

BROTHERS and BUILDERS
The Basis and Spirit of Freemasonry.
By
Joseph Fort Newton (Litt.D.)

THE FOUNDATION.

THE basis of Freemasonry is a Faith which can neither be demonstrated nor argued down - Faith in God the wise Master-BUILDER by whose grace we live, and whose will we must learn and obey. Upon this basis Masonry builds, digging deep into the realities of life, using great and simple symbols to enshrine a Truth too vast for words, seeking to exalt men, to purify and refine their lives, to ennoble their hopes; in short to build men and then make them Brothers and Builders.

There is no need - nay, it were idle - to argue in behalf of this profound and simple Faith, because any view of life which is of value is never maintained, much less secured, by debate. For though God, which is the name we give to the mystery and meaning of life, may be revealed in experience He cannot be uttered, and in a conflict of words we easily lose the sense of the unutterable God, the Maker of Heaven and earth and all that in them is, before whom silence is wisdom and wonder becomes worship. It is enough to appeal to the natural and uncorrupted sense of humanity, its right reason, its moral intuition, its spiritual instinct. Long before logic was born man, looking out over the rivers, the hills and the far horizon, and into the still depths of the night sky, knew that there was Something here before he was here; Something which will be here when he is gone.

Happily we are not confronted by a universe which mocks our intelligence and aspiration, and a system of things which is interpretable as far as we can go by our minds, must itself be the expression and embodiment of Mind. What is equally wonderful and awful, lending divinity to our dust, is that the Mind within and behind all the multicolored wonder of the world is akin to our own, since the world is both intelligible by and responsive to our thought - a mystery not an enigma. And, if one door yields to our inquiry, and another door opens at our knock, and another and another, it only requires a certain daring of spirit - that is, Faith - to believe that, if not yet by us, why, then, by those who come after us, or, mayhap, by ourselves in some state of being in which we shall no longer be restrained by the weaknesses of mortality, or befogged by the illusions of time, the mind of man shall find itself at home and unafraid in the universe of God, a son and citizen of a City that hath foundations.

II.

What, now, precisely, does this profound faith mean to us here? Obviously, it means that we are here in the world to do something, to build something, to be something - not simply to pass the time or to wear out shoes - and what we do and build ought to express and perpetuate our personality, our character. There is one kind of immortality which we should earn in the world, by adding something of worth to the world, by so building ourselves into the order of things that whatever

immortality this world may have, our life and labour shall share in it. Once, in the south of England, I heard a little poem which seemed to me to have in it a bit of final philosophy-not a great poem but telling a great truth :-

"The good Lord made the earth and sky, The rivers and the sea, and me, He made no roads; but here am I as happy as can be. It's just as though He'd said to me, `John, there's the job for thee.' "

The idea in the rhyme is that in a very real sense God has completed nothing; not because He has not the power or the will to do so, but out of a kind of respect for men, so to put it, offering us a share in His creative work. He makes no roads, He builds no houses. True, he provides us with the material; He supplies us with firm foundations - and models of every shape of beauty - but the road and the house must be the work of man. Our good and wise poet, Edwin Markham, was right when he wrote: -

"We men of earth have here the stuff Of Paradise - we have enough! We need no other thing to build The stairs into the Unfulfilled - No other ivory for the doors - No other marble for the floors - No other cedar for the beam And dome of man's immortal dream. Here on the paths of everyday - Here on the common human way - Is all the busy gods would take To build a heaven, to mould and make New Edens. Ours the stuff sublime To build Eternity in time."

Not only are we here in the world to build something, but we are here to build upon the Will of God, in obedience to His purpose and design. The truth of a will within and behind everything is a truth which has far too little place in our lives; hence our impatience, our restlessness, and our sense of futility. Yet this truth of the Will of God as final has been the strength and solace of man in all his great days. The first fact of experience, if not the last truth of philosophy, is that the world has a mind of its own, which we call the will and purpose of God. Manifestly the only man who builds rightly is the man who builds with due regard for the laws, forces and conditions of the world in which he lives.

