himself and to the whole people, of the sacredness of his office, and the peculiar nature of the duties which he was called to discharge.

* "With golden bells the priestly vest,
And rich pomegranates, bordered round,
The need of holiness confess'd,
And call'd for fruit as well as sound."
COWPER: (*One of the Olney Hymns.*)

CHAPTER XVI.

Jewish Symbols.—Salt in Meat Offerings.

After what has been already said concerning leaven and unleavened bread, it seems unnecessary to take any particular notice of the meat-offerings appointed in the Jewish law, except to direct attention to the rule that every meat-offering should be seasoned with salt: "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt" (Lev. ii. 13). It is remarkable that, notwithstanding this positive requirement of the law, and the importance here apparently ascribed to the presence of salt in the meat-offering, as the salt of the covenant of God, almost no allusion is elsewhere made to it in the whole Old Testament. It is probable that there was some ancient and well-known custom, derived from patriarchal times, of which the Jews were reminded by this law, and which they were required to observe. When we inquire into the symbolic significancy of the use of salt—for it is impossible to doubt that it had a symbolic significancy—we find little difficulty. Salt was necessary to make the meat-offering—an offering of flour mingled with oil—of good savour. It was not fitting that anything not good of its kind should be offered to the Lord. Salt is also the most generally used and familiarly known of all antiseptics, and its power of preventing corruption made it an appropriate symbol of that grace which prevents corruption in the heart of man. When this is considered, the meaning of the symbol becomes at once apparent; and this view of its meaning is confirmed by the

reference made to it in the New Testament, in the words of our Lord himself: "Every sacrifice shall be salted with salt. Salt is good, but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark ix 49, 50).

CHAPTER XVII.

Jewish Symbols.—The Physical Perfection of the Priests.

Amongst the laws concerning the Jewish priesthood, none are more important in their symbolic relations than that requiring physical perfection. There can be no doubt that physical perfection—freedom from all deformity or mutilation—was required merely on account of its appropriately symbolising that higher and better perfection demanded in the worshippers of God. The law is very express and clear: "Speak unto Aaron, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God: For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God; he shall eat of the bread of his God, both of the most holy and of the holy; only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for I the Lord do sanctify them" (Lev. xxi.17-23). In considering this law, it is impossible not to be struck with the tender regard shown to the wants of the maimed or deformed man; he is to partake with the rest of the seed of Aaron, eating of the bread of his God,

both of the most holy and holy; but his physical imperfection or deformity is not to mar the glory and beauty of the service of the sanctuary. No words are needed to set forth the significancy of the symbol—one which subsists amongst Freemasons to the present day, and has been enjoined by the laws of the Masonic order throughout all ages. This, however, will be a subject of consideration in a future part of the present work. Meanwhile, it is to be observed that along with the law of physical perfection, there was delivered to the Jews one concerning the domestic relations, requiring in them a special purity on the part of the priests. "They shall be holy unto their God," the law says, "and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy. They shall not take a wife that is a whore or profane: neither shall they take a woman put away from her husband; for he is holy unto his God" (Lev. xxi. 6, 7). Again it is specially enjoined as to the High Priest that he shall take a wife in her virginity. "A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people; for I the Lord do sanctify him" (Lev. xxi. 13, 14). Purity in the domestic relations as well as physical perfection was to be the expressive symbol, throughout all ages of the Jewish dispensation, of that holiness which becomes the sanctuary and the people of God. The physical perfection required in the ministering priests was also symbolical or typical of the perfection of that Great High Priest who was the antitype of them all, and to whose advent, ministry, and sacrifice of Himself the whole Jewish dispensation had reference.

CHAPTER XVIII.

Jewish Symbols.—The Feast of Weeks.

Of the three great annual Jewish feasts, the *Passover* has been already sufficiently noticed. It was kept in the first month of the Jewish year. The second great feast was the *Feast of Weeks*, for which no exact date was fixed by the law, but it was appointed to be kept seven weeks after the beginning of the harvest. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn" (Deut. xvi. 9). At the beginning of harvest, a sheaf of the first-fruits was brought to the tabernacle or the temple, and there waved before the Lord, in grateful acknowledgment of His bounty, and as an expression of dependence upon him. The law is as follows:—"When ye be come into the land that I shall give unto you, and shall reap the harvests thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (Lev. xxiii. 10, 11). Then it is appointed that a burnt-offering, and a meat-offering, and a drink-offering should be offered, and it is added:—"And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings" (Lev. xxiii. 14). The offering of the sheaf of first-fruits was a beautiful ordinance, eminently calculated to keep alive in the minds of the people the sense of dependence and gratitude which it was intended to express. It was entirely symbolical, and

its meaning is evidently that just indicated.—From that morning after the Sabbath, on which the offering of the first-fruits took place, seven weeks were to be counted, when the Feast of Weeks, so called from this circumstance, was appointed to begin. "Even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord. The Feast of Weeks is called in the New Testament the Feast of Pentecost, from the Greek word signifying *fifty*. Sacrifices were appointed to be then offered, of which, however, it seems unnecessary to take any special notice here, as they were of the same nature with those ordinarily offered upon solemn occasions by the Jews, the symbolic significancy of which has been pointed out already. There is only one peculiarity which demands attention. With the other wave-offerings, bread of the first-fruits was waved before the Lord (Lev. xxiii. 20), in token evidently of the connection of this feast with the harvest, and of thankfulness for the plenty with which the Lord had crowned the year. It is a symbolic rite, exactly corresponding in its signification with the waving of the sheaf of first-fruits fifty days before. The Feast of Weeks was one of holy joy, and so it is said in the Book of Deuteronomy:—"And thou shalt keep the Feast of Weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you, in the place which the Lord thy God hath chosen to place His name there: And thou shalt remember that thou wast a bondman in Egypt, and thou shalt observe and do these statutes" (Deut. xvi. 10-12). Thus it appears that the grateful acknowledgment of the Lord's goodness was not

to be limited to the harvest just concluded, but to extend back over the whole past, to the deliverance from Egypt, and the bestowal upon Israel of the fruitful promised land: and that this day of gratitude and rejoicing was to be one also of charity, that the poor might partake of the abundance which the land had yielded, and share in the common joy.

CHAPTER XIX.

Jewish Symbols.—The Feast of Tabernacles.

The third and last of the great annual festivals was the *Feast of Tabernacles.* It was appointed to begin on the fifteenth day of the seventh month, and to continue for seven days. Sacrifices were offered on each day, and the first and last days of the feast were days of especial solemnity, on which no servile work was to be done. The Feast of Tabernacles is also called the *Feast of Ingatherings at the Year's End;* because it was kept after the gathering in of the corn and the wine (Deut. xvi. 13). It derives the name Feast of Tabernacles from a remarkable peculiarity which characterised it, that the whole people were required to dwell during the time of it in booths or tabernacles, a symbolic ordinance, intended to remind them, amidst all their peace and prosperity in Canaan, of the time when their fathers dwelt in tabernacles in the wilderness. The law says:—"Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days. . . . Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the Lord your God" (Lev. xxiii. 40, 42, 43). The words of the law show the meaning of the symbol which especially distinguished the Feast of Tabernacles. We may well suppose, however, that the dwelling in booths for seven days was not only intended to remind the people of the wanderings and sufferings of their fathers in the wilderness, but of that

to which the thought of these might well lead them, that here the children of men have no continuing city or place of abode, and that all which they enjoy they owe to the Lord's bounty, who gives them their pleasant habitations, and can remove them from them when He will.

CHAPTER XX.

Jewish Symbols.—The Blowing of Trumpets.—The Jubilee.

The Feast of Weeks followed at an interval of seven days, after a remarkable solemnity, entirely symbolic in its nature, a day of "holy convocation," specially distinguished by the blowing of trumpets. "In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation" (Lev. xxiii. 24). The blowing of trumpets must, of course, be regarded as symbolic. But before we proceed to consider the meaning of this symbol, it may be well to compare with the law above quoted another Jewish law. "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations. And

if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God" (Num. x. 1-10). If there had been no use assigned here to the silver trumpets but the calling of the assembly and the blowing of an alarm for the journeys of the Israelites in the wilderness, we might have doubted if their use had any symbolic meaning. But we cannot hesitate to ascribe to it such a meaning, when we read that they were to be blown in the days of gladness and of solemn feasts and over sacrifices. The law itself also makes this meaning plain, when it says that the trumpets were to be a memorial for the people of Israel before their God; and that the blowing of them on occasion of war against an oppressing enemy, was in order that the people should be remembered before the Lord their God. In like manner, we must regard the blowing of trumpets on the first day of the seventh month, as one of the many symbolic expressions of Israel's dependence on God, and trust in God. Nor can we fail to think in this connection, of the priests blowing with seven trumpets of rams' horns, as the people marched around Jericho, and when its walls fell down. The blowing of trumpets was here also an expression of dependence and of trust.

One of the most important and symbolically significant of the Jewish institutions was the JUBILEE. The Jubilee took place every fiftieth year. There was an appointed Sabbath of rest for the cultivated ground every seventh year; as it is said in the Law, "Six years shalt thou sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard.

That which groweth of its own accord in the harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land" (Lev. xxv. 3-5). This institution was obviously significant of the dependence of the people upon the Lord, and in the observance of it an expression of confidence in Him, who could make the six years of work and of harvest sufficiently productive to compensate for the want of the harvest of the seventh year. But this was not all. After seven Sabbaths of years, at the end of every forty-and-nine years, there was to be a year specially distinguished, the year of Jubilee, in which every man was to be freed from his debts, to be released from bondage, and to return to his possession and to his family. The law respecting it is in these terms:—"And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty-and-nine years. Then thou shalt cause the trumpet of Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet of Jubilee to sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall the fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes of thy vine undressed. For it is the Jubilee: it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of the Jubilee ye shall return every man unto his possession" (Lev. xxv. 8-13). It was further enacted, that purchases of land and of houses not in walled cities, should be made with reference to the next approaching Jubilee, "According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it, for according to the number of years of the fruits doth he sell unto thee" (Lev. xxv. 16).

Again, whilst the Jewish law gave the creditor a right to the personal services of the debtor who could not pay his debt, and of his children along with himself, until the debt was cleared off, it provided against the possibility of any of the house of Israel being brought into permanent and hereditary bondage as slaves. When the trumpet of the Jubilee sounded, all debt was cancelled, and those who were in bondage not only became once more free, but returned to the full enjoyment of their patrimonial possessions. For thus it is written in the law, "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant. But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee: and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return" (Lev. xxv. 39-41). The law of the Jubilee as to the possession of land is sufficiently explained by the reason annexed in the law itself:—"The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me; and in all the land of your possession ye shall grant a redemption for the land" (Lev. xxv. 23,24). To which must be added the consideration, that the continued transmission of the land by inheritance was necessary to the preservation of the distinctness of tribes and of families, which was of importance in connection with the great promises concerning the Messiah, and concerning the particular tribe and family. Thus far, there appears nothing symbolic in the Jubilee, except in its most effectually reminding the Jews that they were indebted to God for all that they possessed, and therefore were bound to be always thankful to Him, and, as His peculiar people and servants, to use all His gifts unto His glory. Here therefore we find in the Jubilee another symbol teaching that great religious truth and principle which we have already seen that so many of the Jewish institutions and rites symbolically taught with astonishing variety of sym-

bols. We find it, however, to have much more symbolical meaning than this, when we proceed to consider it with reference to the release of debtors from their debts and from the bondage into which these had brought them. The sound of the trumpet of Jubilee must, indeed, have been gladsome to many of the Jewish people. And thus it was a most expressive and significant symbol of the proclamation of that gospel which is set forth in the Old Testament as well as in the New, the glad tidings of the free and full pardon of sin, the remission of the greatest of debts, of that debt which if unredeemed must sink the sinner into eternal perdition. That the Jubilee had this symbolical meaning, that the sound of its trumpet represented the proclamation of the glad tidings of salvation for the chief of sinners, there can be no reasonable doubt. The Jubilee was symbolic or typical of that time of which the Psalmist says, "This is the day which the Lord hath made, we will rejoice and be glad in it" (Ps. cxviii. 24), and the sounding of its trumpet supplies the figure in another psalm, when it is said concerning the great salvation, and the free proclamation of it, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance" (Ps. lxxxix. 15). It may not unreasonably be supposed that this symbolic meaning belonged to the blowing of the silver trumpets upon all days of gladness and occasions of religious solemnity. It must have been impossible for a Jew at any time to hear the sound of these trumpets without thinking of the Jubilee, to which many must always have had special reason to look forward with hope.

CHAPTER XXI.

Jewish Symbols.—The Removing of the Unclean from the Camp.

The holiness proper to the people of the Lord, amongst whom He dwelt, and whose worship He required and accepted, was symbolised in the removal of the unclean out of the camp,—whose ceremonial uncleanness was symbolic of moral defilement. On this point, however, it is sufficient to quote the mere words of the law. The meaning of the symbol requires no further explanation. "And the Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out; without the camp shall ye put them, that they defile not their camps, in the midst of which I dwell" (Num. v. 1-3).

CHAPTER XXII.

Jewish Symbols.—The Nazarites.

The *Law of the Nazarites* stands alone amongst the Jewish laws, very different from any other. No one was required to become a Nazarite, but it was permitted that any one who pleased should do so, and special rules were enacted concerning the conduct of the Nazarites whilst they were bound by the vow which they took, "to separate themselves unto the Lord." "When either man or woman shall separate themselves to vow the vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body" (Num. vi. 2-6). Then follow regulations as to any case of accidental defilement by contact with a dead body, atonement to be made, and the recommencement of the days of separation according to the vow, all the days that were before being lost; also regulations concerning the sacrifices to be offered when the days of separation are completed and the vow fulfilled. It is added:—"And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his

separation, and put it in the fire which is under the sacrifice of the peace-offerings" (Num. vi. 18). We read very little more of this remarkable Jewish institution, in any of the books of the Old Testament; although allusions made to it, show that it was familiar to the minds of the people, and make it probable that the vow of the Nazarite was not unfrequently taken by the more religious amongst the Jews. As to Samson, we read that he was specially called by the Lord to be "a Nazarite unto God from the womb," and, therefore, when his birth was predicted by an angel, his parents were enjoined "that no razor should come upon his head" (Judges xiii. 5). The enjoined abstinence of the Nazarite from wine is easily understood, as a mortifying of the flesh in order to the better fitting of the mind for religious exercises; and that this might be the more impressed upon the attention both of the Nazarites themselves and of all the people, the fruit of the grape in every form or condition was entirely forbidden. As to the requirement that the hair of the head should be allowed to grow during all the days of a Nazarite's separation, and that no razor should come upon his head, we learn from the instance of Samson to regard the hair as symbolic of strength; and the cutting off and burning of the hair when the days of separation were completed, and the vow was fulfilled, was probably an acknowledgment of the grace given to perform the vow, as it was also a significant token of re-entrance upon the duties and cares of everyday life.

CHAPTER XXIII.

Jewish Symbols.—Fringes on Garments.

A peculiar ordinance of the Jewish law was the making of Fringes upon the borders of garments. This was an ordinance not only for the Priests, but for all the people, intended to remind them continually that they were holy unto the Lord. The law is in these words:—"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the border a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring: That ye may remember and do all my commandments, and be holy unto your God" (Num. xv. 38–40). Everything here is sufficiently explained in the words of the law, except the blue ribband, the explanation of which must certainly be supposed to be the same with that of the blue in the vestments of the priests, blue being the accepted symbol of truth and universality.

CHAPTER XXIV.

Jewish Symbols.—Cities of Refuge.

The Cities of Refuge of the Jews,—three on the east side of Jordan, and three on the west side—appointed by the law (Num. xxxv.)—that the man-slayer who had not committed wilful murder might flee to them and be safe from the Avenger of Blood, were doubtless typical or symbolic of the refuge which the sinner finds in the Great Saviour. It was requisite for safety that the man-slayer should remain in the City of Refuge to which he fled until the death of the High Priest; "but after the death of the High Priest," the law says, "the slayer shall return into the land of his possession" (Num. xxxv. 28). The connection thus established between the abode of the fugitive in the City of Refuge, and the term of the High Priest's life, was unquestionably symbolic, and leads to the thought of the Great High Priest who lives for ever, and by whose life the life of all who depend upon Him is for ever secured.

CHAPTER XXV.

The Ancient Christian and Heathen Symbols.

The use of symbols has extensively prevailed in the religions of all nations, except in Christianity, in which none are universally recognised and employed except those which are found in the Sacraments of Baptism and the Lord's Supper,—the washing with water in Baptism, and the giving and receiving of bread and wine in the Lord's Supper. To these, however, it is enough merely to allude. They have no special connection with Freemasonry, as the symbols of the Jewish system have; for from these many of the symbols of Freemasonry have been derived, as becomes apparent when they are compared together, and when the early history of Freemasonry is considered, and its great development in connection with the building of Solomon's Temple. Nor does it seem necessary for our present purpose to give any account of the symbols employed in the various systems of heathenism, ancient or modern, and particularly in the ancient mysteries, the secrets of which were communicated, generally amid circumstances calculated to fill the heart with terror, to the initiated alone. Much learned research has been devoted to the subject of these mysteries; but an attempt to exhibit, in any satisfactory manner, the fruits of these labours, would occupy far more space than can be given to it in the present work, and would, moreover, withdraw our attention too long from its proper subject. It may be stated, however, in general terms, that whilst it has been made to appear not only probable but certain, that a knowledge of the existence of one supreme God, and of a future state, was preserved in some of the ancient mysteries, and indeed that the teaching of

these great truths was originally intended in them all; yet, on the other hand, these doctrines became gradually obscured and corrupted, and the mysteries declined in their teaching almost to the level of the vulgar polytheism, their secret rites becoming at the same time debased by the grossest licentiousness. That Freemasonry derived its origin from any of the mysteries of the ancient heathen nations, has been most conclusively disproved; it has been fully shown to have sprung from a better and purer source; yet, unquestionably, there was a connection between these mysteries and it; they having derived all that was really good in their teaching from that primitive religion, the doctrines of which were more fully developed in Judaism and exhibited in the Jewish symbolic institutions; whilst Freemasonry possesses these very doctrines maintained and taught in their purity, amidst that light of truth which shone in the land of Israel, when all the rest of the world was covered with darkness. It is not too much to affirm, that Freemasonry is the original institution from which all the mysteries were derived; for they exhibit evident traces of derivation from an association originally designed for the conservation of sacred truths, and for the co-operation of its members in the great objects of the increase and profitable application of knowledge. The agreement of the various ancient mysteries in certain essential points is clear proof of the common origin of them all; and these points are such as could only be found in a system of purity and truth. The argument from the mysteries in favour of the great antiquity of Freemasonry —of its existence before the primitive religion, divinely taught to "the world's grey fathers," had become generally corrupted, as the various forms of heathenism had sprung up—is of the same nature with that in favour of the truth and divine origin of the religion taught in the Bible, from the legends of all the heathen religions, and the evident reference which they have to doctrines which are revealed, and facts which are recorded, in the sacred Scriptures alone.

CHAPTER XXVI.

Masonic Symbols.—The All-Seeing Eye.

The All-seeing Eye may be regarded as the first and most important of the Masonic Symbols. It is presented to the contemplation of every Freemason whenever he enters a Lodge, and is ever before him all the while that he is there, reminding him of that first great truth which, as a Mason, he professes to believe—the existence of God, the great Architect of the universe, the Maker and Preserver of all things. He is reminded that God looks down from His exalted throne on all the host of heaven, on the sun and moon and stars; that He is everywhere present, and that nothing is hid from His view; that "the ways of man are before the eyes of the Lord, and He pondereth all his goings" (Prov. v. 21); that "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3); and he is encouraged also to consider that "the eye of the Lord is upon them that fear Him, even upon them that hope in His mercy" (Ps. xxxiii. 18). There is a peculiar sacredness in the Lodge, which makes it specially proper that God's omniscience should be constantly remembered there; but the Mason is not taught to regard God's presence as limited to it, but as equally extending everywhere; and he is required, therefore, so to conduct himself as always remembering that God seeth him. There is an awfulness in the doctrine of God's omniscience, not less in that of His omnipotence. Does He weigh the mountains in scales, and the hills in a balance? Does He hold the waters in the hollow of His hand, and take up the isles as a very little thing? Does He make the clouds His chariot, and walk upon the wings of the wind? Then,

surely the children of men must fear before Him. Yet, even more must they fear when they consider that He searcheth their hearts and trieth their reins,—that all things are naked and exposed in His sight who is ruler over all, and will bring every secret work into judgment. The lives even of the best of men are never perfect in the practice of virtue. The hearts even of the best of men are never perfectly free from corruption; but passions are ever apt to spring up in all, upon which the Holy One cannot be supposed to look with complacency. Therefore the thought is dreadful to man of the immediate presence of God. As Adam hid himself amidst the trees of the garden, after the commission of that first sin, which

"Brought death into the world, and all our woe,"

so all his descendants naturally shrink from the thought of the presence of God; and God's manifestation of Himself is dreadful even to those who know Him as a God of mercy, and reconciled. When Jacob saw the Lord in his vision, even although he was encouraged by the sight of the ladder reaching from earth to heaven, and of the angels of God ascending and descending upon it, and by gracious promises concerning himself and his seed, he said, "How dreadful is this place! this is none other but the house of God, and the gate of Heaven" (Gen. xxviii. 17). Every Mason, as he contemplates the symbol of the All-seeing Eye, is called to consider how far the virtues in which God delights, have been practised in his life, and what place Faith, Hope, and Charity have in his heart, so that he may be led to seek their greater abounding, to cherish them with increased care, and to thrust away, to the utmost degree possible, everything that is opposed to them. So shall the lessons of Masonry be profitable to him, and he shall be a useful Brother and ornament to the Order.

The Mason's Apron is often represented with an eye on the upper part of it, to remind us that the eye of God looks into the heart, and so to call us to the cultivation of those virtues, and to strive after the more and more perfect

attainment of that purity, of which this badge, worn by every Mason, is the symbol. And when we behold the eye of God represented as looking down upon the sun and moon and stars, and upon the cloudy canopy which overspreads the earth, what solemn thoughts ought to arise in our minds of the greatness of Him who is the Maker and Preserver of all things, and in whom we live, and move, and have our being! It is an inexhaustible theme of contemplation, and one on which we cannot dwell too often or too long,—which, indeed, it were well for us ever to keep before our minds, for, as we dwell on it, we cannot but be at once elevated and purified. It is when, alas! we forget God, that we yield to temptation and fall into sin, that our hearts become the abode of unholy desires and passions, and our thoughts and words and actions are such as befit not the high place which has been assigned to us as intelligent, moral, and responsible creatures. Freemasonry is eminently a religious institution. Of this we find many proofs in its symbols, but in none more than in that which continually reminds us of the omniscience of God. For our guidance in meditation on this subject, the inspired words of the 139th Psalm are admirably adapted. The opening verses of that psalm are full of instruction concerning it, and, at the same time, fitted to awaken or to express the appropriate sentiments of devotion. In sublimity and beauty they are not excelled by any passage in all the poetry of the Bible, unapproached by anything in the productions of the most gifted of uninspired poets: "O Lord, Thou hast searched me and known me. Thou knowest my down-sitting, and mine up-rising; Thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If

I ascend up into heaven, Thou art there; If I make my bed in hell [with the dead], behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee" (Ps. cxxxix. 1-12).

It is evident that this symbol is adapted only to a monotheistic religion, or at least to one which recognises a Supreme God, the Lord of the whole universe. It is impossible to explain it, or to deduce from it any of its great lessons, on the supposition of a polytheistic system, —at least of any of the lower forms of Polytheism, —the Heathenism, for example, of the South Sea Islands, or the Fetichism of the negroes of Africa. Freemasonry is extremely liberal in relation to religious creeds, and therefore extremely limited in its demands of a profession of religious faith on the part of candidates for admission and members of the Order. This subject will come under consideration in a subsequent part of this work; but in the meantime it may be remarked that it is very doubtful if the law laid down in the Ancient Landmarks, that every candidate for initiation must profess his faith in God and in a future state, will admit of a construction so liberal as to allow the initiation of a Heathen, whose religion is one of mere polytheism, and who has no belief in a Supreme God. The question, however, is of little practical importance, for the lower forms of Heathenism are never connected with an intellectual culture and intellectual attainments, such as a man must be supposed to possess before he can have a reasonably-founded desire for admission into the Masonic Order, or can be at all a desirable member of it.

The contemplation of this symbol may well suggest to us the contrast between Monotheism and Polytheism, and thus the consideration of the gratitude we owe to God for the

revelation which He has made of Himself to us. There are irrefutable arguments by which we can prove as a doctrine of natural religion, and apart altogether from revelation, the doctrine of the existence of God, one Supreme God; and we can even by the light of reason attain to some measure of knowledge of some of His attributes. The Scriptures take this for granted, and found upon it as a truth which the mind of man must be constrained to admit when it is properly presented. The Apostle Paul says in his Epistle to the Romans:—"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [the Heathen] are without excuse; Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. i. 20, 21). He appealed to the understanding and reason of men, when on Mars-hill—the Areopagus—of Athens, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God, that made the world, and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all, life, and breath, and all things; and hath made of one blood all nations, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts xvii. 22–29).

The sublimity of the doctrine here exhibited, commands admiration, but we do not pause to dwell upon this. It concerns us rather at present to direct attention to the appeal here evidently made by the Apostle, in favour of this doctrine, to the mind of man, as a truth to which when presented, the reason of man cannot but assent. In like manner, at Lystra, the same apostle spake thus, when the people would have offered sacrifice to Barnabas and him as gods:—"Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways: Nevertheless He left not Himself without witness in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15–17). In like manner, also, the prophets, contrasting the spiritual religion of the Jews with Heathen idolatry, evidently appeal to reason as bound to acknowledge the excellence of the one, and the absurdity of the other, on which they do not scruple to pour ridicule. Thus Isaiah says:—"To whom, then, will ye liken God? or what likeness will ye compare unto Him? The workman maketh a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot: he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; That bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isa. xl. 18–23). Again, in the same strain:—"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer

him that smote with the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved" (Isa. xli. 7). Again :—"They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, and yet he cannot answer, nor save him out of his trouble" (Isa. xlvi. 6, 7). More striking still is the following passage of the same prophecy:—"They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses: they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house: He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god,

even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God. They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. xliv. 9–20). And so, in contempt of the idols of Babylon, the prophet says, :—"Bel boweth down, Nebo stoopeth; their idols were upon the beasts and upon the cattle; your carriages were heavy laden; they are a burden to the weary beast. They stoop; they bow down together; they could not deliver the burden, but themselves are gone into captivity" (Isa. xlvi. 1, 2). Thus also we read in the prophecies of Jeremiah :—"The customs of the people are vain; for one cutteth a tree out of the forest (the work of the hands of the workmen) with the axe: They deck it with silver and with gold; they fasten it with hammers, that it move not. They are upright as the palm-tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good" (Jer. x. 2–5). And in the 115th Psalm we find this contrast between the true God and idols: "Wherefore should the heathen say, Where is now their God? But our God is in the heavens; He hath done whatever He hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not: They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one

that trusteth in them" (Ps. cxv. 2–8). It may be said that all this relates to idolatry. But it is not the less pertinent to our purpose, for idolatry is always united with Polytheism. There seems to be a necessary connection between them, into which we shall not at present attempt to inquire. Enough for us is the fact, that there never has been a polytheistic religion in the world without idolatry; and Polytheism, however it has begun, has always degenerated into the grossest forms of mere idolatry. There is, also, at least one passage of Scripture, in which the idea of the worship of a false deity is entirely dissociated from that of the idolatry which we know to have been associated with it. Who can refuse admiration to the scorching irony of Elijah, when he mocked the prophets of Baal on Mount Carmel, saying: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked" (1 Kings xviii. 27).

It would not accord with our purpose to enter at much length into the arguments for the existence of God—one supreme God. They have been distinguished into two kinds, *à priori* arguments, and *à posteriori* arguments, —more generally spoken of as if they were merely two, an *à priori* argument, and an *à posteriori* argument, although in reality there are several of each kind, and there is not so wide a difference between them in their nature as is commonly supposed. The *à priori* argument is often spoken of as founded upon mere abstract and metaphysical reasonings from metaphysical ideas; the *à posteriori* argument as founded upon the existing facts of nature or the universe; and some have treated the *à priori* argument as of comparatively little value, because of its too abstract and metaphysical character. But in truth every argument for the existence of God is founded upon facts, whether in the world of matter, or in the world of mind, existing and indisputable facts in the universe to which we belong, and every argument involves also principles which may be called abstract and metaphysical,

although not more so than those on which we attain conclusions in arithmetic or in mathematics, and not less safe than these.

How is it that the mind acquires the idea of a God? This seems to be the first question to be considered, and that it brings us at once into the region of metaphysics, is no objection to the entertainment of it. There may be much in metaphysics that is obscure and uncertain; but there is much also that is clear and indisputable. Setting aside all consideration of the impartation of the idea from one to another, as to a child from its parents, let us for a few moments consider the original formation of the idea. A child forms—and must form—at a very early period of life, the idea of his own existence, and of the existence of an external world. The idea of finitude also necessarily springs up. The bounds of our own personal existence are necessarily felt to be limited. But with the idea of finitude necessarily arises the idea of Infinitude. It is thus as to space; it is thus also as to power. We are limited within very narrow bounds of space; we soon find also that our power is very limited. We find that there is space beyond us; we find that there is power operating on us and within the sphere of our observation, which is not our own. We are thus on the way to form —if we have not already virtually formed—the idea of infinite space and infinite power. And as we see the exertion of power to be governed by will,—by our own will and that of others,—we naturally refer all exertion of power to will. And as we come to think of the greatness of the universe, we thus form the idea of a God whose will directs every exertion of power which we behold in this earth itself and amongst the orbs of heaven. Again, the idea of *Causation* necessarily springs up in every human mind; that is, we refer effects to causes, and we suppose no change of any kind to take place without a cause. There are many difficulties connected with this subject of causation, about which metaphysicians have perplexed themselves. But these need not detain us.

So far as our statement has gone, all is plain, simple, and indisputable; and this is enough for us. But when we begin to inquire into the causes of effects, we find one still beyond another, a cause of the cause which we have first found. And the mind seeks rest for itself in a cause which is causeless—a Supreme Will, and a Supreme Power. And so it is, that in considering the scheme of the universe, as far as we know it and can comprehend it, or in considering any particular part of it, and finding in it the proofs of design—the adaptation of means to ends, the accomplishment of manifest purposes—we infer the existence of a designer, a being infinite in wisdom as in power. In a piece of human mechanism, we perceive at once the evidence of a design on the part of the maker, a purpose intended and accomplished. The mind must be strangely constituted, which sees evidence of design in a steam-engine or a watch, and none in the structure of a living creature, or in the solar system. Or rather, the Atheism which attempts to repel this argument from design in the creation, does violence to human nature itself and is the struggle of the wicked heart against the inevitable convictions of the human mind.

From the proof of the existence of a God, it is an easy process of proof which leads us to the belief that there is only one God, one Supreme Being. The infinitude which we must ascribe to him, is inconsistent with any other thought. The harmony which we observe in the universe, leads irresistibly to the same conclusion. The study of this harmony is one of the most sublime which can occupy the mind of man. We see it in the adaptations of the material world to the wants and requirements of the living creatures that inhabit it, and especially of man; we see it in the distribution of land and water, of mountains and plains; we see it in the phenomena of tides and winds; we see it in the structure of plants and animals, and in the vast variety of their kinds, all serving appointed purposes, and making up one perfect whole; we see it when we contemplate the solar system, and con-

sider the benefits which we derive from the light and heat of the sun, the alternations of the seasons, and the succession of day after day for sleep, and night after night for rest; we see it when we consider the long preparation of the earth for its present inhabitants, when the sun's rays fell on it as now, although there was no man to enjoy them, but uncouth monsters disported amidst the luxuriant vegetation that now forms our coal measures; or in still remoter periods, when minute animals in countless myriads lived and died, leaving their remains to form the limestone rocks which are so useful to us; we see it if we look to the vast frame of the starry heavens, and consider how all the orbs are bound together by the same law of gravitation, and keep their appointed places, although they are in perpetual and rapid motion, sweeping on their courses through the immensity of space.

The Holy Scriptures themselves afford an argument for the Being of a God, in the very excellence which shows them to be the Word of God. We cannot prove the Being of a God by mere reference to the authority of Scripture. That were to reason in a circle. But it is no reasoning in a circle to say that we find the Bible such that we cannot regard it, nor any part of it, as of mere human authorship; and that, therefore, it impresses on us the conviction that there is a God from whom it has derived its excellence, just as the material universe proclaims to us the existence, and in some measure the attributes, of its Creator, the heavens declaring His glory and the firmament showing forth His handyworks.

Whilst it appears, and it is most important that it should be shown, that the existence of God can be demonstrated by the light of reason, it does not follow that we are indebted for our knowledge of Him to the powers of our unaided reason. We can follow out the argument, but only, it may very probably if not certainly be held, because of the revelation which God has been pleased to make of Himself to us. Without the light of revelation, men might still have been groping in the dark, even as to

this first great truth of religion. Many men can follow a mathematical demonstration, who could never for themselves have solved the proposition. And so, probably, it is as to all men with regard to this great subject.

How different the feelings of the man who looks to a God ruling over all—a God, infinite, eternal, and unchangeable, omnipotent and omniscient, just, holy, and good—from those of the man who imagines earth and air to be full of deities, all limited in knowledge and limited in power! What a contrast between the doctrine proclaimed by Paul, and the religion which long had prevailed in Greece and Rome! How monstrous the classic notion of gods meeting on Olympus and quarrelling among themselves—gods full of base passions, such as are degrading even to men! With another meaning than even he himself intended, we may quote the words of the Latin poet:—

"Tantæne animis cœlestibus iræ?"
(Can there be such passions in celestial minds?)

Let us rejoice with thankfulness in the light which we possess, and seek to live as under the All-seeing Eye. Much that is awful is suggested by this symbol; but we may take encouragement from the thought that God sees the sincerity of purpose in the hearts of the just and good.

CHAPTER XXVII.

Masonic Symbols.—The Apron of White Leather.

The apron of white leather, made of lamb-skin, is a distinguishing badge worn by every member of the Masonic Order, and without which no brother can be admitted within the portals of a Lodge, nor allowed to take part in any Masonic procession or solemnity. The Apprentice is invested with it on his reception into the Order, and it is worn by those also who have attained the higher degrees, and by all those who fill the most dignified offices. An apron is worn by operative masons to preserve their garments from stain; and thus, in speculative Masonry, the apron reminds us that we must keep ourselves from moral defilement; or, in the figurative language of Holy Scripture, must keep our garments white and keep ourselves unspotted from the world. White is a colour which has always been considered as emblematic of purity, and so we read in Scripture of the white robes of the glorified saints in heaven. The apron is made of lamb-skin, because the lamb has in all ages been recognised as the emblem of innocence, and was therefore chosen by God himself to be offered to Him in sacrifice, as a type of the great propitiatory sacrifice, the Lamb of God—the Lamb without blemish and without spot—that taketh away the sin of the world. The Mason's apron is, therefore, not only a symbol ever reminding him of the duty of maintaining to the utmost possible degree purity of heart and purity of life, and of ever seeking greater perfection in both, but also of the propitiation for sin, and the pardon ready to be granted to every one who seeks it in the way appointed. It thus inspires him with hope, and that hope encourages to further endeavours after those attain-

ments which will make him a good man and a good Mason, exercising an influence for good amongst all around him—in the Lodge, in his own family, and in all the relations of life. And as he perseveres in these endeavours, and finds them attended with ever-increasing success, he is enabled more and more to rejoice in hope of being admitted at last to dwell, and to dwell for ever, in that place where there is no sin and no sorrow, no danger of temptation, and no warfare any longer to be carried on against corruption—the abode of perfect purity, perfect peace, and perfect joy.

Fitly is the newly admitted Apprentice enjoined, in the charge addressed to him after his investiture with the apron, that he is never to put on that badge if at variance with any brother who may be in the Lodge. This rule not only secures that the Lodge shall not be disturbed by unseemly strife, but tends to keep brethren from quarrelling, and to make them anxious for reconciliation when differences do arise, thus promoting that brotherly love which it is the great duty of Freemasons continually to cherish and display. The Mason's lamb-skin apron always tells him that his mind should be filled with good thoughts and his heart with good feelings, with sentiments of piety and benevolence. It is an honourable badge, which many of the greatest of men have delighted to wear, and it ought to be the earnest desire of every Mason that he may never disgrace it, but on the contrary may every day become more worthy of it.

This symbol is one of extreme simplicity, although we have seen that deeper meanings are conveyed in it than are to be perceived at the first glance. It is not the less important as a symbol, that what may be called its primary signification is manifest at once. Nor are even its deeper meanings far to seek or difficult to find. It is one of the most essential of Masonic symbols, and a due attention to it will guide a Freemason very safely in his study of other symbols, which, however different in themselves, are all of the same class and have the same general purpose.

CHAPTER XXVIII.

Masonic Symbols.—White Gloves.

A Freemason ought always to appear properly clothed, both in the Lodge and upon all public occasions, wearing, besides his apron, the jewel proper to his Masonic rank, and *white gloves*. In some Lodges the wearing of white gloves is not always insisted upon, although upon public occasions they are never dispensed with. The ancient rule, however, ought to be always enforced, not only because this peculiarity of clothing visibly connects the Freemasonry of the present day with that of former centuries, and that of our own country with that of other countries, but because the white gloves, like the white apron, must be regarded as symbolic. As the white apron suggests the thought of purity of heart, so the white gloves symbolise cleanness of hands. And thus, by his clothing, the Freemason is ever reminded of that important lesson so often repeated with wonderful variety of expression in the Holy Scriptures. He may fitly call to remembrance, for example, the words of the 24th Psalm: "Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. xxiv. 3, 4).

The connection between cleanness of hands and purity of heart is most intimate, for out of the heart are the issues of life. The tree must be good, that its fruit may be good. The same fountain cannot send forth sweet waters and bitter. All that is praiseworthy in moral conduct is required of the Freemason,—"whatsoever things are true, whatsoever things are honest, whatsoever things are just,

whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. iv. 8). He is bound by the most solemn obligation strictly to observe the moral law. But it is impossible for any man really to do this—or in figurative language, to keep his hands always clean—who neglects the keeping of his heart, the cultivation of Faith, Hope, and Charity, who does not cherish within his own breast the virtues of Temperance, Fortitude, Prudence, and Justice.

It is nothing better than a vile mockery for a Mason to wear white gloves, whilst conscious of any iniquity in his life—of any dishonesty in his wordly affairs—of any deceit or cruelty in his conduct towards the wives or daughters of his neighbours—of any unkindness towards the wife of his own bosom, whom he has bound himself to love and to cherish—or of any neglect of duty towards his children. His white gloves, in such a case, virtually tell a lie. He wears them as a good and true Mason ought, but he knows that his pretension is false, and that they are only the disguise of his secret wickedness. Let it be hoped that such cases are few.

CHAPTER XXIX.

Masonic Symbols.—The Gauge.

The working tools of operative masonry are among the chosen symbols of speculative Masonry, and all of them are employed to teach important lessons. It is easy to see how they came to be appropriated to this use, for no symbols can be more simple and natural than those which they afford, and in the early times, when Masonry was mainly operative, the application of them in speculative Masonry, as it was gradually developed, could hardly be avoided. This will clearly appear as each of the working tools is considered, with its symbolic significance.

The *Gauge* is used by operative masons to measure and lay out their work. It is a two-foot rule, divided into twenty-four inches, and also into three equal parts of eight inches each. What more natural than that the Mason, beginning to enter upon the domain of speculative Masonry, and passing from the contemplation of things material to that of moral duties and responsibilities, should connect with his thoughts of these this familiar working tool. The right division and employment of his time are of as much importance to him, with regard to these, as the accurate measurement of the parts of his work are to its perfect execution. The division of the gauge into twenty-four equal parts corresponds with the division of the day into twenty-four hours ; and the division into three equal parts instructs the Mason to give eight hours daily to work, eight to the duties of religion, of social and domestic life, and eight to recreation and repose. This division of the day is a good one, than which, indeed, no man can propose any better to himself. In ordinary circumstances, eight hours

of work are enough for a man working from day to day for his own support and the support of his family; and the present demand on the part of the working classes in various trades for the reduction of the hours of labour to eight is reasonable in itself, and ought to receive favourable regard from their employers, and from the public in general. It would be well even if legislation would compel the universal adoption of the old masonic rule, so as to prevent the difficulty of the question in particular trades, which cannot be satisfactorily settled because there is not a uniform law binding on all. The masonic rule cannot, perhaps, be strictly applied in some cases, as in that of farm-labourers, who must occasionally give far more than eight hours of the day to work, in the harvest season, and on other special emergencies against which no forethought can provide. But, ordinarily, eight hours of work every day are enough for a man, as much as he can give to work and continue to do his work well; for more would exhaust the physical frame, and act even still more injuriously on the mental energies, the devotion of which to work is as important, even in humble kinds of manual labour, as that of a man's limbs and hands. This is as decidedly true in the case of the man of independent fortune who endeavours to discharge the duties of his station, and to approve himself not merely one of the consumers of this world's good things (the "*fruges consumere nati*"), but one of those by whose labours the great fabric of society is sustained and the general welfare promoted. His toil may be mental rather than corporeal; but it exhausts the body itself, if too long persevered in. Eight hours afford sufficient time for religious duties, those of family life, and those of society. And eight hours will be found ordinarily necessary for recreation and repose, including the time requisite for partaking of meals.

Other significations have also been ascribed to the gauge as a symbol, not as in place of those already stated, but as additional to them.

Its division into three equal parts has been held to

represent the division of our duties into those which we owe to God, to our brethren, and to ourselves. But this explanation of it as a symbol is not so simple and natural as that most commonly received. And although this classification of our duties is correct enough, and has probably been well known ever since people began to think on such subjects, it cannot truly be said that these classes of duties are equal one to another, as might be supposed to be the case if they were understood to be symbolised in the three equal parts of the gauge.

CHAPTER XXX.

Masonic Symbols.—The Gavel.

Another of the most ordinary working tools is the *Gavel.* It is employed by the operative mason to break off the corners of rough stones, and thus to reduce them to proper form for the purposes of the builder. In speculative Masonry it is, like the gauge, one of the working tools appropriated to the degree of the Entered Apprentice, and symbolises the necessity of removing, even although by means somewhat severe and painful, the irregularities which unfit a man for his place in that glorious building, the spiritual temple of God. It teaches very impressively the imperfection of our nature, and calls us to earnest exertion for spiritual and moral improvement. In this, also, we are to be helpful to each other; and those who have made the greatest progress themselves, are best able to render kind assistance to their brethren. This is especially the duty of those who, because of their merit, have been advanced to the highest offices, and therefore the gavel is placed in the hands of the Worshipful Master, as a symbol of his authority to maintain order in the Lodge. It is significant of his duty to remove asperities, to prevent ebullitions of violent temper, and to restrain frivolity, that every assembly of the Lodge may serve to make its members more perfect, and more worthy of their place as spiritual stones in that temple which it represents.

The master's gavel is sometimes called a *Hiram*, from the name of Hiram Abiff, to whom Solomon gave the chief charge of the construction of the temple at Jerusalem. The name *Gavel* is derived from the German *Gipfel*, a peak, from which also comes the same term applied to

the end of a house, the *gavel* or *gable*, running up to a point at the summit, the form in the one case and in the other being somewhat similar. The mallet is sometimes used by Masters of Lodges instead of the gavel.

The sight of the gavel may well remind the Mason of that text of Scripture : "Put off all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth" (Col. iii. 8).

Is it easy to "put off" all these? He who has tried can tell. He who has not tried is but the rough ashlar as yet, unprepared for a place in the walls of the spiritual temple. The more outward things it may seem comparatively easy to put off, but it is not so as to those which are more of the heart, "anger, wrath, malice." It is a great attainment, indeed, to be able to quench and subdue these passions in any considerable measure, so that they may not break forth in word or deed, but the true believer, or the good and worthy Mason, is bound to labour continually for the suppression of them even in his heart.

CHAPTER XXXI.

Masonic Symbols.—The Chisel.

The third and last of the working tools now specially appropriated, in speculative masonry, to the Entered Apprentice's Degree, is the *Chisel.* In the hands of the operative, it is used for giving form and regularity to the rude mass of stone, converting the rough ashlar into smooth ashlar, polishing its surface, and developing that beauty which was hidden in it before. So education polishes and improves the mind, not merely that which the boy receives at school and the youth at college, but that also which goes on continually in a well-regulated family, that of the Lodge, and that which the worthy Mason perseveringly carries on for himself, ever seeking his own intellectual and moral improvement. In polishing by the chisel, the workman comes at last to the completion of his work, the stone is reduced to the utmost perfection of form desired, and is polished to the highest degree possible; but it is not so in that process symbolically represented by the chisel in speculative Masonry. So long as this life endures, further improvement is still possible, and is therefore required. Those who have made greatest progress in this work still see in themselves the need for more, and the eye also becoming always better educated as the work goes on, perceives defects which would be passed unnoticed by the mere beginner. Perfection is not to be attained here, but a nearer and nearer approach to it may daily be made. We must ever seek to be more perfect than we are; and whilst we do so, we are encouraged to rejoice in hope of ultimate perfection, in that Temple of which every stone shall indeed be polished after the similitude of a palace. The

chisel,—as occasionally used for other purposes than those of the ordinary work of operative masonry,—may also remind us that the day approaches when the thread of life shall be cut, and when we shall suddenly enter on that other state of being, for which, during the whole time of our abode on earth, we ought to be preparing. And thus may we be admonished to be diligent in all our work, so that it may be approved, and not condemned, by the Great Judge before whom we must stand. But in order to this, it is in the highest degree necessary that a man should clearly perceive and always bear in mind, that the ashlar which it has been given to him to polish, is not polished sufficiently; that he should be aware of its remaining asperities, and be willing, therefore, and anxious to apply the chisel still more. In other words, it is necessary that he should see his own faults, and labour to correct them. The case of that man is very hopeless, who is quite self-satisfied, confident of the sufficiency of his own attainments, and occupied in admiration of them rather than with regret that they are not far greater. It may be doubted if such a man has really begun the work at all, which the use of the chisel symbolises, and of the importance of which the chisel as a symbol is intended always to put us in mind.

CHAPTER XXXII.

Masonic Symbols.—The Square.

The working tools of the Fellow-Craft's Degree are the square, the level, and the plumb. The *Square* is composed of two pieces of wood, joined so as to form an angle of ninety degrees—a right angle; and by it the operative mason tries his work, to see that the angles of a stone are right angles, which is necessary to its fitting its place in a wall, and especially at the corners of a building, giving regularity and symmetry to the whole, as well as ensuring strength. The eye could not judge of these angles with sufficient accuracy, and without their being made exactly as they ought to be, the whole work would be marred. So in speculative Masonry the square symbolises the trial of our conduct by the laws of morality. The operative mason rejects the stone which, on trial by the square, is not found to be correctly fashioned, or proceeds to correct its faults and bring it into right shape by further use of the chisel. In like manner, he whose conduct will not bear the trial of the moral law, must seek to amend his life, lest he himself should be condemned in the final day of trial, when the square of the moral law shall be applied by the omniscient and unerring Judge; and when it shall be said, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still" (Rev. xxii. 11). The square teaches us to try ourselves by the Word of God, in which the Moral Law, the law according to which He judges, is perfectly set forth; and by the dictates of reason and conscience, which that Word has served to enlighten. He who neglects thus to try himself, day by day, cannot be a true and worthy Mason. A man careless and uncir-

cumspect in his conduct, cannot be expected to keep a course of exact accordance with the laws of morality; but he who often brings himself to trial, applying the square again and again, can hardly fail to attain good success and to make daily improvement. The more that he does this, the more will he see his need of improvement, the more will he feel the difficulty of his work, and the more will he be led to seek that aid, the necessity of which, and the promise of which, it does not belong to the symbol now before us to teach; but concerning which, as we shall soon see, other Masonic symbols are meant to instruct us; whilst also he will be compelled to acknowledge his need after all of that mercy without which we could have no access to God's favour, and no hope of a happy eternity.

CHAPTER XXXIII.

Masonic Symbols.—The Level.

The *Level* is used by operative masons to lay surfaces perfectly horizontal. In speculative Masonry it is a symbol reminding us of that level on which all men naturally stand in the sight of God, advancing alike towards death and eternity; liable to the same infirmities, temptations, dangers, and woes; partakers of the same hopes and fears; subject to the same authority of the divine law; and all destined to be tried at last by the same infallible Judge,—nay, all sinners needing God's mercy. It thus teaches us humility, and not to despise those of low estate, nor to look with envy on those who are exalted above us by wealth, rank, or any adventitious circumstance which may give them a high position in the world. It does not teach us, however, to refuse to men, in the ordinary affairs and intercourse of life, such marks of respect as are commonly accorded to their worldly rank or station: nor does it teach us to disregard the attainments of merit, which, on the contrary, every Mason is bound to acknowledge with respect. In accordance with the teaching of this symbol, no distinctions of rank are recognised on the tesselated floor of the Masonic Lodge, but those of Masonic rank itself, which always is, in theory at least, and ought to be in reality, the reward of merit. All meet, as brethren, on the same level, and all the proceedings of the Lodge are conducted upon this principle.

It is almost impossible to contemplate the level as a symbol without thinking of the levelling hand of death and the equality of the grave. "The small and the great are there, and the servant is free from his master" (Job iii. 19).

—"All go unto one place; all are of the dust, and turn to the dust again" (Eccl. iii. 20).—"There is no discharge in that war" (Eccl. viii. 8), no escape from death. The most favoured of the inhabitants of the world, who rejoice in the abundance of their riches, are as liable to the stroke of death, as those who contend with the greatest adversities, and pine in poverty. "They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave" (Job. xxi. 12, 13).

But it is not only at the foundation of a building that the mason uses a level. Horizontal lines and surfaces appear also throughout it and at its summit. Ought not this to suggest the thought of the new degrees of grace bestowed by God, of the various attainments which He enabled us to make, and of that which is above all, and is the consummation of all, the upper sanctuary where all who enter it shall rejoice for ever in their common salvation? The copestone of the building shall be brought forth with shoutings, "Grace, grace, unto it!" In heaven, all may in one sense again be said to stand on one level, to which we on the earth must continually aspire, all being "raised in glory" (1 Cor. xv. 43); but yet there will be differences even amongst the glorified, for the Apostle Paul says, "One star differeth from another star in glory" (1 Cor. xv. 41). And we have reason to believe that according to the degrees of grace received on earth, and of attainments made, will be the degrees of glory in heaven,—that is, on first entrance into heaven, for there also we must surely suppose that there will be continual progress, continual increase of knowledge, joy, and glory.

CHAPTER XXXIV.

Masonic Symbols.—The Plumb.

The third and last of the working tools appropriated in Speculative Masonry to the Fellow-Craft's Degree, is the *Plumb*. It is used by operative masons to ascertain the perpendicularity of their work, for if a wall were not perpendicular, it could not long stand. The symbolic meaning is obvious. The Freemason is to construct a temple free from danger of falling, and this he can only do by just and upright conduct, whether in circumstances of prosperity or adversity. The plumb-line is regarded as symbolic of truth, and so of rectitude. We read in Scripture that they who believe in God, must be careful to maintain good works (Tit. iii. 8). Of this the plumb reminds us.

The symbolic use of the plumb is very ancient. We find reference to it in the Book of the Prophet Amos, in which the plumb-line is introduced as a figure, in a sense perfectly corresponding with that which is attached to it in the symbolism of modern Masonry: "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of My people Israel: I will not again pass by them any more" (Amos vii. 7, 8).

The Mason may well be reminded, as he looks upon the plumb-line, not only of the perfect truth by which all his conduct ought to be characterised, but of the perfect truth by which it must all be tried. The standard is invariable. The plumb-line cannot vary from its perpendicular position, but necessarily assumes it so soon as it comes to rest,

hanging in a direct line towards the centre of the earth, and therefore at right angles to a plane extended on its surface; and even so, the moral plumb-line never varies, but points always in its own proper direction, whatever may be the variety of circumstances in which it is applied. The conduct of a man is ever brought to the test of truth, of undeviating and unchangeable rectitude. It is well for a man to bring his own conduct to this test, and that habitually, so that he may reform what is amiss, and that the work which he labours to build may be stable, and not overwhelmed in sudden ruin. There can be no greater mistake than to suppose that the laws of morality are capable of change, according to diversity of circumstances. They are indeed such as to apply in all cases and to all variety of circumstances, but they are themselves unchangeable as the attributes of God, their author, exhibiting in their perfection the perfection of these attributes. There is one law for rich and poor; and although the temptations to which men are exposed vary according to their varying circumstances, and the criminality of transgressions of the moral law may be regarded as varying with these temptations and circumstances, yet there is criminality in every transgression of that law, the degree of which can be thoroughly estimated by the Divine Lawgiver and Judge alone.

CHAPTER XXXV.

Masonic Symbols.—The Trowel.

All the working tools of Masonry are reckoned in Speculative Masonry as belonging to the master Mason, but the *Trowel* peculiarly belongs to this degree. Being used by operative masons for spreading the cement, which binds together the stones of a building, it becomes beautifully significant in Speculative Masonry of Charity or Brotherly Love, that admirable characteristic of the order by which all its members are bound together for mutual support and helpfulness. The brotherly love of Freemasons extends beyond all the bounds of near kindred, of neighbourhood, of country, and of race, so that wherever a Freemason may travel, or on whatever shore he may by any accident be cast, he may expect to find in any other Freemason to whom he makes himself known, a brother and a friend. Innumerable instances have occurred of Freemasons in circumstances of great difficulty and distress, thus obtaining aid and relief from brethren even of strange language, with whom they could only communicate by Masonic signs. It is one of the objects of Freemasonry—often described, and not improperly, as its great object—to promote brotherly love amongst the whole human family. "Love as brethren" (1 Pet. iii. 8), "Let brotherly love continue" (Heb. xiii. 1), are mottoes as appropriate to Freemasonry as to Christianity. As without cement a wall can have no coherence or stability, so without the uniting power of charity or brotherly love, the social fabric cannot hold together. And therefore the highest place is assigned to this grace in the scheme of religion, as that to which all the other graces lead and in which they are consummated.

"The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i. 5). "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . And now abideth faith, hope, charity; but the greatest of these is charity" (1 Cor. xiii. 1–13). Charity or brotherly love is a grace of the heart, continually manifesting or uttering itself in the words and actions of life, governing a man's whole conduct towards all with whom he is, however variously, brought into contact in the world, and specially finding expression in deeds of kindness towards those with whom he is most nearly associated by any tie; as, in the Masonic Order, towards those whom he recognises as his brethren. The parable of the Good Samaritan affords an admirable illustration of the law of charity, in its extension to those who are not connected by any near tie, nay, in its overleaping the bounds erected by diversity of race, of nationality, and of religion, with all the old hereditary prejudices and antipathies springing out of them. "And behold, a certain lawyer stood up and tempted Him, saying,

Master, what shall I do to inherit eternal life? He said, unto him, What is written in the law? how readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these, thinkest thou, was neighbour to him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise" (Luke x. 25-37).

In this passage of Scripture we have first the great law of love or charity stated in its perfect fulness, the law which every good man strives to obey and which the principle of grace infused into his heart inclines him to obey, but by the keeping of which no man can be justified before God, because no one is able to keep it perfectly. And then, when the man, "willing to justify himself," but taking no notice of that first great part of the law which relates to the love of God, asked, with regard to the second part of it, the question "Who is my neighbour?" our Lord answered him, meeting him on his own ground, by a parable of exquisite simplicity and beauty, but such as

could not fail to excite astonishment in the mind of a Jew, accustomed to regard all Samaritans with abhorrence, and to esteem it as even a right thing and a consequence of right religious feeling to do so. And what a picture is presented to us in the parable! The heartlessness of the Jewish priest and Levite, notwithstanding their high religious profession, towards the poor man who had fallen among thieves, maltreated, and left half dead on the wayside. The kindness of the Samaritan towards one whom he might have been expected to regard with the hostile feeling of long-inherited prejudice, and in whom also he could not but recognise a member of the race by whom he and his were hated and despised. It is an admirable exhibition which this parable affords of the universal obligation of the law of charity towards all our fellow-men.

To illustrate further the law of charity, as taught in the Word of God, and thence received into the Masonic system, every part of which is irradiated with the bright light of that word, one passage may be quoted from the Mosaic law. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring him back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him; thou shalt surely help with him" (Ex. xxiii. 4, 5). No feeling of hostility, no resentment of wrong was to be allowed to prevail against the great law of charity, or to prevent the forthgoing of that grace in the way appropriate to the occasion.

Faith, hope, and charity are the three principal graces of the spiritual life, "but the greatest of these is charity" (1 Cor. xiii. 13). Faith will give place to sight; hope will be swallowed up in fruition; but charity is to abide for ever. Where there is no need for relief any more, no need for compassion any more, in that land of which "the inhabitants shall no more say, I am sick, for the people that dwell there shall be forgiven their iniquity" (Isa. xxxiii. 24), brotherly love shall still remain, in more intimate relation if possible than here with the love of God,

uniting the whole of His blessed family—multitudes of all kindreds, and tongues, and peoples, and nations in unbroken harmony, and ministering to their perpetual joy.

This subject might be prosecuted at greater length in connection with the present symbol; but it will recur again especially when we come to speak of the symbolic figure of charity, familiar to every Freemason.

It is to be observed of all these working tools that in their symbolic use they teach, in different ways, very much the same lessons. The great principles of morality, as well as the great truths of religion, although few and simple, are capable of being set forth in a great variety of lights and by a great variety of symbols. The correspondence in the teaching of so many of the symbols of Freemasonry may thus be regarded as proving its truth, whilst the variety of the symbols gives them greater impressiveness, and tends to increase their usefulness. We find the gauge, the gavel, the chisel, the square, the level, and the plumb all teaching us substantially the same lessons. But we are all the better for their various teaching. One may be more deeply impressed by one symbol than another, or by one lesson more than another. But if the desired result is attained, it is enough.

CHAPTER XXXVI.

Masonic Symbols.—Rough Ashlar and Smooth Ashlar.

The rough ashlar or unhewn block of stone, is an emblem of man in his natural state, with all his faults unremoved, with capacity for improvement, but as yet unimproved by the use of any means. The perfect ashlar, smoothed and squared by the hands of the workman, fitted for its place in the building, is contrasted with this as the symbol of the man of culture and education, from whose heart religion has expelled unholy passions, and whose life exhibits the beauties of virtue, a living stone in the Temple of God. The subject is one which it is most interesting and profitable to contemplate. Reflecting on man in a rude and savage state, uneducated, ignorant, destitute of religion, with evil passons unrestrained, and, therefore, increasing in their power, proud, cruel, treacherous, continually seeking the gratification of the animal appetites, and thus continually plunging into the worst excesses and debasements of vice, we cannot but be humbled,—for such must we also have been but for the blessings which it has pleased God to bestow upon us, the blessings of light and knowledge, the revelation which He has made to us of Himself, of His holy law, and of the way of salvation; the opportunities which He has given us of acquiring those arts and sciences which, next to religion, are worthy of the highest place in our esteem, and in the cultivation of which men are themselves cultivated, refined, and elevated. Gratitude is called forth, and a desire is awakened for further improvement, for the still better polishing of the stone, the development of still latent beauty. And every true Mason must rejoice, not only in

any improvement which takes place in himself, but in that also which he beholds in his brethren; to which he must always consider it an honour and a privilege to be in any way enabled to contribute. And this, indeed, is one of the things to which the law of Charity most strongly binds us, and the grace of Charity most powerfully impels us.

It is proper that in connection with this subject, we should direct special attention to the various things already noticed as distinguishing the perfect ashlar—or, to speak more accurately, the ashlar in progress towards perfection—from the rough ashlar; the man as he ought to be or as he is labouring to become, from the man in whom no improvement has even begun. The highest place of all must be assigned to religion, the highest influence ascribed to it. A man without religion not only lacks power to curb his evil passions and propensities, but he is destitute of any sufficient motive for doing so. Worldly prudence may restrain him at times from vice or crime; a regard to his own health and comfort, his position in society, or his prospects of temporal advantage; but this is all, and of very little value it all is when temptation becomes strong, or any violent passion is excited. Very properly, therefore, has Freemasonry, from the very first, and universally, excluded all atheists from the privileges of the brotherhood. A man who does not believe in the existence of God, and in the doctrine of a future state, in which is implied that of a judgment to come, is declared by one of the ancient landmarks to be incapable of admission into the Order; a profession of belief in these simple first principles of religion being required of every candidate. That more than this is desired, evidently appears from the reverence shown to the Word of God, and the place assigned to it in all Masonic solemnities; as well as from the use of prayer in every lodge, and the inculcation of the duty of prayer by symbols, hereafter to be noticed, and in masonic teachings. However simple and few the absolute requirements of religious profession, purposely made so that all may be admitted to the benefits

of Freemasonry except those who have no religion, yet it must be considered that the greatest perfection in religious knowledge and faith is deemed desirable, as indeed Freemasonry aims at nothing short of perfection in all that it cultivates, or incites the members of the brotherhood to cultivate.

But however highly we must estimate the power of religion in promoting moral improvement, and however great the influence we must assign to it in stimulating the exercise of the mental faculties, and in at once elevating and refining the man whose heart is filled with the fear and love of God, we must also recognise the importance of other things instrumental in smoothing the rough ashlar and turning it into the polished stone. Inferior they no doubt are, but yet they are of great importance, and Freemasonry seeks to employ them all and to incite others to their employment. The first of these is education, a term which we here use in its widest sense, and as including not only the rudiments of learning, but the cultivation of all the arts and sciences; and next to it we must rank the influences of good society, of frequent conversation with the wise and good. A man with very little education may be truly religious; but even in matters of religion his want of education will make itself sadly felt; whereas he who enjoys the advantage of a good education has—and even in the most elementary branches of it, reading, writing, and arithmetic—instruments of vast power which he may employ for his own improvement, and to contribute to the improvement of others. No branch of science can be prosecuted without advantage to the man himself, nor without increasing his power of usefulness. The astronomer who studies the orbs of heaven and their motions; the microscopist who examines the structure of organised creatures invisible to the naked eye; the one contemplating the vastness of creation, the other the perfection of its most minute parts,—have their minds elevated to more and more admiration of the power, wisdom, and goodness of God. And so it is with the

studies of the geologist, the zoologist, the botanist; so it is indeed as to every department of science. The faculties are improved by their own exercise; the mind is expanded, ennobled, refined. The cultivation of the fine arts, if prosecuted in a proper manner, has likewise a beneficial effect. To these points, however, we must recur in subsequent chapters, and, therefore, do not dwell further upon them now.

CHAPTER XXXVII.

Masonic Symbols.—The Trestle Board.

The Trestle Board is a board placed upon a wooden frame of three legs, and in operative masonry the master draws upon it his design, for the direction of the working masons. In Speculative Masonry, it is the symbol of the books of nature and of revelation, in which the Great Architect of the Universe has made known His will, for the direction of men in that which ought to be the great and constant work of their lives, the pursuit of piety, holiness, and virtue, the repressing and removing of all that is evil, and the advancement of all that is good, beautiful, and praiseworthy, both in themselves and in others. It is to be observed that it is not the design of God in the creation which by this symbol we are called to consider—although in some measure that also is manifested to us even in the book of nature and is still further displayed in the book of revelation—but the will of God made known to us for the direction of our conduct, and the government of our thoughts and feelings. That some knowledge of this is to be derived from the book of nature is admitted by all who acknowledge the existence of God and believe in Him as the Creator and Lord of the Universe; for, indeed, to the book of nature we must refer for proof of the existence of God, and from it we may learn something of some of His attributes, from which may certainly be deduced important conclusions as to the duty of man, as, for instance, the reverence with which we ought to regard God, and the gratitude which we ought to feel towards Him. The Holy Scriptures fully recognise this teaching of nature. "The heavens declare the glory of God," says

the royal psalmist, David, "and the firmament sheweth His handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Ps. xix. 1-4). The Apostle Paul says in his Epistle to the Romans, when condemning the idolatry and vices of the heathen, "That which may be known of God is manifest in [among] them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1. 19-21). And it seems to have been with some obscure perception of the truth that there is one Great Supreme God, that the Athenians erected an altar with this inscription, TO THE UNKNOWN GOD: for Paul standing in the Areopagus, having referred to it, said, "Whom, therefore, ye ignorantly worship, Him declare I unto you" (Acts xvii. 23). But, whatever may be the teachings in the book of nature to be fairly deduced from it by an enlightened mind, it is to the book of divine revelation that we are mainly indebted for that enlightenment which enables us to study it with intelligence and advantage; it is chiefly from God's Word that we derive our knowledge of His will. Men destitute of the light of revelation, have never liked to retain God in their knowledge, and professing themselves to be wise have become fools, "and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 23). In some measure, certainly, conscience has always borne witness in the hearts even of the most degraded heathen, their thoughts "accusing or else excusing one another" (Rom. ii. 15); but conscience has not only been stifled

and overpowered by evil passions and the love of sensual gratifications; its utterances have been rendered indistinct by warping prejudice. To God's Word we must look for a perfect knowledge of our duty and the direction of our conduct; and, therefore, the symbol which we behold in the trestle board must ever remind us of the value of the Holy Scriptures and the advantage which is to be obtained by searching them diligently and continually. And thus this symbol directs us to the great light of Masonry, and reminds us that we ought always to seek to avail ourselves of that light, and by it to view all things concerning our conduct and duty.

CHAPTER XXXVIII.

Masonic Symbols.—Jacob's Ladder.

Jacob's Ladder is a symbol familiar to every Mason, as it is one of those constantly presented to his contemplation. We read in the book of Genesis that when Jacob, afraid of the resentment of his brother Esau, fled from his father's tent in Canaan, and was on his way to the abode of his mother's kindred in Padanaram, "He lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and I will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven. And Jacob rose early in the morning, and took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel, [*i.e.*, the House of God]" (Gen. xxviii, 11–19).

Jacob's Ladder, as a Masonic symbol, is represented with three principal rounds, named Faith, Hope, and Charity, as it is by the practice of these graces that we must hope to ascend to heaven, having Faith in God, Hope of a blessed immortality founded upon His promises, and our hearts filled with that Charity which is "the end of the commandment," which consists both of love to God and love to man, and which finds its expression continually in exercises of devotion and in deeds of beneficence.

