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IN THIRTY VOLUMES,
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STANDARD PUBLICATIONS
IN
MASONRY.

DESIGNED FOR THE
LIBRARIES OF MASONIC BODIES
AND
INDIVIDUALS.

"Whatsoever doth make manifest is LIGHT."

VOLUME XVI.

EMBODYING

1.—SERMONS, BY INWOOD.—2.—SERMONS, BY PERCY.

NEW YORK:
JNO. W. LEONARD & CO., AMERICAN MASONIC AGENCY.
1856.

Wm. Geo. Campbell.

2-26-1926

TO
THEODORE S. GOURDIN, ESQ.,
OF
CHARLESTON, S. C.,
AUTHOR OF AN HISTORICAL SKETCH
OF THE ORDER OF KNIGHTS TEMPLAR, REPORT ON
THE POWER OF THE DEPUTY GRAND
MASTER &c., &c., &c.;
THIS SIXTEENTH VOLUME
OF THE
UNIVERSAL MASONIC LIBRARY
IS
FRATERNALLY DEDICATED.

SERMONS;

IN WHICH

ARE EXPLAINED AND ENFORCED

THE

RELIGIOUS, MORAL AND POLITICAL VIRTUES

OF

FREEMASONRY,

PREACHED, UPON SEVERAL OCCASIONS, BEFORE THE

PROVINCIAL GRAND OFFICERS, AND OTHER BRETHREN,

IN THE

COUNTIES OF KENT, ESSEX, ETC.,

BY THE REV. JETHRO INWOOD, B. A.,

P. G. CHAPLAIN FOR THE COUNTY OF KENT.

WITH NOTES AND OBSERVATIONS

BY THE REV. GEORGE OLIVER, D.D.,

P. D. G. M. OF THE G. L. OF MASSACHUSETTS, ETC., ETC., ETC.

NEW YORK:

JNO. W. LEONARD & CO., MASONIC PUBLISHERS,

NO. 383 BROADWAY.

1866.

8 2 1 0 1 8

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.

1880

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.

Stereotyped by
HOLMAN & GRAY, NEW YORK.

Printed and Bound by
J. F. BRENNAN, LOUISVILLE, KY

ORIGINAL DEDICATION.

TO

WILLIAM PERFECT, ESQ.,

PROVINCIAL GRAND MASTER FOR THE COUNTY OF KENT.

R. W. SIR, AND BROTHER :—When I consider your very high and respectable attainments in the science of Masonry, as well as of all the other arts and sciences; and reflect that you should have heard the following small proofs of study with such a degree of partiality, as not only to encourage their publication, but also to permit their dedication to your name; I cannot but ascribe this condescension more to your love of the religious and moral parts of our Royal Order, than to any merit you can possibly see in those feeble productions, which are now delivered to your perusal.

That this religious predilection may be continued to you with all its happy benefits, and may it close (however far distant I have every reason to wish that period may be), may it close your present existence in all its calm serenity and peace, and open your future state in all the fulness of everlasting felicity, prays very sincerely,

Your very affectionate Brother,

And ever obliged

Humble Servant,

J. INWOOD.

RECTORY HOUSE, ST. PAUL'S, DEPTFORD,

April, 1799.

WOLFGANG AMADÉUS MOZART

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The Violin Concertos of Wolfgang Amadéus Mozart are a masterpiece of the classical era. They are a collection of six concertos for violin and orchestra, written between 1775 and 1785. The concertos are numbered K. 207, K. 211, K. 213, K. 214, K. 215, and K. 219. They are in the genres of G major, D major, G major, D major, G major, and D major. The concertos are a testament to Mozart's genius as a composer and a violinist. They are a beautiful blend of melody and harmony, and they are a perfect example of the classical style. The concertos are a must-have for any violinist and orchestra. They are a beautiful and timeless piece of music that has stood the test of time.

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Violin Concerto No. 4 in D major, K. 214
Violin Concerto No. 5 in G major, K. 215
Violin Concerto No. 6 in D major, K. 219

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MASONIC DOCTRINES.

PRELIMINARY REMARKS

ON THE MASONIC TESTS OF THE EIGHTEENTH CENTURY.

BY THE EDITOR.

“It is strange to see with what greediness this ayrie chameleon, being all lungs and winde, will swallow a receite of newes, as if it were physick; yea, with what frontlesse insinuation he will serve himselfe into the acquaintance of some knowing *intelligencers*, who, trying the cask by his hollow sound, do familiarly gull him.”—WHIMZIES.

“Guard thy secret from another; intrust it not; for he who intrusteth a secret, hath lost it.”—ARABIAN PROVERB.

In the earliest times when the motions of the heavenly bodies attracted the notice of mankind, curiosity prompted them to make observations, to institute enquiries, and to endeavour to find out the reason why these luminous orbs moved with such regularity and exactness, and to discover the laws by which their singular revolutions were governed. By such means, in a few generations, great discoveries were made, and abstruse speculations became familiar to the philosophic mind. But it is a question whether they were originally actuated by any motive more powerful than curiosity; and whether they ever entertained an opinion that their researches would have an effect on civilization or the general happiness of mankind. The gratification which they derived from contemplating the beauty of the firmament, studded, on a dark night, with thousands of burnished stars in various interesting positions, some stationary, others moving majestically on their accustomed course; and all uniting to impress the beholder with a magnificent idea of the

Creator of such a wonderful display of worlds piled on worlds, till the imagination became exhausted by the intensity of its own reflections—appears to have been the extent of their wishes.

To compare small things with great, the same course is pursued by too many who have been initiated into the Order of Freemasonry. They first perceive its rank and estimation in the eye of the world; they observe that it sustains a brilliant reputation; and curiosity induces them to enter a lodge, that they may ascertain the process by which this reputation has been attained. The emblems of the craft attract the candidate's attention, as the stars of heaven invite the admiration of the beholder. He contemplates their form—he enquires their meaning, symbolical and moral—and, having ascertained this, he seeks no farther; thus losing the true beauty of the application, and remaining ignorant of the manner in which the sublime lessons which they embody operate to promote the influence of Freemasonry, and the benefit of the fraternity at large. Like a boy blowing soap bubbles from a tobacco-pipe, and pleased with the beauty of the colours which they display as they rise gradually into the air, but totally ignorant of the science they display, and of the recondite problem which he is unconsciously working out.

Yet these symbols frequently embody the very essence, not only of Freemasonry, but also of the worship of the Deity. Bardwell, speaking of Masonry, says:—"Religion, being the parent of architecture—and a *style*, a symbol, device, or emblem, appropriated at first to religion, and to nothing else—its object is to produce a religious abstraction or recollection in the spectator; the effect is heightened by its antiquity, and a certain mystery veiling it. It follows, then, that all styles of architecture are hieroglyphics upon a large scale, exhibiting, to the heedful eye, forms of worship widely differing from each other, and proving that in almost every religion with which we are acquainted, the form of the temple is the hierogram of its God, or of the peculiar opinions of his votaries."

Such superficial Masons reflect very little credit on the institution, whatever their rank in life may be; for it is the internal, and not the external condition of a man that

Masonry regards. Our late Grand Master the Duke of Sussex pursued a different course. He tells us himself—“when I first determined to link myself with this noble institution, it was a matter of very serious consideration with me; and I can assure the brethren that it was at a period when, at least, I had the power of well considering the matter; for it was not in the boyish days of my youth, but at the more mature age of twenty-five or twenty-six years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honour to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry.”

And this is the course which every brother should pursue from the moment of his initiation, otherwise his Masonry will be useless to himself, and of no value to those whom his example ought to influence. It is but too true, however, that there are many who know little more about the real nature of the institution, than the cowans themselves; and this is not a complaint that applies exclusively to the present period; for it has characterized all time. Nor does the masonic society stand alone in having incurious and careless members—the charge applies equally to all other public bodies of men; and even Christianity—blessed Christianity—all powerful to the salvation of the human soul—is inundated with apathetic believers (if believers they be, notwithstanding their baptism) who make shipwreck of their faith, and live as though they had no responsibility, nor any souls to save.

This lamentable carelessness of some who have been initiated into Masonry, has, in all ages, made it necessary to guard the avenues of our lodges with tests; without a knowledge of which none can approach the altar

where the Book of Wisdom is openly displayed. Many candidates are satisfied with being eligible to attend the lodges on public and festive occasions; to form a part of a procession where the honours of Masonry are exposed to view; and to enjoy the credit of belonging to a society which has the merited reputation of doing so much good; of relieving the distresses of the widow; of educating and clothing the destitute orphan, whether male or female; of providing for the necessities of those whom unforeseen misfortune may have cast down from a reputable station in life; of furnishing annuities for the aged, and an asylum to receive the worthy brother of humble rank, at a period of life when his energies are exhausted, and his strength decayed; thus gladdening his eyes with a gleam of sunshine and happiness before they are closed for ever.

When Masons appear in procession, the public are reminded of these essential benefits; and they become universal topics of conversation and approval; which is one reason why many good and worthy characters are induced to enter the fraternity after one of these masonic formalities has been exhibited. The public appearance of the fraternity on particular occasions has been enjoined by the Grand Lodge, from the very revival of Masonry, as being perfectly in keeping with the principles of the art; and was observed as a great solemnity throughout the last century; the highest officers of the Order not disdaining to be present at these interesting exhibitions; and the places of each officer and brother were regulated by law.¹

The beauty and utility of our processions are not at all affected by the fact that they were the subject of ridicule or pasquinade; for the most sacred of all institutions has not escaped the censure of bad men.² The

¹ Vide Anderson's Const. Ed. 1738, sub anno 1724, et passim.

² But what evil impression can such a burlesque as the following create in any well-regulated mind? It is calculated only for the very lowest grade of society—for those who never could be admitted to the sacred floor of a Masons' lodge; and, therefore, let them laugh, the Order remains unscathed. The following pasquinade appeared in 1742: "The solemn and stately procession of the Masons. Two tylers in yellow cockades and liveries, being the colour ordained for the Sword-Bearer of state. They, as the youngest Entered Prentices, are to guard the lodge with a drawn sword from all cowans and caves-droppers, &c."

anti-processionists of the present day, in order to throw discredit on the practice, compared them with the indecent orgies of the bacchanalia. Thus Fellows, an American writer against Masonry, says: "The masonic processions are identically the same thing as those of the bacchanals, but got up with more taste and refinement, owing to the influence of civilization. In these are carried a box or chest called the Lodge, about which much secrecy is pretended, and which is kept covered from the eyes of the profane or uninitiated. The utmost decorum is observed, and homage paid to the sacred contents of the mysterious chest." But processions form the very essence of every ancient institution which had the most remote alliance with religion; and the excellence of Masonry, in all its degrees is derived, in a great measure, from processional observances. Each private ceremony is attended by some processional movement; and public processions are used on the most solemn occasions. We visit the house of God in public to offer up our prayers and praises for mercies and blessings; we attend in a body to show the world our mutual attachment as a band of brothers; we are arranged in a set form, to exhibit the beauty of our system, constructed on the most harmonious proportions, and modelled into a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection, which is so well understood by Master Masons, and blend the attributes of equality and subordination in a balance so nice and equable, that the concord between rulers and brethren is never subject to violation, while we meet on the level and part on the square.

Added to the credit of being a member of such an institution, some superficial Masons attend the lodge for

listeners, lest they should discover the incomprehensible mysteries of Masonry. A grand chorus of instruments; to wit—four sackbuts, or cows' horns; six Hottentot hautboys; four tinkling cymbals, or tea canisters with broken glass in them; four shovels and brushes; two double bass dripping pans; a tenor frying pan; a salt box in delasol; and a pair of tubs. Ragged Entered Prentices, properly clothed, giving the token and the word. The equipage of the Grand Master, being neatly nasty, delicately squalid, and magnificently ridiculous, beyond all human bounds and conceivings. On the right the Grand Master Poney, with the compasses for his jewel, appendant to a blue ribbon round his neck, &c." Ohe jam satis!

the sake of its refreshments, to which they are inordinately attached; when in fact refreshment is only intended as a subordinate item in the practice of Masonry. I am quite ready to admit that the hour of refreshment is very attractive, which is probably the reason why so many prefer it to the graver business of the lodge. It has been said that man is not by nature a working animal; and the proposition is illustrated by the disinclination of those who have fallen desperately in love with masonic refreshment, to participate freely in its labours. For such Brethren as these, a certain portion of masonic knowledge, as a test to secure their admission to the lodge in all its degrees, becomes indispensable; otherwise they would be Masons in nothing but the name. And although these tests may appear abstractedly, very trivial in their nature and tendency, yet they have frequently led to something better; because their signification is usually recondite, and embodies matters of much greater import than their exterior appears to promise.

One cogent reason why our Brethren of the last century adopted a series of tests to distinguish the cowan from the true and faithful Brother, is found in the fact, that the entire system of speculative Masonry is contained in the Holy Scriptures. The Old Testament presents us with its history and legend, its types and symbols; and the New Testament with its morality, and the explanation of those allegorical references which were a sealed Book until the appearance of the Messiah upon earth, and the revelation of his gospel. Now as the particular tests where all this information might be found, were freely circulated amongst the Brethren in manuscript if not in print,³ a few stray copies might get into the hands of uninitiated persons, and a superficial knowledge of our references might be thus attained; and without some certain tests, as a means of detecting imposture, a bold man, even with such slight pretensions, might have succeeded in introducing himself into a lodge,

³ I have in my possession a MS. of this kind, written about the year 1764; it contains upwards of a hundred and fifty texts, with their respective references: and a copy of another, written about the year 1780, contains nearly a hundred texts, many of them differing from the former.

where the officers were careless about the admission of visitors, and the Senior Entered Apprentice was remiss in the discharge of his duties; and once there, he would see enough to qualify him to repeat the experiment; and thus would become enabled to reveal truths which were not bound upon his conscience by any obligations to secrecy. Besides this, the world was inundated with spurious and worthless publications,⁴ which professed to reveal all the mysteries of Masonry. These books undoubtedly contained some truths—some wheat amongst the chaff—but they were so deeply imbedded in an undigested mass of error and absurdity, that no one who had not passed the north-east angle of a lodge, could possibly disentangle truth from falsehood; and therefore these pamphlets were rather beneficial to the Order, because they contributed to lead the illegal enquirer into a false path, which was sure to terminate in a wilderness where ignorance and confusion reigned, and where his ideas would be lost in a maze of ever varying conjecture.

Bishop Earle says there were in his days (and we are not without them) a class of meddlers, who “thrust themselves violently into all employments, unsent for, unfeared, and many times unthanked; and his part in it is only an eager bustling that rather keeps ado than does anything. He will take you aside and question you of your affair, and listen with both ears (cowan like) and look earnestly, and then it is nothing so much yours as his.”⁵ If such an one, by any accident, should stumble upon some trifling masonic truth, his knowledge was counterbalanced and rendered useless by the absence of correct instruction as to the manner of communicating it; for the technicality of our mode of communication constitutes an unchangeable test which forms an insuperable obstacle to the admission of any uninitiated person; and it is that alone by which a true Brother can succeed in making himself known as a Mason.

The author of the *Freemason's Lexicon* very truly observes, “some of the ceremonies of initiation, and explanations of many of the symbols made use of by the ancients in their mysteries, have been discovered and printed, and our chiefs and rulers must expect that this

⁴ See *Golden Remains*, vol. i., p. 17.

⁵ *Microcosmography*, lxxiv.

will also be the case with respect to Freemasonry; but those ceremonies and symbols cannot be the true secrets of Freemasonry; they bear in themselves sufficient proofs of their insufficiency to bind mankind to the Order, especially that class whom we find most devotedly attached to it; viz. the most liberal, the most enlightened, the most wise, and the most truly pious amongst the family of mankind. The Christian religion hath also its symbols. The bull is an emblem of strength, and the lamb of patience; but the man whose knowledge of the Christian religion extends no further than to be able to state the names of the various emblems which are used, and what those emblems represent, has no great reason to pride himself upon his knowledge of the Christian religion, and much less claim has he to the comforts and hopes held forth to the true disciples of the meek and lowly Jesus. Even so is it with a knowledge of the ceremonies of Freemasonry, and of the symbols used in those ceremonies—the **SECRET** is of a more exalted and refined nature.”

The unmerited hostility with which Freemasonry was assailed by all classes of people during almost the whole of the last century, and the idle objections which were raised to impede its progress, constituted another sound reason which induced the fraternity to guard their exclusive privileges, and protect their recondite secrets with tests of such a peculiar nature as to set at defiance all the attempts of cowans and unworthy persons to penetrate the mystery which was so carefully guarded. Those who flattered themselves that they had acquired some slight knowledge of the institution, were paralyzed by the existence of a regulation which threw them immeasurably back upon their pristine ignorance, and defeated their exertions to recover their former position, which, in reality, was nothing more than a false light that had no existence but in their own heated imagination. The lodges were freely open to men of honour and integrity; but there existed a feverish desire to acquire a knowledge of masonic secrets without the process of initiation; and it was the disappointment which attended all their efforts to accomplish this illegal purpose, that converted neutrals into enemies, and augmented the ranks of our opponents with active and rancorous partisans.

PRELIMINARY REMARKS.

There is no instance on record in the History of the world, where any public body of men have been so much vituperated, and have exhibited the same forbearance. Brotherly love and charity form the basis of the Order, and the brethren of the last century practised these sublime virtues in their purity. It was a saying of Socrates that the duty of a man is "to do good to his friends, and to make friends of his enemies." This conduct was pursued by the Freemasons with the most triumphant success. They engaged in no controversy; and when they condescended to reply to any calumny, it was with mildness and courtesy—thus showing that the principles which were inculcated in the lodge, were reduced to practice in their intercourse with the world; and demonstrating, beyond all contradiction, that the truths of Masonry were operative, and produced a beneficial effect upon the mind and manners of those favoured few, who had been admitted within the sacred precincts of the lodge, to imbibe the beneficent instructions of humanity and benevolence, from the fountain head of wisdom and experience.

The masonic tests of different ages have varied very considerably; and there are few brethren of our own times who would be able to interpret the following, which constituted the tests at the beginning of the last century. They were not, I believe, enjoined by the Grand Lodge, who, generally speaking, left their management to the discretion of the brethren; and I know of no test which obtained the public sanction of the Grand Lodge, except that unfortunate change of landmarks in 1740, which drew down upon them the odious name of *modern* Masons.

J T B Q U I T H A T E

What is the place of the Senior Entered Apprentice?

What are the fixed lights?

How ought the Master to be served?

What is the punishment of a cowan?

What is the bone bone box?

How is it said to be opened only with ivory keys?

By what is the key suspended?

What is the clothing of a Mason?

What is the brand?

How high was the door of the middle chamber?

What does this stone smell of?

The name of an E. A. P.

The name of a F. C.

The name of M. M.

H T W P O T T P O T T

These questions may be considered trivial, but in reality they were of great importance, and included some of the profoundest mysteries of the craft. Nothing ought to be pronounced trifling until its merits have been candidly examined, and its claims to notice fairly investigated. If, after such a process, they turn out to be worthless, let them be rejected, and their pretensions scattered to the four winds of heaven. It is, however, true in physics as well as in morals, that the most insignificant things, according to outward appearance, often possess an inherent value which is unappreciable by common natures. The diamond, when taken from the mine, is a small, rough, and unsightly stone; but it contains, under such an unpromising exterior, a gem of the highest value. A single drop of croton oil, or prussic acid, under proper restrictions, contains virtues of incalculable worth; but if misapplied by ignorant practitioners, is pregnant with the most alarming and fatal effects.

In like manner, a single masonic question, how puerile soever it may appear, is frequently, in the hands of an expert master of the art, the depository of most important secrets, the just application of which will materially contribute to promote the best interests of mankind, both temporal and spiritual; but when placed at the disposal of a coxswain, however he may have acquired possession of its ordinary meaning, will end in nothing less than an exposure of his ignorance, and will consequently overwhelm him with shame and disgrace.

The tests used about the middle of the century, varied considerably from the above; for, although some of the questions correspond with them, the answers were very different. I have not been fortunate enough to meet with a correct list of these tests, but the following formed a portion of them; and I have reason to believe that the initial letters were omitted.

How ought a Mason to be clothed?

When were you born?

Where were you born?

How did you bear the brand?

Where is the lodge situated?

What is its name?
 With what have you worked?
 What do you mean by acacia?
 How old are you?

The use of tests has ever been considered as a matter of great importance amongst the fraternity; and hence they have always been carefully taught to every initiated brother as he advanced in masonic knowledge, proceeding gradually through the degrees of symbolical Masonry. A separate portion of the tests was committed to him at each step; but the explanation of those which were attached to a superior degree was withheld until he was fully qualified to receive it, by being passed or raised. These tests were something like the conundrums of the present day—difficult of comprehension—admitting only of one answer, which appeared to have no direct correspondence with the question, and applicable only in consonance with the mysterious terms and symbols of the institution.

The tests, or qualification-questions in use at the latter end of the century, I can speak about with greater certainty, because they were propounded at my own initiation, and I studied them with great diligence.

Where are you travelling to?
 Are you a Mason?
 How do you know that?
 How will you prove that to me?
 Where were you made a Mason?
 When were you made a Mason?
 By whom were you made a Mason?
 From whence do you come?
 What recommendation do you bring?
 Any other recommendation?
 Where are the secrets of Masonry kept?
 To whom do you deliver them?
 How do you deliver them?
 In what manner do you serve your Master?
 What is your name?
 What is the name of your son?
 If a brother were lost, where would you look for him?
 How should you expect to find him clothed?
 How blows a Mason's wind?
 Why does it thus blow?
 What time is it?

These questions appear to have been divided into three sections of seven points each, but not according to the degrees. They are more in the nature of queries, each

being confined to its own appropriate class. They were sometimes engraven or printed on cards for more convenient reference; and the copy which was presented to me at my initiation by my masonic sponsor (for it will be recollected that I was a minor,) was engraven, and issued by one of the town lodges, which I have reason to believe is now extinct.

These tests are doubtless of great utility; but in their selection, a pure and discriminating taste has not been always used. And as there was no authoritative law for their regulation, much was necessarily left to the discretion of the Masters of lodges, and there are reasons for believing that a strict uniformity has not been always observed. In some of the American lodges a test occurs which is probably unsanctioned by authority. Where does the Master hang his hat? The French had—*Comment êtes-vous entré dans le Temple de Salomon?* This is a very amusing employment if the object is merely *ludere cum luce*; but there is too much levity about it ever to become an admitted landmark of the Order.

In the qualification questions now in use amongst the lodges, which it will be unnecessary to introduce here, because they are in every Mason's hands, we discover a decided improvement over any of their predecessors; and the gradual process to their present perfection may be intelligibly traced by a scrutiny of the three former series. Johnson says, in his preface to his edition of Shakespeare, that "antiquity, like every other quality that attracts the notice of mankind, has undoubtedly votaries that reverence it, not from reason, but from prejudice. Some seem to admire indiscriminately whatever has been long preserved, without considering that time has sometimes co-operated with chance. All, perhaps, are more willing to honour past than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity." In our case, however, the advantage is decidedly in favour of the moderns; the arrangement is superior, and the selection of questions more appropriate. The great moralist goes on to say—"as among the works of nature no man can properly call a river deep, or a mountain high, without the knowledge of many mountains and many rivers; so in the productions of genius, nothing can be styled

excellent till it has been compared with other works of the same kind. Demonstration immediately displays its power, and has nothing to hope or fear from the flux of years; but works, tentative and experimental, must be estimated by their proportion to the general and collective ability of man, as it is discovered in a long succession of endeavours." Here, then, we arrive at the very point of enquiry which applies to the subject in hand. The intelligent Masons of various periods appear to have drawn up each their series of tests; and it is only by collating and comparing one with the other, that we can determine accurately which is entitled to the preference.

Our system of tests possesses an advantage which its predecessors wanted. It has the public sanction of the Grand Lodge; and therefore admits of no variation throughout all the lodges under its jurisdiction.

The Masons of the last century had another kind of test, or rather qualification, which was applied to candidates for admission into the Order. It is thus expressed in the first printed Book of Constitutions, and is repeated in all others; "The men made Masons must be free born, or no bondmen, of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making. But no woman, no eunuch. The son of honest parents, a perfect youth, *without maim or defect in his body.*"

This test appears to cast an indirect reflection on the works of our Almighty Creator; and therefore the Masons of the present day have expunged it from the statute book; because a man's morals are not determined by physical defect of his body. In fact it appears to be opposed to the direct commands of the gospel; for Christ himself pronounced the loss of a member of the body of less consequence than that of a single virtue or affection of the mind. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

The truth is, this regulation was never intended to be introduced into *Speculative* Masonry. Its appearance in the Constitutions, however, shows how faithfully they were transmitted from the most ancient times; when, in the details of operative Masonry, the want of an arm or leg constituted a physical defect which prevented a man from practising the mechanical part of the trade or calling, and would make him a mere drone in the hive. And therefore when our ancient brethren, how talented soever they might be, were obliged to serve the usual time as Apprentices, and Fellowcrafts, or Journeymen, before their genius was allowed to expand itself in the character of Masters or architects, it was found impossible to admit those to a participation in the work, who were disabled by nature to mount a ladder, to handle a trowel, or to make a correct application of the square, level, or plumb-rule, for the purpose of trying and correcting the irregular angles of a building—of laying lines and proving horizontals—and of adjusting uprights on their basis, to bring rude matter into due form.

It was by this laborious process that the architect or Master Mason of the middle ages rose to distinction. No work of art, says Carl Menzel, can ever be produced by skill and understanding alone; the inspiration of the artist ever has been and ever must be the source of that which confers æsthetic value on his production. "A piece of architecture, in which there are any manifestations of genius, is worked out in the same manner as a poem. Invention, or the ground idea of the subject, must come first; and it is to this conception of the fancy, that technical skill is afterwards to be applied, so as to work it up, and to render practical in construction what is originally the mere apprehension of beauty. This is the only true process. By adopting the opposite, we may indeed be able to obtain a structure in every respect well suited to its destination; but it can never possess that mysterious charm which genius alone can bestow; nor will it ever warm the beholder to admiration, although he may not be able to deny that the builder has performed all that utility requires, or mere reason ought to demand."