Not one of us would trust ourselves to a house which had been built casually and haphazard. We demand of a wall that it shall have been built with respect to the centre of gravity of this earth, and to the position of the polar star. Our work, if it is to be of any worth, must be in harmony with the nature of things; and this is equally true when we think of the House of the Spirit not built with hands, but which, none the less, we are set to build in the midst of the years. Here also we build wisely only when we build in harmony with the Will of God as we believe and see it. All history enforces the truth that there is a Will, holy and inexorable, which in the end passes judgment upon our human undertakings. Men do not make laws; they discover them. Faith in God advises us, warns us, to regard the revelations of the moral, as well as the physical, Will of God, else our proudest fabric will totter to ruin.

Therefore we are here in the world to build upon the Will of God with the help of God, invoking His help in words of prayer and worship, but also in our efforts and

acts of obedience, and proving ourselves worthy of that help, and retaining it, by keeping in the midst of it by humble fidelity. A wise man, especially a Freemason - if he knows his art - will rebuke himself and recall himself from any vagrant lapse or prolonged neglect, lest he go too far. Here is a matter which even the best of us too often forget. God no more wishes us to live without His aid than He wishes us to live without air. He is the breath of our spirit. Truly has it been said that the final truth about man is not that way down in the depths he is alone; but that in the depths he is face to face with God.

Long ago it was said: "Except the Lord build the house they labour in vain that build it." What the Psalmist means is that the great things in the world are not accomplished by man, either by his anxieties or by his ingenuities. By these lower, lesser faculties by cunning, by cleverness - we may achieve small and passing things. The truth is, rather, that the great things, the enduring things, are accomplished - not, indeed, apart from us, and yet not wholly as the result of our efforts - by One wiser than ourselves by whom we are employed in the fulfilment of a design larger than we have planned and nobler than we have dreamed. Those of our race who have wrought the most beautiful and enduring works confess themselves to have been used by a Hand and a Will other than their own, as if caught up into the rhythm of "one vast life that moves and cannot die. "

Here is no abstract and unreal platitude, but a truth, a fact, a source to which we may apply a daily test, and which we need to invoke if we are to face the difficulties and embarrassments - aye, the tragedies - of these our days and years. Even the strongest of us need such resource the better to confront the issues of the day, as well as to face the vaster problems and mysteries which lie on all the horizons of our life.

III.

Such is the foundation of Freemasonry, and the faith by which it makes us builders upon the Will of God and by His help, and brothers one of another. Upon this foundation is erected an elaborate allegory of human life in all its varied aspects: the Lodge a symbol of the world in which man lives, moves and goes forth to his labour; initiation our birth into a world in which we are to learn morality and charity; if counted worthy passing out of youth into manhood with its wider knowledge and heavier responsibilities; and finally, if we have integrity and courage, the discovery that we are citizens of Eternity in time: an ideal world ruled by love, wisdom, strength and beauty. It is a great day for a young man when Masonry reveals its meaning to him, unveiling its plan of life, its purpose, and its prophecy of a Temple of Brotherhood.

A great Freemason of Scotland, who recently climbed ahead to work up in the dome of the Temple, left us a legacy of inspiration and instruction in a book which is at once a mentor and a memorial: "Speculative Masonry," by A. S. MacBride, Lodge Progress, Glasgow. Even now it is a classic of our literature, a light to lead his Brethren toward the truth after he has vanished from among us. The book is wise rather than clever, beautiful rather than brilliant; but there is hardly a page that

does not yield some insight to illumine, some epigram to haunt the mind. The beauty of the book is inwrought, not decorative; in the build of its thought even more than in the turn of its sentences, and still more in its spirit in which spiritual vision and practical wisdom are blended. There are passages of singular nobility, as witness this one on the Great Landmark: -

"Why is Masonry here, in this world of selfishness and strife? Wherefore has it been developed, amid war and incessant conflict, along the lines of peace and love; and so marvellously moulded and developed that in every land it is now known and by every race made welcome? Has all this been done that it may live for itself alone? No, there, on its Trestleboard is the Plan of the Great Architect and its mission is to work out that plan. Out of the rough hard quarries of a quarrelling humanity it has to build a Temple of Brotherhood and Peace. This Temple is the Great Landmark - - the highest and grandest ideal of Masonry. To build, strengthen and beautify it, we must bring in the aid of all the arts and sciences, apply every resource that civilization and progress can give us, and exercise all the powers and gifts with which we have been endowed.