As Faith, Hope, and Charity have their appropriate symbols in the Masonic system, by which they are more fully represented, and which will be explained in subsequent pages of this work, it seems unnecessary to dwell upon them here, further than to point out the place which this symbol assigns to them, in man's ascent from the level of earth, through the cloudy canopy, to the glory and joy above. He must begin with faith, from which proceeds hope, and then charity; or rather charity and hope grow up together as soon as faith exists, for it cannot exist without the development of these graces resulting from it. Faith may be regarded as the first step on the ladder which leads upwards to heaven, hope is the next, and charity the last and highest. But there is a beginning of hope from the very beginning of faith, and a beginning also of charity. The Masonic symbol, however, shows them in their relation to each other, and assigns to charity that highest place which belongs to it as the perfect grace to which faith and hope are intended to contribute.

This symbol, in the very simplest view of it, is important as pointing out the possibility — and, under proper conditions, the certainty—of ascending to heaven, the ascent beginning from the low level of man's natural state on earth, proceeding through the whole region of clouds and storms, and terminating only where all is purity, serenity, safety, light, and joy. It is a symbol fraught with encouragement to those who toil and struggle here; it is calculated to supply new strength to the tempted, and consolation to the afflicted.

CHAPTER XXXIX.

Masonic Symbols.—The Cloudy Canopy.

The Lodge is covered with the Cloudy Canopy, to which Jacob's ladder, with its rounds of faith, hope, and charity, is seen as leading up. The cloudy canopy is an expressive symbol. It is the covering of the Lodge because it represents the covering of the earth, through which we cannot penetrate except by faith, to behold the glory of the upper heavens. It speaks to us of the woes and troubles of earth, but it speaks to us also of the better country, the eternal abode of the good. We cannot look upon the cloudy canopy without thinking of that which is above it, of the pure glory which shines there. As above the clouds of our sky we know that all is bright and serene, so we know of a perfect brightness above all the troubles and confusions of this world. Jacob's ladder represents the ascent of the good and worthy Mason to the upper region. The ladder is represented as terminating in the cloudy canopy, but this is only because he who ascends by it is lost to the sight of his fellow-mortals upon earth. Through the clouds, however, he is to be regarded as passing into the higher heaven, into the region where there is no cloud or darkness.

The use of the cloudy canopy as the covering of a Lodge, calls continually to mind the present position of every one within the portals of the Lodge, and his future prospects as an aspirant of glory. He is reminded of the dangers and troubles of his present state, but at the same time he is encouraged to press on in hope, with the confidence of finally reaching to a better state, of ascending to the abode of perfect holiness and peace.

We are reminded by the symbol of the cloudy canopy spread out over the Lodge, or otherwise presented to our view, that we are here in this world in circumstances of trouble and gloom, through which only the eye of faith can pierce into the brighter region above. But as we look we are encouraged to hold on our way, expecting the promised reward in the full confidence that the clouds shall be dissolved, and that we shall pass through them to dwell above them for ever, in that city which hath "no need of the sun, neither of the moon, for the glory of God doth lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

How thankful ought those to be who have such hopes set before them—"the sure and certain hope of a blessed resurrection," a blessed immortality, of happiness unalloyed from the moment when "our earthly house of this tabernacle is dissolved,"—happiness to be perfected in the great day when our bodies shall be raised up incorruptible, and made like unto the glorious body of Christ. How sad the thought that any man should live on earth without such hope, no ray from heaven beaming upon him through the clouds, no opening amongst them through which he may gaze up to catch a glimpse of glory, or with his darkened eye incapable of such light and incapable of such vision, his heart uncheered by any hope extending beyond death and the grave!

CHAPTER XL.

Masonic Symbols.—The Globes.

The celestial and terrestrial globes are employed as symbols in Freemasonry to signify the universal extension of the institution, and its relation both to the higher sphere into which we hope to enter, and to this lower world in which we at present exist. They are exhibited as placed upon the summits of two pillars, the symbolic meaning of which will be explained in another chapter. Before the spherical form of the world was known, and whilst it was generally supposed to be an extended plain, the globe was in use as a symbol in some of the ancient mysteries, particularly in those of Egypt, to represent the Supreme God and His all-controlling power and universal dominion. It was used, also, as a symbol of universal power amongst the Mexicans. The wide diffusion and general use of this symbol, may be regarded as proof of its very high antiquity, and entitle it to be considered as a trace of the primitive, divinely revealed religion. It was however, a mere orb or sphere, bearing on its surface no representation either of the heavens or of the earth. The orb, as a symbol of power, often appears in the figures of heathen deities, held in their right hand. The perfection of its form, destitute of all angles and inequalities of surface, every point of its surface being equally distant from the unseen centre, very naturally suggests its use as a symbol of the universe, and of the power which extends equally to all parts of the universe. Thus, also, the orb is placed as an emblem of power in the hands of our sovereigns at their coronation. At what date the celestial and terrestrial globes began to be employed as Masonic

symbols in the way they now are, it is perhaps impossible to ascertain; but the knowledge which we have of the history of the sciences of geography and astronomy compels us to regard it as one of the improvements made in speculative Masonry in modern times. The globe or orb, however, appears to have been a very ancient Masonic symbol; and the idea of its relation to the form of the heavens was probably present to the minds of the ancient Masons, when they had no thought of connecting it with that of the earth. The aspect of the heavens, indeed, naturally suggests the idea of sphericity; and the ancients, whilst they erred in their opinion as to the form of the earth, and had no notion of its sphericity, regarded the heavens as a sphere revolving around it. We cannot look upon the terrestrial globe, with the continents and oceans delineated on its surface, the multitude of islands, the mountain chains which divide nations, and the rivers which connect them as arteries of commerce, without thinking of the duties which belong to us as members of an institution which extends to all countries and all nations, seeking to unite them in one fraternal bond, and to promote the good of all. We cannot look upon the celestial globe, without being impressed with a sense of the greatness of Him who "telleth the number of the stars and calleth them all by their names" (Ps. cxlvii. 4). Both globes, as they teach us how day and night succeed one another continually, by the revolution of the earth around its axis, one portion of its surface after another being presented to the sun; how the changes of the seasons are occasioned by its annual revolution around the sun; and how all the orbs of heaven keep with perfect regularity their ever-changing positions in the sky, suggest thoughts of the wisdom and goodness of the Great Architect of the Universe. They present subjects of thought on which the more we dwell, we must be the more filled with admiration, with awe, and with gratitude. And as we consider how God's goodness towards us is displayed in the physical constitution of the earth which we inhabit, so that, for

example, we derive incalculable benefits from the distribution of land and water on its surface; how also the fitness of the earth for human habitation depends on its relation to the distant orbs of heaven, the sun giving us light by day, and the moon and stars by night; the heat which is necessary for our life, and for the earth's productiveness, coming from the sun; and the very coal which we dig up for fuel having been formed of the rich vegetation which covered the earth, through the influence of the sun's heat, countless years and ages past,—we are moved to cry out with the psalmist, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all" (Ps. civ. 24), and to "praise the Lord for His goodness, and for His wonderful works to the children of men" (Ps. cvii. 8). The contemplation of God's goodness towards us, and of His continual care over us—a care which extends to the circulation of every particle of the blood which flows through the most minute of our veins, as much as to the revolutions of the glorious orbs, the magnitude of which exceeds the very grasp of our minds, so that although we may state it in words, we cannot conceive of it aright—is calculated to inspire our hearts with the wish to embrace in our charity the whole multitude of our fellow-men and to do good as we have opportunity, without regard to diversity of race or distinctions of nationality.

The contemplation of the globes is also calculated to excite in us a desire for increased knowledge of the sciences, particularly of those of geography and astronomy. These, and indeed all the sciences, as has already been observed, it has ever been one of the objects of Freemasonry to promote, because their study is always beneficial to the mind which engages in it, and their advancement is useful to mankind. In illustration of the usefulness of the sciences of geography and astronomy, it may be sufficient to refer to the value of accurate maps and charts for the guidance of the navigator, and to the means which he possesses of determining his place upon the wide ocean by observation of the heavenly bodies, of

which a notable example, calculated to produce a very deep impression on every thoughtful mind, is to be found in the case of Jupiter's satellites, orbs invisible to the naked eye, but by observation of which the skilful navigator is able to correct errors which may have occurred in his reckoning, and to ensure his safety from perils in which otherwise he might have been involved to his destruction.

Some remarks which might appropriately enough have been introduced here are reserved for a subsequent chapter, on the symbol W—E; and the reader may perhaps do well to compare the one chapter with the other.

CHAPTER XLI.

Masonic Symbols.—The Pillar.—The Two Pillars.

Pillars are much employed as masonic symbols. Sometimes a single pillar is represented, having a capital adorned with leaves, and surmounted by a terrestrial globe; sometimes two pillars stand together; and sometimes three. The pillar is always a symbol of support and stability. It calls us to think of our continual dependence on God for support in all our undertakings, and for the stability of all our works. It reminds us that He upholds the world by His power, and therefore it is fitly surmounted in Masonic symbolism by the globe, either celestial or terrestrial; for the world which God upholds is the *cosmos*, the whole universe. It reminds us also how He led His people through the wilderness, going before them in a pillar of cloud by day, and in a pillar of fire by night, and encourages us to put our trust in Him always for guidance and protection. Moreover, it leads us to think of the promise to those who trust in Him and serve Him, resolutely yet humbly addressing themselves to the discharge of all their duties in this world. "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out" (Rev. iii. 12).

All these considerations, and others along with them, are suggested by the symbolic representation of *two pillars* standing together. The one may be regarded as representing the pillar of cloud, and the other the pillar of fire, which guided, the one by day and the other by night, the path of the Jews through the wilderness. It is believed that the two pillars of brass which Solomon

set up in the porch of the Temple were intended as symbols to remind the Jews of these, and so of all the sufferings of their fathers in the wilderness, of all the goodness of God towards them, and of all the great works which He wrought on their behalf. They may well serve the same purpose for us, who have as much interest as they had in contemplating all the loving-kindness of God towards His people of old, when He led them through the wilderness and brought them into Canaan,—as much need as they had to seek encouragement from such contemplations amidst the difficulties and trials of our own life. Moreover, the Jew looking upon these pillars of brass could not fail to be reminded of Solomon and all his glory, and of the greatness and prosperity of Israel in his reign. And this, again, was calculated to suggest many thoughts of the goodness and faithfulness of Israel's God, of the ancient promises and their fulfilment, and thus also of promises concerning the future, promises to be fulfilled in "the latter days," promises of glory and blessedness to Israel exceeding even the glory and blessedness of the time of Solomon. Nor could the thoughts of the intelligent and devout Israelite be limited to mere earthly things, and to promises having their fulfilment in this state of being; they could not fail to extend beyond the bounds of earth and time, the mind delighting to dwell upon the great promises which shall receive their fulfilment in a better world and throughout eternity.

The account which we have in the Bible of the brazen pillars of the porch of the Temple, may be read in the First Book of Kings, in the following words, "He" (that is, Hiram of Tyre, Hiram Abiff) "cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the top of the pillars; the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven

for the one chapiter and seven for the other chapiter. And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top with pomegranates; and so he did for the other chapiter. And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network; and the pomegranates were two hundred, in rows round about upon the other chapiter. And he set up the pillars in the porch of the Temple: and he set up the right pillar, and called the name of it Jachin; and he set up the left pillar, and called the name of it Boaz. And upon the top of the pillars was lily-work; so was the work of the pillars finished" (1 Kings vii. 15–22).

The pillars in Masonic symbolism are represented in faithful accordance with this description, in reading which we cannot but be struck with the care taken to beautify them by chapiters at the top, with checker-work, and chain-work, and lily-work, and pomegranates. In all this there, no doubt, was, and there still is, an important symbolic signification. Taking all together, and without inquiring into the meaning of each part of the ornamentation, we cannot resist the conclusion that it was intended to suggest to the mind the combination of beauty with strength and stability in the works of God, a combination which we may behold in every part of the material creation, in the grand system of the universe, as it presents itself to our view when we gaze upon the heavens, and which is more perfectly exhibited to our admiring minds in the science of astronomy, and equally in the living creatures which God has placed in this world. How admirable is the combination of strength and beauty in the human body itself, no provision of strength but where it is needed, but there all that is needed—strength in the bones, strength in the muscles and sinews; and then what beauty in the form into which all the multitude of organs is combined, in the skin which covers it, in the hair of the

head, the eyebrows, and the eyelashes! What wonderful strength, and at the same time what wonderful beauty in a tree! Nay, even in the most delicate flower, there is an admirable adaptation of its structure for necessary strength; and so, in such objects as the wing of an insect, in which we never know how to admire sufficiently the delicate nervures which maintain the perfection of its form, and make it capable of exercising the requisite force upon the air for the flight of the little creature to which it belongs. How marvellous, again, and how various is the beauty of many of these works of creation! with what expuisite colours, harmoniously mingled, has God painted the lilies of the field, of which our Saviour says that "even Solomon in all his glory was not arrayed like one of these!" There are many birds, in like manner, clothed in plumage of resplendent and exquisite beauty; and insects whose brilliant tints rival those of the richest gems. And why was all this beauty lavished upon what—many of them—we might be apt to reckon as amongst the meanest of God's works, low in the scale of creation? May we not see in it goodness towards man, whom God has made capable of deriving pleasure—pleasure of a pure and refined nature, tending also to purify and refine—from the contemplation of beauty? But surely we must go beyond this, and regard the Book of Nature as here exhibiting to us a radiation of the perfections of God himself, and thus impressively speaking to us of these. Again, we must feel ourselves called by all this to the contemplation of spiritual and moral beauty. If we find the combination of strength and beauty in the works of the material creation, not less do we find it in that spiritual and moral system which the Book of Revelation unfolds to us. To all this the contemplation of the Masonic symbol now under consideration, and in particular of the richly adorned chapiters of the two pillars, is calculated continually to direct our minds. And if we behold such characteristics in God's own works, shall we not reflect upon what is required in our own, and above

all in that great work in which it is the purpose of speculative Masonry to direct and aid us, the erection in our own hearts of a fit temple for our Maker's praise, the continual showing forth of that praise in our lives, and the advancement of the highest welfare of all around us?

CHAPTER XLII.

Masonic Symbols.—The Three Pillars.

Three pillars standing in a row, near to each other, but separate, and of different orders of architecture, are symbolic of Wisdom, Strength, and Beauty, distinct characteristics which, however, must all be displayed in every perfect work, and are necessary to its perfection. All are displayed in the greatest perfection in every work of God, and they are requisite to the production of any work of man truly deserving of approbation. Enough has already been said of the combination of strength and beauty in the works of God, and the more we contemplate and study them, the more must we be filled with admiration of the wisdom in which He has made them all, (Ps. civ. 24). Of human works none ever displayed in greater perfection these three characteristics than the Temple of Solomon, planned by the wisdom of him who excelled all other men in wisdom, and obtained it in answer to his prayer, from the infinitely wise God. Strength was also given to him to carry out his great undertaking, in which he was aided by the friendship of Hiram, King of Tyre; and the Beauty of the structure was attained through the skill and taste of Hiram Abiff, the Builder, the widow's son.

The Masonic institution is supported by wisdom, strength, and beauty. The wisdom of its original founders appears in it, and that of those who have during successive ages contributed to bring it to perfection. Its strength is abundantly proved by its endurance throughout so many ages, amidst all the storms of many revolutions, and whilst dynasties and empires have fallen. Its beauty appears in its

great purpose of the advancement of the intellectual and still more of the spiritual and moral improvement of men, to which every part of its system is adapted, and shines forth in the lives of Brethren who fulfil their obligations, and walk according to the requirements of the law to which they have vowed obedience.

Of the three pillars which symbolically teach the necessity of Wisdom, Strength, and Beauty, the first, that which is generally placed on the left hand of the Lodge, symbolising Wisdom, is a column of the Ionic order; the second, that in the centre, symbolising Strength, is a column of the Doric order; the third, that on the right hand, symbolising Beauty, is a column of the Corinthian order. The Doric has been chosen for the symbol of Strength, because it is remarkable for robust solidity, graceful, but yet with little ornament. The Ionic order is appropriated to Wisdom, because it combines in the greatest degree an aspect of majesty with delicate gracefulness. The Corinthian order, the lightest and most ornamental of the pure or Grecian orders, having a capital adorned with leaves, affords an apt symbol of Beauty.

The pillar symbolic of Strength is placed in the centre, because strength is essential to any building or work, and without strength it can be of no use. The pillar symbolic of Wisdom is placed in what, as we look at it, and accustomed as we are to read from left to right, may be deemed the first place, because Wisdom must direct that Strength may be obtained. In like manner the pillar symbolic of Beauty is placed to our right hand, in what we naturally regard as the last place, because Beauty, however desirable, is less indispensable than Strength, and because it can only be advantageously attained or wisely sought after when the strength of the work is secured, and because it consummates the work and manifests its perfection. It is probable that among the ancient Hebrew nations, and other orientals, whose writing was from right to left, and not from left to right, like ours, the symbol of Wisdom occupied the place which we assign to that of

Beauty, and the symbol of Beauty that which we assign to the symbol of Wisdom. This may be inferred from the nature of the symbol; but it cannot be affirmed with certainty, as there is not, that we are aware of, any historic record of the fact.

Of the excellence of Wisdom it may be deemed almost superfluous to speak. A few sentences, however, may be quoted from the inspired volume, and the recollection of them may be profitable to the Mason in leading him to seek more and more of this precious gift, by which he will be enabled to carry on his works with advantage, to form good designs, and to bring them to completion. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the multitude of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days are in her right hand: and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by Wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew. My son, let them not depart from thine eyes; keep sound wisdom and discretion: so shall they be life unto thy soul and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. iii. 13–24). Again we read thus: "Get wisdom, get understanding; forget it not; neither decline thou from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing: therefore get wisdom, and with all thy getting, get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour; when thou dost embrace her, she shall give to thine head

an ornament of grace; a crown of glory shall she deliver to thee" (Prov. iv. 5–9). Again, "Wisdom is better than rubies; and all the things that can be desired are not to be compared to it" (Prov. viii. 2). And Wisdom herself, personified, is made to address us in the Book of Proverbs in these words: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; That I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled; before the hills I was brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there, when He set a compass upon the face of the depth: when He established the clouds above; when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of the earth, and my delights were with the sons of men. Now, therefore, hearken unto me, O ye children, for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul; all they

that hate me love death" (Prov. viii. 13–36). It adds to the impressiveness of this passage, unparalleled of its kind, if we consider the speaker, according to a very generally received interpretation, as not a mere personification, but one of the Divine Persons, the Second Person of the Godhead, the Word of God,—that Word which was in the beginning, and was with God, and was God (John i. 1). It were easy to multiply quotations from Scripture to exhibit the excellency of wisdom, and the importance of seeking it; but one alone may suffice, that which records Solomon's choice of wisdom as the most desirable of the gifts of God, his prayer for it, and the answer to that prayer. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, Thou hast made Thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast

not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in My ways, to keep My statutes, and My commandments, as thy father David did walk, then I will lengthen thy days" (1 Kings, iii. 51–4). Thus began the prosperity of Solomon's long, peaceful, and glorious reign. And the pursuit of wisdom is sure to be fraught with advantage to every one who devotes himself to it. In the things of this life, "wisdom is profitable to direct," but much more is it profitable when exercised with regard to the highest interests of an immortal being, to guide the path through life on to the gates of glory.

And how is strength to be secured? By laying the foundation well, and upon a rock. By duly hewing and polishing every stone, that it may exactly fit its place, and that every part of the building may bear the most exact trial by level, plumb, and square. By using proper cement which will bind all firmly together. It is easy to apply all this in the case of the spiritual temple which every good and worthy Freemason is constantly engaged in building, whether we think of the individual himself as the temple, or of that temple in which all are living stones. That man alone builds upon the rock, who has true faith, whose religion is genuine and sincere. The polishing of the stone is his constant work, already described; the correction of his own faults, the mortifying of his lusts, the government of his appetites and passions, the improvement of his own moral character. The cement is charity. And thus the building grows up, stable and beautiful. For beauty naturally springs from this process of self-improvement, on the part of each brother, a beauty which appears not only in the individual himself, but in the whole fraternity.

Moral and spiritual beauty are always connected with moral and spiritual strength. It is impossible to make the building strong, without making it also beautiful. There is beauty in its very form and proportions; but there may

be beauty also of ornament or decoration, and this is not to be despised. God has made the universe beautiful, as we see when we look at the spectacle which it presents to us by day, when the sun shines in his strength, or in the starry night. He has made this world beautiful, and in this displays His own glory, whilst He manifests goodness towards us, to whom the contemplation of the scenes presented to us affords delight, as we gaze on mountains, hills, valleys, and plains, on lakes and rivers, on the ocean, with what the old Greek poet calls the "incalculable laughing" of its waves, or even on the glaciers and the icebergs of the most desolate regions. God has given beauty to the human face and form; He has given beauty to the inferior animals, to plants, and to minerals. What variety and profusion of beauty there is in the trees and flowers, in birds and insects, and other living creatures, even in those which are only revealed to our view by the microscope! Those who put away from themselves, as far as they can, all regard for beauty, labour under a great mistake. They shut themselves out from one of the most abundant sources of pure delight which our beneficent Creator has provided for us. We ought to cherish and cultivate the taste for beauty, the love of beauty; and it is capable of much cultivation, of being educated, improved, refined; this process, if carried on in a proper manner, with due regard to other things, being also attended with refinement of the whole nature and character. We read in Scripture that "out of Zion, *the perfection of beauty*, God hath shined" (Ps. iv. 2), and that "strength and beauty are in His sanctuary" (Ps. xcvi. 6). What thus so eminently characterises the works of God, and is specially noted as a characteristic of His holy place, ought surely to be deemed worthy of our high regard. We ought always to make it our object that all our works, of whatever kind, should not only be strong, but beautiful. Money is not wasted which is spent on the adornment of a building. And we cannot but admire the character of the man

who combines with what may be called the sterner virtues, a gentle courtesy of demeanour and pleasant affability of manner, more than that of one who, although honest and upright, is rugged in exterior—sound at the core, but enveloped in an ungainly husk.

CHAPTER XLIII.

Masonic Symbols.—Colours.

Colours have been always regarded as emblematic or symbolic, calculated to suggest to the mind ideas, with which therefore they have become permanently associated. Thus white has been commonly accepted as symbolic of purity, and also of joy. The ancient Romans spoke of the day on which any joyful event occurred, as one to be noted with a white mark; and white garments were worn on special festive occasions. In the Holy Scriptures we find numerous passages in which this colour is so mentioned as to connect it with the idea either of purity or of joy, or with both. Thus in Eccl. ix. 7, 8, we read, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. *Let thy garments be always white*, and thy head lack no ointment." In the letter to the Church of Sardis, our Lord says:—"Thou hast a few names even in Sardis which have not defiled their garments; and *they shall walk with Me in white;* for they are worthy. He that overcometh, *the same shall be clothed in white raiment;* and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels" (Rev. iii. 4, 5). Again the Apostle John tells us that in his wondrous vision at Patmos, he "saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? *And white robes were given unto every one of them;*

and it was said unto them, that they should rest for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled" (Rev. vi. 9–11). Again the same inspired writer says: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed in white robes*, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen! blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and *made them white* in the blood of the Lamb" (Rev. vii. 9–14). In a subsequent part of the same book, we read as follows:—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints*" (Rev. xix. 6–8). These passages of Scripture abundantly suffice to show that the colour of white is associated in Scripture both with the idea of purity and with that of joy. As an emblem already familiar to the minds of men it is adapted and applied even to the most sacred subjects. White robes represent the righteousness in which saints are accepted of God, and the inhabitants of heaven appear as bearing

in their hands the palms of victory and clothed in white robes.

As white has from the earliest ages and universally, or almost universally, been received amongst mankind as the emblem of joy, so black has commonly been taken for the symbol of grief, and is associated in all minds with the thoughts of bereavement, mourning, and woe. In a time of great national calamity, all faces are represented by the prophet, in strongly expressive language, as *gathering blackness*. Black garments and black drapery are felt to be in accordance with gloom of the countenance and of the heart. Freemasons employ this symbol to express their grief for the death of a brother; and when a Funeral Lodge is held, the Lodge is draped with black, to which the ordinary blue colour of the curtains, cushions, &c., gives place for the time. The choice of this colour for the symbol of grief has probably been in consequence of its being less pleasing to the eye than other colours. Agreeable enough when harmoniously mixed with other colours and in small proportion to them, it never produces a pleasing impression on the eye or mind when it is the prevalent colour.

Blue is the symbol of truth and of universality, and we have seen how it was therefore much used by Divine command, in the vestments of the Jewish priests. It is the colour appropriated to the First Three Degrees, or Ancient Craft Masonry, and the curtains, cushions, &c., of a Lodge are therefore blue. This colour naturally suggests the thoughts of the blue sky and the blue sea; of their vast extent, their profound depths, those of the sky being absolutely without limit; of their changelessness throughout the lapse of ages, though clouds may sometimes for a little while obscure the sky, and storms agitate the surface of the sea. It is impossible to meditate on these things without emotion, which must always become deeper the more that the subject is dwelt upon, connected as it must be with thoughts of the greatness of God and of eternity. There is much to engage the mind and much to affect the

heart in the thought of the perfect stillness of the ocean depths, to which the power of the most fearful storms never reaches; and of the ever unbroken repose of the illimitable space beyond the clouds, where the orbs of heaven always shine in pure and serene majesty. Such thoughts carry away the mind from the world and its vicissitudes and cares, to the better country, the eternal abode of the wise and good; and when they come back again to present scenes, and hopes, and fears, and duties, it may well be with increased confidence in the love of the unchanging God, and hope resting on His promises. Nor is this all. The colour that symbolises truth and universality teaches us to maintain truth in all our relations to God Himself and to our fellow-men, and it teaches us that our charity ought to extend to all the human race. Truth in our relation to God is, in other words, sincerity and earnestness in religion, implying a continual cultivation of its graces and a constant endeavour to discharge all its duties. Truth in relation to our fellow-men implies not only the avoidance of all falsehood in speech, but of all that savours of deceit in our conduct, uprightness in all our dealings, a perfect and unimpeachable honesty, such that our own consciences may have nothing of which to accuse us, even in transactions the true character of which only God and ourselves can discern.

The symbol which always recalls to our minds the excellence of truth and the importance of maintaining it constantly, perfectly, and in all relations, may well also lead us to the consideration of the duty of endeavouring so to order our affairs that we may not be brought into circumstances out of which temptation to any departure from truth may arise. A poor man is in danger of such temptation, and this ought to add another to the many motives which incite to industry—a subject to be hereafter considered in another chapter, and on which no remarks shall therefore be offered now. Poverty cannot always be avoided; but as we make the prayer, "Lead us not into temptation," so ought we to pray and as it may be in

our power to labour that we may possess "a competent portion of the good things of this life." An old proverb says, "It is not easy to make an empty bag stand upright." And what says the inspired author and compiler of Proverbs? "Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny Thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx. 8–9). Great danger of temptation to departure from truth arises from precarious speculations, such as are too common in the commercial world at the present day. And more especially is this danger great, when a man adventures in speculation more than he can afford to lose without ruin. Truth is already departed from when his adventure is absolutely beyond his proper means, and when in reality he speculates at the risk of others, who have not been consulted and know nothing of the matter.

CHAPTER XLIV.

Masonic Symbols.—The Ear of Corn.

An ear of corn is a symbol of plenty, and both expresses and teaches gratitude to Him who is the giver of all good, who has appointed the seed-time and the harvest, who sends rain from heaven and fruitful seasons, filling our hearts with food and gladness; causes the grass to grow for the service of man, and the earth to yield her increase, and so crowns the year with His goodness. This symbol is very natural and very ancient. The Greeks and Romans employed it. In their mythology, Demeter or Ceres—Demeter being the Greek name, and Ceres the Roman or Latin, and the former being apparently a corruption of *Gemeter*, *i.e.*—Mother Earth—was the goddess of corn and of harvests, and she was represented with a garland on her head composed of ears of corn, whilst in one of her hands she bore a cluster of ears of corn mingled with poppies. The Hebrew word which signifies an ear of corn is *shibboleth*, which also signifies a flood of water, the two meanings being connected by the idea of abundance, and the word being derived from a root, *shabal*, which signifies to flow abundantly.

The Freemason, meditating on this symbol, may fitly call to his aid many passages of Scripture; for example these verses of the sixty-fifth Psalm: "Thou visitest the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof: Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of

the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Ps. lxv. 9–13). We may call to mind also the words of Paul, when contending against idolatry at Lystra, he said that even where the light of Revelation did not shine, God "left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17).—The intelligent and worthy Mason cannot contemplate this simple symbol, the Ear of Corn, without lifting up his heart in thankful acknowledgment of the goodness of God, and of all the benefits bestowed by His hand.

CHAPTER XLV.

Masonic Symbols.—The Cable-Tow.

The Cable-Tow is another of the most simple and natural of Masonic symbols, but is one which is very expressive, and when properly considered it teaches much. It is merely a piece of cord, sometimes represented by itself, as a piece of cord loosely thrown down, and sometimes in various conjunctions. It is symbolic of the bond of affection which ought to unite the whole fraternity, and its employment for this symbolic use may perhaps be referred to the figurative language in which the Lord speaks by the Prophet Hosea, when remonstrating with guilty Ephraim: "I drew them with the cords of a man, with bonds of love" (Hos. xi. 4). A cable-tow always encloses the tracing-board of the Entered Apprentice, to signify that brotherly affection which ought ever to fill his heart and actuate his conduct towards all his brethren, whilst at the four corners it has four tassels, symbolic of the four cardinal virtues—Temperance, Fortitude, Prudence, and Justice—that he may always be reminded of these, and may not fail to practise them.

The charity which extends to all men is not impaired in its excellence, nor impeded in its exercise, but on the contrary is rather promoted and aided by the cherishing of a special regard towards the members of the Masonic brotherhood, leading to special exertions or self-denial on their account; just as it flourishes all the more for the special affection which a good man feels for the members of his own family, and which leads him to do or to suffer for them more than it is to be expected or is even possible that he should for others. Much of the excellence of the Masonic

system is derived from the cultivation of a special brotherly kindness towards those who are associated by the Masonic tie, and to this must be ascribed much of its practical usefulness. It is an admirable character of charity, indeed, and one to which, as we have seen, many Masonic symbols call our attention, that it seeks the good of all men, without distinction of race, country, or even religion, and is ready always to promote the welfare of any, as opportunity is afforded, and to relieve misery whenever it is possible. But the idea of charity which admits of no difference between one human being and another, and leaves no room for the growth or indulgence of those more special affections which grow out of special relations and ties, is one which does violence to human nature and to the very constitution of society. In the attempt thus to exalt charity and refine it beyond what reason admits or religion requires, there is danger of its being exalted beyond reach of human attainment, and refined away till it becomes powerless for any good, and is no longer capable of governing either the heart or the life. Freemasonry provides against this danger, for whilst it requires the most widely-extending and all-embracing charity, it establishes amongst the members of the Order a special bond of brotherhood, with duties arising out of it which every brother is called diligently to discharge, and it not only recognises the other relationships existing among men, and insists upon the performance of the duties which belong to them; but it pays especial regard to the domestic relations, and requires all members of the Order to be faithful in the discharge of all the duties which belong to them, as good husbands, good fathers, &c. Thus the bond which unites the members of a well-regulated Lodge, serves to promote the happiness of every home, from which any of its members are occasionally drawn for a short time to enjoy the sweets of social intercourse with his masonic brethren, and to learn the excellent lessons of Masonry. Charity is improved and increased the more that it is put forth in action; and the more that it is put forth in one direction,

the more is it ready to be put forth in another. The peculiar regard which a Freemason has to his Order and to all its members, may be likened to that which a patriot has to his country and his countrymen. There is nothing in true patriotism that is opposed to the most cosmopolitan feeling of regard for the interests of all the inhabitants of the world; and men have universally agreed to hold patriotism in respect, and to esteem it a virtue. The welfare of nations depends upon it. True patriotism is not that pride which is boastful of a national greatness superior to that of all other nations; it is not that sentiment which leads to wars for the vindication of the national honour on the most trifling occasions, and which cannot endure the idea of making the slightest concession in any dispute that may have arisen; still less, if possible, is it that disposition which seeks the acquisition of new territory by any means whatever, without regard to justice. True patriotism is not unmindful of the glories of the past, but is chiefly concerned in the maintenance of liberty, and the use of fair and proper means for promoting the national prosperity. And it is a feeling worthy of a place, and which must have a place, in every good and honest heart. It is congenial to all the virtues, and ennobles the man in whose breast it dwells. But, indeed, the absolute want of it is almost inconceivable.—

> "Lives there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!"

Freemasonry cherishes patriotism, as it does every noble and virtuous feeling.

CHAPTER XLVI.

Masonic Symbols.—Temperance.

We have seen that the tassels at the four corners of the cable-tow which encloses the tracing-board of the Entered Apprentice are intended to remind him of the four cardinal virtues. These it now seems proper to consider. Temperance, Fortitude, Prudence, and Justice, have long received the designation of the Four Cardinal Virtues. On them human happiness in a great measure depends, and without them indeed it is impossible. The cultivation of them is necessary both to the welfare of the individual and the welfare of society. The lessons of Freemasonry are therefore very much directed to the object of inculcating them, and of impressing upon every brother the duty of cherishing and practising them.

Temperance may well be placed first in the list of the cardinal virtues, not because it is in itself more excellent or more important than the others, but because without it the cultivation or practice of any of them is impossible. This virtue is strongly inculcated in the Masonic Charges, and in the most solemn part of the initiatory ceremony, when a candidate is admitted into the Order. It is very necessary that every Freemason should be constantly on his guard against any excess which might make him

incapable of properly governing his speech, lest he should disclose any of the valuable secrets which he has solemnly promised to conceal and never reveal. The temperance of every Freemason is in this respect of importance to the Order as well as to himself; but far more important even to the Order—to the maintenance and advancement of its honour—is the temperance of every brother, which gains for him the respect and esteem of his fellow-men, and most beneficial it is to him who practises it, greatly contributing to his happiness; for without it a man can have no feeling of self-respect; he cannot enjoy the sweets of domestic life; he cannot enjoy the true and pure delights of social intercourse; he cannot possess serenity of mind or have peace of heart, and he must be subject to cares and anxieties of the most distressing kind, whilst even his worldly prosperity is likely to be marred, if indeed he does not sink into irretrievable ruin.

Temperance is therefore very strongly enjoined and commended in the Word of God. "Know ye not that they which run in a race run all, but one receiveth the prize?" says the Apostle Paul, comparing the life of those who seek the crown of glory and the eternal joys of heaven to the races and other games of the Greeks, "So run, that ye may obtain. *And every man that striveth for the mastery is temperate in all things.* Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest by any means, when I have preached unto others, I myself should be a castaway" (1 Cor. ix. 24–27).

The same Apostle, in his Epistle to the Galatians, names temperance among the graces or virtues which are "the fruit of the Spirit." He says:—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). And in his Epistle to Titus, he states as one of "the things which become sound doctrine, that the aged men be sober, grave, temperate" (Tit. i. 1, 2). And of one important particu-

lar, essential to temperance, he says, "Be not drunk with wine, wherein is excess" (Eph. v. 18), and mentions drunkards as amongst those who shall not inherit the kingdom of God (Gal. v. 21).

The Apostle Peter also assigns the same high place to the virtue of temperance, when he says:—"The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:—Wherein they think it strange that ye run not with them to the same excess of riot" (1 Pet. iv. 3, 4.); and again when he exhorts thus:—"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness, and to godliness, brotherly-kindness; and to brotherly-kindness, charity" (2 Pet. 5–7).

The Book of Proverbs contains notable passages relating to temperance. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. xx. 1). "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright: At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thy mouth shall utter perverse things; Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again" (Prov. xxiii. 29–35). "The words of King Lemuel, the prophecy that his mother taught him. What, my son? and what, the son of my womb? and what, the son of my vows? Give not thy strength unto women, nor thy ways unto that which destroyeth kings. It is not for kings, O Lemuel, it is not

for kings to drink wine, nor for princes strong drink. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. xxxi. 1–5). This last passage indicates one of the relations of the virtue of temperance to the virtue of justice. A man who is in any measure affected by excess in wine or other strong drink, cannot exercise the duties of a ruler or a judge. His mind is not in a state to form a fair estimate of things, to decide upon the value of evidence, or to determine the amount of penalty due to a particular offence. Nor does a man addicted to such excess act justly in his domestic relations, —for example, towards his wife and children. He is far from discharging his duties towards them. They suffer by his injustice, in which also there is much heartless cruelty. He does not make the income which he might: he spends on his own base sensual indulgence a large proportion of what he makes. His family are clothed in rags and dwell in a miserable habitation, when they might enjoy every comfort. His children grow up uneducated, or very imperfectly educated, and they lack a father's proper care. Even if he is in circumstances of affluence, his vice prevents the discharge of the duties of domestic life.

The word "temperance" is so often used in relation to the abuse of alcoholic liquors, that many are unconsciously led to a very false notion of its meaning, limiting it to this alone, and supposing that every one is entitled to be called temperate who keeps free from intoxication,—abstaining altogether from intoxicating beverages, or using them only in moderation. Of course, it needs but a moment's reflection to make it apparent that intoxication by opium, or by any other narcotic, is as much an act of intemperance as intoxication by alcoholic liquor. Intoxication, however, is far from being the only vice to which temperance is opposed, and a man may be perfectly innocent of it, and yet be far from deserving to be regarded as really a temperate man, far from practising the virtue of temperance. Temperance is the due restraint of all our appetites and passions; and only when it is thus considered, is the great excellence of

the virtue perceived. Excess in intoxicants of any kind is of course incompatible with such restraint, and renders it impossible. But temperance is as much opposed to gluttony as it is to drunkenness, and as much opposed to unchastity as to either of them. A man may completely abstain from intoxicating beverages, and yet indulge in the other pleasures of the table to a degree very injurious to the health of his body, and which unfits him for active exertion of the powers of his mind: and this, when habitual, weakens the mental powers, prevents the due restraint of the passions, and is inconsistent with the cultivation of good dispositions and affections in the heart. Still more, if possible, is unchastity opposed to all that is good. Every act of unchastity debases him who is guilty of it; a life of habitual unchastity cannot but be a life of misery, the momentary sensual indulgence being purchased at the expense of remorse and manifold troubles. What these are—what destruction may be wrought in mind and body, it is unnecessary here to state. But no vice can more surely be ranked amongst those things of which the end is death. The mind, habitually occupied with impure thoughts, is incapable of entertaining those which are good and pure. The man who indulges in them is degraded from his place amongst the creatures of God, and is incapable of engaging in the pure and spiritual worship of his Creator.

It would be easy to quote many texts of Scripture with reference to this subject; but it is unnecessary to do so here. The subject will come before us again in a subsequent part of this work. It may be enough here to mention that they are to be found both in the Old Testament and the New—in the former particularly in the Book of Proverbs.

But temperance includes the restraint of the passions as well as of the appetites. The word is derived from a Latin root, signifying to restrain or moderate, and a man truly temperate in the full and just sense of the term is one who governs all his passions so as to keep them within the bounds of reason and religion. Take for example the passion of anger. Intemperate outbursts of this passion

are alas! very common, and sad results often ensue from them. Even when no immediate and terrible catastrophe takes place, intemperate anger is always hurtful, both to him who gives way to his passion, and utters words or does things which he finds reason afterwards to regret, and to others who are affected by what he says or does. An angry word, hastily and improperly spoken, may inflict a wound which will rankle long. In no relations of life does intemperance in this passion produce worse effects than in those of the family. It mars the happiness of domestic intercourse. If a husband and father is apt to break out into violent fits of passion, his wife and children dread him and are always apprehensive of danger in his presence, instead of looking to him with confidence in his wisdom and his love. Their respect for him is diminished, if not destroyed. Such a man is apt to inflict punishment upon his children, not only with severity disproportionate to their faults, but even, in his haste, without due inquiry, and when it is undeserved. His parental authority thus fails to be exercised for good, and his children are not trained as they ought to be. A child unjustly punished is seriously wronged, and the injury may affect him for life. He is apt to be made reckless and obstinate, and such a character formed in youth, is not likely to develope into one that is good in manhood. The case is very similar in the relation of master and servant, and indeed in many other relations of life, the evil consequences of intemperate anger being, how-most ever generally greatest in those relations which are the intimate. Anger, it must be observed, is not in itself a sinful passion, although there is perhaps no passion which is more apt to go beyond due bounds and to become sinful by its excess. "Be ye angry, and sin not" says the Apostle, but he immediately adds, "Let not the sun go down upon your wrath" (Eph. iv. 26). "Wrath is cruel" says Solomon, "and anger is outrageous" (Prov. xxvii. 4). "An angry man stirreth up strife, and a furious man aboundeth in transgression" (Prov. xxix. 22). "He that is soon angry dealeth foolishly" (Prov. xiv. 17). "He that is slow of

wrath is of great understanding; but he that is hasty of spirit exalteth folly" (Prov. xiv. 29). "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32).

CHAPTER XLVII.

Masonic Symbols.—Fortitude.

Fortitude is a virtue which especially displays itself in the endurance of the trials of life, from which no one is exempt, although greater and more numerous trials fall to the lot of some than of others. The term by which it is designated in the English language is derived from the Latin word *fortis*, strong; and it may be described as signifying strength of mind and strength of heart. It implies a steady purpose of mind to maintain a right course, in the midst of all difficulties, dangers, and trials; with a resolution of heart to endure to the utmost all that may be appointed in the providence of God, without swerving from that course, on the one hand or the other, to seek shelter or relief by any unlawful means. The term Fortitude is not employed in our English translation of the Bible, but there are many texts which bear upon this subject, and inculcate or illustrate this virtue. Thus, we read in the Prophecies of Isaiah: "Say to them that are of a fearful heart, Be strong, fear not" (Isa. xxxv. 4). In the charge given by David to his son Solomon, is this exhortation: "Be thou strong, therefore, and shew thyself a man, and keep the charge of the Lord thy God, to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and His testimonies" (1 Kings ii. 2, 3). Haggai, the Prophet, thus addresses Zerubbabel, and Joshua, the son of Josedech, and the Jewish people: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts" (Hag. ii. 4). 'Be strong,'

here, evidently signifies, Be resolute, Be strong of purpose, that nothing may turn you aside. Similar exhortations will be found in the Book of the Prophet Zechariah; and in the New Testament we find the Apostle Paul exhorting the Corinthian Christians thus: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13).

Fortitude is not to be confounded with mere courage. Courage manifests itself in the face of danger; fortitude rather in those circumstances of trial in which there is no particular appearance of imminent danger, but much, it may be, of sore perplexity and distress—of evil felt and evil apprehended. In such circumstances it is extremely difficult to preserve any degree of calmness of mind, and it needs all the aids of religion to enable a man to pursue unswervingly the right course. Fortitude may be said to include courage, in the best sense of the word, but it includes much more. Courage belongs, in large measure, to the physical constitution; but fortitude is far more noble, and is strictly and entirely moral. Still less is fortitude to be confounded with that reckless daring which is often mistaken for courage. True courage confronts danger when it arises, and shrinks not from the view of it. Fortitude is displayed in such courage, although also in many things with which courage has nothing to do; but reckless daring is generally found in men who have no true fortitude whatever. They rush into danger; they make danger for themselves by their own rash conduct, when there is no need for their encountering it; yet in the real trials of life they may be found helpless and bewildered, destitute of purpose and of resolution, incompetent as children to contend with the troubles in which they find themselves involved, and shrinking in dismay from what, if met with energy, might be easily overcome. The wise man says, "If thou faint in the day of adversity, thy strength is small" (Prov. xxiv. 10). Fortitude sustains from fainting in the day of adversity, when reckless daring is of no avail, and even true courage is powerless.

Fitly and properly do our masonic charges and teachings inculcate fortitude. But mere injunctions or exhortations

will not impart it. Their use is to impress the minds of men with a sense of its importance, and to direct them to the means by which it may be acquired or increased. There are great diversities of temperament, and some men are naturally more capable of attaining high degrees of fortitude than others. But every man who seeks to make such attainments may expect to be in some measure successful, if he uses right means. And what are the means to be used? Meditation is one of them. A man who lives only in the present, and never employs his mind in thoughts concerning the future—contemplating the possibilities of evil as well as of good, of adverse as well as of prosperous fortune, of grief as well as of joy—is ill-prepared to meet trials well when they come. But for a man to accustom himself to think of the vicissitudes of life, is of itself a very insufficient preparation for trials. It is necessary that his thoughts should extend beyond these, to the world of perfect and everlasting peace. It is necessary that he should think of God, the great Disposer of all things, who makes all things work together for good to those who trust in Him, and whose promises can never fail. It is necessary that Faith should be called into exercise, and that the prayer of faith should be offered. The man who is full of faith, and employs himself much in prayer, is not likely to lack fortitude; and if, for a little while, he should be overwhelmed by some unexpected calamity, and carried away in gusts of distressful passion, he will recover his calmness again. If he fall, he shall arise, and be stronger than he was before.

CHAPTER XLVIII.

Masonic Symbols.—Prudence.

Prudence guides us in the right course in all the circumstances of life. Prudence leads us to act according to the dictates of reason, but it is of reason availing itself of all the light which it can obtain, and therefore above all of the light of revelation, so that our conduct may be regulated in accordance with the divine law, and may be such as to ensure our highest and eternal happiness; for prudence has respect to the interests not only of the present life, but of that which is to come. He is not worthy to be called a prudent man who regards merely temporal prosperity, however skilfully and successfully he may apply himself to the seeking of it, but gives himself no concern about the eternal state into which he may be plunged in a moment. As every Freemason professes his belief in a future state, so the virtue of prudence, as inculcated upon him in the charges, and in all the various modes of masonic teaching, must be understood to imply a regard for his welfare in that state, and not for his temporal welfare alone; although it will always be found that these are not inconsistent, for "Godliness is profitable for all things, having the promise of the life which now is and of that which is to come" (1 Tim. iv. 8). The prudent man considers not only the interests of the present moment, but of the future. Prudence therefore often leads to self-denial, or the renunciation of present gratifications, for the sake of future advantage, and thus it consists well with temperance, which it calls, as it were, into its service, —temperance, indeed, being indispensable to it. "Every prudent man dealeth with knowledge" says Solomon (Prov. xiii. 16), and the more knowledge that a man possesses, the

more capable is he of acting prudently. The possession of the highest and best kind of knowledge—that which revelation communicates—is especially necessary to the highest exercise of prudence, that which enables a man to shape his course towards the gates of glory. "The wisdom of the prudent is to understand his way" (Prov. xiv. 8), Solomon says in another place, and an understanding of the way implies an understanding of the end to which it leads. He is not a prudent man who gives himself to those things of which the end is death. Another of Solomon's wise sayings is, "He that regardeth reproof is prudent" (Prov. xv. 5). Folly often resents reproof, but it is true wisdom to receive it thankfully, and to apply it so as to profit by it. "Let the righteous smite me, and it shall be a kindness," says the psalmist; "and let him reprove me, it shall be as an excellent oil, which shall not break my head" (Ps. cxli. 5). "A prudent man," says Solomon, "foreseeth the evil, and hideth himself; but the simple pass on and are punished" (Prov. xxii. 3). The best hiding-place is that in which there is safety from the wrath of God, and the highest prudence is that of the man who flees to it, and is safe.

In things of this life, prudence leads to industry. We are exhorted by the Apostle Paul to be diligent in business, and a due attention to the things of this life is not only consistent with, but promotes an earnest pursuit of those which belong to the life that is to come. That man is best able to give undistracted attention to these things, whose mind is most free from worldly cares and anxieties, and this is a condition in which the industrious or diligent man alone may reasonably hope to live. Industry is enjoined in the masonic charges, at least to the extent necessary for the decent support of a man himself, and of his family. It is often commended in Holy Scripture, and slothfulness is strongly condemned. Thus it is said in the book of Proverbs, "The way of the slothful man is as an hedge of thorns" (Prov. xv. 19). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. xix. 15). "The desire of the slothful killeth him;

for his hands refuse to labour" (Prov. xxi. 25). "Go to the ant, thou sluggard, consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. vi. 6–11).

Prudence is the hand-maid of all the other virtues. Prudence preserves a man from dangers of temptation, which are in reality more formidable than other dangers that beset our path in life. Prudence guides a man to such a course that he is not readily involved in the distresses of poverty, and so escapes the dangers already pointed out as arising from them (see chap. xliv.), and this benefit is worthy of being more highly esteemed than even the temporal advantage which accrues, although this is very great.

CHAPTER XLIX.

Masonic Symbols.—Justice.

Justice consists in rendering to every man his due, and is a virtue which gives an especial nobility and excellence to the character. Justice, indeed, is one of the glorious attributes of God himself. "Justice and judgment are the habitation of Thy throne" (Ps. lxxxix. 14). And in justice, as it appears in men, much of that conformity or likeness to God consists which is the glory of His saints. The laws of Freemasonry require a strict observance of justice in all things, small and great. The Freemason is enjoined, on his very initiation into the Order, to make justice the guide of all his actions.

It would require many pages to quote all the passages of Scripture which might be quoted, to show the importance ascribed to this virtue in the divine law. "I know him," saith the Lord, making promise to Abraham of the multitude and greatness of his posterity, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath promised him" (Gen. xviii. 19). "Judges and officers," it is said in the law of Moses, "shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment: thou shalt not respect persons, nor take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. xvi. 18, 19). In another part of the law, we find it said, "Ye shall do no unrighteousness in judgment; thou shalt not respect the

person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour" (Lev. xix. 15). Again, "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the Land of Egypt" (Lev. xix. 35, 36).

Justice is not only to be displayed by judges, whose impartiality is beneficial to society, and honourable not only to themselves but to the people and country to which they belong; it ought to govern the conduct of all men and in all the transactions of life. "A false balance is an abomination to the Lord: but a just weight is His delight" (Prov. xi. 1). "A just weight and balance are the Lord's; all the weights of the bag are His work" (Prov. xvi. 11). "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. xxi. 3). And as lies are often uttered in the transactions by which men perpetrate injustice, over-reaching and defrauding those who deal with them, these texts may also be appropriately quoted here. "Lying lips are an abomination to the Lord: but they that deal truly are His delight" (Prov. xii. 22). "The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that love death" (Prov. xxi. 6). Justice is impossible without strict truthfulness; and he who sets a watch over his lips, so that no word may ever escape them that is not perfectly true, only does what is essential to the practice of this virtue. Justice is violated in transactions such as that spoken of in the Book of Proverbs: "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth" (Prov. xx. 14).

CHAPTER L.

Masonic Symbols.—Peace.

Amongst the most important doctrines of Masonry is that of the connection of Peace and Unity with Plenty. The Freemason is taught that it is by peaceful labour that he is to live, diligently carrying on whatever may his be proper occupation. And as in operative masonry, no work can be carried on without the combined labours of many, the benefit of unity is apparent. But so it is, likewise, in almost all the works in which men can engage. They cannot carry out their schemes unaided, but must secure the co-operation of others. Unity is strength in the family, in the nation, in the Masonic Brotherhood, in every association of men. Freemasonry, therefore, teaches and in many ways seeks to impress upon all the members of the Order, the importance of living in peace, even according to the apostolic rule, "As much as lieth in you, live peaceably with all men." A good and worthy Freemason must be no brawler, he must not be contentious, nor given to strife.

Peace is represented in masonic symbolism as a matron holding forth ears of corn in her hand, crowned with leaves of olive, and laurel, and with roses. The matronly form and aspect are well suited to convey the ideas of dignity and calm happiness. The ears of corn are symbolical of plenty, and are held forth in the hand of the figure of peace, because plenty is the reward of peaceful labour, when brethren dwell together in unity, no one disturbing his neighbour or hindering him in his work, but each helpful to the rest. The crown of olive, laurel, and roses, is symbolical of the joy which peace diffuses. The leaves of

the olive suggest the thought of its oil, as used for the anointing of the head. "Thou anointest my head with oil," says David (Ps. xxiii. 5), recounting the abundant blessings which he had received from God. The ancients were accustomed to anoint the head profusely with oil upon all festive occasions. The leaves of the laurel suggest the idea of triumph, and remind us that a great victory is always won whenever peace is established, and wherever it is maintained; a victory more truly glorious than that of the warrior in the field of battle; a victory over the evil passions of the human heart. The roses are a fit symbol of joy. When peace prevails, men can take delight in those things which gratify the æsthetic taste, that love of the beautiful which has been implanted in us by God, to be the source of much pure enjoyment.

Another symbol of peace is the *caduceus*, or white staff, which, according to the custom of the ancients, was carried by ambassadors as an emblem of their office and purpose, when they went to treat of peace. It is unnecessary to add anything in explanation of this symbol. The reference to the ancient use of the caduceus is enough for this purpose.

CHAPTER LI.

Masonic Symbols.—Unity.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, which ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Ps. cxxxiii.). Thus speaks the inspired psalmist, the King of Israel; and the lesson which this short but exquisitely beautiful psalm teaches, is one which Freemasonry seeks to impress upon the mind of every member of the Order.

Clasped hands are a symbol of unity, much employed and very natural and significant. It is customary for friends to "shake hands" when they meet, in token of their friendship, and a refusal to accept a proffered hand is always understood as a refusal to acknowledge friendship or as a renunciation of it when it has subsisted before. To shake hands or clasp hands is also a common token of reconciliation after a quarrel, and it often also indicates the conclusion of a bargain, when the subject of it is important. The hands of the contracting parties are always clasped together in the solemnisation of marriage.

As a symbol of unity, clasped hands have been employed from the most ancient times to which we can trace back the symbolism of Freemasonry. We find this emblem or symbol carved on very ancient buildings, and introduced in very ancient paintings, not unfrequently in connection with other symbols which are now used in Freemasonry, although sometimes apart from them.

CHAPTER LII.

Masonic Symbols.—The Three Steps.

Three Steps are usually depicted on the Master's carpet, and otherwise variously appear as a masonic symbol. They symbolise the three stages of human life, Youth, Manhood, and Old Age, and also the three degrees of Ancient or Craft-Masonry, the degrees of Entered Apprentice, Fellow-Craft, and Master. This symbol reminds us of the mutability of earthly things, and of the certain progress of every man from youth to manhood, and from manhood to old age, unless his course, before its natural completion, is cut short by death. We are thus taught the importance of addressing ourselves to our duties in every stage of life. The Entered Apprentice is reminded that he must labour that he may acquire more perfect knowledge of Masonry, and profit by its lessons in order that he may in due time attain to the degree of Fellow-Craft; and the Fellow-Craft is in like manner taught a lesson of persevering diligence that he may approve himself worthy of being raised to the degree of Master. But it is still more important to contemplate this symbol as relating to youth, manhood, and old age; that the youth may be taught to consider the necessity of improving his opportunities and redeeming the time, that he may be prepared for occupying an honourable position in manhood and for all the duties of life; that the man of mature years, in the days of his vigour, may be reminded to guard against all temptations to idleness or folly, and may be stimulated to such employment of his time as shall not only provide for the wants of old age, but as shall make the hoary head to him a crown of glory, because it shall be found in the ways of righteousness. Youth is prone to vanity and folly, and

manhood is beset with many temptations: the young are very apt to think that they will find time enough yet for the needful acquisition of knowledge, although they waste the present time in mere amusement, if they indulge not in sinful pleasures. But it can never be too strongly impressed on the minds of the young, that youth is the time for the formation of the habits and character, and that if youth is wasted without the acquisition of useful knowledge, it will be difficult to acquire it in manhood, when its application is needed, and when the work of every day tasks all the energies, and leaves little time or opportunity for anything but itself. How many have had reason to regret throughout all the remainder of life, the days which were wasted in youth! It does not follow that youth ought to be spent in mere study and toil. The prosecution of all that is good is generally both most ardent and most successful, when seasons of relaxation are enjoyed, and the natural disposition for innocent amusement is indulged, for the health both of body and of mind is thus promoted. But the habits are in a great measure formed in youth, and he who has not acquired the habit of industry in youth, is too likely still to be indolent in manhood. The love of learning, the thirst for knowledge, must be acquired in youth, or there is little probability of its ever being acquired afterwards; whereas, if it is acquired then, it will probably continue to actuate the man during all succeeding years, to pursue those studies by which he may make greater and greater attainments, so that even in old age, he will still be growing in wisdom and knowledge, and will have much of them to impart to others. Above all, it is to be desired that the lessons of religion and morality should be learned and practised in youth, so that manhood may proceed with advantage in the path then entered upon. All this Freemasonry strives by its teachings and by all its influences to secure, and for this it deserves the admiration and gratitude of mankind.

The three steps are also regarded as symbolical of *Life*, *Death*, and *Immortality*; but of this signification it is not necessary for us to say much at present, beyond the mere

mention of it as attached to this symbol, as the subjects of Life, Death, and Immortality are strongly brought under our consideration in other masonic symbols specially and exclusively appropriated to them, in connection with which all that is deemed requisite will be said. Freemasonry not only calls upon every member of the Order to attend to the duties and interests of this life,—to be industrious, prudent, and just,—living respectably, and providing for those of his own house; but also to live in constant mindfulness of Death, and in preparation for another world. A good and worthy Freemason cannot live as some men do, like the beasts, regardless of the future, and seeking only present advantages and enjoyments. There is nothing noble in the character of a man who so lives; nay, he sinks to a degradation unworthy of humanity, even if he is not chargeable with any gross vice. A man ought to live under the power of the world to come. Death is certain, however unwilling men may be to think of it, and no one knows how suddenly it may come. If this were all, however, men might seek all their happiness in mere earthly things, saying, "Let us eat and drink, for to-morrow we die." But every one, except atheists, whom Freemasonry excludes from its lodges, as unworthy of the brotherhood, expects a judgment to come, and an eternity of joy or of misery. Is it reasonable that this should be left out of account in the regulation of the affairs of life? They have relation to it, and it to them. Our future is to be determined by the present; our life in a future world by our life here. He is a besotted fool who fails to regard this. How are we to prepare for death? How are we to make sure of a blissful immortality? The Bible tells us, the Revelation which God has given, and we must search and study it. Revelation alone *could* tell us, a revelation from God himself. Let us be thankful that we have it, and let us seek to use it for all the purpose for which it was intended, not only to prepare for death, that to us it may be "gain," an entrance into Heaven; but to guide us in all our course through life, that we may advance steadily to the happy

consummation, full of Faith and Hope and Charity, those graces which bring peace and joy to the soul, give virtue and usefulness in life, take away the sting from death, and carry the good man through the dark valley through which all must pass, and then through the golden gates into the "Celestial City."

CHAPTER LIII.

Masonic Symbols.—The Hour-Glass.

The Hour-Glass is a symbol intended to remind us of the shortness of life, and that our time is rapidly passing away. It is commonly represented with wings, the more effectively to remind us of the flight of time. When we look upon an hour-glass and see the sand passing away, we behold an emblem of the continual passing away of the appointed time of our sojourn upon earth. Every day that passes, not only adds one to the number of the days which we have lived, but takes away one from the number of those which we have still to live. The hour-glass is thus calculated to suggest most solemn thoughts; it reminds us that our days upon earth are a shadow; it teaches us to be ever looking forward to death and ever preparing for it; and so it teaches us the duty of redeeming the time, doing with our might whatsoever our hand findeth to do, and seeking to grow in meetness for the inheritance of the saints in light. The thought of death is not wholly dismal to him who has a well-grounded hope of a resurrection to joy and glory. He is enabled to exclaim, "O Death! where is thy sting? O Grave! where is thy victory?" (1 Cor. xv. 55). "Mark the perfect man," says the psalmist David, "and behold the upright: for the end of that man is peace" (Ps. xxxvii. 37). It is also said in another psalm, "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing" (Ps. xcii. 12–14).

However, encouraged as we may be by these promises

and by the great doctrines implied and taught in them, we must remember that "Man is like to vanity: his days are a shadow that passeth away" (Ps. cxliv. 4); and therefore there is much reason for our making and often repeating that ancient prayer of Moses, the man of God, which good men have always been accustomed to offer up, since it was first used in the tabernacle in the wilderness, "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. xc. 12). So shall we joyfully proceed along our earthly course, earnestly prosecuting every good work, thankfully enjoying the blessings which are bestowed on us, and rejoicing in hope, in a hope which reaches to heaven and eternity.

What a contrast does the course of a good man present to that of the indolent and profligate! Youth ripens into manhood, and manhood passes into old age—if the unhappy man is not cut off in the midst of his days, as is often the case in consequence of profligacy itself. Old age is miserable! To all its other woes, those of poverty are often added: but even if they are not, it is still miserable, through the weakness of the body, the incapacity for those things in which pleasure was formerly sought, when "desire shall fail," and the mind's inability to obtain relief in occupying itself with things of a better and higher kind. Dull and dreary are the days of these years, brightened by no hope, and spent in vain repinings that only aggravate misery. "Rejoice, O young man, in thy youth," says Solomon, "and let thy heart cheer thee in the days of thy youth: and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment" (Eccl. xi. 9). The judgment of God for the vices of youth may often be seen manifestly begun in this world, and the miseries of that old age which is the last stage of a mis-spent life are awful evidence of that divine displeasure which must be endured to the utmost in a future state of being. Let young men, therefore, listen to the wise man's exhortation: "Therefore remove sorrow from thy

heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened; And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low: Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccl. xi. 10; xii. 1–7). It is a highly poetic and most affecting description which these words contain, of the sorrows of old age; and they are full of awful warning. Earnestly ought that warning to be considered in youth and in the prime of life, that happiness may attend the whole earthly course, and that at evening-time there may be light.

CHAPTER LIV.

Masonic Symbols.—The Broken Column.

The Broken Column is symbolic of the uncertainty of life. It reminds us that life does not always extend to old age, but is often cut short in youth, or when it has been fondly supposed that there still remained in the future many years of activity and happiness. It is therefore often placed in church-yards and cemeteries, to mark the last resting-place of those who have thus been early called away from this world. Few things are of greater importance to us than that we should continually bear in mind the uncertainty of life,—reflecting that we know not what a day may bring forth,—that "we know not that which shall be, and there is none that can tell us when it shall be" (Eccl. viii. 7). This should lead us to redeem the time, walking circumspectly, "not as fools but as wise," considering "that the day of the Lord so cometh as a thief in the night: For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1. Thess. v. 2, 3). But that day does not overtake those as a thief, who are children of light, and of the day: not of the night, nor of darkness" (1. Thess. v. 4, 5). The sight of the broken column, therefore, reminds us that it is both our duty and our interest so to live, that we may be ready to die, however unexpectedly death may come,—to live as children of the light and of the day, that our death, whensoever it may take place, may be the transition of our souls to that better country in which there is no night. It does not diminish, but increases the happiness of life,—all its pure and true happiness—to be always mindful of life's uncertainty, and so to set our affections upon the things which are

above. It leads us to take heed that every hour is spent aright, that every day may have its record of "something purposed, something done,"—it leads to that practice of piety and virtue, which God delights to behold, which has a present reward in peace of heart, and by which we become blessings to all connected with us.

It is a fearful thought, that of a wicked man cut off by a sudden stroke of death, the unprepared soul hurried in a moment into the presence of God. Let the broken column ever remind us to seek the Lord whilst He may be found, to call upon Him whilst He is near. How encouraging are the words of the Prophet Isaiah, or rather of the Lord himself, speaking by the prophet: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7). The broken column, whenever we look upon it, ought to be regarded as calling us to repentance and prayer, to earnestness in the discharge of every duty, to continual pressing forwards, and looking upwards.

CHAPTER LV.

Masonic Symbols.—The Scythe.

As the broken column reminds us of the uncertainty of life, so the *Scythe* teaches us to bear in mind the certainty of death. Time is often represented as an old man with a scythe. As a masonic symbol, the scythe is generally depicted by itself. We cannot behold it without thinking of the generations that have passed away, and of the multitudes whom each passing year sweeps from the face of the earth. "One generation passeth away, and another generation cometh" (Eccl. i. 4); "Our fathers, where are they?" "The living know that they must die" (Eccl. ix. 5); "All must go down to the house of silence, the place appointed for all living."

"Time rolls his ceaseless course. The race of yore,
Who danced our infancy upon their knee,
And told our marvelling boyhood legends store
Of their strange ventures happ'd by land or sea,
How are they blotted from the things that be!
How few, all weak and wither'd of their force,
Wait on the verge of dark eternity,
Like stranded wrecks, the tide returning hoarse,
To sweep them from our sight! Time rolls his ceaseless course."

(Bro. Sir Walter Scott.)

Such thoughts as these may be entertained in the mere luxurious indulgence of a kind of melancholy but pleasing sentimentalism. But it is not for this that the scythe is placed before us as a masonic symbol; it is that, revolving solemn truths in our minds, we may make of them an immediate and beneficial practical application, that we may be incited to earnest endeavours for the improvement of our own time upon earth, in seeking our own good and that of

our fellow-men; our time is short, let us strive to employ it well; those to whom we may, by well-directed efforts, do some good to-day, may be beyond the reach of our counsel or reproof, our instructions, our sympathy, or our aid to-morrow; further, let us reflect that every action of our lives,—nay, every word that we speak,—not only exercises an immediate influence for good or for evil upon those around us, but its influence extends into the future. Let us therefore seek so to spend our time that generations yet unborn may be the better for us. How many of our greatest and best institutions,—notably our charitable and religious institutions—have originated in the purpose of some kind and pious man, who has stirred up others to take part with him in his good work, and has left for himself a monument more enduring than brass, the institution which he founded, growing and increasing, and extending its benefits more and more widely amongst mankind, long after he himself has been laid in the grave; whilst in many instances one useful institution has grown out of another, the offspring of that first good thought and purpose which was carried out in its foundation! What pleasing reflections a man must have, as he draws near to the close of his earthly pilgrimage, who beholds much good already accomplished amongst his fellow-creatures by schemes which he has originated, or works in which it has been his delight to take part, and who can entertain the prospect of still more good likely to result from them in years and centuries to come! We owe a great debt of gratitude to the first founders of the Masonic Institution, although their names are lost in the darkness of primeval antiquity, and also to those who, in the beginning of last century, revived it in this country, and presented it in new lustre and beauty to the eyes of an admiring world; their influence is still felt, and is daily extending more widely. The institution which has weathered all the storms of thousands of years, still flourishes, and seems likely to flourish in greater and greater vigour, the sphere of its influence still widening, and its benefits being ever more abundantly enjoyed by men.

In striving to perform well the work assigned to us now, we may rejoice in the thought that in our measure, be it great or small, we contribute to the benefit even of those who are far away from us in other countries and climes, and of those who shall come after us when we shall sleep with our fathers.