For these reasons it was a standing regulation of the craft, that every Apprentice, "be free born, and of limbs whole as a man ought to be, and no bastard, and that no Master or fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seven. That he that be made be able in all degrees; i. e., free born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have." The above regulation is taken from a MS., copied in the reign of James, and now in the custody of the Lodge of Antiquity. But it is a custom of a much higher date, and may be traced back to the tenth century. A MS. in the British Museum, of this date, states the regulation in these words—

The fowrthe artycul thys moete be,
 That the mayster hym wel be—se,
 That he no bondemon prentys make,
 Ny for no covetyse do hym take;
 By olde tyme wryten y-fynde,
 That the prentes schulde be of gentyl kynde;
 And so samtyme-grete lordys blod
 Toke thys gemetry that ys ful good.
 The fyfthe artycul ys swythe good,
 So that the prentes be of lawful blod;
 The mayster schal not, for no vantage
 Make no prentes that ys outrage;
 Hyt ys to mene, as ye mowe here,
 That he have hys lymes hole alle y-fare;
 To the craft hyt were gret schame,
To make a halt mon and a lame,
 For an unparfyt mon of suche blod,
 Schulde do the craft but lytal good.
 Thus ye mowe knowe everychon,
 The craft welde have a myghty mon;
 A maymed mon he hath no myght,
 Ye mowe hyt knowe longe ger myght.

This regulation is worse than useless in Speculative Masonry, and has been very judiciously rescinded. The only tests or qualifications which are now required in a candidate for the honours of Masonry are that "he must be a free man, and his own master; and at the time of initiation be known to be in reputable circumstances. He should be a lover of the liberal arts and sciences; unbiassed by the improper solicitation of friends, uninfluenced by mercenary or other unworthy motives; and

prompted solely by a favourable opinion of the institution, and a desire of knowledge.”

Our transatlantic brethren, however, understand the disqualification literally, and defend it by arguments like these. That it is “one of the oldest regulations of our ancient craft, and arises from the originally operative nature of our institution. Whatever objections some ultra-liberal brethren may make to the uncharitable nature of a law which excludes a virtuous man from our fellowship, because he has been unfortunate enough to lose a leg or an arm, we have no right to discuss the question. The regulation constitutes one of the many peculiarities that distinguish our society from all others; its existence continues to connect the present speculative with the former operative character of the institution; it is an important part of our history; and is, in short, by universal consent, one of the landmarks of the Order. It can never, therefore, be changed.”⁹ Hence, in their constitutions, the physical disabilities are thus described: “Of sufficient natural endowments, and the senses of a man; with some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal craft. Every person desiring admission, must also 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.”¹⁰ In France the test simply is, “nul ne pourra être présenté aux épreuves d’App. . . s’il n’est d’un état libre et s’il n’a reçu une éducation honnête.”

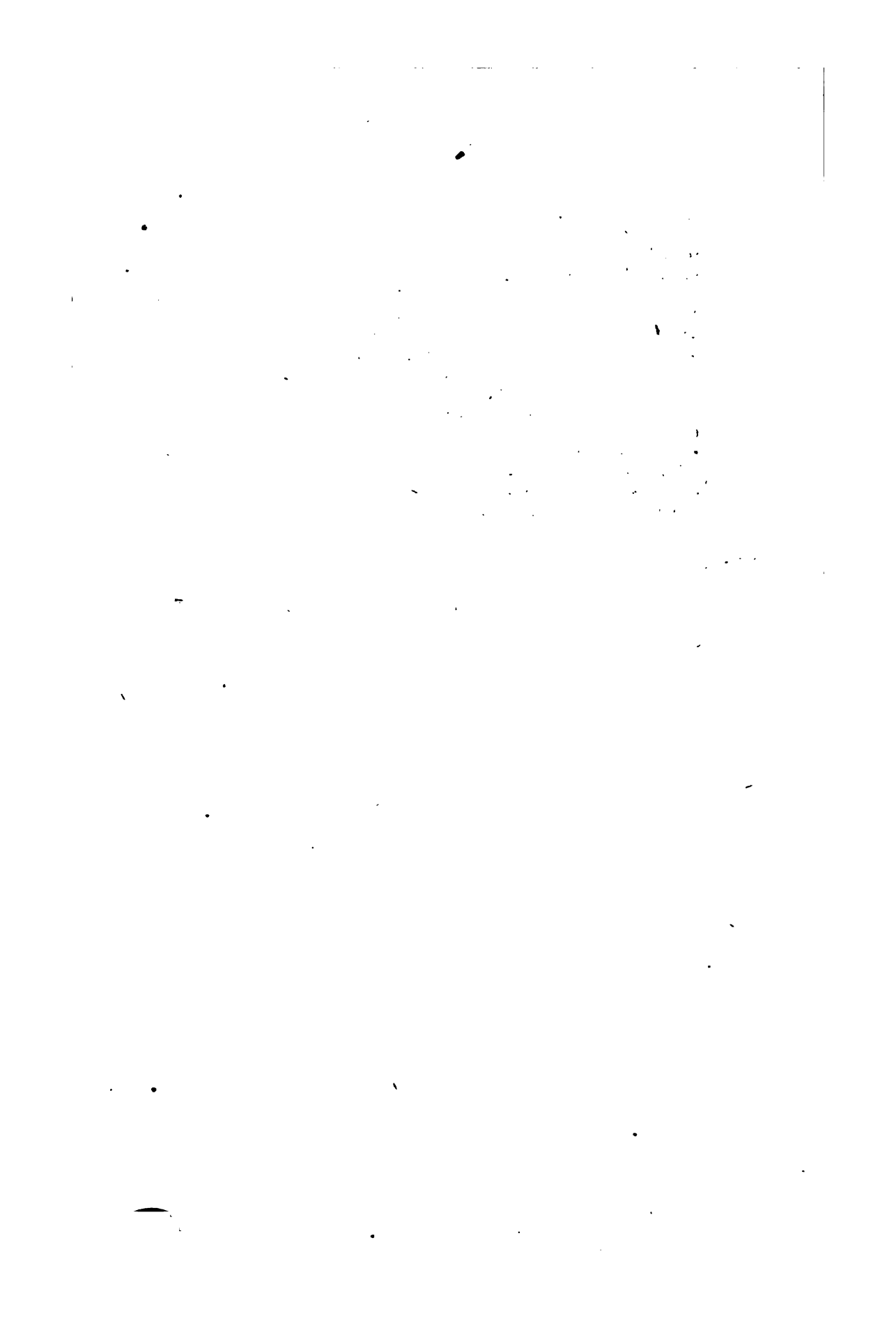
The existence of tests in any society or body of men, proves that such an association is exclusive both in its ritual and in its observances; and it is this attribute in Freemasonry which has induced the question to be asked—*if the institution be so very beneficial to society, why not lay it open to the world, that all men may see the light?* The answers to this enquiry are so obvious, that

⁹ Const. Of Proposing Members, iv.

¹⁰ Modus. Lex. p. 264.

¹¹ Const. Const. c. i. s. 4.

it will be unnecessary to repeat them here, as they will be found in many of the following discourses very ably handled. It will be sufficient to add briefly in this place, that if other distinguishing characteristics of the society are worth preserving, such as order, harmony, brotherly love, &c., with the other essential virtues of Masonry, then the attribute of exclusiveness must be preserved with them; for, if one be sacrificed, the remainder cannot be prevented from falling into desuetude; and Freemasonry would become an institution deprived of its responsibility and bereft of its advantages; and, like all other associations, which admitted of the encroachments of innovation, the sacrifice of its principles would soon produce its utter extinction as a moral and social institution.



SERMON I.

UNION AMONGST MASONS.

PREDACHED AT GRAVESEND, JUNE 24, 1798, ON THE
CELEBRATION OF ST. JOHN THE BAPTIST.

"Sirs, ye are brethren."

ACTS vii., part of the 26th verse.

THE great desire of that part of the world, who are not yet initiated in the Masonic Order, is, to be acquainted with that grand secrecy,¹ by which so many men of different nations, languages, dispositions, views, stations, and interests, are, above all other societies in the universe, so united in one undivisible chain of friendship and brotherhood; and, because this secret still remains perfect and entire, within the limits of the Order, some ridicule us, some slander us, and some are sphenetic enough to surmise much evil of us, and totally to condemn us.² But,

¹ A similar system, called by the Greeks *Griphi* (*γριφοι*) and by the French *Logogriphes*, was used by the ancients to conceal sacred and sublime knowledge from the profane. The griphi were a sort of enigmas, or riddles, or conundrums, by which truth was veiled in allegory and illustrated by symbols. Thus, of a *shadow*, it was said: "I am very large at my birth, small at maturity, and large in old age." Again, "what is that which is at once found on the earth, in the sea, and in the heavens? The dog, the serpent, the bear." The names of these animals having been given to certain constellations. See more of this in Bartholomæi's *Travels of Anacharsis*. (Vol. iv., p. 378.)

² These censures have, at the present time, almost disappeared. It is seldom that we find any one bold enough to accuse Masonry of principles which are radically evil. Its character has been too well established by the public avowal of its moral and scientific pursuits, confirmed by the correct conduct of its members. Freemasonry has taken its position as a benevolent society, and, from its universal application and extensive benefits, it has gained golden opinions from all sorts of men.

believe me, all ye who are not Masons believe me, as one who dare not speak falsely before the awful presence of Almighty God, the Grand Architect of the heavens and the earth; believe me, that the royal Order of Masonry, however secret, from its most early institution to the present moment, has nothing belonging to it, but what is so far from giving birth or growth to the commission of any thing inconsistent with the strictest parts of our holy religion, whether it respects our duty to God or man;³ yea, so far is it from any thing of this, that every part of it, if duly followed, has a direct tendency to enforce, and to encourage, the performance of every one of its most holy precepts: nor do I know a more prominent and distinguishing feature it possesses, than that which our text affords us, for description and enforcement, i. e. "*Sirs, ye are brethren.*"⁴

As Christians, as Englishmen, nay, as members of any society, you must know, unless you are ignorant of every thing that is good, and amiable, and pleasant, you must know the utility, the beauty, and the perfection of union, or unity amongst men: and though any species of unity may possess very great mystery, you must know, at the same time, that no mystery can of itself be the cause of

³ In fact it strongly enforces the duties we owe to God, our neighbour, and ourselves. This is the first lesson which is taught to a candidate at his initiation; and he who fails to discharge these duties properly, is neither a Mason nor a Christian.

⁴ The active and intelligent P. G. M. for Dorset, Bro. Tucker, in an excellent speech at Weymouth, 1846, thus describes Freemasonry: "The institution is holy in its purposes; it brings us into immediate fellowship with the Divine Author of our being; it instructs us how to walk acceptably with Him; it teaches us a pure and holy faith, by which it is said the just shall live; it points us to a hope full of immortality and glory; it inspires us with a heavenly charity, pure, disinterested, and unalloyed; it enables us to free the soul from the dominion of pride and prejudice, to look beyond the narrow limits of particular institutions, even to the throne of God himself. What true Mason can * * * without directing his thoughts to the contemplation of the heavenly mystery? from which we are naturally led to admire the divine perfection and attributes of the Great JESUVAH, his self-existence, his eternal godhead, his love and goodness to man. From a genuine faith, and an impulse beyond our own strength, we are compelled to adore. I trust I shall not be considered as trespassing too much on your time, or as treating the subject in too serious a point of view; for the more I study Freemasonry, the more I am convinced it was originally established as a religion of itself, or as one of those great means sanctioned by the Almighty to promote the moral and eternal welfare of his people."

any material defect to the unity, but, in many instances, naturally tends to add much to its perfection and excellency. By way of description of this assertion, let me ask, can you describe satisfactorily to yourselves, the great mystery of the unity of the Trinity, which is so essentially the glory of the incomprehensible Deity? You must answer, no! And will you, then, like many fashionable and dangerous fanatics and philosophers of the present day, condemn that union because you are ignorant of the cause, method, or manner of its unity, or how it produces that grand effect upon the human mind, which it has for ages past effected? Surely, no! here, then, is a proof that there may be great mystery in unity, and the unity so far from being condemnable on account of its mystery, that, sure, no one dare deny but that it is infinitely and eternally perfect.*

Again, observe a very great excellency of union in a political sense. Perhaps the history of man nowhere

* In the middle ages the Trinity in Unity was represented in the form of an aged man, to represent the Father, wearing a crown, seated in the clouds, and holding forth a crucifix, or the Son of Man suspended from a cross, as the sign of salvation; while the dove, as a symbol of the Holy Ghost, hovers over them. In speaking of this representation, Lord Lindsay, in his observations on Christian Art (vol. i., p. 74), thus speaks: "The outlines of the Saviour frequently fall within those of the Father, probably to denote the unity of the Godhead. This is one of the later compositions of the Byzantine cycle; but, once introduced, it was constantly reiterated, and adopted with but little variation both south and north of the Alps. The sublimity of conception is undeniable, and I should be loth to impute irreverence to Christians for attempting to render visible to the eye the forms dimly suggested to the ear by the mysterious imagery of the prophets; nevertheless this is a theme too awful for art to touch upon, and the earlier artists showed a wise humility in abstaining from the representation of the Father, except, symbolically, by a hand from heaven, or, dramatically, in the person of his Image and Word—the Son, Jesus Christ."

† This was a great mystery in the Spurious Freemasonry, although it is possible that some Pythagoreans, wishing to present us with a sensible image of the action of God upon all nature, have thought that he exists undivided in every place, and that he informs the universe, as our soul informs the body. In fact, it is not from some equivocal expressions, and a long train of principles and consequences, that we must judge of the real sentiments of Pythagoras; but by his practical morality, and especially by that institution which he founded, of a moral fraternity, in which he made it one of the principal duties of the brethren to meditate on the Divinity, to consider themselves as being always in his presence, and to merit his favours by various kinds of abstinence, by prayer, meditation, and purity of heart.

affords us any information, of any period, like the present, of national unity in our national politics; and I beseech you from what source, like this union, could we possibly expect any tolerable degree of success against the daring attempts of foreign foes, who have opened their mouths against us, to swallow us up like roaring lions; or from domestic enemies, who, like crocodiles, have endeavoured to ensnare us, or, like snakes, have endeavoured to destroy us? Surely from no source, next to the interference of Divine Providence, like this union of sentiment, could we hope for success. Has it not been as a sword in the bosom of the former, to wound their growing spirit of mischievous intentions, and has it not been a deadly poison in the heart of the latter, to smother, at least for the present, the kindling flame of their treasonable projects against our dearest privileges? And even this political union is not without its mystery. It is almost an undiscoverable mystery, that a nation, so averse to its present engagements of war and tumult, both from interest and humanity of sentiment, should almost universally unite to encourage, support, and continue the utmost exertions of that, which naturally exhausts our wealth, draws rivers of tears from many of our fellow-creatures' eyes, and gives every disagreeable sensation to all the feelings of our national and Christian humanity. And yet, methinks, all circumstances considered, all must confess, that this unity of sentiment, though accompanied with this mystery, is very commendable, and we, as individuals of this great

' At this period the country was torn in pieces by faction. Unquiet spirits were abroad in every corner of the land, sowing disaffection amongst the people, and lancing them to deeds of mischief, which, if they had not been timely defeated, would have placed this fair country at the mercy of a foreign invader. And this was so much apprehended, at one time, that a specific address was made to the operatives from a high quarter, that their eyes might be opened to the consequences. The writer justly argues, that "there is a class of workmen who may perhaps think that these evils would not affect them. I mean journeymen carpenters, bricklayers, masons, and all other artificers, who form a valuable part of the community. But this is a most lamentable mistake. Let it only be asked, what is it that gives them employment? The answer is, the riches of the country. And what is the cause of those riches? Why, trade and commerce. Ask, then, what would be the consequence of removing that trade and that commerce to France? They must answer you, national bankruptcy, poverty, and ruin. Who, then, will there be,

national society, should, without it, be in imminent danger.*

There is, then, great benefit in union; and though all are not acquainted with, nor are able to comprehend the mystery of that union, its mystery or secrecy is by no means a sufficient reason, nor ought it to be allowed as a reason at all, why this secrecy should in any respect authorize those who are ignorant of the secrecy to slander, defame, or condemn the unity.†

Having thus introduced my occasional address, by proving that our Craft by no means deserves the decla-

in that case, to build palaces, erect mansions and warehouses, and to enlarge our cities and towns? The answer is—no one. Where, then, is the likelihood that the condition of our mechanics would be bettered by any change in the government of the country? The answer is—it is not only improbable, but impossible. How wretchedly, then, are those men mistaken and misled, who suppose that their condition would be bettered, if the change should actually take place."

* This was written in the time of war, when a French invasion of this country was currently expected; and the opinions of all parties were delivered in language, which those who have never experienced anything but public peace cannot possibly estimate. Bro. Inwood was a man of great mildness and benevolence of intention, and yet we shall find occasional passages in these sermons, where opinions are expressed in a style that savours strongly of political excitement. In fact, the whole country was in a moral fever; and I am old enough to remember that in the town where I was at school, when the above sermon was preached, the boys met in the market-place every night, and never parted until they had sung the national anthem, and concluded with three hearty cheers.

† At this time Masonry was charged with being a vehicle of mysticism, theosophy, cabalistic whim, real science, fanaticism, and free thinking both in religion and politics. Robison says, that "all the refined or philosophical lodges in Alsace and Lorraine united, and in a convention at Lyons, formally put themselves under the patronage of the Amis réunis de la Vérité, cultivated a continual correspondence, and considered themselves as professing one masonic faith, sufficiently distinguishable from that of other lodges. What this was we do not very distinctly know; we can only infer it from some historical circumstances. One of its favourite daughters, the Lodge Theodor von der guten Rath, at Munich, became so remarkable for discourses dangerous to church and state, that the Elector of Bavaria, after repeated admonitions, during a course of five or six years, was obliged to suppress it. Another of its suffragan lodges, at Regensburgh, became exceedingly obnoxious to the state, and occasioned several commotions and insurrections. Another, at Paris, gradually refined into the Jacobin Club. And, in 1791, the lodges in Alsace and Lorraine, with those of Spire and Worms, invited Quatine into Germany, and delivered Mentz into his hands." (Proofs, p. 43.) These slanders have been refuted, over and over again; and the loyalty and patriotism of the English nation, at this calamitous period, is recorded in the history of the country.

matter of the public, or of any individual, because the bond of our union is a mystery or a secret, I shall turn my attention to the words of my text, and address myself immediately and particularly to you my beloved brethren of our royal and sacred Order, embracing this favourable opportunity of admonishing you, to give your most scrupulous attention to all the solemn obligations of that Order, that you may give no occasion to the enemy to blaspheme; that you may cause none who come amongst you to regret, what we justly style the high privilege of admission; but rather, that you may give the most incontestible proofs to all, both within and without, that you are not only in word and profession, but in deed and in truth, what you profess to be, "*brethren.*"¹⁰

First, we will consider in what sense all men, and we in particular, as Masons, are "*brethren*;" and afterwards we will endeavour practically to enforce the great duty of this union. Now, though I am only professedly preaching to my brother Masons, you will excuse me, if I endeavour to make this masonic meeting, in a religious sense, as useful as we can to all. And in doing this we cannot very easily escape the observation, that *All men are brethren.*¹¹

Give me leave to begin with observing, my friends, that you who are not Masons, lie under the same general obligation to act as brethren to us, and to each other, as we do to all the world, and in particular to each other of our pious and honourable community. For, by

¹⁰ The name of Brother is not an appellation peculiar to the Masonic Society. It is frequently used in scripture for a man of the same country, for any relation, and for a neighbour. (Rom. ix. 3, 1 John, Heb. ii. 17.) There is a regular gradation in the application of the word brother; and all nations have a similar application of the term, in England, people of the same trade or profession call each other brother. And, to express many other ideas of similarity, we often attach meanings, no less extensive, to this word, than are denoted by it when it occurs in its loosest sense in Holy Writ.

¹¹ The lectures of that day taught that, "by the exercise of brotherly love we are taught to regard the whole human species as one family; the high, the low, the rich, the poor; created by one Almighty Being, and sent into the world for the support and protection of each other. On this principle, Masonry unites men of every country and opinion, and conciliates true friendship amongst those who might otherwise have remained at a perpetual distance."

creation, we are all the children of one common parent; of one blood the Great Architect of the world made all the families of the earth. See the order of his work; he laid the broad foundation of the universe;¹² he raised, without axe or hammer, the circular walls of this terraqueous globe; he roofed it with yonder beautiful canopy, and ornamented it with all those unnumbered and unmeasurable glittering orbs of shining light and lustre; perfected it in all its beauty, and furnished it with all its utility; and, like a workman who needed not to be ashamed of his performance, pronounced the wondrous fabric good, perfect, complete. Next he built the human frame; furnished its interior part with immortality; pronounced his creature, man, very good; sent him forth as the inhabitant of his new made world; bid him multiply; and declared him the common father of the intended human race. From this stock all our race was propagated—*all we are brethren*; Adam was our federal head, and Adam was the Son of God.¹³

¹²The same lectures thus explained the above reference: "At the building of the Temple, there was not heard the sound of any axe, hammer, or metal tool, throughout the whole building; for, the stones were hewn in the quarry, and there carved, marked, and numbered; the timber was felled in the forest of Lebanon, and there carved, marked, and numbered also; from thence the materials were floated down to Joppa, and then conveyed to Jerusalem, where all the parts were put together in a wonderful manner. Thus was the excellency of the craft proved beyond a doubt; for, although they were prepared at so great a distance, yet, when put together on Mount Moriah, each part fitted with such perfect exactness, that many eminent visitors from foreign countries believed it to be the work of the Great Architect of the Universe, rather than an exertion of human skill. This practice was in consonance with the divine ordinances. At the erection of the tabernacle in the wilderness, God commanded Moses: "thou shalt build an altar unto the Lord thy God; an altar of stones; thou shalt not lift up any iron tool upon them." (Deut. xxvii. 5.) And again, at the building of the temple, it is said that "the house was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." (1 Kings, vi. 7.) And the idea of the pollution of iron tools was so prevalent amongst the Jews, that David, speaking of the desecration of the temple by the heathen, says: "they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary; they have defiled by casting down the dwelling place of thy name to the ground." (Psalm lxxiv. 6, 7.)

¹³Hence the theosophic Masons of the continent entertained an opinion that Adam might possibly have lived for ever, and that an elixir might be prepared by art by which any man could make himself immortal.

Again, as the great provider in the course of nature, and the riches of Providence, he daily manifests to all, that *all are brethren*. It is for all, that his benignant sun shines, in resplendent lustre, and in unison with the tender dews of heaven, or the cloud laden with showers, moistens, softens, and vivifies the powers of nature; fructifies the bowels of the earth; clothes the meadows with flowers, and grass, and herbage; shoots from the hardened branch and body of the tree, the tender blossom, and ripens the luscious fruits; dresses the gay parterre with all its gaudy colours, and its rich perfumes; furnishes the ten thousand hills with cattle; fills the meadows with the lowing kine, and the bleating flocks; furnishes the ocean with her scaly tribe, and the air with her feathered fowl; and in ten thousand thousand instances, proves from his general, his liberal, his benevolent provision, that he the common father is of all, and *all we are brethren*.¹⁴

And thus they argued: "Adam's food was holy, paradisaical, angelic, eternal, needing no evacuation; eaten only in the mouth, not tartarous. Thus Paracelsus thought to attain a method, by feeding on that whereof the stars subsist, to extend his thread of life to whatever length he pleased. This, therefore, is the true elixir, if duly and naturally collected, epitomising the universe, tincturing the vital, natural, and animal spirits, whereby the astral and elementary man may be strongly fortified, the natural balsam radically restored, dregs obstructing the quick interiors of the powers separated, highly conducting to health. And the long lives before the flood, as well as many since, seems to be referred to their happy knowledge of this almost paradisaical secret."

¹⁴ Bishop Beveridge, when treating on the Name of God, has some similar observations. He says:—"When God speaks of himself and his own eternal essence, he saith:—I AM THAT I AM;—so when he speaks of himself with reference to his creatures, and especially to his people, he saith:—I AM. He doth not say: I am their Light, their Life, their Guide, their Strength, or Tower; but only, I Am. He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say—are they weak? I am Strength. Are they poor? I am Riches. Are they in trouble? I am Comfort. Are they sick? I am Health. Are they dying? I am Life. Have they nothing? I am All Things. I am Wisdom and Power; I am Justice and Mercy; I am Grace and Goodness; I am Glory, Beauty, Eminency, Supereminency, Perfection, Allsufficiency, Eternity, Jehovah, I am. Whatsoever is suitable to their nature, or convenient for them in their several conditions, that I am; whatsoever is amiable in itself, or desirable unto them, that I am; whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that I Am. So that, in short, God here represents himself to us as an

Lastly, and not the least instance, does he prove our universal brotherhood, in the unfathomable, unlimited, and unbounded price he paid in the blood of Jesus, for the purchase of the world; here none are exempted in this mighty ransom; he who tasted death for every man, when expiring upon the cross, sealed with his blood the universal bond, and in his wide-stretched arms of universal love, embraced a dying world, bid all to live, and bid them live as *brethren*.¹⁵

My friends, as men in the world, ye are all brethren; see, then, as ye return through the world, to your heavenly Father, that ye fall not out by the way.

To you, my brethren, who have attached yourselves to each other, in the grand and royal Order of Masonry, besides these various bonds of union with which all men are united as brethren, I address myself in reminding you of the solemn obligations and engagements with which we have entered into the union of brotherhood, before God and our brethren: engagements than which nothing can be more binding; nothing can be more sacred; nothing can be more pious.¹⁶ Recollect and feel, sirs, with all its first intended force, that if it is possible, in bonds stricter than the bonds of all men "*ye are brethren*." Brethren by bonds never to be broken, but with the highest, deepest, broadest breach of all moral honesty, civil integrity, and religious sincerity; bonds in which ye were not born; bonds into which ye were neither entrapped, enticed, nor compelled to enter; bonds into which ye entered by your own free will and consent;

universal good, and leaves us to make the application of it to ourselves, according to our several wants, capacities, and desires, by saying only in general, I am."

¹⁵ By this sacrifice, all mankind are virtually Christians; *i. e.*, placed in a capability of salvation, by embracing the conditions prescribed in the gospel; and it is predicted by the Jewish prophets, that, at some future period, when the designs of the Almighty are about to be finally completed, every inhabitant of the earth shall be converted to this universal religion; and then, human passions will be at rest, wars will cease, swords will be beaten into ploughshares, the leopard will lie down with the kid, the wolf with the lamb; and then, when the great sectarian distinctions of Jew and Gentile, Greek and Barbarian, shall be extinguished, the leading principles of divine Masonry will prevail throughout all animated matter.