"What nobler work can we be engaged in, Brethren ? Yet, how far we are, as a rule, from understanding it. We seem to be groping in the dark. Yet, it is ignorance more than unwillingness that hinders the work. Like the ingenious craftsman at the building of the Temple at Jerusalem, we appear to be without plan and instruction, while, in reality, our plan and instruction lie in the work itself. Then, like him, we shall some day have our reward, and will gratefully exclaim: Thank God, I have marked well."

CHAPTER I. THE ALTAR.

A MASONIC LODGE is a symbol of the world as it was thought to be in the olden time. Our ancient Brethren had a profound insight when they saw that the world is a Temple, over-hung by a starry canopy by night, lighted by the journeying sun by day, wherein man goes forth to his labor on a checker-board of lights and shadows, joys and sorrows, seeking to reproduce on earth the law and order of heaven. The visible world was but a picture or reflection of the invisible, and at its centre stood the Altar of sacrifice, obligation, and adoration.

While we hold a view of the world very unlike that held by our ancient Brethren - knowing it to be round, not flat and square - yet their insight is still true. The whole idea was that man, if he is to build either a House of Faith or an order of Society that is to endure, must imitate the laws and principles of the world in which he lives. That is also our dream and design; the love of it ennobles our lives; it is our labor and our worship. To fulfil it we too need wisdom and help from above; and so at the centre of our Lodge stands the same Altar - older than all temples, as old as life itself - a focus of faith and fellowship, at once a symbol and shrine of that unseen element of thought and yearning that all men are aware of and which no one can define.

Upon this earth there is nothing more impressive than the silence of a company of human beings bowed together at an altar. No thoughtful man but at some time has mused over the meaning of this great adoring habit of humanity, and the wonder of it deepens the longer he ponders it. The instinct which thus draws men together in prayer is the strange power which has drawn together the stones of great cathedrals, where the mystery of God is embodied. So far as we know, man is the only being on our planet that pauses to pray, and the wonder of his worship tells us more about him than any other fact. By some deep necessity of his nature he is a seeker after God, and in moments of sadness or longing, in hours of tragedy or terror, he lays aside his tools and looks out over the far horizon.

The history of the Altar in the life of man is a story more fascinating than any fiction. Whatever else man may have been - cruel, tyrannous, or vindictive - the record of his long search for God is enough to prove that he is not wholly base, not altogether an animal. Rites horrible, and often bloody, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, it would have left us rich. And so, following the good custom of the men which were of old, we set up an Altar in the Lodge, lifting up hands in prayer, moved thereto by the ancient need and aspiration of our humanity. Like the men who walked in the grey years ago, our need is for the living God to hallow these our days and ve2rs, even to the last ineffable homeward sigh which men call death.

The earliest Altar was a rough, unhewn stone set up, like the stone which Jacob set up at Bethel when his dream of a ladder, on which angels were ascending and descending, turned his lonely bed into a house of God and a gate of heaven. Later, as faith became more refined, and the idea of sacrifice grew in meaning, the Altar was built of hewn stone - cubical in form - cut, carved, and often beautifully wrought, on which men lavished jewels and priceless gifts, deeming nothing too costly to adorn the place of prayer. Later still, when men erected a Temple dedicated and adorned as the House of God among men, there were two altars, one of sacrifice, and one of incense. The altar of sacrifice, where slain beasts were offered, stood in front of the Temple; the altar of incense, on which burned the fragrance of worship, stood within. Behind all was the far withdrawn Holy place into which only the high priest might enter.