Looking upon the scythe, we may profitably take a retrospect of the history of past ages. We may recall to mind the antediluvian patriarchs, the brief record of whose long lives is concluded, in every instance save one,—that of Enoch, who, "walked with God, and he was not; for God took him" (Gen. v. 24),—with the words, "And he died." We may meditate on the dispersion of the human race over the wide surface of the earth; on the growth of nations, the rise of empires, and their fall; we may think of the builders of the Pyramids, of the greatness of Egypt, and how it has become, according to the prophetic word, and has for many ages been "a base kingdom; the basest among kingdoms;" we may think of the successive Assyrian, Babylonian, Medo-Persian, Macedonian, and Roman Empires. We may trace the history of God's ancient people, the Jews, and contemplate their exodus from Egypt, their forty years' wandering in the wilderness, their settlement in Canaan, their prosperity in the days of David and of Solomon, the calamities which came upon them because of their departure from the worship of the true God, and their adoption of the wicked customs of the nations around them, their dispersion among the nations and long-protracted exile from their own land, to which it is promised, in the word of Him who cannot lie, that they shall yet return to enjoy a prosperity greater and more stable than their fathers ever enjoyed. We may view the nations of modern Europe, springing out of the ruins of the Roman Empire, and from a state of barbarism rapidly growing to a civilisation more perfect than that of Greece and Rome themselves, and extending their colonies and their institutions to the utmost ends of the earth, founding new empires in countries, the very existence of which was

unknown until comparatively recent times. Such thoughts we may pursue, and it is profitable to pursue them to the utmost possible extent. The study of history links us more closely to all our fellow-men; it shows us the connection of past ages with the present, and of all existing nations—all living men—with one another; and thus it serves to increase our desire for usefulness, our desire to contribute something —all that we can, however little—to the general welfare. There is much that is dark and terrible in history, but there is much also which it is pleasant to contemplate; the more that we study history, the more do we see in it of one great scheme, one design of Providence, a design worthy of Him who is the Architect of the Universe, as perfect as that in which the orbs of heaven revolve in their appointed courses. To view this scheme aright, and to understand it in any measure, we must avail ourselves of the light of God's Word. But by the aid of this light, we may see a progress of good, the contemplation of which is calculated to afford us much encouragement in the prospect of the future, and in the humblest efforts to do good. The state of the world as to religion, civilisation, laws, and other institutions, is still, doubtless, very far from what ought to be wished; but it is certainly far superior to the state of the world in the days of the ancient empires that have passed away, or even in the comparatively recent period known to us by the name of the Middle Ages. Fixing our thoughts upon times still more recent, we see great changes for the better within a comparatively brief time. By the progress of missions, the knowledge of the true God, of the way of salvation, and of the moral law, as fully set forth in the Word of God, has been extended where recently idolatry prevailed, and every form of cruelty and vice abounded. In the days of our fathers, the slave trade was abolished by an Act of the British Parliament, and other nations soon followed the good example. In our own day, we have had to rejoice over the abolition of slavery in the British colonies, and very recently, He who by terrible things in righteousness answers the prayers of His people, has in His

wondrous providence brought about its complete abolition in the United States of America, so that we are encouraged to look for the time as not far distant now, when there shall no longer be a slave in the world. War, alas! still sometimes rages; but its horrors have been mitigated, and efforts unexampled in all former history, are made to relieve the distress which it creates. . These are but examples of the progress of good which the study of history presents to view for our encouragement. The scythe that reminds us of the ravages of time, and the passing away of one generation after another, leads us on also to more pleasant thoughts, and to hopes which not only cheer the heart, but animate to all good and benevolent exertions.

CHAPTER LVI.

Masonic Symbols.—The Pot of Incense.

A Pot of Incense sending forth its fragrant smoke, is the symbol of a pure and pious heart, from which continually proceed the spiritual sacrifices of thanksgiving and praise. The use of this symbol amongst Freemasons is derived from the use of incense amongst the Jews, to whom it was appointed by God himself as part of the service by which He was to be worshipped. There was an altar of incense in the Tabernacle and in the Temple, as well as an altar of burnt-offering. The altar of incense was made of shittim wood, and the top and sides and horns of it were overlaid with pure gold. "And thou shalt put it," the commandment was, "before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations" (Ex. xxx. 6, 8). The High Priest was also ordained to come with incense when he entered into the holy place. "And Aaron shall bring the bullock of sin-offering which is for himself, and shall make an atonement for himself, and for the house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord; and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of incense may

cover the mercy-seat that is upon the testimony, that he die not" (Lev. xvi. 11–13). The incense offered before the Lord was not to be kindled with any fire but that which was taken from the altar, originally kindled from heaven, as we read in Lev. ix. 24, "And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; which, when all the people saw, they shouted, and fell on their faces." The incense offered before the Lord was not to be kindled with any fire but that which came from the altar—the heaven-kindled fire. And so we read that Nadab and Abihu were slain for coming before God with other fire. "And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord" (Lev. x. 1, 2).—The fire which consumes the incense of a pure heart is heaven-kindled. Mere human affections will not suffice for the worship and service of God. But the heart from which incense and a pure offering ascend, is one in which also all human affections—those belonging to the ordinary relations of life—exist, purified, sanctified, and fitted to mingle with the smoke of the incense which arises with a sweet savour to heaven. It is utterly a mistake, and a very serious mistake, one leading to false views of religion and of the duties of life, to suppose that piety or the love of God and the holy heaven-kindled love of man which glows along with it in the pious heart, are exclusive of the ordinary natural affections of humanity. These are not in themselves sinful; they are implanted in us by our Creator for beneficent and wise purposes, and it is our duty not to suppress them or contend against them, but to cherish and indulge them, within the limits which are prescribed by religion. There is such a thing as an inordinate love of wife, or of children; but the more that a man loves God, the more will he also love his wife and children, although with a love regulated and tempered by regard to God's

will, and this sanctified love will be more blissful in itself, more beneficial in its results.

The symbolic meaning of incense is remarkably exhibited in one passage of the New Testament, Rev. viii. 3, 4. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which was with the prayers of the saints ascended up before God out of the angel's hand."—Here we see the Mediator interfering between men and God, and His perfect service mingling as the smoke of sweet incense with their prayers, to make them acceptable. The pot of incense may remind us of this, but it reminds us more specially of that offering which ought continually to arise from our own hearts, "incense and a pure offering," acceptable to God.

CHAPTER LVII.

Masonic Symbols.—The Bee-Hive.

The Bee-Hive is the symbol of industry; and calls us to consider both the duty of industry, and the advantage of it. Industry is a virtue held in high esteem amongst Freemasons, and the duty of it is much inculcated in the old charges, which may be found in "Freemasonry and its Jurisprudence," a previous work by the present author.

Industry is also strongly commended and enjoined in the best of all books, the volume of inspiration; whilst slothfulness or sluggardice is reprobated. "Go to the ant, thou sluggard" says Solomon, "consider her ways, and be wise: Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. vi. 6–11). The following also are weighty sentences of the Book of Proverbs. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Prov. x. 4). "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (Prov. x. 5). "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him" (Prov. x. 26). "The hand of the diligent shall bear rule: but the slothful shall be under tribute" (Prov. xii. 24). "The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious" (Prov. xii. 27). "The soul of the sluggard desireth, and hath

nothing: but the soul of the diligent shall be made fat" (Prov. xiii. 4). "The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain" (Prov. xv. 19). "He also that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. xix. 15). "Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread" (Prov. xx. 13). "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. xxiv. 30–34). "The slothful man saith, There is a lion in the way; a lion is in the streets. As the door turneth upon its hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth" (Prov. xxvi. 13–15). "Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever: and doth the crown endure to every generation? The hay appeareth, and the tender grass sheweth itself, and the herbs of the mountains are gathered. The lambs are for thy clothing, and the goats are the price of the field. And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens" (Prov. xxvii. 23–27). "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough" (Prov. xxviii. 19). And in the Book of Ecclesiastes we read: "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through" (Eccl. x. 18). Also, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. ix. 10). In the New Testament also we

are exhorted to "be not slothful in business" (Rom. xii. 11). And the rule is laid down that if a man will not work, neither shall he eat, that is, he is not to expect that his wants shall be supplied by that charity which ought to be reserved for those whose poverty is their misfortune and not the consequence of their own faults: it is enjoined that every man shall labour, "working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. iv. 28); and we read the strong statement that, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1. Tim. v. 8).

It is needless to dwell much on the advantages of industry, after the quotations made from the Book of Proverbs, in which they are clearly pointed out, and shown in strong contrast with the miserable consequences of slothfulness. When Adam sinned and fell, this was part of the curse pronounced against him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. iii. 19). But God has been pleased to mingle blessings with man's lot, and to connect them with that very toil which he must endure that he may eat bread. "The sleep of the labouring man is sweet," and he who is diligent in his business, faithfully discharging his duty, has the reward not only of providing for his own comfortable subsistence, and that of his family, but also of an approving conscience, exemption from harassing anxieties, and peace in his heart.

The bee-hive is a very significant and natural symbol of industry. The industry of the bee, like that of the ant, is proverbial, and our admiration is demanded alike by the diligence of bees in gathering honey and in constructing their combs and cells in which to store it. We see in them also an example of united industry; a whole community, and that a large one, systematically working for a common purpose, according to the wonderful instinct implanted in them by their Creator, without discord, and without confusion; some

going forth to extract honey from flowers, and to bring it home to the hive; some in like manner, devoting themselves to the production of wax: some to the building of the combs and cells; and some to the care and feeding of the young. From all this we may learn important lessons. We are taught the manifold advantages of unity and co-operation, which are not less necessary for the successful prosecution of human purposes and designs, than for the welfare of the bee-community. We may also reflect that as the young of the bee is for a considerable time helpless, and entirely dependent on its watchful nurses, so the young of the human race are helpless in infancy and for a long time —longer than in the case of any of the lower animals,— dependent on their parents. Thus when we look upon the bee-hive, this symbol reminds us of our duty towards the young, of the provision which ought to be made for them, the affection with which they ought to be regarded, and the care which ought to be taken of them, in a way accordant with their nature, that they may be so trained as in due time to be fitted for occupying well their own places in society. The education of his children must ever occupy much of the attention of a good parent, and he is not a good and worthy Mason who is negligent of it.

Reflecting further on the subject of co-operation, we cannot but observe that the largest communities of men have common interests, which require unity of purpose, and harmonious prosecution of that purpose by the individual members of the community. The part to be performed by one necessarily differs from that of another; but each has his part, and in performing it he contributes to the general welfare of the community. Nations, therefore, have their institutions and their laws, in accordance with which every one must regulate the whole course of his life; and the prosperity of the nation depends, not only on the excellence of these institutions and laws, but on the general and willing obedience of the people to every law that exists; their hearty concurrence in their several spheres, in endeavouring to turn their institutions to the best possible account, not grudging the time and

trouble necessary for this purpose. There are in our country, for example, many who are called to discharge the duties of magistrates, without receiving any remuneration, and rewarded only by feeling that thus they contribute to the general welfare. Many other such examples might be adduced; but it is unnecessary. Nor does it seem necessary to do more than allude to the benefit which the Masonic Brotherhood derives from the services of the office-bearers in its Lodges, each of whom has his special duties, but all subserve a common purpose.

Wherever there is co-operation, there is division of labour. The bee-hive reminds us of this, for the division of labour is beautifully exemplified amongst bees. Thus also, one man is an architect, another is an operative mason; another still occupies a humbler sphere, and usefully serves as a hodman. But honest industry is always honourable, and the man who does his work diligently and well, is always to be respected for his moral worth, however humble in its nature his labour may be. In every civilised community there are many trades and professions. The common advantage is promoted by one man's being a mason, another a carpenter, another a weaver, and so on. The arts are thus more perfectly acquired by those who have to prosecute them, whilst each man is also in a certain sense dependent on his neighbour, and indeed on many neighbours. Thus the community is bound together by a multitude of ties, and whilst each works with the immediate object of providing for himself and his family, he contributes to promote the benefit of all. Commercial relations also connect together, not only those who dwell in immediate vicinity to each other, but those also who are far apart. The inhabitants of distant countries are thus connected, and are mutually dependent on each other for many things which contribute to their comfort and their prosperity. Many of the commodities most largely consumed amongst us are brought from very distant parts of the world, as sugar from the West Indies and other tropical countries, tea from China and Assam, cotton from America and from India. How largely also does the prosperity of

our manufacturers, from which multitudes derive their subsistence, depend upon the large exportation of our manufactured goods! This exchange of commodities, creates intercourse among the inhabitants of all parts of the world, the people of one country are made to feel an interest in the affairs of those of other countries, and all the nations of the earth are made to appear as one great community. Was it not in order to this, and that man might not dwell in comparative isolation, that the All-wise Creator distributed his gifts so variously, instead of giving them all to any one country or to every country, making one country naturally productive of corn, another of sugar, &c. The necessities of man, and the desire to add to his comforts and luxuries, lead to exertions and to inventions, by which the arts of civilised life are improved, and civilisation itself is promoted. All men must live of the fruit of the ground and of the harvest of the deep; but it is only in the most savage state of society that men depend entirely on the success of their hunting and their fishing, and on the spontaneous produce of the earth. And that state of society is still very rude in which every man tills the ground for himself, builds his own hut, and makes with his own hands all that he needs for clothing, and all his implements of husbandry. How different is the state of civilised nations! How incomparably superior, even although in a certain sense, every man is more dependent upon others!

The present days are especially distinguished by increased facility and frequency of communication between one country and another. Instead of the old slow-going ships, themselves a great triumph of art, and greatly beneficial, we have clipper ships, and ocean steamers. We have also railways, and electric telegraphs. The most distant parts of the earth are connected together by telegraphs. The ties which bind together the most distant nations are drawn close: a few moments serve for their intercourse with one another, instead of many months, as formerly. The result is not only an increased commercial intercourse, but an

increased community of feeling, and the tendency of all is towards a more general recognition of common interest amongst all mankind. We seem to see a fulfilment of the words of the prophecy spoken to Daniel: "Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4). And we are encouraged to expect the speedy fulfilment of that other glorious prophecy: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

Every wise man regards even the humblest kinds of labour as honourable; and every Freemason is taught so to regard them. But it were to take far too low a view of the subject before us, if we were to include in our notion of industry only manual labour, or even only those kinds of labour which have for their immediate object some material result. Some men are called to labour of the hands, and some of the head. The merchant who plans and carries out commercial enterprises, is as much an industrious man, as any sailor or workman in his employment. He is an industrious man, and occupied in very useful industry, who works out difficult mathematical problems, the application of which may be afterwards made in something conducive to the progress of some of the arts; or he who by his mechanical inventions, the fruit of much thought and study, diminishes the necessity for manual labour, and cheapens some of the commodities which supply the wants of life. But highest of all in rank, we must place that industry which is devoted to the acquisition of knowledge. This every one may combine with that necessary for his support; and every one is elevated to a higher position by every increase of knowledge that he makes. Even manual labour is best performed by men of intelligence; but knowledge leads to far better results than this, and as the mind is expanded by it, new sources of delight are opened, which never cease to flow. Freemasons are most earnestly enjoined in the charges, and taught by the symbols, to seek increase of knowledge. But let us remember that the highest and best kind of knowledge is religious knowledge,

—the knowledge of God and of the way of salvation, the knowledge of duty, the knowledge which leads to good conduct in life, and in its increase ever brightens the hope of immortality. It is concerning this—concerning the labour devoted to the acquisition of this knowledge, and the works performed through a right application of it, that the Apostle says, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not" (Gal. vi. 9).

CHAPTER LVIII.

Masonic Symbols.—The Book of Constitutions, guarded by the Tyler's Sword.

The Book of Constitutions is sometimes used by itself as a symbol, and sometimes it appears as guarded by the Tyler's Sword. By itself, it reminds the Freemason that he must carefully observe the laws and rules of the Order; and the Tyler's Sword warns him of the danger attending any violation of his oath. The Book of Constitutions, as representing all the laws of Freemasonry, is guarded by the sword, to show that no profane may be made acquainted with the secrets of Freemasonry, and that great care must be taken to prevent the possibility of such an occurrence. The Freemason is thus taught the necessity of silence and circumspection,—without which the obligations of Freemasonry cannot be observed. He is also taught by this symbol, that he ought to study the Book of Constitutions, and to acquaint himself, to the utmost degree possible, with the principles and laws of the Order to which he belongs.

It were much to be desired that Freemasons were more generally and deeply impressed than they are with a sense of this latter obligation. As to the duty of faithfully keeping the secrets of the Order, and never divulging them to the profane, the sense of it seems to be as general and strong as could be wished. There is nothing of its kind more remarkable, than the faithfulness with which these secrets have been kept, although the Order has subsisted from remote antiquity, and multitudes in all generations have been members of it. But a due study of the laws and principles of the Order, is, and probably has always been,

comparatively rare. Yet without it how can Freemasons be expected to do honour to the Brotherhood by their conduct? How can they be expected to discharge aright their duties as members of it, or those of offices in it which they may be elected to fill? How can they be wise and good instructors of others, whom they are called to initiate? If these things were properly considered, more attention would be given to the study, of the importance of which this symbol reminds us.

CHAPTER LIX.

Masonic Symbols.—The Sword pointing to a Naked Heart.

A Sword pointing to a Naked Heart is a symbol intended to remind us of God's avenging justice, which will certainly inflict terrible punishment on the workers of iniquity, unless they repent and seek mercy ere it be too late. It reminds us also that all things are naked and exposed before the eyes of Him with whom we have to do, and that He looks into the heart, requiring integrity and purity of heart as well as conformity in word and deed to His law; and visiting with His vengeance wickedness of purpose and desire as well as of conduct. Moreover, it reminds us that there is no peace for the wicked, no peace even in this life, no peace in the world to come. One of the greatest blessings bestowed by God on man, one of the chief parts of the great salvation, is peace of conscience and of heart. Sin always brings misery in trouble of heart and distress of conscience. This misery may be alleviated for a time, whilst the mind is kept busy in the pursuit of some worldly object, or in the whirl of amusements and pleasures; perhaps in order to silence the inward voice which asserts its right to be heard, recourse may be had to the intoxicating cup. But all this comes to an end: all is found vain at last. There is misery in old age, misery on the death-bed, and misery awaits the unrepentant wretch when he passes into that eternal state concerning which he thought little in the days of his health and prosperity, his folly and madness. The Sword pointing to the Naked Heart is a symbol of

terrible import. Happy they who are wise enough to give heed to its teaching, and to seek salvation whilst it may be found, that great and manifold salvation which includes pardon of sins, peace, holiness, and everlasting joy; for they, keeping and purifying their own hearts, through grace sought and bestowed, enjoy peace, and, along with their present peace, a sure prospect of perfect eternal peace when their earthly labours and trials are ended.

Let us listen to the voice of God himself, speaking by His inspired servants, in the Holy Scriptures: "The ungodly . . . are like the chaff, which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish" (Ps. i. 4–6). Job says, "If I speak of strength, lo, He is strong; and if of judgment, who shall set me a time to plead?" (Job ix. 19). "There is none that can deliver out of Thine hand" (Job x. 7). "Stand in awe, and sin not," says the Psalmist; "commune with your own heart upon your bed, and be still" (Ps. iv. 4). "The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity" (Ps. v. 5). "God judgeth the righteous: He is angry with the wicked every day. If he turn not, He will whet His sword; He hath bent His bow, and made it ready. He hath also prepared for Him the instruments of death; He ordaineth His arrows against the persecutors. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Ps. vii. 11–16). "The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands" (Ps. ix. 16). "Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it" (Ps. x. 13). "Thine hand shall find out all Thine enemies; Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger; the

Lord shall swallow them up in His wrath, and the fire shall devour them" (Ps. xxi. 8, 9). "Evil shall slay the wicked: and they that hate the righteous shall be desolate" (Ps. xxxiv. 21). "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken" (Ps. xxxvii. 12–15). "I have seen the wicked great in power, and spreading himself like a green bay-tree: Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. xxxvii. 35–37). "God shall shoot at them with an arrow: suddenly shall they be wounded" (Ps. lxiv. 7). "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them" (Ps. lxxv. 8). "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. But Thou, Lord, art most high for evermore. For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish; all the workers of iniquity shall be scattered" (Ps. xcii. 7–9). "He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off" (Ps. xciv. 23). Very impressive also, and of awful solemnity, are these words of Wisdom in the first chapter of the Book of Proverbs: "Because I have called and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish come upon you. Then shall ye call upon me, but I will not answer; they shall seek me early but

they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be satisfied with their own devices" (Prov. i. 21–31). Again, in the same book we read:—"The wicked is driven away in his wickedness: but the righteous hath hope in his death" (Prov. xiv. 32). "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21). "A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Prov. xxiv. 16). "Fret not thyself because of evil men, neither be thou envious at the wicked: For there shall be no reward to the evil man; the candle of the wicked shall be put out" (Prov. xxiv. 19, 20). In the Book of Ecclesiastes, it is said:—"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God" (Eccl. viii. 12, 13). "There is no peace, saith the Lord, unto the wicked," are the weighty words of the prophet Isaiah (Isa. xlvii. 22). Nor is the New Testament less clear and decided than the Old, in the doctrine of a judgment to come, and a sure reward to the workers of iniquity. "For we must all appear before the judgment-seat of Christ," says the Apostle Paul; "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men" (2 Cor. v. 10, 11). It was when Paul reasoned of righteousness, temperance, and judgment to come, that Felix trembled (Acts xxiv. 25). "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," says the same apostle (Rom. i. 18). And therefore the exhortation addressed to all men was to flee from the wrath to come.

It is unnecessary to multiply quotations further, although text might still be added to text, and it would be long ere

the testimony of Scripture on this great and awful subject was exhausted. Let the Sword pointing to the Naked Heart ever warn us of the danger of departing from the way of righteousness, and stir us up to prayer for the great peace of them that love the law of God.

CHAPTER LX.

Masonic Symbols.—The Ark and the Anchor.

The *Ark* and the *Anchor* sometimes represented separately, and sometimes conjointly, are symbolic of the safety and the sure hope of him who puts his trust in God, and walks in the way of God's Commandments. Tossed on a tempestuous sea of troubles, and exposed to many dangers in his earthly life, a good man is still preserved in safety, as Noah and his family were preserved in the ark, when it floated on the waters of the deluge, and all the rest of mankind perished. The ark refers our thoughts to this great historic fact, but at the same time leads us to think of that which even it symbolised or typified. As Noah and his family were saved in the ark, from the destruction which overwhelmed the multitudes of the unbelieving and ungodly, so all who put their trust in God are saved, whatever the dangers which beset them, and the storms which thicken around them. We read in the Epistle to the Hebrews, that "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi. 7). Even so, every believer, listening to the voice of God, and yielding a willing obedience, finds an ark of refuge ready, an ark which he does not need to prepare as Noah did, but in which he is in perfect safety.

The anchor may be regarded as securing the ark from danger amidst the storms of life. Or by itself it may be accounted as a symbol of the security of a good man who puts his trust in God. And thus the figure of the anchor is used in Scripture, to represent the perfect security of the

believer's hope. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail" (Heb. vi. 19).

The Anchor and the Ark remind us both of the dangers to which we are exposed, and of the refuge which we may find from them. They encourage us to choose and persevere in a right course, all dangers notwithstanding, and they assure us that if we do so, all shall be well. We shall not be overwhelmed in the surging billows; we shall not be driven from our place to be the sport of winds, and to be dashed by them to destruction; but we shall weather every storm, and find ourselves after all in a haven of peace and rest. It is a terrible picture of human life which is presented to us by the ark on the shoreless waters of the deluge; but we are comforted and encouraged by the thought of the safety in in which it was preserved, till it rested on the mountains of Ararat, and its inmates went forth to enter on possession of the regenerated earth. Amidst the storm, a well-built and well-appointed ship rides securely at anchor in a good harbour, and we are encouraged to confidence of perfect security, as knowing how good both our anchor and our harbour are. But let us see to it that all is right, that ours is indeed a well-built and well-appointed ship, and our anchor is that which is "sure and steadfast."

The very significant symbol now under our consideration, is therefore far from being merely intended to remind us of the deliverance of Noah and his family, the progenitors of the whole existing human race, from the deluge which overwhelmed the old world, and swept away the workers of iniquity, but still more to suggest to our thoughts those great truths which were typified even in Noah's ark itself, and in the salvation accomplished by it. "For Christ also hath once suffered for sins, the just for the unjust," says the Apostle Peter, "that He might bring us to God, being put to death in the flesh but quickened by the Spirit. By which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the

ark was a-preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. iii. 18–22).

Traditions of the flood are common throughout the world, and are found in the earliest records of ancient times, mingling with the other legends of all the mythologies, and with the accounts which different nations have received of their origin. These traditions have been sought out and compared with great diligence by learned authors; for they afford an important argument in favour of the unity of the human race, and of the truth of the Bible. We find the ark figured in the ancient monuments of Egypt; and we find in many other of the most ancient sculptures, and on coins or medals of various countries, not uncertain evidence of the prevalence of the tradition of the flood, and of the preservation of Noah and his family.

The ark fitly symbolises the means of salvation. The flood rages around, but within the ark there is no danger. The perfect safety of those who seek refuge in it, is still further symbolised by the anchor. The ark is not represented as floating wildly, at the mercy of the winds and waves, but as secured by its anchor. And thus the believer has hope, "as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. vi. 19–20). That hope cannot fail; disappointment is impossible; for it is a hope resting on the promise—nay, upon the oath of God; for "God," says the author of the Epistle to the Hebrews, "willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a

strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 17–18).

He is safe who puts his trust in the Lord. The fiery deluge of wrath shall sweep away the workers of iniquity; perdition awaits them; but the believer is free from danger. No billow shall overwhelm the ark in which he has taken refuge; and it cannot be wrecked by any storm.

CHAPTER LXI.

Masonic Symbols.—The Forty-Seventh Proposition of Euclid.

The figure of the Forty-Seventh Proposition of the First Book of Euclid's Elements of Geometry, is used in Freemasonry as a symbol to remind us of the value of science, particularly of the science of Geometry, and of the importance of cultivating all the arts and sciences. It is appropriately selected for this purpose, for the truth enunciated in this proposition is one of the most important in the whole science of Geometry. Many other propositions, valuable in their applications, are founded upon it; and it is itself capable of application in a great variety of ways. The proposition is this, that, in a right-angled triangle, the square described upon the side subtending (that is, opposite to) the right angle is equal to the sum of the squares described upon the other two sides. The figure, as generally used in masonic symbolism, is merely that which is sufficient to illustrate the enunciation of the proposition, and does not contain the lines which are added for its demonstration. The discovery of this geometric truth is ascribed to Pythagoras, whose name is intimately connected with the early history of Masonry, and who is believed to have acquired a knowledge of Masonry, and to have been admitted into the Masonic Order during his travels in the East, from which he returned to Greece, to impart to his countrymen the knowledge which he had acquired, B.C. 540. To him, we are said to be indebted for the solution of many geometric problems, and the demonstration of many theorems, by which he contributed greatly to the advancement of the science of Geometry, and so of the arts

which are dependent upon it. The demonstration of the simple, but very important theorem, now known to us as the Forty-Seventh Proposition of the First Book of Euclid, is said to have afforded him such delight, that when he had discovered it and satisfied himself of its accuracy, he exclaimed in a loud voice, *Eureka*, that is, I have found it. It is difficult for us, who have been taught this truth from our childhood, and taught also how it is to be demonstrated, so to divest ourselves of early associations and familiar habits of thought, as to appreciate aright the joy of the ancient philosopher, when he discovered this relation of the squares of the sides of a right-angled triangle. Yet it was a most valuable discovery, and opened the way for many another. As Columbus rejoiced when he discovered America, so must Pythagoras have rejoiced when he made this discovery in Geometry. Without this, we could have no Trigonometry such as we now practise. Architecture depends upon it; Navigation depends upon it; Astronomy depends upon it. Without it we could never have had the steam-engine; and it is indissolubly connected with all the triumphs of modern engineering. There is no scientific truth of which the applications are more various and important, or the ascertainment of which may better be regarded as constituting an era in the history of human progress. When this figure is before us as a symbol, we ought therefore to be animated with gratitude for the knowledge which we enjoy, and for the progress which has been made. We ought at the same time to be incited to desire further progress, and stimulated to effort on our own part, to make such attainments as are possible for us, and to contribute something to the general progress of our race.

CHAPTER LXII.

Masonic Symbols.—The Bible.

The Word of God is the great light of Masonry, and therefore a Bible forms a necessary part of the *furniture* of every Lodge, and is placed open upon the Altar, and along with it the Square and Compasses. An open Bible is carried in all masonic processions, by an office-bearer styled the Bible-bearer. The Bible is also variously used as a masonic symbol, the square and compasses being generally depicted along with it, for reasons to be hereafter mentioned. At present, however, let us confine our attention to the Bible itself.

Freemasonry recognises the Light of Nature; but it acknowledges the insufficiency of that light for the illumination of the darkness of the world and the guidance of man in the path of duty and of safety. With great gratitude do we receive that light of revelation which it has pleased God to impart; and the prominent—it may be said, the primary—place which is assigned to the Bible in masonic symbolism, is not merely on account of the divine law contained in it—that moral law which it so much concerns us to know and to observe—but also because of its doctrines upon which our faith is founded, and its promises by which our hope is animated. The universal recognition of the Bible in our Lodges, and its use as a masonic symbol, teach us that it behoves us to be truly religious, and earnest in religion, not contented with merely acknowledging the existence of God, but living in a continual recognition of this great truth, fearing, loving, and serving God. We are thus also taught to be thankful to Him for the revelation which He has graciously made to us, a revelation of Himself,

by which we attain a far more perfect knowledge of Him than we could obtain by the mere light of nature, although the heavens declare His glory, and the firmament showeth His handy-work; a revelation of ourselves, by which we learn the very secrets of our own hearts, with all their corruption, and all their liability to temptation, far more thoroughly than we otherwise could, our hearts ever responding to the declarations which God's Word contains and assenting to their truth; a revelation of our relation to God both as a God of justice and a God of mercy; a revelation of the way in which He has appointed that we should seek Him, in order to obtain mercy and to enjoy His favour; a revelation concerning the future, radiant with the promise of a resurrection from the dead, and a blissful immortality. We are taught that it behoves us strictly to observe the moral law, in every part and commandment of it, because every transgression of it is an offence against the majesty of Heaven, and wilful transgression of it implies contempt of Him whom we ought to fear and love and serve, contempt of His wisdom, of His power, of His holiness, and of all His attributes. No good man can be a wilful and habitual transgressor of any commandment of the moral law; and nothing can be imagined more contrary to the character of a good and worthy mason.

It were easy to write volumes in praise of the Bible, without exhausting the theme; but it is not easy to find words in which duly to set forth its claims to our admiration, reverence, and esteem. In no other book, nor in all other books put together, do we find such a view of human history, traced from the very creation of man, and carried on partly as a record of events which have taken place, partly in prophecy, to the consummation of all things, in "the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," but the righteous shall enter into the enjoyment of "new heavens and a new earth" (2 Pet. iii. 12, 13). The doctrines of the Bible are so glorious and excellent, that by their very nature they compel us to regard them as no mere

invention or production of the human mind, but as coming to us from a higher source. What a contrast does the doctrine of the unity of God present to that of any form of heathenism! How sublime the truth that "Our God made the heavens!" What a contrast do we find in the view given us in the Bible of the divine attributes, to the character of any of the heathen divinities, whether of classic or barbarous mythology! Again, how wonderful the whole system of doctrine contained in the Bible! how admirably adapted to the attributes of God on the one hand, and on the other hand to the nature and wants of man! How admirable it all is in this one all-pervading characteristic, that it exalts God and not man, assigning to man the place of a mere dependant on God's bounty, grace, and mercy! False religions differ essentially in this respect from the religion taught in the Bible; and every corruption of the religion of the Bible is a return to one of the essential principles of heathenism, the exaltation of man as capable of atoning for his own sins, and winning for himself the favour of God, by sacrifices, by self-inflicted tortures, by alms-giving, by good works; this theoretical exaltation all the while implying and resulting in a real degradation, whilst the Bible principle which exalts God and ascribes all to His grace, tends to purify and ennoble every one who receives it, and lives under the power of it. Further, what an inexhaustible subject of admiration is presented to us in the moral teaching of the Bible, in its brief summations of the moral law, and in the multitude of lessons by which that law is expounded and enforced, in history, in proverbs, in didactic discourses, in sacred songs, in parables! Was ever lesson of charity so impressive as the Parable of the Good Samaritan? Was ever charity so beautifully depicted and so eloquently extolled, as in the thirteenth chapter of the First Epistle to the Corinthians? Who can read that chapter, and not be constrained to acknowledge that its author was inspired? But every page of the Bible contains evidence of its inspiration. There is no eloquence like that of the Bible, no poetry like that of the Bible, poetry simple enough

for a child, and yet sublime to a degree far exceeding that of any other volume that ever won the admiration of men.

It is wonderful how little many, even of those who unhesitatingly profess to receive the Bible as the Word of God, and therefore to accept it as the rule of their faith and of their life, seem to consider or appreciate what may be called its literary excellence. And yet this excellence is so transcendent, the books of the Bible are so superior in this respect to all other books, that from this alone it may be confidently inferred that they are not mere human compositions, the productions of unaided human authorship. Let us look, for example, at the poetry of the Bible. Some books of the Old Testament consist entirely, others chiefly of poetry. The book of Psalms and the Song of Solomon contain nothing else; the books of the prophets and the book of Job contain only a few passages of prose, the prophecies themselves being all in the form of poetry. And although Hebrew versification is very imperfectly understood, even by Hebrew scholars, and those who are not Hebrew scholars lie under the disadvantage of reading the poetry of the Bible only in translations, yet any one who reads it with a mind attentive to its sublimity and beauty, must be constrained to acknowledge that in these respects many passages surpass the most admirable passages of all the poets, either of ancient or of modern times. Nor can this be explained by mere reference to the grandeur of the themes of which it treats, the excellence of the truths which it embodies, and what may be deemed their natural power to affect the heart. In fact, the themes of the poet are difficult in proportion to their very grandeur; the grandest themes are always the most difficult, and require genius of the highest order for their suitable treatment. Religious poetry has always been regarded as more difficult than poetry of any other description; and the very necessity of embodying or strictly adhering to religious truth has been supposed by some writers of high reputation in the department of *belles lettres*, to lay a restraint on the imagination, such as to make the production of religious poetry of a high

order impossible, or almost impossible. To this opinion we do not subscribe, and there are many poems both in our own and other languages, a reference to which is a sufficient refutation of it. But its most complete refutation is afforded by the poetry of the Bible itself. How sublime the imagery in some passages, how exquisitely beautiful in others! Were we to begin to quote examples, we would soon exceed the limits to which we desire to restrict ourselves, and it would be but a very imperfect view of the subject which a few illustrative examples could afford. But we may be allowed to direct attention to the twenty-third psalm, as an example of great and most important religious truths conveyed in simple words, and of deep and blissful religious feeling expressed also with the most perfect simplicity, and by the use of imagery of the most natural kind, the Lord's care of His people and bounty towards them being represented as the care of a shepherd in providing for his flock, and of a beneficent host abundantly supplying all the wants of his guests. Can anything exceed in sublimity the opening verses of the 139th psalm, which declare the omniscience and omnipresence of God, and the impossibility of escaping from His eye and from His power? How admirable even as a mere picture of the aspect of nature when winter passes into spring, and the heart of man rejoices in the new sweetness and beauty of the most delightful season of the year, are these verses of the Song of Solomon!—"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away: For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell: Arise, my love, my fair one, and come away" (Song of Solomon ii. 10–13). And yet how much is the beauty of the poetry enhanced in our estimation, when we consider the spiritual meaning of these verses, and view them as declaring the Lord's love to His people and delight in His church! Very

different in its character is that passage of the fourteenth chapter of Isaiah, concerning the destruction of Babylon (Isa. xiv. 4–27), which has been regarded, and not without strong reason, as the most sublime passage of poetry in any book or language. In variety of the imagery, in strength of expression, in terribleness of denunciation, it may well be said to be absolutely unparalleled. "Hell * from beneath is moved for thee to meet thee at thy coming," the prophet says, and adds image to image throughout many verses, all in keeping with this leading idea, and yet wonderfully various. How striking, impressive, and terrible, is the description of a predicted famine in the fourteenth chapter of Jeremiah! How many remarkable features are combined in these few verses! "Judah mourneth, and the gates thereof languish; they are black unto the ground, and the cry of Jerusalem is gone up. And their nobles have sent their little ones unto the waters; they came to the pits, and found no water, they returned with their vessels empty; they were ashamed and confounded and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons: their eyes did fail, because there was no grass" (Jer. xiv. 2–6). Inanimate and animate nature are both brought into requisition here, the sufferings of the beasts are represented as well as those of man, and that the calamity is one felt by the rich as much as by the poor is made strongly to appear by the mention of the daughters of the nobles as going to the pits for water, and going in vain.

To one other passage alone shall we refer, ere passing from this subject,—the description of a vision put into the mouth of Eliphaz, the Temanite, in the Book of Job. "In thoughts from visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all

* *Hades*, the place of the dead.

my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" (Job iv. 13–17.) Surely it must be readily admitted that this is a passage of admirable sublimity. All the literature of the world may be searched in vain for a parallel to it.

It is to be observed also that all the poems of the Bible are complete and finished poems. Poetic thought and feeling are often expressed even by authors of considerable distinction, in very agreeable verses, whilst yet the so-called poem produced is not a poem in a proper sense; it has no very definite purpose, no leading thought to which all else is subordinate. But it is never so in the Bible. The writer always shows that he has a purpose, and everything perfectly accords with it. Each poem is thoroughly complete and finished; no imperfection appears in the execution of the purpose intended. Look again, for example, to the Twenty-third Psalm. The key-note is struck in the first verse, "The Lord is my Shepherd, I shall not want." Then follow verses expressive of the blessedness enjoyed under this Shepherd's care, from His infinite wisdom, power, and love; and the first part of the psalm appropriately ends with that expression of unbounded confidence and hope, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." Again the same strain is resumed in the second part, under the new figure of a host bountifully providing for his guest, and the psalm ends with a general expression of confidence and hope, similar to that which concludes the first part, but more general, and extending to the whole future of time and eternity: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." It is thus with every other psalm of the whole 150, it is thus with every poem in the Bible. The Song of Solomon is comparatively

a long poem; but its structure is as worthy of admiration as the poetic beauty of any particular passage.

But as the Scriptures excel in poetry, they display a similar superiority and perfection in every form of prose composition. The style of the historic and didactic portions is remarkable for its simplicity.

There is not one sentence that approaches in the slightest degree to the character of turgidity or bombast, and yet the historic narratives are extremely clear; scenes and events are most vividly and graphically depicted. Conversations are recorded in such a manner as to add to the interest of the narrative, to bring out strongly the nature of the recorded events, and to exhibit most strikingly the characters of the persons concerned in them. Some of the persons of whom our knowledge is derived only from Scripture history, seem to live before us more perfectly than any of whom we read in any other histories or biographies. It is hardly necessary to allude to the accounts given in the four gospels of the life and ministry of our Lord Jesus Christ. But even subordinate characters that appear only once and pass away from our view, are exhibited in a vivid distinctness of portraiture, beyond what even the most highly-gifted authors have been able to attain to in their works.

Again, we find in Scripture, and notably in the writings of the Apostle Paul, many passages of the noblest argumentative eloquence, close reasoning on the most solemn and important of themes, accompanied with continual and powerful application to the conscience and heart. In expostulatory, hortative, and persuasive passages, we find at one time the strong expression of righteous indignation, at another the most affectionate and pathetic pleading, the most solemn warning, or the most cheering words of encouragement. Two passages may be specially referred to, out of the multitude which readily present themselves, as affording examples of the holy eloquence and sublimity of Scripture; the concluding portion of the eighth chapter of the Epistle of Paul to the Romans, and the fifteenth chapter

of the First Epistle of the same Apostle to the Corinthians. In the former of these passages, we find the apostle summing up a long argument, and at the same time speaking, not as one whose province it was merely to argue and convince by argument, but as one commissioned by God and by His authority declaring the great things of the kingdom of heaven. The triumph of faith which the concluding verses express, reaches the highest degree of sublimity. And so it is in the fifteenth chapter of the First Epistle to the Corinthians. The resurrection of the dead is declared with divine authority, as a truth that may not be questioned; its connection with the other truths of religion, and the whole scheme of salvation is demonstrated; the gainsayer is met on his own ground and confuted; the glory and blessedness of the resurrection are set forth in a few striking sentences, and then comes the sublime and triumphant conclusion, the apostle expressing his own joy in which every believer is called to partake with him. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 54–57).

All these things being considered, can we wonder that the translation of the Bible into the languages of modern Europe, and especially into English and German, has had more effect than all other causes in the creation of their literature, and in giving it the form and character which it has ever since borne? The English language has been fixed by the translation of the Bible to a degree that it probably never otherwise would have been; very few of the words used in the authorised version, although it is not very far from three hundred years old, have become obsolete or have materially charged in their signification. As to the German language, it was Luther's translation of the Bible which

first made one of its dialects classic, the common language of literature and of the whole German people. The modern language of Germany owes its present form in a great measure to this one great and permanent work. And the whole character of literature, both in this country and in Germany, has been affected to a degree beyond all possibility of estimation, by the general circulation and reading of the Holy Scriptures.

It remains to be pointed out, as a distinguishing characteristic of the Bible, that the sins and errors even of those who are generally presented as examples of piety and virtue, are not concealed, but faithfully recorded. This accords well with the idea that the Bible histories are inspired records, and with the great purpose for which the whole Bible must be considered as having been written—the religious instruction and spiritual good of man. But every one knows how contrary it is to the ordinary manner of men, to the practice of human biographers, who continually conceal or palliate faults, making the saint too perfect in holiness, or representing the life of a good man as one unwearied and unvaried course of virtue. How much men need the warning to be found in the Scripture record of the sins of Abraham, and Moses, and David, and Peter, and others; how much they need the encouragement afforded by the record of their repentance and pardon, we need not stay to show.

We must yet add as a fact, in which, perhaps, more than even in any other, the excellency of Scripture appears, that its meaning can never be fully searched out and exhausted. There are depths which we cannot fathom, heights which we cannot scale. Read it as often as you may, there are still new meanings to be found in the most familiar passages. New riches may always be found in that mine, fresh water in that well. Those who have studied the Scriptures longest and most diligently, are always most fully sensible of the imperfection of their own acquaintance with them. And from this alone, it might be confidently agreed that the Bible is the Word of God. For it is not thus with

ordinary human productions, but it is thus with all the works of God. We may read and study any work of mere human genius, till we have so thoroughly mastered it, that we can no longer expect to find in it anything new. We may examine the mechanism of a watch or a steam-engine, till we know all about it as well as the maker himself; but we cannot so exhaust by study any work of God. The grand system of the Universe is ever displaying new wonders to the astronomer; the chemist makes new discoveries every day concerning the elements of nature and their manifold combinations; we cannot say of a single plant or animal, a single leaf or flower, a single eye or wing of an insect, that we have learned all that is to be learned, and know all that can be known about it. No wise man supposes that all can ever be found out. The correspondence, in this respect, between the Holy Scriptures and the works of God shows them to be of the same authorship.

It does not belong to our purpose or province here to maintain an argument in favour of inspiration, far less to attempt to define its nature, or to show how it consists with that variety of style which appears in the different books of Scripture, according, it would seem, to the natural bent of the minds of those who wrote them as they were directed and guided by God. But we cannot refrain from remarking, that in following out the trains of thought which have been suggested in the preceding pages, valuable materials will be found for argument in favour of the inspiration of the Bible, and in support of its claim to be received as the Word of God.

It is because the Bible is and has ever been received and esteemed as the Great Light of Freemasonry, that Freemasonry has flourished throughout so many ages, and that it still continues to flourish with all the vigour and beauty of youth, full of hope and promise for times still to come. When we behold this great masonic symbol, let our hearts be filled with awe, with gratitude, and with hope.

CHAPTER LXIII.

Masonic Symbols.—The Compasses.

The *Compasses* symbolically represent reason, which is exercised in framing our designs. The compasses are a chief implement used in the construction of all architectural plans and designs; and from this use of them, the transition is easy to the use in Speculative Masonry which has just been stated. All the advantages of the light of nature, and even of the light of revelation, would be lost to us, without the exercise of reason to make use of the light, to apply the moral law to the circumstances in which we are placed, and to make use of the directions given us for properly steering our course. Some have unduly exalted human reason, as the only guide of man, and have rejected the revelation which God has graciously given us, in their self-confidence asserting for themselves a right to regulate their conduct according to the dictates of their reason alone; too often, alas! mistaking for the dictates of reason those of pride and vanity, or even of a lust-governed will. On the other hand, some good and pious men, in their anxiety to guard against this error, have unduly depreciated reason, and have refused to allow it the honourable place which really and properly belongs to it. If we receive the Bible as the Word of God, we must bow to its authority in all its teachings. But it is through the exercise of our reason that we become satisfied of the validity of its claims, and so acknowledge it as possessing supreme authority. Again, our reason must be exercised in the study of it, in order to the discovery of its true meaning; and in the application of it, that we may not err in our conduct, in all the ever-changing variety of circumstances

in which we find occasion to apply its principles and rules. Fitly, therefore, are the compasses used as a masonic symbol. They teach us how carefully we ought to frame our designs as to our own conduct throughout life, that we may carry out our great purpose in the erection of a spiritual temple, which may be hallowed and glorified by the divine presence, a temple in which God himself may delight to dwell.

Reason, rightly exercised, brings us to the acknowledgment of the supreme authority of revelation, and bows before it. It is fitly exercised in the study of the evidence by which the Bible is proved to be the Word of God, and then in the close and earnest study of the Bible. It finds nothing in the Bible which is contrary to itself, but much which is above itself and altogether beyond its domain. And it acknowledges this as an additional proof that the Bible does indeed contain a divine revelation; assuming, as of indisputable certainty, that a divine revelation must comprise many things which are beyond the reach and beyond the grasp of man's finite powers.

CHAPTER LXIV.

Masonic Symbols.—The Bible, Square, and Compasses.

The *Bible*, *Square*, and *Compasses*, are often depicted together, thus forming one symbol. The Bible is open. The square is placed with its angle at the middle of the lowest part of the sacred volume, its limbs extending diagonally across the two pages. The compasses are placed with the hinge at the top of the page, in the middle, and their legs extending to the extreme corners at the bottom. By this combination we are reminded that the Bible is the standard by which we are ever to try ourselves and all our schemes and actions, the great directory of our lives, according to which we must apply the square and compasses, both in judging as to the past, and in framing our schemes as to the future. The square and compasses, as well as the Bible, are essential articles of the *furniture* of a Masonic Lodge. The Bible is dedicated to God, from whom we have received the revelation which it contains, and whose law we learn from its pages. The square is assigned to the whole body of the Craft, as all are equally bound, in all their conduct, to "act upon the square," that is, to pursue the paths of moral rectitude. The compasses are specially assigned to the Grand Master, as an emblem of his dignity, and of his official right and duty to direct all the affairs of the Craft, and this symbol therefore reminds every Freemason of his duty as a member of the Craft, as well as of those duties which are incumbent upon him as a man, and in all the relations of life. He is reminded that the authority of the Grand Master is to be respected, and that he is entitled to the support of the Craft, in those affairs in which, according to the wisdom

given him, and the powers of the office intrusted to him, he issues his directions.

The Bible is the GREAT LIGHT of Masonry: the Bible, Square, and Compasses are THE THREE GREAT LIGHTS of Masonry. In a subsequent chapter we shall have occasion to notice its THREE LESSER LIGHTS.

CHAPTER LXV.

Masonic Symbols.—The Altar.

The *Altar* is one of the most frequently-recurring of masonic symbols. There is an altar in the centre of every Lodge, upon which the Bible, square, and compasses are placed; and the altar is very often, although not always, delineated with these upon it. The Bible is placed open towards the Worshipful Master of the Lodge, between whom, however, and the altar is the place of the Senior Deacon.

Altars have been employed in the worship of God from the earliest ages, and the altar thus fitly serves as a symbol to recall to our thoughts all the eminent examples of piety set before us in Old Testament history, and also to bring before our minds all those truths by meditation on which pious affections may be called forth in our own hearts, or their fervour increased. We have no precise information as to the first altar erected for divine worship; but we may well take for granted that it was by our first parents immediately after the Fall, when they offered their first sacrifice for sin. We find in the brief Mosaic record, no statement concerning the institution of the ordinance of sacrifice; but we find it very soon mentioned as an existing ordinance, and one, the observance of which was acceptable unto the Lord. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering

He had not respect" (Gen. iv. 3–5). Here we see the rite of animal sacrifice existing, and it is impossible to resist the conclusion that it existed by divine appointment, a heaven-commanded, and therefore a heaven-accepted service, the appointment of which was connected with the first dim revelation and promise of the Great Propitiation, the sacrifice which was really and effectually to take away the sins of the world; nay, that it was itself a revelation of that precious doctrine, a symbol more fitted than any mere words to impress the minds of men, and to keep alive a remembrance of the great cardinal truths of religion. In like manner, we may well suppose the first altar to have been erected by divine direction, for the offering of the first sacrifice; the mode of God's worship as well as the duty of it being revealed by Himself. And this new opinion, which consists with what we find both in the Old Testament and in the New, concerning the duty and the mode of worship, is confirmed by the very early mention of altars in the inspired record. The first time the term occurs, is immediately after the flood, and Noah was the builder of the altar; but it is not mentioned as a new thing. On the contrary, it is evident from the words of the sacred historian that Noah only proceeded to do, on his coming forth from the ark, what, according to all the habits and associations of his previous life, he deemed proper for the worship of that God who had so wonderfully preserved him and his family, who had shown Himself to be the great, the mighty, and terrible God by the destruction of the sinful world, but had also shown Himself the Lord God, merciful and gracious, by keeping in safety those, who, according to His command, took refuge in the ark. "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour" (Gen. viii. 20, 21). The next patriarch of whom we read as building an altar is Abraham; but again the manner in which this fact is stated in the sacred narrative shows that in so doing, Abraham merely complied with the common practice of all pious

men. It was soon after the calling of Abraham. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Gen. xii. 7). After this the mention of altars becomes more frequent in the inspired history, but it does not seem necessary to trace the subject further, nor to note the particular instances of the erection of altars, till we come to the transition from the patriarchal to the Jewish dispensation, the construction of the Tabernacle, and the institution of a service with rites more numerous and more minutely detailed in the divine law than had existed before. Enough has been said, however, to show that the altar as a symbol naturally leads back our thoughts to the piety of patriarchal times, and that altars were from the first deemed essential to the offering of sacrifice, the most essential rite in the worship of God. The heathen, as they preserved some traces of the primitive religion amidst all their corruptions, retained, in particular, the rite of sacrifice; not only offering oxen and sheep, and other animals, to their false gods, but even in many cases human sacrifices, and seeking to appease the anger of the imaginary demons whom they worshipped, by the blood of their own children. Retaining the rite of sacrifice, they retained also the use of the altar, without which, indeed, no sacrifice seems ever to have been offered under any form of religion. But one of the first precepts given to the Jews concerning the rites of their religion, before yet the Tabernacle was constructed, or its altar made, respected the erection of their altars, and was probably intended to make a marked distinction between them and the altars of the heathen. "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record My name, I will come unto thee, and I will bless thee. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it" (Ex. xx. 24, 25).

In the Tabernacle, and afterwards in the Temple, there was not only an altar of burnt-offering, but also an altar of incense, used for the burning of incense alone. It might seem, at first sight, as if there were in this something inconsistent with that view which has already been given of the relation between the altar and sacrifice,—sacrifice in which blood was shed, and the victim was in whole or in part consumed with fire. It will be found, however, on examining into the subject, that the apparent inconsistency vanishes. The altar of incense was not dedicated without blood. The blood, indeed, was poured out at the other altar, and there also the sacrifice was burned: but it was enjoined that atonement should be made with blood upon the horns of the altar of incense every year: "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations" (Ex. xxx. 8).

The altar of burnt-offering in the Tabernacle was made of shittim-wood, "hollow of boards" and overlaid with brass. It was five cubits long, five cubits broad, and three cubits high, rectangular, and with horns upon its four corners (Ex. xxvii. 1, 2, 8). The altar in Solomon's Temple was of far greater size, and was altogether made of brass. It was twenty cubits long, twenty cubits broad, and ten cubits high (2 Chron. iv. 1). Thus it appears that, although similar in its general form to the Tabernacle altar, it was somewhat different in its proportions, the height not being quite so great in proportion to the length and breadth. The masonic altar is generally a cube, about three feet high, with four horns, one at each corner, as the Jewish altars had. The horns of the altar had of old a peculiar significancy, and we have seen that the atonement made once a year upon the incense altar was made upon the horns of it. The horns represented the ascending of the offering heavenward, and its acceptance by Him at whose command it was made. The sacredness of the altar was in them in its utmost degree, and it was customary for men

fleeing from enemies to take refuge in the sanctuary, and to lay hold of the horns of the altar as affording them the utmost possible security from immediate vengeance; a security which was generally perfect, such was the respect entertained for the sacredness of the place and of the altar; although there was an exception in the case of the wilful murderer, whom the Lord commanded to be taken even from the horns of the altar, that he might die.

The altar is often represented as a masonic symbol, not only with the Bible, square, and compasses upon it, but with three candles near it, one before it, and one on each side, representing the three lesser lights of Masonry. These shall be noticed hereafter. Meanwhile it may be observed that the symbol thus depicted, suggests most perfectly some of the great principles of Masonry, and the most essential parts of the masonic system, with their relations to each other. We see from it the importance to be attached to piety; the value of the Bible as the great light, the revelation of what it is most necessary for us to know and to believe, and of what we are to do that our works may be pleasing to God; we see from it how strictly Freemasonry insists upon moral rectitude, and perfect uprightness in all our transactions with our fellow-men; we see from it the necessity of directing our conduct by the constant exercise of that reason with which God has endowed us; and we see how the masonic system appoints places for those who belong to the Order, in which they are to discharge duties that have relation to the great objects which the altar and the Bible call us to consider, and to which the very orbs of heaven and the elements of nature are subservient.

The altar of incense is sometimes used as a masonic symbol. Its signification is substantially the same with that of the pot of incense. It teaches us that our hearts should ever abound in piety and all holy affections. Perhaps it teaches more directly and fully than the pot of incense, the acceptability of such spiritual sacrifices to God. For to this the idea of an altar naturally leads.

Remembering also, how the Jewish altar of incense had atonement made for it with blood, we are led to connect the acceptance of all our spiritual sacrifices with the great propitiatory sacrifice, for the sake of which our sins are forgiven, and all the blessings of God's grace freely bestowed upon us.

CHAPTER LXVI.

Masonic Symbols.—The Sun.

The *Sun* is a masonic symbol very much used, and well calculated to suggest many good and profitable thoughts. The sun by his rising in the morning, calls us to labour; when he reaches his meridian, he calls us to refreshment; and by his setting at night, he calls us to repose. All these things are needful for us, and the great Creator, the God who made us, has ordered all things in the material world, even the course of the sun in the heavens, in correspondence with our nature and its wants. The sun also in his progress from morning to noon, and from noon to night, reminds us of the progress of human life, from infancy to manhood, and from mature vigorous manhood to feeble declining old age, which terminates in the shades of death. Again, as the sun does not set at night to rise no more, but the darkness of night is succeeded by glorious morning, so even as the shades of evening gather around us, we are encouraged to think of the coming of the better day. Further, the sun as the source of light and heat, is in Scripture itself made an emblem of Him who is, in a spiritual sense, the Light of the world, the Sun of Righteousness; and thus the view of this symbol is suggestive of the greatest truths of religion. The greatness of this glorious luminary, and its usefulness, are also in themselves suggestive of pious thoughts, leading to admiration of the wisdom, power, and goodness of God.

It was impossible even for the heathen to contemplate the sun without admiration; and the glory of the orb, with the benefits derived from his light and heat, led them in their ignorance to regard him as the beneficent deity.

Sun-worship was probably the first form of heathenism, and traces of it are to be found in almost every system of heathenism that exists, or has ever existed in the world. The sun-god, under one name or other, and variously represented with a generally human personality, and as endowed with intelligence, is to be found in the mythologies of all, or almost all, the heathen nations. Such notions, however, are degrading to man—unworthy of the understanding which has been given to him. In what contrast to them appears the sublime truth taught in the first chapter of the Bible, where it is said, "And God said, Let there be light, and there was light (Gen. i. 3): and again, "And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and for years: and let them be for lights in the firmament of heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of heaven, to give light upon the earth; and to rule over the day and over the night; and to divide the light from the darkness: and God saw that it was good" (Gen. i. 14–18). And all things stand this day as He ordained. In the heavens God hath "set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof" (Ps. xix. 4–6). God, says the Psalmist, "appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour until the evening" (Ps. civ. 19–23). How sublime and how delightful is this view of the dependence of all things on the wisdom, power,

goodness, and continual providence of God! And when promise is made of the stability of the throne of David, that promise upon which our best hopes depend, it is in this form: "His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. lxxxix. 36, 37). Similiar in its mode of expression, as well as in its general character, is the promise concerning Israel, in the Prophecies of Jeremiah: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name; If those ordinances depart from before Me, saith the Lord, then the seed of Jacob also shall cease from being a nation before Me for ever" (Jer. xxx. 1. 35, 36).

If the sun appear a glorious object, even in the eyes of the ignorant and uneducated; if the regularity of his daily course through the heavens, with the changes corresponding to different seasons of the year, but renewed year by year again, commanded the admiration of the ancient Chaldean sages; how much more sublime is the spectacle presented to the mind by the discoveries of modern astronomy! When we consider the immense distance at which the sun is placed from us—about 95,000,000 of miles—and yet the intimate relations which subsist between us and him, how our eyes are gladdened by the light which he pours forth, and our bodies warmed by his heat, which also makes the earth fruitful and clothes it with beauty; when we consider the prodigious magnitude of this orb, and that our earth is but one of a number of planets, orbs comparatively very small, revolving continually around him, and held in their orbits by his attraction; ought we not to be filled with admiration and reverence even greater than those to whom such knowledge was denied? There is a sentiment of pride or vanity, which is sometimes called forth by the possession of a little knowledge. But surely it ought not to be so. The more that we

know, the more are we called to the contemplation of an awful greatness, and the more also ought we to be impressed with a sense of the vastness of the field yet unexplored, in contemplation of which the man of greatest scientific attainments, feels himself to be but as a little child just beginning to learn.

For countless ages before man was made, the earth revolved around the sun, and his heat sustained the life of the plants, with which the Creator clothed it, and of the animals whose remains we now find in its rocks. The wisdom and goodness of God remarkably appear in this preparation of the earth for man. For many of the things now most indispensable to our comfort, we are indebted to the sunshine which was poured upon the earth, when the only intelligent observers of the works of God, were the angels of heaven. The coal which is stored up in the bowels of the earth, is the produce of the vegetation of former geologic periods, evidently of vast duration, and separated from each other and from us by prodigious convulsions of nature, so that the heat which we derive from our coal-fires and the light of our gas, may be regarded as the sun's light and heat of myriads and myriads of bye-gone years, stored up for us in the rocks of the present day. The lime-stone which we employ for so many important purposes, in like manner consists chiefly, if not wholly, of the remains of animals which lived and died long before the first of the human race drew breath. The thought of these things ought to fill us with admiration, with gratitude, and with awe.

It has recently been discovered that the sun does not remain fixed in one spot, but is in constant and very rapid motion through space, in the direction of a certain point in the constellation Hercules, carrying with him the whole system of planets, which revolve around him, as they, in their revolutions around the sun, carry with them their sate llites. Probably, although this has not yet been ascertained, the sun himself moves in an orbit, in a period to be reckoned by millions of years. How sublime the view which this

affords us of the magnitude of the material universe, and of the wisdom and power of the Creator! But around what does the sun revolve? Perhaps it is one of a system of stars, or suns, not revolving around any greater central orb, which is hardly to be supposed, but revolving in orbits determined by their magnitudes and their distances from one another, as we know that binary stars revolve around each other, or rather around an intermediate point determined by conditions, such as those just indicated. We cannot contemplate the sun, without thinking of the law of gravitation, the great discovery of Sir Isaac Newton, which enabled him to determine the system of the universe,—the attraction of every particle of matter for every other particle, in a degree varying inversely with the square of the distance, an attraction which makes a stone fall to the ground, governs the course of every projectile, keeps the planets in their orbits, and unites sun, planets, satellites, comets, and all the multitude of stars in one harmonious whole. The prevalence of that law proclaims the whole universe to be the work of one Creator, and calls us to think of Him as supreme over all. A very recent discovery may be mentioned in connection with it. By means of the spectroscope, we have attained what recently it might have been thought as unlikely that we should ever attain, as that we should find means of making visits to the sun or moon. We have attained a knowledge of the chemical constitution of the heavenly bodies; in so far as to have good reason to believe that their chemical elements are, to a very large extent at least, the same with those which most abound on the earth. We cannot say that they have no other elements, peculiar to themselves, although no reason has been found for even suspecting the existence of any such; many of the elements existing on the earth, and particularly the rarer of them, have not yet been detected by any lines of their *spectra;* but there is no room to doubt that some of the principal elements of the earth are also those of the sun, moon, and planets, of the comets, and even of the fixed stars. It is another interesting confirmation of the unity of the whole

as one great system, the work of the Great Architect, our Creator, and our God.

But the sun is not destined to endure for ever. The Bible gives us plain intimation of this. Even as it tells us that "the worlds were framed by the word of God" (Heb. xi. 3), and that He made the light and the sun, so it tells us that "all these things shall be dissolved" (2 Pet. iii. 2). Science also shows us that there are in all things, even the most stable and longest enduring of created things, the elements of decay and dissolution. The mountains are continually worn down by the waters, and their very substance carried into the sea, the shallow parts of which, near the mouths of rivers, are being filled up by deposits of mud. Lichens and mosses, and plants of every kind, are hastening the process, the lichens in particular feeding on the very hardest stones, and turning their insoluble substance into matter easily soluble, and ready to be washed away by the first shower. The process of change is rapid in organised or living beings—plants and animals—they have their periods of birth, growth, decay, and death, the life of some extending over only a few hours, of others over many years and even centuries. Far slower are the changes of inorganic nature, but yet equally certain, and unceasingly going on. Not that any particle of matter is lost or destroyed, but it changes its relations to other particles of matter, and in the lapse of a longer or shorter term of years, the whole aspect of things must be changed. It would seem that this law holds good as to the relations of the heavenly bodies, as well as to the forms which exist on the surface of the earth itself. We do not attempt to enter into the speculations of modern physicists, as to these changes and the immense periods requisite for them. But however great the period, it is for us to reflect that change is certainly going on, and will go on, even if not hastened by any cause bringing about a sudden catastrophe, such as no discovery of science yet points to as probable; that the stamp of mutability and dissolution is on everything belonging to the material universe. Let us listen therefore to the

words of the Apostle, to which such reflections are calculated to give an awful impressiveness: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. iii. 11). Let us be moved when we look upon the sun, or the representation of the sun in our masonic symbolism, to anticipate with joyful hope our entrance into that city which hath "no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

CHAPTER LXVII.

Masonic Symbols.—The Moon.

The *Moon* is another symbol familiar to every Freemason. Much of what has been already said with regard to the sun is equally applicable to the moon; but there are also points of distinction giving to each symbol a special signification and use. Far inferior to the sun in magnitude, in brightness, and in the amount of light which she gives, whilst no sensible heat is derived from her rays, the moon is much less useful to the inhabitants of the earth than the sun is; yet she is useful, and every one is constrained to admire her beauty. The moon, regarded as a symbol, therefore teaches us not to reserve all our esteem for those who are most eminent in any respect, but to apportion it to all according to the measure of their gifts and of their usefulness. It teaches us also, that whilst we aim at making high attainments, and earnestly desire to be of great usefulness in our respective spheres, we ought not to repine because others excel us, and do more than we can do in furtherance of the good designs in which they and we are occupied. Further, as we consider that the moon shines only by reflected light, and that all which we receive from her is light originally proceeding from the sun, we learn that the moon as a symbol ought always to remind us, that even the brightest of the saints on earth or in heaven, and the most glorious angels only reflect the light of the Sun of Righteousness. They have nothing which they have not received, but they are receiving continually, and continually reflecting, communicating benefits all the more, the more that they receive from God. Thus we are taught that to God Himself all glory

is to be ascribed, whilst yet those by whom any good is communicated to us, or in whom any reflection of His glory appears, are to be reckoned worthy of our high esteem. There is but one Sun of Righteousness in the universe, one source of spiritual light and heat; but happy and glorious are they who dwell in His presence, to whom the Lord God giveth light, and their God is their glory. Happy are they who in their life on the earth, walk in the light of the Lord; and their influence is always felt by those around them as an influence for good. We must look for spiritual light to its original source, but we ought to be thankful also for any aid afforded us by others, thankful if we can afford aid to any or confer any benefit.

The phases of the moon, and her change of aspect from night to night, her monthly disappearance from the sky when no portion of her surface that is turned towards us receives the light of the sun, her waxing and her waning, were probably among the first astronomical phenomena that attracted the attention of men, and engaged the interest of philosophic minds. The moon, as a symbol in Speculative Masonry, therefore reminds us of the importance of the science of Astronomy, and the benefit to be derived from its cultivation. Freemasonry, we are also reminded, delights to encourage the cultivation of all the sciences.

One of the great discoveries of modern science is that of the moon's influence on the waters of the ocean, in causing the tides. And herein we perceive a use of the moon unknown to men of ancient times. For the tides are very useful. The silent influence of the moon reaches even to those depths of ocean which are never stirred by storms, and gives motion to the whole vast mass of waters. And, thus the stagnation is prevented which would be baleful to all life in the waters themselves, and, therefore, also to the air, and so to all life upon the face of the earth. We are awed by the thought of the magnitude of the effect produced by the influence of the moon, produced with perfect constancy, and yet in perfect silence so as to have long escaped the observation of men. What prodigious volumes of water

are continually moving to or away from our shores, passing with torrent force through narrow straits, filling every bay and inlet, damming up the greatest rivers, and then retiring again as they came! How interesting it is to watch the flowing of the tide, and to observe that when it has reached a certain height upon the pier or upon the sand, it immediately begins again to ebb! In all this, surely we must acknowledge the hand of God: we are called to admire His wisdom, power, and other glorious attributes. To such reflections this symbol calls us.