¹⁶ And hence the old lectures said: "we are all equal by our creation, but much more so by the strength of our obligation."

bonds from which ye might, even to the last moment before ye entered, have easily escaped.¹⁷ If, therefore, for I must be faithful, or I forfeit the name of brother; if therefore, as Masons, ye are not brethren, as men, ye are worse than the worst of men.

We proceed now practically to enforce this great duty of brotherhood; and in this, though I hope my brother Masons will feel themselves peculiarly interested, I think the rest of the congregation have no right to seclude themselves; and thus, our discourse, though delivered upon this particular occasion, may become generally useful.

Now, by way of plan for what is hereafter to be advanced, I believe it will be generally agreed to, that in the order of brotherhood, their *interest*, their *reputation*, their *felicity*, should be one.

First, their interest should be one; in the first publication of the gospel, it was an order in the primitive church, that the possessions of all should be put into one common stock, and all should have free access; and according to their necessity, every one should partake.¹⁸ But such is the change of times, manners, and circumstances, that a common stock of this sort would, it is to be feared, be only a common stock of general abuse; when we say, therefore, that the interest of brotherly

¹⁷ Every admission must be voluntary on the part of the candidate, for he is obliged to make a declaration when proposed by a friend for initiation, that "unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry; and that he is prompted thereto by a favourable opinion conceived of the institution, and a desire of knowledge." In like manner, candidates in the Grecian games were obliged to be introduced by some person of established reputation, who should vouch for each being a free agent and an honourable man.

¹⁸ Thus St. Paul says to the Galatians: "you are all one by faith in Christ Jesus. There is neither Jew nor Greek, bond nor free, male nor female." All distinctions thus done away, except those which might arise from piety and virtue, the most blessed effects were produced in the first society of Christians. It was, indeed, a highly distinguished fraternity—benevolence and charity abounded—the earth became the image of heaven—the plaintive tone of indigence was never heard, for mutual love and mutual benefits cemented them together in an indissoluble chain of sincere affection, which the pagans attributed to some secret spell or charm which had the power of inspiring violent and irresistible attachment.

union should be one, we mean not to advise the establishing a common stock for the free access of all. No! this would, I fear, scarcely in the present day, answer its intended purpose in any union whatever; for the examination necessary to the entrance of a member into any union or society, is so relaxed, that there is scarce any order into which almost the worst characters may not, by one means or other, gain admittance.¹⁹ View the House of Lords, the House of Commons, the Court of judicature, the Church of Christ, the army, the navy, and amongst the rest, the Order of Masonry, and none of these communities, I fear, are without their Judases. Consequently, when we say the interest of any community, or brotherhood, should be one, we only mean to say, that after due trial of the worthiness of the members of that community, or brotherhood, to which we are united, our attempts for the interest of the worthy members, should there be very preferably, yea, even scrupulously, placed, or we forfeit the observance of one of the most material credentials and bonds of union: we give that to a stranger which is due to a brother; we make a cruel breach in the bonds of brotherly union; we give our brother a pain; the world a subject for reproach; and ourselves a sting of conscience. Our interest, therefore, with these seasonable limitations, should be one.

¹⁹ There are some excellent observations on this point in Moore's Masonic Magazine, U. S. (vol. iv. p. 133), which are worth quoting. The writer says, speaking of masonic impostors, that "there are circumstances existing at the present day, of which we cannot here speak particularly, but by which the fraternity and the lodges throughout the world are exposed to the impositions of the most unprincipled; against which all the fortifications by which our brethren in Connecticut seem to think themselves surrounded, are but as spider webs. In 1827, the Grand Lodge of New York found it necessary to ordain, that no stranger, hailing from any lodge in that state, should be examined by another lodge without a Grand Lodge certificate; and that law has never been repealed. But, what was necessary for the protection of the lodges of New York, at that time, has become doubly so since, by circumstances which have since occurred, which can in no way be guarded against, but by requiring Grand Lodge certificates. And we are quite certain that if the truest hearted Mason in the world were to present himself to any lodge in Connecticut, without a Grand Lodge certificate, he would be rejected as an impostor; and without such a document we would not advise an American Mason to go to any part of Europe, intending to visit lodges, for he would be rejected without ceremony.

Secondly, the reputation in brotherly union, should be one. This is, if anything, a more particular, a more extensive, and a more binding duty than the other: in the former instance a man may have many hindrances to the performance of his duty, in its strictest sense; he may have peculiar reasons for avoiding those kinds of connections which shall aid a brother's interest; he may belong to more peculiar societies than one, and his interest must in duty be divided; it may be very inconvenient, and very much to his own or family's disadvantage, which, in many circumstances, may fairly stand in his justification, for not performing that apparent duty, of making the interest of brotherly union one, without some restriction. But such is the nature and obligation in the latter, *i. e.* that the reputation of a brother, in brotherly union, should be one, that a breach of it will scarce find an excuse.²⁰

To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society;²¹ are the disgrace of every degree of religious profession; are the poisonous bane of all brotherly love. Defamation is never absolutely, or indeed at all necessary; for suppose your brother has faults, are you obliged, because you speak of him, to discover them? has he no good qualities? sure all have some good ones; make them, then, though ever so few, the subject of your conversation, if ye must talk of him; and if he has no good quali-

²⁰ In fact, when a person becomes an acknowledged member of any society, his own reputation is so far identified with it, that it actually becomes a matter of self-preservation to defend the character of a fellow-member, should it be attacked, because any thing which is calculated to affect the credit of the society, will extend to every individual connected with it.

²¹ And hence Paley says: "speaking is acting, both in philosophical strictness, and as to all moral purposes; for, if the mischief and motive of our conduct be the same, the means which we use make no difference. And this is in effect what our Saviour declares, (Matt. xii. 37). By thy words thou shalt be justified, and by thy words thou shalt be condemned;—by thy words—as well, that is, as by thy actions: the one shall be taken into the account as well as the other, for they both possess the same property of voluntarily producing good or evil."

ties, speak not at all of him.²² *If you cannot honour him, do not add to his disgrace.* Defamation will always make yourself unhappy, and often retort upon your own head. *Sirs, ye are brethren*—value, then, the reputation of your brother as you would your own; his disgrace, especially in the relation of it, will always be a part of your own; and if he deserves not your love and complacency, at least he has a demand upon your pity and commiseration. Speak not evil, brethren, one of another; he who speaketh evil of his brother judgeth his brother, and judgment is not the prerogative of man.²³

Again, lastly, in brotherly union their felicity should be one. A proper attention to this duty of brotherly love, will call forth all the activity of every brother in his own peculiar station, circumstances, and abilities, whether he is old or young, high or low, rich or poor. As all the members fitly joined, form one complete body in the animal world; as all the members fitly joined in civil society form one body in the political world; as all the members fitly joined, form one body in the religious

²²This wise direction is strictly conformable with the lectures then in use; where we find this passage: "You are not to defame a brother yourself, nor suffer him to be defamed by others, if it be in your power to prevent it. You must always speak as well of him in his absence as in his presence; and when that cannot be done with propriety, if his conduct be totally indefensible, you are to adopt the distinguishing virtue of our science, which is silence or secrecy. This is an art of the greatest value, and peculiarly agreeable to the Deity, who sets us the example, by concealing from mankind the mysteries of his providence. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow will bring forth."

²³This sacred principle, this earnest recommendation of forbearance, lenity, and forgiveness, mixes with all the writings of the apostolic age. There are more quotations in the Fathers, of texts which relate to these points, than of any other. The sayings of Jesus Christ had struck them. Polycarp, the disciple of St. John, exhorts his readers not to render evil for evil, railing for railing, striking for striking, or cursing for cursing. Again, speaking of some whose behaviour had given great offence; "Be ye moderate," says he, "on this occasion, and look not upon such as enemies, but call them back as suffering and erring members, that ye save your whole body." Ignatius, the champion of Polycarp, says: "be ye mild at their anger, humble at their boastings, to their blasphemies return your prayers, to their error your firmness in the faith; when they are cruel, be ye gentle; not endeavouring to imitate their ways, let us be their brethren in all kindness and moderation; but let us be followers of the Lord; for who was ever more unjustly used, more destitute, or more despised?"

world, Christ the head, and Christians the members ; so all the members of any society fitly joined, can only form that brotherly union quite complete.²⁴ The rich add to the sustenance of the poor ; the poor add to the comforts of the rich ; the cheerful banish the glooms from the melancholy ; the gloomy are a seasonable check to the levity of the wanton ; the tears of misery sometimes melt the stony heart, and make it sensible of sublime and heavenly pity ; and the smiling commiseration of the benevolent wipes away the tears of sorrow from the distressed.²⁵ And as often, I may say, as misery is lightened by *receiving* relief, so often is happiness in the good and charitable so increased, by *giving* relief, that with minds thus inclined and engaged, and with hands thus employed, lift their possessors to those third heavens, where Paul went and heard words unutterable ; where Paul went and felt sensations indescribable.

My brethren, the profession of adding to the felicity of others, is one of the grand and most prominent features of Masonry ; suffer me here, then, particularly to advise, that you fail not in the performance of that very peculiar part of your profession, over which the world around you keeps a nice, a scrutinizing eye.²⁶ Let diligence, tem-

²⁴ It is thought by some of our brethren to be highly probable that Masonry might be introduced into Scotland about the same time as Christianity, although there are no positive proofs of the fact ; and the presumption is rather unfavourable to the theory ; for the early churches were not of stone, but mere temporary buildings of timber or wicker-work. If there were any stone buildings at that period, they were extremely rude, and displayed very little knowledge of the craft. It is therefore probable that scientific or Free Masonry cannot be dated much earlier than the year 1126 ; for there is not a shadow of proof that the Culdees, to whom some attribute the introduction of Freemasonry into Scotland, had any knowledge of the art.

²⁵ In Masonry the symbol of benevolence is the colour blue, which is thus explained in one of our lectures. " This colour is not only beautiful, but also imperishable ; and was therefore adopted and worn by our ancient brethren of the symbolical degrees. It is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence ; and instructs us that in the mind of a Mason those virtues should be as expansive as the cerulean arch of heaven itself."

²⁶ " A good and benevolent life," says Dean Kirwan, " is the sum and substance of religion, and the only right preparation we can make for a happy entrance into that blessed region where sin and sorrow, strife and discord, shall never enter. And much more useful and glorious would I

perance, and sobriety be the prevailing habits of your domestic life ; that idleness and extravagancy may never, in any instance, cause your families to lament your want of conjugal and parental affection. He that careth not for his own, and especially they of his own household, cannot be a Mason ; he is worse than an infidel.

Let strict morality, humble piety, and warm devotion, be the prevailing traits of your religious profession ; that immorality, impiety, or carelessness and lukewarmness in devotion, may not cause the Church to lament that Masonry, united to Christianity, has lessened rather than increased the latter.

Are you rich ? never let a Mason be accused of covetousness : are you poor ? never let it be said a Mason was discontented : but be your circumstances what they may, always remember it is your duty, at least to endeavour, to increase the felicity of others. Masons, in particular, *as the elect of God, should put on bowels of compassion ;* your addition of wisdom, both scientific and divine, which you receive in your lectures, should make you apt to teach. The humble condition, both of property and dress, of penury and want, in which you were received into the Lodge,²⁷ should make you, at all times, sensible of the distresses of poverty, and all you can spare from the call of nature, and the due care of your families, should only remain in your possessions, as a ready sacrifice to the necessities of an unfortunate, a distressed brother. Let the distressed cottage feel the warmth of your masonic zeal ; and, if possible, exceed even the unabating ardor of Christian charity.²⁸ At your approach, let the orphan

deem it to utter even one clumsy sentence in support of that vital object, than be the author of all the musty folios the groaning shelves of polemic divinity ever bore. *A new command I give unto you, that you love one another.*"

²⁷ This is an admirable recommendation ; and it refers to a ceremony of such extreme delicacy and beauty, that it can never be forgotten, even by the most unobservant ; and if attended to, as its importance demands, will produce the most beneficial results.

²⁸ And the charity of the first Christians was fervent and operative beyond all former example. An adversary gives the following description of it. " It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion ; for these miserable men have no doubt they shall be immortal and live for ever ; therefore they condemn death, and surrender themselves to sufferings. Moreover, their first lawgiver has taught them

cease to weep; and in the sound of your voice, let the widow forget her sorrow. Let your amiable presence at home be the constant felicity of your family. Let the sincerity of your piety and devotion be a song of praise in the church. Let the integrity and affability of your conduct in the world, be the subject of conversation to all those with whom you travel through life; and charity and benevolence the armorial bearings of your masonic honors.

Sirs, ye are brethern, and as such your interest, as near as possible, should be one; your reputation, without restriction, should be one; your felicity, without ceasing or restraint, should also be one.

A word or two by way of address, and I conclude. Do you who are not Masons, ask the secret of Masonry?²⁹ Do you ask an honest man then to break his word? this you cannot desire; however, this I assure you, without any unwarrantable discovery, that brotherly love, ornamented with the immovable and also invaluable jewels of every other social and religious duty, which naturally spring from Faith, Hope, and Charity, are the very important and material branches of our Royal Craft;³⁰ and

that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship this Master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common." (*Lucian de morte peregr.* tome i. p. 565.)

²⁹ "I do not complain of people for seeking to learn even the most trifling particulars of my domestic economy; but I wish to know what they mean to do with them when obtained. Of what use are the scraps of information they collect with so much trouble? Have they displayed in the pursuit anything more than the unreflecting ingenuity of the ape? Are they capable of turning their acquisitions to any wiser or more useful account? But the parallel is closer still; for, in nine cases out of ten, the proceedings of the two animals, higher and lower, tend to mischief. The same weakness of character which leads people to waste their minds in such paltry inquisitiveness, prevents them from keeping to themselves what they may have gained. They are afflicted with an incontinence of knowledge, and to such an extent, that its acquisition would give little pleasure but for the prospect of retailing it. Hence, gossip, scandal, slander, are the usual attendants upon idle curiosity; and an imbecility becomes formidable, which would otherwise be only pitied or despised." (*Chambers' Journal*, 1847, p. 33.)

³⁰ And are symbolized in a lodge by the three-staved ladder; because Masonry is founded upon faith in God, hope of immortality, and charity to all mankind. But of these charity is the greatest; for faith ends in sight, hope terminates in fruition, but charity extends beyond the grave.

all our secrets have in themselves no worse tendency. Built on and drawn from revelation as it is, it must be of divine original; adorned by the beneficent actions, and amiable virtues of thousands of the first in rank, fortune, knowledge, and moral excellence; of every language, of every clime, and of every age; it must possess an inherent worth. As for its effects, we may truly say, it has often been effectual to save life and property;³¹ it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eye of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends. With these recommendations, and believe me, these are natural tendencies, it is a secret worthy the knowledge and acquaintance of every one.

To you, my dear brethren, I advise, pursue the valuable lecture with constancy, firmness, and alacrity; each moving on in the Square of lovely truth, within the Compass point of integrity,³² and by the rule of God's word, the grand descriptive part of Masonry; and, according to your various stations, in all the rules of symmetry, order, and proportion; that when your earthly lodge shall be dissolved, your Jewels may be safe, and you admitted into that more glorious lodge, where saints and angels shall be your brethren, and the Supreme Architect of the Universe your unspeakably great and indescribably Grand Master; which glorious end of our

It is by the practice of these virtues that the Mason expects to find access to Him who is the subject of faith, the object of hope, and the eternal fountain of charity.

³¹ Numerous instances may be found in the "Freemasons' Quarterly Review," and in the second volume of this series, Lecture ii., which illustrate the great masonic precept—"Be ye kind and charitable to all mankind, but more particularly to a brother Mason."

³² This compass point is a profound mystery. If any one wishes to moralize upon that point, which is the commencement of a line, he may do so either as a geometrician or a philosopher. The Abbe Pluche says—"if he speaks of it as a geometrician, or as a husbandman who wishes to find out the measure of his land, he will conceive the point to be the beginning or end of measurable space; and what he says of it is judicious, because he now keeps within the limits of his vocation and knowledge. But if he attempts to give a philosophical definition of the compass point, he no longer knows what he says of it; he knows not what a point is in nature. All the definitions of it lead him often to absurdities, and always to something incomprehensible. A point—a single point—is enough to put all the schools in the world in a combustion."³³

labours, and as an eternal refreshment to our immortal spirits, may we all enjoy, through the merits of Jesus Christ our Lord; to whom with the Father, and the eternal Spirit of all grace and truth, be ascribed, as is most due, eternal and everlasting praises. *Amen and Amen.*

P R A Y E R.

Eternal and Everlasting God, who, of one blood, hast formed all the nations upon earth, who hast richly poured down upon all the benevolent riches of thy providential mercies; who, in the glorious person of thy beloved Son, hast paid a rich unfailling price for all the world; to Thee, eternal God of love, we pray that thou wouldst give us of that uniting Spirit, by which all thy perfections are magnified, and all thy creatures are eternally benefited; that we in Thee, and thy eternal Son of love, our everlasting Redeemer, may become one united brotherhood of everlasting truth and fidelity. Give us an united heart of brotherly affection towards the world in general, and each other in particular. May we be always unitedly engaged in the furtherance of each other's spiritual and eternal interest, in the establishment of each other's reputation, and in the increase of each other's present and future felicity.

With all the wisdom which thou shalt give us, for it is thou alone who givest all we enjoy, give us the diligence of exertion to diffuse it amongst those minds that are still, than ourselves, more unlearned; and may we all, from the wisest to the most ignorant, excel in that wisdom which cometh from above, which is pure, simple, without partiality, full of good works. Yes! Lord! give us that wisdom which is above all wisdom, *the knowledge of Thee the true God, and Jesus Christ whom thou hast sent.*

With all the riches which thou shalt give any of us to possess, give us, we also pray Thee, the true estimation of those riches; give us to know that they come from Thee to us, to be dispensed abroad to others; that those whom thou hast blessed with riches, thou hast also appointed only as the stewards of thy treasures; to dispose of them to others of thy needy creatures. And may our ears, our hearts, our hands, be open to feed the hungry,

to clothe the naked, to give medicine to the sick, and comfort to the distressed.

Impress thy sacred Word upon every heart, that above and before all things, we may all possess that true riches, which in value is superior to the most inestimable jewel, even the riches of thy eternal and everlasting favour; which, when all the worldly riches shall take to themselves wings and flee away, may give us an eternal inheritance amongst them that are justified. And that when we have done with all the trifling concerns of this frail perishable state, when the transitory business of this short day of human existence shall have passed its fleeting course, and the Great Architect of the Universe shall command us to close the lodge of human labour, may we all be admitted into that great and general assembly of the true and faithful, where Faith shall be truly realized, Hope universally confirmed, and Love shall be the grand, the prevailing passion of every assembled bosom.

To this great end, the salvation of our immortal souls, bless, we pray Thee, heavenly Father, all the dispensations of thy providence, whether prosperous or afflictive; bless all the social meetings of all the societies in the world, and above all, the present opportunity of this momentary adoration at the footstool of thine all-gracious throne. May the feeble efforts of thine unworthy servant be blessed to every heart, and thy name be everlastingly the glory of every masonic meeting, through Jesus Christ the mediator for all. *Amen and Amen.*

SERMON II.

THE MASONIC OBLIGATIONS.

PREACHED AT WEST MALLING, MAY 19, 1794, AT THE
ANNIVERSARY PROVINCIAL GRAND LODGE FOR THE
COUNTY OF KENT.

“ Love the Brotherhood: Fear God: Honour the King.”

1 PETER II., part of the 17th verse.

METHINKS, when I look round upon this audience, though so respectable both in number and appearance, I cannot but fancy, that I see a variety of very different kinds of hearers. There are, methinks, first the brotherhood; who, professing our Royal Order, which I shall not scruple to style a very amiable sister of religion, are come, I hope, more with a pious wish to hear the humane and moral principles of their profession enforced, than with any curiosity of hearing a novel preacher. They, however, will find, whatever they before expected, that, by the choice of my text, they are to be treated, more with very plain dealing, and salutary exhortation, than with novelty of sentiment, or refined composition.¹

Others there are, who, perhaps, because they are not acquainted with the secret of our Order, may be a little

¹ On such occasions as the above, the uninitiated part of the congregation attend under the expectation that they may be enlightened on some points where doubts have previously existed in their minds. And it is seldom that they retire with their wishes altogether ungratified. But still they will lose the essence of the discourse. The delicate allusions to Freemasonry cannot have been rightly understood or duly appreciated. These sermons are chiefly remarkable for the ingenuity with which masonic truths have been introduced, so as to make it impossible for an uninitiated person to detect the passages where they are embodied. They contain a tissue of moral aphorisms extracted from the lectures of Masonry, and interwoven with such art as to be invaluable to the curious and assiduous brother.

prepared for evil surmise, for ridicule, and for slander. Now I do not positively condemn any one upon this point; I only say, from that too general experience of finding many in the world ready to despise, merely because they do not understand, that, perhaps, in so numerous a congregation, there may be some such. If there are, then, any such here, I hope, at least for their own sakes, that they will feel themselves totally mistaken in their ideas of us, when I tell them, from this sacred place—where I should, without diffidence, think it is impossible for the most daring to dare to tell a falsehood—that, had I searched all the records of Holy Writ, together with all the records of Masonry, from the beginning of the works of that Great Architect, who built the universe, to the present day, I could not have fixed upon three admonitions to enforce, more congenial, both to the spirit and practice of Masonry, than those, of which our text is composed; therefore, we deny the merit of evil surmise, of slander, and of ridicule.²

² And these are the weapons which are usually brought to bear against us by those who are willing to condemn what they do not understand. Hear what the vain-glorious Major Allyn says of the institution: "The origin of the institution is easily traced to the rude ages of the world; to a body of mechanics, or corporation of operative workmen, who formed signs and regulations, the more easily to carry on their work, and to protect their Order. The very obligations solemnly tendered to every member, carry the strongest internal evidence of the semi-barbarity that prevailed at the time of the institution of the Order. In the course of time, as society increased, and knowledge became more general, it spread, and, embracing in its grasp other objects than at first, it enrolled in its ranks men of the first respectability in wealth, talents, and worth. But that there is anything intrinsically valuable in the signs, symbols, or words of Masonry, no man of sense will contend. That there is a hidden secret which operates as a talismanic charm on its possessors, every man of intelligence—Mason or no Mason—must candidly acknowledge. It is worse than idleness for the defenders of the Order at the present day, to entrench themselves behind their outward show—the semblance before the world—and to say they are in possession of superior knowledge. We," (the adversaries of Masonry) the Major goes on to say, "pretend not to act under a cover. We shall tell the truth, the whole truth, and nothing but the truth. Masonry, it is true, has long been eulogized in songs; it has formed the burden of the poet's theme, and been the subject of the orator's performances. Fancy has been almost exhausted in bringing out new flowers to deck the fairy queen; but, when we come behind the scenes, what is the picture we behold? Are we to rest satisfied with the *ipse dixit* of others, or examine the truth for ourselves?" (Ritual, p. ix.) I answer, examine, by all means; and the result of all examination will be that *magna est Veritas et pravelebit*.

A third class of hearers, which we expect to find upon these occasions, are the curious and the inquisitive. They have heard of the secrecy of Masonry; and though the secret has, through all ages, remained undiscovered, yet still, a hope remains, that something may, at this time, be advanced, leading to a discovery. My curious friends, you are disappointed; and, I assure you, you are still likely to be disappointed. For, my friends, if we *are* Masons, *as* we profess ourselves, our conduct is guided by holy and divine admonition; and we are neither slanderers, tale-bearers, nor, in any instance, and especially in that which respects our own Order, can we possibly be, revealers of secrets. You must, therefore, my friends, at least on my part, remain contented with that portion of knowledge you already possess, concerning us and our Order, till you acquire it by those lawful means which are established in the Royal Order, and sent down to us from Hiram, from Solomon,³ and from all those Royal Ancients, and virtuous characters, at this time too numerous to mention, with which this same communion has, in all ages, been ornamented.

Thus far, however, as a man, a Mason, and a Christian minister, I am commissioned to reveal, and always ready to assert, that in all the depths of that secrecy by which we, in full, or in local union, distinguish ourselves from the rest of the world, there is so far from being any thing inconsistent to the sentiments and practice of our text, that, as a peculiar family or people, the *love of the brotherhood*, as candidates for eternity, the fear of God, and, as citizens of an earthly kingdom and nation, the honor of the king, are *three of our brightest jewels; three of our richest ornaments; three of our first and most universally prevailing principles.*

That they were not all Israelites, who called them-

³ "The old constitutions aver," says Anderson, "that some short time before the consecration of the Temple, King Hiram came from Tyre to take a view of that mighty edifice, and to inspect the different parts thereof, in which he was accompanied by King Solomon and the Deputy Grand Master Hiram Abiff; and after his view thereof declared the Temple to be the utmost stretch of human art. Solomon here again renewed the league with Hiram, and made him a present of the Holy Law translated into the Syriac tongue, which, it is said, is still extant among the Maronites and other Eastern Christians, under the name of the old Syriac version."

selves of Israel, was an apostolical reproof to some wicked Jews; that they are not all Christians who bear the name of Christ, is, I believe all will confess, a daily cause for Christian lamentation. Is it any wonder, then, my friends, or is it any true stigma upon Masonry, that you may sometimes have known some Masons, who, like Jews and Christians, abusing a good profession, neither love the brotherhood, fear God, nor honour the king? Methinks there cannot be a mind in this congregation, either ignorant or illiberal enough to give, at least immediately, and without some reflection, an affirmative decision, upon this question.⁴ And, if you do consider before you answer, I am sure you must have the liberality to confess, that the ill conduct of one, of ten, or of an hundred individuals, can be no true cause of stigma, upon any profession or community. For instance, shall the profession of physic be discarded and despised, because an ignorant or careless practitioner poisons instead of cures his patients? Shall that excellent code of laws of our constitution be condemned, wholly condemned as unconstitutional, because there are rapacious barristers, and petty-fogging attorneys? Again, shall the church be styled a brothel, and a nursery of covetousness and idleness, because there are some clergymen who are unholy, unclerical, covetous, and lascivious? Shall the gospel, in all its spirit of holiness, be styled a deception and priestcraft, because many of its members are hypocrites, enthusiasts and deceivers? Surely, no! Surely you all have a better judgment. And shall, then, Masonry be condemned, despised, and

⁴It is a great pity that it should be so; and if more circumspection were used in the admission of candidates the evil would be avoided. Dalcho has an excellent practical observation on the subject, which cannot be too frequently impressed on the Fraternity. He says: "the character of an applicant is to be held sacred by the Craft, and even should he be deemed unfit for admittance, the knowledge of his unfitness is to be hid from all but Masons. You are to make a scrupulous investigation into his character, and to reject him without hesitation if found unworthy. This is a solemn duty we owe to the Craft; but it is also a duty we owe to the applicant, to let the knowledge of it rest with ourselves. Nothing can justify your injuring him in the opinion of the world, or in holding him up to society as a mark for suspicion to rest upon. There are many traits in a man's character which may render him unfit for our society, which do not detract from his conduct as a good citizen.

ridiculed, because some, professing themselves Masons, have practised a conduct unworthy their high calling and profession?⁵ Surely, no! Rather let the Order remain as it ought to remain, unimpeached, and every defective member, either high or low, either rich or poor, as of every other profession, order, and community, take much shame to himself, as being, by his ill conduct, guilty of a threefold evil, *i. e.*, that of disgracing himself, bringing dishonour upon the profession or community of which he is so unworthy a member, and of hindering its profitable progress in the world.⁶ And you, brethren, without imagining that I suspect you to be other than, as brothers, I would wish you, or as Masonry, properly studied and practised, must undoubtedly make you, suffer the word of exhortation which is contained in our text, and which is so congenial to the spirit and practice of our excellent Order.⁷

I begin with the first admonition: "*love the brotherhood.*" And here truly I may say to you, as Moses said to the

⁵ The laws of Masonry are rather stringent on this point; and provide that no person shall be admitted without a regular proposition in open Lodge, at least one month before his initiation, that every brother may have an opportunity of enquiring into his character, to determine whether he be a proper person to be admitted into the society. And if this provision were strictly adhered to, we should have less occasion to complain of the misconduct of some of our members.