As far back as we can go the Altar was the centre of human Society, and an object of peculiar sanctity by virtue of that law of association by which places and things are consecrated. It was a place of refuge for the hunted or the tormented - criminals or slaves - and to drag them away from it by violence was held to be an act of sacrilege, since they were under the protection of God. At the Altar marriage rites were solemnized, and treaties made or vows taken in its presence were more holy and binding than if made elsewhere, because there man invoked God as witness. In all the religions of antiquity, and especially among the peoples who worshipped the Light, it was the usage of both priests and people to pass round the Altar, following the course of the sun - from the East, by way of the South, to the West - singing hymns of praise as a part of their worship. Their ritual was thus an allegorical picture of the truth which underlies all religion - that man must live on

earth in harmony with the rhythm and movement of heaven.

>From facts and hints such as these we begin to see the meaning of the Altar in Masonry, and the reason for its position in the Lodge. In English Lodges, as in the French and Scottish Rites, it stands in front of the Master in the East. In the York Rite, so called, it is placed in the centre of the Lodge - more properly a little to the East of the centre - about which all Masonic activities revolve. It is not simply a necessary piece of furniture, a kind of table intended to support the Holy Bible, the Square and Compasses. Alike by its existence and its situation it identifies Masonry as a religious institution, and yet its uses are not exactly the same as the offices of an Altar in a cathedral or a shrine. Here is a fact often overlooked, and we ought to get it clearly in our minds.

The position of the Altar in the Lodge is not accidental, but profoundly significant. For, while Masonry is not a religion, it is religious in its faith and basic principles, no less than in its spirit and purpose. And yet it is not a Church. Nor does it attempt to do what the Church is trying to do. If it were a Church its Altar would be in the East and its ritual would be altered accordingly. That is to say, Masonry is not a Religion, much less a sect, but a Worship in which all men can unite, because it does not undertake to explain, or dogmatically to settle in detail, those issues by which men are divided. Beyond the Primary, fundamental facts of faith it does not go. With the philosophy of those facts, and the differences and disputes growing out of them, it has not to do. In short, the position of the Altar in the Lodge is a symbol of what Masonry believes the Altar should be in actual life, a centre of union and fellowship, and not a cause of division, as is now so often the case. It does not seek uniformity of opinion, but it does seek fraternity of spirit, leaving each one free to fashion his own philosophy of ultimate truth. As we may read in the Constitutions of 1723 :-

"A Mason is obliged, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance. "

Surely those are memorable words, a Magna Charta of friendship and fraternity. Masonry goes hand in hand with religion until religion enters the field of sectarian feud, and there it stops; because Masonry seeks to unite men, not to divide them. Here, then, is the meaning of the Masonic Altar and its position in the Lodge. It is, first of all, an Altar of Faith - - the deep, eternal faith which underlies all creeds and overarches all sects; faith in God, in the moral law, and in the life everlasting. Faith in God is the corner-stone and the key-stone of Freemasonry. It is the first truth and the last, the truth that makes all other truths true, without which life is a riddle and fraternity a futility. For, apart from God the Father, our dream of the

Brotherhood of Man is as vain as all the vain things proclaimed of Solomon-a fiction having no basis or hope in fact.

At the same time, the Altar of Masonry is an Altar of Freedom - not freedom from faith, but freedom of faith. Beyond the fact of the reality of God it does not go, allowing every man to think of God according to his experience of life and his vision of truth. It does not define God, much less dogmatically determine how and what men shall think or believe about God. There dispute and division begin. As a matter of fact, Masonry is not speculative at all, but operative, or rather co-operative. While all its teaching implies the Fatherhood of God, yet its ritual does not actually affirm that truth, still less make it a test of fellowship. Behind this silence lies a deep and wise reason. Only by the practice of Brotherhood do men realize the Divine Fatherhood, as a true-hearted poet has written

"No man could tell me what my soul might be; I sought for God, and He eluded me; I sought my Brother out, and found all three."