It is probable—it may, indeed, on theoretic grounds be deemed certain, although observation has yet failed to confirm it, and the subject is one on which observations cannot easily be made—that the moon exercises an influence over the atmosphere, similar to that which it exercises over the waters of the great deep, causing continual tides in the whole mass of the earth's atmosphere. It has long been a popular belief, and is probably in the main a true one, that the moon affects the weather. There can be no doubt, however numerous and various may be the causes which affect the weather, and however complicated their operation, that all its changes are governed by natural laws, as constant as those which regulate the tides or the motions of the heavenly bodies. All have been appointed by God, all are under His control. This thought also the view of the symbol now before us may well suggest, and so lead us to a deeper sense of our dependence upon God, and of the gratitude which we owe to Him.

CHAPTER LXVIII.

Masonic Symbols.—The Shoe.

The *Shoe*, as a masonic symbol, is employed to remind us of the duty of constancy and fidelity in our engagements, that whatever contract we make we must honestly fulfil; whatever work we undertake we must perform to the utmost of our power, not undertaking any work which we do not believe ourselves to be well capable of performing, nor promising its completion within a time which we cannot reasonably regard as sufficient for it. It is thus a symbol having reference to conduct in the common affairs of life: but the duties of which it reminds us are nevertheless duties the obligation of which must be referred to the highest principles, to those of justice and truth. The use of this symbol is derived from an ancient custom of the Jews, of which we read in the Book of Ruth, in the account of the transaction between Boaz and his kinsman who was nearer in relationship to Ruth than himself, concerning the redemption of the land that had been Elimelech's, and concerning the marriage, in accordance with the Jewish law, of Ruth the Moabitess, the widowed daughter-in-law of Elimelech. The transaction took place in the gate of their city, in presence of ten men of the elders of the city, and when the kinsman refused to redeem the land and to marry the youthful widow, saying, "I cannot redeem it, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it," he drew off his shoe and gave it to Boaz; and this formality is thus spoken of by the narrator: "Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man drew off his shoe, and gave it to

his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee; so he drew off his shoe" (Ruth iv. 6–8). This was done in accordance with a law which we read in the book of Deuteronomy, and in which probably an ancient custom was sanctioned (see Deut. xxv. 5–10). It was a custom somewhat similar to that long enforced by the law of Scotland in the completion of sales of land or of mortgages on land, of the handing of earth and stone from the one party to the other, the transference of the handful of earth and stone being in token of the transference of the right of property. So the kinsman who relinquished his right, may be understood as saying to Boaz, I give over to thee all my right in this matter as fully as I now give thee this shoe; I divest myself of it as completely as I do of this shoe. And the elders of the city having witnessed this transaction, the bargain was completed and could not be resiled from. The shoe, as a symbol, reminds the Freemason that his contracts are never to be resiled from, but faithfully implemented, even if he should find them less profitable than he expected. This principle or rule, however, is only applicable to contracts fairly made. If a man has been entrapped into a contract by false representations on the part of another, he may honestly and honourably renounce it as soon as he discovers the imposition which has been practised upon him. If, however, after discovering this, he still proceeds for a time as if he had made no such discovery, he must be regarded as having condoned the offence, and is then bound by the contract. It is as if, in full knowledge of the facts, he entered into it anew.

CHAPTER LXIX.

Masonic Symbols.—The Lamb.

The *Lamb* is the symbol of Innocence. It has been regarded as the emblem of Innocence in all ages and in all countries; poets and painters with one consent have always introduced it as such in their works. The gentleness of the creature, which never injures nor seeks to injure anything that lives, and which even when struggling for its life, makes efforts only to escape from its destroyer without any attempt at other resistance—has marked it out to all men as peculiarly suitable to represent this amiable and excellent quality. Its playfulness adds to the charm; also the readiness with which it becomes thoroughly domesticated, and the affection which it displays for those with whom it becomes familiar. Perhaps something is to be ascribed also to the habitual association of it in the mind with pleasant and peaceful scenes. There is something extremely delightful in the spectacle of lambs sporting in the field or on the hill-side in a bright summer evening. Nor is it less pleasing to witness the pet lamb, the playmate of children, amusing them by its gambols and evidently participating in their enjoyments. Such scenes relieve the mind wearied with the cares of life, and suggest thoughts of a world more peaceful and more happy than this, and thoughts of the greater happiness which might be enjoyed by men if they more generally lived in peace, in a state of society in which injuries, and revenge, and cruelty, and strife were unknown. And thus the lamb, in its symbolic use, calls us to seek after innocence in heart and in life, to practise the masonic virtue of living peaceably, to do all that we can for the promotion of peace amongst our fellow-men, avoiding

all words that might stimulate animosities to greater heat, and rather seeking to reconcile those that are at variance, and so to contribute something towards the general peace and happiness of society.

No poetry abounds more in allusions to the lamb as the emblem of innocence than the poetry of the Bible. But it is not only in the poetic parts of the Bible that we find it thus introduced. For in the Mosaic law itself, the lamb is very often mentioned as one of the animals appointed for sacrifice; and there can be no doubt that it was selected for this purpose by the Divine Lawgiver for the very same reasons that have made it an emblem so evidently appropriate to the purposes of the poet and the painter. In every instance of the offering of a lamb for sacrifice, the innocent was represented as suffering for the guilty—bearing the sins transferred to it by the laying of the hands upon its head, and thus the doctrine was taught by a most significant symbol, of the atonement for sin by the death of a higher victim, one of most perfect innocence, but on whom are laid the transgressions of all His people. The more strongly that the idea of innocence was suggested by the victim that died as a typical sacrifice, the more fitly did it represent the antitype—the more effective was the symbol in the instruction of the worshipper's mind and in awaking all pious sentiments in his heart.

Of all the animals offered for sacrifice on patriarchal and Jewish altars, the lamb was that by far most frequently offered. Daily was such an offering made for the sins of the whole people of Israel; and an Israelite who had committed any sin for which a special atonement behoved to be made, was required to bring a lamb for his burnt-offering. So also on many other occasions, the law enjoined the offering of a lamb as a sacrifice. The lamb was the offering which constituted what may fitly be designated the most essential part of the service in the annual Feast of the Passover, as it was a lamb which every Jewish household in Egypt was required to kill and to eat, sprinkling their lintels and door-posts with its blood, that the destroying

angel might see the blood and pass over their houses, without entering to slay their first-born on that eventful night which preceded their departure from Egypt, when there was a great cry in the whole land of Egypt, for there was not a house in which there was not one dead. The lamb of the passover was eminently a type of Christ; and accordingly we find the Apostle Paul saying, "Christ our passover is sacrificed for us" (1 Cor. v. 7). And again and again do we find the Saviour of the world, who made atonement by the sacrifice of Himself, figuratively designated a lamb. "He is brought as a lamb to the slaughter" says the prophet Isaiah, "and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. liii. 7). But in the New Testament the figure is more strikingly presented, not in the way of mere allusion or similitude, but by giving to the Saviour himself this title, THE LAMB.—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). He is "the Lion of the tribe of Judah" (Rev. v. 5); this figurative designation expressing some of His attributes, and indicating the greatness of His power and of the victory achieved by it, as also His terribleness to His enemies; but at the same time He is styled the Lamb, and this even in His glory, and amidst the glories of heaven. The Apostle John says in the book of Revelation, "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came, and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four living creatures and four and twenty elders fell down

before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Rev. v. 4–14). In the very next verse we read, "And I saw when the Lamb opened one of the seals" (Rev. vi. 1). And after the opening of the sixth seal, an awful and highly figurative description of judgment and desolation concludes thus:—"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens, and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; For the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 15–17.) It is specially worthy of remark how in these passages, and in those yet to be adduced, the designation *the Lamb*, taken from the helpless animal so commonly brought as a victim to the altar, is applied to one who at the same time is invested with all the attributes of Divinity, with the very glory of God.—

"After this I beheld" says the inspired writer, "and, lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth on the throne, and unto the Lamb" (Rev. vii. 9, 10). And then, after it has been declared that those clothed in white robes and having palms in their hands are those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," it is added, "Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 13–17). Other instances occur in the Book of Revelation, of the application of this same title to Christ. But it seems unnecessary for our present purpose to quote them, except to mention that in Rev. xiii. 8, he is styled "the Lamb slain from the foundation of the world," which may be regarded as not only referring to the purpose of God, with whom the future is as the present and as the past, but also to the sacrifices in which that of Christ was typified. Evidence enough has been adduced to show that the lamb as a symbol is fitted to remind us of some of the chief doctrines of religion, and especially of that doctrine of atonement on which all our hopes depend, and so to encourage in us to the utmost all these hopes, as well as to awaken in our hearts all the holy feelings of piety.

It is worthy of observation that of all the animals offered in sacrifice, the lamb is the only one of which the name is ever used as a title of Christ. This gives increased force to the observations already made concerning the significancy of the symbol now before us, in its relation to moral character.

And from this we may pass on to consider that whilst Christ himself is styled *the Lamb*, His people are also styled His *sheep*, His *lambs*, and His *flock*. Here the figure under which He is represented, is that of the Shepherd; but the designation applied to His people, strikingly indicates the moral character which ought to be found in them, and the general tenor of conduct by which they ought to be known amongst men—a moral character conformed to His own, a conduct resembling His, who hath left us an example, that we should follow His steps. We are thus also reminded of our helplessness, and constant dependence on the care of the Good Shepherd. It is needless to quote texts of Scripture, merely to prove that Christ's people are therein called His flock, the sheep of His pasture, His sheep, His lambs, &c. Such texts are very numerous, and familiar to every one.

Enough has been said to exhibit the import of this symbol in relation to moral character, to the peace and happiness of society, and also to the great doctrines of religion, and the religious sentiments which are evoked by believing meditation upon them. It remains, however, that a little should yet be said of the encouragement which the contemplation of it is calculated to afford to the virtuous and pious. And that this encouragement is exceedingly great, will be apparent from consideration of those passages of Scripture in which the Lord is represented as a Shepherd, and His people as His flock, His sheep, or His lambs. Take, for example, the first words of that psalm, which the lips of childhood are so often taught to lisp, "The Lord is my Shepherd, I shall not want: He maketh me lie down in green pastures, He leadeth me beside still waters" (Ps. xxiii. 1, 2). Here in poetry at once most simple and most sublime, is pictured to our minds a scene of peace and happiness, sheep tranquilly feeding in perfect security beside still waters, or reposing in the midst of green pastures; and elevating our thoughts to things accordant with the nature of man, his spiritual wants, his spiritual dangers, the protection and guidance,

and "abundance of good things" which he needs, that he may be truly blessed, we have no difficulty in applying the figurative language of the psalmist to those things which are the most important that concern us, things infinitely more important than all mere temporal interests or material good. But who can exhaust the fulness of meaning which is in that brief saying, "The Lord is my shepherd, I shall not want"? To know that we are the objects of His especial care, who is infinite in wisdom, under His protection, who is infinite in power,—that the supply of all things needful for us depends upon the love of Him, whose love for His own infinitely exceeds that of any earthly friend; this surely affords sufficient ground for concluding, like the psalmist, "I shall not want." How great the encouragement afforded by the confidence that the Lord is our shepherd, and we the sheep of His pasture, both in relation to all possible circumstances, and to the prospect of death, the further words of the psalmist show: "He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me" (Ps. xxiii. 3, 4).

Let us proceed to another text of Scripture; and of the many which might be adduced in connection with our present purpose, it will be sufficient to refer only to one or two. In one of Isaiah's prophecies concerning the Messiah and the blessedness of His reign, we read, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. xl. 11). With how great confidence are the Lord's people, all who put their trust in Him and serve Him, warranted to rejoice in the expectation of deliverance from all dangers and distresses, by Him who is their Shepherd, and whose power, and love, and sympathising tenderness are here so strikingly declared! In a subsequent prophecy

of the same prophet, relating to the same theme, we find also the following words: "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them" (Is. xlix. 9, 10).

Turning now to the New Testament, let us note these words of our Saviour: "My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand. My father, which gave them Me, is greater than all; and none is able to pluck them out of My Father's hand. I and My Father are one" (John x. 27–30). How rich in promise are these words! How glorious the promises which they contain! How sure the ground of confidence which they afford, even in the presence of enemies, in the midst of temptations, and in the prospect of death!

Not less worthy of consideration in their bearing on this subject, are the words of our Lord to Peter, spoken on the bank of the Sea of Galilee, after His resurrection from the dead: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto him, Yea, Lord; thou knowest that I love Thee. *He saith unto him, Feed My lambs.* He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. *He saith unto him, Feed My sheep.* He saith to him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto Him the third time, Lovest Thou me? And He said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. *Jesus saith unto him, Feed My sheep*" (John xxi. 15-17). Here we are constrained to admire the tenderness of the love displayed by Jesus towards Peter, who had so lately denied Him, and this serves to shed even brighter radiance on the words in which His love to His people is expressed. As a

proof of love to Himself, what He asks is simply a loving care of His people, even of those who are weak and tempted and afflicted. "Feed My lambs." "Feed My lambs." "Feed My sheep." The love of Christ to His people is manifested here, as in His description of that awful day, when He shall separate the sheep from the goats, when He thus declares the reasons of His judgment: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me" (Mat. xxv. 31–46).

We see then that the lamb as a symbol, leads us to thoughts calculated to fill the heart with comfort in the midst of afflictions, and to reanimate courage in the hour of felt weakness and imminent danger; thoughts which can brighten the darkness of the valley of the shadow of death itself, and call forth the joyful exclamation, "I will fear no evil," from every one who can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And if the lamb, being specially the symbol of innocence, teaches us, as we have seen, to live peaceful and harmless lives, injuring no one, either by word or deed; we may now also learn—from these passages of Scripture which have been adduced to show how this symbol, duly contemplated, builds up the soul in comfort, confidence, and hope—that the great duty of our lives is charity. It is not proposed here to expatiate on this subject; other symbols bring it before us, and in connection with them it has been and will be considered. But the same lessons are taught by many masonic symbols, and it is important that they should be in every instance pointed out, that from each in its turn, we may derive the greatest possible amount of benefit.

CHAPTER LXX.

Masonic Symbols.—The Point within a Circle, with Bible, and Parallel Lines.

A *Circle* with a point in its centre is a symbol which is interpreted in two different ways; but the interpretations, although distinct, are not conflicting, and the symbol may without impropriety be regarded as teaching two different lessons, and suggesting two different trains of thought. We shall ere long see, as we proceed, that distinct as the two interpretations of this symbol are, there is a link of connection between them, and that from the thoughts which belong to the one, the minds of men have been led to those which arise out of the other.

According to one interpretation of this symbol, it represents God as the centre of the universe, and thus reminds us that we are wholly dependent upon Him, always under the observation of His All-seeing eye, and subject to His will. The application of this, in reference to piety, and morality, is obvious.

According to another interpretation of this symbol, the point in the centre represents the individual man himself, and the circle marks the limits of that world to which his view extends, within which lies his sphere of action, from which manifold influences reach him, and in which his influence is exerted; the world which is peopled with human beings, acting and suffering like himself.

It may be supposed that man, destitute of the light of revelation and the teachings of religion, naturally regards himself as the centre of the whole system with which he has to do. He views everything with relation to himself and his own interests. And this, in a certain sense, must

always be the case, even with the most enlightened and pious; but with them considerations of duty come in along with considerations of mere interest. This will presently be more fully noticed, but in the meantime let us rather direct our attention to what may be deemed the natural progress of thought. He who has begun by assuming himself to be the centre of the whole system around him, must soon be constrained to acknowledge that he holds no such important position; that there are others like himself, having equal claim to it, so that his exclusive claim cannot reasonably be maintained. He finds also that there are many things over which he has no control whatever; and a problem presents itself to him to which there is no solution but in the acknowledgment of a great controlling power, of a being supreme over all. It may be that no human mind ever thus reached, apart from revelation or aid from without, to the discovery and perfect ascertainment of the great truth of the existence of one great God, the Creator, Preserver, and Ruler of the Universe: but through some stages of this process of thought, it is almost impossible that the mind should not pass; and in the necessity of this process of thought, we find a conclusive and irresistible argument in favour of the doctrine which lies at the very foundation of religion.

So much has been said already in former chapters of the great lessons taught by this symbol, according to the first of the two interpretations of it which have been stated, that it may be reckoned unnecessary to do more at present than merely allude to them. To regard God as occupying the central place in the universe, sustaining and governing all things, in the world of matter and in the world of mind, amongst the armies of heaven and amongst the children of men, is a sublime and ennobling thought, very delightful to every one who trusts in God and loves Him, whilst at the same time it is very humbling, utterly opposed to all human pride, and calculated to produce sentiments of lowly reverence and to lead to devout adoration.

The lessons taught by this symbol, according to the

second interpretation of it, although different, are not less important. It teaches us to consider how our interests are bound up with those of our fellow-creatures, and reminds us of our duties towards them, as well as of our duties towards God. To make the symbol more significant in this sense, it is common to depict not merely a circle with a point in its centre, but a Bible lying above the circle, touched by the circumference of the circle; and two vertical parallel lines, one on each side of the circle, touching it but not cutting it. The symbol thus becomes very expressive of the duty of man, of the bounds within which he must keep himself, and the guidance which he must seek for his conduct. The Bible placed above all, directs attention to the authority of God, and we are taught that we ought to regulate our lives according to His commandments; and that as we desire that our lives may be useful and happy, proceeding onwards to eternal happiness, we must devote ourselves to the study of God's Word. The two parallel lines are symbolic of St John the Baptist, and St John the Evangelist, the two "patron saints" of Freemasonry, than whose example no better was ever presented to men, save that of Him whose servants these were, and who did no sin, neither was guile found in His mouth. Keeping ourselves within the limits indicated by the Bible, and by these two parallel lines, it has been often remarked by masonic writers, we cannot materially err. But it may be more strongly affirmed, that keeping within these lines we cannot err at all, in any matter of morality; although there would still remain for us many questions of prudence, requiring the exercise of all our powers of reason for their determination. That no man does perfectly keep within the limits thus defined, is too certainly true; but every good man desires and endeavours to keep within them; and every worthy Mason, as he contemplates this symbol, feels this desire strengthened, and is animated to new endeavours, however he may feel that he has failed before.

The examples of the saints—of all good and holy men who have ever lived upon the earth—are extremely profitable to

us, if duly considered. "Be ye followers of me," says the Apostle Paul to the Corinthians, "even as I also am of Christ" (1 Cor. xi. 1). "Brethren," he says in another Epistle, "be followers together of me, and mark them which walk so, as ye have us for an example" (Phil. iii. 17). There is no perfect example of virtue and holiness in the life of man upon the earth, but that of Him who was not mere man, the Lord of Glory. That example, above all others, we are called to follow, and in it, as in the moral law, to which it was perfectly conformed, we have the standard of perfection. But it is often of great advantage to us to have the example of one nearer to ourselves, in the sense of being a partaker not only of our human weakness, but of the corruption of our nature, and whose position also amongst men more closely resembles our own. Not only the examples of eminent saints, such as St John the Baptist, and St John the Evangelist, and the great Apostle of the Gentiles, may be contemplated with profit, but even those of our neighbours and acquaintances, in whom we perceive evidence of the same grace of God. The examples presented to us in the lives of good men, are in many of the circumstances of life more easily applicable for our guidance than the highest example itself, because we at once see their adaptation to our own circumstances, and learn from them how the great principles of morality are to be observed and applied by ourselves.

The old traditions of Masonry have led to the special recognition of St John the Baptist and St John the Evangelist, as examples to be studied and followed. There are no more admirable characters presented to our study in the inspired volume. In St John the Baptist we see an example of austere virtue. St John the Evangelist appears before us as the disciple whom Jesus loved, himself full of love. We are not from this, however, to infer that there was any difference between the characters of the two men, except such as arose from their natural constitution, the duties to which they were called, and the circumstances in which they were placed. Both exhibit the same high

regard for the moral law, for all the principles which ought to regulate human conduct. If John the Baptist was austere in his manner of life, it was because this austerity was specially enjoined to him. He only followed the divine commandment. It was declared concerning him, when his birth was promised to his wondering father Zacharias, that he should drink neither wine nor strong drink (Luke i. 15). And it was by reason of the peculiar office to which he was called, as the forerunner of the Messiah; the messenger sent before his face; the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight," that he began his prophesyings in the wilderness of Judea, calling upon men to repent, because the kingdom of the Lord was at hand, and that his raiment was of camel's hair, and he had a leathern girdle about his loins, and his meat was locusts and wild honey (Matt. iii. 3, 4). Very severe were his words to some of those who came to him, for "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. iii. 7.) But on the other hand how amiable does he appear, how admirable his humility and piety, in his acknowledgment of Jesus, whom he pointed out as "the Lamb of God that taketh away the sin of the world" (John i. 29),and of whom he said, "He that cometh after me is mightier than I, whose shoe I am not worthy to bear" (Matt. iii. 11). "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose" (Luke iii. 16). "He that cometh after me is preferred before me; for He was before me" (John i. 15). "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from heaven is above all; he that is of the earth is earthly and speaketh of the earth; He that cometh from heaven is above all" (John iii. 29–31). The same humility and piety, appear in the record of the baptism of Jesus by John,

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said, Suffer it to be so now, for so it becometh us to fulfil all righteousness. Then he suffered Him" (Matt. iii. 13–15). John manifested no desire to exalt or glorify himself; he desired only that his divine Master should be exalted and glorified. He thankfully and joyfully accepted the office assigned to him, and addressed himself with holy zeal to the discharge of its duties. By his example every one is taught to be contented with the place which it is given him to occupy, and to render a willing obedience in the performance of the duties belonging to it, not envying those whose place is higher, but rather rejoicing because of their gifts, and seeking to promote every good work in which they lead the way. In the record of the baptism of Jesus by John, we see the piety of John beautifully manifested in his shrinking from the administration of the rite of baptism to his Lord, and again, not less beautifully, in his submission to the expressed will of Jesus Himself. We have another most instructive exhibition of the character of John, of its high moral tone, and of the rectitude of his principles, in his reproving of Herod, because of his sin in marrying the wife of his brother Philip; which faithfulness was the cause of John's being put to death. "For John had said unto him, It is not lawful for thee to have her" (Matt. xiv. 4). He could not bear that any one should so flagrantly and audaciously transgress the law of God. The sins of adultery and incest were abominable in his sight; his pure mind recoiled from the very thought of them. He remembered the divine law, "Thou shalt not suffer sin upon thy brother, and not rebuke him, thou shalt not hate thy brother in thy heart," and although the offender was a prince and a potentate, John was faithful; he discharged his duty, without regard to the consequences, and died a martyr. We have no more admirable example in all the records of the faith and patience of the saints. When John was beheaded in

his dungeon, and his head was brought in a charger, to be presented to the damsel who had danced before Herod, and by her presented to her enraged and wicked mother, there passed from the world one of the noblest men that ever adorned it by his life, or benefited it by his services. Too much is sometimes made of the austerity of John's character. On a just view of it we shall not find austerity to be its prevailing feature, although a display of austerity was required by the duties of his office and the circumstances of his times. But even his reproof of Herod may be adduced, in accordance with the ancient Mosaic law, as a proof of the love which reigned in his heart, as well as of his respect for the commandments of God, and his faithfulness in observing them; whilst in his conduct towards Jesus, we see all the beauty of a humble and self-renouncing piety.

St John the Evangelist is commonly regarded as a man of very different character from St John the Baptist; but the prevalent notion as to the extent of this difference proceeds upon a mistake concerning both. They were placed in different circumstances, and were called to different duties; but the same principles actuated them, and their feelings were essentially the same, as may well be perceived, when we consider their words and their conduct. St John the Evangelist was distinguished among the apostles as the disciple whom Jesus loved, and no doubt, there must have been something extremely amiable in his natural disposition, improved and sanctified by abounding grace. In his writings, which form part of the inspired volume, he insists much on the duty of believers to love one another; and many have been led to regard love as his one distinguishing characteristic, and so to ascribe to him, not only a gentleness, which naturally flows from the abundance of love in the heart, especially when the natural disposition is favourable to it, but even a softness, of which there is no trace in any of his writings, nor in the record which we have of him in the Gospels. We find denunciations of evil-doers in John's epistles, in such strong terms as the following: "If there come any unto

you, and bring not this doctrine, receive him not into your house, nor bid him God speed; For he that biddeth him God speed, is partaker of his evil deeds" (2 John, 11, 12). The love which John preached, was that which was manifested in the keeping of the commandments of God. "For this," he says, "is the love of God, that we keep his commandments" (1 John v. 3). And his epistles are as full of the condemnation of sin, as they are of the expression and laudation of love.

These then, St John the Baptist and St John the Evangelist, are represented or signified by the two parallel lines of the masonic symbol now under our consideration. The relation of these lines to the Bible on which they seem to depend, is of no little significance, but its significance needs no explanation. That they are perfectly vertical, reminds us how exact is the rule of moral duty; that they are perfectly parallel, calls our attention to the perfect correspondence of the character of the one saint with that of the other in all that belongs to piety and morality. The whole symbol teaches us how we ought to live, that we may serve God upon the earth, be useful to our fellow-men, and rejoice in the hope of eternal joy.

For the advantageous study of the examples of St John the Baptist and St John the Evangelist, it is eminently necessary that our minds should be entirely disabused of the notion already referred to, that there is a great discrepancy between the one and the other. There are some who with perverted ingenuity labour to prove the existence of such a discrepancy, fixing attention upon single incidents and expressions, and endeavouring to extort from them evidence in favour of their mistaken opinion, instead of looking as they ought at the general tenor of the scripture narratives concerning the lives of both these holy men, and the import of their words considered with due regard to the circumstances in which they were written; just as there are some who expend much labour in the attempt to show that there is an essential difference between the religious doctrines taught by the Apostles Paul and James, or as

with a ridiculous affectation of learning they delight to phrase it, the Pauline and the Jacobean theology. But however single expressions and sentences may seem to conflict, yet when the writings of Paul and of James are duly studied and compared, there is found to be a perfect agreement between them. The same system both of doctrines and of morals is taught by both. And so the very same principles and rules of morality are taught by the examples of St John the Baptist and St John the Evangelist, and by comparing them together we may learn more than we could by viewing each of them separately, the contemplation of the one enabling us to correct errors into which we might be apt to fall from an exaggerated view of some particular in the other: we thus draw inferences from them more justly, and see more clearly how to make right application of them in our own conduct.

Both St John the Baptist and St John the Evangelist held very eminent positions, and were called to the discharge of duties most important to the interests of mankind. St John the Baptist was the subject of prophecies uttered centuries before his birth:—of the prophecy of Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. xl. 3); of the prophecy of Malachi, "Behold, I will send My messsenger, and he shall prepare the way before Me: and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts" (Mal. iii. 1); and of that other prophecy of Malachi, with which the book of his prophecies and the volume of the Old Testament are concluded, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Mal. iv. 5, 6). St John the Baptist applied to himself the prophecy of Isaiah just cited, saying, "I am the voice of one crying in the wilderness, Make

straight the way of the Lord, as said the prophet Esaias" (John i. 23). His office as the forerunner of the Messiah is clearly indicated in Malachi's prophecy of the messenger to be sent to prepare the way before the Lord, the Messenger of the Covenant—that is the Messiah or Christ. And although when the Jews asked John if he was Elias (Elijah), he said "I am not," this reply must be understood as made to the question in the same sense in which it was asked,—if he was indeed the very prophet Elijah that had been taken up in a chariot of fire to heaven, now reappearing upon earth, and not with reference to the true signification of Malachi's prophecy concerning the Elijah that was to come, as to which and the fulfilment of the prophecy in John the Baptist, as well as the application to him of the other prophecy of Malachi which has been cited, the words of our Lord Himself leave us no room for doubt: for we read in the Gospel according to Matthew, that Jesus, discoursing to the multitudes concerning John the Baptist, said "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. *For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before thee.* Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. *And if ye will receive it, this is Elias, which was for to come.* He that hath ears to hear, let him hear" (Matt. xi. 7–15). Here surely we have sufficient proof of the greatness of John the Baptist, and the importance of the special office which was assigned to him. He is the only prophet whose coming any previous prophecy announced, and the importance of

his office still further appears from the long period elapsing between the first prophetic announcement concerning him —that of Isaiah—and the time of its fulfilment, a period of almost seven hundred years. He was a prophet, our Lord says, "Yea, and more than a prophet." None greater had ever risen, we are assured on the same unquestionable authority, among them that are born of women. In the history of the Jewish church and dispensation, two names present themselves to our notice as of greater eminence than any other—that of Moses at the commencement of the dispensation, that of John the Baptist at its close. Each filled an office altogether peculiar, and therefore each was not only a prophet, but more than a prophet. Moses was the mediator between God and His people in the giving of the law, John the Baptist was sent to prepare the way before Him in whom the law was to be fulfilled. Not even the great prophet Elijah occupied a place so important as theirs.

St John the Evangelist also occupied a very high and important position as an apostle, and was distinguished among the apostles, not only by the peculiar honour conferred upon him in being one of the three chosen to behold the transfiguration of Jesus, and again one of the three chosen to witness His agony in the Garden of Gethsemene, but even more specially in being the disciple "whom Jesus loved," who lay on His breast as He and His apostles reclined together after the Jewish custom, at the paschal feast, and to whom, when hanging on the cross, He commended the care of His mother Mary. His own simple narrative as to this last peculiar honour conferred upon him, exhibits his character in a most attractive light, whilst it also affords most delightful evidence of the human tenderness that dwelt in the heart of the Lord Jesus himself. "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith to his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! and from

that hour that disciple took her to his own home" (John xix. 25–27). A beautiful modesty is displayed by John, in not naming himself here, but apart from all consideration of the uniform tradition of the Church, to which very ancient writers testify, it is impossible to read the narrative and to doubt that it is himself of whom the Evangelist speaks. We learn from Scripture itself, that St John the Evangelist lived to a great age; and we are assured by the testimony of the earliest ecclesiastical historians, that his life was prolonged to the close of the first century, and he is said to be the only one of the apostles who died a natural death. If, however, the honour of a martyr's death was not conferred upon him, it was not because of any unfaithfulness on his part, or any shrinking from the discharge of his duty in proclaiming the gospel, and bearing testimony to Jesus. He suffered also, although he was not put to death, for his faithfulness. When he saw the wondrous visions related by him in the Apocalypse, in being chosen to see and record which another high and peculiar honour was conferred upon him in his old age, he "was in the isle of Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. i. 9), an exile from his home, and confined to that island, by the decree of a heathen persecutor.

From the examples of St John the Baptist and St John the Evangelist, we may learn piety, zeal for the glory of God, charity towards men, humility, and all the other virtues which adorn the character. Charity in the highest sense—love to God and love to man—is admirably displayed in both; a love to man that is full of tenderness, but at the same time has no toleration for sin, rather seeking the good of the sinner, in reproving him that he may be brought to repentance; a love to man that is governed and guided by a supreme regard to the glory of God, and is manifested along with and in a holy zeal for the maintenance of His truth and His law. We have already directed attention to St John the Baptist's reproof of Herod for his incest, and to St John the Evangelist's strict injunctions

against any fellowship with teachers of false doctrine. We may, in conclusion, quote the Evangelist Luke's account of St John the Baptist's moral teaching, and a few verses of the first epistle of St John the Evangelist. Their perfect harmony will be apparent at a glance. Luke says of the former, "And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke iii. 10–14). Beautifully accordant with this moral teaching, is that of the following verses: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John ii. 9–11). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God" (1 John iv. 7). "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1John iv. 20–21).

CHAPTER LXXI.

Masonic Symbols.—The Three Candles.

It has been already mentioned that three candles are placed near the altar in every Lodge. These represent the three lesser lights of Masonry, the Sun, the Moon, and the Worshipful Master of the Lodge; and as symbolic of these, they are often depicted by themselves, in a relation to each other corresponding to the positions in which they are always placed, as already described, close by the altar; the central one more remote than the other two. The central light represents the sun; that on the right hand of the sun—to the left hand of the spectator—represents the moon; that on the left hand of the sun—to the spectator's right hand—represents the Master of the Lodge. The relation of these lights to the altar, and to the three great lights of Freemasonry, symbolically represented upon it,* teaches us the subordination of all creatures to the Great Creator, and the duty of all in their several places to serve Him. As the sun and the moon serve Him always in their appointed courses, never varying from these and always fulfilling the good purpose of His will, so we are called to serve Him in our respective spheres and stations. The Master of the Lodge, high as is his office and important as his position is in relation to others, his fellow-servants, is bound always to regard himself as the mere servant of the great God, and to regulate his course with constant regard to the will of God as revealed in His holy word. The three candles remind us of all this, whether we see them placed near the altar, or merely depicted as a symbol. That the Master of the Lodge is represented by one of them,

* See Chap. lxiv.

also suggests the thought that we are all called to shine as lights in the world, which we can only do by a light derived from above: for in contemplating this symbol we are led, not merely to contemplate the official position of the Master and its duties, but to regard him as for the time being the representative of the Lodge, and to consider that the most important of his duties are those which are common to all the Brethren.

The high honour with which every Mason is by this symbol taught to regard the Worshipful Master of his Lodge, ought to lead to a consideration of the duty of electing those to that office who are most worthy of it, who may be expected to do good to the Craft by their wise and upright conduct, and to do honour to it by the example of virtue and piety exhibited in their lives. And similar reasons evidently apply to the case of every other office and office-bearer.

There is another meaning often ascribed to this symbol, not conflicting with that already stated, although wholly distinct from it,—that the three candles signify the positions of the sun at his rising, his meridian, and his setting. They thus remind us of the division of time into day and night, and of the various duties of life,—particularly of the duty of redeeming the time, by apportioning it aright to labour, refreshment, and rest; giving only a moderate portion of it to rest, such as the fatigue of body and of mind really requires; being temperate in refreshment, and so employing the time allotted to it that it may be beneficially as well as pleasantly spent, and that we may not be unfitted for labour when the time for it returns, but may enter upon it with new vigour and alacrity.

CHAPTER LXXII.

Masonic Symbols.—The Floor of the Lodge.

The Floor of the Lodge is a masonic symbol, presenting itself to the eye of the Freemason whenever he enters the Lodge and so long as he is there, and also depicted with other symbols. It is variegated in colour, chequered with black and white, to represent human life, in its alternations of joy and sorrow, prosperity and adversity; thus reminding every Brother of the possibility of change which always attends his condition in this world, and of the duty of being calm and temperate in prosperity, patient and hopeful in adversity. As the Lodge is a representation or symbol of the Universe, so the floor of it symbolically represents the present world. In the centre of it is a star, reminding us of our hope of glory, and that God is the ruler of all things. This star represents the Lord of Glory; and its symbolic use is derived from Scripture itself; for we not only read of a star which announced the birth of Jesus, and led the wise men of the East to worship Him at Bethlehem, but we find Him in that address to His beloved disciple, John, at Patmos, with which the book of Revelation concludes, saying of Himself, "I am the root and offspring of David, and the bright and morning star" (Rev. xxii. 16). The border of the floor is ornamented with flowers, thus symbolically reminding us of the future state of happiness which is the reward of the just: so that when we look upon this symbol, we are not only taught to consider the trials of our earthly life and its various duties, but are encouraged by the assurance that God reigns over all things, disposing them in His infinite wisdom and goodness, and that a well-spent life terminates not in

darkness nor in misery, whatever may be the vicissitudes and whatever may be the afflictions of our earthly course, but in eternal joy and glory. Freemasonry, by the aid of a great multitude of symbols, some of them continually present to the view of every Brother, others frequently brought before him, teaches the same great truths, and the same important lessons. To this circumstance we have adverted already, but we may be allowed now to speak of it again, and more fully. It cannot reasonably be objected that there is no need of such a number and variety of symbols, as one symbol or a few well-chosen symbols might suffice to teach all these truths and lessons. Those who attach any value to such an objection, forget a most important part of the constitution of human nature. They forget that the words or the means which may suffice for teaching a truth or a lesson fully and clearly, may not yet be sufficient for teaching it so impressively as it would need to be taught. We are apt to lose sight of the very things which it is of the greatest importance that we should keep continually in view, and the mere repetition of the same truths or of the same moral lessons, even in the same words, is often beneficial, as recalling our attention to them again, and thus counteracting the influences which are ever operating against us to turn us away from the service of God and from the path of duty. The effect is often still greater when the words are varied, and the same truth or lesson is taught in a variety of ways, and with a variety of illustrations. The Holy Scriptures are full of repetition, which is not wearisome, but gives pleasure to the reader, whilst it contributes to his profit. "Whom shall he teach knowledge?" says the Prophet Isaiah, "and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips, and another tongue, will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the

refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. xxviii. 9–13). "To write the same things to you," says the Apostle Paul to the Philippians, "to me indeed is not grievous, but for you it is safe" (Phil. iii. 2). How many of the parables teach the same great lessons! By how many figures did our Lord represent the kingdom of heaven in one single discourse! (Matt. xiii.) In what variety of terms are the glory and blessedness of the latter days set forth by Isaiah and the other prophets! In all this the great and good God graciously accommodates Himself to the weakness of His creatures. Who does not feel that it is delightful to turn from one parable to another, and from one promise to another, and from one declaration of the most precious doctrines of religion to another, even although much to the same effect? The meaning might be condensed into few words, but these words would not be so impressive; they would not be so pleasing to the mind; they would not have the same power to affect the heart. It may be useful for certain purposes to set down the doctrines of religion in a creed or confession of faith, to condense and formulate them, and to deal in the same way with its laws of morality: but who can read such a summary with the same interest as the Bible itself, or derive from it the same benefit?

How delightful and salutary the reflections to which a proper contemplation of the floor of the Lodge is fitted to lead! It cannot, indeed, be without some feeling of sadness that we think how good and evil, prosperity and adversity, are commingled in human life; but there is great satisfaction in the assurance that God rules over all, making all things to work together for good to them that love Him. This adds to the happiness of times when temporal blessings are enjoyed in greatest measure, and it soothes the heart in seasons of affliction. The prospect of the happy future in which there is no vicissitude, no possibility of sickness or sorrow, of poverty or bereavement, or of

death, is also, above all things calculated to sustain the soul under the pressure of earthly trials, whilst it tends to induce a constant solicitude to use aright all the good gifts which God is pleased to bestow, with moderation and calm thankfulness. Moreover, as we look upon the chequered floor, its central star, and the flowery border that surrounds it, we are constrained to extend our thoughts to our brethren, placed upon it like ourselves, and our sympathies are called forth towards them; we are ready to rejoice with those that rejoice and to weep with those that weep, to manifest brotherly-kindness and charity, especially in helping those who need our help and to whom we are able to give it.

The flowery border of the floor is a very important part of this symbol. It reminds us that vicissitudes belong only to this life and this world, and that for the good and pious man all beyond it is joy. It is a promise addressed to the eye, of all that can cheer the heart and yield consolation amidst our trials here. It surrounds and bounds the floor, and so reminds us that trials and sorrows and fears will ere long be over, thus calling our thoughts to bright prospects, which, if we live as we ought in this world, cannot fail to be realised. Happy are they whose hope is sure. No earthly affliction can altogether rob them of their happiness; and how worthless in comparison with it are the greatest of earthly joys!

CHAPTER LXXIII.

Masonic Symbols.—The Charter of the Lodge.

The *Charter of the Lodge* sometimes appears as a symbol, to remind Freemasons of the duties which they owe to the Lodge of which they are members, and also to the Grand Lodge from which the charter has been received; and thus, therefore, of their duties to all their Brethren individually and to the Brotherhood collectively. The charter is represented as a roll, just so far unrolled as to show the word CHARTER at the top of it. The lessons taught by this symbol are of no small importance: in fact it is a symbol of far-extending significancy, as a little reflection will show. By it Freemasons are kept in mind of the ties which bind them to their Brethren, not only to those of their own Lodge, but to all others. They are called to consider that the charter not only conveys rights and privileges to the Lodge and to all its members, with many benefits which they could not enjoy if it existed in a state of isolation; but also that in applying for and accepting it, they have brought themselves under obligations to the Grand Lodge and to the whole masonic body. They are, therefore, taught the duty of conducting themselves in such a manner as to promote the general benefit of the Brotherhood, and at the same time to promote the interests and to maintain the character of their own Lodge, carefully complying with the requirements of their charter, so that the Lodge may never lose its place on the roll of the Grand Lodge, nor its members be cut off from the enjoyment of any of the benefits which attend their connection with it. This simple symbol, therefore, if duly regarded, becomes useful in preventing negligence of masonic obligations, and so lead-

ing to the practice of all these virtues which are inculcated in the charges, and taught by other symbols. It suggests far more than it directly teaches, and most opportunely calls attention to what might otherwise be apt to be overlooked. It is particularly suggestive of the duty of showing constant respect to established order, to laws, and to those who administer them. It reminds us that, however great may be our rights and privileges, they are yet limited, and that whilst it is proper for us to seek the fullest enjoyment of them, we must take heed that we do not attempt to exceed them and so break the constituted order on which they depend, nor invade the rights and interfere with the privileges of others. It reminds us, however, also that the rights which really belong to us, ought to be prized and maintained. Thus this symbol may be regarded as teaching us not only our duties as Freemasons, towards the whole Masonic Brotherhood, but also our duties as members of society, as members of a municipality, or of a body politic. We are reminded of our duty to obey the laws of our country, to "honour the king," to obey magistrates, and not only to refrain from all sedition or turbulent conduct, but to assist in repressing everything of the kind, as we may be called upon to do, or as it may be in our power. Yet also we are reminded that the liberty which we enjoy under the constitution of our country is to be highly valued, and as circumstances may require, asserted and maintained. As we are to take heed that we never exceed the limits of our rights, so we are to see to it that no one trample on them.

CHAPTER LXXIV.

Masonic Symbols.—The Lodge-Room.

The *Lodge-Room* or *Hall* in which Freemasons meet, is regarded as symbolical of the universe, and a simple figure of it is often employed amongst other symbols with the same signification, and to remind the Brother of those lessons which he has received in the Lodge, and of those duties which he is called to practise there. The *Floor of the Lodge* already separately noticed (chap. lxxii.), represents the world, in which human life is full of vicissitudes. The important significance of the *star in the centre of the floor*, and of its *flowery border*, in relation to the overruling providence of the Almighty, All-wise, and infinitely gracious God, and the prospect of a future state of perfect and eternal joy, has been already pointed out, and to these things we need not recur. The *roof* represents the cloudy canopy, that conceals from our view the heaven to which our hopes aspire, and from which the All-seeing Eye always beholds us. The *altar* in the centre of the Hall, and the open *Bible*, the *square*, and the *compasses* upon it—the three greater lights of Masonry—indicate the importance of religion, and the necessity of uniting with piety towards God, a faithful discharge of duty in all the relations and affairs of life, in the practice of the rules of virtue and morality (see chaps. lxiv. and lxv.). The *three candles* near the altar, one before it and one on each side, representing the three lesser lights of Masonry, are also, as has already been explained, of important significancy (see chap. lxxi.). The *Hall* is of an oblong form; its length from east to west, at least one third greater than its breadth from north to south. It is desirable that the hall should

be so situated that it may extend as nearly as possible from east to west. The ceiling ought to be lofty, the better to correspond with the symbolical signification assigned to it. No such signification is assigned, however, to the sides of the hall, the universe being illimitable, although the part of it with which we are conversant is limited, through the imperfection of our faculties. There are many things which might be stated as to the arrangements of the hall, of which, however, it seems unnecessary here to take notice, as, although important with regard to the practice of Freemasonry, they do not concern our present subject—its symbolism. It is more to the purpose to mention that the decorations of the hall entirely consist, or ought entirely to consist, of masonic symbols, which may be variously introduced and grouped: and some of the most important masonic symbols are always to be seen, wherever there is any attempt at decoration at all; but it is to be observed that such decoration, although extremely desirable, is not indispensable. The *curtains*, *cushions*, &c. of the lodge-room are *blue;* this colour—the colour of the sea and of the sky—being as we have already seen (see chaps. xv. and xliii.) symbolic of Universality and of Truth.

From this brief description of the lodge-room and the symbols which it constantly presents to view, it will at once be evident that it is impossible for a Freemason to enter it or to cast his eyes around him whilst in it, without having his mind called to solemn and profitable thoughts. He is placed as in the midst of the boundless universe, in a world of change and trouble, but which is governed by that Great Being who fills the whole universe with His presence; a world in which he has duties to perform, and from which he is taught to hope that he shall pass to regions of joy and glory. Great lessons of piety and morality are taught by the symbols upon which he looks, and the more thoroughly that he is acquainted with the meaning of every symbol, the more impressive do these lessons become.

The *oblong form* of the lodge-room is not without symbolic meaning. It resembles the form of the Taber-

nacle which Moses made in the wilderness, according to the pattern shown to him in the mount; of the Temple of Solomon, the Ark of the Covenant, the Altar of Burnt-Offering, and the Altar of Incense. This resemblance in form does not indeed amount in any case to an exact agreement in proportions; but it is sufficient to bring to mind the sacred buildings and objects just named, and all the associations connected with them, themes with which it is impossible for any mind not perverted and depraved to occupy itself without benefit. The thought of the Temple of Solomon can hardly fail to suggest that of the great antiquity of Freemasonry, and of the high honour which belonged to it at a very remote period. It thus leads us to think highly of the position we now occupy as Freemasons, and of the honour we enjoy in belonging to the Order; and therefore calls us to serious consideration of the duty of contributing as much as lies in our power to its welfare and advancement, and of so living that by our conduct in all relations of life we may maintain its lustre untarnished, and never bring discredit upon it. The thought of the Tabernacle and of the Temple suggests to our consideration the whole subject of religion; the importance of religion, the divine revelation to which we owe our knowledge of its truths and laws, its ordinances, and the care taken by God to provide for the purity of His own worship by instituting special ordinances and enjoining the observance of special rites. The Ark of the Covenant, the Altar of Burnt-Offering, and the Altar of Incense lead us to think of the great truths of religion and of the worship which God has been pleased to declare that He is always ready to accept (see chaps. x. and lxv.).

As the lodge-room symbolically represents the universe, and its floor this lower world, which is the scene of our present life, it has been thought probable that its oblong form was adopted with reference to the world known to the ancients, having in its centre the Mediterranean Sea, Europe on the north, Africa on the south, Asia on the east, and the Atlantic Ocean on the west; and the

symbolic meaning thus anciently attached to this form, is with perfect propriety ascribed to it still, although our knowledge of the habitable world is greatly extended, and our geography is very different from that of the ancients. The symbol, thus viewed, is valuable as a link connecting us with the past, and thus again we are reminded of the antiquity of Freemasonry, and so of our obligation to maintain the honour of our Order, that Freemasonry may be transmitted in unimpaired perfection to future generations, conferring on them the benefits which it has conferred on so many generations that have gone before. There is something very solemn and affecting, something also very delightful, in feeling ourselves thus associated with the men of former and very ancient times. The Freemason, as he meditates on the antiquity of the Order to which he belongs, cannot but think of the excellence of an institution which has proved more stable and enduring than the greatest empires, than any other human association, or any laws or constitutions ever framed by man. He cannot but reflect with pride on his connection with an Order with which so many of the greatest, wisest, and best of men have been connected from the most remote times to the present day; but it is a pride which acts beneficially as a motive of conduct, stimulating to honourable effort and virtuous emulation. The feelings produced by such reflections resemble those with which one thinks of the antiquity of the nation to which he belongs, and calls to mind the glories of former ages, the struggles for independence and liberty, the victories of war, and the peaceful triumphs by which a people's happiness has been promoted and secured, in musing of which a new glow of patriotism warms the heart. The Freemason, as he considers what the Masonic Order has been not only for centuries, but for thousands of years, must surely be affected with sentiments resembling those with which the descendant of a long line of noble ancestors looks back upon the history of his family, and feels in his heart a growing desire to act so that he may prove himself worthy

of the name he bears, and no degenerate representative of men illustrious for services rendered to their country in the field or in the senate. He is brought under the influence of motives similar to those which actuate the child of good and pious parents who have passed into the skies, motives which tend all in the direction of that which is good, and operate as counteractives to temptation.

As the floor of the lodge-room represents the habitable world, and the colour symbolic of universality meets the eye everywhere in the lodge-room, the Freemason is continually, reminded that Freemasonry does not belong to any one country or nation; but that in every clime he may find a home, and in every land a Brother; and that on the other hand, he is called to extend his brotherly-kindness and charity, not only to those immediately around him, with whom he is connected by many close ties, but to dwellers in the utmost parts of the earth, or wanderers, who coming from afar, make themselves known as brethren, and seek help in their difficulties, or relief in their distress. It is when thus viewed, that Freemasonry appears most attractive and admirable.

The position of the lodge-room with one end towards the east and another towards the west, one side facing the north and another the south, helps to symbolise more perfectly the relation of Freemasonry to all quarters of the globe. To east and west, to north and south, stretch out lines which connect the Lodge with all the other Lodges in the world, and each individual Freemason with every other of the whole vast multitude of Brethren. That the Lodge-Room extends in length from east to west, is also significant of the progress of Freemasonry, of learning and civilisation, and of religion itself from east to west; a progress very marked in the history of the world. The first seats of learning were in the countries on or near the eastern shores of the Mediterranean. There the Chaldean sages laid the foundations of the glorious science of astronomy; there also other sciences—as geometry—had their origin; there the arts were first cultivated; the first of the

world's great empires were founded, and the first cities were built. The explorations recently made on the site of Nineveh, have made us aquainted with monuments which attest its ancient magnificence. The early greatness and splendour of Babylon are known to us by indisputable evidence of history. Every traveller gazes with wonder on the proofs which still remain of the ancient civilisation of Egypt, and the progress made by the Egyptians in arts and sciences, at a time when Greece and Italy and all the more western parts of the world were inhabited by tribes of mere savages. The Phenicians were the first to engage in extensive maritime commerce: and sent forth great ships from Tyre, which not only visited the farthest parts of the Mediterranean, but ventured into the Atlantic, explored the coasts of Africa and of western Europe, and carried home tin from Cornwall, at a time when the natives of Britain had not advanced farther in the art of shipbuilding than to construct coracles—boats made of skin stretched upon a frame. From Egypt, Phenicia, Mesopotamia, and other still more eastern countries, the arts and sciences were carried to Greece; and there they flourished for many ages, and extended again westward to Italy and other parts of Europe, to find new seats in its most western countries, and thence to extend to America, and to spread over the world. So it has been with religion. We owe our knowledge of the glorious truths of religion to the East; the law has gone forth from Sion, and the Word of the Lord from Jerusalem, and its progress, from the first till now, has been far more rapid westward than in any other direction. It is almost superfluous to add, that thus it has been with Freemasonry. Religious in its nature, depending upon religion for its very existence, and seeking to promote religion by its teaching and its laws, it has always flourished most where the worship of the one living and true God was maintained in its greatest purity, where the doctrine of a future state was most perfectly understood, and most commonly received. Essentially peaceful in its tendencies, and seeking to advance the arts and sciences which can only be cultivated

amidst surrounding peace, it has flourished in proportion to the prevalence of good laws and vigorous government, such as prevented deeds of rapine and violence, and secured the sacredness of human life, the rights of property, the due administration of justice, and the good order of society. As the sun rises in the east and advances towards the west, so have religion, civilisation, learning, and Freemasonry advanced from the east to the west. The position of the Lodge reminds us of all this, and thus calls us to gratitude for all that we have received, and due consideration of the source to which we owe it—to the consideration, above all, of the connection of all that we regard as of the highest value, and especially calling for our gratitude, with the revelation which has been graciously made from heaven. The position of the lodge-room certainly refers also to the rising of the sun in the east, and his progress to the west, reminding us that we also have our appointed day, of which it behoves us to make good use ere the shades of evening gather around us.

There are many passages of Holy Scripture to which we may advantageously turn for help and guidance in the meditations that arise from contemplation of the symbolism of the lodge-room. Such are these:—"In the beginning God created the heavens and the earth" (Gen. i. 1).

"The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods" (Ps. xxiv. 1, 2).

"The Lord reigneth; He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: Thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh Thy house, O Lord, for ever" (Ps. xciii).

"God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35).

"God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 24–26).

From what has been said of the symbolism of the lodge-room, the nature of the thoughts to which it leads, and the feelings which it is fitted to produce or intensify, it may surely be inferred that every Freemason ought to regard it as a place in a high degree sacred; a temple into which nothing unholy should be permitted to enter—no thought nor feeling inconsistent with reverence for God, and a "reasonable service" such as a good man must delight in rendering to Him—no sentiment at variance with brotherly-kindness and charity, to which, therefore, any angry or offensive word, any profane speech is extremely unsuitable. And the more that he meditates upon this important part of masonic symbolism, the more will the Freemason seek both to regulate his conduct and to govern his heart so as to make the Lodge—both to himself and to all his brethren—the scene of elevated and elevating employments and of pure and happy feeling, which it is designed to be and ought to be. There is nothing in all this inconsistent with "innocent mirth." True religious feeling is not at variance with cheerfulness, but on the contrary, cheerfulness is a proper characteristic of a religious man, and there is something wrong in a man's religion when he is always sombre and gloomy. Austerity does not belong to true religion: the asceticism with which it is congenial grows out of ignorance, superstition, and self-righteous pride.

CHAPTER LXXV.

Masonic Symbols.—W.—E.

The rise of Religion, of Freemasonry, of Civilisation, of Learning, and of the Sciences in the East and their progress towards the West is indicated to the Freemason not only by the position and arrangements of the lodge-room, and so by the lodge-room itself when depicted as a symbol, but also in a special manner by another symbol, which consists simply of the letters W. and E., the initial letters of the words *West* and *East*, placed at the ends of an oblong board, a line extending from the one to the other. The remarks already made under the head of the lodge-room, render it unnecessary to enter here into the subject of the import and value of this symbol. The employment of it as a distinct symbol shows the importance which Freemasons have always regarded as belonging to the ideas and lessons connected with it.

It may however be suggested, in addition to what has been already said on this subject, that from the view of this symbol, and from the thought of the wonderful westward course of all that ennobles humanity, throughout a long course of past ages, there ought certainly to arise within us a strong desire for the restoration of religion and learning to their ancient seats in the East, and the extension of their blessings to regions farther eastward still. The prophetic Scriptures plainly announce to us that a time is coming when this shall be the case, the same Scriptures which announced long beforehand the downfall of the great eastern empires, and the transference of the chief seat of power in the world to regions farther west. Has not Egypt for many centuries, for more than a

thousand years, been a base kingdom, the basest of kingdoms, acknowledging the sovereignty of a foreign power, and with servants for her rulers? It was so predicted, whilst Egypt was still great. Is Babylon a desolation? The prophets of the Lord foretold it, in the days of Babylon's pride and of the plenitude of her power. "Babylon shall become heaps," says one of them, "a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant" (Jer. li. 37). Nay, we find in the prophetic books of Scripture clear predictions of the downfall of empires which had not yet arisen when the prophets prophesied who wrote these books: we read in the inspired Scriptures ancient predictions both of the rise and of the fall of the Medo-Persian Empire, of the Grecian or Macedonian, and of the Roman. But we read also predictions of a better time to come, when the world shall no longer be under the despotic sway of one predominating power, and when true religion with all its attendant blessings shall be universally diffused, for "the knowledge of the Lord shall fill the earth, as the waters cover the sea." And as if to give greater point and force to such general predictions, we find them specially applied to some of those nations of which the terrible downfall is particularly foretold; as in the prophecy of Isaiah regarding Egypt and Assyria: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and he shall deliver them. And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; He shall smite and heal it; and they shall return even to the Lord, and He shall be entreated of them and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into

Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Is. xix. 19–25). As we see that the prophecies relating to the rise and fall of empires, and the desolation of great, wealthy, and magnificent cities, have been wonderfully fulfilled during a long lapse of ages, so we are encouraged to expect with confidence the fulfilment of the prophecies concerning a better time to come, a time of universal piety, knowledge, peace, and joy. We must remember, however, that He in whose word all these predictions are to be found, and who alone sees the end from the beginning, is He with whom one day is as a thousand years, and a thousand years are as one day, and although He is not slack to perform His promise, yet there may be what to our apprehension must seem long waiting ere its fulfilment takes place. The prophecies of the desolation of Babylon were not perfectly fulfilled for centuries after they were delivered, nor even after their fulfilment began in the overthrow of the Babylonian Empire, but the progress of events went on, gradually bringing about the complete realisation of all that they foretold. We are not to imagine—as we might be apt to do if we had only history to guide us, and no sure word of prophecy shining as a light in a dark place—that the progress of civilisation is always to be westwards and westwards only, until perhaps it passes round and so returns to where it was at first, or that thus in cycles of thousands of years it is to pass round and round the globe. It is no such prospect that is opened before us in the word of Him who cannot lie; but one which it is delightful to contemplate, of the ultimate and rapid diffusion of light on every side from every centre in which it has begun to shine. To this it is our duty and ought to be our delight to contribute according to our ability, each in his own sphere making our own light to shine, and doing good as we have opportunity.

CHAPTER LXXVI.

Masonic Symbols.—Hill and Valley.

Amongst masonic symbols is one in which is represented a small portion of the earth's surface, composed of Hill and Valley. By this, as by the black and white chequers on the floor of the lodge-room, we are reminded of the vicissitudes of human life, and the diversity of the conditions and circumstances of men. We are thus, therefore, taught the important lessons of resignation, patience, and hopefulness in adversity; of meekness and moderation in prosperity; of the duty of kindness to those who are less favourably situated as to worldly circumstances than we are ourselves; and we are called to remember always that God, the Sovereign Ruler, disposes of all things in His providence, and is able to bring light out of darkness, as He is able at once to withdraw the light when the sunshine of prosperity is brightest, to exalt the valley and to bring low the high hill. We are taught the duty of continually looking to God and waiting upon Him, submitting to His will, and striving to do His will. We are reminded also of His wisdom and power, as manifested both in the creation of the world, and in its providential government. We are called not only to consider how He raises up one and casts down another, raising up kings and casting them down again according to His own wise purposes, and to maintain the moral laws which are too often little regarded by men; but how His wisdom and goodness are also displayed in the structure of the material globe itself, in its varieties of surface and of climate, its mountains, hills, valleys, and plains, the distribution of land and sea, the lakes, the rivers, and all other things which form the subject of the science of

physical geography. It is a wide field which opens before us, when we begin to contemplate the features which the surface of the globe presents, and particularly in their relation to man. Some important parts of this subject are noticed in other chapters, in connection with other masonic symbols—as the benefits which we derive from the facilities of commerce afforded by the sea and by rivers. It may be enough at present to confine our attention to the inequality of the surface of the land, to which the symbol now before us more particularly directs our thoughts. It is obvious that without this inequality the earth would not be habitable at all. Without an elevation of the land above the level of the sea there could be no dry land, and unless the parts more remote from the sea were more elevated than those nearer to it, the whole would be one desolate marsh, as the water could not flow away, or one arid plain, as in some regions no rain would probably fall. To the elevation of the land into hills and mountains, is to be ascribed the rain-fall distributed in infinite wisdom and goodness over the earth, which gives fertility not only to the hilly or mountainous regions themselves, on which it chiefly takes place, but to the plains in their vicinity, and even to distant regions which receive little rain or none at all, as Egypt depends for all its fertility on the rains that descend on the mountains of Abyssinia, and even of the more remote regions at the sources of the White Nile, to the south of the Equator. The mountain-tops, being colder than the lower country, condense the vapour of the atmosphere, derived by evaporation from the surface of the sea, as the winds sweep over them, and clouds are formed from which the rain descends to refresh the ground; the superfluous waters pour through the valleys, which run among the hills in streams, and, uniting, form rivers, affording the means of irrigation to rainless regions through which they pass in their sea-ward course, and also affording to the inhabitants of one country opportunities of beneficial intercourse with those of another. How beautifully does the psalmist describe—in language perfectly accordant with the most

recent discoveries of science, and the accuracy of which, when the state of science in his day is considered, can only be ascribed to inspiration—the ascent of the waters to the hill-tops, and their descent again to the ocean, that constant circulation by which the fertility of the earth and the salubrity of the air are maintained!—"Who laid the foundations of the earth, that it should not be removed for ever? Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. *They go up by the mountains; they go down by the valleys, unto the place which Thou hast founded for them.* Thou hast set a bound that they may not pass over, that they turn not again to cover the earth. He sendeth the springs among the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from His chambers; the earth is satisfied with the fruit of Thy works. He causeth grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth" (Ps. civ. 5-14).

The varied surface of the land affords much beauty and grandeur of scenery, which, doubtless, God has intended to gratify our minds and to affect our hearts. The terrible sublimity of one scene, the rich soft beauty of another, and the romantic magnificence of a third, in which the sublime and beautiful are commingled, affect us variously, but all beneficially. All are calculated to suggest to our thoughts the greatness and goodness of the Creator. To such thoughts we are called, when we view the simple symbol of Hill and Valley, and with them we may advantageously connect our own recollections of all that has impressed us most in what we have actually beheld, or in the descriptions which we have read of different parts of the earth. The thought of nature ought ever to lead us up to the thought of nature's God, and sentiments of piety ought to spring up in our hearts when we behold any fair or glorious scene, or

even when we read of it in the book of the traveller. But none of us needs to go far from home in order to view the grand or the beautiful in nature. The Creator of the world has so framed it that, wherever we may dwell, we have scenes of grandeur or of beauty always before us. Even in a wide plain, sunset and sunrise are full of glory; and the luxuriance of fields and woods is delightful even in the absence of all the grandeur of mountain scenery, or the romantic beauty of hill and crag, glen and water-fall. Let us ever seek to enjoy to the utmost all that it is granted to us to enjoy. There is no enjoyment more pure than that which springs from the contemplation of nature; none which has a more beneficial influence over the heart and over the life. The man who delights in such things can hardly be a slave to sensual indulgence. A delight in them is congenial with all that is good, and in particular with what is best of all in the human heart, the heavenly sentiment of piety.

But this symbol also calls us to think of the great variety of the earth's productions; how these differ in different climates; and how climate itself varies with the altitude above the sea. The rarefied air of the upper strata around the hills and high peaks of the mountains is colder than the denser air at the sea level, because each cubic foot is really of smaller amount and weight, and therefore imbibes and communicates less heat. The consequence is that high mountains, even in tropical regions, are crowned with perpetual snow, that glaciers flow down their sides, and that the vegetation of the whole mountain varies according to the altitude. There is thus often, within a small geographical limit, a variety of productions which otherwise could not be obtained without passing from tropical to temperate, and almost to polar, regions. On the highest parts of the mountains, we find lichens, mosses, and a few grasses struggling with the severity of the climate, up to the very snow-line. A little lower, and the first shrubby plants appear—dwarf birches and willows, or the like. Then we come to a zone in which trees are found—generally

pines or firs—and within certain limits, these are a characteristic feature of the scenery. By and by, as we descend, they begin to be mingled with other trees of very different foliage and aspect—elms, oaks, and others of similar character. Still lower is a region where the chestnut flourishes, and then the vine and the olive give a new beauty to the aspect of nature. Towards the base of the mountain, and in the deep valleys, and the plains into which they open, we find the banana, the palm, and all the luxuriance of tropical vegetation. The crops of the field are similarly various. In the highest parts no crops can be cultivated; the goat, the llama, or the sheep may find pasture there; but corn cannot be grown. Farther down, is a region of corn—first barley, or oats, then wheat, which in the region of oaks and elms grows to great perfection, and down as far as the range of the vine and olive extends. Maize and other still more tropical crops afterwards take its place. In all this variety we behold an admirable wisdom displayed in the adaptation of a country to the various wants of its inhabitants, even before civilisation and commerce have reached such advancement that the productions of the most distant parts of the world are brought to the service of those who require them.

. There is yet another view to be taken of this symbol of hill and valley—another set of reflections properly arising out of it. We are called to reflect on the connection of hills and valleys from the most early times with the solemnities of religion. It appears probable that in primitive times, whilst the knowledge of the true God was still generally retained, and the abominations of heathenism were unknown, such situations were chosen as most appropriate for the offering of sacrifice and for all religious rites. The reason of this may probably be found in the effect produced upon the mind by the grandeur of the scene beheld from a mountain summit—perhaps, also, in part, from the not unnatural notion of being there, amidst the solitude of nature, brought nearer to heaven and to God. An impression of awe, naturally produced in a deep and

sombre valley, might in like manner lead to the selection of such a situation for a sacrifice upon account of some great sin, and prayer to deprecate the wrath of an offended God; and thus, perhaps, it might be that valleys, sooner than mountains, became the scenes of the most horrid heathen rites, the passing of the children through the fire to Moloch, and the offering of other human sacrifices. Certain it is, that from the first origin of heathenism, such places were specially dedicated to such purposes; and if the valley was employed for heathen rites before the mountain, it was not long till that also was, in like manner, profaned. We read, therefore, in the Book of the Prophet Ezekiel, as one of the characters of the idolaters in Israel, that they "eat upon the mountains" (Ezek. xxii. 9*), that is, they eat there the sacrifices offered to idols; and of the just man, who doeth that which is lawful and right, as one that "hath not eaten upon the mountains" (Ezek. xviii. 6). In another place, the same prophet, denouncing the vengeance of God against idolaters, says, "Then shall ye know that I am the Lord, when their slain men shall be among their idols, round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols" (Ezek. vi. 13). Isaiah also, upbraiding the sinners among his people, says:—"Are ye not children of transgression, a seed of falsehood, enflaming yourselves with your idols under every green tree, slaying the children in the valleys under the clifts of the rocks?" (Isa. lvii. 4, 5); and again, "Upon a lofty and a high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice" (Isa. lvii 7). It was a mountain which the Samaritans selected as their chief or national place of worship. "Our fathers worshipped in this mountain," said the woman of Samaria to our Saviour at the well of Sychar (John iv. 20). And of valleys, it is only necessary, in addition to what appears from the preceding quotations, to refer to Tophet, the

* Compare Ezek. xviii. 2.

valley of the Son of Hinnom, the scene of the worst abominations of that bloody and cruel idolatry to which the Jews revolted from the pure service of the God of their fathers.