⁶ It is a distinct law of Masonry that if the brethren holding a warrant for a lodge render themselves unworthy of longer possessing it, the Grand Master may, after the Grand Lodge shall have decided on that fact, transfer such warrant to other brethren, whom he may think deserving, with a new number, at the bottom of the lodges then on record.

⁷ "It is a remark," says the author of "Stray Leaves," (p. 152) "frequently hazarded about Masonry, sometimes in a friendly and at others in a hostile spirit, that the body, *as a body*, effects nothing; that its influence is unfelt—unseen; that in a social, civil, and commercial sense, it is a nonentity. Is the accusation true or false? Of the numerical strength of the society of Freemasons in this country they only can form a just idea who have access to its records. In fact, the tranquillity of the Order, the regularity of all its movements, the ease and quietude with which it is regulated, veil from the many its hidden strength. But may not inaction be carried too far? May not quiescence pass into indifference? And the accusation of being a slothful servant, 'who buried his talent in a napkin,' apply collectively as well as singly?—to Bodies and Associations, as well as to distinct and isolated individuals?" I think they may. And it is owing to the prevalence of this opinion that the "Freemasons' Quarterly Review" has contributed so much to the prosperity of the Order, and has become the acknowledged organ of the craft in every quarter of the globe.

discordant Israelites in Egypt, "*Sirs, ye are brethren,*" brethren in the most extensive sense of the word. All men, it is true, we may say, are brethren by creation; as he who made the world, of one blood made he all the nations upon the earth. All men also are brethren by redemption; he who is the author of nature and the great restorer of fallen nature, *tasted death for every man*, and will in his own times and seasons bring back all things to himself; for as the poet says, all things were made for him, and nothing can be lost. So far all are brethren. But ye have still farther obligations. Obligations voluntarily entered into, when your minds were at full maturity to consider; when they had full liberty to have refused: yea, ye may be said, with a full maturity of understanding, to have given yourselves wholly to the brethren, and that with the most serious asseverations of constancy and fraternal affection.* If, therefore, you are convicted of failing in the performance of so sacred and so deliberately engaged obligations, in what instance, I beseech you, shall we possibly hope to find you faithful in the performance of any promise!

Having thus briefly remarked under what additional obligations we, as Masons, are brethren, permit me faithfully to enforce the obligated duty of brotherly love, and which, for brevity's sake, we will observe, consists, first, in gentle reproof in error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, in tender commiseration and relief in sorrow and distress. First, brotherly love consists in gentle reproof in error; nor is St. Paul's benevolent definition of Love, "*in that it hopeth all things,*" any kind of check to this particular exercise of brotherly love. For should love be exercised to all the extent of the sense which we might put upon this expression, we must be so totally blind to each other's errors that one great duty, both of Christianity and of Masonry, i. e. reproof, would never be exercised.† And

* Our transatlantic brethren give this explanation of the term brother: "Freemasons are brethren, not only by common participation of the human nature, but as professing the same faith, as being jointly engaged in the same labours, and as being united by a mutual covenant, or tie, whence they are all so emphatically called brethren of the mystic tie."

† It is frequently objected by the opponents of Masonry that this perfect brotherly love does not always subsist amongst the fraternity, and

so far would it be from being right to exercise *such* a degree of love, that, ultimately, it would be attended with the greatest mischief. God, even God, whose name and nature is *Love*, correcteth, reproveth, and chastiseth those who are in error. The good parent, however indulgent, correcteth and reproveth the faulty child. And it is a strong cement to friendship, to give and to receive reproof. It is the manner and disposition with which reproof is *given*, which gives its essence, or takes away its excellency. The propriety of the duty is established by divine and apostolical authority, the manner of its performance must in some measure depend upon circumstances, and should at all times be guided by the spirit of our religion, from which we may confidently say, Masonry derives most, if not all, its precepts. In this, therefore, I briefly advise, let love be without partiality; be not always blind to the errors of your brother, lest he sin the sin unto death. And let your zeal be without rancour and fury; let not the precious balm of salutary reproof break the head of him you would wish to reclaim.¹⁰

Again, brotherly love consists in the kind instruction of thy brother, when he is in ignorance and difficulties. All have not abilities alike; all have not equal privilege of education; nor will all ever exercise an equal diligence. Let, therefore, the wise kindly instruct the ignorant. A dispersion of knowledge will, at all times, heighten the felicity of knowing, nor is there an instance in which we can more particularly experience the truth of that asser-

that disputes and quarrels are as prevalent in the lodge as in other public bodies of men. This fact cannot be denied. Freemasonry does not profess to change our nature. Separate interests, and even a difference of opinion, will frequently produce some degree of contention. Christianity has failed to prevent such occurrences. How, then, can Masonry be expected to accomplish that which our holy religion finds impracticable? And it is for this reason that Masonry, as well as Christianity, contains a system of punishments as well as rewards.

¹⁰ The Board of General Purposes has authority to hear and determine all subjects of masonic complaint or irregularity, respecting lodges or individual Masons, when regularly brought before it, and generally to take cognisance of all matters relating to the craft. It may proceed to suspension, admonition, or fine, according to the laws of the society; and its decision shall be final, unless an appeal be made to the Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a lodge or the expulsion of a brother, the Board shall make a special report thereon to the Grand Lodge, with which body alone the power of erasure and expulsion resides. (Constitutions of Masonry, in loc.)

tion, "that it is more blessed to give than to receive," than in this of teaching the ignorant, and improving the understanding and abilities of our fellow-creatures. But let not your advice be as stripes, or your instructions as goads; let brotherly kindness clothe your words, and let not the administration of advice and instruction even taste of the poison of bitterness and severity.

Again, brotherly love consists of tender commiseration and relief, in sorrow and distress. Here, the eye, the ear, the heart, the hand, are all employed. The eye sees the wound, and drops the piteous tear; that is the true luxury of a tear, when we weep with those who weep. The ear hears the melancholy sighs of grief, and the bosom heaves with the reciprocal sighs of love. The heart participates the silent groan, and melts into soft compassion. From the abundance of the heart, the hand is guided to act, as well as the mouth is taught to speak; and while the soft word of commiserating pity soothes the despairing soul of the afflicted, the benevolent hand of compassionate relief is liberally stretched out, to relieve the sorrows of penury and distress.¹¹ My friends and brethren, prove yourselves men, by the exercise of humanity; prove yourselves Christians, in this bright imitation of your compassionate Master: Yea, prove yourselves Masons, in the best sense of Masonry, the sister of the religion of the Gospel, by the constant exercise of this exalted principle of humanity; this spiritual trait of Christianity; this highly finished *jewel* of Masonry, *brotherly love*.

We pass, my friends, hastily on, to our second admoni-

¹¹ "The great demand for mercy which there is in the world, is occasioned by the scarcity of justice. The labours of love would little be wanted, if the debts of justice were everywhere paid. It is the dishonesty of the many that creates the great importance of the kindness that is exhibited by the few. During the darkness of the night we are glad of that silver sister to the day, whose light, when the sun is in the heavens, we do not want. Of what do the acts of charity, for the most part, consist, but counterworks to the operations of injustice—but attempts to repair those breaches in human happiness which that enemy to it has made—to expel the poison that scorpion has infused? The offices of brotherly kindness include little more than interpositions to shield mankind from the blows of man; to protect oppressed innocence; to defend injured fame; to wipe the tears which cruelty has caused to flow; to redress the various wrongs which the unrighteous have heaped upon the heads of mankind." (Fawcett's Sermons, vol. i., p. 332.)

tion, *fear God*. Do any ask, as a preliminary to their intended entrance into our Royal Order, whether it contains anything inconsistent with religion, or the essence of religion—the fear of God? I answer without hesitation, upon the credit of this sacred place, where God dwelleth; no! Yet, that all who profess Masonry are not religious, is as truly to be lamented, as that all are not Christians, who bear the name of Christ, and the profession of Christianity. But Masonry itself, in all its sentiments, ceremonies, and profession, bears every characteristic of Him who built the universe, lighted, warmed, and ornamented this world, with all those orbs of light and heat, which beautify the canopy of heaven, and who, without labour, perfected the whole.¹² By the

¹² Throughout the whole of these sermons it will be found that the science of Freemasonry is blended with Christianity. That Freemasonry, in the abstract, is not a system of religion, is an evident fact which no intelligent Mason will attempt to deny. But Bro. Inwood had studied Freemasonry only through its lectures; and, at the period when he flourished, they contained such unequivocal marks of an identity with our holy religion, that he took it for granted that Freemasonry was a Christian institution; and I believe ninety-nine out of every hundred Masons, then living, were of the same opinion. Indeed, how was it possible to entertain a different belief when such passages as these were continually ringing in the ears of the brethren from the chair of the lodge? At the very first entrance of a candidate, &c., “To what do * * * * refer? To a certain text in scripture, which says, Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.” (Matt. vii. 7). Again, “This is the third and grand reason why all Christian churches, chapels, and regularly constituted lodges, are placed due east and west.”—“How do you hope to attain the spangled canopy of heaven? By the help of the three theological virtues, depicted in a Masons’ lodge by a ladder. What are those virtues? Faith, Hope, and Charity.” (1 Cor. xiii.) Once more. “Faith is the evidence of things not seen, the substance of things hoped for.” (Heb. xi. 1.) “To whom are our lodges dedicated? To St. John the Baptist. Why to him? He being the forerunner of our Saviour, preached repentance, and drew the first line of the gospel. Had St. John the Baptist any equal? He had—St. John the Evangelist. Why is he equal to the Baptist? Because, coming after the former, he finished by his learning what the other began by his zeal.” “Why do three rule a lodge? In allusion to the Trinity, there being three persons in the Godhead. Why do five rule a lodge? In allusion to the birth, life, death, resurrection, and ascension of our Saviour Jesus Christ.” And then followed a concise explanation of each of these prominent events in the career of the Redeemer, ending with these words:—“for he saith, in my Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and I will come again and receive you unto myself, that where I am, there ye may be also.” (John xiv. 2, 3).

science of Masonry, we are guided to study the order, beauty, regularity, and usefulness of all the mighty works in nature; and, by its precepts and admonitions, we are led from nature up to nature's God. Yea, my friends, Masonry leads us from the beautiful building of the universe up to its Almighty Architect; and binds us, in the most sacred obligations, to fear him, who can build, and who can destroy, who can raise, and who can pull down. Yet, not to fear with that slavish fear, as if he delighted to destroy; but to fear with that filial awe and reverence which becometh those who fear him who hath built on purpose to endure; and who, though on account of the destruction with which Satan hath injured his works, must change them, yet will again make all things new, will again make all beings happy.¹³

Fear him, then, with a filial fear, better expressed by that better word love, who, though the building hath been injured by the defection of sin, will restore and ornament it with all its original order, regularity, beauty,

These particulars, independent of the numerous types of Christ with which the lectures of Masonry are impregnated, would be sufficient to persuade every brother that Freemasonry and Christianity were linked together in an indissoluble bond; and so strongly marked that no diversity of opinion on the subject might exist amongst the fraternity.

¹³ With such illustrations before us, how absurd the argument appears which we see renewed by the opponents of Masonry, although refuted over and over again, that Masonry is a system of deism. It has been decried by the Romish Popes, by the deists Paine and Carline; it is still vituperated by the Roman Catholic Bishops, by the Wesleyan Methodists, and by a prelate and many hackney writers of our own Protestant church, both evangelical and tractarian. How can this be? Let the persecutors reply. By some we are accused of introducing Christianity into the Order; others condemn us—and take great pains to prove—that it contains no Christianity. Herod and Pontius Pilate—Caiaphas and Judas Iscariot—bitter enemies in every other respect, cordially unite in decrying an institution which possesses more evident characteristics of every moral and social virtue than all of them put together. Envy is the cause of it all. We have more virtue, more morality, more benevolence, and more of the practical fruits of religion, as a body, than is displayed by any other exclusive society in existence; and, hence we are hated, and persecuted, and subjected to all manner of vituperation. And all this time our defamers, like the mole, are grubbing in the dark, amidst mire and filth, being perfectly and profoundly ignorant on the subject of their incubrations. See the "Tablet," a Roman Catholic Journal; the "Republican," of Carline; the "Christian Remembrancer," an Evangelical Protestant magazine; and the "English Churchman," Puseyite.

excellency, and usefulness ; who will again adorn it with all its former beauty ; who will cleanse all its defiled vessels ; who will make it a beautiful temple for his own everlasting residence ; who will manifest himself in all his glory, to all its inhabitants ; and who will write upon its doors and door-posts, upon its windows and window-frames, upon its porches and pillars, Holiness to the Lord, felicity to all its innumerable inhabitants, and no admission, no, no admission to pain or sorrow, or misery, or death. My friends at large, and brethren in Masonry, fear God, that great architect, who builds, and no one can wholly destroy ; and who will hereafter beautify, and no one shall be able to spoil.

With our third admonition, *honour the king*, we shall now hasten to conclude our subject. I am very sensible that it is the opinion of many, that a political subject is by no means a proper subject for pulpit disquisition, and especially is this observation made by those with whom our sentiments may happen to clash. The force of this observation, I am ready at certain times, and in particular circumstances, fully to admit ; but, my friends, in the present day, when the consuming flames of a political furor have had, in so neighbouring a nation as that of France, that destructive tendency to pull down, or universally pollute, the temples of God, and all their holy things ;¹⁴ to kill, banish or expose to the miserable necessity of living upon the charity of our nation, the priests of the temple ; in the present day, when it is a proof of patriotism to blaspheme God and his religion, and to substitute for adoration a licentious liberty, and the decrees of tyrants ; when it is thought consistent with the rights of man to deny the existence of God, and the sovereignty of all his attributes ; and to substitute in the stead, a ridiculous equality, totally inconsistent with the present imperfect state of man ; when it

¹⁴ Dr. Franklin has wittily exposed all such pursuits, in his fable of the Ephemeral Fly, which he makes to reason thus :—“ It was the opinion of many learned philosophers of the race of flies, who lived and flourished long before my time, that this vast world which we occupy cannot subsist more than eighteen hours. I have lived seven of these hours ; a great age, no less than four hundred and twenty minutes of time. How very few of us continue so long ! I have seen generations born, flourish, and expire. My present friends are the children and

is the united effects of religion and patriotism to lay aside all the ideas of subordination upon which the happiness of man, both in a civil and religious sense, so much depended: and to substitute rapine, plunder, murder; I say, when a political furor has produced such horrid effects as these, so near us, and even among us, the beginning of such things have made, daily make, and in a very recent instance have particularly made so alarming an appearance; surely, then, politics become even a necessary part of our religion.¹⁵ And in such a general defection from every thing which is consistent with true religion and patriotism, were we, whom God has appointed the guides of your religious exercises, wholly to hold our peace, we might expect that the stones would cry out against either our insensibility or our disaffection.¹⁶ Ah! my beloved brethren, let us recollect, that no where, in that wretched country, could a body of Masons meet in the manner we are met; first to pay, without fear or distraction, our humble and devout

grandchildren of the friends of my youth, who are now, alas! no more; and I must soon follow them; for by the course of nature, though still in health, I cannot expect to live above seven or eight minutes longer. What now avails all my toil and labour in amassing honey dew on this leaf, which I cannot live to enjoy? What the political struggles I have been engaged in for the good of my compatriot inhabitants of the bush; or my philosophical studies for the benefit of our race in general, which, in a course of minutes, will come to its end, and be buried in universal ruin?"

¹⁵ Politics are not allowed to be introduced in a lodge under certain prescribed penalties; but those who are old enough to remember the excitement of the times when these sermons were written, will not be surprised at the strong expressions of political feeling which occasionally occur, and which, in the present more refined age, would scarcely be tolerated in a grave discourse.

¹⁶ "It appears," says a contemporary writer, "from evidence not to be doubted, that there was, and is, a grand conspiracy formed, and still carrying on, for effecting a revolution, if possible, more tremendous than that of France; leading to more universal plunder; to more indiscriminate massacre, to a more open and profligate rejection of all religion. Men who know nothing at all about the nature of government, are equally persuaded that it is altogether a farce or an imposture; that men living together on the surface of the earth, have nothing to do but to share the land equally among themselves; that equal comfort, equal corn, and wine, and oil, and meat, and clothing, and raiment, will come, as it were of course; that life will run away in a pleasant idleness; and there will be nothing to dread from want or pain, from violence or fraud, from accident or disease."

addresses to our Right, our everlasting Right Worshipful Master above; and after that, in peaceful, social converse, to eat our bread with cheerfulness, and drink our wine with innocent mirth. And shall it, then, be thought an impertinent intrusion in this devout exercise, to add to brotherly love and the fear of God, the necessary admonition we are now enforcing, "Honour the king?" Surely, no! Of you I hope better things! things wise for yourselves, wise for your families, wise for your friends, wise for all your fellow-citizens.¹⁷ You, my beloved brethren, all, methinks, will gladly suffer the exhortation, honour him, who, with all his power, so fully preserves to us the enjoyment of the present pleasant privilege, with ten thousand more, which time permits us not to mention. Honour him, whose eldest son is, in the present day, the first great ornament of your community; and who, with his other brothers, brethren of our royal Order, is a zealous assistant in the preservation of all your happiest privileges. Honour him who, in union with the Lords and Commons of the nation, forms such a constitution, as, with all its excellencies, is not to be found in all the world besides.¹⁸ Honour him who, in his civil capacity,

¹⁷ The address of the masonic fraternity to his Majesty George III., on his providential escape from the atrocious attempt at assassination, was, as the Earl of Moira stated in the Grand Lodge, the best answer that could be given to those who contended that Masonry was a league against constituted authorities; an imputation the more securely to be made, because at that period there existed no organ of the craft in which a reply might be made public. The noble Earl, however, publicly contended that it is the invaluable distinction of this free country that such a just and unrestrained intercourse of opinions exist, as will not permit any number of men to frequent any dangerous or disguised society; and that it is impossible that any profligate doctrines could be tolerated for a moment in a lodge meeting under regular authority; because its foundation-stone is—FEAR GOD, HONOUR THE KING.

¹⁸ The following address was issued at the above period by the Grand Lodge of Ireland. "The Grand Lodge of Ireland, as the constituted authority and guardians of the craft, deem it incumbent on them to remind the respective lodges of this kingdom, that it is utterly inconsistent with the fundamental principles, the ancient charges, and the uniform practice of Freemasons, to permit any discussions or publications on religious or political subjects among them; because these, of all others, are known to arouse the worst passions of men, and excite among the kindest brethren the most rancorous and lasting animosities. True Masonry prefers no sect and acknowledges no party. A Mason's religion is the faithful worship of God; his politics, a strict obedience to the laws of the country in which he resides; and a most cordial and unremitting attachment to

is, as far as human ability will permit and enable him, the great representative of the King of Heaven. Honour him who, as a husband, father, friend, is a shining pattern for the best to imitate. Honour him with your words, and speak well of his name. Honour him with your persons, which, should his government be subverted, would be in immediate danger. Honour him with your fortunes, if, in the present critical moment, he should, with the advice of his parliament, ask a portion for his own and your defence.¹⁹ This advice, I aver, is good for all, whoever hear my voice; but, with respect to Masons, I scruple not to say, and woe is me, if, as a minister of the high God and of that church of which the king is the temporal head, woe is me, if I am not faithful to my trust and to my commission; if you obey not this admonition in conjunction with the other two, with zeal, steadiness, and perseverance, you, if I am not totally mistaken, act repugnant to all the order of your community; you forfeit, if I at all understand them, your most sacred obligations; you run, if I know anything of the matter, you run contrary to the spirit and tenor of all your lectures. In short, if you obey not this admonition, you are not, if I may be permitted at all to judge, good men, nor good

his sovereign. Freemasons have sufficient opportunities of expressing their religious and political opinions in other societies and in other capacities, and should not, under any pretence whatsoever, suffer such topics to invade the sacred retirement of a lodge, which is peculiarly appropriated to improve moral duties, correct human frailties, and inculcate social happiness. The Grand Lodge, therefore, in discharge of their duty, and actuated by the most anxious solicitude for the prosperity, honour, and unanimity of the whole masonic body of Ireland, earnestly exhort and require all the lodges of this kingdom to refrain from religious and political discussions, and all publications on such subjects."

¹⁹ The Earl of Tyrone, in the Irish parliament, thus expressed his sentiments at this exciting period:—"The concern with which the royal mind is impressed, in endeavouring to suppress and put an end to the various attempts which have been made to excite a spirit of discontent and disturbance, and to take the most effectual means to suppress and prevent any attempts which may be made to effect by violence any alteration in our constitution, must, to every good subject, be an endearing and valuable proof of his paternal affection for his people, and his magnanimity in extending his anxiety to the preservation of peace to surrounding nations, and of sharing with his allies the happiness which his subjects enjoy, and his endeavours to uphold the laws of nations, and protect from violation the sacred stipulations of treaties, must advance his fame and reputation, even further than his arms."

Masons. Excuse my freedom of speech; you have called me to speak amongst you, and I must be faithful to God, my conscience, and to my king. I therefore again advise, that as good Masons, as good men, as good citizens, you would love the brotherhood, fear God, and honour the king. And whether in our families, in our neighbourhood, in the church, in our lodge, or even in the cheerful, social, festive hour, let it be the wish of the heart, and the sound of every voice indited by the heart, that God would save the king, and by him preserve to us all our civil, religious, and masonic privileges; to which I trust, with one heart and one voice, we shall all readily say, Amen and Amen.²⁰

Finally, my brethren, to sum up all, I would reiterate it again in your ears, so concerning the same sentiments, I might escape no opportunity of reaching your very hearts; I would reiterate it again in your ears, that to love the brotherhood, to fear God, and to honour the king, are each and all of them such essential characteristics of the honourable profession of Masonry, that where both the sentiment and practice of them do not universally prevail, whatever any man may call himself, I make no more scruple to pronounce that he is not a *good Mason*, than I should hesitate to say, a thief, a murderer, a blasphemer, a sabbath-breaker, or an adulterer, is not a good Christian.²¹

As *brethren*, then, in one of the first and most honourable communities in the world, let it be said of you, with all truth, as it was once honourably said of the primitive

²⁰ It was provided by the ancient laws of Masonry, that kings and other male sovereigns shall be Grand Masters for life, to preside over the fraternity, with power to appoint a deputy, who shall share with him the titles and honours of the craft. But if the sovereign is a female, or not a brother; or a minor under a regent, not a brother; or if the male sovereign, or the regent, though a brother, is negligent of the craft, then the old Grand Officers may assemble the Grand Lodge in due form to elect a Grand Master, but not during life, only he may be annually rechosen while he and they think fit.

²¹ In fact he is not a Christian at all, although he may have been baptised and received into the congregation; nor is he to be esteemed a Mason, who violates his obligation by practices which are at variance with the rules and precepts of the Order, although he may be acquainted with all its external tokens. He has received the *letter*, but not the *spirit* of Truth; and is no more a Mason, in reality, than he who has never passed the sacred threshold of a lodge.

Christians, *see how these Masons love.* Let all malice, and envy, and evil speaking, and wrath, and contentions, be done away from amongst you; and be ye kindly affectioned one towards another, with brotherly love, in honour preferring one another. Let this one laudable ambition excite your diligence in all your masonic labours, and in all your scientific researches, *i. e.* to excel in all those grand and prevailing traits of your professional glory—*Charity, brotherly love, benevolence, good-will.*²²

As labourers and workmen under the Great and Grand Architect of the Universe, I would advise you to imitate the good Nehemiah and his laborious companions. They, it is said, worked day and night to rebuild the walls of the holy city; so work ye, my brethren, not only with scientific skill, but with never-ceasing diligence, until the grand temple of your spiritual and eternal Masonry is fully raised to its topmost stone, with shouting of everlasting adoration upon its completion, for *its walls shall be salvation and its gates praise.*²³

As good subjects, my brethren, honour that king, whom, I flatter myself, I shall not dishonour, if, making use of our professional language, I call, the grand, the faithful, and the diligent tyler of every masonic lodge.

²² Recollect the words of St. Paul. "Though I speak with the tongues of men and of angels, and have the gift of prophecy, and understand all mystery, and have all faith so that I could remove mountains, and bestow all my goods to feed the poor, and give my very body to be burned, and yet with all these have not Charity, I am nothing more than a piece of sounding brass or a tinkling cymbal." That is, in plain words, whoever is a stranger to the ardent love of his neighbour and of mankind, is still ignorant of everything purely evangelical, and for what end it was that Christ lived and died. And when St. John, the peculiarly beloved apostle of Christ, was reproached by his disciples for constantly preaching on this subject—what was his memorable answer? It was this: "Because it is the precept of our Master, and whoever keeps it, shall be found perfect before God."