Hear one fact more, and the meaning of the Masonic Altar will be plain. Often one enters a great Church, like Westminster Abbey, and finds it empty, or only a few people in the pews here and there, praying or in deep thought. They are sitting quietly, each without reference to others, seeking an opportunity for the soul to be alone, to communicate with mysteries greater than itself, and find healing for the bruising of life. But no one ever goes to a Masonic Altar alone. No one bows before it at all except when the Lodge is open and in the presence of his Brethren. It is an Altar of Fellowship, as if to teach us that no man can learn the truth for another, and no man can learn it alone. Masonry brings men together in mutual respect, sympathy, and good-will, that we may learn in love the truth that is hidden by apathy and lost by hate.

For the rest, let us never forget - what has been so often and so sadly forgotten - that the most sacred Altar on earth is the soul of man - your soul and mine; and that the Temple and its ritual are not ends in themselves, but beautiful means to the end that every human heart may be a sanctuary of faith, a shrine of love, an altar of purity, pity, and unconquerable hope.

CHAPTER II THE HOLY BIBLE

UPON the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old, familiar Book, so beloved by so many generations, is our Volume of Sacred Law and a Great Light in Masonry. The Bible opens when the Lodge opens; it closes when the Lodge closes. No Lodge can transact its own business, much less initiate candidates into its mysteries, unless the Book of Holy Law lies open upon its Altar. Thus the book of the Will of God rules the Lodge in its labours, as the Sun rules the day, making its work a worship.

The history of the Bible in the life and symbolism of Masonry is a story too long to recite here. Nor can any one tell it as we should like to know it. Just when, where, and by whom the teaching and imagery of the Bible were wrought into Freemasonry, no one can tell. Anyone can have his theory, but no one can be dogmatic. As the Craft laboured in the service of the Church during the cathedral-building period, it is not difficult to account for the Biblical coloring of its thought, even in days when the Bible was not widely distributed, and before the discovery of printing. Anyway, we can take such facts as we are able to find, leaving further research to learn further truth.

The Bible is mentioned in some of the old Manuscripts of the Craft long before the revival of Masonry in 1717, as the book upon which the covenant, or oath, of a Mason was taken; but it is not referred to as a Great Light. For example, in the Harleian Manuscript, dated about 1600, the obligation of an initiate closes with the words: "So help me God, and the holy contents of this Book." In the old Ritual, of which a copy from the Royal Library in Berlin is given by Krause, there is no mention of the Bible as one of the Lights. It was in England, due largely to the influence of Preston and his fellow workmen, that the Bible came to its place of honour in the Lodge. At any rate, in the rituals of about 1760 it is described as one of the three Great Lights.

No Mason needs to be told what a great place the Bible has in the Masonry of our day. It is central, sovereign, supreme, a master light of all our seeing. From the Altar it pours forth upon the East, the West, and the South its white light of spiritual vision, moral law, and immortal hope. Almost every name found in our ceremonies is a Biblical name, and students have traced about seventy-five references to the Bible in the Ritual of the Craft. But more important than direct references is the fact that the spirit of the Bible, its faith, its attitude toward life, pervades Masonry, like a rhythm or a fragrance. As soon as an initiate enters the Lodge, he hears the words of the Bible recited as an accompaniment to his advance toward the light. Upon the Bible every Mason takes solemn vows of loyalty, of chastity and charity, pledging himself to the practice of the Brotherly Life. Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its music sings its way into his heart.

Nor is it strange that it should be so. As faith in God is the corner-stone of the Craft, so, naturally, the book which tells us the purest truth about God is its altar-light. The Temple of King Solomon, about which the history, legends, and symbolism of the Craft are woven, was the tallest temple of the ancient world, not in the grandeur of its architecture but in the greatest of the truths for which it stood. In the midst of ignorant idolatries and debasing superstitions the Temple on Mount Moriah stood for the Unity, Righteousness, and Spirituality of God. Upon no other foundation can men build with any sense of security and permanence when the winds blow and the floods descend. But the Bible is not simply a foundation rock; it is also a quarry in which we find the truths that make us men. As in the old ages of geology rays of sunlight were stored up in vast beds of coal, for the uses of man, so in this old book the light of moral truth is stored to light the mind and warm the heart of man.