It is not to the contemplation of these things, however, to which the symbol now under our consideration calls us, so much as to more pleasing thoughts of the connection of mountains with the solemnities of the pure worship of God, and with events of the greatest importance in the history of true religion. It seems probable, as has been already mentioned, that the practice of worshipping on high mountains, or in the depths of valleys, originated in the very first ages of the world. The sacrifice of Noah, on occasion of his deliverance from the flood, was probably offered on the mountains of Ararat, on which the ark rested (Gen. viii). It was on a mountain on the east of Bethel, that Abraham, having obeyed the divine call to go out from his country, and his kindred, and his father's house, to a land which the Lord would show him, "builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 8). It was on a mountain—Mount Horeb, "the mountain of God"—that the Lord appeared to Moses in a flame of fire in a bush (Ex. iii). It was on Mount Sinai that the Lord appeared to Israel, and amidst circumstances of the greatest awfulness, proclaimed to them the ten commandments; it was there that He spake to Moses and delivered to him the whole law by which His people Israel was to be governed. It was on one of the mountains of Moriah that Abraham was called to offer his son Isaac in sacrifice, and that, after his faith was tried, he was instructed and comforted by the substitution of a different kind of victim instead of his son. It was there that David, long afterwards, erected an altar on the threshing-floor of Araunah the Jebusite, to stay the plague which was destroying the people. It was there—on Mount Zion—that the Temple was erected by Solomon, his son—the most glorious temple that ever was erected on earth for the worship of the true God; and Mount Sion became accordingly holy to the

Jews; their faces were turned towards it when they prayed, even at the greatest distance, as we see in the case of Daniel in Babylon; and as we might infer from the language of Solomon at his dedication of the Temple; * it was "the mountain of the Lord's house," the holy centre of the holy city, and as that city was called the city of the Lord, so was it called the Mount of the Lord, and became, like the city, a type of the true church. The instances in which it is named in this sense, and with reference to spiritual blessings, in the Book of Psalms and the prophetic books of the Old Testament, are so numerous, that pages would be filled with them if we were to attempt to cite them, and it does not seem to be necessary. It may be better to direct attention to one notable instance of this kind in the New Testament, where Mount Sinai and Mount Sion are contrasted together, as representing the one the Law, with its threatenings and terrors, the other the Gospel with its sweet and precious promises. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more. . . . But ye are come unto

* See 1 Kings viii. 29, 35, 38, 42, 44, 48. "That Thine eyes may be open towards this house night and day, even toward the place of which Thou hast said, My name shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward this place. . . . When heaven is shut up, and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name, and turn from their sin, when Thou afflictest them: . . . What prayer and supplication soever, be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: . . . (For they shall hear of Thy great name, and of Thy strong hand and of Thy stretched out arm;) when he shall come and pray toward this house: . . . If Thy people go out to battle against their enemy, whithersoever Thou shalt send them, and shall pray unto the Lord toward the city which Thou hast chosen, and toward the house that I have built for Thy name: . . . And so return unto Thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto Thee toward their land, which Thou gavest unto their fathers, the city which Thou hast chosen, and the house which I have built for Thy name."

Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 18, 19, 22). Such are the sacred associations with which mountains are connected, and which the view of the simple symbol now before us is fitted to recall, thus suggesting motives for earnestness in all duty, encouraging the growth of sentiments of piety, and gladdening the heart with all the prospects which arise from a belief in the precious doctrines of divine revelation, from the assurance of God's willingness to pardon sin, and that there is a place prepared for all who truly seek Him upon earth in His glorious abode—their Father's house in Heaven, that house of many mansions.

There is another use of the terms Mountain and Hill very frequent in the prophetic parts of Scripture, which claims attention in connection with this symbol—a figurative use; the powers of this world, its empires, kingdoms, and states being spoken of as mountains and hills, and even the kingdom of Heaven being figuratively represented as a great mountain. Thus the Lord, addressing His people by the Prophet Isaiah, says: "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. xli. 15, 16). In the prophetic announcement of John the Baptist's mission and ministry, Isaiah says, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low" (Isa. xl. 4); the reference here evidently being to the great changes amongst the powers of the world, and the condition of its inhabitants, attending the establishment of the kingdom of Heaven. And with respect to that great

event itself, and that greatest of powers, we have the following prediction by the same prophet. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii. 2). In Nebuchadnezzar's dream, of which we read in the Book of Daniel, he saw a great image of gold, and silver, and brass, and iron, and clay, and he saw "till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. ii. 34, 35). And the prophet, having in his interpretation of the dream, declared the symbolic meaning of the image and of all the parts, as representing earthly powers and kingdoms, thus explained the part of it concerning the stone which became a great mountain, and filled the whole earth: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44).

In contemplating this symbol, therefore, we are led to consider the power of God over all the kingdoms of this world, and His raising them up and casting them down with reference to the great scheme of His providence, which is completed in the establishment of a kingdom before which they are all to disappear, and which is to fill the whole earth, and to stand for ever. We are taught to regard God and His providence with holy awe; but we are also taught to rejoice that the Lord reigneth. We are taught to rejoice that He has established a kingdom to endure for ever; and although it does not yet fill the whole earth, we are called to entertain a joyful confidence of its increase, and

to seek its increase, being ourselves made partakers of its blessings. It will increase whether we do anything for its increase or not; for the counsel of the Lord standeth sure, and He will do all His pleasure: but it will not be well for us if its increase is in no degree promoted by us, called as we all are to some service, very humble it may be, but yet real, in connection with the furtherance of this great heavenly design.

CHAPTER LXXVII.

Masonic Symbols.—The Square, Level, and Plumb.

A common masonic symbol is a device in which the *Square*, the *Level*, and the *Plumb* are represented together, not as separate from one another, but each resting on the other two. Of course it is to be regarded as suggesting the thought of every virtue which the square, the level, and the plumb, are respectively employed to suggest as distinct symbols, which, having been pointed out in former chapters,* need not be dwelt upon here. But the present symbol has a further significancy, peculiarly its own. It teaches the relation of these virtues to each other; a relation such that no one of them can really be practised so as to give beauty to the character, without the practice of all the rest. All the virtues combine in the formation of a truly good and beautiful character, as all the colours of the spectrum combine to form white light. The moral law cannot be divided into parts, to be severally obeyed or neglected according to our inclination. "Whosoever shall keep the whole law," says the Apostle James, "and yet offend in one point, he is guilty of all" (James ii. 10). Vainly will any man ask the question, which so much occupied the attention of the Pharisees, "Which is the great commandment in the law?" In other words, What commandment is it that it is most necessary for us to keep in order to win the favour of God? Let us remember our Lord's answer to that question:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as

* See chapters xxxii, xxxiii, xxxiv.

thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37–40). These are, indeed, commandments so comprehensive that all duties and all virtues are included under them. No man can reasonably hope to please God by his strict observance of any one duty, whilst he lives in habitual neglect of another. He cannot enjoy the promised reward of virtue, who does not in all respects live a virtuous life. It is vain for a man to flatter himself with a high notion of his own well-doing in his strict temperance, even if it assume the form of total abstinence from intoxicating liquors, who lives unchastely, or who practises dishonesty. Nor will the strictest honesty in all the affairs of life make amends for intemperance, or for disregard of the duties which a man owes to his parents, his wife, or children; they have claims upon him which a man of true honesty, shaping his course according to the principles of justice, will feel himself as much bound to satisfy, as to discharge his pecuniary obligations, or to deal fairly in his commercial transactions. The square, the level, and the plumb, combined to form one symbol, remind us of all this: and the symbol is therefore to be regarded as teaching a most important lesson.

As a stone when it is laid in its place is tried by the square, the level, and the plumb, so not only must every man's character and course of life, but every particular act, be tried by the whole moral law. It is not so much the question if the act is in accordance with some one commandment. That may be, and yet only give it a specious appearance, whilst it is not, properly speaking, a virtuous act. A man may give liberally to the poor, and yet his motive may be one of vanity rather than of charity: he may be actuated by a desire for the reputation of liberality rather than by a heart-felt desire to relieve distress; he may even have this desire, and yet be devoid of true charity, which regards the glory of God as well as the good of man, and what he does may be from the impulse of mere natural feeling without the sligthest respect to the divine command. A man may practise

honesty, and the strictest temperance both in eating and drinking, from pride, and the desire of holding a good position amongst his fellow-men, or from reasons of mere worldly prudence: but this is not true morality. His conduct will not bear—and no single action will bear—the test of trial by the whole moral law. The stone will not be found perfect when tried by square, level, and plumb. Let us seek that it be otherwise with us, and that by bringing ourselves and our own actions continually to this trial.

CHAPTER LXXVIII.

Masonic Symbols.—The Right Angle and Quadrant.

A *Right Angle* in which is contained a graduated *Quadrant* —the fourth part of a circle—with radii of the circle corresponding in number to the degrees marked upon the quadrant, is a masonic symbol of much significancy. It teaches us that our whole sphere of action is limited, and that we ought to be careful to keep within our proper sphere, to lay down for ourselves good rules for our conduct, and to keep by them. The lines which form the right angle are boldly traced, so as strongly to suggest the idea of limitation—of bounds over which we cannot pass; of bounds over which we must not pass, and ought not even to wish to pass. The quadrant is distinctly graduated, and its rays proceed distinctly from the centre to show that the various duties which belong to us in our various places and relations are to be strictly observed, and that we are to regulate our conduct according to them, keeping by rule and not transgressing it. The radiation of the rays from the centre of the circle may indicate to us the relation of all duties to a common object, and still more directly, their origin in a common principle. Let us suppose the first and great commandment, and the second, which is like unto it, as placed in the centre of the circle, and it is easy to see how the rays of our quadrant, which diverge from it, mark the limits of the several duties which belong to us in the various relations of life, within the allotted limits of our action and influence. Whilst we are often reminded by masonic symbols and instructed by masonic teaching, that we sustain important relations to the whole universe, not only to the most distant parts of this world and all

their inhabitants, but also to other regions, equally under the dominion of the same Great Creator, Lawgiver, and Ruler, yet it is also necessary that we should bear in mind that owing to the imperfection of our faculties we have a special and comparatively limited sphere of action, within which all our duties are to be discharged, and to which our influence is confined. This sphere may be much larger in one case than in another, and we ought to desire its utmost possible extension; for, although the more extended that it is, the greater our responsibility must be, yet our opportunities of usefulness are proportionately increased; and if our duties are more onerous, the reward enjoyed in and for the faithful in discharge of them is also proportionately great. But whatever a man's proper and allotted sphere is, however large or however small, it greatly concerns him to know it, and to mark out for himself lines for the regulation of his conduct within it. The largest sphere of human action and influence is very limited after all, and of this humbling truth we are reminded by the symbol now under our consideration, in which instead of a sphere a mere quadrant of one of its great circles is represented, and the lines by which it is marked out are made strong and plain. We are thus taught the important lesson of humility—warned of the danger of thinking too highly of ourselves, and over-estimating our own importance, —and reminded that we are but the dependent and responsible creatures of God, who has assigned us our place, and requires of us the fathful performance of the duties belonging to it.

Considering this symbol, the relation of every part of it to one particular point, and the exact graduation of the quadrant, our attention is strongly called to the importance of having a purpose in life. There ought not only to be a purpose in every particular action or work, but a general purpose to which everything is subordinated, and with reference to which every other particular purpose is adopted and every work carried on. The whole of a good man's life is devoted to one work, the building of a spiritual

temple. Let this high and glorious purpose be always kept steadily in view. Let us always seek to live to the glory of God, and so doing seek continually our own highest good and the good of our fellow-men. These are not three distinct purposes, but essentially one. In striving to live to the glory of God, we cannot but live so as to seek and obtain the highest good for ourselves, and to do good to others. There is nothing more miserable than a purposeless life. Yet alas! how many men are there whose lives are wholly purposeless! how many who live from day to day seeking merely the gratification of some present desire! And there are many who live with no other purpose than to acquire wealth and to enjoy the comforts and luxuries which it commands. Such a life is devoted to a mean and unworthy purpose, and is little better than one purposeless altogether. Somewhat better is that of the toiling labourer or artisan, who expends all his energies to maintain his family, and to educate them that they may attain to a better position than his own. But even this is far beneath the dignity of man's position amongst the creatures of God, and fails to correspond with the requirements of his relation to God himself, although it well consists with the higher and more noble purpose already stated, and may be unremittingly prosecuted in subordination to it, all the more successfully too for its being so subordinated. It is for every man to ask himself the questions, For what end do I live? and for what end ought I to live? And then must follow the question, How is this end best to be attained? And so will the quadrant be accurately graduated, and its limits strictly observed.

CHAPTER LXXIX.

Masonic Symbols.—The Pentalpha.

The *Pentalpha*—so named from the Greek *pente* (πεντε) five, and *alpha* (ἀλφα), the name of the first letter of the Greek alphabet—is a geometrical figure formed by five lines crossing each other, and terminating in five points at equal distances from the centre, and equally distant one from another all round the figure. It has been described as "a geometrical figure representing an endless triangle with five points;" but this description is utterly unintelligible, and there is no such thing in geometry as an endless triangle with five points. The pentalpha may be accurately described as a regular pentagon—a five-sided figure having equal sides—of which all the sides are prolonged till, by uniting, they form five isosceles triangles, on the outside of the pentagon, one on each of its five sides. The apices of these triangles are the five points of the pentalpha. The whole figure thus formed has an interesting complexity of appearance, and the eye seeks to trace the lines from one point to another, but the discovery is soon made that they connect all the points together, each point immediately with one of those most remote from it, and the round is only finished when every line has been traced over, and having touched on every other point, we return to that from which we set out. The pentalpha thus becomes a useful symbol to remind us of the intimate relation of all our duties each to all the rest, and of the mutual dependence of all the virtues upon each other; also that it is only in the cultivation and practice of them all, that the perfection of a virtuous character is to be attained. The equal distances between the points, and their equi-

distance from the centre, add to the symbolic significancy of the figure. They teach us that we are not to estimate one virtue or one duty as more important than another, and to give our attention exclusively to it, or in any way to the neglect of other duties or virtues; but are to pay equal attention to all. Amongst the ancient Pythagoreans the pentalpha was the symbol of health; its five points representing the five senses of Hearing, Seeing, Feeling, Smelling, and Tasting, as perfect health is that condition of body and mind (*mens sana in corpore sano*) in which all these senses are fully enjoyed, and capable of their most perfect exercise, rendering service as the "five gateways of knowledge." Amongst Freemasons, this reference of the pentalpha to health is retained—which, indeed, the Pythagoreans probably derived from the purer Freemasonry of times more ancient than their own, rather than modern Freemasonry from them; but the health which by this symbol we are called to think of, is not merely nor chiefly health of body and of mind, but, still more, spiritual and moral health. Reminded by the five points of the five senses, we are called to consider them especially in their relation to our moral and spiritual condition, the use which we make of them, and the responsibility under which we lie for their use. They are gateways of knowledge; all knowledge comes to us by means of them. Do we then employ them as we ought, for increase of knowledge? Do we, for example, listen with the ear that we may hear the words of wisdom, and receive instruction? Do we look with our eyes that we may see, and learn from what we see? In particular, are we diligent in the use of our sense of sight in reading, that we may acquire the wisdom and knowledge which other men and men of former ages have placed within our reach in their writings; and above all, that we may receive light from that book of which every page shines with brightest light, the volume of divine revelation? Again, all the senses are liable to be abused. They are abused when we make them chiefly the instruments of mere sensual

gratifications—ministers to base appetites and unhallowed lusts. There is no spiritual nor moral health when this is the case, and the symbol now under our consideration warns us to take heed that this be not the case with us.

It thus appears that this symbol conveys to us important lessons and important warnings; it also calls us to gratitude. Let us be grateful for our senses. Our gratitude may be stimulated by reflection on the melancholy condition of those who are deprived even of one of them —the deaf, for example, or the blind. Let us be grateful for health, when we enjoy it; for even bodily health is a great blessing and calls for much gratitude. This gratitude can scarcely be felt without the awakening of an earnest desire to make good use of the opportunities which a state of health affords us, and from the consideration of common things, we are thus brought again to that of things of the highest kind, and which pertain to our moral and spiritual welfare. We are called to the culture and practice of the virtues by which we shall shine as lights in the world, useful to those around us; we are called to be diligent and active in the performance of all our duties, that we ourselves may prosper in the best possible way, and that we may contribute to the similar prosperity of others.

The pentalpha is sometimes called the *Pentangle of Solomon;* and it is said to have been the device on his signet, and to have been engraved by him on the foundation stone of the Temple at Jerusalem. It thus becomes associated with one of the greatest epochs in the history of Freemasonry, and also with the history of Religion. In this view, it is fitted to give rise to many profitable thoughts concerning both of these subjects—of which, however, we have already spoken in chap. lxxiv.,—and concerning the great and wise king himself, whose name is so intimately connected with the ancient history of the masonic institution.

We think it proper to conclude this chapter by some remarks on

The Five Senses.

The Five Senses have been aptly termed *the Five Gateways of Knowledge*. By them it is that we become acquainted with the world around us, with all that is without and beyond our own persons. If we could suppose a human being devoid of them all—of which no instance has ever been known, although some are unhappily born destitute of one or more of them, and others lose some of them through disease, or otherwise—we could suppose him to have only a dull consciousness of existence, without intelligence and without enjoyment. It is through the medium of the senses that we acquire our knowledge even of things not cognizable by them—our knowledge of God and of religion, of abstract truths and of moral duties. When we read, we acquire knowledge through the eye, or by the sense of sight; when we are instructed by the words of other men, we acquire knowledge through the ear, or by the sense of hearing. It is not now believed, as it once was by some metaphysicians, that men are born with certain ideas already lodged in their minds—*innate ideas*, the foundation, as it were, on which the superstructure of acquired knowledge is to be reared. It seems rather that we bring with us into the world no knowledge and no ideas whatever, but that we come into it so constituted—with such faculties of mind and body, that the acquisition of knowledge of certain kinds necessarily follows from their unavoidable exercise, and that certain ideas necessarily arise in the mind. Our senses are of incalculable value to us. They minister even to the merely animal wants of the body; and we find them to be all possessed by many of the lower animals, even by those that are of a very low grade in the animal kingdom, whilst although some of them disappear as we descend still lower, there is no animal whatever, even of the very lowest kind, that does not possess at least one of them—the sense of touch or feeling. They minister, however, also, as we have already seen, to the cultivation of the intellect; and they minister to the gratification of our æsthetical tastes, thus

bringing to us much of pure and exquisite enjoyment, as when we read a poem, look on a beautiful object, or listen to sweet sounds.

The Five Senses are SEEING, HEARING, TASTING, SMELLING, and FEELING or TOUCH. The organ of Seeing is the *Eye;* the organ of Hearing is the *Ear;* the organ of Tasting is the *Tongue;* the organ of Smelling is the *Nose*, or rather the membrane which lines the interior of the nostrils; the organ of Feeling is the *entire surface of the body* which in a state of health is everywhere sensitive to the contact of external objects.

It is by these five senses that all our communication with the outer world is carried on. By them, as has been beautifully said, "the spirit gazes out upon the world, and the world gazes in upon the spirit." The heart may be lifted up to God in silent prayer, and God who knows the heart, hears the prayer as surely as if it were spoken in words; but we cannot make known a wish, a feeling, or a thought to any of our fellow-men without calling into service one or more of the senses, particularly the sense of hearing or the sense of sight. A look, a gesture, may command attention and convey thoughts, but the eye of him to whom its meaning is to be conveyed must observe it. Mainly we depend upon the senses of hearing and seeing for our reception of ideas from others, and for the conveyance of our ideas to them. It is chiefly by words, spoken or written, that we both learn and teach. The power of speech makes the sense of hearing a thousand-fold more valuable to us than it would otherwise be, and elevates mankind far above the level of the brute creation. Language is a gift of God accordant with the high position which He has assigned us among His creatures, and with the mental faculties with which He has endowed us—the instrument by which these faculties put themselves forth in their most important exercises, and by the use of which they are themselves cultivated and improved. Of all the arts which man in the exercise of his God-given powers has invented, the art of writing is the most valuable, and has been attended

with the greatest benefits to the human race. By it, thought is communicated beyond the bounds of time and space to which otherwise it would have been limited; the knowledge and wisdom of past ages have been stored up for us, and brought to us for our use; and we receive intelligence from distant parts of the world as readily as from the persons with whom we meet and converse. The art of printing has done much to facilitate the diffusion of knowledge, but in the art of writing the foundation was laid, and the first great step taken.

We see how necessary to Freemasonry is the law of physical perfection which one of its ancient and unchangeable landmarks requires, when we consider that without the exercise of the bodily senses it is impossible for one Mason to communicate with another. There are signs to meet the eye; the eye must be capable of seeing them. There are words to be heard by the ear; the ear must be capable of hearing them. There is the *grip*—it depends on the sense of touch, and the Mason must be capable of giving and receiving the *grip*, so that he may recognise a brother. The landmarks require that he who is to be made a Mason should be perfect in his limbs, as a man ought to be. But this, fairly interpreted, must be held to include perfection in all the senses. For a man is not perfect in his limbs, if, although he retains them unmutilated and unmaimed, they are numb through paralysis; so that the sense of feeling is lost. And the term *limbs* as used in the landmark, must be held to include all the members or organs of the body, as the tongue, the eyes, the ears, the nose. A man deficient in any of the senses is not perfect as a Mason ought to be, and as the landmarks require him to be, when he is made a Mason. If any calamity happens to him afterwards—if he is mutilated, or maimed, or deprived of any of his senses, he remains a Mason, and entitled to all the privileges of Masonry of which she is still capable; but physical perfection, such as render him capable of all privileges and all duties, is required at his first admission.

The cultivation of all the senses is an important duty, very much neglected. But supposing them to be, indeed, what we can have no doubt they are, the Gateways of Knowledge, and the inlets of sensations which are capable of affording us much delight, and intellectual as well as physical gratification, it plainly follows that we ought to cultivate them and improve their powers as much as is possible for us. And this rule ought most particularly to be applied in the case of the senses which are most important and serviceable to intellectual culture and mental enjoyment, the senses of seeing and hearing. We are not born with these senses in the perfection to which they are capable of being brought by proper care and training. Left uncared for and untrained, they remain throughout much as they were at birth: duly cultivated, ministering all the while to a mental cultivation which goes along with their improvement and promotes it, they open to us new sources of refined and exquisite pleasure. The eye may be acute by nature, but a cultivation of its powers, along with mental cultivation, is necessary before it can appreciate the beauties of a picture, a flower, or a landscape—the beauties of form or the beauties of colour. The ear may be naturally sharp of hearing, but much training is requisite before it can distinguish the harmonies of a piece of music, comprehending and enjoying the strains of Beethoven, Mozart, or Handel. So it is also with the other senses, which, although less important in ordinary cases to intellectual culture and enjoyment, become particularly useful in exceptional cases. The sense of feeling is developed with unusual acuteness in the blind, who, by means of it, can read the raised letters of the books provided for them, which would be indistinguishable by the fingers of any one who can see. By a similar special cultivation of the sense of sight, the American savage follows the trail in the forest or prairie, where the eye of his civilised companion can perceive no trace of human footsteps. The senses of tasting and of smelling are similarly capable of education; and in some occupations, their cultivation is of special

value, as in those of the chemist, the tea-merchant, and the wine-merchant. No human being, however, seems to possess all the senses in the perfection or acuteness in which some of them are possessed by some of the lower animals, one or other of the senses being specially developed according to the appointed habits and consequent requirements of each. No man has an eye as keen and piercing as that of the eagle; an ear as sensitive to the faintest sound as that of the hare; a nostril as far-scenting as that of the wild deer; a tongue as delicate as that of the butterfly; a touch as acute as that of the spider. No human eye could descry an object of similar size, as that of the condor descries the carcase of an animal from the immense height to which it soars in the air; no human nostrils can descern smells like those of the hound following the scent of an animal along the ground; and so it is with the other senses. Yet there is a perfection in the human organs of sense which is not to be found in those of any of the inferior animals. The eye of the eagle is bold and clear, the eye of the ox is large and gentle, the eye of the cat is keen and cunning; the eye of each animal of the higher kinds has its own peculiar expression, but they all exhibit some one particular feeling and characteristic to the exclusion of others, except perhaps that of the dog, which is more various in its expression than any other eye, except the eye of man. But the eye of man is capable of a variety of expression vastly exceeding that of any of the brutes; it can be keen and penetrating, it can be gentle and tender; it is not only the inlet of sensations, and so of thought and feeling, which grow out of the mind's action regarding them, but the outlet of thoughts and feelings which are expressed by it, and conveyed, as if by electric spark, from one eye to another. The power of the eye has been noted from the most early ages of human history; numerous expressions in Scripture poetry, of very early date, refer to it, and references to it abound in the poetry of all ages. The eye conveys, without words, the sentiments of love, of hate, of envy, of jealousy, of revenge, of grati-

tude, of grief, of joy, of every feeling of which the human heart is capable. It modifies its expression even when no words are uttered, and that expression is always sincere, whether the words may be so or not. Words may be uttered as a mere matter of form, but he is a clever artist who can make the expression of his countenance accord with them, unless it does it naturally.

It is our duty to cultivate the senses, and to seek to improve their powers by all means possible, that they may serve us more perfectly, and minister more thoroughly, not only to the ordinary purposes of our life, but to higher uses—intellectual culture, and æsthetical gratifications. It is easy to lay down this general rule; but it is not so easy to determine how, in particular circumstances, it is to be applied. It is not easy to say who ought more specially to cultivate the eye, and who the ear, it must be determined very much according to natural tastes and gifts. He who is capable of being a musician, will turn in one direction; he who is capable of being a painter, in another, and so on. But a general cultivation of the senses, although a very rare thing, would tend to the more general improvement of all the faculties—not, perhaps, to make a man excel greatly in any particular department, but to make him excel more generally in all departments. This greater general culture might, perhaps, be advantageously balanced against more particular culture in any one particular direction.

SEEING.

The organ of Sight is the eye. There are many animals which are destitute of this organ and of this sense. We find them, however, generally in all classes of animals, except the lowest; not only in all the mammalia, but in all the other vertebrate animals, birds, fishes, amphibia, reptiles, and in molluscs, insects, &c. There are exceptional cases of the want of eyes even among the vertebrate animals, as in certain fishes which inhabit the pools of

caves in America. Where the organ was to be of no use, it has not been bestowed. Some animals have many eyes; this is especially the case in insects. The large eyes of the common fly may be described as consisting each of a multitude of eyes combined into one, each looking in its own particular direction; such eyes are called compound eyes. There are other insects, as the bee, which, besides having eyes of this kind looking to the sides of the head, and each commanding a considerable extent of view, have a number of other very small *simple* eyes (*ocelli*) placed on the top of the head to enable them to look upwards. Spiders have a number of eyes, different in different kinds, variously and beautifully arranged, as in the angles of geometrical figures. The creatures thus provided with organs of sight according to the wants of their life, have not the power of moving the head so as to look in different directions, nor the power of moving the eyes themselves in their sockets, which are possessed by the higher animals, and notably by man; but the number and various positions of their eyes afford them all the compensation which they require.

The eye is an organ of very wonderful structure; an optical instrument in the same sense in which a telescope, or microscope is, although it is at the same time much more, through its communicating by the optic nerve with the brain —a fact indisputable, but hitherto as little explained by human science, as the manner in which the brain itself is the organ or instrument of the mind. These are amongst the wonders of the Creator's work, too wonderful, perhaps, for our comprehension—to a comprehension of which, at all events, man, with all his scientific investigations, has never yet been able to reach. The eye may be very fitly compared to a telescope, although vastly smaller, more compact and perfect than any telescope which man has yet contrived in order to aid its powers; a simple eye, as that of man, resembling one telescope; a compound eye, as that of the fly, consisting of many telescopes compacted together

into a cone, from the apex of which the creature that possesses them, looks through them to see external objects. In the eye we find the same properties of lenses turned to account of which the optician avails himself in his instruments, and so it has been since the creation of the world, recent as has been the discovery of these properties by man. The human eye is a ball, the greater part of which is covered by a white, thick, tough membrane, strong, and resembling parchment, but more pliable. Through this, light cannot penetrate, but the ball is easily movable in its bony socket, so that the only part of the eye which this membrane does not cover, can be turned in every direction, and a large range of vision is thus given, upwards and downwards as well as to both sides. The possession of two eyes also enables us to look far to both sides, whilst the range of vision is more limited to those who have the misfortune to be blind of one. In the front of the eye is a circular portion, not covered by the parchment-like membrane already mentioned. Through this it is that light enters; and through this we see. We do not think it necessary to enter into an anatomical description of the internal structure of the eye. All we shall say on this subject shall be comprised in a few sentences. The seeing part of the eye is covered by a perfectly transparent membrane, which is kept constantly moist by a secretion produced by certain glands appropriated to this purpose, and which, when unusually abundant, flows from the eye in *tears;* it is also kept constantly clean by the incessant motion or winking of the eyelids, whilst the eyelashes protect it from dust. Behind this, at some distance, is the *iris*, a circular curtain, with a circular hole in its centre, forming the coloured part of the eye, and in the centre of the iris is the *pupil.* The iris opens and closes so as to make the visible part of the pupil larger or smaller, still preserving its own circular form, both in its outer circumference and in that inner circumference which leaves the pupil exposed. By closing, to a certain extent, in a strong

light, it protects the pupil from too much light, and by opening when the light is less strong, it admits more rays of it to the inner parts of the eye. It is never opened so widely as when we have to strain our eyes in a light that is almost darkness, unless, perhaps, during darkness itself. Behind the iris is a lens, which acts as a powerful magnifying glass; but the greater part of the eye is filled with a translucent liquid, clear as crystal, in which the iris floats, and in the centre of which the already-mentioned lens is placed. Behind this, in the back of the eye, is a fine white transparent membrane, and immediately behind, a dark curtain called the retina, on which the figures of external objects are painted by means of the lens which forms the pupil; and from the back of the retina proceeds the optic nerve, through which a knowledge of this picture, with all its wondrous minuteness and perfection of form and colour is communicated to the brain, the picture being yet perfectly evanescent, so that when we turn our eyes to another object, or another object is placed before them, the retina is at once, or almost at once, ready to receive a new impression. The more that the structure of the eye is studied, the more perfect will it appear, whether viewed anatomically, or with regard to its adaptation to the properties of light and the physical laws of optics. But who can contemplate this organ, even with a very imperfect knowledge of it, or according to a very imperfect description of it, without being filled with admiration? who, but a fool, can refuse to acknowledge it as the handy-work of God?

So perfect is the structure of the eye, so delicate the retina, that the images produced on the retina are capable of being magnified by artificial means—by lenses of proper powers, through which the eye beholds objects as in an ordinary pair of spectacles, and even by combinations of lenses, as in the telescope and microscope, which since their invention have enabled us vastly to extend our knowledge of the greatest and the most minute of the works of God. But even by the unaided eye, we can

behold objects of which the distance, although we may succeed in stating it in figures, is such that no proper conception of it can be formed by the human mind—stars which are many thousands of millions of miles away. Assisted by the microscope, the eye can also discern creatures so minute, that multitudes of them disport in a single drop of water. No sense reveals to us so much of the wonders of creation, or leads us so directly to the contemplation of the glory of the Creator.

But it is not only in its marvellous power of bringing under our cognizance objects exceedingly remote from us, that the eye excels all other organs of sense. The eye is also capable of expressing, and is constantly employed to express both thought and feeling. By it we communicate with the outward world, not only in receiving impressions, but in conveying sentiments, often more quickly and perfectly than they could be conveyed by language. For every inward emotion the eye has its natural expression; and what the tongue would never be permitted to utter, the eye often reveals. Joy and grief, hope and fear, love and hatred, pity and cruelty, reverence and contempt, generosity and envy, humility and pride, gratitude, wonder, and other states of mind, are expressed through the eye more promptly than they can be expressed by words. Thus it is that the eye imparts so much animation to the human countenance, and the eye of man excels in beauty and in power that of any of the inferior animals, because it is the organ of expression of an intelligence vastly superior to theirs, and of emotions far stronger and more various.

It is not long since the stereoscope was invented, by which both eyes being used at once, pictures, one adapted to each eye, are not only magnified, but brought out into relief, so that the objects represented do not appear as mere pictures, which they would if seen only by one eye, but seem to stand forth as realities, distances being distinguished not only by mere light and shade, but by the apparent projection of one part beyond another. But from

the beginning of the creation—from the first existence of animal life upon the earth—this has been provided for by the Creator in His giving to His creatures two eyes and not only one. A man with only one eye looks upon things very much as if they were depicted on canvas; when both eyes are brought to bear on them they are seen more perfectly, some as nearer, some as more remote. A man possessing the sight of only one eye may, indeed, attain an education of the eye, which in part enables him to overcome this natural difficulty, but that it is a difficulty which exists for him there can be no doubt. It does not accord with our purpose to take any notice of the physical laws on which this difference depends between the natural use of one eye and of two. We merely state the fact, and point to it as one from consideration of which the wisdom and goodness of the Creator appear.

A man who enjoys the use of both eyes, does not observe this difference nor feel any difficulty, when he shuts one of them and looks only with the other, or looks through a telescope or microscope with one eye only. But this is because his eye has already been educated.

We have already spoken of the education of which the senses are capable, and of the duty of striving for their education, that they may minister to us the more efficiently the cultivation of our minds, and afford to us higher and purer delights. We have now to observe, with regard to the sense of sight, that it undergoes a great amount of education in every human being possessed of the power of vision and of ordinary intellect, in a very early stage of life. Much has been written concerning the *original* and the *acquired* perceptions of sight, and the subject is one of great interest, but we must limit ourselves to a few observations. It seems certain that the original perceptions of sight are limited to form and colour, and to form only in so far as it might be exhibited on a plane surface; the perception of distance, which must be considered as including all of form except what has just been indicated,

being acquired. Thus also the perception of magnitude must, in a great measure, if not altogether, be acquired. An infant seems at first to have no idea of distance or of magnitude, but will stretch out its hand for the moon as readily as for an object within reach; and when attractive objects are brought within view, never seems to know whether they are near or not, or rather imagines them all to be near and equally near. Men who have been born blind, and have obtained their sight by a surgical operation, when their age was somewhat advanced and their intelligence improved, have at first the same inability as young infants in distinguishing distances and magnitudes, with all of form that implies difference of distance from the eye; and the testimony of such persons has afforded evidence on this subject perhaps more convincing than all our observations on infants could have been. To them there is no apparent difference between a circular coloured disk on a sheet of paper and a globe. They cannot perceive that the one object is a mere plane surface and the other a solid body, one part of which is necessarily nearer to the eye than another. It seems to be by means of the sense of touch, combined with muscular extension of the arms and fingers, that the sense of sight is educated to recognise the difference, so that a person acquires the power of perceiving one part of an object to be nearer to him than another, and thence proceeds to perceive at a glance differences of distance in different objects at once in view. What further processes take place in this education—what exercise of the mental faculties to enable men to observe in some measure, even at a glance, the different magnitudes of objects at very considerable and even great distances on the surface of the earth—we shall not stay to inquire. As these objects are depicted on the retina, the relative magnitudes of their images must be mere angular magnitudes, the image of an object at a great distance being small in comparison to that of an object of the same size which is near, just as if we were to mark the magnitudes of the

spaces through which we view them in a pane of glass. We gradually learn, however, to draw inferences from many other circumstances which serve to us as indications of distance and magnitude, and then a single glance of the eye suffices to convey to us much information which the sense of sight could not originally convey. This education of the eye is never complete and perfect. Persons well accustomed to discern the distances and magnitudes of objects viewed across an intervening surface of land, are apt to err greatly when looking across an expanse of water. Sailors, however, learn to perceive distances, and therefore also magnitudes, quite readily, at sea. But no man has ever attained the power of discerning by the eye, in any degree, the different distances of the heavenly bodies. They appear to us as placed in one concave sphere, and only the discoveries of astronomy have taught us that they are not really so. Nor can we even discern by the eye the globular form of any of them, any more than the youngest infant can of a ball presented to it. The moon, seen by the naked eye, is to us all, as to the infant, a mere circular disc, although when we look through a powerful telescope, which distinctly reveals mountains bright with sunshine and their dark shadows flung over deep valleys, the case is altered.

HEARING.

The next of the Senses which demands our attention is that of Hearing. The organ of hearing is the ear. Of this one part is called the external ear. It is that part which alone is visible to us in a living man or in any living creature. The most important parts of this organ, however, are within the head. The structure of the ear is far more complex than that of the eye, and a description of it without the aid of a figure would be almost—or altogether —unintelligible. We shall not attempt it: a few sentences will suffice for what it seems requisite to say. Sounds are produced by the vibrations of solid, liquid, or gaseous

bodies: the sound of a bell or of a violin string is an example of the first kind; that of water in motion—as of the ocean waves, or the murmuring stream—is an example of the second; that of thunder or of the firing of a cannon, is an example of the third. The vibrations which affect the ear, so that we hear a sound, are also communicated through substances of all these three forms—solid, liquid, and gaseous; but some are more susceptible of such vibrations, and are therefore better conductors of sound than others; and therefore we *deafen* the floors and partition-walls of houses by such substances as are bad conductors of sound, in order to prevent the communication of it from one apartment to another. Generally speaking, it is the air which conducts sound to our ears, and to those of all terrestrial animals; to the ears of fishes and other aquatic animals they are conveyed through the water. The external ear guides the vibrations of the air to the internal ear, and also serves to collect and concentrate them in the same manner as an ear-trumpet does, which is an aid to it in the case of persons partially deaf, as spectacles are to the eyes of those whose sight fails through age. Some animals have the power of moving the external ear, so as to turn the opening of it more directly towards the quarter from which sounds begin to come; every one must have observed this in the horse. The internal ear consists of a series of intricate winding passages in the bone of the skull, some full of air, some full of a peculiar liquid, with thin membranes stretched across them at different places, capable of being thrown into vibration when affected by the vibrations which come to them from without. There is also, in one place, between two of these membranes, a chain of very small bones of very curious forms, the smallest bones in the human body, serving to tighten or relax them, and to communicate vibrations from the outer of them to the inner. From the innermost part to which the vibrations are conveyed spring rows of fine nerves, conducting to the brain. But here we are brought to a pause, as in the case of the sense of seeing and of all the

other senses. How these nerves communicate sensation, and the appropriate nerves of each sense the sensations peculiar to that sense, how the brain receives them, how the mind acts through the brain and is acted upon by the brain,—these are amongst the mysteries of creation which man has never been able, and probably never will be able, to explore—depths which we cannot fathom, heights which we cannot scale.

The sense of hearing is the most extensive in its range of all the senses, except the sense of sight—that is, derives its impressions from objects the most remote from ourselves. Tasting and feeling both require immediate contact of the objects perceived with the organs of sense. Smelling also probably requires the entrance of material particles, most minute certainly, but yet material, into the nostrils. But seeing and hearing are not so limited in the range to which they extend, and from which they bring in to us information or delight, the one depending on the undulations of light, the other on vibrations communicable by bodies of all kinds. But the sense of hearing conveys to us impressions from no such vast distances as those to which the sense of light extends. We see objects such at a distance that a million of miles is almost a unit too small to reckon their distance by; no sound has ever been heard by human ear at a greater distance than two hundred or two hundred and fifty miles, if, indeed, there be perfect certainty that any has been heard so far. The roar of thunder is not heard to a distance of more than a few miles; that of the waves on the shore in a storm never reaches the ears of those who dwell a little way inland.

We will not presume to say, however, which of these two senses, seeing and hearing, is the most important, or of which of them the want is the greatest calamity. It is a question on which much might be said on both sides, as much has been said, most needlessly. Let those be thankful who possess all their senses, and let us also rejoice that means have been devised to mitigate the great calamities both of the deaf and of the blind.

The sense of hearing is perhaps the first of these two senses which is of use, and affords delight to the infant. A newly-born child is soothed, and therefore, no doubt, pleasantly affected by the soft voice of the nurse, and is hushed to its first sleep by the simple music of a lullaby. And so it is throughout infancy; so it is also in maturer years. There is a power even in the tone in which words are spoken, to move the feelings, to soothe, to arouse, to calm, or to irritate. The charms of music are acknowledged by all, by the savage as well as by the most civilised and cultivated of mankind. It is a universal language; no education is needed for the appreciation of a simple air; and men who know not a word of each others' speech, listen with enjoyment to the strains in which it is poured forth. A higher education of the ear is necessary for the appreciation or enjoyment of the higher kinds of music, and especially of harmony. No one, utterly uneducated in this respect, can be expected to appreciate and enjoy the works of Haydn, or of Handel, of Mozart, Beethoven, Weber, Mendelssohn, or Meyerbeer. The cultivation of music has always been greatly encouraged by Freemasonry, and it is constantly employed in masonic meetings, in the service of praise which forms part of the religious solemnities, and also to give greater life and spirit to processions, and in the times of the refreshment of the lodge, to contribute to social enjoyment. For all these purposes, music is admirably adapted. In its endless variety it accords with all frames of the human heart and mind. It is exhilarating and lively, gay and sportive, joyful, triumphant, plaintive, tender, grave, solemn, capable, when associated with suitable words, of elevating the soul to the most sublime heights, and awing to the most reverent devotion, giving to the words of sacred poetry an additional power, in order to which it seems to be appointed by God himself.

"With harp, with harp, and voice of psalms,
Unto Jehovah sing;
With trumpets, cornets, gladly sound
Before the Lord, the King."

says the inspired psalmist, in the 98th Psalm; and in many of the other psalms we find reference to music, for which, indeed, all of them were certainly adapted, and which constituted an essential part of the service of the Jewish Temple. In the Christian Church, also, music has been always employed in the worship of God, although neither in the Jewish nor in the Christian Church has it been employed in every part of worship. It is not essential to worship; but public worship, family worship, or social worship of any kind, is imperfect without it. The Scriptures represent it as entering into the worship of heaven. "And I heard a voice from heaven," says the Apostle John, in the Book of Revelation, "as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, and before the four living creatures,* and the elders." And many such passages there are in the Book of Revelation, in which music is connected with all the glories and joys of the happy and eternal home of the saints of God. With good reason therefore, did the author of that old Latin hymn, beginning—

"Urbs beata, Hierosolyma,"

which has been translated and imitated in almost every language, and of which a very beautiful paraphrase is popular in this country, beginning with the line—

"Jerusalem, my happy home"

or in another form of it—

"O mother dear, Jerusalem,"

introduce music amongst the employment and delights of heaven.

"There David stands, with harp in hand,
As master of the quire,"

We quote from one of the oldest and best of the many

* We reject the word *beasts* as a mistranslation, and a most unfortunate one.

versions in which this paraphrase of the admirable mediæval hymn appears.

It might seem as if in the use of music for sacred purposes, and its association with our thoughts of heaven, there were something incongruous with the use of it for the ordinary purpose of life—with the idea of martial music, inspiriting the soldier on the battle-field, or of the music adapted to the ball-room and the dance, or to the scene of social festivity. But there is no real incongruity—no more than in the use of speech for the ordinary purposes of life, whilst also it is employed in the proclamation of the message of heaven, and in the praise of God. There is a difference also in the music itself. There is nothing wrong in the employment of music even for the promotion of "innocent mirth." There are, however, some kinds of music, as there are some kinds of songs, which every man of right principle and feeling ought to regard with abhorrence—music, for example, which is lascivious, as some music certainly is, or music which is essentially bacchanalian and only capable of being associated with words which no sober man, wishing to preserve his sobriety, would choose to sing, or desire to hear sung.

However, after all, music, although a choice gift of God to man, an endowment which ought to be more prized and cultivated than it is, does not yield us the greatest benefits which come to us through the sense of hearing. The power of articulate speech, the power of using language to convey thought, is one of the great distinctions between man and the lower animals. We do not deny that some of the lower animals have the power of expressing their feelings and desires by what—for want of a better term—we may call their voice. In the dog, the horse, the sheep, or the ox, this may easily be observed. The angry bark of a dog may easily be distinguished from that in which it expresses its joy at being allowed to go out for a walk with its master, and both of them from that in which it signifies its wish to be let in at a door when it has been accidentally shut out, whilst a peculiar whine denotes its desire for food

or for water. The lowing of the cow for her calf, or the bleating of the sheep for her lamb, is peculiar, and very different from the ordinary lowing or bleating of the animal. But all this, and all that can be observed in the brute creation, is vastly inferior to the power of speech with which God has endowed man, a power correspondent with, and in all its use dependent upon, the high intellectual faculties which are man's peculiar gift, and which make him alone moral and responsible amongst God's creatures in this world. We shall not enter into any question as to the origin of language. How far it was an original endowment of mankind, bestowed upon our first parents at their creation—as, accepting the Scripture narrative, we think we must conclude it to have been; how far it was modified and improved through the lapse of time, in accommodation to newly-felt wants and necessities; how it underwent changes from which diversity of language sprang up, and the nations of the earth were thereby more effectually and completely separated from each other than by any mountain ranges, seas, rivers, or other geographical boundaries,—these and such other questions we refrain from attempting to discuss. Of course, therefore, we do not inquire what was the original language of mankind. Whether it was Hebrew or Gaelic we do not care, although thinking it probable that it was not exactly either, but an extremely simple form of speech, on which man was left to improve for himself, as in all the arts.

This great gift of language, however—this power of articulate speech—enables men to communicate every thought and feeling to their fellow-men. The greatest value of the sense of hearing is in its connection with this gift, which may be said to be founded upon it, and, in its use, is entirely dependent upon it. If we can now communicate with each other by means of writing, printing, and the sense of sight, yet this entirely depends upon the previous possession of spoken language, and so upon the sense of hearing. One of the most important uses, therefore, to which we turn the sense of sight, would have been for ever impos-

sible to mankind, but for the sense of hearing possessed by them.

The power of speech is one of the most important and valuable which we possess. Without it, there could be no communication of thought between man and man, more than among brutes; there could have been no writing, and no printing; there could have been no growth and progress of knowledge from one generation to another. But the father teaches the son, and the youth listens to the instructions and counsels of his elders; the voice of the sage is heard, and men profit by his wisdom; the discovery or invention of one man is made the common property of all; the prophet delivers the message of God. From these considerations we see how important the sense of hearing is to us. In one respect, it may be said to be the most important of all the senses, for even the sense of seeing would lose the greatest part of its present value to men, if this sense were wanting. But we are dependent for our acquirement of knowledge and wisdom upon all our senses, and they are helpful one to another, being mutually adjusted together by the all-wise Creator, as the organs of the body are every one needful, and each is helpful to the right use of all the rest.

Enough has perhaps been said of the value of the sense of hearing. We cannot but observe, however, that it is by this sense that we learn the first lessons of wisdom, and receive the first instructions from parents and others. To it, also, we are indebted for many delights besides those of music. Who has not felt that there is often more to move the heart in the tone in which words of love or sympathy are spoken, than even in the words themselves? We delight to hear the voices of our friends, and the poet has beautifully expressed the feelings of every true mourner in the lines,

> "O for the touch of a vanish'd hand,
> For the tones of a voice that is gone!"

There is deep pathos in the words of Dr Kitto—who, as is well known, had the misfortune to be reduced to a state

of entire deafness by an accident in early life—when speaking of his never having heard the voices of his children, he says, "If there be any one thing arising out of my condition which more than any other fills my heart with grief, it is *this:* it is to see their blessed lips in motion, and to hear them not; and to witness others moved to smiles and kisses by the sweet peculiarities of infantile speech which are incommunicable to me, and which pass by me like the idle wind."

There is one respect in which a curious difference may be noted between the senses of seeing and hearing. We see only one thing at once, but we may hear a number of sounds at once. The eye cannot direct itself at once to two objects, that it may compare one with another, although they may be very close together. There is a motion of the eye-ball in passing from word to word, from letter to letter, along a line. It is not so with the sense of hearing. Any number of sounds may enter the ear at once. The result may be a confused mixture of sounds, when they are such that each would of itself require the separate attention of the mind, but in this case only. We cannot listen at once to two conversations carried on within our hearing, yet the sounds of the voices of the parties conversing may equally enter our ears. We cannot listen at once to two melodies, but we can receive at once the harmonious strains of music and enjoy them, distinguishing one from another all the while.

There are three great masonic lessons connected with this sense of hearing.

(1.) It is by means of it that a knowledge is to be acquired of all that the Mason is called upon to learn, and in particular of great part of those secrets which belong to the universal language of Masonry.

(2.) We ought always to listen with humility to the lessons of wisdom.

(3.) Our ears should ever be open to the calls for assistance which the worthy and destitute may make upon our charity.

TASTING.

The tongue is commonly spoken of as the special organ of the sense of Tasting: but in fact almost the whole surface of the interior of the mouth and that of the upper part of the throat are as much concerned in it as the tongue, and even the nostrils, the connection between the senses of smelling and tasting being very intimate. The tongue rather aids in a variety of offices than performs any special office exclusively its own. In the works of man, as for example, in the most ingenious pieces of mechanism, each part has generally its own one peculiar office, and subserves no other purpose. It is not so in the works of God. We often find one organ of the human body, and indeed of organised creatures generally, vegetable as well as animal, performing a number of functions. The tongue is of great use as an organ of speech; it is also of great use as an organ of deglutition; and it is of great use as an organ of tasting, although none of these functions belong to it exclusively, but in all of them other organs partake.

The nerves by which the tastes of substances introduced into the mouth are communicated as sensations to the brain, are distributed along the whole surface of the tongue and of the other parts already mentioned. It is to be observed of this sense that it differs widely from those of seeing and hearing, in being exercised only on those things which are brought into immediate contact with its organs, and only on those which we voluntarily bring into such contact, in which respect it differs from all the other four senses. Whenever we open our eyes, except it be in utter darkness, objects present themselves to our sense of sight, and we cannot refrain from the continual exercise of this sense. Sounds also enter our ears, without our seeking to hear them, and often when we would rather shut them out if we could. Even the sense of smelling is often thus involuntarily exercised, and as we pass along a street or a road, we may become sensible of a perfume or a stench. So is it, likewise, with the sense of feeling, which, indeed,

we cannot help exercising at all times. But the sense of tasting has this marked peculiarity, that it is exercised only on those things which we put into our mouths. Of all the senses, it is the only one which exclusively ministers to animal wants and gratifications; and those whose chief enjoyment consists in its gratification, who live as if they thought the great purpose of life was to eat and to drink, —epicures, gluttons, wine-bibbers, drunkards—degrade their human nature and assimilate themselves to the brutes. We are not, therefore, to imagine, however, that there is anything wrong, or unworthy of the dignity of an intelligent and moral creature, in the gratification of this sense, whilst we keep within the limits of moderation. It was given us not only for use, but to contribute to our enjoyment. It is of great use in enabling us to distinguish different kinds of meat and drink, and as things noxious are generally disagreeable to it, it ministers not a little to our preservation from poison and to the maintenance of health. Properly exercised, it guides us to the use of condiments and other subsidiaries of food, which, moderately used, are beneficial in promoting digestion. It is altogether a mistake to suppose, as many do, that the very plainest food is always the best for us, that whatever does not come under this description is merely an article of luxury, and that condiments, pickles, sauces, and the like, only serve to pamper the appetite, and are things which we partake of for our pleasure, but rather to our detriment than to our advantage. The very contrary is the case, due moderation being exercised. This qualification of our statement is very necessary, because tempting viands and such accessories of food as we have mentioned, are often abused to the purpose of unnaturally stimulating the appetite, so that it may be gratified beyond what the stomach can well bear or the system profit by. But it is certain that food is seldom well received and satisfactorily disposed of by the digestive organs, which is not eaten with relish. And the plain fare which the ploughman enjoys, and which he digests well, would neither suit the appetite nor the stomach of one

whose occupations allow him little time for exercise in the open air, who must hurry, perhaps, to his dinner from a desk at which he has spent many hours. For him a different kind of food is necessary, better cookery, a greater variety from day to day, and the employment of such accessories as pepper, mustard, currie, chutney, sauces, and pickles. It were well indeed, if the art of cookery were better understood than it generally is in this country. A due cultivation of it, and attention to it, would tend very much to improve the health of multitudes of the people. But to this subject it is enough merely to advert. It would be foreign to our purpose to dilate upon it. Its importance well warrants at least the brief statement which we have made, and much good might be expected from the proper direction of attention to what many are inconsiderately disposed to regard as beneath their notice, and others are are apt to look upon with dislike, as if any care for the improvement of the culinary art would necessarily imply a tendency to epicurism and sensuality.

We have stated that the sense of tasting is useful to us in guarding us against the eating and drinking of things noxious. It is not to be assumed, however, that by this sense we are capable of discriminating perfectly between wholesome and poisonous substances. It is only in what we may call a rough and general way, that this can be said to be the case. But it is the case to a very important degree, and when we hear of people dying from the eating of poisonous mushrooms, we may almost be sure that they acted in defiance of the warnings of both taste and smell. And so with regard to many other things. There are poisons, however, so subtle and so powerful, that the sense of taste is hardly capable of affording assistance in avoiding them, unless it has been highly educated.

To some it may seem ridiculous to speak of the education of this sense, and yet it is as capable of education as the sense of sight or of hearing. The epicure educates it, and to bad purpose; but it is only in virtue of this education that he comes to enjoy some of his choice

delicacies. What unsophisticated palate would relish a *paté de foie gras?* to say nothing of the vile abomination of eating *diseased* goose-livers, or of the abhorrence which every properly constituted mind must feel at the cruelty practised to produce the diseased condition—the monstrous enlargement of liver! But there are other purposes for which the sense of tasting may be educated, and ought to be educated, some for which it must be educated. It is good for us to educate our taste in order to get the proper enjoyment of the kinds of food which are best for us, according to our circumstances and the conditions of our lives. Many things which we do not relish at first, we come to enjoy greatly by and by. If we have reason to think that the thing is good for us, we ought not to be at once discouraged. Maize (or Indian corn) meal, in cakes or porridge (*mush*), is not relished by most of the people of this country, but in North America and other countries where maize grows, and is by far the most easily-cultivated and by far the most productive kind of corn, this meal is relished well enough; and emigrants from Great Britain and Ireland soon get their taste sufficiently educated in this particular.

We have said that there are purposes for which the sense of tasting must be educated. Without its education they cannot be at all served. The tea-taster and the wine-taster must subject this sense to a special education; although, perhaps, no one can be well qualified for these occupations who does not naturally possess this sense in a degree of acuteness superior to that common amongst men. The physician also must educate this sense; and the chemist, so as to discriminate very nicely the tastes of different substances. In these uses, this sense is elevated to the service of science and to minister to the highest of mere earthly interests.

One peculiarity of the sense of tasting has already been pointed out, in which it differs from all the other senses. Another must now be noticed. It is the only sense as to which the same object can afford gratification or cause

disgust to only one person. The morsel of food or the glass of wine which one takes into his mouth is tasted by himself alone. Another may eat of the same dish, or may drink of the same bottle; but the portion on which this sense is exercised by one is not the same as that on which it is exercised by another. The case is wholly different as to the other senses. The same landscape, the same picture, may afford delight to thousands at once. The same strains of music may reach at once a multitude of ears. The fragrance of a hawthorn luxuriantly covered with flowers, may be enjoyed by as many as can get near it. The same object may be felt by many people, at once, or in succession. But as to the sense of tasting, the rule of perfect exclusiveness is without exception.

This sense is of no special importance in Masonry, as the senses of seeing, hearing, and feeling are. But its uses, as subservient to the wants of human life, and ministering both to healthfulness and enjoyment, make it a proper subject of our attention.

SMELLING.

The nose is not a mere ornament of the face, but contains in its nostrils the organ of a special sense—the sense of smelling. Like tasting, it deserves consideration as ministering to the necessities and enjoyments of human life. We are apt to regard it as merely to be valued because of the gratification which we derive from it, when we enjoy the fragrance of a rose or any other sweet smell. Thankful as we ought to be to Him who has clothed the earth with beauty, from which we may derive delight through the eye, who has afforded us many high and refined pleasures through the sense of hearing, and who has also given us a source of much enjoyment through this sense, causing the earth to produce many a variety of delightful fragrance, we shall yet err if we do not ascribe to it other purposes which also heavenly wisdom has designed. It is not always that its exercise is pleasant; if we are sometimes delighted by

fragrance, we are sometimes disgusted by stench. But this is to warn us of something to be avoided, or something to be removed. Apartments are never healthful in which there is any unpleasant smell. The unpleasant smell ought always to suggest the necessity of ventilation, the removal of the causes of the smell, and all possible purification. We may regard the sense of smelling as intended, in God's goodness, for this very purpose; just as the pain which is felt when any member of the body comes too near the fire, is a great safeguard of human life.

A little more must be said concerning the organ of this sense. The nostrils open into a large arched cavity of the skull, the bones of which are lined with a soft moist membrane, like that of the inside of the mouth. Over this membrane the ramifications of the olfactory nerves (the nerves of smelling) are spread, which unite in a number of trunks and pass upwards through apertures in the bony arch to the brain.

It has been already observed, in course of our remarks concerning another sense, that smelling seems to depend on the entrance of minute material particles into the nostrils, these particles emanating from all odoriferous substances. Their minuteness, however, is extreme, so that they are utterly indistinguishable by any other sense. Even the microscope does not reveal them, nor do the substances which give them forth lose any appreciable weight in consequence. A grain of musk, weighed with the utmost accuracy of which the most delicate balance is capable, gives forth its odour for many years, and still remains in weight exactly as before.

Perfumes quickly pall upon us, and the olfactory organ becomes deadened to them. The pleasure which we derive from the sense of smell is therefore always a transient pleasure. Happily, the case is the same as to disagreeable odours; and men, whose occupation requires it, carry on their work without any unpleasant sensation in an atmosphere filled with odours which, to one unaccustomed to them, are disagreeable in the extreme.

The sense of smelling, like the other senses, is capable of education, and there are many professions and avocations for which its education is extremely useful. The tobacconist learns to discriminate with great nicety odours the difference of which is not readily discerned by the unpractised. So do the manufacturer of drugs, the distiller of perfumes, and many others. The grocer derives great advantage from the education of this sense, as it is capable of aiding him much in determining the quality and value of goods. The highest uses of its education, however, are probably, as in the case of the sense of tasting, in the professions of the physician and the chemist, and these uses are of the same nature as in the case of that sense.

The variety of odours is extremely great, both of those which are agreeable and of those which are disagreeable. In the variety of agreeable odours our sources of pleasure are multiplied; for, however we may enjoy the fragrance of a rose, we turn from it by and by, with new pleasure, to that of the honeysuckle or the mignonette. The variety of disagreeable odours helps to guide us, after we have once become acquainted with them, and the sense has thus far been educated, to a knowledge of particular causes of danger which we may avoid or remove.

Perfumes were much more largely employed by ancient nations, and are at the present day much more largely employed by oriental nations, than by any modern nation of the western world. The use of perfumes has entered much into the religious rites of many nations, and we find it prescribed in the Jewish law. The Temple had its altar of incense, as well as its altar of burnt-offering. By this the sense of smell is elevated to a kind of sacred dignity, which we would not otherwise have supposed to belong to it, and especially when the symbolic significancy of the incense is considered—still more perhaps when the Lord is said to have "smelled a sweet savour" (Gen. viii. 21) on the offering of an acceptable sacrifice, and when the sacrifices and services of His people are described as being of a sweet savour to Him.

In connection with this, and perhaps as indicating a reason for the selection of this sense to afford the requisite figure when the divine complacency is to to be signified, it is worthy of consideration that there is no sense so little liable as this to be abused by being employed for any base and unhallowed purpose. The wickedness of man can hardly make it the minister of any lust. There are other senses from which we derive more of knowledge and wisdom than we do from this, but there is no sense the utmost gratification of which is so invariably innocent.

Poets have always made much reference to the delights of this sense. These are associated indeed, in memory, to all of us with many of the most pleasant scenes of life, with the landscape on which we have gazed in company with departed friends or the garden in which we have loved to walk and meditate, with the voices of children, the song of birds, the flitting of butterflies in the bright sunshine, the hum of bees, and the merry music of the sparkling stream, or the soft voice of the little waves of an almost tranquil sea breaking on the shore.

FEELING.

One other sense alone remains to be noticed,—the sense of Feeling, or, as it is also called, the sense of Touch. There is no need to point out how important it is in Masonry, as enabling Brethren to recognise each other as such by the secrets of the fraternity.

The organ of this sense is the whole surface of the body; and it is necessary for us to possess it in every part, in order that we may be warned of danger wherever it may threaten us. Reference has been already made, in connection with another sense, to the important use of this sense in preserving us from what might otherwise be extremely injurious, and even fatal; thus, the pain of burning warns us to avoid the fire, which, if we were bereft of this sense, might do us irreparable injury ere we were aware. The same beneficial purpose is served by

pain of other kinds, caused by the contact of external bodies.

But it is in the hand, and most of all in the tips of the fingers, that the sense of touch is most highly developed. There the nerves of feeling, which extend over the whole surface of the body, and unite in trunks leading to the brain, are exceedingly numerous. The sensibility of the points of the fingers to the touch of any substance with which they come in contact is therefore very great, and gives much of its usefulness to that wonderful organ and instrument, the human hand.

Mention has already been made of the use of this sense in that education of the sense of seeing, which takes place in every human being of common intelligence not born blind. By the help of this sense it is that the sense of seeing comes to possess its *acquired perceptions*, so that we become capable of distinguishing distances and magnitudes by it.

It has also already been observed, that this is the only sense which is never wanting in the animal creation, but exists even in the very lowest animals, the only sense, necessary to, but sufficiently satisfying the simple wants of their existence.

Some men of science have amused themselves—we can use no more respectful term—by endeavouring to resolve all the senses into the sense of touch, and even to show how they might all be developed out of it through its exercise in various ways. We care not to occupy ourselves with such speculations. To imagine that the human eye can have been developed by any process, through the operation of mere physical laws, out of what was no eye and had no power of sight nor adaptation for it before, is worthy only of one who can complacently think of an ape as his remote ancestor, and of all the brutes and all the creeping things in the world as related to him in some degree of cousinship.

CHAPTER LXXX.

Masonic Symbols.—The Entrance of the Temple.

The *Entrance of the Temple* is a masonic symbol of greater complexity and greater number and variety of details than any of those which have yet engaged our attention. Some of its details are derived from the description given us in Holy Scripture of the Temple of Solomon; and the whole symbol may be considered as intended to bring that subject to our thoughts with all the holy associations that belong to it.* The temple in this symbol, however, is rather to be regarded as representing that which the good man hopes to enter, and in which he expects to worship for ever, rejoicing in the presence and love of God. Two pillars, with chapiters, surmounted with globes—the celestial and the terrestrial globe—stand one on each side of the entrance, where the approach to the door of the temple begins; as we read in Holy Scripture that two pillars of brass were placed before the porch of the Temple of Solomon. From between these pillars a stair leads up to the door of the temple, which is elevated far above the ground. The stair, which winds a little round, consists of three flights of steps, with a landing-place at the top of each, the last landing-place being at the door of the temple, which is represented as of simple but grand architecture; whilst what appears of the building suggests the idea of great stability; the representation of a very small part only conveying also that of unlimited extent. The first flight consists of three steps, the second of five, the third and last of seven.

The symbolic meaning of the pillars and the globes has

* See Chapter lxxii.

been already explained in sections devoted to them as separate symbols (see Chapters xl. and xli.). All the meaning that belongs to them as separate symbols belongs to them in this symbol, in their connection with the entrance to the temple; but that connection is very important. Placed at the very beginning of the approach to it, they tell us of the necessity of beginning well, that we may end well: they tell us that the first step of the ascent which leads to the gates of glory—the everlasting doors (Ps. xxiv. 7 and 9) or doors of immortality—can only be taken through divine guidance, by divine aid, and under divine protection; they tell us that divine guidance, and aid, and protection are needful throughout the whole course; that we are to advance towards the doors of the temple, ascending from step to step, in continual dependence on that blessing from above, without which we never would have been able to take the first step, nor would even have been inclined to take it. The ornamented chapiters of the pillars afford us encouragement, for they speak of the blessedness that attends a good life—a heavenward course —a blessedness which consists partly, but not entirely, in the hope of heaven and the assurance of eternal joy. They remind us of the favours which the Great Ruler of the universe bestows upon the good and pious, even during their earthly life, in peace of conscience and tranquillity of heart —the peace of God which passeth all understanding—in the light of His countenance, and the joy of His salvation. The globes remind us that He in whose guidance and protection we are called to trust is Lord of the whole universe; of this world, with all its inhabitants and all that it contains; of the celestial sphere, with all its glorious orbs; and of that higher celestial sphere where, around the throne of glory itself, angels continually minister, and cherubim and seraphim do homage, and the blessed spirits of just men made perfect, that have come from their warfare with enemies and out of much tribulation on earth, sing their songs of thanksgiving and praise. They afford us, therefore, great encouragement, both

in entering upon the course by which we must ascend to the door of the temple, and ever until we reach that door itself; an encouragement much needed, because the ascent is difficult, so difficult, that of ourselves, without divine guidance and heavenly aid, we could not hope to accomplish it. We are also reminded by the globes, of the value of knowledge, and incited to the cultivation of all the sciences; and this, although not of equal importance to the other considerations already mentioned, is not to be overlooked, for all attainments in science may be turned to good account, and by them all, the man who makes them is himself improved, his mind is expanded, he is ennobled and elevated in the scale of being. Intellectual improvement is not equal in importance to moral improvement, but it is still very valuable, and every intellectual attainment may be rendered serviceable for the purposes which the highest moral attainments make a man to regard as most worthy of prosecution.

The stair that leads to the door of the temple is of great symbolic significance. It tells us that the path on which we enter on setting ourselves to press forward to the gates of the heavenly temple is not a plain and easy path, but a steep ascent, up which we must toil. It tells us of progress which must be made, of difficulties which must be overcome. It tells us that whilst we are in this world, we are never to be satisfied with the attainments which we have made, but are to seek further and greater attainments; even as the Apostle Paul says, "Forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14). Our Lord's own words may also be recalled to mind, although the figure employed in them is not the same with that of this symbol: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 24).