²³ The above passage refers to a hymn chanted in one of the intermediate degrees before the Royal Arch, during the ceremonies, and may be found in Cross's Chart.

All hail to the morning that bids us rejoice;
The Temple's completed, exalt high each voice;
The cape-stone is finished, our labour is o'er,
The sound of the gavel shall hail us no more.

Companions assemble on this joyful day,
(The occasion is glorious) the key-stone to lay;
Fulfilled is the promise by the Ancient of Days,
To bring forth the cape-stone with shouting and praise.

He guardeth by his sceptre of political justice, righteousness and love, all the privileges of our royal Order; and by the sword of his national power, he defendeth us from our foreign and domestic foes: and, though not a brother, he gives us every proof that he is more valuable than many brethren; *he is our protecting friend*. As Masons, therefore, in gratitude for these distinguished favours, render we back, with warmest zeal, our due tribute of honour to the king and all his illustrious family; for where, besides here, can our honour be so justly due?

P R A Y E R.

Let us pray for the king's most excellent majesty, for his illustrious queen, and for every branch of that invaluable family; and as we are in duty bound, in a particular manner, pray we, for his Royal Highness, our Grand Master, the Prince of Wales, and every of his royal brothers, who have, or who intend to honour themselves and us by their union with our honourable society. May this kingdom, gracious God, never want a Protestant prince to wear its crown, or to sway its sceptre; nor may our Order, by any species of disloyalty, forfeit its present high respectability, of being a valuable and honourable society, for royal union; but may they and we individually cherish all that reciprocal benefit of masonic union, which arises from the true reciprocity of high and humble worth.

Pour down, we pray Thee, O! thou King of kings, thy universal blessing upon all estates and orders of mankind amongst us—bless the great council of the nation—make our *great men, good men*—counsel thou our counselors, and teach our senators wisdom. And that we may never want wise and good men to bear rule, either in church or state, let thy blessing rest in a particular manner upon the two universities of this land, as also upon all other schools of pious and useful education. Bless us as a nation, in all our national concerns—protect and assist us in all our endeavours against the subtilty of domestic foes, and the cruel and implacable machinations of all our foreign enemies. Succeed the tillage of our country, and give us to enjoy, in due season, from the moistenings of the early and the latter rains, and from

the genial warmth of thy prolific sun, the timely fruits of the earth, in all the usual plentitude of thine accustomed beneficence. May the rich, as they increase in riches, increase in gratitude to Thee, and in their liberality to the poor; may the poor receive from the rich every necessary relief; and though still poor, may they be contented with their portion, knowing that Thou, in thine own wisdom, knowest what is best for all.

In a particular manner, at this time, would we supplicate thy divine favor and blessing upon this small portion of a large community, now worshipping before thy glorious throne; sanction, with thy divine grace and heavenly benediction, all the pious endeavours and all the benevolent intentions of this our sacred unity with each other; make all, and each of us, useful and ornamental members of this our very affectionate attachment; give to us universally the true fear of thy holy name, that thy glory may ever rest upon us; give us that true brotherly affection for each other, that shall lead us to the exercise of every Christian charity, every masonic benevolence; inspire us with true Christian and British loyalty, that upon all occasions we may, if ever called upon, be found good and steadfast subjects to our king and constitution—and, above all, make us devout and zealous members of the church of Christ; that, having thus labored in the earthly lodge of masonic piety, charity, and integrity, we may be translated into that perfect lodge of eternal felicity whose builder and maker is the everlasting Jehovah; we beg all for the sake of our Lord and Saviour Jesus Christ. *Amen and Amen.*

SERMON III.

ON FRATERNAL AFFECTION.

PREACHED AT FAVERSHAM, MAY 18, 1795, AT THE ANNIVERSARY PROVINCIAL GRAND LODGE FOR THE COUNTY OF KENT.

"God is Love: and he who dwelleth in Love, dwelleth in God, and God in him."

1 JOHN IV., part of the 16th verse.

THE deepest, and the most to be lamented source of human misery, is, that in the fall of Adam we lost our likeness to the Deity, in that first and most prevailing characteristic of his divine nature and essence, *love*; the loss of this, which produced, or at least made way for, envy, malice, revenge, and all those evil tempers and dispositions, which now so universally prevail in the human heart, stamped, in early day, that black and detestable character of murderer upon Cain, and sent him forth an accursed and detestable vagabond upon the earth. It is the loss of this characteristic of the divine nature, in its prevailing efficacy, which in all ages of the world hath unsheathed the bloody sword of the ambitious or cruel warrior; and raises nation against nation, in all the horrors of strife, of envy, of contention, and of bloodshed.¹

¹ We have a fearful picture of these horrid passions in one of the visions of Quevedo. "I saw Envy," says he, "dressed up in a widow's veil, and the very picture of the *gouvernante* of one of our noblemen's houses. She kept a continual fast as to the shambles, preying only upon herself, and could not but be very thin upon so mean a diet. Nothing came amiss to her teeth, good or bad, which made them yellow and rotten; and the reason was, that though she bit and set her mark upon the good and sound, she could never swallow it. Under her sat her daughter Discord. She had formerly conversed with married people; but finding no need of her assistance there, away she went to colleges

It is the loss of this, the divinest trait of divine perfection, which in all ages hath filled the church with controversies and persecutions; and stained it with all its cruel crimes of martyrdom and banishment. It is the loss of this essence of the Divinity which breaketh the family compact, and findeth to the man enemies in his own house. It is the loss of this from the divine excellency that was breathed into the human heart, which in every situation causeth the friend, the neighbour, and the brother, bitterly to lament in the language of Solomon: "*By night on my bed I sought him whom my soul loveth; I sought him but I found him not: I opened my heart to my beloved, but my beloved had withdrawn himself and was gone: my soul failed when he spake: I sought him but I could not find him: I called him and he gave me no answer.*"

In short, it is the loss of this characteristic of the divine nature, *i. e. love*, from the human heart, which embitters, where they are embittered, every connection of human life; makes every bosom at times loathe its own sensations; and totally unfits us for the enjoyment of the beatific vision of God; and the more or less we want and neglect the cultivation of this essence of the divine perfection, so the more or less shall we ever be like Cain of old, fruitless wanderers after happiness over the earth, and in the sight of God detested vagabonds in the world.²

and corporations, where, it seems, they had more already than they knew what to do with. Then she took herself to courts and palaces, and officiated there as the devil's viceroy. Next to her was ingratitude; and she, out of a certain paste, made up of pride and malice, was moulding of new devils. I was very much delighted at this discovery, being of opinion, till now, that the ungrateful had been the devils themselves; because I read that the angels which fell, were made devils for their ingratitude."

² An eminent divine, who was contemporary with Bro. Inwood, thus beautifully improves the above sentiment: "When a city is beset by an irresistible and an exasperated enemy, and the wide-wasting sword is every moment expected within its walls, is that a time for the inhabitants to trouble the few moments of liberty or of life that are left them, by mutual animosities, and intestine hostilities? Surely then, if ever, it is a time for them to *dwell together in amity*. The enemy without is enough; nothing but friendship should dwell within. Come, then, my fellow-mortals, and let us determine to dwell in fraternal union among ourselves. Look round and see how sickness, and pain, and death, surround us on every side, and lay close siege to our nature. Let us forget all private quarrels, and unite against the common foe. Let us resolve to repel

Son of the morning, how art thou fallen! Created in the image of God, ornamented according to thy decree, with all the amiableness of that divine perfection, *love*, by which alone that great Supreme manifests to, and glorifies all his perfections towards all his inferior creation, but now, through the fall of man in paradise, deprived of this lovely nature, and by this deprivation not only despoiled of goodness, innocence, and felicity, but exposed, unless restored by means of the divine exertion, to all the evil of sin, the malignity of Satan, and the darkness of misery and death. But oh! with angels let human hearts rejoice; the God of love, unchanged though we have fallen, seeks his favoured, though fallen creature, and oh! wondrous love! for the cure of this defection in the human heart, it seems, ever since it took place, to have been the grand aim of the divine agency, in all his transactions with the human race.³

And not only hath the Almighty, from the very beginning, set an example of this divine characteristic, in remembering mercy in the midst of his threatened judgment, by sparing Adam, and giving him the promise of a Saviour, and afterwards fulfilling that promise in all its fullest extent, but in every age of the world hath he exerted the same divine benevolence for our recovery, and still in all his actions uses every different method which infinite power and wisdom can exert, to bring man to a participation of this his happy nature of love, and to reinstate him in all that lovely likeness from which, when he fell, his misery first began; and to which alone reviving, his felicity can be insured.

Observe the various methods he makes use of to effect, in his unhappily fallen creature, this new creation. Sometimes he threatens, that he may alarm the careless;

from each other as many as we can of the natural evils that assail us all; to keep off from one another, as long as we can, the last enemy of us all; and to pity and comfort one another under the prospect of his certain approach either sooner or later."

³ Throughout all these discourses our worthy brother appears to have been intent upon inculcating, along with Freemasonry, the purest doctrines of Christianity. And this was not considered inconsistent with the character of the Order. The blessings of universal redemption are applicable to Jew and Gentile, Greek and Barbarian, bond and free, and therefore form a legitimate subject of general discussion with any order of men who practise an universal science.

sometimes he entices, that he may soften the hardened; sometimes he calls aloud with the rolling thunders of Mount Sinai, and makes the soul, in nature's darkness, tremble at his nod; sometimes he tenderly woos with the breathings of gentle love, wafted from Calvary's hill, and melts to weeping penitence his hardened murderer; sometimes he lays upon us the rod of his affliction, and, with the just discipline of a righteous master, he endeavours to scourge the rebel from the error of his way.

Sometimes again, like a fond indulgent father, he makes a feast, and as with the fatted calf, prepares, for the returning prodigal, though he sees him but at a distance, the best robe and ring. Sometimes he issues forth his mandates, as the avenging judge, and, with a seeming angry tone, calls the unjust steward to give an account of his stewardship; and, with all the appearance of incensed wrath, threatens imprisonment till the very last farthing of the accumulated debt is paid, *i. e.*, till punishment effects what love could not effect, and the rebel submits to the terms of ransom. Sometimes, again, and that very frequently, he gently rebukes the cruel, kindly reproves the covetous, and with authority and long suffering he exhorts the uncharitable; and, as in the language of our text, tells what he himself is, and consequently what we must be before we can be like him, or happy in ourselves. *God is love: and he who dwelleth in love, i. e. in the love of God and his fellow-creature, dwelleth in God, and God in him.*⁴

Here, then, my friends, we have the very native breath of heaven, breathing through the lips of a disciple of love, and fostering over every heart, to produce that same lovely likeness which is the essence of the divine nature, and which consequently must constitute the essence of the human nature, before the latter can truly unite with the former, or enjoy its own intended native felicity.

From these words, then, my friends, it is easy to observe, that, **FIRST**, you are excited to the exercise of your *natural* duties as men, and your *professional* duties both

⁴ This is the great and animating principle both of Christianity and Masonry; and hence the name of St. John, the author of the above passage, is highly venerated amongst Masons.

as Christians and Masons, by a view of the nature of God, *God is love*: and O that we, in every capacity, as men, Christians, and especially as Masons, may look at this our natural likeness, till, dissolved into its transforming essence, we truly awake up after the same lovely image. **SECONDLY**, your duty is also here described; the exercise of love, or the dwelling in love. And not only so, but, **THIRDLY**, for your encouragement, and as an excitement to a peculiar zeal in this Christian disposition, the first of masonic principles, the high and glorious privilege of those who imitate this divine perfection is set forth in the strongest, most beautiful, and enchanting language: *they dwell in God and God in them*; to which, my friends, we also may add, then, that they who exercise this amiable disposition dwell in heaven; they have the kingdom of heaven within them.⁵

Our first reflection, according to this introduction, is the nature of God, as the grand pattern of human imitation: "*God is love*." To enlarge upon this, it might be said of him, that this is his nature, in respect of all his creatures above, upon, or beneath the earth, who are capable of any kind or degree of sensation, of pain, or pleasure, of happiness, or misery.

Yes, my friends, *love* is his essential nature, and from which, as it regards all the creatures which he hath made, he can never change. But we shall confine the idea, how ever pleasing in its enlarged sense, and only view this perfection of the Deity, as it looks down upon the human race; because from this particular view of it, we have at this time a peculiar application to make to your professional feelings, as I hope I shall plainly discover before I conclude.

I begin, then, with observing, *God is love*; he displays it in his creation and providence; his hand formed the human frame, and its very external fashion for felicity bespeaks the character of its great Creator; for we

⁵ The third point of masonic fellowship directs the brother, when he offers up his ejaculations to Almighty God, to remember the welfare of all members of the fraternity as well as his own; because, as the voice of babes and sucklings ascend to the throne of grace, so will the breathings of a fervent heart ascend to the mansions of bliss; and it is commanded in holy scripture, that prayer should be constantly offered up for the brethren.

see or know of no other creature under the canopy of heaven, more complete even in this respect; but if we pass from its external form, to its internal powers, we then, unless very depraved indeed, feel in its fullest sense the truth of the Apostle's assertion, that *God is love.*⁶

The internal powers of the human mind, working upon, influencing, and acting by the external faculties of the human body, produce, we see and feel it, a creature, in his native excellency, so very little lower than the angels, that man is, in himself, beyond his own description. Hear the poet describe this wonderful unknown:

“ From different natures marvellously mixt,
 Connection exquisite of distant worlds!
 Distinguish'd link in being's endless chain!
 Midway from nothing to the Deity!
 A beam ethereal, sullied and absorpt!
 Tho' sullied and dishonour'd, still divine!
 Dim miniature of greatness absolute!
 An heir of glory! a frail child of dust!
 Helpless immortal! insect infinite!
 A worm! a God! I tremble in myself,
 And in myself am lost!

Young.

Such, indeed, is man, that there is not a felicity, either in this world or in that which is to come, which man is incapable of. We are even lost in admiration and wonder, when we contemplate the exquisite felicity of seeing, hearing, feeling, tasting, smelling; senses, which though common to the brute creation, we enjoy so eminently superior to them, that they seem scarcely the same causes producing the same effects.⁷ But how much

⁶ The following passages of scripture are read by our transatlantic brethren, during the admission of a candidate into one of the degrees of Craft Masonry: “The stone which the builders refused, is become the head of the corner. (Psal. cxviii. 22.) Did you never read in the Scriptures that the stone which the builders rejected is become the head stone of the corner?” (Mat. xxi. 42. Mark. xii. 10. Luke xx. 17.) This stone, thus celebrated in Freemasonry, was our Lord and Saviour Jesus Christ, whose love to the brethren was manifested in a life of pain, and a death of infamy, voluntarily endured for their salvation.

⁷ Disquisitions on the senses formed a part of the masonic lectures which were used during the last, and at the commencement of the present century. It was there stated that “the objects of human knowledge are innumerable; the channels by which this knowledge is conveyed, are few. Among these, the perception of eternal things by the senses, and the in-

more this admiration and wonder, when we contemplate the faculties of the mind. Deep and extensive thought, and pleasant reflection, upon the present; recollection and remembrance of past circumstances; with a sweet, and as it were, a greedy participation of what is to come. We are, by our mental faculties, acquainted with, and as it were enjoy, the pleasing wonders of ages fled before our own existence; we have a large circle of grateful and profitable reflection, filling up the present exercise of the soul, and we are looking forward, and participate as it were, with an immortal flight, that unknown, that unfathomable eternal security.

Surely, my friends, these faculties in the possession of a created being, ought, and certainly will, if properly considered, testify their author a source of love, and accord with the grand truth of our text, that "*God is love.*" How much more so, if we view him as the God of Providence? Exactly consistent with his creation of our being, as capable of every enjoyment, is that ample provision which he hath made for us in all the varied beauties, and the abundant riches of his providence. That every thing around us is made purposely, or only for us, or our enjoyment, is a vanity which does not by any means become us; but that every thing is so ordered and so constructed, that we do, or may enjoy it, in a very superior manner, should be *to us* at once a proof of his goodness, and *in us* an excitement to gratitude and praise.

The heavens with all those hosts of celestial lights; the earth with all its fossils, fruits, herbs, and flowers, with its flocks and herds upon a thousand hills; the unfathomable and unbounded ocean, the rivers, lakes, and pools, with all their scaly tribes; the air and its feathered

formation we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of nature given by the senses, as well as in human testimony given by information, things are notified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the sensations producing our original perceptions, convey similar ideas in all climates and nations, and the skill of interpreting them, it would seem, is not acquired, but innate." And the exposition concluded with some beautiful definitions, which were expunged by Dr. Hemming in his revision of the lectures.

inhabitants; the changing seasons of winter and summer; spring and autumn; day and night; cold and heat; the moistening shower and the drying sun; the calm and the tempest; the northern blast and the southern breeze; riches and poverty; health and sickness; pain and ease; labour and pleasure; the unity of peace and the sword of war; the exalted state of some, and the low estate of others; in short, his whole creation of the wide extended world, and his government of the universe, is in every atom, and in every circumstance, a manifestation of the love of him, who made it, to those who are the appointed possessors of it; and loudly declare, that God, in respect to man, is, in his essential nature, the *God of love*. Nay, my friends, may we not take one step farther in this pleasant meditation, and say that even the widest contrast of his conduct towards us, declares his nature *love*. For instance, does he afflict any of us or our friends with sickness, pain, and poverty; how do these increase the value of health, of ease, and of riches? Does he afflict the nations with sedition, war, and tumult; how do those frequently teach the inhabitants of those nations the inestimable value of union, of peace, and of friendship? Does he in dreary winter cut off the beauties of nature, with the nipping frost and the northern blast; how doubly sweet is the returning sun, the southern breeze, and the western shower? Yes, how doubly sweet are these, to renew the life of nature; to restore her vernal beauties; to spread around her sweeter odours; and to load the earth with his renewed bounties? Nay, does he put the finishing stroke to man's felicity upon earth, and close his eyes in the solemn darkness

^s A celebrated writer observes, that there is scarcely a single one of all the various evils in human life, which ask the redress of the benevolent, but what is inflicted, not by nature, not by God, but by man, upon man. Even health, that department of human happiness which appears to be, in a manner, the sole province of nature, where every vicissitude seems reserved for the immediate, sole, and unmixed administration of providence—even this sphere is invaded by the bold step of human injustice. Much of sickness that calls for the attendance of friendship, or the balm of charity, has been occasioned by the sale of medicines which avarice has adulterated; by the food it has partially poisoned; or the improper medical treatment of uneducated pretenders to an art which, in him who knows that he does not understand it as he ought, it is murder to practice.

of death; how peculiarly bright, from this very awful circumstance, will the morning of the resurrection appear, when death, as the Apostle beautifully expresses it, is swallowed up of life; and the mortal body, like the immortal soul, shall rise, triumphant over death, to life and immortality?⁹

Surely, then, we may safely say, there is nothing in providence, nor is there anything in nature, but says with the Apostle in our text, that "*God is love,*" unmixed love to the human race. And, my friends, if so in what he has made us, and in what he has provided for us, how much more so in his great purchase of us, by the redemption of his Son?

This, it is true, brings the sorrowful reflection of our abuse of his creation and providence; which for a moment must be a drawback upon the felicity of our calculations: yet still it adds force to our argument: for indeed, if possible, it deepens the unfathomable depths of his unchangeable love; for when we consider how ungratefully we forfeited his favour, and made ourselves unworthy of the least of his mercies, and yet he changed not; when we reflect how we have made ourselves the subjects of wrath, of darkness, and of sin, and yet his mercy changed not; when we consider how we have made ourselves miserable, and yet he is the same God who delighteth in mercy, and hath paid our ransom: surely our feeble minds are lost in the contemplation of this wonderful perfection of the Deity. We had destroyed ourselves, but he hath restored us. We had sold ourselves for nought, but he hath purchased us with his blood. We had yielded ourselves to the enemy, and purchased sin, misery and death; but he, in the consummation of his eternal love, descended from his mansions of life, bliss, and glory, to the humiliating state of pain, poverty, and death, that he might restore us to himself, and re-establish us in holiness, happiness, and life. Yes! when he saw us in the very depths of misery, traversing the road to ruin, and seeking death in the error of our

⁹ How exquisitely beautiful is the above reference to the third degree of Masonry, as applied to the universal destination of man; redeemed by divine grace—purified from the pollutions of sin—sanctified by the blood of the Lamb—and glorified in an eternity of happiness beyond the grave.

ways, he had pity on us, his compassion wrought for us, and his love contrived and executed the plan of our recovery. It is performed; Satan has lost his eager prize; Death has been spoiled of his victory; and the Lord of Life has risen victorious over death, hell, and the grave; man is purchased from the jaws of destruction; and heaven, by the redeeming love of God, is open for *our* reception; all are purchased; all are redeemed.

“ And was the ransom paid? it was: and paid,
 What can exalt the bounty more, for you.
 The sun beheld it—no, the shocking scene
 Drove back his chariot: midnight veil'd his face.
 Sun! didst thou fie thy Maker's pain? or start
 At that enormous load of human guilt
 Which bow'd his blessed head, o'erwhelm'd his cross,
 Made groan the centre, burst earth's marble womb
 With pangs, strange pangs! deliver'd of her dead?
 Hell howl'd, and heaven that hour let fall a tear.
 Heaven wept, that man might smile! heaven bled, that man
 Might never die!”——— YOUNG.

Yes truly, God, as in his original nature, is again revealed unto us; as in creation and providence, so in the revelation of the Gospel of his Son, *the God of love; love unbounded! love unsullied! love universal!*¹⁰ We had made ourselves poor, but he hath administered to our poverty, and given us the true riches. We were ignorant, and out of the way; but he hath instructed us in true wisdom. We were naked and exposed to every evil; but he hath wrought robes of righteousness, wherewith to clothe and shield us from every evil. We were as wanderers going astray; but he hath brought us back unto his fold again. We were hungry and thirsty; but he hath purchased for

¹⁰ This is symbolized in sublime Masonry by a pelican. The mediæval interpretation of this symbol is given as follows by Sir David Lindsay of the Mount, Lion King, in his MS. collectanea, preserved in the Advocates' Library, Edinburgh. “The pelican is ane foule in Egypt, of the quhilkis auld men sayis that the litill birdis stralkis thair fader in the face with thair wingis, and crabis him quhill he slayis thame. And quhen the moder seis thame slane, scho greitis and makis grit dule thre dayis lang, quhill scho streikis hirself in the breist with hir neb, and garris the blude skayl vponne hir birdis, quhairthrow thai restoir and turnis to lyf agane. Bot some folkis sayis thai are olekkit swownand, lyk as thai war bot life, and that thair fader haillis thame agane with his blude. And this maner haly kirk beiris witnes, quhair our Lord sayis that he is maid lyke the pelican.”

us the true bread of life, and the waters of salvation. We were sick with iniquity, and in the prison of darkness and despair; but he hath visited us, and set us free. We were dying; but behold! through him we live for evermore. Surely, as the Apostle says, "*God is love.*"

This I know is a subject of pleasant contemplation, and I have little doubt of gaining the opinion and approbation of much the major part, if not quite the whole, of my present audience, numerous as it is. This privilege of the Gospel, *i. e.* the contemplation of the love of God to his creatures, is a subject upon which its ministers may launch out into the most extensive boundaries, and no reproach shall attach itself to them from any quarter. But, my friends, we have, upon all these occasions of addressing ourselves to our fellow-sinners, a farther duty also to perform. We have, as a return to this high privilege of contemplating the love of the Creator to the creature, to enforce the return of the gratitude and duty of the creature to his kind and merciful Creator.

Now, however ill a use many may have made of this grand, this glorious, this enchanting subject, the love of God, and turned it into a cloak for licentiousness; of you, my beloved hearers in general, and of you, my brethren and Masons in particular, I hope better things; nor will I suffer a doubt to remain in my mind, but that the duty, deducible from this contemplation, will be equally pleasing; which is the exercise, according to our degree, of the same lovely disposition, styled in the Apostolic language, "*dwelling in love.*"

Now this amiable disposition, in the heart both of the true Christian and of the operative Mason,¹¹ (you see I am very anxious to take the whole of my audience, both

¹¹ Brotherly love or charity is the foundation of Masonry. It pervades every rite and ceremony—is infused equally into discipline and doctrine—enforced in the lectures—and at the time when Bro. Inwood flourished, formed the concluding recommendation at the close of all masonic business. "You are to cultivate brotherly love, the foundation and capstone, the glory and cement of this our ancient and honourable fraternity; avoiding all wrangling and quarrelling, slandering and backbiting; not permitting others to defame the character of any honest brother, which you are to defend to the utmost of your power, as far as is consistent with your own honour and safety. Hence all may see the benign influence of Masonry, as all good Masons have done from the beginning of the world, and will do so to the end of time."

Masons and others, with me to heaven) hath a double reference in its exercise. First, it is centered in God; and, secondly, as a fruitful tree, it spreads around its luxurious branches; forming a shade for the afflicted, and scattering its pleasant fruits for the relief and the repast of the poor, and the distressed of every kind.¹²

First, it is centered in God. *Love*, is that purest fountain, from whence flows every stream of the purest devotion; indeed we may truly say, without love, there is no real piety towards God, nor without it, is any sacrifice we offer acceptable to him. *My son, give me thy heart*, with all its affections, is always the demand of God to his creature, man. Custom may drag us to the house of God; fear, and an alarmed conscience, may extract the humiliating language of confession; fashion may tune our voices in any general assembly of Christian worshippers; curiosity, and a love of novelty, may hurry us from one place of worship to another, and keep us in a very steady round of all external duties; an ostentatious love of praise, may make us charitable; and pharisaical pride, may even lead us to the holy communion of the supper of the Lord. But where, my friends, in all these external acts, is any real religion? Alas for true religion! excuse, my beloved hearers of every class, this tender, this pathetic lamentation, which, believe me, only sighs, as it were, an affectionate doubt, for the safety of the immortal souls of my fellow-creatures; for, notwithstanding all the external appearances of religion amongst mankind, I cannot but deeply lament, and heavily fear, for the reality of religion! Yes, my friends, however I may offend, I must be faithful, and I still cry out and say, I do very much fear there is much of all these external performances in the world, and God is not in all, or indeed, I fear in any of the thoughts of thousands, who are found therein.