Alas, there has been more dispute about the Bible than about any other book, making for schism, dividing men into sects. But Masonry knows a certain secret, almost too simple to be found out, whereby it avoids both intolerance and sectarianism. It is essentially religious, but it is not dogmatic. The fact that the Bible lies open upon its Altar means that man must have some Divine revelation - must seek for a light higher than human to guide and govern him. But Masonry lays down no hard and fast dogma on the subject of revelation. It attempts no detailed interpretation of the Bible. The great Book lies open upon its Altar, and is open for all to read, open for each to interpret for himself. The tie by which our Craft is united is strong, but it allows the utmost liberty of faith and thought. It unites men, not upon a creed bristling with debated issues, but upon the broad, simple truth which underlies all creeds and over-arches all sects - faith in God, the wise Master Builder, for whom and with whom man must work.

Herein our gentle Craft is truly wise, and its wisdom was never more needed than to-day, when the churches are divided and torn by angry debate. However religious teachers may differ in their doctrines, in the Lodge they meet with mutual respect and good-will. At the Altar of Masonry they learn not only toleration, but appreciation. In its air of kindly fellowship, man to man, they discover that the things they have in common are greater than the things that divide. It is the glory of Masonry to teach Unity in essentials, Liberty in details, Charity in all things; and by this sign its spirit must at last prevail. It is the beautiful secret of Masonry that all just men, all devout men, all righteous men are everywhere of one religion, and it seeks to remove the hoodwinks of prejudice and intolerance so that they may recognize each other and work together in the doing of good.

Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol - that is, a part taken for the whole. It is a symbol of the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years - the perpetual revelation of Himself which God has made, and is making, to mankind in every age and land. Thus, by the very honour which Masonry pays to the Bible, it teaches us to revere every Book of Faith in which men find help for to-day and hope for the morrow. For that reason, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of Mohammed the Koran may be used. Whether it be the Gospels of the Christian, the Book of Law of the Hebrew, the Koran of the Mussulman, or the Vedas of the Hindu, it everywhere Masonically conveys the same idea - symbolizing the Will of God revealed to man, taking such faith and vision as he has found into a great fellowship of the seekers and finders of the truth.

Thus Masonry invites to its Altar men of all faiths, knowing that, if they use different names for "the Nameless One of an hundred names," they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and tragedy of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal, ever-unfolding Book of the Will of God which Lowell described in memorable lines :-

"Slowly the Bible of the race is writ, And not on paper leaves nor leaves of stone; Each age, each kindred, adds a verse to it, Texts of despair or hope, of joy or moan. While swings the sea, while mists the mountain shroud, While thunder's surges burst on cliffs of cloud, Still at the Prophet's feet the nations sit,"

None the less, while we honour every Book of Faith in which have been recorded the way and Will of God, with us the Bible is supreme, at once the mother-book of our literature and the master-book of the Lodge. Its truth is inwrought in the fiber of our being, with whatsoever else of the good and the true which the past has given us. Its spirit stirs our hearts, like a sweet habit of the blood; its light follows all our way, showing us the meaning and worth of life. Its very words have in them memories, echoes and overtones of voices long since hushed, and its scenery is interwoven with the holiest associations of our lives. Our fathers and mothers read it, finding in it their final reasons for living faithfully and nobly, and it is thus a part of the ritual of the Lodge and the ritual of life.

Every Mason ought not only to honour the Bible as a great Light of the Craft; he ought to read it, live with it, love it, lay its truth to heart and learn what it means to be a man. There is something in the old Book which, if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, adding to his knowledge virtue, patience, temperance, self-control, brotherly love, and pity. The Bible is as high as the sky and as deep as the grave; its two great characters are God and the Soul, and the story of their eternal life together is its everlasting romance. It is the most human of books, telling us the half-forgotten secrets of our own hearts, our sins, our sorrows, our doubts, our hopes. It is the most Divine of books, telling us that God has made us for Himself, and that our hearts will be restless, unhappy and lonely until we learn to rest in Him whose Will is our peace.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

"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."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. "

"Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted by the world."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."