Concerning the nature of the ascent to the doors of the temple, and, therefore, the difficulty of it, we may learn much from the twenty-fourth Psalm: "Who shall ascend into

the hill of the Lord? and who shall stand in His holy place? he that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. xxiv. 3–5). We see from this the necessity of a life of virtue and of piety. Clean hands represent purity of life, a conformity of the whole conduct to the moral law. His hands are not clean who indulges in any kind of sensuality; who lifts the intoxicating cup to his lips till he degrades himself by drunkenness, or pushes it to his neighbour and leads him into that degradation; nor his who is guilty of unchastity; nor his that touches dishonest gain. Without purity of heart there cannot be cleanness of hands, for out of the heart are the issues of life, and therefore it is most necessary that we should keep our hearts with all diligence, as we are exhorted in the Word of God. There is no little difficulty in all this, exposed as we are to manifold temptations, which continually beset us, varying in their form according to circumstances, according to the natural constitution of each man, age, state of health, and condition of life; assuming one form in youth and another in old age, one form in times of prosperity and another in seasons of adversity. But there is help provided and always ready, help as much as is at any time needed, for him who looks for it to the right quarter, and seeks it with becoming earnestness. And it is requisite in order to the ascent of this stair and entrance into the temple, according to the words just quoted from the inspired book, that there should be true piety. He that shall ascend into the hill of God and stand in His holy place, is one that "hath not lifted up his soul unto vanity, nor sworn deceitfully." He must be a worshipper of the true God, for the lifting up of the soul unto vanity, according to a common use of the word vanity in Scripture, is the worship of idols, as their idols are called the *vanities* of the Gentiles. He must not only profess a belief in God, the living and true God, the maker of heaven and earth, the Great Architect of the

universe, but he must be sincere in this profession, not swearing deceitfully. In accordance with this, the first round of the Theological Ladder, or Jacob's Ladder of masonic symbolism, is Faith; the second, Hope; and the third, Charity (see Chap. xxxviii.). In like manner the first flight of steps in the ascent to the temple, is represented in the symbol now before us as consisting of three steps, which may be regarded as symbolising Faith, Hope, and Charity; faith first of all, as that which is indispensable at the very outset, and from which we must proceed to hope and charity; from which, indeed, as a grace, hope and charity derive their origin, and upon which they ever depend for their continued existence and for their increase. We are not to suppose that by the succession of steps in the stair of this symbol, it is intended that the grace requisite at the beginning and symbolised in the first step, is to be laid aside or passed from, when we come to the second. It must accompany us all the way. We need it as much for the second step as for the first, and so for every other till we reach the summit, and our labours end in the full fruition of peace and joy. And so it is as to all that is symbolised in every step. Every attainment made is not merely to help us in making a further attainment, in taking the next upward step, but it is to be carried along with us, to be of use to us in all our further progress. Faith, hope, and charity must go with us to the very gate of heaven; and although there faith and hope shall pass away, being needful no longer, because faith shall give place to sight, and we shall actually behold that which is the object of our faith now, and hope shall give place to the full possession and enjoyment of all that was hoped for, charity shall go with us into the holy place itself, shall abide with us there, and shall increase for ever, with the increase of our knowledge, our wisdom, and our power, of which we cannot doubt that the increase shall be continual and eternal; so that the saints shall not only differ from each other at first, as one star differeth from another star in glory, but each shall shine with ever-increasing brightness, receiving and

reflecting more and more of the light which proceeds from Him who is the only source of light, and in whose light they have rejoiced to walk during their abode beneath the cloudy canopy, in this sin-darkened world.

It is unnecessary here to enlarge on the graces of faith, hope and charity, as these are to be fully noticed in other chapters of this work. We pass on therefore to consider another symbolic meaning of the first three steps; a meaning quite different from that just mentioned, but very fitly connected with it in the same symbol. They remind us that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one" (1 John v. 7). They remind us also—and this may be regarded as still another meaning of the symbol—that "there are three that bear witness on earth, the Spirit, and the Water, and the Blood, and these three agree in one" (1 John v. 8). According to the first of these two meanings this part of the symbol calls us to consider that wonderful doctrine, which, in the estimation of all who hold it, is one of the most fundamental doctrines of religion, pervading the whole system both of Judaism and of Christianity—the doctrine of the Trinity. It would be out of place here to expatiate upon this doctrine, or to point out its relation to other doctrines of religion and their dependence on it. It seems to be enough to explain the symbol as indicating our dependence, in the whole ascent to the heavenly temple, upon each of the three persons of the Godhead, as we owe our salvation to each of them. We are called to consider that the Father sent His Son to be the Saviour of the world, and now sends the Spirit, the Comforter, to guide His people into all truth, to work faith in them, to help their infirmities, to lead and uphold them in the way in which He would have them to go, and to fill them with all joy and peace in believing. We are called to consider that the Son of God took upon Him our nature, was made under the law, fulfilled on our behalf the law which we had broken, and redeemed us from its curse by enduring as our substitute its utmost penalty; that in His

glory now He makes continual intercession for us, sends forth the Spirit to teach, support, and comfort us, and as King and Lord of the whole universe, exalted far above all principalities and powers, rules and defends us, and restrains and conquers the enemies against whom, unaided, we would contend in vain. We are called to consider that the Holy Spirit, the third person of the Godhead, sent forth in the economy of grace by the Father and the Son, applies to us the blessings of Christ's purchase, in our regeneration and our sanctification, and in teaching, guiding, supporting and comforting us according to our need. These are but brief indications of the vast system of most important doctrine to which the symbol now before us calls our attention, when we view it as intended to suggest the consideration of what we owe to the three persons of the Godhead respectively, and of our dependence upon them in our whole progress towards the heavenly temple, from its very commencement to its blessed close. It is to be remarked concerning this part of the symbol, that according to this view of it, as according to that already considered, it is to be understood not as relating merely to the beginning of a heavenward course, but to the whole course of it, as indicating what is indeed essential at its commencement, but is equally essential to the very end. In every step we take we are dependent upon and indebted to the three persons of the Godhead, and are called to say—

"To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, and is,
And shall be evermore."

The same remark applies to this part of the symbol in that third signification of it already mentioned, in which it reminds us that "there are three that bear witness on earth, the Spirit, the Water, and the Blood, and these three agree in one" (1 John v. 8). The great doctrines which are suggested to our thoughts by this view of the symbol are truths which equally concern the whole course of a good man's life. It will be enough here briefly to mention what they

are, and this by pointing out the meaning of the verse of Scripture just quoted. The Spirit has witnessed on earth by all the prophets, the holy men of old who spake as they were moved by the Holy Ghost; the Spirit still witnesses by all the words which those inspired by Him wrote in the books of the Holy Scriptures; the Spirit witnesses by His work in the souls of men, as He opens their eyes to behold wonderful things out of God's law, and applies to them the doctrines, warnings, promises, and precepts of the inspired volume. The witnessing of the Water is to be found in all the ceremonial washings appointed in the Jewish law, all of which were symbolical of the holiness—the cleanness of hands and purity of heart—required in all the worshippers of God, in the people as well as in the priests; it is to be found also in the use of water in the Sacrament of Baptism under the Christian dispensation, which is explained by all theologians as representing the washing away of sin by the blood of Christ, and of the pollution of the soul by His Spirit and His word, concerning which the apostle says that Christ "loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the word; That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27). The witnessing of the Blood is that of all the sacrifices of the patriarchal and Jewish dispensations, the blood poured beside the altar or sprinkled and variously applied to persons and to vessels or instruments used in divine service—the blood of the Passover on the lintels and door-posts of the Israelites in Egypt, which spake of the great sacrifice, the antitype of all the sacrifices, and of the efficacy of the blood of Christ in cleansing from all sin. It is easy to see that a vast amount of religious truth must come before the mind in meditating on these subjects, and to these we are guided by the symbol now under our consideration.

The other parts of the stair which leads up to the door of the temple, as represented in this symbol, are less important

in their symbolic significancy than the first. They are not, however, unimportant in themselves, and they have much value as adding to the completeness of the symbol.

As the second flight of stairs consists of five steps, we may regard it as intended to remind us that all our five senses are to be devoted to the service of God, whom, indeed, we are called to serve with all the powers and faculties with which He has endowed us. On this subject it is unnecessary to dwell here, as it has been already fully considered in the last chapter. But the place assigned to the five steps symbolising the five senses, in the middle of the stair, may lead us to reflect on the importance of employing them for good uses in that period of life when we possess them all in greatest perfection, with the advantage of experience, and whilst yet they have not begun to be impaired by age. Their position also, in relation to the first three steps, may be understood as signifying the duty of employing all our senses, with all the knowledge which we acquire by means of them, to the glory of God—of the Father, of the Son, and of the Holy Ghost, and in humble dependence on God's grace; also, as signifying that our whole employment of them ought to be in accordance with, and to the promotion of, the graces of Faith, Hope, and Charity. These must govern our whole use of them, if they are to be used aright, and there is not a moment of our lives, during our waking hours, after infancy is passed, in which charity does not dictate the employment proper for them.

The last seven steps of the stair, forming the last of its three divisions, are regarded as symbolical of the seven liberal arts and sciences, the cultivation of which Freemasonry earnestly strives to promote,—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. These are not, however, by the place assigned them as highest, and therefore nearest to the door of the temple, represented as the crowning attainments of a good life, and as imparting more than all else, a fitness for immediate admission into the temple itself, for this is to be derived rather from the graces symbolised in the first three steps—

Faith, Hope, and Charity. But they occupy this place, as last in order, that whilst we are taught the importance of them, we may also be taught that they are less essential than those virtues without which the ascent cannot even be begun. It is not good, however, for a man to live without exercising the powers of his mind in arts and sciences, the acquirement of which elevates and refines every one who makes it, and at the same time increases his power to be useful to others. It is a sad mistake to suppose, as some seem to do, that a life of the most exalted piety should be spent in nothing else than religious meditations and exercises. It ought rather to be a life of most active usefulness; and every attainment ought to be eagerly sought after by which the power to be useful can be augmented. The sciences, moreover, all serve to make the mind better and better acquainted with the glory of the Creator, by bringing to view the marvellous wisdom, power, and goodness displayed in His works. It has been truly said by a Christian poet,

"The undevout astronomer is mad,"

and the same thing might be said concerning natural history and all the sciences which have any part of the material creation for their subject. The arts exhibit to the pious mind great cause of gratitude, and therefore of adoration, in their immediate usefulness to men, as ministering to the supply of human wants, and so to human happiness. How much are we indebted to God's goodness, in His having enabled men to acquire and to bring to their present state of perfection—or rather of progress towards perfection—the arts; for example, those of agriculture, of weaving, of architecture, by which we provide ourselves with food and clothing, houses to dwell in, and temples for the worship of God; and those of shipbuilding and navigation, which enable us to carry on commercial intercourse with distant countries and to enjoy the benefit of their productions, and which at the same time knit all the inhabitants of the world together as members of one great community!

It seems proper that we should here pause to consider

THE SEVEN LIBERAL ARTS AND SCIENCES.

Freemasonry encourages to the utmost the improvement of all the arts, and the cultivation of all the sciences. But in old times the liberal arts and sciences, as they were taught in colleges, were seven in number,—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. To these the whole teaching of schools and colleges was confined. The first three constituted what was called the *trivium*, the other four the *quadrivium* (from the Latin *tres*, three; *quatuor*, four, and *via*, a way). The student was first instructed in the *trivium*, beginning with Grammar, and proceeding to Rhetoric and Logic; then, if desirous of great attainments, he went through the *quadrivium*, and with this his college education was complete. This system of instruction dates from about the eighth century, and embraced the whole circle of the sciences as then known and cultivated. The preservation of these arts and sciences is enjoined in the lessons of the Fellow-Craft's Degree, and they therefore deserve our special regard.

The seven liberal arts and sciences, according to the ancient enumeration of them, still preserved in Freemasonry, are the following:—GRAMMAR, RHETORIC, and LOGIC, these three forming the *trivium;*—ARITHMETIC, GEOMETRY, MUSIC, and ASTRONOMY; these four forming the *quadrivium.* In looking at this list, we cannot but be struck with the relative positions assigned to some of them, quite contrary to our modern notions of education. For example, we find rhetoric and logic placed before arithmetic, and it evidently appears that they were regarded as more essential than arithmetic to a good education. Every one who has heard of the three R's, knows how contrary to all modern notions this is. We are also apt to be surprised at the place assigned to music, but on reflection, we may be apt to think that in this our forefathers were wiser than we. We have begun again to introduce music into our schools, even the most elementary schools, and with great evident advantage.

In former times, it was an essential part of a liberal education, because of its use in the service of the Church, for which most of those who were educated in colleges were intended. We use it now as helpful to the cultivation and refinement of the mind, as serving to prepare a youth for high and pure enjoyments, and also for taking part in that worship of God which is not the peculiar service of the clergy, but eommon to all the members of the Church.

We must take some notice of the seven liberal arts and sciences in their order. The first of them is

GRAMMAR.

This teaches the proper arrangement of words, and their relations to each other. Its first object is to fit a man for speaking correctly the language of his own country; a thing most important for a Mason, even in any ordinary speech in the Lodge; but still more if called to discharge the duties of a high office, particularly that of the Master of a Lodge. That a speech may be impressive, or that it may well serve the purpose for which it is intended, it is necessary that the words should be well arranged, so as to bring out the meaning clearly in every part; that there should be no faults such as might provoke laughter or contempt, no blundering use of one part of speech for another, or stumbling into misassociations of what might seem the natural and ready words. All these things may very naturally happen from the nervousness of an unaccustomed speaker, but they will happen far more readily if there has been no previous cultivation of the art of speaking, and particularly if no attention has been paid to grammar. Faults in grammar are, indeed, deemed the most inexcusable in a speaker, and they are those for which he is most sure to be laughed at. Solecisms and barbarous expressions are also contrary to the rules of grammar, and will be avoided by the well-trained student; although, on the other hand, there is a pedantry of extremely accurate expression, which it is well to avoid. Slang phrases may be reckoned among solecisms, and no one, who properly

knows what he is doing, will use them in a serious speech. In their familiar use they are unworthy of employment by any one who desires to hold the respectable position which ought to belong to all members of the Masonic Order.

It does not belong to our present purpose to enter at all into the subject of grammar. It is enough to say what it is, and what its uses are. We must observe, however, that grammar has to do not merely with the *parts of speech*, the *inflections*, and the *syntax* of any particular language, but with general rules applicable to all languages, so that it appears that language is one thing for all mankind, and the Scripture is confirmed which ascribes a common origin to the whole human race. The general rules of universal grammar are more important than the particular rules of any language or dialect. They extend to every language and every dialect.

RHETORIC.

The second of the liberal arts and sciences is *Rhetoric*. It has for its object to teach us to speak not merely accurately, according to the rules of grammar, but fluently and eloquently. In order to do this, there must be a natural gift which some men possess in a much higher degree than others, although there are almost none who do not possess it in some degree, and in all who possess it, it is capable of improvement by cultivation. Public speaking is often marred by the nervousness of the speaker, who therefore forgets what he has to say, or gets into confusion, and cannot arrange his thoughts nor order his words aright. It does not properly belong to the art of rhetoric to overcome this, but to effort and practice on the part of the man himself. However, he who has studied that art has a great advantage for the overcoming of it, in the consciousness of his own power, a consciousness which is utterly wanting in the untrained and unpractised speaker. It belongs to the art of rhetoric to arrange arguments properly, and to bring them forward in due order, to preface a speech with a proper introduction, and to wind it up with a suitable peroration, accommodating all

to the circumstances and capacities of those to whom it is addressed, and to the purpose for which it is spoken.

The greatest possible simplicity of style is generally the best for every purpose of the orator. It belongs, indeed, to the art of rhetoric to adorn and embellish style. But it seems now to be generally admitted that, on many important occasions, ornature and embellishment are inappropriate. A figure or metaphor, aptly introduced, has a happy effect, but it must be appropriate and evidently suitable to its purpose. In the last century and even more recently, the speeches in the British Parliament were often elaborate and ornate—finished productions of the art of rhetoric according to the view then taken of its perfection. Such speeches would now hardly be listened to. Speaking in Parliament and out of Parliament, is more in what may be called a business style,—a speaking simply to the purpose, as of a man desirous of convincing others by fair argument. The change in this respect is very notable, and it is a change which it is almost impossible not to approve.

The art of rhetoric cannot be used to good purpose by any one not possessing a good general education. The public speaker must possess a knowledge not only of the particular subject on which he intends to speak, but of other subjects from which he may derive arguments and illustrations. The more abundant his resources of general knowledge, the more powerful and impressive his speech is likely to be; for, although any parade of learning or knowledge would only make him ridiculous, the proper use of it is always likely to add to the effectiveness of his speech. And to this proper use—as well as the avoidance of the parade which is worse than unnecessary—his study of the art of rhetoric ought to guide him.

The greater the amount of general knowledge which a speaker has acquired, the better for him. He can draw his illustrations—to say nothing of his arguments—more felicitously, from a greater variety of sources, and the effect of a speech often depends very much on the felicity of the

illustrations introduced. They bring the argument more clearly before the mind of the hearer, and they please him, which is not of little consequence. But an illustration, to be of any use, must be felicitous; it must be simple, natural, and evidently to the purpose. A laborious effort at illustration—the illustrations far-fetched, and not at once commending themselves to the minds of the hearers as apposite—is one of the greatest faults of rhetoric. So is the incessant effort of adornment of speech by figures and metaphors, in which some speakers indulge, so that the whole style seems to glow and glitter with them, like a dress covered with bugles and spangles. The hearer or reader soon wearies of it. A simple style is better, and a figure or metaphor, when brought in appropriately, is appreciated, and has a good effect.

LOGIC.

Logic (from the Greek *logos*, a word or reason) is the art of Reasoning. It guides us to the accurate knowledge of things, and directs our inquiries after truth. It exhibits to us the course of argument, and shows how one step follows necessarily upon another. When this was originally ranked among the seven liberal arts, nothing but the Aristotelian logic was known. The Baconian or inductive logic is of much more recent date, owing its origin to Francis Bacon, Lord Verulam, whose name is one of the greatest of the great men of the seventeenth century. In the Aristotelian logic the chief place is assigned to the *syllogism*, by which we reason from given premises to a conclusion. All reasoning from premises to conclusion must be in the syllogistic form. We cannot frame it otherwise, and it is good for us to know exactly how syllogisms may be framed, and what are the rules of their validity. The Baconian or inductive logic is very different. It does not set aside the syllogistic form of reasoning, which, indeed, can never be set aside; but it leads us to the inference of truth from observations such as those which we make in natural history, from a multitude

of particulars to a general fact or law. The limitation of human thought within the bounds of the Aristotelian logic was extremely hurtful to the progress of science during the mediæval period. The emancipation of the human mind, when the inductive philosophy was introduced, was almost as conducive to human progress as the invention of the art of printing; perhaps it was even more so. Yet the Aristotelian logic retains its value, and will ever retain it. As well might we think to reject the multiplication-table as to reject the syllogism and to despise the variety of its forms. Reasoning from premises to a conclusion cannot be conducted in any other forms than these, and we must be glad that in *logic* we are taught what these forms are, and how reasoning of this kind may be best conducted. It would be absurd to say that by the study of logic men learn to argue; for many men, who have never studied logic, argue well; but logic teaches us how argument must be conducted, guards us against mistakes which might lead us to wrong conclusions, and enables us readily to detect errors in the arguments of others.

ARITHMETIC.

We pass now from the *trivium* to the *quadrivium*. We do not pretend to say why grammar, rhetoric, and logic were made the first branches of instruction in the ancient system, whereas, according to our notions, arithmetic should have had a primary place. Arithmetic, however, had the first place in the *quadrivium*.

Arithmetic is the science which takes account of the properties and powers of numbers. It is impossible to doubt that arithmetic had its origin in the very earliest ages of human existence. Mankind could hardly begin to live upon the earth till weights and measures, and therefore numbers, became needful for them. We find reference, therefore, to weights, measures, and numbers, in the Books of Moses, by far the oldest books which we possess. The more that mankind improved in civilisation, the more that the other arts and sciences were cultivated, the more must the

necessity of arithmetic have been felt, and of arithmetic carried far beyond the simple elements which sufficed for the first requirements of man. Thus, with all the progress of human knowledge and of the arts, a new impulse has always been given to the cultivation of arithmetic, which never was more necessary than at the present day, although in its highest and most difficult departments, it has been greatly superseded by algebra. Algebra may, indeed, be described as a higher kind of arithmetic, in which, by the use of letters instead of figures, general formulæ are wrought out, often through difficult and complicated processes, but capable of immediate application in any particular case. The same thing may be said of the differential and integral calculus, which, although no figures are used in them, but only letters and signs, are merely arithmetic in its highest and most difficult form. Numbers are too unwieldy for many operations which can be easily performed by the aid of algebra; their use is absolutely out of the question for those which are performed by means of the calculus. Without algebra and the calculus, many of the most important questions of mechanics would have remained for ever insoluble, still more those of astronomy, of hydraulics, of pneumatics, and other branches of physical science. But such is the relation of algebra and the calculus to arithmetic that when we find the cultivation of arithmetic recommended in the Fellow-Craft's degree, we must regard them as included in the recommendation.

That algebra is merely arithmetic generalised, may be shown by a very simple example. Let us name any two numbers a and b, and then using the ordinary algebraic signs of addition and multiplication, we have the square of their sum, that is, of $a+b$, in the formula $a^2+2ab+b^2$, that is, the square of a added to twice the product of a and b and to the square of b. So if a is 2 and b is 3, we have $4+12+9=25$ which is, the square of $a+b$, that is, of 5. And so with all other numbers. We may substitute any numbers we please for a and b, and the results will still be

accurate. The formula, which has been determined by a process satisfactory to every mind capable of understanding it, can never lead to any other than an accurate result. It is not in such a simple formula, however, that the great value of algebra can be perceived; and that of the calculus we would despair of illustrating by any example whatever, without explanation of its nature, which would be tedious, and here out of place.

GEOMETRY.

Geometry is the science which treats of forms and magnitudes in general, and, like arithmetic, is one of the most ancient of the sciences, the cultivation of it, in at least its rudiments, springing out of the first necessities of human life. The name is derived from the Greek words *ge* (γη) the earth, and *metron* (μετρον) a measure, so that it literally signifies a measuring of the earth, and land-measuring was unquestionably one of the first uses to which this science was applied. There is no branch of physical science in which geometry is not extremely useful. Its conclusions are applicable, like those of algebra, in any special case, without the necessity of repeating the process of demonstration. Thus, it having been demonstrated that the three angles of a triangle are equal to two right angles; or that if one side of a triangle is produced, the exterior angle is equal to the interior and opposite, or, according to the 47th proposition of the First Book of Euclid, the figure of which is itself a masonic symbol, that the square of the hypotenuse of a right-angled triangle—the side subtending (opposite to) the right angle—is equal to the sum of the squares of the other sides; these conclusions can be applied with perfect confidence in every case of their respective kinds. And so with everything else that can be demonstrated by geometry.

In geometry, as in arithmetic, the human mind finds an employment which greatly tends to the development of its powers, and particularly leads to accuracy and exactness in its dealing with every subject submitted to it. The

mind accustomed to mathematical demonstration is not easily satisfied with any inconclusive argument. There is a danger, however, against which we should always be on our guard, of supposing that anything like mathematical demonstration can be obtained in moral or religious questions. There is an absolute absurdity in the supposition, which some men seem not to see, and they unreasonably demand in moral and religious questions demonstration like that of Euclid. The mind of man is however, so constituted as to be perfectly satisfied—if no violence is done to it—with moral demonstration as much as with mathematical. It accepts evidence, and acts upon it; it frames arguments, and proceeds upon the conclusions of them; and moral certainty becomes in many cases quite as strong as mathematical certainty.

Geometry deals with every thing from points to solids. A *point*, according to its mathematical definition is *position without magnitude.* A *line* is *length without breadth.* A surface, or *superficies*—has length and breadth without thickness. A *solid* has length, breadth, and thickness. The end of a line is a point, and a line may be regarded as a succession of points placed in a row. So may a surface be regarded as formed of lines in contact, if such a thing can be supposed possible, when each of them is without breadth of its own. The relations of points and lines to each other form the chief part of elementary geometry—the properties, for example, of triangles, of squares, and of circles. Those of other curves than the circle, as of the ellipse, parabola, hyperbola, and cycloid, belong to the higher departments of geometry. The geometry of solids, as of spheres, cubes, parallelopipeds, and so forth, is also to be reckoned amongst the higher departments of the science. We must advance to it through the geometry of points, lines, and plane surfaces.

It may be thought, by those unacquainted with such subjects, that much study of geometry is useless. There can be no greater mistake. In the first place, it is a beneficial exercise of the human mind, and very pleasant to

him who engages in it—who finds a pure and true delight in the demonstration of a problem or a theorem. But this is not all. We cannot at once tell of what use that demonstration is to be, but it may be of great use in some of the arts and sciences, and the more that geometry advances, the more do they all obtain means of advancement. It is in this as in chemistry. The chemist discovers new substances. He knows nothing of any use to which they may be put. He prosecutes his researches with a mere desire of further attainments in science; but, by and by, some one else turns them practically to account. Thus chloroform was discovered a good many years before any one thought of its being of any use whatever; but Sir James Simpson (a Scotchman), from considering to what class of substances it belonged, thought it worthy of trial as an anæsthetic, and found it the best and most powerful of anæsthetics.

It is almost unnecessary to refer to the use of geometry in architecture. Architecture would be impossible without it. As Operative Masonry thus depends upon geometry, Speculative Masonry may also be said to depend upon it, as it derives some of its most familiar and essential symbols from it. The square, the level, and the plumb, are examples, to which no other needs to be added, and concerning which nothing needs here to be said.

MUSIC.

It has been already observed that our forefathers assigned to Music a much more important place among the branches of youthful study, than we have assigned to it until very recently, if, indeed, any such place may be said to be assigned to it still. Its value cannot easily be over-estimated, whether we consider it with regard to the worship of God, or with regard to social enjoyment. Its highest cultivation is always connected with the former of these uses. That the cultivation of the art of music, and especially of the higher kinds of music, has been very rare in this country for a long period, is very much to be regretted. Every

Freemason is bound to exert himself for its cultivation according to his ability, that he himself may be able the better to take part in the solemn services of the Lodge, and also that he may be able to contribute to the innocent enjoyment of others, although this is a thing merely secondary and consequential.

We have already observed that the high place assigned to music in the college system of ancient days, its being included in the *quadrivium*, is in part to be ascribed to its importance in the services of the Church. But for this, it would probably have been omitted altogether. We have no such special reason for the cultivation of music; but we have abundant reason for cultivating it according to our ability and opportunity. It has been much neglected, but we hope it will not be neglected any longer, and that men will not be contented to be able to sing and enjoy a song, but will seek to be able to enjoy the great works of the greatest composers, and to take their proper part in the worship of God.

ASTRONOMY.

Astronomy, as its name indicates (Greek *astron*, ἄστρον, a star, and *nomos*, νομος, a law), is the science which has for its principal subject, the heavenly bodies. At first, it must have been regarded as relating to these alone; but now, with our more perfect knowledge of the solar system, we must regard the earth itself as one of the orbs with which astronomy is concerned. Its daily revolution around its own axis, and its annual revolution around the sun, are as much matters of astronomy as any revolutions of Mars or Jupiter.

Astronomy began to be cultivated at a very early period by the Chaldeans and the Egyptians. It was impossible that the movements of the heavenly bodies should not be observed, and especially under the pure bright sky of Chaldea or of Egypt. The sublimity of the spectacle, awing the minds of men, probably directed the more attention to the phenomena which it presented.

Of recent discoveries in astronomy, we need not speak, and it would be foreign to our purpose to speak. The planets are no longer only five in number—"five wandering stars," as Milton has it, but others have been discovered, extending the solar system far beyond its former supposed limits, and very numerous small ones (*asteroids*), of which more than one hundred have now been discovered, giving a change to its character within these limits. Comets have also been in some measure brought under our cognizance, so that we may calculate their orbits, and know pretty nearly when they will return. But without further reference to the facts or discoveries of astronomy, we have only to point out at present the duty of the Mason to cultivate this noble science.

It is one the cultivation of which, perhaps more than any other, elevates the heart to God. The line already quoted of one of the greatest English poets strongly expresses the common thought of all right-minded men—

"The undevout astronomer is mad."

For certainly it seems almost impossible to reconcile the idea of sanity with the non-recognition of a divine hand in the fabric of the universe—when, for example, we look through a transit instrument and mark the stars passing at their proper times, each true to an instant, so that if there is an error, it is that of our clock, and not theirs. The sublimity of this march of the stars is inconceivable. But let any man of proper feeling—of ordinary human feeling—observe the stars for a single night, and he will feel it for himself. It was probably this, although only as seen by the naked eye, which first impressed the minds of the sages of Babylon and Syria, and led them to that study of the heavenly bodies which was the commencement of the science of astronomy.

The importance of the study of this science as an ennobling pursuit for the human mind, has been dwelt upon in another place, and it is unnecessary here to repeat what has been already said. But we may point out its great value in connection with the art of navigation. The

ancients knew this, imperfect as was their knowledge of astronomy. They guided their course at sea by the sun and the stars. How essential to the determination of a ship's place at sea the meridian observation of the sun is, we need not say, and it is only necessary to allude to the value of an observation of Jupiter's satellites. By the relative positions of these small orbs, which are invisible to the naked eye, and only seen as luminous points through a good ordinary telescope, the mariner determines his precise place on the trackless ocean, and knows how to steer his course to his desired haven, and how to avoid the dangers of rocks and shoals.

The division of the stair into three flights of steps, is fitted to suggest the thought of the three different stages or periods of man's life on earth, Youth, Manhood, and Old Age, and to remind us that the duty of seeking the way to the door of the temple, and pressing towards it, belongs to all these periods, and ought not to be postponed by any one, either in the days of his youth or of his manhood. We have reason to rejoice with wonder and with thankfulness, that through the multitude of God's mercies, even those who begin to seek him in old age, and then turn to the right path, after long wandering in the ways of wicked ness, shall not be rejected. But this affords no reason for putting off the service of God until old age. Apart from the consideration of the uncertainty of life, and the possibility that its course may be terminated at any moment by sudden death; apart also from the consideration that through the practice of evil, evil becomes rooted in the heart, and that to turn from it becomes every day more unlikely and more difficult; it is to be observed that there is a present reward in a good life—a reward attending every step of heavenward progress, and every act of the service of God. The light which fills the temple shines in some measure upon all who are really approaching towards it, and the nearer they approach, it shines more brightly; they

hear the sound of the grave sweet melodies which express the joy and thankfulness of those who have entered in—

> "Those blest spirits who bear victorious palms,
> Hymns devout and holy psalms
> Singing everlastingly;"

they breathe the delicious odours wafted forth from the doors already opened to receive them, of the incense continually burning on the altar there. It ought to be the employment of youth and manhood to provide for such happiness in old age; and this is only to be done by devoting all their powers to the service of God, the practice of virtue and of piety. There are different degrees of attainment amongst good men; he is most likely to attain the highest who begins early, remembering his Creator in the days of his youth, and devotes the energies of his manhood to the earnest discharge of every duty, ever pressing forward and looking upward. Oh what a blessed thing it would be for those who are now wasting the precious days of youth or manhood in idleness, dissipation, and vice, if they were to enter between the pillars and begin the ascent which conducts to the temple above! What a blessed thing for those, who possessing the advantages of affluence, and not compelled to work for their daily bread, are often at a loss how to spend their time at all, and in the midst of their frivolous occupations suffer the miseries of *ennui*, if they were but to address themselves to the service of God; for then they would never have occasion to complain of *ennui*, but in seeking their own improvement, and in efforts to do good to those around them, they would find work enough, work to which God really calls them although they consider it not, work full of interest, work yielding a rich and immediate reward of happiness!

In contemplating this our hearts ought to be gladdened by the prospect of eternal happiness, of entering into the house in which there are many mansions, the house of God, our heavenly Father, in which there is a place prepared for every one that trusts in Him and delights to do His will, the temple in which joy and gratitude are continually poured

forth in songs of praise. We are at the same time required to consider all the arduousness of the course by which the gate of that temple is to be reached, the difficulties to be overcome, the attainments that ought to be made, but we are encouraged by the assurance of help, protection, and guidance, the guidance of infinite wisdom, the help and protection of omnipotence. It is a symbol full of instruction, and to meditate on which can hardly fail to make us wiser and better, more resolute to press forward, and in a humble dependence on divine grace, more hopeful of success in all our efforts, and of being received at last with joyful welcome, and shouts and songs of triumph, by those who have gone before us from the earth, and by the angels who have continually ministered around the throne of God. This symbol is full of encouragement, and well fitted to cheer the heart in moments of gloom and despondency, when difficulties seem too great for us to overcome, and dangers very terrible, so that we may lift up the hands which hang down, and strengthen the feeble knees. The course of the good man is here represented as terminating, not at the gloomy portals of the grave, but at the gate of that temple in which light for ever shines too bright for mortal eye to bear, and of which the glory infinitely exceeds all that we now behold in the material universe.

We have seen that the arrangement of the steps of the stair in three flights of different symbolical import, does not signify the respective importance of the things symbolised in each of these flights; but that on the contrary, the first things indicated—Faith, Hope, and Charity —are the most essential; whilst the proper use and government of the senses belong to progress, and the acquisition of the liberal arts and sciences brings men nearer to perfection. A man may enter into the temple, however, who has only made the first attainments, if he has indeed made them. But a man cannot make them without wishing for more, and endeavouring to make more, according to his opportunity. And as to the value of the liberal arts and sciences we may easily be satisfied, if we only consider

what greatly-increased powers of usefulness he possesses who is acquainted with them, or how much they add to a rational enjoyment of his earthly life. The man who possesses a knowledge of the liberal arts and sciences can always turn his knowledge to account for the benefit of his fellow-men. It is of no consequence to which of these arts and sciences we turn for an example. The case is the same as to all of them, with only the differences which arise from their respective importance, or their suitableness to particular circumstances. One man may be able to turn his knowledge of grammar and rhetoric to best account, another that of geometry or of astronomy. But he who can make good use of any of them, is far advanced above the man to whom none of them is known, although he also may possess the essential requisites for an ascent to the temple door—Faith, Hope, and Charity—and may even possess them in a high degree. Nor is there, as some fancy, in the highest attainments which any man can make, anything inconsistent with these, or even with higher and higher attainments in them, to be continually made during the upward progress, and to which all shall be made to contribute.

CHAPTER LXXXI.

Masonic Symbols.—The Funeral Procession.

Even he who rejoices in hope of glory, who has the most perfect confidence that to him "to die is gain," and that when absent from the body he shall be present with the Lord, who can truly say like the Apostle, "I have a desire to depart and to be with Christ, which is far better," must yet have solemn and awful thoughts of death. However joyfully we may contemplate the prospect of our entrance into the heavenly temple, and of a joyful resurrection when death shall be swallowed up in victory, and this corruptible shall put on incorruption, and this mortal shall put on immortality, it is impossible for us to divest ourselves—and it would not be desirable for us to do so if we could—of the feelings which naturally spring up in the human heart at the thought of death. The Creator seems to have implanted in every living creature an ineradicable dread of death. The lower animals evidently shrink from it; when danger threatens them they seek to save themselves by flight, concealment, resistance, and some of them by curious artifices to which they are led by wonderful instincts, particularly that of feigning death and lying with all their members rigid and motionless. In this we see a proof of the wisdom and goodness of the Creator, a provision made for the preservation of the lives of His creatures, and that the balance of nature may be maintained, and the weaker kinds of animals not extirpated by too readily falling a prey to the more powerful. Man partakes with the inferior creatures in this natural dread of death.

His conduct, indeed, is not directed so much as theirs by mere instinct, but in a far higher degree by reason, and that of the good man by religion. But the natural feeling and the instinct of self-preservation abide in him also. It is not merely because he knows it to be his duty, and feels himself bound to use all lawful means for the preservation of his life, that the most pious man seeks to escape from danger and to avoid death. He does it in accordance with a law of nature as fixed and unchangeable as that of death itself. Religion elevates our hopes to heaven, and enables us to rejoice in the prospect of that future which is beyond death; it makes us triumphantly exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" (1 Cor. xv. 35); but it does not cast out the natural feeling of the human heart; it only brings it into connection with new feelings and subordinates it to them. Nay, religion adds in many respects, and adds very much, to the solemnity and awfulness of the thought of death. It tells us that death entered into the world by sin, and that the wages of sin is death, so that the thought of death becomes associated, and must ever be associated, with the most humbling and awful thoughts, the thoughts that we are sinners, and that because of sin we are exposed to the wrath and curse of God. It tells us, indeed, of deliverance from that wrath and curse, and that whilst the wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord. It pours light into the valley of the shadow of death, but it shows us in the first place the awful darkness of that valley. It enables us to walk through it and yet fear no evil, but in the first place it shows us how Death is naturally and essentially the King of Terrors. The doctrine of a judgment to come is one of natural as well as of revealed religion; conscience bears witness of danger in offending God; but revelation exhibits this doctrine fully and plainly; then, however, going on to cheer us with the assurance of acquittal in the day of judgment, if we seek God in the way of His appointment, in the exercise of that true faith from which hope arises, and which worketh by love, and is manifested

by works, even by a patient continuance in well-doing. For "as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Heb ix. 27, 28).

These remarks express some of the thoughts and describe some of the feelings with which we ought to contemplate that important masonic symbol, the *Funeral Procession.* In this symbol, the procession is represented as proceeding from a hill to a temple, the coffin which contains the body of the deceased being borne on the shoulders of men, who have now approached very near to the entrance of the temple within which the sepulture is to take place. Passing over for the present, many details of the symbol, which, however, must ere long engage our attention, let us devote our thoughts to what has been already mentioned, taking this into account that the funeral is to be regarded as a masonic funeral, and the deceased as an honoured brother. We are called to remember the virtue of his life, and the service which he rendered to the Order during all the days of it. His conduct appears as an example to us which it is our duty to follow. We mourn his loss; even whilst rejoicing in confidence that he has entered into a better world, we cannot but think of the services which he has performed, and of the pleasant hours which we have spent in his company. But it is all over. His work is done. We shall never again hear his voice, nor be gladdened by his cheerful and pleasant words. The end of his earthly life has come, and this would be sad, indeed, if it were not for the thought of a blessed resurrection. That thought, however, reassures us; and we proceed to lay him in the grave with good hope, that in the end all shall be well—that we shall meet him again and rejoice with him for ever. His example is left to us, and as we follow him to the grave, we cannot but meditate upon it, longing to resemble him in his piety, his virtue, and his active usefulness. The funeral of a departed brother has for

every Freemason a solemn lesson, which it is very profitable to learn well. A representation of a funeral procession fitly occupies a place among the symbols of Freemasonry, to remind us even in hours of health and happiness, of active employment, and sweet social intercourse, and innocent mirth, that all earthly things are mutable and transitory, and that ere long the place which now knows us shall know us no more, that so we may be stirred up to earnestness in all the work that is assigned us, and led to apply our hearts unto wisdom, laying up in store for ourselves.

As depicted in this symbol, the funeral procession is seen advancing towards the gate of a magnificent temple; and of this the symbolic meaning is of the very highest importance. Burial in a temple or other place of worship, or within the enclosure which surrounds it, has been common in almost all parts of the world, and from very early times. It is especially the practice of Christian countries, and almost every parish church has its churchyard for the interment of the dead. The worshippers thus assemble, Sabbath after Sabbath, among the graves of those whom they have loved and lost, and behold the memorials of former generations. The thoughts naturally suggested by such a scene, are eminently suitable to prepare them for engaging in the sacred services to which they are called, and for listening to the words of eternal life. The temple in the symbol now before us suggests to the mind all the hopes which are founded on the divine promises and all the doctrines of divine grace; it reminds us of these doctrines and promises themselves, and calls us to meditate upon them. Thus it connects the hope of immortality and of a blessed resurrection with the thought of death, and of the corruption which the body must undergo in the grave. It leads our minds on from the sad scene presented to our view, to the mansions of bliss where the spirits of the just rejoice in the presence and fellowship of God, awaiting the time when salvation shall be perfected, the body being raised up in glory, and reunited with the already glorified

soul. It tells us not to sorrow "concerning them which are asleep," "even as others which have no hope" (1 Thess. iv. 13), but to rejoice in the assurance that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise" (1 Thess. iv. 16); when He "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

Viewed as a whole, this symbol further reminds us that even the greatest of the earth are subject to the common law of death. The king is called away from his palace and his throne, even as the humble labourer from his cottage. The funeral procession represented is that of one who in his life was of high estate. The reflections suggested by this, are fitted to be beneficial to all. The rich are taught not to be high-minded, nor to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy (1 Tim. vi. 17). To the poor a strong reason is shown for contentment with their lot. How can we set our hearts upon worldly things from which we must soon pass away? Why should we repine even if our life be full of hardships and trials, when we know that it and they shall ere long be at an end, and when we have before us the glorious prospect of eternal happiness?

We lay our brother's body in the grave, and turn away from it sad of heart, notwithstanding all the consolation that we find in the promises of God, and in the prospects of the future founded upon them. We think of the grievous blank created by his death; we think sympathisingly of his family, and of the blank in the domestic circle, the vacant chair which no one can think of occupying, the weeping widow, the fatherless children. We think of the loss sustained by our Brotherhood, of the loss sustained by the world, and we ask ourselves the question, who is to fill the place of him that is gone? It seems as if his place could never be filled; we know of no one ready to enter

upon it at once, and to discharge all its duties as he did. It is ever thus; the vacant place is never absolutely and exactly filled. A worthy man makes a place for himself, it may be said, rather than finds one. He devises schemes of usefulness, he exerts himself, he engages others to co-operate with him in his work, but without his guidance and without his active labour, it seems as if all would at once come to a stand. It does not, however. Although no one takes his place, to be all that he was, and to do all that he has done, the good works which he originated and to which he devoted his strength, are still carried on. One does one part, and one another, each finding a new place for himself, and a sphere of usefulness; for all are under the guidance of a higher wisdom, and are impelled to exertion by the same grace which was bestowed on him whose example they delight to follow. It is as when from some disease or injury, one of the great arteries of the limbs needs to be tied; the circulation of the blood through it is arrested, but presently vessels on every side begin to enlarge so that they may convey the necessary quantity of blood, and thus the loss is supplied. Or, when a tree of the forest falls, another tree does not at once spring up in its place, in like stateliness and luxuriance; but neighbouring trees increase in growth, and extend their branches, whilst new saplings occupy the ground, and ere long there is no vacancy any longer. The death of a much-esteemed and respected brother not only calls to thought of our duties in general, but specially to the consideration of the question, what new duties arise to us from this event?—what may properly be expected of us now which was not expected, because not necessary, before?

CHAPTER LXXXII.

Masonic Symbols.—The Five-Pointed Star.

A Star with *five points* is employed as a symbol to remind Masons of five important rules always to be observed; viz:—

First,—That a Master Mason should not withdraw his *hand* from a sinking brother.

Second,—That his *foot* should never halt in the pursuit of duty.

Third,—That his *prayers* should ascend for the distressed.

Fourth,—That a *faithful breast* conceals the faults and the secrets of a brother.

Fifth,—That approaching evil is frequently averted by a *friendly admonition.*

The five points of the symbolic star are equidistant from the centre, and regularly disposed so that the distances between them are equal. Five lines radiate from the centre to each of the five points, and each line is prolonged a shorter distance beyond the centre, all equally; and from each of the points, lines are drawn to the extremities of the two lines from other points which terminate next to it, one on one side and one on the other, so that five figures like lance-heads are formed, of which the one side is black and the other white, each of these figures being equally divided into two parts by the line which proceeds to its apex from the centre of the star. This diversity of colour, the most extreme possible, represents the difference between observing the good masonic rules indicated by the points and neglecting them. The equal distance of all the points from the centre directs our attention to the equal importance of the five great rules of which this symbol is

intended to keep us in mind. A good and worthy Mason must pay constant regard to them all.

Let us now consider these rules in their order.

I. That a Master Mason should not Withdraw his Hand from a Sinking Brother.

It is one of the chief excellences of Freemasonry that charity and brotherly-kindness are constantly inculcated in its lessons, and that the duty of relieving the wants of any distressed brother is strongly impressed upon every member of the Masonic Brotherhood. A Mason is not, indeed, bound to give indiscriminately, without regard to the worthiness of the Brother needing relief, or to the causes by which his distress has been produced. Nor is he bound to give so freely as to impoverish himself and his own family. He is to be prudent in his liberality, but he is to be liberal according to his ability; and although it is right that he should give most freely when he knows his distressed brother to be worthy, and that the cause of distress was not profligacy of any kind, nor even imprudence, but unavoidable misfortune, yet he is not to be too rigid or severe in his judgment of his brother's case, but must extend his hand for his relief so as to preserve him if possible from sinking into utter and hopeless ruin.

The duty of relieving the distressed is enjoined in many passages of Holy Scripture, and very encouraging promises are made concerning the discharge of it; whilst the character of the man who selfishly neglects it, is held up to reprobation. "Wash you, make you clean," says the Lord by the Prophet Isaiah, "put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow" (Isa. i. 16, 17). "Is not this the fast that I have chosen?" says the Lord by the same prophet, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to

the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedly; and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. lviii. 6–11). In the Book of Proverbs we read:—"He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor" (Prov. xiv. 31). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. xix. 16). "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. xxii. 9). "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Prov. xxviii. 27). "A friend loveth at all times, and a brother is born for adversity" (Prov. xvii. 15). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. xi. 24, 25). And in the law of Moses we find it written:—"If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy

wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 7–11). Again: —"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing" (Deut. xxiv. 19–22). The heart must be cold which is not affected by these precepts; the mind must be dark and perverse which does not admire the excellence of the rules which they contain.

If we turn to the New Testament, we shall see the duty of relieving the distressed inculcated as plainly as in the Old. "Be kindly affectioned one to another with brotherly love . . . Distributing to the necessity of saints, given to hospitality," says the Apostle Paul in his Epistle to the Romans (Rom. xii. 10, 13). And in the Epistle to the Hebrews, we read:—"To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16). "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in

him?" says the Apostle John (1 John iii. 17). A prominent place was also assigned to this duty and its reward, in the teaching of our Lord Himself when He was upon the earth. "Then said He also to him that bade Him," when He sat at meat in the house of one of the chief Pharisees, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke xiv. 12–14). No language could be stronger as to the importance of this duty, none could more strikingly set forth the advantage accruing from its discharge, and the fearful danger incurred by neglect of it, than that of the following account of the proceedings of the day of judgment. "When the Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He

say unto them on the left hand, Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to on of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. xxv. 31–46). We have also an admirable and most affecting exhibition of this duty, with its limits defined, or rather its unlimited extent exhibited, in the Parable of the Good Samaritan, a parable which has long been one of the portions of Scripture most frequently read in meetings of Freemasons, and dwelt upon in masonic charges, with reference to the important rule of duty now under consideration. "And behold a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was:

and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke x. 25–37). Here we have a beautiful illustration of the rule which we are now called to consider. We see charity displayed as triumphing over ancient, hereditary, and deep-rooted prejudices; over antipathies of race, antipathies connected with difference of religion. We see it displayed as exerting itself for the relief of distress, without regard to anything but the greatness of that distress, and in the way most suitable for its relief, not exceeding the amount of liberality which the occasion demanded, but fully extending to that amount, nothing lacking, and nothing superfluous. "Go, and do thou likewise," is the command to each of us; a command which it will be our wisdom and our happiness, as much as it is our duty, to obey. Occasions are continually presenting themselves for obeying it, in endless variety of form, yet with essential similarity. Let us seek to discover what it is kindest and best to do, what is really requisite for a brother's relief, and how it can be afforded in the way most for his benefit, and with tender consideration of his feelings, as well as compassion for his distress. The brother whom we have long known, and we have always found worthy of respect, has special claims on our regard; but the stranger, otherwise friendless, ought ever to find in every brother Mason a true and helpful friend.

There are, however, many ways in which help or relief may be afforded to the distressed, besides that of giving money, or some equivalent for it, such as lodging, clothing, or food. To lend money may often be an act of greater,

because of more judicious, kindness than to give it; if, for example, the stranger who applies to us in his need, has resources in his own country, of which he may ere long avail himself; or if a loan of money, such as we can afford, will enable a brother to enter upon some profitable employment, and relieve him from what in that case may be regarded as temporary embarrassment and destitution. One of the passages above quoted from the law of Moses, speaks of lending as well as of giving; and it is also written in the Book of Proverbs:—"Give to him that asketh thee; and from him that would borrow of thee turn not thou away." It is often, no doubt, much easier to give than to lend; the thing is done at once, and there is no more trouble about it, whereas the loan requires subsequent attention, and perhaps not a little attention, if it is to be repaid by small instalments, but in this way a kindly interest is maintained on the part of the benefactor towards the brother whom he assists, and as he watches over him, he enjoys no small reward in seeing his perseverance and the success of his efforts. That feeling of honourable independence which is an excellent feature of character, is thus also better maintained; whilst in a good heart, the feeling of gratitude is called forth to as great a degree as it could be by any gift, however liberal.

Nor are the giving and lending of money or of anything that money can purchase, the only means by which a distressed or sinking brother may be aided. Moral support is often as valuable as material support, or even more valuable. If we have reason to think that a brother is suffering from calumny, we may often render him most important service by showing him countenance, making it evident that we do not allow any evil report concerning him to influence our feelings or our conduct, and doing this openly, so that it may be seen by all the world. He is thus encouraged still to hold up his head, contending bravely against what is often one of the sorest of trials; and others, influenced by our example, may probably be induced to act towards him with more kindness than they would otherwise do. Nay, even if a brother has been

overtaken in a fault, we may often do him an inestimable service, by not casting him off and forsaking him, but showing that we still trust in his promises of amendment, that we look upon the fault which he has committed as owing to some sudden and powerful temptation, and not as growing out of his general disposition or character. He who is ready to despair of himself, may thus again be encouraged to hope, and so to make new efforts in order to retrieve his position. The countenance kindly accorded in such a case may be of a value not to be reckoned in silver or gold; it may soothe the greatest distress, and contribute to the welfare of the whole remainder of a man's life, restoring happiness also, it may be, to an afflicted family.

II. That the Foot of a Master Mason should never Halt in the Pursuit of Duty.

It is a rule equally to be observed as to all duties, that for their right performance there must be earnestness and perseverance in the pursuit of them. Moreover, there is no moment of life, nor can there ever be, except when the mental faculties are disordered, or when the exercise of all the powers of nature is suspended by sleep, in which there is not some present duty calling for our utmost attention and diligence. The rule indicated by this second point of the star in the symbol now before us, relates equally to all duties; it specifies no one more than another, and makes no enumeration of them. It merely calls us to consider, what it is most necessary we should everbear in mind, that we have duties at all times, in which our foot should run, with no laggard or halting step, but with alacrity and perseverance. These duties belong to all the various relations of life; we have duties to ourselves, in the cultivation of our own minds, and in seeking increase of knowledge, in the restraint of our appetites, and the government of our passions; we have duties to our families,

duties both various and important; we have duties to our Lodge and to the Masonic Brotherhood; we have duties arising out of our position in society and the ordinary occupations of our life; we have duties as subjects and citizens; we have duties as members of churches or religious communities; above all, we have duties to God, the duty of worshipping Him and of observing all His ordinances. All our duties are to be performed as in the sight and fear of God, with a regard to His authority and to His glory, and no otherwise can there be a performance of any of them, no otherwise a proper motive or one equally bearing upon them all, impelling to and sustaining in them. Those duties, however, which we distinguish as our duties to God, are in their own nature most important, and faithful attention to them is eminently helpful in regard to the performance of other duties, keeping our hearts under the influence of that best motive without which our foot will be sure soon to halt. "Whatsoever thine hand findeth to do, do it with thy might" (Eccl. ix. 10), is the divine rule, which we should ever seek to reduce to practice. Let us not be weary in well-doing," says the Apostle Paul, "for in due season we shall reap if we faint not" (Gal. vi. 9). We are called to be "zealous of good works;" let us also remember that it is he that persevereth unto the end that shall be saved.

III. That the Prayers of a Master Mason should Ascend for the Distressed.

We see from from this rule what importance must be assigned, in a just view of the Masonic Institution, to its religious nature. Its first requirement is that the candidate for admission must profess his belief in God and in a future state. A belief in God is not to be regarded as a mere intellectual conviction. Every true belief has its consequences; it affects the feelings and affects the conduct. It is impossible to have a true belief in the

existence of God, and yet to live as if there were no God. It is impossible to believe in God, and yet not to feel a necessity of approaching Him in prayer. Prayer is the natural utterance of the heart's desires to Him who is able to grant them, and on whose blessing we feel ourselves at every moment to depend. Such feeling is implied in the very notion of a belief in God, and prayer might therefore be expected naturally to flow from every heart. That it does not do so is owing to the corruption of our nature—that same corruption which inclines to transgression of God's good commandments, and makes us self-indulgent, self-reliant, disposed to anything rather than seeking God and waiting upon Him. A Freemason, however, professing his belief in the existence of God, may be expected, as he owns himself bound, to wait upon Him in all humility of worship and acknowledged dependence. He must pray. Not to do so would be to belie his profession. But for whom and for what is he to pray? We do not at present require to consider the awswer of this question any further than to say that whatever his prayers for himself, and with regard to his own circumstances, needs, and dangers, he is also called to pray for others. It is a distinguishing characteristic of our Order that every brother is called to feel an interest in every other brother, to make the cause of his brother, as far as possible, his own, and to help him to the utmost of his power. There is often no way in which he can help him but by prayer. This, however, he is taught to regard as an important aid, for it secures the favourable intervention of that higher power on which all are dependent. "The effectual fervent prayer of a righteous man availeth much," says the Apostle James (James v. 16); and we have many examples in Scripture of intercessory prayer, or prayer on behalf of others, as well as of prayer on one's own behalf and of the answer of it. Indeed, it is remarkable how much in the Book of Psalms, and in other parts of Scripture, prayer takes the character of intercession for others, very often for the whole Church or people of God. It is an admirable proof of the greatness of the

privilege which the servants of God enjoy, that they are thus permitted and encouraged to pray, not only for themselves, but for each other, to become intercessors as well as mere suppliants for pardon and grace. It accords with their relation to God as children to a father, with their right to approach Him, crying Abba, Father. And no one who truly esteems and enjoys this right can fail to avail himself of it in making prayers for others, as well as in praying for himself. His wife and children are dear to him; he knows their need of God's blessing to be as great as his own, and therefore he cannot but pray for them. And so as to others with whom he is connected by different ties. The spectacle of distress moves his heart, and he must relieve it if he can, he would relieve it if he could; but probably he finds that his means are too limited, or that the case is one to which all the means within his reach are utterly inapplicable. What is he to do then? If he can render no assistance in any other way, he may have recourse to prayer; no case is beyond the reach of God's help: God's wisdom, and God's power are equal to every emergency. Prayer, however, is not to be used alone, if there are other means which we can also employ. If there are, God calls us to use them, and we do not honour Him, but rather mock Him, by our prayers, whilst they are disregarded. It is vain for a man to cry for daily bread whilst he sits in indolence, refusing to work for his bread as God has commanded him; he is to work and also to pray; not to pray without working, and not to work without praying. His prayer for daily bread ought to be a prayer for the divine blessing on his industry, for strength to persevere in it, for guidance in all that relates to it, for success in the object of it. And so with prayer for every other blessing; all appropriate means are to be used, as much as if there were no need for prayer at all, or no belief in the efficacy of prayer, and yet with that constant sense of dependence on God, which makes prayer seem always necessary, that belief in its efficacy which makes it seem of all means the most effectual. This connection of prayer with the

use of other means—with work, with giving, with anything that can be done for any good purpose—is too often much lost sight of, and prayer is too much looked upon as a thing by itself; which it is, indeed, in its nature, but not in its proper use. It ought to be joined with everything which we do, and everything which we can do—that is, everything good to be done at all—ought to be joined with it. There is an old saying, and a good one, that a man ought not to plant a plot of potatoes without prayer. Such is our access to God as His children, that crying to Him, Abba, Father, we are entitled to ask Him for a blessing in all our affairs and in all our undertakings—and, indeed, we ought never to engage in anything on which we cannot ask His blessing. We ask it—after the highest of all examples—on our food when we are about to partake of it, and we ought in like manner to ask it on everything to which we apply our hands. As we ought to feel for the distress of a brother, so, whatever else we may do to relieve his distress—and we ought to do all that we can in he circumstances—we ought to pray for him, to pray earnestly for his guidance, support, comfort, and relief.

"Confess your faults one to another," says the Apostle James, "and pray one for another, that ye may be healed" (James v. 16). It may be remarked in connection with this text, that the greatest distresses of a brother are often the consequence of faults which, although he may confess them to us in private, he most anxiously desires to conceal from the world. It is our duty to conceal them, if it may be done without prejudice to higher interests, but also to give him such counsel and aid as we can, and to pray for him. "Brethren, pray for us," says the Apostle Paul to the Thessalonians (1 Thess. v. 25); a memorable exhortation, from which we see how high a value the great Apostle of the Gentiles ascribed to the prayers of his brethren, even of the humblest of the holy brotherhood. We see this also from his words in his Epistle to the Philippians: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. i. 19.) It seems unnecessary to multiply proofs from

Scripture of the value of prayer. Our Lord himself taught that "men ought always to pray, and not to faint" (Luke xviii. 1). And perhaps there is no passage of Scripture more impressive in relation to this subject than the beginning of the eighteenth Psalm; the psalmist declares his deep distress: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me." But then he says, "In my distress I called upon the Lord, and cried unto my God." What follows? "He heard my voice out of His temple, and my cry came before Him, even into His ears." And the next words are remarkable as showing the power of prayer. All the powers of heaven and earth are represented as moved by prayer. "Then the earth shook and trembled; the foundations of the hills also moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it. He bowed the heavens also, and came down, and darkness was under His feet" (Ps. xviii. 4–9). Many verses follow of the same character. The efficacy of prayer could not be more strongly represented, nor is there any passage of Scripture more encouraging to prayer.

IV. A Faithful Breast Conceals the Faults and Secrets of a Brother.

It is not only the duty of every Mason carefully to conceal the secrets of Freemasonry from the profane; but he is required to lock within his own breast the secrets of a Brother, whether that Brother has communicated them to him in confidence, or he has become acquainted with them in any other way. Especially important is the application of this rule in the case of any fault which a Brother has committed; for this is a kind of secret the divulging of which would often do great harm, and at all events would cause much pain to him by whom the fault has been committed. The rule of Freemasonry now under our consideration, in this fourth

of the Five Points of Fellowship, is, indeed, a rule or principle of morality, one of the many developments and applications of the great law of Charity. It implies nothing else than a doing to others in this very important matter, as we would have them to do to us. It is a walking in love; and there are indeed few things in which our love to a Brother can be better shown, than in hiding his faults from other men, when it is possible for us to hide them, and a regard for justice and the interests of others affected by them does not require that they should be revealed. That which is told us in confidence, even when it is of a different nature to this may be of great importance to the Brother who confides to us the secret, and does so probably with the view of asking our advice or assistance—it may be in some matter of business, in something that concerns his worldly prospects, as, for example, an application for a situation—or in some domestic trouble, in which, perhaps, he seeks only for our sympathy, when the trouble is almost too great for him to bear. The confidence reposed in us should always be held inviolable, and our Brother will love and respect us ever afterwards for our faithfulness, even if he derive no benefit from our counsel, and we can render him no assistance.

This rule as to the concealing of the faults and secrets of a Brother, is not to be understood as merely forbidding us to proclaim them to those who do not belong to our Brotherhood; it equally forbids us to divulge them even to Brethren. Very often, indeed, the Brethren with whom he delights to associate, are the very persons to whom it would be most painful to a Brother to think that his faults should be made known. It would be unkind, and therefore wrong, to tell anything, even although it was not imparted to us in confidence, but our knowledge of it was acquired in some other way, which might diminish the respect entertained for a Brother by his Brethren in general. Our duty, if we happen to learn that a Brother has erred in any way, is to speak kindly and affectionately to himself, particularly if the fault is one which there seems reason to

apprehend that he may repeat or go on in; and by this we may do him inestimable service, by reclaiming him from the error of his way and preventing him from further transgression, thus giving him reason to regard us with life-long gratitude.

This Fourth Point of Fellowship is very important also in relation to the preservation of peace amongst Brethren, and of the general peace of society. What heart-burnings, —what alienation of friends, often result from the heartless or inconsiderate proclamation of faults which there is no reason whatever for making known! As we would live at peace with those around us—as we would as much as possible maintain and promote peace amongst them all, let us be strictly observant of this rule.

This development or application of the great law of Charity is clearly exhibited to us in Scripture; in which the tale-bearer, the tattler, the busybody in other men's matters, is represented as an unworthy character, and as one who creates much mischief. We read in the Book of Proverbs:—"He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace. A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter" (Prov. xi. 12, 13). Both these proverbs, placed together in the sacred book, as we have here quoted them, must be viewed as relating to the subject now before us. He that "despiseth his neighbour" in the first proverb, must, as appears from the concluding clause of it, be understood to be the man who speaks disparagingly of him, telling his faults, and so taking away from him, or seeking to take away, the respect in which he is held by his fellow-men. And he is represented as a man void of wisdom: whereas we are told that a man of understanding holdeth his peace. He has a kinder feeling in his heart towards his neighbour; his is the Charity which "rejoiceth not in iniquity," but "hopeth all things," and he refrains from telling unnecessarily what he knows of a Brother's faults. In another place of the Book of Proverbs we read: "The words of a tale-bearer are as

wounds, and they go down into the innermost parts of the belly" (Prov. xxvi. 22). These also are amongst the wise sayings of that book: "These six things the Lord doth hate; yea, seven are abomination unto him! A proud look, a lying tongue, and hands that shed innocent blood. An heart that deviseth wicked imaginations, *and he that soweth discord among brethren*" (Prov. vi. 16–19). "He that winketh with the eye, causeth sorrow"—that is, he that winketh to call attention to some weakness of a Brother, or to intimate a doubt of the truth of his speech; "but a prating fool shall fall" (Prov. x. 10). "A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness" (Prov. xii. 23). "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" (Prov. xvii. 9). "He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips" (Prov. xx. 19). "Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint" (Prov. xxv. 19)—a proverb of which the application is not limited to the proclaiming of secrets, but which is not the less applicable to it. In the New Testament we find the Apostle Paul enumerating as amongst the faults too common in those who have no proper occupation for their time, that "they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not" (1 Tim. v. 13). The Apostle Peter also says: "Let none of you suffer as a thief, or as an evil-doer, or as a busy-body in other men's matters" (1 Pet. iv. 15); and the Apostle James dwells at some length on the evils which arise from the unguarded licence of the tongue. "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about the whole body. Behold, also, the ships, which, though they be so great, and are driven of fierce winds, whithersoever

the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" (James iii. 2–5).

V. That Approaching Evil is Frequently Averted by a Friendly Admonition.

As a maxim of wisdom this cannot be too deeply impressed upon the mind; as a rule of conduct, if properly applied, it may prevent much evil, and be productive of much good. We find in the law of Moses the following remarkable commandment, the first part of which may be regarded as exhibiting the reason of the second, and as enforcing it with the strongest of arguments, making it appear to flow from, and depend upon, the great law of Charity: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev. xix. 17). "Let the righteous smite me," says the psalmist David, "it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities" (Ps. cxli. 5). "He that rebuketh a man," it is said in the Book of Proverbs, "afterwards shall find more favour than he that flattereth with the tongue" (Prov. xxix. 23). "A reproof entereth into the heart of a wise man more than an hundred stripes into a fool" (Prov. xvii. 10).

The success of an admonition depends very much on the evident kindness with which it is given. There are many who plead a love of truth, or high integrity of purpose, as an excuse for roughness of manner; but there is no real connection between them. The truth may be spoken gently and kindly, even when it is truth painful to utter, and painful to hear. Roughness of manner is sometimes found along with great kindness of heart; but the roughness of manner is unfortunate. The greatest roughness is often associated with the greatest wickedness; and, on the

contrary, the politeness which makes even painful things as smooth and easy as possible, is often the expression of kind and tender feeling. That it is the language of society, prescribed by its ordinary rules, is no proof of its insincerity. It is rather to be considered that this language of society has been accommodated to the Christian law prevalent and acknowledged in all Christian countries; and although it is used by many who have no right religious feeling in their hearts, its origin is no less to be sought in the religion generally professed. It is pleasant to the ear and soothing to the heart; and tends to win favour to communications which are in their own nature unpleasant; whereas harsh language would excite hostile feeling, and even if not proceeding from ill temper, would be very apt to produce it. The plainest of truths may be conveyed in pleasant speech; and the worst of lies are often uttered in language of the most opposite character.

But with regard to this duty of friendly admonition, it is ever to be remembered that in order to be useful, admonition must be both really and evidently friendly. It must proceed from love, from a sincere desire for the welfare of the erring Brother, or of him who is regarded as in circumstances of temptation and of falling into some error of conduct. Kindness must be manifested in the time chosen for it, in the words in which it is conveyed, in the very tones, look, and manner of him who takes it upon him to give it. All harshness ought to be avoided, as it powerfully tends to counteract the good effect of the wisest admonition. Meekness and gentleness are never more excellent than when they are displayed in the discharge of a duty, which, because it is painful and difficult, is both apt to be put off too long, and to be discharged too abruptly, so as to excite resentment instead of winning respect and love. Moreover, when the admonition relates to circumstances of danger and temptation in which a Brother is perceived to stand, rather than to any fault already actually committed, it is very unwise to express it in such terms as would imply our taking for granted that he is certain to

fall, or most likely to fall, before the temptation to which he is exposed. It is better because kinder, whilst pointing out to him his danger, to assume that he himself must be very desirous to escape from it, and to encourage him in his own good purpose of resisting temptation, even when warning him against the impropriety of unnecessarily exposing himself to it. When a fault has been already committed, great tenderness still needs to be manifested; and it is always right—until the words of the erring Brother make it too plain that he has not yet repented of his sin—to treat him as one whom we suppose to be already sincerely sorry, and desirous of turning into a right path, not repeating his offence, nor persevering in an evil course. —Let a case or two be supposed for illustration. A young Brother is, perhaps, seen to have begun to associate with dissolute companions, and to join with them in the pursuit of pleasure. It is very evident that he is in great danger of being led away from the paths of virtue, and a friendly admonition may be of inestimable use in arousing him to a sense of his danger, and so leading him to withdraw from bad company and from scenes of amusement in which there is much temptation to vice. But the admonition will probably be all the more powerful and effectual, if it does not proceed upon the assumption that he has already become a partaker with the vicious in any of their vices. Or if a Brother is known to have entered into a practice of gambling, a warning of the evil of it may be of much use in leading him to relinquish it, and to live according to the law of the Bible and of Freemasonry; but it is most likely to be useful, if in giving it we seem to entertain confidence that he himself desires to cease from doing evil, and in fact treat him as a Brother whom we still respect and love, and whom on that very account we exceedingly regret to see entangled in the meshes of vice, whom also, it would give us great joy to see returning to the right path, and steadfastly walking in it.

Each of us is to watch over his Brethren, not with an eye of jealousy and suspicion, as if constantly apprehending

evil and expecting to discover it; but in a generous and confiding spirit, with all tenderness, and with a great unwillingness to believe any evil concerning a Brother, or to receive an evil report as to his conduct. He who conducts himself thus, will in general find his admonitions gratefully received, and will probably have the joy of knowing that they are useful.

"In many things we offend all," says the Apostle James (James iii. 2). There is no one, not even the best and most worthy Brother, who might not at times be the better for a friendly admonition. If we are required to be ready to admonish, we are no less bound to be ready to receive admonition; and he who, humbly distrustful of himself, is ready to listen gratefully to the faithful words of a friend, is most likely also to be listened to as he wishes, when he utters the words of his own faithful friendship. We are to teach and admonish each other; loving as Brethren, and seeking to be mutually helpful, both giving and receiving help according to the need of others and our own. And the help given by a friendly admonition is often of greater value, more conducive to the happiness of a brother and his family, than even the liberality which supplies food and clothing to the destitute.