¹² It may be necessary here to remark, that a brother is not entitled to partake of the general charity, unless his name is registered in the books of the Grand Lodge, nor unless he shall have been at least for two years a contributing member of a lodge, and all the arrears paid up. It is also necessary to show, that at the time of his initiation, he was in decent circumstances. The limitation of two years does not, however, extend to extreme cases, such as shipwreck, capture at sea, loss by fire, or dislocating a limb.

My friends, be not offended, I do not accuse or condemn any of you, God forbid I should ; but this I sincerely advise, let all take heed, lest conscience should give the great offence of this salutary detection ; I repeat it then again, from divine authority, that without the love of God, there is no real religion. Whatever are the duties you perform, if God has not the heart, he will not accept the person ; bodily exercise profiteth nothing, it is the spirit only can justify or condemn ; the body in all its most pious attitudes, without the affections of the soul, is but a lifeless mass. Contemplate the love of God to you, in all his various relations as creator, preserver, and redeemer ; and behold what he has made you ; see what he has given you ; look how he bled for you ; and can you give him a less sacrifice than the affections of that soul, through the possession of which you are only like him, and through the dedication of which you are only capable of enjoying him ? Is it reasonable, then, to imagine, that since, without that spirit with which he has quickened the body, you would not be really what you are, that he will be satisfied with bodily exercise only ? Surely, no ! Without the animations of the spirit, blindness, lameness, death, seizes on us ; and will you offer the blind, and the lame, and the dead, in sacrifice to him, or should he accept this at your hand ? Surely, no ! More than this is due to him who gave the body, and who gave the spirit also ; and, believe me, without more than this, he will accept of nothing.

As God is love ; so it is only they who dwell in love, dwell in him, or are united to him. It is only the heart, with its affections devoted to God, which can give true devotion to prayer ; true humility to confession ; true praise to the voice of melody ; true efficacy to the Word preached. It is only this which can, in the holy sacrament, constitute the bread, the body of Christ, and the wine, his blood. It is only this, which makes public worship, public religion ; or private prayer, true devotion. Without love, we are disunited from God ; we dwell in the world of darkness and sin, instead of dwelling in God ;¹⁵ and are strangers to his covenant, and his

¹⁵ Quevedo, in his second vision, has drawn a fearful picture of this world of darkness and sin. He says : " I saw in my vision three moving

promise. Without this love, wisdom, in all its human excellency, is but ignorance ; profession, in all its flaming garbs, is but presumption ; and devotion, in all its most sacred forms, is but solemn mockery. But with, or in the exercise of, this love, the most feeble desire of the heart, is taking the kingdom by violence ; is uniting earth to heaven ; and brings the Deity, with all his reigning powers, into the human soul, to govern its affections. With this love our wisdom will be that true wisdom which is said to have come down from above, and is, in its nature, like its origin, pure, simple, easy to be entreated, without partiality, and full of those works, which are not only fair in appearance, but good in their nature. With this love, our profession will never be in danger of acquiring the appellation of hypocrisy, but will bear the test of scrutiny ; and however severely tried, will be found a firm possession. Yes ! with this love, our devotion will be the true devotion of the soul, in all its native simplicity and sincerity. This heavenly spark within our bosoms will catch that heavenly flame of divine and seraphic love which alone can unite the Creator to the creature ; and thus alone can be formed and completed that true felicity of the human soul—the union to its Divine Original.

And now, my friends, and you my masonic brethren in particular, by way of a practical application of this sentiment, suitable to the occasion of the day, I shall conclude my discourse with observing that this holy flame of divine and heavenly love, being the principle of the

spectres, armed, and of human shape, and so like each other that I could not say which was which. On the other side, just opposite, was a dreadful monster in a fierce and obstinate combat with them. Here Death made a stop, and facing about, asked me if I knew these people. Alas, no ! said I ; heaven be praised I do not, and I shall put it in my litany that I never may. How ignorant thou art, cried Death ; these are thy old acquaintances, and thou hast hardly ever kept any other company since thou wert born. Those three are the World, the Flesh, and the Devil, the capital enemies of thy soul ; and they so much resemble each other, as well in quality as appearance, that effectually, whoever has one, has all. The proud and ambitious man thinks he has got the World, but it proves the Devil. The man of pleasure fancies he has got the Flesh, but that is the Devil too ; and, in a word, thus it fares with all other sinners. The monster that fights against the other three is the devil of Money, who maintains that he himself alone is equivalent to all the other three ; and for aught I see, he has the better end of the staff."

heart, the actions will uniformly show themselves as the correspondent fruit; and as love to God is the root and stamina of all true religion, and from whence alone arises that true gospel tree which spreadeth wide its luxurious branches, and forms a wide-spreading shade to all human affliction, with fruits of luscious taste, and medicine of healing power, for all her distressed votaries, so is it the characteristic of every masonic principle to increase and diffuse around, in a still higher degree of perfection and plenitude, all the fruits of divine philanthropy, and all the actions of Christian love.¹⁴

It is not, believe me, merely the excellency of that secrecy, by which our unity is preserved, that is the only boast of Masons, or the only glory of Masonry. No! my friends, Masonry, where properly studied, and properly laboured in, has a higher boast, a more exalted glory. She boasts her antiquity, coeval with the grand architecture of the heavens and the earth. She boasts her lineage as the daughter of the Grand Architect of all things; and as the twin sister of religion. *Love was her parent, her other name is charity.* She is truly the sister of religion; for she boasts her efficacy in all its native influence; and is continually the assistant promoter of like principles, and of like actions. The central point¹⁵

¹⁴ The following observations in the "Masonic Magazine," for June, 1793, respecting the proceedings of the Irish Masons at this period, are worthy of preservation. "It is with pleasure we have it in our power to notice the benevolent attention of the respectable body of Freemasons of Ireland to their indigent brethren. While so many ancient institutions have fallen into decay, and wholly departed from the original principles of their foundation, this illustrious brotherhood have steadfastly adhered to the grand rule of virtue by which the first founders squared the beautiful edifice of the masonic craft. To meliorate and support the composite orders of society, nothing is requisite but to inculcate the great precept, *do as you would be done by*; which sublime sentence happily expresses in a few words the leading principles of every social duty. It teaches to the master, mildness and humanity; to the servant, obedience and respect; to the husband, affection and kindness; to the wife, tenderness and submission; to parents, care and attention to their children; and to children, love, honour, and gratitude to their parents; above all, it inculcates that sacred and disinterested compassion which is the superior characteristic of the fountain of Christianity; and which so generously pervades the masonic fraternity, warming each initiated heart in favour of his unfortunate brother."

¹⁵ On this central point all lodges of the third degree are opened, and none else. And for this reason, that the lodges of the two preceding de-

of all her innumerable lines, squares, and circles, is the *Love of God*. And *upon* this central point she builds her faith; *from* it she derives her hope of glory here and hereafter; and *by* it she squares her conduct in strict justice and universal charity.¹⁶

First, *upon* this central point, the *love of God*, Masonry builds her faith, and derives her hope. If, says the true Mason, as the true Christian, if God made me, preserves me, and hath redeemed me; it is a sufficient proof of his love, and he will everlastingly save me. If for me, as in the present season, the sun renews his strength, the southern breezes blow, and the western showers distil their moistening dews upon the earth; what is this but the voice of my beloved saying to me, "Arise, 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 of peace is heard in our land; the fig tree putteth forth her green figs, and the vines, with the tender grape, give a good smell: arise, my love, my fair one, and come away." And to this language faith makes her triumphant answer: "My beloved is mine, and I am his. Away with every desponding thought, away with every distressing fear; this is my beloved, and this is my friend, O daughter of Jerusalem!" This is masonic as well as Christian faith; this is masonic as well as Christian hope.

degrees are mixed—the first including brethren of all the symbolical degrees, some higher and some lower in Masonry than others, and consequently masonic equality is not found there. The Master Mason is considered to be under a stronger obligation to his brother of an *equal* degree, than to one of an *inferior* degree. Now in a lodge of Masters, all stand upon the same level; all are equally near and equally distant; as the central point of the circle is equally near and equally distant from the circumference. Hence a Masters' lodge is opened on the centre.

¹⁶ The Abbé Pluche gives a curious illustration of this doctrine. "In China as well as in France," says this writer, "the gardener who causes a stretched line to turn round a pin stuck in the ground, and the geometer who makes one of the legs of his compasses turn round the other leg fixed to a point, are both equally sensible that all the points of the circle drawn are at the same distance from the centre, because that distance in a strait line is always either of the length of the same line, or of the same opening of the compasses. It is experimentally and universally true, that the distances in a strait line that tally with a common measure, are equal to one another. God alone contains this and all other truths, since they are as immutable and eternal as he himself."

Again, *by or from* this point, namely, the *love of God*, Masonry forms the square of all her conduct, in strict justice and universal charity. My beloved brethren, methinks as this is the second time you have invited me to the pleasing employment of addressing you in the sacred temple of the common Father of all, as a minister of God, and as a brother in the royal Order of Masonry, I may safely claim the privilege of speaking freely and faithfully; and as you must know I speak affectionately, you will, I trust, without offence, permit the following plain question. Do you, then, as men, as Christians, and as Masons, build your faith upon, and derive your hope from, that central point of all true Christianity, and of all true Masonry, the *love of God*? Then how will you excuse yourselves if you square not your whole conduct in strict justice and universal charity?¹⁷ As men, you ought to know, that justice and charity are the only true effects of natural religion; as Christians, you must know, that they are the only true effects of that most excellent religion, the revealed religion of the gospel; and as Masons, if ye have ever worked, with any good effect, in any of the separate or united lodges, to which you belong, you must assuredly know, that in all the bonds by which we are united, in all the lectures we receive from our W. Master, and in all the exercises by which we endeavour either to amuse, instruct, or benefit each other, strict justice, and universal charity, form the oath,¹⁸ the

¹⁷ Thus the ancient charges, in the directions for behaviour towards a strange brother, instruct the fraternity "to examine him in such a method as prudence shall direct, that you may not be imposed upon by a false and an ignorant pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother that is a good man and true, before any other poor people in the same circumstances."

¹⁸ An oath always contained an appeal to the Deity, and is now solemnized and attested on the Holy Scriptures. The mode of swearing amongst the Arabs that live in tents, as the patriarchs did of old, is to put their right hand upon the Koran, which they support with their left. Some are of opinion that the same custom was in use amongst the patriarchs, and that the oath was made with the right hand upon, and the left hand under, the thigh of the person tendering it; although it is proba-

principle, the sentiment, and the labour of the Free and the Accepted Mason.

My beloved brethren, suffer the word of Apostolic exhortation, "*Let not your good be evil spoken of.*" The first trait of strict justice of a *true* Mason is loyalty, fidelity, and ready zeal in the support of our king and constitution; and an earnest looking forward that nothing may supplant the pleasing wish, which must glow in every true Mason's heart, *viz.*, that when it shall please the King of Kings to remove, to the summit of eternal glory, his present majesty, he may place and establish upon the throne of these kingdoms, the Grand Master of our royal Order, George, the Prince of Wales. The second trait of the strict justice of a *true* Mason is, the true submission, of every inferior of our Order, to his superior; and brotherly kindness of every superior to his inferior.¹⁹ And the third and last trait I shall, for the sake of brevity, express in the language of scripture, *viz.* *to do to all others, as we wish all others to do to us.* This is the law and the prophets of scripture, to men and Christians; and these, believe me, are the rules and orders of all true Masonry.

The universal charity of a Mason is like the charity of the Mason's God, and his God is the God of love. Consider the extent of the love of God, and that only, according to his degree, is the extent of masonic charity. In the broad circle of his affections, he encloses all mankind; he, like the God of love, looks through station, clime, and colour, and with one wish of universal

ble that Abraham's servant swore with one hand under his master's thigh, and the other stretched out towards heaven.

¹⁹ The orders in this respect are, that no brother shall speak twice on the same question, unless in explanation; and that every one who speaks shall rise and remain standing, addressing himself to the Grand Master; nor shall any brother presume to interrupt him, unless he shall be wandering from the point, or the Grand Master shall think fit to call him to order; but, after he has been set right, he may proceed, if he observe due order and decorum. If any member shall have been twice called to order for transgressing these rules, and shall, nevertheless, be guilty of a third offence at the said meeting, the Grand Master shall peremptorily command him to quit the lodge for that meeting; and whoever shall be so unmasonic as to hiss at a brother, or what he has said, shall be forthwith solemnly excluded the Communication, and declared incapable of being a member of any Grand Lodge, till, at another time, he publicly acknowledges his fault, and is pardoned.

good-will, he wishes well to all mankind. With the compass of his mind he measures and draws the square of his conduct; and within that square,²⁰ having honestly provided for those of his own household, he forms his little angles of benevolence and charity, to the distressed of all communities. Nor can he possibly see any brother cold, or naked, or hungry, or thirsty, or sick, or in prison, and not exert his utmost, to minister unto him the necessary relief. He visits the fatherless and the widow; not out of idle curiosity, to know the extremity of distress; but from the impulse of a loving heart, to cherish and to relieve. He searches out the secret and concealed cottages of distress; pours the balm, and oil, and wine of consolation into the bosom of sorrow, affliction, and misery; and through the influence of the love of God, and of his brother, he thus keeps himself unspotted from the evil of the world. This, as a minister of God, I aver is true religion; this I aver, as a Mason, is the principle of all true and undisguised Masonry, and the conduct of every true Mason; and this I advise as a brother, and as a friend, to all, *go ye and do likewise.*²¹

²⁰ Every well governed lodge is furnished with the Holy Bible, the Square, and the Compasses. The Bible is dedicated to God; the Square to the Master; and the Compasses to the Craft. The former, because it is the most inestimable gift of God to man; the Square is assigned to the Master as the emblem of his office, and the Compasses to the Craft, because by a due attention to their use they are taught to circumscribe their desires, and keep their passions within due bounds.

²¹ An opponent to Masonry in the United States, during the Morgan persecution of the Order, thus speaks of the amazing influence which the excellent principles of Masonry had secured amongst all ranks and descriptions of men. "During the last century the power of Masonry over the human mind and its destinies has been prodigious. It bowed to no superior; it acknowledged no rival; it claimed every thing, and yielded nothing. It demanded a recognition of its pretensions, homage to its consequence, and implicit belief in all the principles it established or prerogatives it assumed. So long as it obviously transgressed no rules of right; neither invaded law, liberty, nor social justice, there were no suspicions of its moral or political tendency. Then, it made its way, uninterrupted, to the good opinion of the public. Courtesy to certain of its most respectable members secured it celebrity, favor, and respect. Its errors were passed over as venial; even its absurd self-recommendations and praise, which, coming from anything else, would have called down upon it a torrent of merited ridicule and contempt, were permitted to escape; and under the fostering care of a culpable credulity it enlarged itself, grew strong, and spread its roots and branches until it extracted the very nutriment from whatever was within its influence, and became

PRAYER.

Supreme and eternal Being! thou source of everlasting perfection! essence of love! look down with compassion upon the degenerate offspring of thy creative power; and let thy Holy Spirit in this happy moment of unaffected adoration work all thy work of grace and mercy upon every heart. Thou knowest our impoverished state; and blessed be thy mercy, thou lamentest our degeneracy from thine own lovely nature; thou wilt not the death of any sinner, but hadst rather that all should return, repent, and live for ever.

Gracious God! it is only thou who didst create, that canst effectually redeem and save. It is only thou who hast made the heart, that canst alone renew it, to its first lovely, loving nature. It is only thou who didst breathe within us the breath of immortal life, and gavest us to be possessors of immortal spirits, who canst restore those spirits to their original purity. View, O heavenly, holy Father! view with pity and compassion our fallen degeneracy; and with all that divine energy with which thou didst create us pure, restore us again to that original purity. Take away every hardened heart of stone, and give unto us the more pliant substitute, a heart of flesh. Curb within the reins of thy tender power and mercy, all the evil propensities of our degenerated nature. Convince us of the deep depravity of our fallen spirits. Convince us, that in that fall, we fell from happiness, because we departed from thee—the source of purity—the fountain of true felicity. Above all, convince us, that at a distance from Thee, and in a change from thy likeness, our misery is unavoidably certain, interchangeably sure. And may this influence our minds to be truly in earnest in the work of an immediate repentance, and an eager return to thee, our forsaken Friend and Father. Unite us to thyself in every bond of faithfulness, affection, gratitude, and love. Purify our hearts from every strange and unholy affection. May the love of the world, and the love of every sin be rooted out from every bosom; and our hearts made the abiding receptacles of thine Holy Spirit, with all its divine and

so firmly established that it fancied neither time, nor effort, nor power, nor combination could destroy it."

holy affections. And thus again restored to the actual exercise of loving thee, may we love each other with a pure and distinguished affection. As men, as Christians, and as holy brethren, may the interest and happiness, both spiritual and temporal, of each other, influence us to the exercise of every friendly, Christian, and masonic act of charity, benevolence, and love; that while travelling through this wilderness world, we may contract all those holy tempers, all those pious habits, which alone can constitute us suitable inhabitants of that holy state, where iniquity, and the sons of iniquity, can have no admission, where the labours of our earthly lodge shall be all succeeded with an eternal rest, and where our souls shall be completely solaced with the sweet and pleasant refreshment of pure, unsullied love, of lasting and unabating felicity. We beg it for ourselves and others, through the all-prevailing merits of the Lord Jesus Christ, our Advocate, Mediator, and Redeemer. *Amen and Amen.*

SERMON IV.

MASONS OUGHT TO BE VIRTUOUS.

PREACHED AT DARTFORD, MAY 16, 1796, AT THE ANNI-
VERSARY PROVINCIAL GRAND LODGE FOR THE COUNTY
OF KENT.

"Let not then your Good be evil spoken of."

ROMANS xiv. 16.

It is thought a very wise conclusion with some, that there is no secret in Masonry;¹ because, after so many men of different characters, abilities, and dispositions, have entered into the union, we yet boast our secret undiscovered to all but Masons. How far this wise conclusion will hold good to prove that there really is no secret in the Royal Art, I shall leave to common sense to decide, without any attempt either to refute or assert to the contrary. Others, still less charitable than the former are wise, are fully persuaded, and therefore positively assert it, that the secret must be most deplorably wicked, or it would be even our *duty*, according to our great professions of good-will to men, to discover it to the world;²

¹ This is about the wisest conclusion at which an uninitiated person can arrive; because it precludes all unnecessary trouble in searching for that which it is impossible to discover but by legitimate initiation. In all ages charlatans and impostors have endeavoured to profit by a professed exposure of masonic secrets; and, from Pritchard down to Carlisle in this country, from Peran to Buhle in France and Germany, and the revelations of Morgan, Alleyn, and Bernard in the United States, what do they amount to? Absolutely to neither more nor less than an infamous avowal of broken oaths and a violated faith; for the public are no wiser than they were before any of these attempts were perpetrated; although each and every one of them was inflated with the vain hope of setting a seal on the downfall of the institution.

² If all secrets are wicked that are not discovered to the world, what

but this assertion, without my assistance, will easily refute itself; and, I hope, my brethren, all our masonic conduct adds refutation to it. For I would ask, what society, whose bands of union were bands of wickedness, would always choose the good and the virtuous only, to add to its numbers?³ Surely the wicked most generally choose the wicked for their companions, and for this very reason, that they may avoid the pain of conscious blush, in the discovery of their iniquity. But in Masonry it is quite the contrary; and none, if known, but the *virtuous*, the *honest*, and the *good*, can, according to the laws of Masonry, be admitted amongst us.⁴

Methinks upon this assertion, we receive from the world, who are not yet Masons, a question for our consideration, and however severe it may be felt, I cannot but confess that the reason for this question is very frequently too just; the question is: are, then, all Masons good men?⁵

From the supposition of this question—for it has been frequently put to me by those who are unenlightened in Masonry⁶—I shall work upon my text for the present discourse, in the following manner:

I will first briefly answer this general question for the satisfaction of the enquirers; and then to you, my brethren, I will endeavour to consider its import, first, by way of reproof, to any whose conduct may have given

will the scoffer, or the objector to Freemasonry on account of its secrecy say to the mysteries of God's providence, of which the world is very properly ignorant?

³ This reason is excellent, and requires no comment; and hence it is that our lodges are so very particular about the admission of candidates.

⁴ The Grand Lodge is so careful to provide against the admission of unworthy persons, that it has decreed that any person who has been concerned in making a Mason clandestinely, or in a lodge which is not a regular lodge, or for small and unworthy considerations, or who has assisted in forming any new Lodge without the Grand Master's authority, cannot be admitted as a visitor into any lodge.

⁵ In cases like this, men are ever ready to substitute exceptions for rules, and to condemn an excellent institution, because of the evil example of an erring individual.

⁶ This charge against the Order was much more frequently urged at the time when Bro. Inwood wrote than at present, when instances of it are more rare. It will be impossible truly to assert that we have no unworthy Masons amongst us, but they are less numerous than what are contained in other societies, which have no prescribed code of morals for their guide.

occasion to such a question, and, secondly, by way of general advice and future warning to the community at large. And, with this intention, may the Great Architect of the Universe look down upon the meanest of his workmen, and so direct him in the wisdom of his plan, and furnish him with good materials, that the whole building of masonic science, and masonic labour, may be so fitly framed together, as to manifest itself to every beholder, as having strength and duration unparalleled and unequalled; and beauty and ornament unrivalled in the universe.⁷

First, to the enquirers of this close and important enquiry. *Are all Masons good men?* And before I proceed with my discourse, I must beg to premise, that all must expect to find me a very plain workman, one who has been always accustomed to raise very homely fabrics, upon plain basements and very broad foundations.⁸ And though I may formerly have studied the ornamental orders of scientific architecture, I shall now leave them to the finishing stroke of workmen of superior talents, and begin my present labour in my usual style of plain workmanship. I answer the question proposed, then, with this plain and homely negative; *all Masons are not good men.*⁹ The laws of politeness and civility, you know,

⁷ This pious aspiration has been realized in the increasing purity and extension of the Order, which has spread itself over the whole habitable globe, and includes many of the wisest and best amongst the human species.

⁸ Our worthy brother is too modest here; his work is excellent, and calculated to be of service to the craft throughout all time. Nothing can exceed the piety and truthfulness which is found in these able discourses; they breathe the purest doctrines of Masonry, and convey a lively description of its morality and brotherly love.

⁹ There is a curious instance of masonic imposture recorded in "Moore's American Masonic Magazine," vol. iv., p. 134, which will show the acuteness of some mock Masons: "The lodge at Lynchburgh, Va., allowed themselves to be duped of a large amount of charity by a man who called himself Jacobi, who, if they had examined the proceedings of the Grand Lodge of Virginia for 1832, they would have found reported as a suspended Mason. Take also the following example of barefaced imposture, addressed to the Editor of the London "Freemasons' Quarterly Review," Grand Hotel, Piazza, Covent Garden, April 29, 1839: Mr. Editor.—Permit an *old workman* to say a word or two in favour of his brother labourers. I am a stranger in England, but have had the happiness to visit once or twice the Lodge of Good Report, No. 158. If the promulgation of the delightful and rational enjoyment of the visit

always except the present company, when censure and reproof is the observation; and God forbid that I should be supposed as judging any man, or even be thought to suspect any of my present audience as worthy so severe a censure. No, my friends, I come not here to judge, but to advise; not to censure, but to counsel; not to condemn, but to warn; if conscience agrees with my answer, which I have given to the world's question, that is another thing; and I would also advise, let conscience perform its own work, whilst I perform mine, then will the sermon have its due effect.¹⁰

You perceive, then, I am a plain workman, for I must repeat my answer, and experience, I fear, too fatally confirms the same, that *all Masons are not good men*. Where, then, it may perhaps be further asked, where does this defect in the masonic fabric originate? I answer, like all other defects, it may arise from many different causes; but I aver, at the same time, it cannot arise from Masonry itself. No! Masonry, upon the word of a Christian minister, speaking in this most sacred place, and before that sacred Deity who is the perfection of all truth and abominates all falsehood, Masonry is, in all its principles, in all its laws, and in all its ordinances, pure as the unclouded sky, bright as the unspotted sun.

referred to shall induce emulation in the sacred cause of Masonry in the Lodge of Good Report, then, Sir, I am amply repaid. I am, Sir, &c., W. R. B., Past Master, Friendly Lodge, Albany, N. Y., United States." Now it is evident that if the Lodge of Good Report had required a Grand Lodge certificate of Bro. W. R. B., Past Master of Friendly Lodge at Albany, they would not have been imposed on, since there is not, and never has been, such a lodge at Albany. We should not be surprised, however, if this same W. R. B. were the poor brother, William Bird, who lately visited Boston, and imposed upon us by his gentlemanly manners and plausible tales, so that our sympathy overpowered our resolution to be strict in requiring a Grand Lodge certificate. This man proceeded to New York, by our assistance, where he assumed the name he had previously used there—Charles Roseberry. We need only add, that at Paris he was known as M. ———; at Louisville, Ky., by the name of Bird; and as he has been a traveller over a large portion of Europe and North America, it is quite probable he may have been known to our western brethren under some other *nomme de guerre*."

¹⁰ How truly masonic is this beautiful observation! it must have sunk into the hearts of all the audience, whether Masons or not; and none could depart from hearing such a sermon without being wiser and better men.