He who truly makes the prayer, "Lead us not into temptation, but deliver us from evil," may be supposed ready to receive admonition thankfully, when it is opportunely and kindly given. The heart that resents it and rebels against it, is generally full of pride and self-confidence, the haughty spirit that goeth before a fall.

The sentiments expressed by David in the words already quoted from the 141st Psalm, "Let the righteous smite me, it shall be a kindness," &c., are beautifully illustrated by his own conduct when the Prophet Nathan, sent by God, came to him to reprove him for his sin in the matter of Uriah the Hittite, and also, when towards the close of his life and reign, the Prophet Gad reproved him for the sin into which his pride and vanity had betrayed him, in numbering the people. We have a similar example in

Hezekiah, when he was reproved by Isaiah for his vain-glorious display of his treasures to the ambassadors of the king of Babylon, and it was foretold to him that all these treasures would be carried to Babylon; but his reply was, "Good is the word of the Lord which thou hast spoken" (2 Kings xx. 19). If it be said, These examples have little value for us, because the men that gave the reproofs were prophets commissioned by God, the reply is ready. The men who received the reproofs saw in their presence only their fellow-men, their subjects too, for they themselves were kings: they acknowledged their divine mission, because they had reason to believe them to be prophets of the Lord, but many of his prophets have been persecuted and slain by unbelieving, wicked kings: they submitted to their reproofs because their own hearts told them that these reproofs were just and right. And ought we not all to consider that he who speaks to us a word in season, even a word of admonition or reproof, is worthy of respect as a divinely commissioned messenger? For, indeed, he holds a divine commission; and we are all divinely commissioned to admonish each other. If the truth is really and kindly spoken in any case, the divine commission is truly executed; and the value of the truth so spoken, only the great day shall declare. There is no case in which it is more difficult to speak wisely and well; but there is also none in which the sayings of Solomon are more applicable—"A word fitly spoken is like apples of gold in pictures of silver" (Prov. xxv. 11); and "The words of the wise are heard in quiet, more than the cry of him that ruleth among fools" (Eccles. ix. 17).

"Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured" (Prov. xiii. 18).

"A fool despiseth his father's instruction; but he that heareth reproof is prudent" (Prov. xv. 5).

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding" (Prov. xv. 31, 32).

CHAPTER LXXXIII.

Masonic Symbols.—Time and the Mourner.

Many Masonic symbols have for their purpose to remind us of the uncertainty of life, the certainty of death, and at the same time of the prospect of a blessed immortality. One of these symbols is that of *Time and the Mourner*. We see before us a broken column, the memorial of one who has been cut off in youth or in middle age. Beside the urn stands a maiden, weeping; and behind, a figure of Time, as an old man with a scythe in his hand, a long beard, and a long lock of hair on his otherwise bare forehead, his hand catching the dishevelled locks of the mourning maiden. We are thus reminded that even the days of mourning are numbered, and that the mourner must also pass into the grave, like the mourned and beloved. The hands of Time are in the hairs of the youthful mourner. These hairs will become grey; and by and by the scythe will do its office. But on the broken pillar, in presence of the mourner, is an open Bible. In her left hand is an urn, representing her regard for the dead, and her confidence in a blessed resurrection; and this confidence is still more strongly expressed by the branch which she holds aloft in her right hand, a branch of evergreen acacia, the emblem of immortality. The whole symbol teaches us to prepare for death, but at the same time to rejoice in hope, expecting the promised future. It cannot be long till the mourner shall herself be mourned, or even till the last remembrance of the dead shall have passed away; but the prospect of immortality remains, and nothing can deprive it of its excellence. We have it before us from our entrance into life, until we pass into the grave; and it abides there, for the comfort

of those whom we leave behind us; it delivers us from the terrors of death, and enables us to look far beyond it into the regions where death is known no more.

Time, in this symbol, is represented as an old man, and winged. That he appears as an old man, needs no explanation: we have only to think for a moment of the long flight of past ages. The scythe in his hand indicates his power over human life; his hand in the hair of the mourning maiden, signifies the certainty that she also will be his victim, dying as he whom she mourns has died. The hour will come for the scythe to strike, and then its stroke will be inevitable. Youth, health, beauty have no power to prevail against it. Of all this we are called to think—of all such things as these; but only that we may look beyond them all, to that which the evergreen branch signifies, and to the revelations and promises of that open Bible, outspread upon the broken column. All would be drear and miserable; all would be dark and hopeless; but for the prospects which are opened to us by the revelation contained in that book, and signified by that evergreen branch. But the mourner may firmly hold that branch and wave it: the promise is made and is sure, the promise of eternal life to all that trust in Him who hath died for us that we may live for ever.

Of all things in this symbol, the most important in many respects is the open Bible, on which the mourning maiden has her eyes fixed. It is from this, we are taught to consider, that she derives the hope which affords her comfort in her affliction, and which she confidently expresses by holding aloft the evergreen branch. Let us learn, as we are here taught, to look much into the Word of God, that we also may rejoice in hope, looking forward to death as our entrance into the realms of bliss, and thinking of our friends who have already died, as not lost, but gone before. It is only from the Bible that we can learn the certainty of the truths which bring to the heart such hope and joy. Without the Bible, man may reason about immortality, and reason well; the "fond desire," the "longing after immor-

tality," which has been implanted in the heart of every man, is itself no slight argument in favour of a belief in it; but it is only from the Word of God that we learn the certainty of it, and it is only from the Word of God that we learn those doctrines which make the expectation of eternal existence delightful; which without the revelation of an atonement and of the free and full forgiveness of sins, would, to a rightly thinking mind, be more terrible than that of annihilation itself.

CHAPTER LXXXIV.

Masonic Symbols.—The Coffin and the Grave.

A coffin beside an *open grave*, is a Masonic symbol, which, it hardly needs to be said, is intended to remind us of the certainty of death, that we may so number our days as to apply our hearts unto wisdom. But on the coffin-lid is a star, the emblem of divinity, calling us to remember that all things—even life and death—are under the control of Him in whom we live, and move, and have our being—calling us also to think of our brother whose coffin we may be supposed to see there before us, as indissolubly united to Him who is the Life of the World, and who saith of Himself, "I am the Resurrection and the Life." Over the coffin also extend the branches of an acacia—evergreen, the emblem of immortality—which grows at the head of the grave; and this teaches us to raise our thoughts above the present state of things and all their gloom, to that better world in which there is no death, anticipating with joy the sound of the last trumpet, at which they that are in their graves shall come forth.

"I know," says Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another, though my reins be consumed within me" (Job xix. 25–27).

"Behold I show you a mystery," says the Apostle Paul to the Corinthians; "we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 51–54).

"For if we believe that Jesus died, and rose again," says the same apostle in his First Epistle to the Thessalonians, "even so them also which sleep in Jesus will God bring with Him. For this we say unto you through the Word of the Lord, that we [those of us] which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we [those of us] which are alive, and remain, shall be caught up with them in the clouds, to meet the Lord in the air; and the dead in Christ shall rise first [and, first the dead in Christ shall rise]: then we [those of us] which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 14–17).

Thus should our hopes be raised, even in view of the coffin and the grave, the sad emblems of mortality, to the glory of the heavenly kingdom and the blessedness of everlasting life. All this is contrary to natural expectation: the only sure hope is founded on revelation and the promise of God. The natural feeling and the good hope which is through grace are both beautifully expressed in the following passage of the book of Job:—

"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou

wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (Job xiv. 7–15).

For the encouragement of our souls in hope, let us call to mind the words of our Lord to the sister of Lazarus. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know that, even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die" (John xi. 21–26).

The evergreen acacia spreading over the grave suggests the thought of immortality: the star upon the coffin-lid directs our thoughts to Him who is the Resurrection and the Life, the Bright and Morning Star.

CHAPTER LXXXV.

Masonic Symbols.—The Crossing of the River.

A wide river, flowing between luxuriant banks; boats crossing from one side to the other, all in one direction, and each with a single passenger; on the side to which they come, friendly hands helping the passengers to land. Such is the picture before us, symbolising the good man's passage over the Jordan of Death to the heavenly Canaan.

It is no scene from heathen mythology which is here presented to our view. It is not the river Styx which we behold: it is not Charon's boat that ferries across the passengers. The whole symbol is derived from the language and imagery of Holy Scripture, it represents truths which we learn from that book alone, and encourages us in hopes which are entirely founded on its revelations.

We know that we have death before us; but it is not an utterly unknown world into which we are to pass. Much, indeed, there is as to which we would fain inquire, but as to which the Word of God affords us no answer. This, however, is sure, that the land of promise is one of bliss. All is blissful there. And the promise is sure. The Word of the Lord can never fail. He is Lord of that world as he is of this, and he has given it to those who put their trust in him. As he gave the land of Canaan to Abraham and to his seed, so to the spiritual children of Abraham he has given the better Canaan. Years, centuries elapsed; generation after generation passed away, before the promise made to Abraham was fulfilled in the entrance of the Israelites under Joshua into the promised land. But the promise was fulfilled. And so will the better promise be fulfilled to every one who receives it and rests upon it.

"The Lord appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. xii. 7). "The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). Again, when as a token of God's promise to him, his name was changed to Abraham, God said, "I will give unto thee, and to thy seed after thee, the land in which thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii. 8). "By faith, Abraham," we read in the Epistle to the Hebrews, "when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 8–10). And so must we live by faith upon the earth, seeking a better country, even a heavenly, and that city whose builder and maker is God.

As we see in the picture which forms this symbol, persons standing on the bank of the river to which the boats cross, helping the passengers to land, so we are encouraged to expect the kindest of welcomes when we cross the Jordan of Death, and reach the shore of the heavenly Canaan. We may expect the angels to receive us there. It is little that we read in Scripture of their ministry, but we read that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). From this we may surely infer, that they shall be ready to receive us at the last moment of our earthly life, and to welcome us into those abodes of bliss in which they themselves have dwelt since their creation. Above all, let us rejoice in the thought that the King of the Land, whose servants they are, will graciously receive us, and that not as strangers on whom a little of His bounty is to be bestowed, but as His Brethren whom He is not ashamed to acknowledge, and whom He

delights to invest in a wonderful manner with a portion of His own glory.

Bunyan, in the Pilgrim's Progress, makes admirable use of the Scriptural figure of death as a river which must be passed over that we may enter the abode of bliss; although he does not represent it as crossed by boats, as it is represented in the symbol now before us. In the first part of that admirable allegory, we read as follows, concerning the pilgrims, Christian and Hopeful:—

"Now I further saw that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

"The pilgrims then began to inquire if there was no other way to the gate; to which they answered, 'Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall, until the trumpet shall sound.' The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found for them, by which they might escape the river. Then they asked the men if the waters were all of a depth. They said, No: yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

"They then addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said 'I sink in deep waters; the billows go over my head, all his waves go over me.'

"Then said the other, 'Be of good cheer, my brother, I feel the bottom, and it is good.' Then said Christian, 'Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey;' and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could

neither remember, nor orderly talk of the sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in troublesome thoughts of the sins that he had committed, both before and since that he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water, yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again, half dead. Hopeful also did endeavour to comfort him, saying, 'Brother, I see the Gate, and the men standing by to receive us;' but Christian would answer, 'It is you, it is you they wait for; you have been hopeful ever since I knew you.' 'And so have you,' said he to Christian. 'Ah, brother!' said he, 'surely if I was right he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me.' Then said Hopeful, 'My Brother! you have quite forgot the text where it is said of the wicked, 'There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men' (Ps. lxxiii. 4-5). These troubles and distresses that you go through in these waters are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses.'

"Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added this word, 'Be of good cheer, Jesus Christ maketh thee whole;' and with that Christian brake out with a loud voice, 'Oh! I see Him again, and he tells me, when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee' (Isa. xliii. 2). Then they both took courage, and the enemy was after that as still as stone,

until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over. Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, 'We are ministering spirits, sent forth to minister for those that shall be heirs of salvation.'"

It may be asked why so many Masonic Symbols represent to us the uncertainty of life and the certainty of death, and are thus of a gloomy and awful character. The answer is, that Freemasonry is intended to fit us for and to call us to the discharge of all our duties in life, and that of these and the responsibilities connected with them we can have no right notion, unless we think of Death as certain and of the uncertainty of the duration of Life. It is also to be considered that these symbols suggest to us the thought of other things, by which light is shed over the gloom, a better light than that of this transitory world.

CHAPTER LXXXVI.

Masonic Symbols.—The Unfinished Temple.

The picture now before us represents a temple in progress of erection, the lower part of it appearing as completed, but the upper part is still very far from being so, and the scaffolding is conspicuously visible. As a symbol the Unfinished Temple teaches us that all the works of man—even the best and greatest—are imperfect. There is no perfection on earth, except in the works of God Himself. There is, however, much work for all of us to do, work which God requires us to do, and in which He employs us as His servants. That our best works are still imperfect, and that we know it to be hopeless to attain in them, whilst we dwell in this lower world, that perfection which we aim at and desire, is no reason for remissness in our efforts nor for limitation of their aim. If perfection cannot be attained, yet progress may be made towards it, and in this progress we shall find constant advantage and delight. The beautiful system of Freemasonry has been gradually brought to its present state by the labours of wise and good men throughout a longer period than any other merely human institution has subsisted; but we are indebted for much development and improvement of it to men of very recent times, particularly to those who took the chief part in the revival of Freemasonry in England in the beginning of last century; and it continues to receive improvement still. The foundation was laid long ago; the principles of the system are unchangeable; the work wrought in past ages is good and solid; but we still find enough to do, and those who come after us will find enough to do, generation

after generation, in completing the superstructure and adorning it in a manner accordant with the original design.

Especially, however, is this symbol to be contemplated with reference to our personal improvement, as reminding us that there is always need for it, and calling us to earnestness in seeking it. Each of us has a temple to build to the glory of God, for His habitation, His worship, and service. "Know ye not," says the Apostle Paul to the Corinthians,—earnestly exhorting them to "flee fornication," to avoid defiling themselves by sensual indulgence—"that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (1 Cor. vi. 19.) This is a wondrous doctrine, awful, and yet to every good man most delightful. Well may we say as did Solomon at the dedication of the Temple which he built at Jerusalem:—"But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain Thee; how much less this house that I have builded!" (1 Kings viii. 27.) God Himself, however, assures us that He dwells with every good man, with every one that is humble and of a contrite spirit, and that trembleth at His word. Oh! well may we own that the temple is very imperfect, and that there is still much which mars its beauty; but we may also take encouragement to persevere, ever seeking further attainments in knowledge and wisdom, in moral excellency and in every spiritual grace; rejoicing in the promise of divine aid, and that, at last, He who has enabled us to begin and so far to carry on the work, will "bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it" (Zech. iv. 7).

CHAPTER LXXXVII.

Masonic Symbols.—The Window.

The symbol which now claims our attention, is a Window. We are reminded of the escape of Paul by a window in a basket, of which the window in this symbol is especially commemorative. "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; And through a window in a basket, was I let down by the wall and escaped his hands" (2 Cor. xi. 32, 33). A similar instance of escape by a window is recorded in the Book of Joshua—that of the spies whom Joshua sent to Jericho, whom Rahab the harlot concealed, when the king of Jericho sent to take them, and whom she let down "by a cord through the window; for her house was upon the town-wall, and she dwelt upon the wall" (Josh. ii. 15). The symbol, however, is not intended merely to remind us of these facts of sacred history: this, in itself, were of little importance if we could learn no lesson from them. But there is a lesson to be learned from them, and that lesson this symbol must also be regarded as intended to teach. The lesson is that we are to use all lawful means for preserving our own lives and the lives of others.

Rahab did well in concealing the spies, and in letting them down from the window, that they might escape from those who sought to slay them. It was natural for them to seek their own safety; it was right for them to do so; but without her aid, they could not have secured it. That she gave them the aid which they needed, shows a

remarkable faith on her part—a faith manifestly having its origin in divine grace, for she was not only a woman spending her life in wickedness, but of the race of the Canaanites, who were all idolators, and amongst whom the worst sins were so common that they had ceased to be regarded as sins at all, or as having any turpitude. But Rahab, divinely taught, and her soul renewed by grace, said to the two men, the Hebrew spies; "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the waters of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you, for the Lord your God, He is God in heaven above, and in earth beneath" (Josh. ii. 9–11). Thus was her faith expressed in words: and it was also manifested by works. "Was not Rahab the harlot justified by works," says the Apostle James, "when she had received the messengers, and had sent them forth another way?" (James ii. 25.) And she received a reward, in the preservation of her own life, and the lives of all her father's house, when Jericho was taken and destroyed. She received a further reward in her marriage to a chief man among the Israelites, Salmon the son of Naasson, of the tribe of Judah, by whom she became the mother of Boaz, and a progenitor of David, of whose family our Lord Himself was born. Thus, Gentile and Canaanite although she was, she attained the highest honour which any Jewish woman could wish, except that accorded to the Virgin Mary herself.

Our Lord said to His disciples, "When they persecute you in one city, flee ye to another." The Apostle Paul obeyed this injunction in fleeing from Damascus. Those who assisted his escape equally manifested their regard for it. We are called by this symbol to consider their conduct

as well as his. In both we have an example for our own guidance—to use all lawful means to preserve our own lives and the lives of others.

There are many various means to be used for the preservation of life. The use of food scarcely needs to be mentioned. Hunger impels us to it at the proper times, and thirst to the use of drink. It is more important to point out the necessity of caution in the use of both. Due care for the preservation of life implies care for the preservation of health. And in order to this, one of the chief things to be attended to, is the regulation of the use both of meat and drink, as to quantity and as to quality. It is needless to say that many die every year—it may even be said, every day—and in every land, from excess in intoxicating liquors; beverages which are good and useful if used moderately, but become destructive when partaken of too largely or too frequently. It concerns every one to lay down a rule for himself in this respect, and to keep it strictly—a rule of total abstinence it may be, if he finds that rule necessary to keep him from excess, or finds any other good reason for adopting it; but a rule of perfect moderation it must be, if he would live honoured amongst his fellow-men, if he would enjoy peace and comfort in his own heart, if he would walk with God, and enjoy that fellowship which is the beginning of heaven's own joy, and even if he would enjoy good health, one of the greatest of earthly blessings, and the preservation of which is the preservation of life itself.

The use of medicine, when it is needed, is as proper as the use of food. Foolish people, imbued with old prejudices, sometimes object to the use of medicine and of surgical assistance, saying that the hour of death is appointed, and nothing can stay it. A Freemason, however, may be supposed to be a man of too much intelligence to entertain such thoughts for a moment. The hour of death is appointed; but it is appointed also that we should use all proper means for the preservation of life. And this is a duty incumbent upon us at every moment. Our busi-

ness is not with the secret counsels of God, but with the commands of God.

There are some who misinterpret the divine command, "Thou shalt not kill," as if it had relation to others only and not to ourselves; and who therefore plead for the lawfulness of suicide. Not more contrary to the rational interpretation of the commandment is that which extends it equally to all living creatures, instead of considering it as applicable to human beings alone,—making it equally a transgression of it to kill an ox, a mouse, or a fly, as a man. Such nonsense may almost be dismissed without argument. But as to suicide, it seems proper to observe that the instances of it recorded in Scripture, of which there are more than two or three, are never recorded with the slightest expression of approbation; but, on the contrary, the act always appears as the desperate act of a bad man, reduced to ruin by his own iniquities, cut off from hope in this world, and without any hope as to the world to come. Thus it was in the case of Abimelech, which may be regarded as a case of suicide, although he caused his armour-bearer to slay him. Defeated, and wounded by a stone cast upon his head by a woman from the tower of Thebez, he "called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died" (Judges ix. 54). Thus it was, in the case of Saul, who, like Abimelech, would have caused his armour-bearer to slay him; "but his armour-bearer would not; for he was sore afraid: therefore Saul took a sword, and fell upon it" (1 Sam. xxxi. 4). Thus it was in the case of Ahithophel, when defeated in Absalom's council, and hopeless of the success of Absalom's rebellion, "he gat him home to his house, to his city, and put his household in order, and hanged himself, and died" (2 Sam. xvii. 23). Thus it was in the case of Judas (Matth. xxvii. 3). Not only is there no approbation expressed, but its opposite is plainly implied. A man is no more lord of his own life, than he is of that of his fellow-man. It is given him to use in the service of God, in all

activity of service which is possible for him, and in patience when he is incapable of active service; for—

"They also serve who only stand and wait,"

and the aged infirm man, confined to his bed in a garret, serves God as truly and glorifies him as truly, by his faith and patience, as the most active in the world. Ask him what he thinks of suicide. "Nay," he says, "all the days of my appointed time will I wait until my change come." His hope would be cut off by that transgression of the Law of God, and this hope sustains him, whilst he waits expecting the messenger who will come at last to call him to glory and joy.

This symbol is also intended to teach us the duty of honesty, of the faithful maintenance of a course of integrity, whatever our circumstances. We see this virtue admirably exemplified in the Apostle Paul. He might have avoided persecution in Damascus, by renouncing his profession of Christianity, but he would not. How often was he in circumstances in which the temptation must have been strong to do so. But he submitted to all persecutions, and throughout them all, maintained his steadfastness, still professing and still teaching the doctrine of which he had learned the truth as he journeyed from Jerusalem to Damascus. There is a common adage that Honesty is the best policy; and it is generally found to be true, even when this life only and the things of it are considered; but most certainly it is true, and will be found so in every case, when viewed in relation to the future and eternal world. It is better to escape from danger by being let down through a window in a basket, than to seek safety from it by sinful compliance or dishonest artifice of any kind. There is no duty which masonic teaching more seeks to impress upon every Freemason than that of strict integrity. A good and worthy Freemason must be faithful in all relations, towards God and towards man, preferring to suffer rather than to sin, and careful in all things to live honestly.

There is another very simple view which may be taken

of the meaning of this symbol, which, although it is not so commonly dwelt upon in masonic teaching as that already illustrated, accords well with all that teaching and deserves attention. A window admits light into a dwelling, and from it we look forth upon the outer world. Even so, let us remember that we are placed where light comes to us from without, light that irradiates what otherwise would be dismal and terrible darkness, light that enlightens the mind, light from God himself, the light of truth and of joy. Let us be thankful for this light, and seek to profit by it as much as possible. Let us continually seek increase of knowledge,—of every kind of useful knowledge, and above all of religious knowledge. We are placed also where we can look forth upon the outer world, and it is both our duty and our interest to look earnestly, and to consider well what we behold. Thus we shall learn much, and thus also shall we discover many opportunities for the exercise of every grace, and particularly opportunities for the exercise of Charity and for doing good to our fellow-men.

CHAPTER LXXXVIII.

Masonic Symbols.—The Key-Stone.

A very important symbol is the Key-Stone of an Arch, inscribed on front with the letters H. T. W. S. S. T. K. S., placed in the form of a circle.

The Key-Stone calls us to think of Him on whom depend the maintenance and perfection of the whole system of the universe, and specially of all that belongs to the salvation of men. The symbol, if not exactly derived from the words of Scripture, is yet closely connected with many of them, and readily recalls them to the mind, along with the precious truths which they figuratively express. "The stone which the builders refused is become the head-stone of the corner," says the psalmist, in the 118th Psalm. "This is the Lord's doing, it is marvellous in our eyes" (Ps. cxviii. 22, 23). If we could have any doubt of the meaning of this text, it must be at once removed by the words of our Lord himself, when addressing the chief priests and elders of the Jews he said, after a parable concerning Himself and their rejection of Him:—"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and it is marvellous in our eyes?" (Matt. xxi. 42.) And by the words of the Apostle Peter, when "filled with the holy Ghost," he said to the high priest and his surrounding council, concerning the cure of the lame man at the gate of the temple, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. This is the stone which was set at nought of your builders, which is become the head of

the corner. Neither is there salvation in any other, for there is none other name under heaven given among men by which we must be saved" (Acts iv. 10–12). In the prophecy uttered by Jacob before his death, we read of "the Shepherd, the Stone of Israel" (Gen. xlix. 24); and in the book of the Prophet Isaiah, we read:—"Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste [*or*, he that believeth shall not be ashamed]" (Isa. xxviii. 16). "Now, therefore," says the Apostle Paul, in his Epistle to the Ephesians, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together, for an habitation of God through the Spirit" (Eph. ii. 19-22). With this let us compare what the same Apostle says to the Corinthians; "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. ii. 10, 11). Also the words of the Apostle Peter: "To whom coming," that is, to Christ "as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on Him shall not be confounded" (1 Pet. ii. 4–6).

This symbol, then, is fitted to call our thoughts to the greatest truths of religion; those which next to a belief in God and in a future state are most essential and important, and by which these doctrines themselves are greatly

increased in value to us. As we view it we ought to meditate on Him who is the chief corner-stone, and also on our own relation to Him, a relation of dependence but also of perfect security. As the well-erected building rests immovable on its foundation, and resists all floods and tempests; as the stability of the arch is secured by its key-stone, and the whole fabric, fitly framed together, endures for ages; so that whole glorious temple of which Jesus Christ is the chief corner-stone is safe not only from ruin but from injury for ever; and the system of religious doctrine which in every part of it relates to Him and depends on Him is impregnable. Whilst that key-stone remains, no stone shall ever fall. "Blessed are all they that put their trust in Him." Every Freemason will at once understand why the letters on the key-stone in the symbol are not here explained.

CHAPTER LXXXIX.

Masonic Symbols.—The Table and Money.

It is a simple figure which forms this symbol,—a table, with three sums of money upon it, one of three pieces, one of five, and one of seven. The choice of these numbers was not made without a purpose; but we may pass this over for the present, as there are other things which ought to engage our attention first.

This symbol calls us to the consideration of the duty of paying to every man what we owe to him, with strict rectitude of calculation, whatever the amount may be. We are to pay the labourer his wages, when his day's or week's work is done, according to the terms of his engagement; we are to pay the tradesman and shopkeeper their accounts, at the time when they expect it, if it is "in the power of our hand" to do it. There is often great cruelty as well as great injustice in delaying to make payment; and unfortunately many delay not from necessity, but merely from reasons of convenience, and often from mere carelessness. They do not think of the wants or difficulties of others, whilst they are living in all comfort themselves. This ought not to be. The good and worthy Mason must be considerate of his brother's interests as of his own. The baker, who has supplied him with bread, needs the price of it, for he has his men to pay, and he has to pay for his flour: and it is a plain duty to pay him, if possible, when he sends in his account. And so in other cases.

It ought to be considered that the delay of payment may cause great distress not only to him who ought to receive it, but to his family. The man who is careless about

making it, may have credit enough, and be able easily to obtain all that he wants. But he to whom it ought to be made, may, perhaps, have no credit whatever, or this sum, which he now asks, may be necessary to secure his continual enjoyment of credit which is very essential for him. The thought of such things ought to cause the utmost care in keeping everything exact as to dates and amounts of payment, that no one may be able to say he has been wronged, but that all who serve us or have to deal with us, may rejoice in receiving their due. To such reflections, and to the discharge of such duties, we are called by this symbol.

The distribution of the money upon the table into three several sums, of different amounts, suggests the thought that different wages are due for different kinds and amounts of work. Here there is a lesson both for the payer and the receiver of wages. No man is entitled to expect more than he has fairly earned according to his stipulated rate; and every payment ought to be made at once, whether its amount be large or small. "The labourer is worthy of his hire," says the Apostle Paul. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates," said the Lord by Moses to the Jews. "At his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee" (Deut. xxiv. 14, 15). Here we cannot but observe the tender consideration of the necessities of the poor, and that not only of those who are Israelites but even of persons of alien race who might live among them. "Go to now, ye rich men," says the Apostle James, "weep and howl for your miseries that shall come upon you. . . Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (James v. 1-4).

This symbol further reminds us that there is a reward for the righteous, and thus encourages us to look and to

labour for it. It is not a reward of merit, indeed; it is of grace and not of debt; not wages strictly due, as the wages of sin is death; but a reward promised by God to those who seek and serve Him, whose sins He has forgiven and whom He accepts because of a righteousness imputed to them freely and without works. There is great encouragement to every believer in this promised reward of grace; and He that has promised is faithful; He will perform His promise, exceeding the utmost hopes and expectations of those who put their trust in Him. This doctrine of reward to be obtained by the good, for all the good works of their earthly life, pervades the whole Scripture, as much as the doctrine of a freely-bestowed salvation. "Be not deceived," says the Apostle Paul to the Galatians, "God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing, for in due season we shall reap, if we faint not" (Gal. vi. 7–9). Exhorting the Corinthians to be liberal in their contributions to the poor brethren in Jerusalem, the same apostle says:—"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. ix. 6). "God is not unrighteous," he says to the Hebrews, "to forget your work of faith, and labour of love, which ye have shewed towards His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10). Our Lord's parable of the Talents teaches the very same doctrine, representing those by whom the talents entrusted to them were improved as receiving great rewards. "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that received two talents came

and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. xxv. 20–23). Here we see the hope of a reward evidently held forth to encourage us in well-doing, yet all appears as of grace. The talents are given of grace; the reward for the improvement of them is not at all as the wages of work, but far exceeds anything that could have been hoped for in that way, had anything been so to be won at all. In like manner the parable of the Labourers in the Vineyard teaches this doctrine, and that in a manner peculiarly encouraging to those who feel that they have little strength to do any good work, and now, alas! little time left to do it in: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last to the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it they murmured against the goodman of the house, saying, These last have wrought but one hour,

and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is is not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called but few chosen" Matt. xx. 1–16). There is a promise of reward and of exceeding great reward for the encouragement of every good man, and that in every good work,—not a stinted payment of wages, but the overflowing of the Heavenly Master's beneficence. "I have fought a good fight," says the Apostle Paul, "I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." "Look to yourselves," says the Apostle John, "that we lose not those things which we have wrought, but that we receive a full reward" (2 John. 8).

CHAPTER XC.

Masonic Symbols.—The Book of Bye-Laws.

A Freemason sustains important relations, not only to the whole Fraternity, but specially to the Grand Lodge within whose jurisdiction he is, and to the Lodge of which he is a member. He is bound therefore to the observance not only of the ancient Land-marks and Constitutions of the Order, which are the same all over the world, and of equal obligation upon Freemasons in all countries; but also of the laws or bye-laws of the Lodge to which he belongs and of the Grand Lodge from whom they hold Charter. For the good government of the masonic body, for the maintenance of harmony in the Lodge, and for the proper conduct of its affairs, it is necessary that special rules should be laid down on many points not included in the Land-marks and Constitutions, and that the Brethren should cheerfully comply with these rules. As the things to which they relate are not of prime and universal importance, but rather, such, that different rules may, with perfect propriety, be adopted concerning them by different Lodges, or by the same Lodge at different times, according to difference of circumstances, or even in consequence of mere variety of opinion, so every member of the Lodge may, if he thinks fit, propose a change of any of its bye-laws. But he must proceed in an orderly manner, and whilst a bye-law subsists, it is his duty to submit to it and to regulate his conduct by it, and it is the duty of the Worshipful Master strictly to enforce every bye-law. Daughter Lodges are represented in the Grand Lodge by their office-bearers, and every brother within the most extensive jurisdiction has, therefore, a course open to him by which he may proceed,

if he chooses, to seek the repeal or modification of any law or regulation of the Grand Lodge. Meanwhile, however, its laws or regulations must be accepted and obeyed by all the Lodges holding of it.

To preserve some measure of uniformity in the practice of all the Lodges within the jurisdiction, and to guard against the possibility of any infraction by any Lodge of the fundamental principles of Freemasonry, or the adoption of any rule, the operation of which would be oppressive to any of the brethren, or which would be inconsistent with the prosperity of the Lodge, it is provided by a law of almost every Grand Lodge, that the bye-laws of every Lodge within its jurisdiction, must be submitted to it and approved before they can have any force. In like manner, every change of the bye-laws of a Lodge must be approved by the Grand Lodge.

A book bearing on its cover the title BYE-LAWS, is a masonic symbol, intended to teach the duty of carefully observing all the bye-laws of the Lodge. Like that other symbol, the Book of Constitutions, it conveys to the mind of every Freemason an important lesson of masonic duty: and both symbols remind him of the great principle of submission to every constituted authority, which is one of the fundamental principles of Freemasonry. The lessons taught by these symbols, therefore, reach far beyond the mere duty of continual respect for the Constitutions in the one case, and of the bye-laws in the other. They extend to the great principle of loyalty and obedience, on which depends the welfare not only of the Masonic Brotherhood, but of society at large. Obedience to the divine law; obedience to every human law enacted by proper authority —the law of the land—the municipal regulations of the place where we dwell,—the rules of any association of which we happen to be members:—such is the rule which Freemasons are called by these symbols to act upon in their whole conduct.

CHAPTER XCI.

Masonic Symbols.—Two Keys Crossed.

Two Keys Crossed are the Jewel of the office of the Treasurer.

But this symbol is not merely significant of the duties of that office. Its meaning extends to many duties which belong not only to masonic office-bearers, but are in some measure common to all Brethren. And the lessons which it teaches ought therefore to be studied and learned by all.

The crossed keys in this symbol are represented as suspended by a string which fastens them together at the middle. It is thus signified that the keys are not in use; we are not to regard them as at every moment in use. There are some duties which arise out of particular circumstances; some powers that are to be exercised only when special occasions call for their exercise. The powers of the judge are to be exerted only when a case comes before him for judgment; the right of a father to chastise only when something in the conduct of his son makes chastisement necessary; but these powers are nevertheless always inherent in the judge and in the parent: it is very important also that their nature and limits should be carefully considered ere occasion arises for their exertion. The remark that has just been made concerning the symbolic meaning of the suspending string in this symbol, applies equally to other symbols in which also it appears: implements symbolic of official or other powers and duties being thus represented as suspended or not at the moment in use.

A key is a very natural symbol of power. It aptly represents power over wealth, to dispose of it at pleasure;

to lock it up for security, to open the lock-fast place, and bring its contents forth for use. In like manner it readily suggests the thought of power over liberty, to confine in prison, or to open the prison doors and set the captive free. And thus it comes to represent power in general; and is suggestive of thoughts concerning the duties and responsibilities which attend the possession of it, whether it be the power which wealth gives, or that which is derived from office, as the power of the civil ruler and the judge. The two crossed keys may therefore well give rise to many serious thoughts in the minds of the possessors of any kind of power,—thoughts with which it is very desirable that they should be exercised; whilst at the same time it may be not a little also for the general benefit that the whole subject of their duties and responsibilities should be considered by others also, so that the faithful discharge of duty may be acknowledged with due tribute of gratitude and honour, and that in the difficulties of a responsible position all suitable support and sympathy may be experienced. It is to be borne in mind, also, that in a system, framed, like that of Freemasonry, on the principles of freedom and equality, power does not belong only to a few. It is shared by the whole Brotherhood, and is only delegated or entrusted for a time and with important limitations to the office-bearers. The members of a lodge are often called to the discharge of duties which imply the possession of a large amount of undelegated power, equally shared by them all. It is therefore necessary that they should be called, as this symbol calls them, to the consideration of the responsibility attaching to the possession of that power, that they may learn how to exercise it wisely and beneficially. If we only think of the power possessed by every member of a Lodge, of rejecting by his single vote a candidate for initiation, we shall at once perceive that he has power, the abuse of which would be attended with many painful consequences; the feelings of a worthy candidate and his friends being wounded by his rejection, whilst he himself is prevented from the enjoyment of the valuable privileges of

the Order, of the teaching which would impart knowledge that he desires, and of the pleasant social intercourse which he has anticipated with delight; the Lodge and the whole Brotherhood also suffering by the rejection of one who, if admitted, would be useful and an honour to all, as on the other hand, the rash admission of one undeserving of it is injurious to the interests and reputation of the Order. Here, evidently, no little responsibility is implied. And so it is in many other matters which come under the consideration of a Lodge, and are decided by the votes of the members; for example, in judicial questions, in which censure or punishment is involved. The symbol now before us is certainly one on which every Freemason has reason to meditate seriously and often, even with respect to his masonic relations and the duties and responsibilities connected with them. It is almost unnecessary to add that from such meditations he may also derive much benefit in reference to the other relations of life. It is a very wide field which a due consideration of this symbol requires a man to survey; and one, many particular parts of which may of themselves give much occupation to his thoughts. Our sense of responsibility is sure always to deepen the more, the more that we think of all the various relations we sustain and of the duties belonging to them; and a good man will always find more and more need of seeking divine guidance and aid, by the study of the Word of God, by conference with the wise, and by prayer.

A key is a Scripture emblem of power. The Lord, denouncing His wrath by Isaiah the prophet, against Shebna, "the treasurer," declaring that Shebna is to be driven from his station and pulled down from his state, adds:—"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit the government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. *And the key of* the house of David will I lay upon his shoulder; so shall he open, and none shall shut; and he

shall shut, and none shall open" (Isa. xxii. 19–22). In the words of our Lord to Peter, we find the same symbol employed, and with a far more important meaning than in the case of Eliakim, although the nature and general import of the symbol are evidently the same. It was when Peter had made that memorable declaration of his faith, "Thou art the Christ, the Son of the living God," that Jesus "answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it. *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind an earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven*" (Matt. xvi. 16–19).

It is not necessary here to enter into the discussion of the question so much debated between Protestants and Roman Catholics concerning the keys of the kingdom of Heaven thus entrusted to the Apostle Peter; the former maintaining that he spoke for all the apostles, not merely for himself, in the profession of his faith, and that the power of the keys was not given to him personally, but to all of them, as partakers of the same faith and the same office; the latter that it was given to Peter alone for himself and his successors in the see of Rome. This question must be left to theologians. It is more to our purpose to inquire what this power of the keys of the kingdom of heaven is. According to the plain meaning of the symbol, it is the power to open and to shut—the power to admit or to exclude. Has such power been given to man? The answer of all Christian theologians is Yes, but in a limited sense. It is a power limited by certain conditions, which must always be considered—accordance with the will of God as revealed in His Word; authority derived from His Word. The *keys* are commonly interpreted as signifying two things, *Doctrine* and *Discipline*. There is an opening of the kingdom of Heaven by doctrine

in the proclamation of the promise of the gospel; a shutting of it in the proclamation of God's wrath against the impenitent and the unbelieving. The laws which are implied in and founded upon the doctrine revealed in the Word of God, are practically enforced in Discipline.

CHAPTER XCII.

Masonic Symbols.—Faith.

The three graces, Faith, Hope, and Charity, which together form the perfection of a religious character—graces infinitely fairer than the fabled three of Grecian mythology—are represented in masonic symbolism by female figures, with appropriate and significant adjuncts; and these three figures often form a beautiful group of statuary in masonic halls.

Faith is depicted as a youthful virgin, clothed in flowing garments, standing behind a tomb-stone on which are engraven some of the ordinary emblems of mortality. In her right hand she bears an open Bible; her left hand is placed upon her heart; and her eyes are lifted up to heaven. The open Bible shows the ground upon which faith rests,—the sure word and promise of God; the hand placed upon the heart shows that faith dwells in the heart, and that no mere profession made with the lips can be accepted for it; the eyes lifted to heaven show that the great object of faith is He who fills heaven with His glory; and by all this, viewed in connection with the tomb-stone and the emblems which it displays, we are taught that faith enables us to contemplate the death of friends and the prospect of our own death with resignation and composure, looking into that other world where the good shall live for ever with the Lord.

These three graces, Faith, Hope, and Charity, stand so related to each other, that no one of them can exist apart from the other two. They have their abode in the same heart; the heart which is destitute of any one of them, is destitute of them all. But such is the relation among

them, that the first place must be assigned to Faith; not because it is more excellent in itself than Hope and Charity, for in this respect Charity might claim the preeminence, as being that grace in which the law is fulfilled, the very "end of the commandment," in which the beauty of a religious character appears, from which good works immediately proceed, diffusing happiness on earth, and which alone shall subsist in another state of being to all eternity, when Faith has given place to sight and hope to the fruition of bliss. But Faith is first in order, as the root-grace, from which both Hope and Charity spring; and according to the strength and liveliness of the root will be the luxuriance of those fair shoots which grow from it. As faith increases, hope and charity increase: when faith decays, hope withers, and charity is dried up.

Faith is often spoken of in Scripture as Trust, and this term is very expressive of its true nature, showing that it is not to be regarded as a mere assent of the mind to certain truths—the truths, for example, of the existence of God, and of a future state—but a confidence of the heart founded upon these truths, and leading to feelings and conduct accordant with a recognition of their importance.

"Faith" we read in the Epistle to the Hebrews, "is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). This has often been spoken of as a definition of Faith. It is not, however, strictly speaking, a definition of the term Faith, nor is any definition of it given in Scripture. It is rather an explanation of the nature of this grace, an explanation which is rendered more clear by the many examples of faith, which are given in the following verses. Faith makes things hoped for, things not seen, substantial realities to us, so that we have as perfect assurance of their reality, as of that of the things which we grasp with our hands, or behold with our eyes. And such a faith cannot be inoperative. We act upon it; we cannot but act upon it. Thus it was—to take one of the examples presented to our notice in that same passage of the Epistle to the Hebrews which begins with the words just quoted—

that by faith Moses "refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward;" and that he "forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible" (Heb. xi. 24–27). Thus, with the open Bible in her hand, Faith stands beside the tomb, looking up confidently to heaven, and rejoicing in the assurance of a blessed resurrection of the dead. Faith regards God as our Heavenly Father—a Father infinite in goodness, in wisdom, and in power; a Father on whose faithfulness as to the fulfilment of His promises the most perfect dependence may be placed; a Father far exceeding any earthly father in tenderness and love. In this view of God and of our relation to Him, we find the greatest reason for joyful confidence, the most powerful motives also for obedience to God's commandments, and for hopeful patience under all sad and trying dispensations of His providence. Faith makes us patient in tribulation, as it makes us always to rejoice in hope.

Faith leads to prayer. Prayer may be considered as the natural utterance of faith; and such is the connection between them, that there is no man who has faith and does not pray; that the more faith increases the more prayerful does the believer become; and that there is no true prayer which does not proceed from a believing heart. Why, indeed, should a man pray, if he does not believe in God, and believe Him to be the hearer of prayer? He feels his need of pardon; will he not ask it in prayer? He feels his need of wisdom, strength, holiness, peace, joy; will he not ask these blessings from Him who alone can bestow them? He feels his dependence on God; he knows God as his Heavenly Father; will he not go to Him for comfort in all his distresses, for guidance in all his perplexities, for a blessing upon all his enterprises; asking of Him the daily bread for which he labours, and expecting it as the answer

of prayer, through God's blessing on the work of his hands? And as he prays for himself, he will also certainly pray for others, for his wife and children, for his friends, for those with whom he is associated in any of the affairs of life, for the Church of God, for the whole human race, and, above all, for that spread of true religion which, according to the blessed promise of God's Word, will make the wilderness and the solitary place to be glad, and the desert to rejoice and to blossom as the rose; wars and rumours of wars to cease; the voice of the oppressor and the cry of the oppressed to cease, and the whole earth to be surrounded as with an atmosphere of peace and joy. "The prayer of faith shall save the sick," says the Apostle James (James v. 15).—"If any of you lack wisdom," says the same apostle, "let him ask of God, that giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James i. 5–7). "Verily, verily, I say unto you," said Jesus to His disciples on the eve of His betrayal, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John xvi. 23, 24).

That view of faith which brings us to the throne of grace in prayer is exhibited in the opening words of the form of prayer which our Lord taught His disciples, the Lord's Prayer:—"Our Father which art in heaven." And here as we are called to recognise, in our approach to God as suppliants, this relation to Him which it is so delightful to contemplate; we are called also to recognise our brotherly relation to each other, and to consider that our prayers are to be made not for ourselves alone, but also for our brethren.

Let us further remark that in the Lord's Prayer there are petitions not only for spiritual blessings, although these form the greater part of it; there is also one petition for temporal blessings, "Give us this day our

daily bread,"—a petition that we may receive a competent portion of the good things of this life, and God's blessing with them. "Take no thought," said our Lord in the Sermon on the Mount,—that is, be not anxiously careful, for such is the precise meaning of the original words,—"saying, What shall we eat? What shall we drink? or, Wherewithal shall we be clothed? (For after all these do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of these things" (Matt. vi. 31, 32). It is a blessed privilege of the believer, that he can look to God with confidence for a blessing on his daily labour, and in all his honest enterprises. It relieves him from care and anxiety. Knowing God as his Father, he can trust in His love, as well as in His wisdom and power. This trust he expresses in resignation to the Divine Will, and in prayer. The right which we have to approach God with prayer concerning the ordinary things of this life, admirably exhibits the relation in which we stand to Him as His adopted children; and not even in prayer for the greatest of spiritual blessings, is the believer's trust in God more beautifully manifested than in prayer for those things which, unless we were otherwise taught in His own Word, we might suppose to be beneath the notice of the great God, and unworthy to be mentioned in our addresses to Him.

True faith leads us to assign to them a subordinate place, but it leads us also to make them every day the subject of petitions to our Father in Heaven. The most fervent prayers for pardon of sin, for grace to keep us from sin and to deliver us from temptation, for the extension of the kingdom of God upon the earth, and for our final admission to the joy and glory of that kingdom in Heaven, proceed from the heart from which ascend most frequent supplications for a blessing in all the common affairs of life.

The most eminent examples of faith in the patriarchal times, and in the earliest Jewish times, are enumerated in the eleventh chapter of the Epistle to the Hebrews; the faith displayed by Abel, by Enoch, by Noah, by Abraham,

by Sarah, by Isaac, by Jacob, by Joseph, by Moses, by Rahab, and by Joshua (Heb. xi. 1–31). "And what shall I more say?" adds the inspired writer, in words most affecting and sublime; "for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy;) they wandered in deserts and mountains, and in dens and caves of the earth" (Heb. xi. 32–38). Almost every clause of these eloquent sentences bears evident reference to some passage or incident of Old Testament history: we are reminded of the victories of David, how the people were subdued under him, and God gave him the necks of his enemies; we are reminded of Shadrach, Meshach, and Abed-nego, thrown into the burning fiery furnace, because they refused to commit idolatry at the command of the King of Babylon, and delivered out of it by the God in whom they trusted; of Daniel cast into the den of lions, because, contrary to the foolish and impious edict of King Darius, he persevered in making his prayer and supplication three times a day to his God, with his windows open towards Jerusalem, and how the mouths of the lions were stopped so that all through the night they did him no harm.

Many examples of faith, besides those cited or referred to in the eleventh chapter of the Epistle to the Hebrews, are presented to our contemplation in Old Testament

history. The instances there adduced from the inspired record are not the only ones which it contains, even in the case of the ancient saints there named,—but others, extremely interesting, will be found in the lives, for example, of Abraham, of Jacob, of Joseph, of Moses, and of Joshua. Beautiful instances of faith appear also in some of the pious kings of Judah, and in the conduct of Elijah, Samuel, and other prophets.

We might also dwell long on New Testament history, pointing out how the faith of the apostles was manifested in their adherence to their Master, and their working of miracles in His name during His life upon the earth; and still more, when it was confirmed and greatly increased after His resurrection and the fulfilment of His promise by the effusion of the Holy Ghost on the day of Pentecost. It is unnecessary, however, to dilate upon this subject; and it must suffice us to make a mere general reference to their perseverance in preaching the gospel, notwithstanding all the opposition which they experienced, and all the persecution to which they were exposed, "rejoicing that they were counted worthy to suffer shame for His name" (Acts v. 41). How admirable the words of Peter to the rulers and elders of the Jews, when they commanded the apostles not to speak at all, nor teach, in the name of Jesus: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye!" These are the words of a strong faith. Let us also pause for a moment to meditate upon Paul's account of his sufferings for the gospel's sake. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen; in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. xi. 24–27). Let us also think of Paul

and Silas, when having received many stripes, they were thrust into "the inner prison,"—the most horrid dungeon of the jail at Philippi, and their feet were made fast in the stocks, how at midnight they "prayed and sang praises unto God" (Acts xvi. 23–25). Here we see faith triumphing over bodily distresses, and in the presence of the most imminent danger. And what a glorious scene is that of the martyrdom of Stephen, when "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God;" and when, as they stoned him, he called upon God, saying, "Lord Jesus, receive my spirit," and also prayed for his murderers, "Lord, lay not this sin to their charge" (Acts vii. 55–60). Here both faith and the fruits of faith appear, the joy which it imparts to the soul, even in the prospect or during the agonies of death, and the charity which it produces. It is impossible to say which is most admirably displayed, faith or charity, in the prayer "Lord, lay not this sin to their charge."

In the Gospel narratives there occur several beautiful instances of faith on the part of persons occupying no such peculiar and eminent position as the apostles: as Lazarus and his sisters; Mary Magdalene; the Syrophenician woman; the woman who washed the feet of Jesus with tears and wiped them with the hairs of her head, and anointed them with ointment; the woman who had the issue of blood and touched the hem of the Saviour's garment, in order to be healed; the centurion, whose servant Jesus healed of the palsy. But again we must refrain from prosecuting this interesting subject as we would wish to do, if our limits permitted. In John the Baptist we have an eminent New Testament example of faith; but a mere reference to him here must suffice, as well as to Mary the mother of Jesus, and to Zacharias and Elizabeth, the parents of John.

The commendations of faith in the Holy Scriptures,

exhortations to the exercise of it, reproofs for the want or weakness of it, and promises concerning it, are so numerous, as well as the utterances of it in the Psalms and other devotional passages, that the mere citation of them without note or comment would occupy many pages. Entire psalms, and even some—as the twenty-third—in which faith is never named at all, are admirably illustrative of faith, every verse which they contain expressing it. In like manner, not only whole chapters but whole books of the New Testament are devoted mainly to the exhibition of the importance of faith, and the greatness of the benefits resulting from it. It is a subject always present to the minds of the evangelists and apostles, and almost all that their writings contain must be considered as having some reference to that faith without which they declare that there is no salvation.

CHAPTER XCIII.

Masonic Symbols.—Hope.

The next symbol to be considered is that of *Hope*, which may be called the daughter grace of Faith, for it always springs up in the soul, to cheer and to encourage with bright prospects of the future, where faith exists and is in exercise. Hope is represented by the figure of a young virgin with a calmly cheerful countenance, standing on a single block of stone as a pedestal, her face somewhat turned upwards as looking towards heaven, to which also she points with her left hand, the left arm being stretched out as far as possible, and the palm of the hand open, whilst the right arm rests upon an anchor by which the hand holds. The reason is obvious for the representation of Hope as a young virgin, and of cheerful countenance. The combination of calmness with cheerfulness indicates the confidence of the true believer's hope. The arm extended upwards, and the hand pointing to heaven, call us to the contemplation of the best kind of hope, and the highest objects of hope. They speak to us more impressively than many words might do, of the prospects which we are called to entertain of a future state of being, and a better world. They remind us that although we naturally entertain hopes concerning our future upon earth—such hopes as are common to religious and to irreligious men, to believers and to unbelievers—yet the hope which we ought most of all to cherish, and which every good and worthy Freemason must cherish, is not a mere hope respecting to-morrow, nor respecting future days and years of earthly life, a hope of successful love, or of domestic happiness, or of improved

health, or of our own worldly prosperity, or that of our children, but a hope extending to heaven and eternal joy. The anchor is expressive of the security of the believer's hope; and it is needless to point out how appropriate it is for this purpose. A hope well founded, the hope that springs from a true faith, the hope of one who can give a reason for the hope that is in him (1 Pet. iii. 15), cannot be removed, cannot be shaken, cannot be disappointed. The anchor in the symbol of Hope cannot fail to be connected in the mind of the Christian with that text in the Epistle to the Hebrews:—"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: That by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, entering into that which is within the vail, whither the forerunner hath for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. vi. 17-20); where the inspired writer not only uses the figure of the anchor to express the security of the true believer's hope, but sets forth the reasons of our confidence as to its security. It might readily be supposed that the anchor in the symbol of Hope had been introduced by Christian Freemasons with reference to this text, if we did not know that the symbol was employed, almost exactly as we now have it, before the Epistle to the Hebrews was written, and that a female figure with an anchor was the emblem of Hope even among heathens.

The hope of the believer extends to the whole future, and embraces everything good and desirable from the present moment onward to the hour of death, and the joy and glory of eternity beyond it. It is founded on the promises of God, and as these include even the things of this life, the temporal benefits of which our Heavenly Father knoweth that we have need (Matt. vi. 32); so the believer entertains a confident hope that he shall not want (Ps.

xxiii. 1), that he shall always have a competent portion of the good things of this life; that his bread shall be given him, and his water shall be sure. But the chief objects of his hope are things spiritual, both in this life and in the life to come, things of infinitely greater value than things temporal, needful as these are, and which he rejoices therefore to think that God has promised. He hopes for grace according to his need, grace to pardon all his sins, grace to keep him from sin; he hopes for wisdom to guide his steps, for strength to resist and overcome temptation, for support in trial, for comfort in affliction, for increase of grace and perseverance therein unto the end, for peace in death, and for an "abundant entrance" into the everlasting kingdom of his God and Saviour. He hopes that when absent from the body he shall be present with the Lord; and that in the great day, his body itself shall be made to partake of the great salvation, shall be raised up incorruptible, glorified, and made like to the glorious body of Christ; he hopes to be with his God and his Saviour for ever, enjoying the light of God's countenance, the sense of His favour, and the sweetness of His fellowship; he hopes to have all the best affections of his heart gratified to the utmost in the fellowship of the saints of God, in the society of those whom he has most loved upon earth, rejoining those whose death he mourned as a sore bereavement, and being rejoined by those whose tears are in like manner to be shed over his grave; he hopes to become the companion and associate of many also whom on earth he only knew by name, and of many of whom he never heard; he hopes to know as friends and fellow-worshippers the patriarchs and saints and martyrs, and all those whose bright examples now stimulate, and encourage, and guide him in his earthly pilgrimage. It were easy to expatiate much on this delightful theme; but it is enough thus briefly to indicate the nature of the believer's hope, the hope which every true and worthy Freemason cherishes, and which it is the object of many masonic teachings to strengthen and encourage.

Many of the texts of Scripture which primarily and most evidently relate to faith, and particularly those which contain the expression or utterance of faith, might also be quoted in relation to hope. This is a natural consequence of the intimate connection—already stated—which exists between the two graces. It may have been remarked that in some of the texts most clearly relating to faith, or expressive of faith, that grace is not named at all, but hope is named. Not the less, however, do they relate to faith; not the less are they the utterances of faith; and yet they also express hope. Thus when Jeremiah says, "The Lord is my portion, saith my soul, therefore will I hope in Him" (Lam. iii. 24), or when David says, "And now, Lord, what wait I for? my hope is in Thee" (Ps. xxxix. 7), it is evident that the language is that of faith, even more than hope. It speaks of a hope derived from faith, founded upon faith, and which continually depends for its existence on the exercise of faith. And thus the believer is described as one that hopes in the Lord (Ps. xxxi. 24). It does not seem necessary to quote many texts of this kind. It may be enough merely in this general way to refer to them, and to call attention to the evidence which they afford of the intimate and indissoluble connection between these graces. Such is this connection, that if faith is at any time weakened, hope decays; if faith could be extinguished or die out, hope also would utterly perish; whilst faith cannot exist, even in the least degree, without the upspringing of hope in a corresponding measure in the heart. The weakest believer has hope; a doubtful and trembling hope it may be, but yet extending to all the future, even to the joy and glory of eternity. It springs up in the heart, as soon as God is even imperfectly and obscurely seen to be a God of mercy; and as faith increases and ripens into the "full assurance of faith," it increases and ripens also into the "full assurance of hope," the most blessed condition possible in man's life upon the earth. "My soul, wait thou only upon God," says the Psalmist, "for my expectation is from Him" (Ps. lxiii. 5). "Let Israel

hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption" (Ps. cxxx. 7). And thus saith the apostle, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13). As hope springs from faith, so hope, reacting, strengthens faith; and the believer, tasting the joys of hope, is encouraged more and more to employ himself in those exercises and pursuits by which faith may be kept in exercise and increased, that he may "hope more and more."

The children of Israel, when they came out of Egypt, hoped for the promised land. And thus believers hope for the better land of promise, the heavenly Canaan. But in the latter case, as in the former, hope grows from faith, from belief in the promise of God.

The relation of hope to faith, its dependence upon that grace, and the value of faith in relation to all the hope and comfort of an existence not merely earthly and transitory, but eternal and extending into another world, are admirably illustrated by the words of the Apostle Paul in the fifth chapter of the Epistle to the Romans. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us" (Rom. v. 1–5). Here also we may see the relation of charity or love to faith and hope. But this is a subject on which at present we must not dwell. It remains to be afterwards considered in its proper place.

There are many passages of Scripture expressive of hope in its highest degree, in which no mention is made of hope. Take for example that marvellous passage—marvellous for its sublimity and the profound depth of pious feeling which it exhibits—the end of the eighth chapter of the Epistle to

the Romans. It may suffice to quote the last two verses. They are the utterance of faith, but the most assured and glorious hope is also expressed in them, as flowing from that faith, and its necessary consequence: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). What the hope of the believer is, appears from the words of the Apostle Paul, "For our light affliction, which is but for a moment, worketh for us a far more exeeeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 17, 18). And as to the same subject, let us look to the words of the same apostle in the fourth chapter of his First Epistle to the Thessalonians, and in the fifteenth chapter of his First Epistle to the Corinthians. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we [those of us, *i.e.*, believers] which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first [*i.e.*, first, the dead in Christ shall rise], Then we [those of us, believers,] which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 13–17). "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorrup-

tion: It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound); and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 41–57). One other text must still be quoted with respect to this subject of our blessed hope of a resurrection from the dead. "For our conversation is in heaven," says the Apostle Paul in his Epistle to the Philippians, "from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, and make it like unto his glorious body, according to the working by which he is able to subdue all things unto himself" (Phil. iii. 20, 21). And as to the joy and glory of heaven, one quotation of a few verses from the Book of Revelation may suffice, although it would be easy to quote much more from the same and other parts of Scripture to similar purpose. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and

His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign for ever and ever" (Rev. xxii. 1–5). But language is incapable of conveying to the mind of man a perfect idea of the glory that shall be revealed in us; and we are compelled to conclude in an expectation of something too good and blissful and glorious to be fully understood. Paul speaks of himself as "having a desire to depart and to be with Christ, which is far better" (Phil. i. 23). Such is the immediate prospect to every believer, in the hope of which he lives, and in the hope of which he dies; but there is beyond it still the prospect, to which also his hope extends, of the greater bliss and glory to be reached when the body is raised incorruptible, when this mortal puts on immortality, and death is swallowed up in victory. Words fail; imagination fails; but hope founded upon faith, which itself rests on the sure promise of God, rejoices in the prospect of what eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, but which God hath prepared for them that love him. "When Christ, who is your life, shall appear," says the Apostle Paul, "then shall ye also appear with him in glory" (Col. iii. 4). "Beloved, now are we the sons of God," says the Apostle John, "and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is" (1 John iii. 2). Happy they who hear their Saviour saying, "In my Father's house are many mansions. . . . I go to prepare a place for you" (John xiv. 2).

As hope springs from faith, and depends at every moment on the exercise of faith, without which it cannot flourish, so it cannot be cherished and abide in the heart, when unholy passions reign or are indulged there, for this cannot be whilst faith is really exercised. The believer's hope, which is full of glory, does not spring from his own good works, but from the multitude of God's mercies and the greatness of that salvation which He freely bestows;

yet it is utterly inconsistent with a life of sin. When the believer falls into temptation, and into sin, forgetting for the time both law and gospel, God's commandments and God's promises, hope decays, and it is not till he repents and seeks God anew with earnestness of prayer, that it begins to show new life and to flourish green again. This ought to make us careful to avoid temptation, and to depart from all iniquity; for there is a blessedness in the believer's hope, for the want of which nothing earthly can compensate, and least of all, the pleasures of sin which are but for a season.

CHAPTER XCIV.

Masonic Symbols.—Charity.

Charity is represented in masonic symbolism as a youthful matron of benevolent countenance, standing on a block of rough ashlar, with an infant on her left arm, and two young children standing beside her and clinging to her, the younger of whom looks up to her imploringly, and her right hand has hold of his. The meaning of everything in this symbol is obvious; and it is admirably suggestive of the nature of the grace of Charity, than which there is none more frequently or earnestly inculcated in masonic teaching. The matron's tender care of the helpless children is beautifully significant of the regard which true charity always shows for the poor and helpless; the benevolent countenance expresses the loving-kindness of the heart, which, however, appears also from this symbol as finding its more perfect expression in deeds, in the relief of suffering and want.

Freemasons are required to exhibit charity in all their relations, not only to each other, but to those who have no connection with their brotherhood, although a special regard for their masonic brethren and for the widows and children of their masonic brethren is also inculcated on them; and their observance of this duty has always been one of the most beautiful characteristics of the Order. They are taught that it especially becomes them to give relief to merit in distress, aid to virtue in temptation, to innocence in affliction, to the industrious when reduced to want through unavoidable calamities, to widows, and to orphans of tender years.

The rough ashlar block on which the figure of Charity in

the symbol is represented as standing, calls to mind the asperities which beset the path of life and the difficulties with which every one who desires to perform his part well must expect to contend. But the symbol informs us also that it is in these very difficulties, and in trials often arising from the corruption of human nature, that charity is to be exercised, to manifest its excellence, and to prove its usefulness.

As hope springs from faith, so faith works by charity, and is manifested by works. The connection between faith and charity is as intimate as that between faith and hope. True charity cannot exist where there is no faith, any more than true hope, hope such as has been described in the preceding chapter. And as faith cannot exist in the soul without the immediate upspringing of hope, so faith cannot exist without immediately calling charity also into existence,—true charity, that from the moment when it begins to exist, seeks objects for its exercise, and goes forth towards them from what may be called a necessity of its own nature. It will become at once apparent that such is the case, when the real nature of charity is considered, as to which we must seek information from the Holy Scriptures, the word of Him who is the Author of this precious grace, and imparts it to the soul.

The meaning of the term Charity is often misunderstood. Many use it only to signify giving to the poor. But this mere outward act, although it is the performance of one of the unquestionable duties of charity, is not in itself charity, it does not by itself afford proof of a man's right to be regarded as charitable. Respect must be had not only to the outward act, but to the motive from which it proceeds. Giving to the poor, and even when it assumes the aspect of great liberality, may proceed from motives which have nothing to do with charity. It may proceed from ostentation, from a desire for esteem and honour amongst men; it may proceed even from baser motives, from a sordid calculation of worldly advantage and a prospect of gain to be got in some indirect way. It may proceed from a desire

to be quit of annoyance, to get rid of harassing importunity, like the right doing of the unjust judge in our Lord's parable. There is also in many men a natural tenderness of heart, and a shrinking from the thought or sight of distress, leading to acts of liberality and even bountiful giving. This may be said to approach in some degree to the nature of charity, and imparts a certain amount of amiability to the character; but it is essentially different from true charity, and very inferior in worth. True charity has its seat in the heart, and includes both the love of God and the love of man. And thus it appears how it can only exist in the heart in which faith dwells, and may be considered, like hope, as a daughter grace of faith, deriving its origin from faith and depending upon the exercise and increase of faith for its own growth and exercise. It is to be observed, however, that, in point of time, its origin, as well as that of hope, is simultaneous with the origin of faith. Faith cannot exist for a moment without the upspringing of hope and charity. The great law of charity is expressed in the words of our Lord, when one asked Him, "Which is the great commandment in the law?" (Matt. xxii. 36), a question founded on a prevalent notion of the Jews,—a notion which implies an utter misapprehension of the nature of the divine law, and a fatal error as to the very first principles of religion—that there was some one of God's commandments, if they could but discover which it was, the observance of which was more regarded by God than that of any or all the rest, and would compensate for much neglect or transgression of them. "Jesus said unto him, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. This is the first and great commandment. And the second is like unto it, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. On these two commandments hang all the law and the prophets" (Matt. xxii. 37–40). Thus He taught, in fact, that these two commandments are, as it is expressed in the Westminster Assembly's Shorter Catechism, "the sum of the moral law." And it is easy to see that the

observance of them implies an observance of every commandment. The man who loves God cannot but desire to keep, and delight in keeping, His commandments; in which are included all our duties towards our fellow men and towards ourselves, as well as our duties towards God, the duties of faith, piety, and worship; so that the second of the two great commandments evidently depends upon the first, and may almost be regarded as included in it, certainly at least flowing from it of necessary consequence. With this view of the nature of charity, its connection with faith, and its relation to all the duties enjoined by the divine law, accord the words of the Apostle John—"Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God" (1 John iv. 7); "This is the love of God, that we keep His commandments" (1 John v. 3); and those of the Apostle Paul, "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another" (1 Thess. iv. 9); "Now, the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. i. 5). It is proper here to observe that the words Charity and Love are used indiscriminately in the authorised English version of the Bible to translate the same Greek word, and are therefore to be looked upon as perfectly synonymous, although for obvious reasons the former word is never used where love to God alone is spoken of, being used, however, as in the thirteenth chapter of the First Epistle of Paul to the Corinthians, and in the text last quoted, where both love to God and love to man are included in the application of the term. This last quoted text, "Now, the end of the commandment is charity," &c., shows unmistakably the great importance of this grace as the very fruit and forthcoming of the life of faith. To the same effect is the language of the apostle in the First Epistle to the Corinthians. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy,

and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii. 1–3). And concerning the relation of the grace of charity to the grace of faith, we have clear evidence in the argument used by the same apostle, in his Second Epistle to the Corinthians, when—exhorting them to abound in this grace, and to display it in contributing liberally for the relief of the poor saints: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also"—he thus enforces his exhortation, and suggests a reason and motive for compliance with it, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). Liberality, proceeding from this motive, must, indeed, be esteemed as proceeding from true charity: it is the fruit of faith working by love.

That the law of charity, "thou shalt love thy neighbour as thyself," includes all our relative duties, and is the sum of all the commandments of the second table of the law, is strongly asserted by the Apostle Paul, in his Epistle to the Romans. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law" (Rom. xiii. 8–10). And so the Apostle James also says, "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well" (James ii. 8). And, indeed, it needs but a little reflection to see that the law stated by these apostles—"the royal law," as

the Apostle James calls it—requires for its fulfilment the obedience of every commandment of the second table of the Decalogue. How can he who loves his neighbour as himself commit murder, or even entertain the thought of murder, or a desire that his neighbour's life may be cut off? how can he fail to seek rather the prolongation of his neighbour's life, as he would seek the prolongation of his own, by warning him of danger, if he perceives him to be in danger, by helping him if it is in his power to help him in distress, ministering to his relief in sickness, supplying his wants when he is destitute of food or clothing or fuel or shelter, and the like? Again, how can he who loves his neighbour as himself, commit adultery with his neighbour's wife, or seduce his neighbour's daughter? The "royal law," the law of love forbids it. The adulterer or the seducer of virgin innocence does grievous wrong to more than one person; he inflicts irreparable injury on the victim of his arts, the partner of his guilt; irreparable injury on the husband, the father, the children, on every member of the family, whose sanctuary of domestic love and peace he invades and pollutes; irreparable injury on the offspring of his own licentious intercourse, brought into the world to endure the shame of bastardy and to grow up without proper parental care; he inflicts injury on society which increases with the lapse of years as the consequences of his transgression become more developed and extended. "Thou shalt not steal," says the divine commandment, and this is also evidently included in the law of love, for every act of theft or robbery, forgery, swindling, or any kind of dishonesty, is an injury done to some person or persons, who are deprived of their property, and lose the beneficial use and enjoyment of it. "Thou shalt not bear false witness" is equally included in the great commandment of love or charity; whether by false witnessing, by falsehood uttered in any form or in any way, a neighbour is injured in his property, his reputation, or his feelings. But the apostle extends the law of love even to the thoughts and desires of the heart. He includes in it that last

commandment of the Decalogue, "Thou shalt not covet." This also our reason is constrained, on a very little reflection, to accept as a just interpretation of the great law. For the coveting or lusting of the heart tends to the commission of the sins forbidden in the other commandments, and if not restrained and checked, leads to it. And as the Tenth Commandment itself shows us that the law of God respects not outward actions merely, but also inward feelings, desires, and purposes; so does it serve the more clearly to show that the whole law is summed up and fulfilled in love, in the fulfilment of that great commandment which first takes hold of the heart, and by bringing it into subjection to the will of God, and so into happy accordance with that holy will, provides for the more easy and perfect obedience of all the commandments.

A great mistake is made by many concerning the meaning of the law, "Thou shalt love thy neighbour as thyself." It is regarded as merely requiring that a man should love his neighbour, and as excluding or prohibiting all self-love. Now it really prohibits not self-love, but selfishness. Selfishness is opposed to that love of our neighbour which it requires, but self-love is not. Indeed, it seems strange that any—or, at least, that many—should have fallen into the mistake just mentioned. It shows that the very words of the commandment have not been considered with due attention. Yet we not only hear it in conversation, perhaps sometimes in sermons, but we have read religious books containing it in the most extreme form. But let us look at the words of the commandment. "Thou shalt love thy neighbour as thyself." It is not, Thou shalt love thy neighbour and hate thyself; nor, Thou shalt love thy neighbour and shalt not love thyself; but, "Thou shalt love thy neighbour *as thyself*." It *takes for granted* that a man is to love himself, and makes this the very measure of the love of his neighbour which it requires, the standard by which it is to be tried. The law of God is in nothing contrary to the principles of our nature, those that essentially belong to the very constitution which He has

given us; and one of these principles unquestionably is self-love—in other words that a man shall desire and seek his own good, his own happiness. It is from this principle that he seeks to escape from danger, to avoid or avert calamity, to guard against disease or to use means for the cure of it, to provide food and raiment and all things needful for the comfort of life, to improve his worldly circumstances and add to his own means of procuring comfort and enjoyment. And there is nothing sinful in all this; there is nothing that has been here mentioned which will not be found to receive sanction and approval in the Word of God, most of the things to which self-love is here described as prompting being indeed directly enjoined in the Holy Scriptures. Self-love, it is true, has largely partaken of that corruption which, since the Fall, has affected the whole nature of man; and it is therefore very liable to turn into selfishness, a seeking of our own good alone, without regard to that of others, and even at the expense of theirs. The very purpose of the commandment, "Thou shalt love thy neighbour as thyself," is to restore it to its pristine character, to bring back its original excellence, and this by conjoining with it the love of our neighbour, whose good we are required to seek even as we seek our own.

In further prosecution of this subject, let us consider for a little the teaching of our Lord himself, and that of His apostles; then let us turn to the Old Testament, of which we shall find that the teachings perfectly agree with those of the New—for as the New Testament contains not a new system of religious doctrine, but a fuller development of the doctrinal system of the Old, so the practical religion taught in the New Testament is essentially the same with that of the Old.

The texts and passages of Scripture which have already been quoted and commented upon in this chapter, will of course not be noticed again, nor those adduced in former chapters, as in that on the *Five Points*, in which that important part of the subject of charity, the relief of

the Distressed, has already been fully considered. Nor is it necessary here to say anything of that connecting link between the Old and New Testaments, the ministry of John the Baptist; his teachings and the lessons to be learned from his conduct having been already considered in the chapter on *The Point within a Circle.* But far more remains than we can attempt to show; all we can propose to do, is to adduce a few examples.

In the Sermon on the Mount, we read these words of our Lord: "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7). By "the merciful" here, those are evidently meant who show kindness to their fellow-men, and especially show themselves ready to reward evil with good, and to do acts of kindness even to those who have wronged them, to relieve them when in distress, and to forgive them the wrongs which they have done. And what is this but charity; charity it may be said in one of its highest degrees, and rarest manifestations? It is a heavenly disposition, imparted by divine grace, and infused into the soul. "They shall obtain mercy." The promise is a great one; but how sure it is of fulfilment we may infer, not only from considering by whom it was made, but also from consideration of the whole scheme of Christian doctrine. Those whose state of heart and manner of conduct this term "the merciful" describes, are, indeed, already the children of God. They *have obtained* mercy, and they are warranted in looking forward with confidence of hope that they *shall obtain* mercy in the great day.

In beautiful accordance with that beatitude, "Blessed are the merciful, for they shall obtain mercy," is the fifth petition of the Lord's Prayer, "And forgive us our debts, as we forgive our debtors" (Matt. vi. 12). From this we learn that the frame of mind which befits an approach to the throne of grace, and in which alone the sinner can look for acceptance and that his prayer for pardon shall be heard, is that of the merciful, forgiving from the heart those who have trespassed against him. Concerning which our Lord presently added these words:—"For if ye forgive men

their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses" (Matt. vi. 14, 15).

Our Lord's coming into this world, making Himself of no reputation, and enduring the utmost penalty due to us for our sins, was a display of love far exceeding all mere human love; and His whole life upon the earth was one continuous display of true, pure, human charity or love. We see divine love to men in all His labours and all His sufferings; but not the less do we see in them, and it is important that we should observe this, the manifestation of human love, the love that dwelt in the heart of the man Christ Jesus. Love, or charity, the most perfect and tender, was breathed forth in all His discourses; He does not merely inculcate it, but admirably exemplifies it. His love to men appears in His miracles; they were not merely attestations of His divine mission and so of His divine nature, of His right to be honoured as the Christ, the Son of God, equal with the Father; but they also displayed the tenderness of His human heart, His compassion for distress of every kind. How admirable that fact recorded in the narrative of the resurrection of Lazarus,—"Jesus wept!" (John xi. 35;) also that which very soon follows:—"Jesus, therefore again groaning in Himself, cometh to the grave" (John xi. 38). Instances of this kind might easily be multiplied, but it is unnecessary.

The same grace in its highest perfection appears in many other recorded incidents of the life of our Saviour, as well as in His miracles. What tenderness of charity appears in his treatment of the woman "which was a sinner," in the house of Simon the Pharisee! (Luke vii. 37–50.) Nor can anything be imagined more wonderful, or in its relation to the law of charity more instructive, than His conduct towards His disciples, when the time of His betrayal and crucifixion drew near, and He knew that they would forsake him and flee—that one of them would deny Him; yet He showed them not only undiminished kindness, but even, if possible,

kindness and love exceeding all that He had showed them before, addressing to them many words of comfort and encouragement, that their faith might not fail them altogether. But this subject is inexhaustible.

As to the teaching of our Lord, it must suffice to quote the following sentences :—"But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you . . . . . And as ye would that men should do to you, do ye also to them likewise . . . . . But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke vi. 27–36). How well would it be for mankind, if that golden rule were universally observed, which is so briefly and tersely expressed in these words of our Lord, "AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE!" May it be written in our hearts! May we be enabled to practise it in our lives!

In the twelfth chapter of the Epistle of Paul to the Romans, we find these among many other precepts concerning the duties of a godly life. "He that giveth; let him do it with simplicity." "Let love be without dissimulation." "Be kindly affectioned one to another with brotherly love; in honour preferring one another. . . . Distributing to the necessity of saints, given to hospitality." "Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Recompense to no man evil for evil." "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. xii. 8–21). The writings of the Apostle are full of the inculcation and commendation

of charity. The thirteenth chapter of his First Epistle to the Corinthians, which is entirely devoted to this subject, has already been referred to.

Our space does not admit of our going on to quote, as we might do, text after text and passage after passage from St Paul's Epistles and from those of the other apostles, all of which are full of precepts and exhortations on the subject of charity. And we can only, in conclusion, very briefly refer to the Old Testament, adducing two or three passages to show that its teaching on this subject perfectly accords with that of the New.

The following precepts of the Mosaic law exhibit very beautifully the great principle of charity upon which it is founded, and by which it is pervaded, and they are but a few out of many which might be quoted. "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt" (Ex. xxii. 21). "Ye shall not afflict any widow, or fatherless child" (Ex. xxii. 22). "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury" (Ex. xxii. 25). "If thou at all take thy neighbour's garment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only; it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious" (Ex. xxii. 26–27). "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Ex. xxiii. 4, 5). "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Lev. xix. 17). "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the LORD" (Lev. xix. 18). "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him,

yea, though he be a stranger, or a sojourner: that he may live with thee. Take no usury of him, or increase, but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase" (Lev. xxv. 35–37).—"And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant: but as an hired servant, and as a sojourner, shall he be with thee, and shall serve thee unto the year of jubilee: and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. . . . Thou shalt not rule over him with rigour, but shalt fear thy God" (Lev. xxv. 39–43). "If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not such a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, *and thine heart shall not be grieved when thou givest unto him*: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt *open thine hand wide* unto thy brother, to thy poor, and to thy needy, in the land" (Deut. xv. 7–11). "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, *thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press:*

of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day" (Deut. xv. 12–15).

A glance at the number of the quotations which have been made, will suffice to show that the law of Moses abounds in precepts replete with charity, and requiring of the people the constant practice of it in all the relations of life. And it is impossible to read them without being filled with admiration. What code of laws, of any nation, is to be compared with this? Never did any mere human legislation make such provision for the poor and needy, for "the stranger, the fatherless, and the widow." The tender care manifested for them attests the divine origin of the law; which is further manifested in the adaptation of the whole law to the purpose of cultivating and cherishing sentiments of charity in the hearts of the people, a purpose such as no code of laws of man's devising was ever framed for. Nay, the law bears, if possible, even yet more fully the character of divine, in its requiring charity in the heart, and not merely laying down rules for outward conduct. Human legislation never attempted this; and the attempt would be ridiculous. But it is a beautiful and admirable feature—a peculiar and distinguishing excellency—in a law given by God, enforced by continual reference to His authority, "I, the LORD thy God, command thee." In like manner it is a peculiar and beautiful characteristic of this law, manifestly appropriate to it as a divine law, and such as indeed could not belong to any law not divine, that its precepts are enforced by reasons annexed; arguments and motives for a willing cheerful obedience. Thus the people are reminded that they were strangers and bondmen in the land of Egypt, and they are taught that therefore they are to be kind to strangers and not to oppress their servants.

We might quote a multitude of other texts and passages concerning charity from the Old Testament, especially from

the Book of Psalms and the books of the prophets. We must refrain from doing so, and have thought it best to exhibit its teaching on this subject from the books of Moses, on which the whole system of religion developed by the Jewish prophets and psalmists was founded. And these, we see, correspond exactly with the New Testament in their teaching as to this most important point of religion.

CHAPTER XCV.

Masonic Symbols.—The Cornucopiæ.

The *Cornucopia* is a familiar masonic symbol, very simple and very significant. Two cornucopiæ are generally represented together in masonic pictures, and on the jewels of certain office-bearers. The cornucopiæ are used in masonic solemnities, particularly at the laying of foundation-stones, and of the key-stones of arches, and their contents are poured upon the stone. The name, which is originally a Latin one, and signifies *Horn of Plenty*, sufficiently indicates the nature of the symbol, more especially when it is considered that the contents of the horns are corn, wine, and oil. The cornucopiæ are generally represented with flowers proceeding from their mouths, to signify more perfectly the abundance of God's blessings bestowed on us, and in the use of this symbol, we express our grateful sense of these blessings and the joy of heart which we feel in the possession of them; our desire also for their continued bestowal. The flowers express our recognition of the fact that God does not give us merely that which is absolutely necessary for our subsistence, but much also to sweeten and gladden life. We have not merely *corn*, or food to sustain us, but *wine* to cheer our hearts, and *oil* which maketh the face to shine,—which is also in many parts of the world, and especially in those where this symbol was first used, a principal article of food to all except those in poorest circumstances. But besides all this, we are placed in a world in which there is much of beauty, and many sources of pure delight, as the *flowers* in this emblem very aptly express. Let us never look on this symbol then, without warm sentiments of gratitude to the Giver of all good,

whose bounteous hand has been opened to satisfy all our wants, and who has given to us, not stintedly, but in large measure. And let us also be moved to consider the case of the poor, and to open our hand wide to our poor brethren, gladly making them—if they are worthy, and sufferers not through vice or folly, but unavoidable misfortune, —partakers of our abundance, that their hearts also may rejoice.

CHAPTER XCVI.

Masonic Symbols.—Various.

We might now proceed to give our account of many other masonic symbols, in addition to those already described and explained. Those to which the preceding chapters are devoted, are, however, by far the most important; and they are all the symbols, a knowledge of which, and of the lessons taught by them, is essential to every Freemason. Without this knowledge, no one can be considered a well-instructed Freemason. It is not so necessary that other symbols should be thoroughly understood, which are sometimes to be seen in Masonic Lodges. A number of symbols have been introduced in modern Freemasonry, which, although harmonising well with the old and universally received system of masonic symbolism, are yet of no great value, and neither convey, nor are intended to convey, important lessons; but are chiefly used for the adornment of Lodges, in the form of statuary, or depicted on the walls, and are very appropriate for this purpose. Such are statues of Peace, Plenty, &c., &c. Such are also the figure of the *Owl*, and pictorial representations of the *Laying of the Foundation Stone of Solomon's Temple*, and of the *Dedication of the Temple*. It would be easy to connect valuable lessons with these, but they could have no generally recognised authority; and each Brother must be left to consider for himself what they are best calculated to suggest.

It will be observed that throughout the present work, the author has directed attention exclusively to the Ancient Craft Masonry. The reasons for this need not be stated. They will readily occur to the mind of every Brother.

CHAPTER XCVII.

The Religous Nature of Freemasonry.—Its Requirements of Faith and Morality.

It needs little proof to show that Freemasonry is essentially and thoroughly of a religious nature. No one acquainted with its ancient and unchangeable Landmarks, and who has read even in the most cursory manner its old Constitutions and Charges, can for a moment doubt this. The proof lies plain before him at once, and its import is not to be misunderstood. The practice of religion in many of its most important parts is also inculcated in the Lessons of Freemasonry, as every one who has had the privilege of listening to them knows. Religion is inwrought into the whole system of masonic ceremonies; its prime importance and the high regard in which it is held by the Brotherhood are manifested by the place assigned to the Bible both in the Lodge and in processions, the acknowledgment of the Bible as the Great Light of Freemasonry, the reading of it, and the offering of prayer and praise both in ordinary Lodge meetings, and in all masonic solemnities. And the Symbolism of Masonry, as we have seen, is full of religion, so that its religious nature may be sufficiently established by reference to its Symbolism alone.

It is absolutely required in the Landmarks that every man who is made a Freemason shall profess his belief in God and in a future state, which last profession is commonly explained as of belief in the doctrine of a resurrection of the dead. Doctrinal belief lies at the foundation of religion. Its moral precepts are of no value beyond what may be supposed to attach to them from considerations of common prudence, or the general welfare of mankind, without a

belief in God and in a judgment to come—which is certainly implied more clearly than even that of a resurrection of the dead—in the belief of a future state connected with a belief in the existence of God. For a belief in the existence of God can never, if genuine, be a mere abstract belief in the existence of a Great Supreme Being, but must be held to include an acknowledgment of Him as the Creator and Ruler of the Universe, our Maker and our Preserver, a God in whom we live and move and have our being, a God who has appointed laws according to which we are bound to live, to whom we are responsible, and by whom we will certainly, therefore, be brought to account for every deed, and word, and thought, and feeling.

Not a little difficulty has arisen in some Lodges from the diversity of creed allowed in the Masonic Brotherhood. The liberality shown in this respect, however, is certainly one of the excellencies of Freemasonry. It aims at binding men together in a common brotherhood, notwithstanding all diversities of creed as well as of nationality, for mutual sympathy, kindly fellowship, and support; and all that is required is that they stand upon the common ground of believing in God and in a future state, which, when any man deserts, he becomes no longer trustworthy in any point of morality, and can have no community of feeling with those who live as under an All-seeing Eye, and in expectation of an eternity, the character of which must be determined by that of their earthly life.

We may not go beyond the Landmarks in our requirements of religious belief. We are no more entitled to do this than we are to fall short of them. We must accept Jews and Mahommedans, we must accept Unitarians as readily as the most orthodox Trinitarian Christians. It may be doubted if we are either bound or entitled to admit Pagans of the lowest grade into the Order; because it can hardly be acknowledged that their worship of many gods is at all to be regarded as the worship of the true God. But this is a question which has not practically arisen, at least in our day, nor is it, perhaps, very likely to arise. Paganism

and civilisation are so little associated, that Paganism and Freemasonry are not very apt to come into contact. We might have—we perhaps already have—members of the Order among the Brahmins of India, and others who hold the same religion. But whatever may be their polytheistic belief, they acknowledge a supreme God. So it is also with the Parsees of Bombay and other western parts of India,—an enlightened and wealthy class, amongst whom Freemasonry has made great progress.

There is nothing in the principles or Landmarks of Freemasonry to prevent the brotherly intercourse of those who hold different creeds, the first principles of religious truth already mentioned being acknowledged. On the contrary, they are bound to regard each other with brotherly kindness; and in the Lodge — to prevent disputes, dissensions, and alienations of feeling—all discussion of their questions of difference is forbidden. We place the Bible on the Altar as the Great Light of Freemasonry, we carry the Bible in our processions, we read the Bible in our meetings, we offer prayer in the name of the Lord Jesus Christ. But Jews, who are members of our Order and of our Lodges, object to these things, or to some of them, and their conscientious scruples deserve and receive our regard. When Jews are initiated, they are generally sworn on the Old Testament alone, and Mahommedans are sworn on the Koran,—in fact, every one on the Book which he himself receives as that of the Law of God. There is nothing in the Landmarks to hinder Jews, if Jews exclusively form a whole Lodge, from having the Old Testament alone set before them as the Great Light; nothing to hinder Mahommedans from giving the same place to the Koran, they acknowledging it as the revelation of the mind of God. Meanwhile, it is, however, indisputable that as Freemasonry has for a long time been chiefly cultivated amongst Christians, it has received, in a great degree, a Christian character; and in nothing is this more marked than in its Symbolism. To expound many of the symbols of Modern Freemasonry otherwise

than according to Christian beliefs, would be utterly impossible. In the part of this work devoted to them, we have endeavoured to explain them as we find them; but this implied frequent reference to the Bible—to the New Testament as well to the Old—and frequent introduction of the distinguishing doctrines of Christianity. It may be possible for men of other religions to elaborate a similar system for themselves; but as yet it has not been done, and only the symbols framed by Jewish and Christian Masons are in use in the Fraternity. Where Christians form the great body of the members of a Masonic Lodge, it has been usual for those of other religious beliefs, to accommodate themselves to circumstances, merely refraining from taking part in those religious services which implied, or seemed to them to imply, anything contrary to their own religious convictions.

Whatever a man's religious creed may be, Freemasonry requires that he shall be sincere and earnest in it, living in the practice of what he owns as religious duties, and adorning his profession by a life of pure morality. Freemasonry demands truth and honesty in all things. There is nothing more inconsistent with it than a religious profession made in mere pretence, whilst the man's whole life shows lukewarmness and indifference to religion. Thus, if a Freemason professes himself a Christian, he must be expected to prove himself a zealous Christian, diligent in the observance of all religious ordinances, and earnest in all those good works which are prescribed for him by what he acknowledges as the Divine law. It is not enough that the sneer or scoff of infidelity should never be heard from his lips. The professing Christian who gives utterance to anything of the kind proclaims himself a hypocrite and a liar, and cannot be a good and worthy Freemason. His whole life is a lie. But neither can he who manifests in his whole conduct that he lives only for the present world, that he regards Christianity with as much indifference as if it were a mere tissue of idle tales and foolish fancies, and the Bible an antiquated book that may be left to old women

and weak-minded men, its warnings and threatenings mere bugbears to frighten children, its promises and hopes not worthy to be weighed in the balance against the gains of commerce or the pleasures of the present life. Such a man is no more a good and worthy Mason than he is a good Christian. To be a good and worthy Mason, a man professing Christianity must be a good, consistent, and zealous Christian.

It has already been remarked that doctrinal belief lies at the foundation of religion; without, at least, a belief in God and in a future state, there can be no religion whatever. Whilst, therefore, the laws of Freemasonry prohibit, for the sake of harmony, all religious discussion in the Lodge, Freemasonry does not discourage it elsewhere, but rather encourages every member of the Order to exhibit zeal for the propagation of truths which he knows, and to prosecute with all earnestness the inquiry after religious truth. There can be no doubt, that the fuller a man's knowledge of the truth is, and the more his mind is disabused of all error, the better it is for himself and all around him.

It is a great mistake, however, to suppose that religion consists in a mere knowledge and profession of religious truths or doctrines. The truth must be received in the love of it, that it may become operative in the heart and in the life, that a man may become really a man of faith and piety, and may show the power of the truth in his whole life and conduct. There are two mistakes prevalent with regard to the nature of religion, and a tendency towards the one or the other is often manifested by those who would unhesitatingly repudiate them if broadly stated. The one is to limit religion to faith and piety—to the discharge of those duties which belong to man simply and merely in his relation to God. The other is to make light of this part of religion and to restrict the idea of religion mainly, if not wholly, to what is sometimes called morality—the discharge of the duties which a man owes to himself and his fellow men. These, however, it ought to be remembered, are also duties which we owe to God, as much as faith itself,

or love to God, or the acts of His worship. And the restriction of the term Morality to these is at once absurd and misleading. Morality is the keeping of the whole moral law, and the moral law includes the duties which have only God himself for their object, as much as those which He has enjoined upon us with respect to His creatures. And herein the excellence of Freemasonry appears. Recognising the importance of religion as the first thing for man, it provides for a foundation of it in the belief of doctrinal truth, and devotes itself to the rearing of a superstructure of faith and piety, and perfect morality and holiness. Perfect morality and holiness, we say—not as supposing that man ever attains to the perfection of morality and holiness in this world, nor as wishing it to be understood that the system of Freemasonry is framed on any such supposition. It is the very contrary. Its lessons and its symbols teach that man ought to be ever going on to perfection, contending against difficulties without and within, aspiring and striving after greater attainments, smoothing the rough ashlar, building and beautifying a temple which will ever require more and more of his labour and care whilst he abides in this world. This is the glorious design and purpose of Freemasonry, to which everything is adapted and all things conspire.

For confirmation of the views here advanced we may refer to the whole previous part of this work. No explanation of many—indeed most—of the symbols is possible on any other theory.

CHAPTER XCVIII.

The Religious Nature of Freemasonry.—Its strict Rule of Chastity.

Freemasonry is the foundation of a speculative science upon an operative art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching. We refer to the preceding chapters for much that belongs to this teaching,—for all that relates to faith and piety, to charity or love, to temperance, fortitude, prudence and justice, and for all that relates to industry, a virtue—as it may well be called—which promotes all the other virtues and helps to maintain them in their exercise. It seems to be enough here merely to direct attention to the importance assigned to them in the Lessons and Symbolism of Freemasonry, as evincing not only its thoroughly religious nature, but also its regard to what may be called the different parts of religion, which man sometimes attempts to dissociate, but which cannot be dissociated without the destruction of all.

So much, in fact, has been said on the subject of Religion in our treatment of Masonic Symbolism, that little remains, after those general remarks which have just been made, except in regard to one important part of morality to which no particular symbol directs our attention, namely, chastity. The inculcation of chastity is one of the leading moral—and therefore religious—characteristics of Freemasonry. There is no point on which the Laws of Freemasonry are more clear and imperative; and there is nothing more important in itself in the whole circle of moral duties, than the maintenance of chastity—"our own and our neighbour's chastity." As this subject has not been already treated in the present work, we must bestow some attention

upon it now. It cannot be passed over unnoticed, without disrespect to the most ancient and authoritative documents of the Masonic Order, nor without disregard of those interests of mankind which it is the great object of Freemasonry to promote.

The ancient Constitutions and Charges strongly insist upon the duty of chastity, and the proper conduct of the members of the Brotherhood in all the family relations, such conduct as promotes the peace and happiness of families. These things may well be considered together, for there is nothing on which the peace and happiness of families more depends than on the chastity of all their members; nothing which more surely breaks up the harmony of the domestic circle than infraction of that divine law which requires it. The drunkard mars domestic happiness; the adulterer completely and for ever destroys it. The misery caused in the one case may be cured; and on the repentance of the offender and the amendment of his ways, the past may be forgotten, and the mutual confidence befitting the intimate connection of all within the domestic circle restored; but the wrong done in the other case is irremediable, and its wretched consequences endure as long as life itself.

When God placed the first father of the human race in Eden, he saw that it was not good for him to be alone, and gave him a companion and help-meet. Marriage, thus instituted when man was yet unfallen, has continued by appointment of Him who instituted it, and has in all ages been a source of great blessings to mankind. Much corrupted, indeed, the divine institution has been, amongst tribes and nations that had lost the light of revelation, and by despisers of the divine law; and the interests of society have suffered accordingly, whether the corruption was by polygamy, or by facility of divorce, or by the marriage of persons too near of kin. Yet, in so far as any trace of the primitive institution has remained, it has always been a source of blessings; and a state of society in which there is no such thing as marriage, has been unknown, or almost

unknown, in the world; and if it could be brought about, as some wretched and unprincipled visionaries have desired, it would involve the dissolution of all the bonds which bind human beings together, reducing all to a horrible chaos. The very foundation of society is in the family relations, and without marriage there could be no family relations whatever. If a nation consists generally, or to a very large extent, of well-conditioned families—families in which all the domestic relations are properly maintained and their duties discharged, all the members being bound together by love, and the children imbued with a proper feeling of reverence for their parents,—that nation is sure to be peaceful and prosperous, under almost any form of government; and religion, education, and all the arts and sciences are sure to flourish. There is no more beautiful spectacle in the world, none which it is more delightful to contemplate, than a well-conditioned, well-regulated family, in which the mutual love of husband and wife mitigates all the sorrows, soothes all the cares, and sweetens all the toils of life; the children are trained up with loving solicitude in the way in which they ought to go, and the children rise up to call their parents blessed. Love or charity, as we have already seen, ought to extend to all our fellow-men; but, as has been already pointed out, it must also have its more special objects, in those who are bound to us by any close tie, and much of the happiness of human beings depends upon the existence of such ties, and on the pure affection which they call forth. But the closest of all ties are those of the family relations; and the love which subsists within the family circle, and finds its objects there, is attended with greater delight and contributes more to happiness than that with which even friends or fellow-Christians or Masonic Brethren are regarded. All this the founders and early fathers of the Masonic Brotherhood evidently appear to have considered when they manifested such solicitude as they did for the interests of the families of the Brethren, when they strongly insisted that every Mason should be a good husband, a good son, and a good

father; and when they inculcated the necessity of a strict attention to the law of chastity, and forbade the admission of any one into the Order or to the continued enjoyment of its privileges, who was known to live in illicit intercourse with women. For every violation of the law of chastity is a blow struck at domestic felicity; and by nothing is it so completely and irremediably destroyed as by gross violations of this law. The reformed drunkard may regain the confidence of his wife and the respect of his children; and he and his family may live in happiness. Not so the adulterer. It is almost, if not altogether, impossible, that the wife to whom he has been false, should ever regard him as she once did. None but a very base woman could be indifferent to her husband's adultery. The respect of children is gone for ever, and probably, their love along with their respect. There is an end of domestic peace and of domestic happiness. There can never again, in that home, be any more scenes of pure enjoyment, such as continually gladden the hearts of the virtuous and upright. Moreover, it is not one family alone of which the peace and happiness are destroyed. When a man commits adultery with another man's wife, he inflicts a fearful and irreparable injury on her husband, her children, and all her near relatives. He brings shame upon the heads of the guiltless, and fills their hearts with misery. As for the partner of his guilt, he brings her to degradation and ruin; such as a good and charitable man—a man not wholly depraved and lost in selfishness—cannot but shrink from the thought of. Her children are deprived of a mother's care, and are doomed to carry about with them through life the remembrance of their mother's fall, as a dark shadow continually hanging over them. It is a sad inheritance even for her sons, but it is much worse for her daughters, deeply affecting their relations to society, and marring their prospects in life. Nor can violations of the law of chastity take place without similar evil consequences, although it may be not to so great an extent, even when both the guilty parties are unmarried. There is no sin which, more than unchastity,

lowers the whole moral tone and character; perhaps none which lowers it so much. There is no vice which so much tends to increase the selfishness from which all vice springs, and to unfit a man for all noble and ennobling pursuits, all pure and innocent enjoyments. To woman it always brings degradation; and the man who is tempted to it, may well be called to pause and think of her in her shame and ruin, unfit now to become the loved and honoured wife of a respectable man, and too likely to fall into the wretched condition of a concubine, and finally to sink into the lowest depths of degradation. Let him also think of the wrong done to a father, whose grey hairs his daughter's shame may bring down with sorrow to the grave; to a mother whose hopes concerning her child are blasted; to sisters and brothers—especially to sisters, who are too apt to be regarded by the uncharitable as of somewhat doubtful virtue, and by the vicious as more likely than others to yield to temptations of the same kind before which their sister fell.

If, then, violations of the law of chastity are attended with evil consequences so many and so great,—and the picture given of them is rather incomplete than exaggerated,—how carefully should every good man avoid all incentives and provocations to licentiousness! Lascivious books, lascivious pictures and statues, ought to be shunned; lascivious conversation and lascivious songs to be regarded with detestation. The company in which such conversation is indulged in, and in which such songs are sung, is dangerous to the moral health, and in it poison is inhaled with every breath. We rejoice to think that there is a great improvement in the tone of society in this respect, if the present time is compared with past times not yet very remote; but in too many quarters there is room for improvement still. No improvement could be desired, however, that would go beyond the ancient and still subsisting requirements of Freemasonry. All impure conversation is strictly forbidden in the Lodge, and it is the duty of every Master of a Lodge to check it in an instant, if any Brother should so far forget his duty and the honour of the Craft as to attempt it. And

the Master of a Lodge who would permit an impure song to be sung, who would join in the laugh and commend the singer, who would not command him to be silent as soon as the nature of the song appeared, would show himself unworthy of his office, and a disgrace to the Brotherhood.

There are many important points connected with the subject of marriage, on the consideration of which we shall not attempt to enter. To some of them we refrain from even alluding; as to others, an allusion or little more must suffice. It is very evident that the blessings of which the divine institution of marriage has been appointed to be the source to the human race, can only be fully realised when the recognised law of marriage is the law of monogamy,—the marriage of one husband with one wife; thus only can husband and wife be fully united in community of interest and equal affection. Polygamy necessarily results—it has always resulted—in a lowering of the position of woman in the social scale, and the evil results of this will perhaps most of all be felt, and have been felt, in her being unfitted to exercise her proper maternal influence and authority over her children. Many good men have ascribed their first religious impressions, and the first rudiments of that piety and wisdom which has made them ornaments of the church and eminently useful to their fellow-men, to the instructions received in their childhood from a pious mother, the beauty of her example, and the power of her prayers: but it would be difficult to imagine this in the case of one of a plurality of wives. Polygamy provides rather for the sensual gratifications of man than for anything higher and better; and woman is degraded accordingly to the low office of merely ministering to these gratifications.

In like manner, the value of marriage as an institution depends greatly on the permanence of the marriage bond. If that bond might be dissolved at the pleasure of the parties, or of any one of them, it would probably be often dissolved through mere caprice; or because of some petty quarrel, such as where the bond is indissoluble is readily settled. Our Lord strongly reprobated the frequency of

divorce amongst the Jews, and the law of the New Testament is very clear against the dissolution of marriage for any cause except adultery.

The divine law has clearly defined the limits of relationship within which marriage may not be contracted, and within which all sexual intercourse has a peculiar odiousness, exceeding even that of adultery, within which even the thought of it is to be abhorred. This law of prohibited degrees, as it is termed, or of incest, is of great importance to the interests of society, as the great safe-guard of the purity —and therefore of the peace and happiness—of domestic life. It makes the home a sanctuary into which no impure thought or feeling may enter, and in which, therefore, virtue is safe. It behoves every one desirous of the promotion of religion and morality and of the good of his fellow-creatures, to aid with all his power in repelling every attempt to set aside this law in any point or particular of it, by human legislation. This is a subject, however, which we cannot here attempt to discuss. It is enough to refer to it, and to allude to the turpitude of the crime of incest, a turpitude only exceeded by that of those crimes which we call *unnatural,* and which are more degrading to human nature than any other forms of vice.

CHAPTER XCIX.

The Masonic Law of Perfection.—The Perfection aimed at.

Perfection is the aim of Freemasonry, its standard, and its requirement. That no one—not even the most worthy and honoured brother—ever attains to absolute conformity with this standard, or perfectly complies with this requirement, is no reason why the standard should be lowered, or the requirement abated. It is the true glory of Freemasonry, that, by keeping this standard constantly in view, and bringing this requirement constantly to bear upon the members of the Order, it seeks to promote, and does promote, their improvement; it stimulates them to exertions for their own improvement, and provides for them invaluable aid in the fellowship, the conversation, the instructions, the advice, and, when needful, the reproofs of their brethren. No objection can be brought against Freemasonry for its requirement of moral perfection—in other words, of a perfect conformity to the moral law—on the ground of its being unattainable, which might not equally be brought against Christianity; for this is unquestionably the requirement of Christianity, although the whole Christian system is framed on the assumption that there is no absolute realisation of this moral perfection amongst men, and provision is exhibited as divinely made for the pardon of transgressions which are reprobated even when they are forgiven, and for the advancement of Christians to a nearer and nearer conformity with the standard, a perfect conformity with which they still fail to

attain. Freemasonry, also, deals tenderly with erring brethren; even whilst it censures their errors, it seeks to reclaim them and not to destroy them; it seeks to encourage and assist those who, amidst much weakness, seek their own improvement, and strive to conform themselves to the laws of the Order.

Freemasonry seeks as much as possible to promote the intellectual as well as the moral improvement of the members of the Brotherhood. To impart knowledge is esteemed as a duty incumbent upon those who possess it: the desire to acquire knowledge is professed by every candidate for admission into the Masonic Order. Knowledge of every useful and excellent kind—all such knowledge as it elevates and ennobles a man to possess, Freemasonry encourages him to labour to acquire. It takes all the sciences into its embrace, and encourages the cultivation of them. As absolute moral perfection is unattainable by men, and there is still room for improvement even in the best, higher attainments still to be aspired after, so there is still always room for improvement of the mind by increase of knowledge; the mind may still be expanded by acquisitions from exhaustless stores. He is a good and worthy Freemason who continually seeks increase of knowledge, and who at the same time strives to become better than he is in a more perfect compliance with every precept of the moral law.

It follows, from what has been stated of the aim and objects of Freemasonry, that no person afflicted with imbecility or insanity can be admitted into the Order, or enjoy its privileges. It follows, also, that boys or very young men, or men in old age, are incapable of admission. Thus far, probably, it may be taken for granted that all Freemasons are agreed. But the laws of the Order further exclude bastards, slaves, and persons who have been born in slavery, and those who have the misfortune to be deformed or maimed. One of the ancient Landmarks says:—

"That every candidate for initiation into the Order should be a man, unmutilated, free-born, no bastard, and of mature age."

And in the Gothic Constitutions, adopted at York in A.D. 926, we read these words:—

"A candidate must be without blemish, and have the full and proper use of his limbs, for a maimed man can do the Craft no good."

Among the Regulations of 1663, adopted under the Grand-Mastership of the Earl of St Albans, in England, we find this:—

"No person shall hereafter be accepted a Freemason, but which are of able body."

In the ancient charges at makings, dating as far back as 1688, the rule of the Order is laid down in these words:—

"That he that is made be able in all degrees: that is, free-born, no bastard, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have."

In the charges approved in 1772, it is said:—

"No Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his master's lord, and of being made a brother."

In the Book of Constitutions, edited by Dr Anderson, and approved by those eminent Masons, Desaguliers, Cowper, and Payne,—men the most distinguished of their time amongst all the members of the Order, and not excelled by any since in their knowledge of masonry or their zeal for its promotion—we find a charge in the following unmistakable words:—

"The men made masons must be free-born, no bastard, and of mature age, and of good report, hale and sound, not deformed, or dismembered at the time of their making."

That the ancient law, as laid down in the Landmarks, and in the oldest Constitutions and Charges, prohibiting the admission of deformed or maimed persons, has been maintained among Freemasons to the present day, in all parts of the world, may easily be proved by quotation of

passages of Reports made to Grand Lodges, addresses by Grand-masters, &c. &c. But passing from further consideration of this at present,—with the view, however, of returning to the subject afterwards—let us direct our attention to the reasons of the law itself. When these are considered, the objections which are frequently advanced against it will cease to appear of any value. They may be deemed plausible by those who take only a superficial view of the subject, but they are found utterly unworthy of regard, when it is truly understood. It has been urged as a reason why the old law should now be disregarded, that it was enacted with reference to a system of mere operative masonry, whilst now Freemasonry is speculative, and that the reasons of the enactment have therefore ceased to exist. This, however, is an argument founded on an utterly false assumption. That the law in question had reference to the requirements of operative masonry, may indeed be at once and freely admitted. But it is not to be admitted that masonry was at any time merely operative. From the first,—from the time of the building of Solomon's Temple, if not before—it was speculative as well as operative, and the speculative character appears in all the ages throughout which its history can be traced. There is no doubt that the prohibition of the admission of deformed or maimed persons had reference to the requirements of operative masonry, but it does not follow that this was its only reason. A mason was to be a man able for work; no other could be admitted. He must be "hale and sound," and "have the full and proper use of his limbs,"—he must "have his right limbs as a man ought to have." But whilst it is admitted that all this has a relation to operative masonry, its importance far more clearly appears when it is considered with reference to speculative masonry. And in order that this may be seen, it is only necessary to consider the symbolism of masonry, the system of symbolism with which almost everything masonic is connected. Perfection is required by the laws; perfection is the aim of the Order, and therefore perfection is demanded even as

to the physical qualifications of candidates. As physical perfection—at least, freedom from mutilations and blemishes —was demanded on the part of the Jewish priests, so in Freemasonry this physical perfection is required, not because of any excellence which it has in itself, but because of its appropriately symbolising that higher perfection of man's nature which Freemasonry seeks to promote.

CHAPTER C.

The Masonic Law of Perfection.—The Ineligibility of the Maimed and Deformed.

The ancient Landmarks and Constitutions are decisive on the point of the ineligibility of maimed or deformed persons as Freemasons. There has, it is true, been departure from this rule in many cases, and, perhaps, in all jurisdictions—although very rarely in Britain; but it has been from a want of due consideration of Masonic Law, and of the principles upon which it is founded. It is not for a moment to be supposed that Freemasons, in their most strict adherence to the principles and rules of the Order, entertain or mean to exhibit any disrespect to their fellow-men who have the misfortune to be in either of these conditions; but the intelligent Freemason finds a reason for their exclusion from the Order, not only in the strict requirements of the ancient Landmarks and Constitutions, but in the principles upon which they are based, and in that symbolic character which belongs to the whole system of Freemasonry, which would be obscured, or in great part obliterated, by their admission. All this has been fully recognised in recent resolutions of Grand Lodges in different parts of the world,—in reports presented to Grand Lodges by committees appointed for the consideration of such questions, and in the addresses by Grand-Masters. Thus:—

The Grand Lodge of Maryland, in 1848, adopted a resolution requiring its daughter lodges, in the initiation of candidates,—

"To adhere to the ancient law, as laid down in our printed books, which says he shall be of entire limbs."

The GRAND LODGE OF FLORIDA, after correspondence with other Grand Lodges, adopted the law prohibiting maimed or deformed persons from becoming members of the Masonic Fraternity.

The GRAND LODGE OF PENNSYLVANIA, in 1783, in its Book of Constitutions or "Ahiman Rezon," required that candidates should be "hale and sound, not deformed or dismembered at the time of their making." The same words are used in the "Ahiman Rezon" of NORTH CAROLINA AND TENESSEE, published in 1805. The "Ahiman Rezon" of SOUTH CAROLINA, published in 1807, requires that

"Every person desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

The GRAND LODGE OF MISSOURI, in 1823, unanimously adopted the report of a committee, requiring as a physical qualification of candidates for initiation, that they should be "sound in mind and in all their members;" and at the same time a resolution was passed, that the Grand Lodge cannot grant a letter of dispensation to a daughter lodge, working under its jurisdiction, to initiate any person maimed, disabled, or wanting the qualifications established by the Landmarks and ancient usage.

In the GRAND LODGE OF MISSISSIPPI, in 1845, and in the GRAND LODGE OF NORTH CAROLINA, in 1849, Bro. Giles Yates, Chairman of a Special Committee of the GRAND LODGE OF NEW YORK, said:—

"Freemasonry, in its original institution, was not formed by an association of men exclusively for the prosecution of physical labours. It has always been speculative and moral. The secret societies of antiquity, from which we can trace a lineal descent, were not devoted exclusively to the physical labours attendant on the erection of buildings, whether of wood or stone. They were the depositaries of other arts and sciences besides architecture. They, moreover, taught sublime truths, and duties towards God, and regarding the world to come, as well as towards our neighbours and the "brothers of the mystic tie." Our ancient brethren were, in effect, more eminently speculative or spiritual than operative or practical masons. Those take too contracted a view of the subject who infer that, because in the sixteenth century and previous

the York architects in England were the almost exclusive conservators of certain essentials in our mysteries, therefore the *reason* of the law in question had reference in olden times to operative masons only. The rationale of the law excluding persons physically imperfect and deformed, lies deeper, and is more ancient than the source ascribed to it. It is grounded on a principle recognised in the earliest ages of the world, and will be found identical with that which obtained among the ancient Jews."

Bro. W. S. Rockwell, in an able report, presented in 1852 to the GRAND LODGE OF GEORGIA, decides in the same manner. He traces the law to remote antiquity, to the Egyptian and Mosaic rites, exhibits its symbolic meaning, and thus concludes:—

"The symbolic relation of each member of the Order to its mystic temple, forbids the idea that its constituent portions, its living stones, should be less perfect or less a type of their great original, than the inanimate material which formed the earthly dwelling-place of the God of their adoration. We, the successors of those who received their initiatory rites at the hands of Moses and Solomon, received, also, with this inestimable inheritance, the same symbols, and with the same expressive signification. Enough has been said to show at how remote a period in the history of Masonry this important Landmark was erected. Can man, in his short-sighted notions of convenience, vary its meaning? Can a Freemason, the solemnly installed Master of a Lodge of his brethren and equals, consistent with the obligations he has voluntarily imposed upon himself, remove it from its place?"

The Grand Master of the GRAND LODGE OF INDIANA, in 1846, cautioning his brethren against laxity as to requirement of physical and other qualifications, said:—

"Let not any one who has not all the qualifications required by our Constitutions and Regulations be admitted. See that they are perfect men in body and mind."

The Grand Master of the GRAND LODGE OF NEW JERSEY, in his address in 1849, stated that he had rejected applications for the admission of maimed candidates, deeming it necessary to maintain the ancient Landmarks.

In the address of the Grand Master to the GRAND LODGE OF VIRGINIA, in 1869, he pointed out that bastards and maimed persons could not and ought not to be initiated, and he referred to the law prohibiting them.

Sufficient proof has thus been adduced in support of the assertion that the law which makes maimed or deformed men ineligible as Freemasons, has been recognised by Grand Lodges in different parts of the world to the present time. It cannot be regarded as obsolete, even if such a thing were possible in what is regulated by the ancient Landmarks of the Order; and in fact it is so based not only upon these, but on the most essential principles of Freemasonry, that it can never become obsolete, and any departure from it which has ever taken place, has been only on the part of Lodges, moved by personal regard for men worthy in every other respect, and sometimes worthy of the highest esteem, Lodges perhaps consisting of brethren not very well versed in masonic matters. Whenever the subject has come up for discussion in a Grand Lodge, or has been referred to a Committee of Grand Lodge for serious consideration, the result has been the approval of the old law and the requirement or recommendation of its enforcement.

Reference has already been made to the principle upon which the law is based—the symbolisation in physical perfection of that higher perfection which it is the great object of Freemasonry to promote in all the members of the Order. Perfection was required by the Jewish law in all the sacrifices to be offered; the lamb brought for sacrifice was to be "without blemish and without spot"—both in order that due reverence might be shown to Him to whom the sacrifice was offered, and that it might more fitly represent as a type the Great Antitype of all these sacrifices—the Lamb of God, the "Lamb slain from the foundation of the world"—the perfection of the human nature of the Great Redeemer of men. A curse was pronounced against him who should offer a "corrupt thing" (Mal. i. 14), a maimed, deformed, or imperfect animal in sacrifice unto the Lord. In like manner, also, the Jewish priests were to be physically perfect, or although entitled to eat of the sacrifices and to share in all the provision made for the support of the priesthood, they were incapable of being consecrated to the priestly office—to which they would otherwise have had a right

as the descendants of Aaron—or of performing any of its functions. All this was in order to represent by a most significant symbol, the perfection required in the worship of God, and especially the perfection of the Great High Priest, the Priest absolutely and in all respects perfect. The law on this subject is very express; we find it in Lev. xxi. 16–23: "And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God: For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy; only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish, that he profane not my sanctuaries: for I the Lord do sanctify them."

It is not pretended that all the same reasons exist for the requirement of physical perfection in candidates for admission into the Order of Freemasons as into the Jewish priesthood; but reference to the Jewish law is sufficient to show that it is a requirement against which no valid objection can be made. It implies no privation of natural rights, for no man has a right to demand that he shall be made a Mason; the candidate asks admission and obtains it on approval by the Brethren, and the Order has a right to lay down rules for itself as to the terms on which this approval may be granted. From the most ancient times, however, the physical perfection of candidates has been required as an essential qualification; and the reason for this is not to be found merely nor chiefly in the operative character which, until a recent date, generally belonged to

Masonry, although we read in one of the old Constitutions that "a maimed man can do the craft no good," but far more in the symbolism of Masonry, in which physical perfection is significant of that higher perfection desired for all the members of the Order—the absolute requirement of the one being intended to bring and keep before their minds the duty of striving for the attainment of the other. It evidently appears, therefore, that the reasons for requiring physical perfection in candidates are of as much force now, when Freemasonry is wholly speculative, as they were of old, when the operative character also prevailed; and that even if the ancient and unchangeable Landmarks were not decisive of the point, it would be highly improper that any change should be made in this respect. It is to be observed, however, that it is only on the admission of candidates that any question as to physical perfection falls to be considered. If a Brother already admitted, loses his sight, or loses a limb, or suffers any other such calamity, he retains his place as a member of the Masonic Body, enjoys all privileges to which he would otherwise be entitled, and is capable of advancement to all honours which his Brethren may think proper to confer upon him.

CHAPTER CI.

The Masonic Law of Perfection.—The Ineligibility of Bastards.

That no bastard can be admitted into the Masonic Brotherhood is clear from the express words of the Landmarks, Ancient Charges, and Constitutions already quoted. Even if, in violation of the law, whether through ignorance, or from mistaken kindness towards an individual who, notwithstanding the unhappy circumstances of his birth, may be deemed worthy of respect, a bastard should happen to be initiated in any Lodge, he is liable to be expelled. The late Bro. Dr Oliver, who is acknowledged by all Freemasons throughout the world as the greatest authority on the subject of Freemasonry, has expressed this opinion very decidedly in some of his works; and a few years before his death, he said in conversation:—"A bastard, even although he may have been initiated, cannot continue to act as a Freemason, nor receive the benefits or enjoy the privileges of the Order," and in saying this, he referred to a copy of the Landmarks then at his hand.

The law forbidding the admission of bastards has generally been acted upon by Freemasons in all jurisdictions, both in the British dominions and in other parts of the world. The Grand-Master of the Grand Lodge of Virginia, in an address already referred to, clearly and distinctly pointed out that the admission of bastards, as well as of the maimed, was contrary to masonic law.

The ineligibility of bastards depends upon reasons which have no connection with operative masonry, and the fact that it is declared in the Landmarks and in the Ancient Charges and Constitutions, is important as a proof of the speculative character which belonged to Masonry even in

remote times. Why, it may be asked, are bastards incapable of admission into our Order, however respectable they may be? The answer is to be found in the high regard for moral purity which has always been one of the honourable characteristics of the Order. A bastard may himself be a man of blameless life, but it is impossible to put aside the consideration that his coming into the world was a consequence of the transgression of one of the great precepts of the moral law. Freemasonry demands the most perfect observance of these precepts, and can abide nothing which seems to countenance the least departure from them. In midst of all the corruption of society, it maintains its rule of moral purity, exact, rigid, and unchangeable, and in so doing it provides for the well-being of the members of the Order and contributes to that of society at large. If it seem hard that bastards, guiltless themselves, should suffer for the sin of their parents, the reply is obvious, that this is in accordance with one of the great principles of the moral government of the universe, established by Him who is Lord and Ruler of all, who describes Himself as "visiting the iniquities of the fathers upon their children, unto the third and fourth generation." Of this great law, we see the operation not only in cases of illicit connection between the sexes, but in every kind of profligacy or vice. We see it in the miserable condition of the drunkard's children, which compels our attention, our compassion, and our regret as much as the degradation of the drunkard himself. We see it in the ruin of the family of the gambler and spendthrift—in the children deprived of the inheritance which they might have expected, and shut out from the blessings of education and of social position which they ought to have enjoyed. It is in vain, therefore, that men argue, as we sometimes find them doing, for a relaxation of the old and well-established masonic law, on the ground of the hardship which it inflicts upon men who have the misfortune to be bastards. Theirs is indeed a misfortune to be regarded with tender pity, but to relieve them from it would imply evil

consequences far greater than are attendant on the strict enforcement of the law as it has been handed down to us from the most ancient times. It would not be a mere exercise of kindness towards the individuals immediately concerned, which considered in itself might seem a thing highly to be approved, but it would be a removal of a restraint upon immorality, and in so far, therefore, a lenient treatment, and thus, in some measure, a countenancing of it.

As to the restraint upon immorality, there can be no doubt that a powerful restraint exists, arising from the very constitution of society, which, although it is not always powerful enough to control the impulses of passion, is yet very influential in all well-regulated minds. Men capable of reflection and governed in any degree by right feeling, cannot but shrink from the thought of the unhappy circumstances in which their children must be placed, if they come into the world bastards. Freemasonry merely adds its sanction to a law which pervades the whole social system and is incorporated with the law of the land, having been so, indeed, from the earliest times and in every part of the world. The bastard is *filius nullius* (the son of no one); the law does not recognise him as the son of his father, —beyond the extent of requiring that his father shall maintain him in his childhood, so that he may not be burdensome to the poor-rates; it gives him no rights of good education, whatever may be his father's circumstances, and no rights of inheritance. At his father's death, he cannot set forth a claim to a farthing, or a farthing's worth, of his father's estate. If he should himself, notwithstanding all disadvantages, become prosperous, and die intestate, his property will indeed be inherited by his lawful children, if he has any, but no brother, whether by whole blood or half-blood, can pretend any interest in the inheritance. The whole property of a bastard dying intestate, and without legitimate children, falls to the Sovereign as *ultimus hæres* (ultimate heir), and although it has long been the practice in this country to give it to those who are near of kin, this is not of law or right, but

of charity. This, however, is far from being the worst of the case. The bastard being *filius nullius*, the law recognises no relationship as subsisting between him and those most nearly allied to him in blood. It does not recognise the relation of parent and child, nor that of brothers and sisters, whether of whole blood or half blood. Very fearful consequences of immorality may, therefore, too readily ensue, and crimes really very gross and heinous may be committed and pass unpunished It is not very many years since a case came privately before the members of a Scottish Lodge of a man guilty of incest with his own mother. There was no doubt of his guilt, but, because he was a bastard, it was found impossible to convict him of a criminal offence, he denying the parentage. More recently, indeed, in an important case tried before the Court of Queen's Bench, it has been decided that according to the Law of England,—and indeed in virtue of those rules of the canon law which have been adopted into the Law of England,—marriage with a woman who is a bastard, prevents the possibility of subsequent marriage with her sister although also a bastard, and renders it null and void although contracted with all requisite formalities. This decision as to the civil law, however, by no means affects the criminal law of England. The state of the matter is probably much the same in Scotland, although no case has yet been tried in the Scotch courts, involving the question of civil law; and public prosecutors have declined to proceed in cases which have occurred of incestuous connection. There is much reason to wish that the law were so amended, or so declared, that gross crime might not escape punishment, and that one iniquity might not smooth the way for another and much greater; but the law being as it is, or understood as it is —and in other countries, the state of matters in this respect is much the same as in our own—surely we cannot but give our full approbation to the law of Freemasonry which prohibits the admission of bastards into the Order. It may seem to bear hardly upon individuals, but it is favourable to the purity of the Order and of society. It is a security

against the occurrence amongst members of the Masonic Body, of enormities which otherwise it would be difficult, if not impossible, to visit with censure, but which, every worthy member of the Order would regard with shame and horror. It is no mere matter of theory—no mere imaginary possibility—that cases of the grossest incest may occur, and pass utterly unpunished in this country, the relationship between the parties being such as has not its origin in lawful wedlock. It is unhappily matter of fact and unquestionable that such cases have occurred, and that the offenders have escaped without punishment,—have never even been brought to trial. This legal license, as it may be called, to commit a great crime with impunity, is a peculiar—although to any but a very base man it must seem an undesirable—privilege of bastards. In this respect they are not on the same footing with other men. Freemasonry demands equality amongst the members of the Brotherhood; and if bastards were admitted into the order, the law of equality would be violated. Of two men equally guilty of incest, the one might be liable to the highest penalty of the law—the penalty of death; whilst the other, being a bastard, might walk about at liberty, without dread of constable, judge, or executioner.

The Jewish law, from which the masonic law derives its origin, and which is not only to be considered as having proceeded from divine authority, but as the expression of divine wisdom, is very decided against the admission of bastards to any of the privileges of the Lord's peculiar people. They were not merely debarred from the priesthood, but from all participation in the solemnities of the tabernacle or temple worship. In Deut. xxii. 2, we read this law:—"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." This signifies, according to the opinion of the most esteemed commentators, that bastardy was to exclude the bastard and his descendants from all public office, sacred or civil. It seems, however, that the prohibition extends even farther, and

excludes from the enjoyment of the privileges of ordinary worshippers.

There can be no doubt that the intention of this law was to secure, to the utmost degree possible, the moral purity of the Jews, the Lord's peculiar people, and to show the Lord's regard for their purity. It is almost impossible to avoid contrasting the state of society and of feeling throughout society which such a law tended to promote with that which has generally prevailed amongst other nations, not only amongst the heathen, but even amongst those professing Christianity. Not to go very far back in history, let us reflect for a moment on the social condition of European countries,—on that, for example, of France, in the seventeenth and eighteenth centuries, when the king's mistresses were the real rulers of the country, and their favour was courted by all the greatest nobles and statesmen, whilst their children were raised to the highest dignities which it was in the power of their royal father to bestow. Even in our own country, the state of matters was not far different in the miserable times of Charles II., and the peerage is to this day dishonoured by titles—forming no insignificant proportion of the English dukedoms—conferred by the king upon his illegitimate sons. A much more recent instance of the same kind will readily occur to every one's recollection. Which rule is preferable? Which is calculated to be most beneficial in its tendency? The answer must surely be given without hesitation, in approval of the Jewish law, and therefore also of the corresponding law of Freemasonry,—and this even apart from the consideration that the Jewish law, proceeding from God himself, claims therefore to be regarded as the expression of perfect wisdom and goodness.

This difference, however, is to be observed between the Jewish law and the law of Freemasonry on the point before us, that the former affected the descendants of a bastard as well as the bastard himself, whilst the latter affects only

the bastard personally, but not his posterity. It is not necessary to enter into consideration of the reasons of this departure from the old law—for the Jewish law must be regarded as the chief source of our masonic laws, and the standard in conformity to which their highest perfection is to be found; nor shall it be attempted here to inquire into the propriety or impropriety of the relaxation which has been made, and which is certainly as old as the oldest documents connected with masonic history. It seems to be enough to direct attention to the peculiar care with which genealogies were preserved amongst the Jews, for reasons connected with the inheritance of land, the preservation of the distinctness of the tribes, and above all the promises concerning the Messiah; and on the other hand to advert to the impossibility in our present state of society of inquiring into questions of genealogy, beyond a generation or two at most, except in case of families of high rank. All is done which circumstances permit, when the immediate parentage of the individual candidate is made a subject of inquiry, and proof of his legitimacy is required as a condition of his admission into the Masonic Order. It was long the practice of many Lodges to require, before the initiation of a candidate, production of certificates of his birth and baptism, and this seems to be a good rule, one which ought to be revived, and which in order that its enforcement might in no case appear invidious or indicative of doubt, ought never to be dispensed with.

It is important to observe, that no bastard can enter the Masonic Order without proving himself unworthy of admission, by solemnly making a false declaration in answer to one of the questions which are proposed to all candidates. This must be evident to every Brother who calls to mind these questions. So that if through error on the part of the Brethren of any Lodge, or through mistake of any kind, any bastard has been initiated, his ejection—required by the laws of the Order on the grounds of his bastardy—must be deemed also a most desirable thing on account of his moral character.

It has been urged by some as a reason for setting aside the ancient masonic law prohibiting the admission of bastards into the Order, that its enforcement is contrary to the great law of christian charity, declared by our Lord himself, that we should do unto others, as we would have them to do unto us. In the use of this argument, it seems to be forgotten that a profession of Christianity is not required of Freemasons, but a Jew or a Mahommedan may be admitted a member of the Order. Not to insist, however, upon this consideration, and granting to the law of the New Testament all the authority which the most zealous Christian can desire that it should have, we may surely be allowed to consider that the law which we find written in the Old Testament proceeded from the same divine Lawgiver whose words, as all Christians believe, we find recorded in the New, and that therefore the supposition of any inconsistency between them is wholly inadmissible. Whatever apparent discrepancy there may be, there must be some way of reconciling it. Nor is there any real difficulty in this case. It is requisite only to look beyond the interests of the individual, to the interests of society, and to consider the law as framed with regard to these. All difficulty then at once disappears. We shall then think of the unhappy circumstances of the individual, whose misfortune and not his fault it is to be a bastard, not with the less compassion, not with the less desire to do him every service and to show him all brotherly kindness in our power, but yet we shall perceive that this circumstance makes his case a peculiar one. The fact is indelible, and we must act in accordance with it. As well might it be insisted that the law of the land—the law of all lands—should be changed, and that a bastard should have all the rights and privileges of a legitimate son, as that the masonic law should be changed in order to his admission to the rights and privileges of the Masonic Brotherhood.

CHAPTER CII.

The Masonic Law of Perfection.—The Ineligibility of Slaves and Persons born in Slavery.

We have already seen that in the ancient Landmarks, in the Charges of 1588, and in the charges contained in the Book of Constitutions put forth by those eminent Masons, Bros. Desaguliers and Anderson, with approbation of their brethren who took part with them in the great revival of Freemasonry in the beginning of last century, it is distinctly laid down as one of the laws of Freemasonry that every person admitted into the Order must be "free-born." Of this law no modification can be made, nor can it in any case be dispensed with, without subversion of the most essential principles of Freemasonry. A reference to its place in the Landmarks is enough to prove this to all who know anything of Freemasonry. Nor, in fact, has any attempt been made in the whole history of Freemasonry to set it aside or dispense with it. It has not even been opposed in argument, like the laws prohibiting the admission of the maimed or deformed and of bastards. The reason of this probably is that persons not free-born have never been apt to seek, because they are not generally in circumstances to make them desirous of seeking, nor possessed of qualifications to make them capable of enjoying, the privileges of Freemasonry. It would not be difficult to point out that some of the arguments which have been urged in favour of a relaxation of the laws which prevent the admission of the maimed or of bastards, if they were of any real value, would be equally appropriate in the case of persons born in slavery; but this belongs to the former part of our subject rather than to the present. The masonic law, derived from

ancient times and unchanged to the present day, is founded upon and fully justified by the consideration of the incapacity of slaves for the enjoyment of rights and privileges which require freedom of thought and independent action. Nothing can be more absurd than the notion of a slave and his master being members of the same Lodge, where all are brethren and all are equal; nor could there be separate Lodges of slaves, entitled to representation in the Grand Lodge. Every thought of the kind must at once be dismissed. A slave is incapable of the privileges of Freemasonry. More might be said in favour of the candidature of a man who having been born in slavery, has obtained his freedom. But the law is clear. The candidate to be admitted must be *free-born*. The reason of this law is to be found not only in the desire of maintaining the honour of the Masonic Order, but also and still more in the necessity for intelligence on the part of its members, and of habituation even from early years to independent thought and action. The man born in slavery may naturally be supposed to have his habits of thought and feeling warped by the conditions of his early life; he is not a man—unless in very rare and exceptional cases—whose manly independence would make him worthy to speak or vote in the questions which come before a Masonic Lodge. The United States of America have recently, on the termination of the civil war and the abolition of slavery, granted to the former slaves not only all the rights of freemen, but all the privileges of citizenship, a vote in elections conducted on the principle of universal suffrage, and the right of candidature for every civil office. Whether they have done wisely in this, is a question on which no opinion can here with propriety be expressed; but it is perhaps not impossible that they may find they have gone too far, and that the principle of the masonic law is better than that upon which they have acted. The serfs of Russia, whilst they remained in serfdom, were of course incapable of admission into the Masonic Order, as much as if they had been slaves in the same extreme sense of the term with the slaves of the southern states of America; and now

that they have been emancipated, they will remain ineligible, but their children born after the emancipation may be admitted into any Lodge. Such is the state of the case also in America. Those who were born in slavery can never be made Masons; but the sons of those who were once slaves, born after their emancipation, may be so, if any Lodge approves of them as candidates. The time that must elapse before any considerable number of such persons shall seek for admission, or even shall become capable of admission, in either the one country or the other, is not too long for that intellectual and moral training which alone can fit them for masonic privileges.

CHAPTER CIII.

The Masonic Law of Perfection.—The Ineligibility of Bankrupts.

We have seen on what principles the laws of Freemasonry, as to the eligibility of candidates, are founded. A due consideration of these principles must lead to applications of them not specially mentioned in the Landmarks, Ancient Charges, and Constitutions. As from the moral law laid down in the Bible, when it says "Thou shalt not steal," and condemns such forms of dishonesty as were prevalent in ancient times, declaring the Divine Lawgiver's abhorrence of the unjust weight, and the unjust balance, we infer the unlawfulness of forgery, although there is no special mention of it; so from the law of Freemasonry which prohibits the admission of any but the "free-born," and in fact makes perfect freedom,—a freedom extending not only to all actions, but even to thought and feeling,—an indispensable condition of admission, we may infer with confidence the ineligibility of bankrupts. This rule, however, can be applied only to bankrupts not yet discharged. When a discharge is obtained, and the bankrupt is free from the control of his creditors and of the authorities appointed by law to deal with cases of bankruptcy, he becomes as another man. The law of the land, both in Great Britain and in other countries, recognises him as free to engage in all commercial transactions, to exercise all the rights of citizenship, and in every respect to act as independently as if he had never been bankrupt at all. This change of his position affects his relation to the Masonic Order, and the fact of his having been a bankrupt can no longer be an impediment to his

admission into it. The circumstances of his bankruptcy may, indeed, affect the judgment of the members of the Lodge to which he applies, but this is totally a different matter. A man who has merely been "unfortunate in business," is not likely to be rejected on this account alone, and certainly ought not to be,—nor even, perhaps, ought a candidate to be rejected because he has entered into what may be condemned as imprudent transactions. It is otherwise when his affairs exhibit any appearance of fraud or dishonourable conduct. But in every case, the brethren of the Lodge to which application is made, must judge for themselves.

From what has been said on the subject of bankrupts, it may be inferred that they are not only incapable, whilst undischarged, of initiation as Freemasons, but even if initiated, of enjoying some of the privileges of the Order, particularly those of introducing motions, speaking upon matters of business in the Lodge, and voting. This seems to follow of necessary consequence from the same principles or fundamental laws of Freemasonry, the just application of which, it has been seen, would prevent the admission of a candidate whilst in a state of bankruptcy. The ordinary practice of many Lodges has indeed been contrary to this rule, but serious inconvenience has sometimes ensued, bankrupts having abused the privileges too freely accorded to them, to give vent to their spite against those who, they think, have dealt hardly with them as creditors. The negative vote of a bankrupt might thus prevent the admission of a worthy candidate. It is time that this whole subject were taken into consideration, that the principles of Freemasonry may be properly applied in the practice of all Lodges. There can be no objection to the presence of a brother in a Lodge, although he has the misfortune to be a bankrupt; and on account of his misfortune he is all the more entitled to the kindest possible treatment at the hands of his brethren. It is only in those things in which freedom of action is indispensable, and in which there is reason to apprehend that he might be apt to be influenced by

considerations arising out of his peculiar circumstances, that for a time he ought to be precluded from taking part in the proceedings of the Lodge. A bankrupt cannot be regarded as, in the proper sense of the words, a free man, which it is requisite that every Mason should be. A bankrupt is not, properly speaking, his own master. In most cases he is very far indeed from being so. He is very much in the power of his creditors, or of the trustee on the estate; and if a principal creditor or the trustee should happen to be present in the Lodge along with him, he would be under a strong temptation to vote so as to please him, instead of voting according to his own judgment. When relieved, however, from the state of bankruptcy, or in other words, when he has obtained a discharge, he would, without the necessity of any special action on the part of the Lodge, return to his former position as a Freemason, and to the enjoyment of all masonic rights and privileges.

THE END.

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