But, my friends, as the best apology I can make for Masonry having its defective members, I would refer you to that system which angels admire, and which transfers its real members immediately to glory; yes, I would refer you to the gospel of Jesus Christ, and ask in my turn, are all Christians in reality, who bear that holy profession? or, to word this question similar to the other, are all who call themselves Christians good men? Are there not, in that society to which the very world eagerly unites itself, baptized infidels? Are there not free-thinkers and free-livers in the most depraved sense of all these appellations? But, is Christianity a system of drunkenness, because there are drunken Christians?¹¹ Is Christianity a system of vice and debauchery, because some of its members are whoremongers and adulterers? Is it a system of rapine, theft, and pillage, because some of its members are dishonest, and plunder and defraud one another? Is it a system of revenge, of malice, and of cruelty, because some of its members hate, and bite, and devour one another? Is it a system of uncharitableness, because some of its members are covetous, and miserly, and deny all relief to their most needy brethren? Is it a system of falsehood and defamation, because amongst its members there are liars, evil speakers, busy

¹¹ The apology usually offered in behalf of such characters is, that they injure no one but themselves; but the excuse is incorrect, for they do a great injury to society by their example. The author of "An Exposition of Vulgar Errors," has well expressed this sentiment. "If a man grew to a rock like a limpet, then might he haply be his own enemy without any great harm to his neighbours; but he who liveth in society, and faileth to perform his part aright in the station assigned to him, doth all that in him lieth to destroy the body politic. He who is delivered over to vice and drunkenness—for such, being interpreted, is the meaning of a *good fellow* who is only his own enemy—setteth a bad example to his dependants; squandereth his fortune on unworthy objects, to the neglect of all that he might and ought to have done towards the relief and advance of the deserving; plungeth his family into difficulties; grieveth, shameth, and perhaps starveth them; ruineth his health, so as to make himself a burthen to those about him; and finally, after having been a bad citizen, a bad master, a bad husband, a bad father, sinketh into the grave with a soul so irrecoverably poisoned by habits of sensuality and gross earthliness, that it would seem rather fit to rot with its putrefying companion, than to enter into any region of spiritualized existence. And this man, who hath fulfilled no one duty, but on the contrary hath spread around him a dank atmosphere of sin, is called a *good fellow*, merely because he hath done all this with an air of reckless gaiety which showed an utter absence of any feeling for the beings he was rendering miserable."

bodies, tattlers, tale bearers, false witnesses, and the like? Surely no! the conduct of professors can never justly condemn any system, nor can the practice of particular individuals cast any just censure upon any entire community; for if this were the case, away goes Christianity itself—who could defend it? Judge of it by its professors, and what tongue or pen could be employed in its commendation?¹²

Masonry, if I may be allowed the comparison in this sacred place, dedicated only to the gospel—has a right to plead for the same tender caution before those who, not being of its community, are inclined to censure it, from the conduct of its individual members.¹³ View it in its cautions, and it admits none, knowingly, but the virtuous and the good. View it in its nature, and it has nothing in its institution but what both the law of Moses and of Christ will fully allow, and universally sanction; and those who preside in the initiation of its candidates must either be deceived by others, or most vilely betray their own most sacred trust, if any man who is a bad husband, a bad father, a bad neighbour, or a bad citizen, is ever admitted into the Order of Masonry. The recom-

¹² Bro. O’Ryan, who is a Roman Catholic Freemason, re-echoes these sentiments. He says: “Thrice is he armed that hath his quarrel just; and for the Masonic Order, righteousness forms a panoply against which the shafts of calumny fall blunted. Christianity was established despite of persecution; the edict of the tyrant and the axe of the executioner were vainly exerted to check its progress or procure its annihilation; and *Freemasonry, which is Christianity in its purest form*, cannot be checked in its onward progress by any ingenuity which malice may exert, or any sophistry which misrepresentation may employ; its professors practically observing the advice contained in the words of the Apostle Paul: ‘Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.’ In union there is ever strength, and where can more perfect union be found than among us? Unanimity prevails in our assemblies—religion lends her solemn sanction to our mysteries—philanthropy is inculcated by our precepts—universal charity to mankind is enjoined by our laws—and in the book of divine revelation is inscribed the constitution of the Order, which, resting on such a basis, defies either secret workings, or open assault.”

¹³ The ancient charges direct the brethren to be cautious in their words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes they are to divert a discourse and manage it prudently for the honor of the fraternity.

mendation of every candidate cometh deliberately from some brother; and woe be to the betraying Judas of any family! The admission is afterwards put to the secret vote of the whole of that society to which the candidate offers himself as a member; and woe be to every member who gives his consent, through interest, caprice, or personal friendship, while his conscience gives his bosom the blush of treachery to his society, and unfaithfulness to the masonic community.¹⁴

Farther, however, we have to observe, that a deception in admission, may not be the only reason, why every Mason is not a good man. There may be in Masonry, as there has been in Christianity, a falling away, or a fading in the characteristic goodness of many of its members. Many a one hath been admitted with the best proofs of a good, a faithful, and a well substantiated character. Their name was beauty, and their actions praise.¹⁵ The poor man blessed him in the gate of the city; he was a Job in the excellency of charity. The nation boasted of him as a faithful citizen; in his person, in his heart, and in his property, he obeyed its laws, he fought its battles, he gloried in its constitution. His children drew good and pleasant nourishment from him, as the cluster of grapes draws sweetness from the vine; and shone in garments as the branch in its foliage, or the rose in its blossom. His wife was happy in the faithful tenderness of his union. His neighbours were pleasant in his cheerful and friendly society. And Masonry itself

¹⁴ No person can be made a Mason in, or admitted a member of, a lodge, if on the ballot three black balls appear against him. Some lodges require a unanimous vote; but the laws of Masonry will not allow any person to be initiated if there are three black balls against him.

¹⁵ On this point Bro. Town truly says, "we know the ground on which we stand, the temple in which we dwell, and the rock on which our masonic fathers so deeply imbedded its pillars. The main point to which our attention should be directed is, the practical exemplification of our public profession, in such constant acts of brotherly love, benevolence, and charity, as shall prevent the most evil, and secure to the world the greatest amount of good. Profession only, resembles the talent hid in a napkin. Inspired wisdom justifies men in judging the tree by its fruit. The excellency of the fruit gives visible and positive proof of the goodness of the tree. More full and clear demonstrations of the moral soundness of masonic principles, in the abstract, cannot be given, than has a thousand times been done."

boasted the uprightness, the constancy, and the integrity of his brotherhood.

But now, alas! perhaps, all have reason to lament, in the language of the mournful prophet, how is the fine gold become dim! how are the mighty in virtue fallen! The poor, perhaps, by his fall and defection from benevolence to covetousness, beg, in vain, the needy morsel.¹⁶ His country feels him as a public vulture, or a crawling snake, tearing out the vitals of its constitution, or poisoning with every evil principle its more ignorant and unwary members. In his own family he has exchanged the characters of husband and father, for the unfaithful tyrant and unnatural deserter. In his neighbourhood, by his fall from virtue, he is shunned as disgraceful, and avoided as dangerous; and in his lodge, he is become a pest to the society, a disgrace to the fraternity.¹⁷

Such changes, you must all be sensible, are not unfrequent in all the societies of this changing, transitory world; and Masonry has not been free from these mortifying wounds, these sore disgraces. But, my friends, whether such disasters should justly stigmatize the system itself, or whether such defective members should reasonably disgrace the community at large, I leave to the decision of common sense, and the judgment of candour; for I doubt not there is much of both in this

¹⁶ Happily such instances are not common, although they do sometimes occur; and they are melancholy proofs of the weak and unstable nature of man. As they are occasionally found in all classes of society, it is not to be expected that Masonry is altogether free from their operation; and hence our reverend brother, who brings forward with a bold and fearless hand every case of masonic impropriety, that the world may be at no loss to form a correct judgment, does not hesitate to acknowledge the casual existence of such derelictions from purity and goodness as have been so well described in the text.

¹⁷ A more fatal result even than this awaited such conduct in the Spurious Freemasonry, as may be gathered from the case of Diagoras the Melian. He irritated the priests by divulging, in his discourses and his writings, the secrets of the mysteries—the people by breaking the statues of the gods—and all Greece by publicly denying their existence. A general clamour was raised against him, and his very name became a term of reproach. The magistrates of Athens cited him before their tribunal, and pursued him from city to city. A talent was promised to any one who should bring his head, and two talents if he were brought alive; and to perpetuate the memory of this decree, it was engraven on a brazen column. Diagoras finding no place of refuge in Greece, embarked on board a vessel, and perished by shipwreck.

audience, even amongst those who are yet strangers to Masonry.

I shall now proceed to the second part of my discourse, namely, to exhort more particularly you, my brethren, to be peculiarly careful, not only in this present moment, but in all your future undertakings, not to let your good be evil spoken of. It was the punctual practice, I doubt not, in each and every of those societies into which you have been admitted, that due care was taken, by all the presiding officers, that you were well and truly recommended, by some brother, whose truth and faithfulness was fully confided in, as possessing every characteristic of a good and virtuous man, before you received your initiation into the Royal Craft.¹⁸ If, then, in this recommendation, there was any deception, either your own conscience was engaged in the deception of your friend, who recommended you; or he who recommended you had his conscience engaged in deceiving the community at large. A state of mind this, my friends, no ways desirable, could you or your friend have gained the world by such a bargain.¹⁹ And though the community may truly lament its unfortunate possession and acquirement of such members; yet the system itself, pure as the unclouded sky, still retains all its native purity;²⁰

¹⁸ The ancient gothic charges were particularly stringent respecting the admission of members; laying it down as a fundamental principle that "all preferment amongst Masons is grounded upon real worth and personal merit only, that the brethren be not put to shame, nor the royal craft despised;" and therefore it was strictly enjoined that no officer, whether Master or Warden, shall be chosen by seniority, but for his merit alone.

¹⁹ This state of things is partly guarded against by the system of Grand Lodge certificates; and for this purpose the constitutions direct that "every brother who is made a Mason shall be furnished with a Grand Lodge certificate, immediately upon his being registered in the books of the Grand Lodge, and for which certificate the lodge shall pay six shillings and sixpence. No certificate or recommendation shall, under any circumstances, be given by a lodge, or by the officers or members of a lodge, to enable any Mason to proceed from lodge to lodge as a pauper, or in an itinerant manner to apply for relief."

²⁰ The lodges are cautioned to be particularly careful in registering the names of the brethren initiated therein, and also in making the returns of its members, as no person is entitled to partake of the general charity, unless his name be duly registered. To prevent injury to individuals, by their being excluded from any privilege through the neglect of their lodges—any brother, on producing sufficient proof that he has paid the

and if through your means it is evil spoken of, the wound will rankle in your own bosom, but Masonry itself will remain unpolluted.

To fulfil, however, the one great intention of our annual meeting, I shall spend the rest of those few minutes, which remain to our present exercise, in stirring up your pure minds, by way of putting you in remembrance of those moral engagements which, as men, by the laws of Christianity,²¹ you are fully engaged to perform, and which, as Masons, by the laws of Masonry, you are bound most solemnly to fulfil.²²

First, as citizens of the world, let not your good be evil spoken of. Love, as it is the transcript of the Deity, and the fulfilment of all the laws of God, so also is it the universal banner of our royal Order. This garment, which an inspired apostle, in the system of Christianity, says, covereth a multitude of sins, extends, in the system of Masonry, its flowing borders also, and hides from the eye of censure and disgust the more manifest defects of all mankind; and either with endearing complacency, or with tender pity, unites in the arms of fraternal affection, the blackened Ethiopian, or the whiter European; the unconverted Jew, or the more ignorant and unenlightened Mahometan; and as of one blood, all are formed by

full fees to his lodge, shall be capable of enjoying the privileges of the craft; and the offending lodge shall be reported to the board of general purposes, and rigorously proceeded against, for detaining monies which are the property of the Grand Lodge. (Constitutions. Of private lodges.)

²¹ Paley speaks of "the revelation of Christianity as distinct from Christianity itself; and says that the *dispensation* may already, be *universal*. That part of mankind which never heard of Christ's name, may nevertheless be redeemed, that is, placed in a better condition with respect to their future state, by his interposition; may be objects of his benignity and intercession as well as of the propitiatory virtue of his passion." This may also illustrate the universality of Masonry.

²² In an address before the Grand Lodge of Kentucky, in 1844, by the Rev. M. Henkle, the morality of Masonry is thus explained. The orator said that it not only "requires us to deal justly with others; not to defraud, cheat, or wrong them of their just dues and rights; but it goes farther; regarding all as children of one great Father, it regards man as bound by piety, masonic morality, and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, that so our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us."

the hand divine ; so in one affection, all are bound by masonic love.²³

If this is not a prevailing principle of Masonry, I have hitherto erred greatly in the ideas I have formed concerning it ; nor do I ever fear a censure for this opinion, from the many thousands who are my superiors, both in wisdom and in age, in the Royal Craft. Let not this great and noble principle, then, of your masonic good, be evil spoken of : cherish the divine principle in your hearts, and manifest it through all your lives, and in all your actions. It is the transcript of the divine nature, beautifully formed in the human soul ; it will make your life comfortable, your death easy and pleasant ; and it will add abundantly to the glory and felicity of that future world, where men of all nations, languages, colour, and state, will form one general and undistinguished society ; where human distinctions shall have no place ; where the Tyler and the Master,²⁴ who have been faithful at the door, and in the chair, shall sit down together in unfeigned unity, and undissembled brotherly esteem ; where the king and the subject, the prince and the peasant, will wear each the unenvied crown, and wave the undistinguished sceptre ; where the brightness of glory shall change even the Ethiop's skin ; and where the glory of divine wisdom shall thoroughly instruct even the most unenlightened mind.

²³ For Masonry is a cosmopolitan institution, and is accessible by all the inhabitants of the world, who acknowledge the existence of one only God, the creator and governor of the universe. And hence the objectors to Masonry conclude that we are a society of deists. But this assertion is perfectly gratuitous, and not borne out by facts ; for we profess ourselves to be Christians, while deists profess a mere belief in God, but have no respect for Jesus Christ, and consider the doctrine of the apostles and evangelists as so many dreams and fables. Their belief produces no fruits ; for though in outward appearance they may seem to conform to the services of public worship, yet in private they make a mock of religion, and take some pains to infect and corrupt others by their impious discourses. The whole tenor of the Masonic Order is opposed to such practices. Our lectures are founded almost entirely on the typical and prophetic events of the Holy Scriptures, all of which bear a direct reference to the Christian dispensation, *and to nothing else*. This is a subject which would demand a volume instead of a note ; and I only dismiss it thus briefly, because I am conscious that every brother who has given the slightest attention to it, is perfectly convinced of the utter falsity of those assertions which would make Freemasonry a system of deism.

²⁴ In ancient times, no brother, however skilled in the craft, was called a Master Mason, until he had been elected into the chair of a lodge.

Again, also, would I stir up your remembrance as citizens of this your own peculiar country. Once more, my friends, as I observed to you last year, again we meet unsuspected by the state, unwatched by that political scrutiny which, in the present day, such a numerous meeting must have undergone, in almost every state in the world besides our own. Why, I would ask, do we enjoy such unsuspected, such undisturbed liberty of assembling ourselves together? I answer, because the state supposes it may safely join loyalty and Masonry, in one single idea. Yes, my brethren, the majesty of the country cannot suppose otherwise; for his eldest son is our Grand Master; and all his sons, as they arrive to years of maturity, become brethren in our Order. The ministry of the country cannot suppose otherwise, for most of the greatest, and the best of them, are our brethren also. The laws of the country cannot suppose otherwise, for the laws and ordinances of Masonry are as congenial with the laws of our country as they are with those of the Jewish or the Christian religion; and the very same obligations which bind us in brotherly union, bind us also, in the most ardent love and loyalty to the king and his family; submission to the magistracy of the kingdom, and to all the other appendages of political and social order.²⁵

Let not, then, this loyal good, of your Royal Order, by any means of disaffection, either in word or action, be evil spoken of. Cherish and increase your attachment to your king; for he richly deserves it in every character he sustains in the nation. Submit to cheerfully, and

²⁵ "In ancient times," says Dr. Mackey, "it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. Hence, those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance, as the sons of light, are called the landmarks of the Order. The universal language and the universal laws of Masonry are landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit. It is not in the power of any man or body of men to make innovations in Masonry."

obey readily, the laws and the magistracy of your country; for these united are the defence both of your lives and your property; yes, under the defence of these, your lands are cultivated, and bring forth their plenty; your vineyards are dressed, and weigh down with clusters; your gardens and orchards are pruned, and bring forth abundance; your neighbourhoods are in reciprocal amity and peace; your firesides are the retirements of undisturbed love, innocent cheerfulness, unmolested sociality; your children remain unsacrificed; your persons safe; your property sacred; your religion preserved; your friend unbetrayed. Oh! Englishmen, what is it that ye, as Christians, do not enjoy in this favoured isle? Surely may I again remind you that ye still enjoy a rich abundance of those good things, for which almost every nation in Europe lament the want of, in groans unutterable, and weep their sorrows in tears of blood.²⁶

Once more, in a religious sense, let not your good be evil spoken of. To fear God and keep his commandments, is, says an inspired writer, the whole duty of man. The fear of God, then, is the first principle of all religion.²⁷ Upon this topic we should, at all times, be

²⁶ What a glorious face of things would soon appear among us, if, as we have the best religion in the world, we took care to govern ourselves by its sacred rules, and to act under the influence of its divine instructions and important motives. Virtue, supported and animated by the glorious hopes of the gospel, would appear in its genuine sacred charms, and in its lovely beauty and excellence. Love, the true spirit of Christianity, would prevail, and produce a mutual forbearance to lesser differences, at the same time that there would be a happy agreement in matters of the highest importance; there would be a zeal without bigotry; a liberty without licentiousness. The natural consequence of all this would be peace and harmony in larger and lesser societies. (*Leland. Deism.* vol. ii. p. 464.)

²⁷ Freemasonry, in the first ages of the world, was a system of pure religion; and when men degenerated into idolatry, and in their migrations carried with them the principles of the Order, it was, in every nation, applied to the same purpose, more or less perverted, in proportion as the inhabitants adhered to, or swerved from, the rites of true worship. In India, Egypt, and other nations, which very early became addicted to Polytheism, it branched out into pompous ceremonial observances, shrouded in mystery and withheld from the profane, but still applied to the national religion, and the worship of those gods which had been erected into objects of adoration, and placed on the basis which Jehovah himself had laid. Nor is there a single instance on record, in which the mysterious institutions of any ancient nation, in any part of the world, bearing the least resemblance to Freemasonry, excluded tell-

very plain and expressive ; for as human nature, since the fall, is so very frail, as to err in almost every circumstance, in which it is possible to err ; so, perhaps, we shall not speak less, or more, than the real truth, when we say, there is nothing in which he is so likely to err, as in the principles of real religion. How frequently do you find men, zealous in so partial a degree, to some particular part of religion, as to suffer the whole of that zeal to be of no real effect, of no real value. Many you will find making a furious profession of the love and the fear of God, hastening from one opportunity of religious worship to another, so that you might really imagine their whole lives one continued round of love, piety, zeal, and devotion ; but examine their tempers, dispositions, and actions, amongst men, and you will soon perceive how distant they are from that amiable proof which our Saviour himself set forth of the true love of God, namely : *“ By this shall all men know that ye are my disciples, if ye have love one towards another.”*²⁸ On the other hand, how many characters do ye find in the world, truly amiable in this last religious sense of moral obligation, and affectionate duty towards their fellow-creature ; just, honest, charitable, kind, and benevolent to the full extent of all Christ's commands,—and, perhaps, at the same time, as it were, totally destitute of the first principle of all these truly amiable actions, *i. e.* the fear of God. But to be masonic is, ye all know, to be truly religious in both its parts, first seeking and cherishing in our hearts the true fear of God, and then from this principle bringing forth all the amiable fruits of righteousness, which are the praise and glory of God. Yes, my friends, to be masonic, in every sense of the word in which I can un-

gion from a share in their solemn pursuits. On the contrary, religion was the main object of them all. See this subject fully discussed in the “*Star in the East,*” chap. i.

²⁸ In the Templars' Degree, as it is practised in the United States, the following beautiful passage is read : “ If a brother or sister be naked and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled, and yet give them not of those things which are needful for the body, what doth it profit ? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ ; for in him dwelleth all the fulness of the Godhead bodily.”

understand Masonry, is, whether ye be Jew, or whether ye be Christian, to be truly religious both in motive and action.²⁹

As Jews, therefore, if there be any here, let me remind them, that the temple of Solomon was ever famed, in all its ordinances, for virtue and holiness; and he who in his religion, as a Mason, honours not his calling, belongs not to Solomon, nor to Hiram.³⁰ As Christians, the masonic pillars of your temple are faith, hope, and charity;³¹ and to which I shall take the liberty of adding, with an inspired apostle, the greatest of these is charity;

²⁹ The excellent author of "Stray Leaves from a Freemason's Note Book," thus sublimely concludes his work: "And now, gentle reader, I have done. And thus do I take my leave of thee. Wherefore, believing soul, abound in love! Love fervently; love constantly; love eminently. Love Him whose essence is love, and in Him love his creatures. Love your kindred; love your enemies; love saints; love angels; love strangers; love aliens. Be rooted and grounded in love. Let all enmity cease. Let universal charity prevail. Begin the life of heaven, which is, everlasting love!"

³⁰ "But let not any man think that because the Shechinah is in heaven, and not visible in a church, as the Shechinah was in the temple of the Jews, that therefore Christians have less assistance than God's ancient people; for they have that which is much more excellent. The glory on the ark was only a mixture of shapeless lights and shadows; and in the temple, the people seldom saw it, but being assured of it, did view it in their imagination. And few of them had other apprehensions of it than as of the presence of God, the deliverer and protector of that commonwealth. But Christians, a people under a more spiritual dispensation than the Jews, though they see not the Shechinah with their eyes on earth, yet, from the words of Scripture, they can excite their minds to behold it, even in the sanctuary of heaven. And they behold it in the figure of God incarnate; an image, not confused, but of a distinct person; an image which brings to their mind the greatest and most comfortable mystery of the means of salvation; aptest to encourage our prayers, and to inflame our zeal, and to raise our admiration." (Ten. Idol. p. 389.)

³¹ Our worthy brother has made a very common mistake here. The supporting pillars are wisdom, strength, and beauty. Faith, hope, and charity are the three staves of the masonic ladder. Faith is the lowest round, symbolically instructing us that the qualification of a candidate, as the first step in Masonry is faith in God. The second round is the hope of immortality, springing out of faith; and it is a reasonable expectation; for without it, virtue would lose its stimulus, and vice its fear; life would be devoid of joy, and the grave a place of desolation and despair. The highest round, opening into the heaven of heavens, is charity; and the Mason who has attained to that step, may be said to have ascended to the Grand Lodge above; where the just exist in perfect bliss to all eternity; where he will be for ever happy with God—the Great Architect of the Universe, amidst the supernal delights of perfect peace, harmony, and brotherly love.

and masonic charity is charity in the heart—he thinks no evil of his brother, he cherishes no designs against him. It is charity upon the tongue also; he speaks no evil; bears no false witness; defames no character; blasts no reputation; he knows that to take away a good name, is to commit an evil, the damage of which no wealth can repay; no! it is of more value than great riches; rubies cannot re-purchase it, the gold of Ophir cannot gild it again to its original beauty. It is charity in the hand also; he anticipates his poorer brother's wants, nor forces him to the pain of petition; he visits the cottage of poverty, and the house of sickness; and there he finds the very back which he ought to clothe; the very mouth which he ought to feed; the wound which he ought to heal; the sickness which he ought to cure; and perhaps also the very mind which he ought to instruct, before it can be fitted for an eternal world. Thus the heart, the tongue, the hand, of the really Free and Accepted Mason, are warmly engaged and diligently exercised, in all those grand principles of the Royal Order, which render it, in its nature and effects, so much like the order of that amiable band, whose love to each other so forcibly convinced their very adversaries, as to draw from them that honourable exclamation, "*see how these Christians love.*"²² Yes! my friends, they who are Masons in the true spirit of Masonry, must put away from them all malice, and hatred, and revenge, and evil speaking; and put on, as the elect of God, bowels of compassion, tenderness, long suffering, mercy. They eat not their morsel alone, while the widow mourns her widowhood, or the helpless orphan cries for food; they blast not with the pestilential tongue of slander, their neighbours' good name; and all their wish, and all their aim, is to imitate him of whom it was thus most honourably spoken: "*he*

²² The account given by Pliny of the proceedings of the early Christians, here referred to, corresponds with the above representation of the design of Freemasonry. He says, "that some of those who had relinquished the society, or who, to save themselves, pretended that they had relinquished, affirmed that they were wont to meet together on a stated day before it was light, and sung among themselves alternately a hymn to Christ as God; and to bind themselves by an oath, not to commit any wickedness, or to be guilty of theft, or robbery, or adultery; and that they would never falsify their word, or deny a pledge committed to them, when called upon to return it."

went about doing good." Not only, then, let not this your masonic good be evil spoken of, but be zealous that it may be abundantly and richly well spoken of. It is the leading principle, and the great end of Masonry, to propagate the exercise of charity in these its threefold operations; and he who does it not, is yet destitute of the true masonic heart, which is the heart of charity, of benevolence, and of love.³³

If I were now to conclude, it may perhaps be objected to me by some, that I have not given a full masonic sormon, and that, because I have not spoken of the labours, or of the science of the lodge. To such I would, in the most friendly manner, answer and say, this is a total mistake; for what think you are the real and the constitutional labours of a lodge of Masons?³⁴ and what think you is its best science, but to cultivate in the minds of each other, those very principles and dispositions, which I have been all the time soliciting your attention to? I myself know, in reality, no other but these,

³³ The public masonic charity, now called the Fund of Benevolence, was first proposed in Grand Lodge on the 21st of November, 1724, by the Duke of Buccleugh, who moved, "that in order to promote the charitable disposition of Freemasons, and to render it more extensively beneficial to the society, each lodge may make a certain collection, according to ability, to be put into a jointstock, lodged in the hands of a treasurer at every Quarterly Communication, for the relief of distressed brethren that shall be recommended by the contributing lodges." The motion being readily agreed to, the Duke of Richmond, Grand Master, requested all the brethren to take the matter into their consideration, and to give their opinion of it at the next Grand Lodge. It was accordingly taken into consideration on the 17th of March following, when the Duke of Richmond appointed the first committee of charity. The report was submitted to the Grand Lodge, on the 27th of November, 1725, when it was unanimously approved, and ordered to be recorded in the minute book. Thanks were voted to the committee, and the charity was put into immediate operation.

³⁴ Were I called on to answer this question, I would quote the words of our Rev. Bro. Town, and say that "Freemasonry is not dependent on the fluctuations of opinion, which would render it liable at any time to be overruled, or modified, or changed, or even abandoned; but on every radical truth, and prominent duty, sanctioned and sustained by that unwrought sense of obligation, which the God of nature had impressed on the conscience of every rational man. It is not adapted to one country, nation, or age, in preference to another; and above all, not depending on the perverted judgment or prejudice of any moral or religious sect in any age, but stands independently and solely on the high and sovereign will of heaven, securely guarded by the immutable laws of our common nature."

besides what necessarily belongs to every society, *i. e.* kindness and attention from the superiors to the inferiors, and due submission and subordination from the latter to the former; and which conduct is so naturally incorporated with the advice already particularized, that to repeat it in particular again, would be but a waste of time, and an additional fatigue both to the preacher and his audience.

To strangers, therefore, I conclude, with assuring them that Masonry has no principle but what might still more ornament the purest mind; nor any appendage but what might give additional lustre to the brightest character. By the exercise of the duties of Masonry the rich may add abundantly to the fund of their eternal inheritance. The wise may increase their knowledge of the nature of God, in all his best perfections, and thereby daily grow still more wise unto eternal salvation. The pure in heart may be always advancing in the divine likeness; and they who walk in this path of the just, with zeal and activity, will find it as the shining light, which shineth more and more unto the perfect day.³⁵

To you, my brethren, I earnestly conclude with a repetition of my text, "Let not your Good be evil spoken of." Act up to the principles of your institution, and, as it regards others, it will be the praise of the whole earth. Act up to the principles of your institution, and as it regards yourselves, your transfer hereafter will most assuredly be, a transfer from the labours of this mortal life, to the rest of an eternal glory. Your faith and hope will abide to the praise of your memory, when the world sees your face no more. Your charity and love will be

³⁵ Freemasonry, as it is practised at the present day, commemorates particularly five great events in the history of the world, *each typical of the Messiah*. These are, the vision of Jacob; the offering of Isaac; the deliverance from Egyptian bondage; the offering of David, and the building of the temple. Now these extraordinary events, which unequivocally point to our Saviour Jesus Christ, are the principal historical events contained in our lectures. It follows, then, that Masonry was intended to perpetuate that most important fact, the salvation of souls through the atonement of Christ. To accomplish this design more perfectly, the most prominent types, as they arose, were incorporated by wise and pious brethren into the original system, until it contained a perfect chain of evidence, which could neither be effaced nor misunderstood, illustrative of this fact, so essential to the future welfare of mankind.

your robes of purity and light, through an unmeasurable eternity.²⁸ Your seat in the lodge, whether local or provincial, will be changed for a seat near the Grand Architect of the Universe; where you will all be decked with the ornaments and honours of that Order, which heaven alone can make more perfect, and which eternity itself, in all its unmeasurable duration, can never dissolve. This happy and divine conclusion to all human institutions, may we all obtain, both strangers and brethren; may God of his infinite mercy grant it, through Jesus Christ our Lord.

P R A Y E R .

Great and glorious Lord God Almighty, who knowest our necessities before we ask them, who art acquainted with all our infirmities, and espiest out all our dangers, in whose hands are the hearts and affections of all thy creatures, and who alone canst turn them from the error of their ways, and from the wickedness of their doings; vouchsafe to look down upon us who are now prostrate before thee, with all thy usual tenderness and mercy, collect our scattered thoughts, purify our corrupted affections, and give us the true spirit of prayer and supplication. May we draw near unto thee at this time with a true and unfeigned repentance; give to us that faith which overcometh the world. Regulate our conduct with such a portion of thy heavenly wisdom, that with active zeal, prudent piety, and unaffected virtue, we may

²⁸ These robes were symbolized both in the true and spurious Freemasonry by the lotos or white lily. "This flower," says Sir Robert Ker Porter, "was full of meaning among the ancients, and occurs all over the east. Egypt, Persia, Palestine, and India, presented it every where over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas relief. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites and see it mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and in fact has been held in mysterious veneration by people of all nations and times. It is the symbol of Divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture that mirror of purity, Susannah is defined *Susa*, which signifies the flower of the lily, a name given to the chief city of the Persians for its superior excellency. The three leaves of the lily in the arms of France, mean piety, justice, and charity."

so ornament the purity of our profession, both as Christians and Masons, that the enemy may have no room to blaspheme, nor our professed good intentions and endeavours be ever evil spoken of. Give us a participation of thy lovely loving nature, that in the arms of true Christian charity and masonic benevolence, we may embrace all mankind as brethren; give us true patriotic zeal, that we may conform to those laws and privileges, by which, as Englishmen, we are in the present moment so eminently distinguished from all the world. Sanction the intended holy services of this day, to the present and eternal benefit of every soul in thy presence; and whether strangers or brethren, may we one and all be daily growing up into thy lovely likeness; that when we have done with all earthly connexions, we may join that glorious society above, where God alone is the supreme; and all the rest are undistinguished brethren. *Amen and Amen.*

SERMON V.

ON SUDDEN DEATH.

PREACHED AT WOOLWICH, IN FEBRUARY, 1797, ON
THE DEATH OF BRO. WILLIAM SHARP.

"Alas! my brother."

I Kings, xiii. 30, last clause.

PLEASANT as the work of the ministry has been, and always is, in all its offices; delightful as the assemblies of our fraternal meetings in the Masonic Order have been and are upon almost all occasions, yet surely the present task, and the present meeting, are a complete exception in both cases, either to the pleasure or to the delight of them. But, my friends, how like is this to the general course of human felicity! Like the uncertainty of the sky, the wavering of the wind, and the nature of climate, how varied are all its scenes! One hour the air is serene, calm, and mild; the sky is cleared from every cloud; the sun, unveiled, darts its resplendent rays, and shoots its refulgent beams over all creation's boundaries. Then nature smiles in all the softness of returning spring, or laughs in all the charms of summer's beauty; and the world forgets the storms and tempests of winter's dreary season. In another short hour, or, perhaps, before the present fleeting hour has winged its rapid flight, and all this calm serene is universally changed; the wind shifteth round from the milder southern point, and from the blighting eastern hemisphere, or perhaps from the rougher north, blows up storms and tempests: the sky is clouded over; through all the air is carried colds, and blasts, and death, and nature puts on all her mourning

garb. Just so is all human felicity.¹ Yesterday, or, at most, but a few days past, we, perhaps, may have visited our friends, our neighbours, or, perhaps, a friendly or fraternal society. My brethren, in particular, will remember a late fraternal meeting in this town. Yesterday, I say, perhaps we made this friendly meeting, and all was calm, serene, and pleasant; every heart was gay, every countenance was cheerful; innocent mirth encircled the whole society, and an unclouded summer of joy, pleasure, and felicity, seemed promised for a long continuance; we gloried in our security. Alas! how baneful any, even the least, dependance upon all the fairest promises of this world's prosperity! For instance, suppose one of these cheerful meetings to consist only of the narrow circle of a single family, and how few the number of times which they can, with any likelihood of success, promise to meet, without some blight, some blast upon their family felicity. Without considering the frequent failure of the lesser circumstances which constitute human felicity, such as prosperity in riches, sincerity in love, constancy in friendship, stability in virtue, and peace and affability in neighbourhoods and family connections. Notwithstanding, I say, the frequent failure of these lesser circumstances of human felicity, and how quickly, how unexpectedly, how suddenly does death, that great enemy of all human happiness,² and which occasions the sorrowful meeting of this day—how

¹ To apply this imagery to man. We may look at him in all his flower and prime, and describe him in the words of Job, vii. 21 :—" Now shall he sleep in dust. Now, almost immediately, shall he sink into his last slumber; his eyes have only a short moment to remain open; and then, he lies down upon his bed of dust, and sleeps too soundly to be ever waked again by all the noise that mortals can make over him, and ignorant of all that is done under the sun. In the morning thou shalt seek him—thou, whoever thou art that seest him now, and art destined to survive him—but he shall not be. To-morrow, thou that beholdest him to-day, shalt look around thee for him in vain! To-morrow thou shalt come—thou that seest him in all his glory—shalt come, and find all his glory gone!"

² Every Master Mason will see how these observations apply to the third degree, as it is at present constituted; and if they are carried out in practice as they ought to be, they cannot fail to make him wiser and better, as they will teach him so to number his days, that he may apply his heart to the only true wisdom of preparing for another and a better world.

suddenly, I say, does Death make his hasty, his unwelcome strides upon us! blasting, at least for a season, all the joys of families, of neighbourhoods, and of societies.

Yes, my friends, every moment methinks, and somewhere in the world we hear, and from the same cause, the mournful lamentation of my text, "*Alas! my brother.*" Yes, like an inveterate and irrevocable enemy, we trace his wounding sword in every neighbourhood, in every family, and in every house. In the smiles of prosperity; in the midst of health and strength; in the bloom of youth; in the charms of innocence and beauty; in the joys of youthful love, fraternal affection, parental care and solicitude; in the constancy of friendship; in the exercise of virtue; and, as our lamented brother is an example,³ in the very exertions of humanity; and there is no security, no, there is not a moment's security from Death's devouring weapon. Without another enemy, this one, methinks, would fill the world with sorrow. Yes, without another enemy, and this one would put the world in mourning.⁴ How often, even in the confined circle of my acquaintance with the world, do I one day enter the dwellings of a family, to administer, perhaps, the sacrament of baptism, and there I see the fond mother, forgetting all the sorrows of her past labour and travail, for joy that a man is born into the world; the father, with an indescribable joy, hanging over the little infant of his heart, and giving the cordial smile of grati-

³ Bro. William Sharp, in a state of perfect health and strength, was in a moment snatched into eternity by suffocation, as he was humanely endeavouring to extricate a fellow-creature from the same dreadful calamity.

⁴ A little consideration will show that though these feelings may be common to the heart of man in a state of nature, yet they are capable of being modified by the spirit of Christianity. How highly soever we may estimate the things of this world—and I see no reason why we should undervalue the gifts of our ever blessed God—we must recollect that they are only for a season; that they can but continue a few years at the most, and may terminate immediately. We must use the blessings which are daily showered upon us, without abusing them, and consider the relaxations which are allowed to lighten our passage through this vale of tears, not as the principal business of life, but as subordinate to the fear of God and the practice of religion. It is our duty, as the creatures of an Almighty Father; it is our interest, as beings who are destined for immortality, to look forward to a better country, that is, a heavenly—to an inheritance, incorruptible, undefiled, and that fadeth not away.

tude to the partner of his soul for this additional increase to his family, with a circle of friends engaged in general salutation upon the joyful occasion!

Again, but a very few days indeed, perhaps, and notwithstanding all a mother's care and fondness, notwithstanding all a father's love and solicitude; yes, notwithstanding all the solicitude of many mourning, anxious, and solicitous friends, and this innocence itself languishes from its mother's nutritive breast, and falls a victim to the iron hand of our insatiable enemy.⁵ How often, in my parochial duties, do I see the tear of sorrow moistening the cheek of venerable age, while hanging over the corpse of a beloved son or a daughter, snatched from life, in the bloom of youth and beauty, and when, perhaps, the breast was full of milk, the bones were moistened with marrow, and the strength, to all human appearance, impregnable as a mountain. How often have I seen the strong features of manhood distorted or broken by unaffected grief, while hanging over the grave of a beloved wife! How often—for I could not refrain—how often have I dropped a tear, when I have seen the disconsolate widow lead her orphans with trembling steps from the grave of their departed father, and before she could leave the hallowed ground, turn round to heave the farewell sigh, for her sorrows were too great to weep.⁶

⁵ Human nature is frail. We must feel sorrow, and God intended that we should feel it, under such alarming visitations. What a shock does such an event occasion! Not merely to his family and friends, but to every one who has a heart to participate in the distress of others. There is not an individual amongst us but who feels for the bereavement of a weeping family, and sympathizes with the affliction of those whom a departed brother has left behind. Yet this very calamity, which fills our hearts with mourning, may, for aught we know, be one of the brightest and most benignant dispensations of Jehovah. If we look forward to the resurrection from the dead, we shall hope once more to meet our departed brethren in a glorified state, and enjoy their society for ever; and then, what happiness, what delight, what increasing joy shall we reap together in the mansions of the blessed!

⁶ There is a pretty custom at masonic funerals, which conveys a valuable moral, to strew herbs and flowers in the grave to solemn music, at a certain period of the service. Might not this custom originate from a belief in the doctrine of the resurrection, or perhaps from this passage of Isaiah?—"Thy dead men shall live; together with my dead body shall they arise; awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Burder thinks that if the custom were practised in the most early times, the above passage

Alas! my friends, how deep and how universal are the wounds of this enemy of the human race, from the piercing of whose arrows there is no escape! No, the thick walls of the palace of the king, with the clay built cottage of the lowly pauper, are equally pregnable to his darts. Strength or weakness, health or sickness, beauty or deformity, riches or poverty, courage or cowardice, yielding or resistance, caution or rashness, fear or presumption, learning or ignorance, piety or impiety, vice and virtue—all, all, in one undistinguished level, fall beneath his mighty arm! Yes, wherever he levels his bow, the mark is certain—the victim falls, the silken cord of life is cut in twain, and the mourners weep about the streets;⁷ for the re-union of soul and body, when once thus separated, exceeds all human power. Such hath been man in every age of the world; such is man in his present most exalted moments; and such, my brethren, are each of us. To-day, perhaps, the sun of prosperity and joy shines upon our persons and our families; health and strength invigorate our own persons, and the persons of our beloved friends, and we only feel the sorrows of another's woe; but to-morrow, nay, perhaps before this day closes its light, and some friendly heart may sigh over our

might have some reference to the following custom, which is recorded by Maillet:—"The women in Egypt," says he, "go at least two days in the week, to pray and weep at the sepulchres of the dead; and the custom, then, is to throw upon the tombs a sort of herb, which the Arabs call *rihan*, and which is our sweet basil. They cover themselves also with the leaves of the palm tree." Myrtle is also made use of to adorn the tombs in the East. Chandler found some graves in Lesser Asia had each a bough of myrtle stuck at the head and the feet; and Dallahway, on ancient and modern Constantinople, describing the tombs of the Turks, says: "As even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every state of vegetation."

⁷ This expression contains some indirect reference to the Jewish custom of weeping for the dead. They hired women to lament at funerals, who played on doleful instruments, and walked in procession. The Rabbins say that an Israelite was enjoined to have two of these musicians at his wife's obsequies, besides the women hired to weep. Persons who met the funeral procession, in civility joined the company, and mingled their groans. Our Saviour seems to allude to this, when he says:—"We have mourned with you, and ye have not wept." (Luke vii. 32.) And St. Paul:—"Rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.)

breathless corpse the lamentation of our text: *Alas! my brother!*⁸

Yesterday we may have been busily engaged in building our habitations, but God only knows who may inhabit them to-morrow. Yesterday we may have sown our field, but God only knows who may be spared to reap the harvest. Yesterday with a provident hand we may have planted, but God only knows who may live to see the bud, the blossom, or the fruit.⁹

Sorrowful reflection! and the picture of human life painted with only this its darker colour, and all our sweets are bitters. Yes, if the only end of man is death, then his very existence is a blot in nature; for with only this one enemy in the scale of human happiness, and man, with all his sensibility, had better to have never been! Yes, if death is the final point, it would be better never to live!¹⁰ But, my friends, we have lighter shades, and the picture of man's existence becomes, by these lighter shades, a most beautiful painting. For the short existence of human life is, as it were, but the staining of the canvas upon which the figure is to be exhibited. The stage of human life is infinitely less in our existence than the smallest drop from the ocean, or the least par-

⁸ Every one of us may say to his destined survivor, with Job—"In the morning thou shalt seek me, but I shall not be." No words are too strong to express the rapidity of the pace with which man passes to his grave. Now we see him, and now we seek him, but we cannot find him; the appearance is gone—the apparition has vanished. We saw such a form before us—we took off our eye—we looked again, and it was gone! The figure which we this moment beheld has disappeared. We seem to ourselves to have dreamed of having seen such a one. As a dream, the image has fled away, and cannot be found; he has been chased away as a vision of the night. (Fawcett, vol. i. ser. 7.)

⁹ The brother over whose valuable remains these friendly lamentations were delivered, but a day or two before his awful exit, was planting some young apple trees in the garden of a friend and brother; and when he had finished, was heard thus to say: "There, my friend, I have planted, God only knows who may live to see them bear fruit."

¹⁰ "The solemn thought of death," says the lecture of the third degree, "without revelation, is dark and gloomy; but the Christian is suddenly revived by the *ever green* and *ever living sprig* of faith in the merits of the Lion of the tribe of Judah; which strengthens him with confidence and composure, to look forward to a blessed immortality; and doubts not but in the glorious morning of the resurrection his body will rise, and become as incorruptible as his soul." (Cross. Chart. p. 41.)

ticle of sand from the dust of the earth; nay, such is the smallness of the portion in its greatest length of human life, and such the evil of its nature in its best felicities in this probationary state, that till man dies he can scarcely be said to have begun to live. Here, then, we come to the important point which will fully produce, or totally destroy, the intended utility of our present solemn engagement. The departure of a fellow-creature from all his earthly connections, by whatever means or in whatever manner he may take his exit, somewhere or other makes a solemn pause in the course of nature, and the attention of surrounding spectators must, from the awful nature of the circumstance, be in some measure attracted.¹¹

If the taper of life is wasted by the slower degrees of declining age, and man drops into the grave, in the largest sense of the word, full of age; or, as the language of the prophet beautifully describes it, *like a shock of corn fully ripe*, yet even this expected moment brings to all around a certain degree of surprise, and though they may have been long watching for this last expiring breath, yet still that awful moment seems generally to have been thought at a greater distance; and it is well for the departed if even at last it came not too soon.¹²

But how few amongst the millions that have died, and the millions who are now dying, that live till they are

¹¹ The masonic service at the grave concludes with this serious admonition: "Unto the grave we resign the body of our deceased friend and brother, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the great tribunal of unbiassed justice, extend his mercies towards him and all of us, and crown our hope with everlasting bliss, in the expanded realms of a boundless eternity."

¹² The third degree contains some excellent lessons to prepare for this event, which happens alike to all. It is, indeed, the price of our tenure on earth, and we cannot avoid the payment. "Let the emblems of mortality induce you to contemplate your inevitable destiny, and direct your reflections to that most useful of all moral studies, the knowledge of yourself. Endeavour to perform your allotted task while time remains, or you will be too late. And never forget, that even in a perishable frame like yours, a vital and immortal principle resides, and that, if you be faithful unto death, the God of life will enable you to trample the king of terrors beneath your feet, and direct you to that bright Morning Star, whose rising was the herald of peace and salvation to the race of men."

expected to die! Surely this is the error of man! Surely this also is all the terror and danger of Death! We set not ourselves to expect him, though we know he must most assuredly come; hence though it may be one hundred years that we have been living the subject of his power, his coming is almost always sudden, almost always unexpected!¹³ And though hourly are the instances before our eyes, that this grand enemy of the human race, in his universal power to tread down all before him, regards neither youth nor age, riches nor poverty, power nor strength, beauty nor deformity, sickness nor health, vice nor virtue; but takes the infant and the aged, the strong and the weak, the good and the bad. Yes, I say, though we have hourly instances of these, the indiscriminate ravages of our enemy Death, how careless do we live! Yes, my friends, may we not justly lament and say, how transitory upon the human mind are the most alarming effects of the most awful instances of the uncertainty of life! And though, as in the present instance of the unseemly and unexpected ravages of death, which in this present moment we meet together to lament with all the keenness of sorrow, and with all alarm which such instances are calculated to occasion, give me leave seriously to ask, how little in comparison of what we ought,

¹³ In the Templars' charge, as used in some countries, we have the following passage:—"You are now performing a public penance, as the test of your Christian fortitude; which is to follow the example of your Lord and Saviour, who humbled himself to the condition of man; submitted to endure the pains and afflictions incident to human nature; and at length suffered a cruel and ignominious death upon the cross. If your faith be firm—if you possess that great talisman of a Christian—you will be conducted safely over the dark and gloomy river of death, and your happy spirit will arrive safely in the harbour of the blessed. This is a truth you ought never to forget. Every thought, word, and action has been recorded in the book of God's remembrance; and you know not how soon you may be called upon to give an account of your stewardship. It is true you now stand erect in all the pride of health and strength, but it is possible that in a very few moments you may become a pale and lifeless corpse. Even while I am speaking, the fatal mandate may have passed—Set thine house in order! and if so, you will soon be struck from the roll of human existence, and the friends who now surround you, may be called upon to perform the last sad office of laying you in the earth, where this fair body will perish amidst worms and corruption. Be ye therefore ready, and rest assured that a firm belief in the truths of the holy gospel of Jesus will afford you consolation in that gloomy hour, and ensure your eternal happiness in the world to come."

do the most afflicted of us feel our hearts oppressed? And upon whom will they have those lasting impressions which I doubt not Providence intended in the awful event?

My friends, I hope you will not take this observation as any intended severity of reproof, but rather let me beseech you to take it as the most salutary section of brotherly love:

I am well aware that by this discourse I shall be in danger of censure from many quarters. First, the friends of the deceased, and particularly the fraternity of which he was a brother, might expect a panegyric upon the character of a deceased mother. To them I beg leave to say, I hope the text will be thought, in the present serious moment, a very sufficient panegyric; for had I not had every reason, from the most unquestionable authority, to have believed him in reality deserving the appellation of a brother, nothing should have compelled me to have lamented him as such, however humanity might have led me to lament him as a man.¹⁵ And me-

¹⁵ In some foreign countries, those whose grief is the most evanescent, distinguish themselves by the loudest outcries. Chardin tells us that in Persia, when any one dies, his family beat out into loud lamentations that may be heard twenty doors off; which is renewed at different times, and continues many days, according to the vigour of the passion. These cries are absolutely frightful, for their mourning is downright despair, and an image of hell. "I was lodged," he continues, "in the year 1676, at Isphahan, near the royal square, when the mistress of the next house died. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, and then cease all at once; and then begin again as suddenly, and in concert. It is this suddenness which is so terrifying, together with a greater degree of shrillness and loudness than any one can easily imagine. This enraged kind of mourning continued forty days, not equally violent, but with diminution from day to day. The loudest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those who were ready to split their throats with crying out, wept as much; the greatest part of them did not shed a single tear through the whole tragedy."

¹⁶ Let these feelings be consecrated to the most beneficial purpose, a preparation for our own departure; for, from such examples, we must be convinced that a similar event may happen to any one of us, at a moment when least expected. We ought, therefore, always to be prepared for such a momentous change. It may not, perhaps, be this year,

thinks secretly lamenting his death, as depriving us of such a member, as you who knew him know what we have lost, is more consistent to the brighter wishes of his now fully enlightened soul than all that human language can possibly say in his praise. Yes, my beloved brethren, there is no great presumption in saying, that could his spirit now speak to us in human language, he would say to all the living, "Weep not for me, my brethren, but rather weep for yourselves, who are still living amidst all the dangers of human frailty, and who are still surrounded with worldly temptations! I left you," methinks would he go on to say, "I left you, it is true, suddenly and unexpectedly, but the Great Master of assemblies called me hence, and has given me a superior degree to any that your inferior Order could bestow upon me. Change, then, the unseemly lamentation of *Alas! my brother*, for this, *Hail thou who art highly favoured of the Lord!*"¹⁶

To those who are not of the fraternity, and whose curiosity having been excited to know what I should say upon the loss of a deceased brother, may feel some disappointment that I have only dwelt upon the uncertainty of

or the next; but it may be this very night. At any moment the call may unexpectedly arrive—as it did to our departed brother—which summons us to judgment. This very night the trumpet may sound—the Archangel may declare that time shall be no more—the judge may be enthroned; and amidst peals of thunder, and the wreck of dissolving nature, we may be called on to answer for our sins.

¹⁶ H. R. H. the Duke of Sussex thus applied the above principles when addressing the House of Lords on the Regency question. "These sentiments," he observed, "are the consequence of long and serious enquiries, and have been greatly influenced by deep and religious meditations. Since the last time I ventured to intrude myself upon the attention of the House, domestic calamities and serious indisposition have almost constantly visited me; it is in such moments as these, my lords, when it appears as if a few instants would separate me for ever from this mortal life, and the hopes of a better console me in the hour of anguish and sorrow, that all prejudices cease, and that man views human events, unbiassed by prepossessions, in their true light, inspired with Christian faith, and calmed by a confident reliance on the mercy of the Omnipotent;—at those times, when one may be said almost to stand face to face with one's Creator, I have frequently asked myself what preference I could urge in favor of my Redeemer over my fellow-creatures, in whose sight all well-intentioned and well-inclined men have an equal claim to his mercy. The answer of my conscience always was—follow the directions of your divine Master; love one another; and do not to others what you would not have them do unto you."

and the awful ravages of death. To these I answer, it was the great business of the occasion; it was what those who solicited my labours upon this solemn occasion principally desired; it was also what your own pastor very piously recommended; and by so doing, I have conscientiously performed what I fully believe is my duty.¹⁷ Indeed, my friends, this is the essence, the nature, the principle of our pious Order; namely, whether living or dying, to do all the good we can to our fellow-creatures; and ceasing from this, we cease to be Masons.

And well assured I am, that if, as an instrument in the hand of God, I can be made useful upon this solemn occasion to alarm one soul to flee from the wrath to come; to entice one soul to cease from the follies of the world; to induce one soul to think seriously and effectually upon the certainty of death and the uncertainty of life; if I can, upon this occasion, be made useful to lead one soul to spend each future moment of time in doing good and preparing for eternity—to live each future day as though that day was the last we had to live; well am I assured, I say, that if, in the hands of God, I can, upon this solemn occasion, effect this, the spirit of our departed brother, whether I call him a Christian or a Mason, will be better pleased than if I praised him, or converted all the world to Masonry.¹⁸

Hence also I conclude with observing the aptness of our text to the loss of our beloved friend; for, though the lamentation is not to him, because with him, I trust, to die was gain; yet it must still be a lamentation to us,

¹⁷ By the constitutions of Masonry; no brother can be interred with the formalities of the Order, unless it be at his own special request, nor unless he has been advanced to the degree of a Master Mason. When the wish of the deceased shall have been communicated to the Master of the lodge of which he died a member, the Master may apply to the Prov. G. Master for a dispensation; on obtaining which, the Master may invite other lodges to attend in form; and unless the Prov. G. Master be present, he is accountable for the regularity and conduct of the whole proceedings.

¹⁸ And yet Masonry is the most ancient society in the world; its principles are based on the purest morality—its ethics are the ethics of Christianity—its doctrines the doctrines of patriotism and brotherly love—and its sentiments those of the most exalted benevolence. Upon these points there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates. See the Address at the installation of Bro. Van Rensselaer to the office of Grand Master, New York, 1825.

for, as a brother, he must have possessed, both in the late imperfect state of human life, and now in the perfect state of eternal glory, next to the fear of God, universal good-will to all mankind; therefore, in his loss, not only our fraternity has lost a brother, but the world at large has lost a brother also; the neighbourhood in which he lived, I have no doubt, has lost a good neighbour; the family over which he presided has sustained a loss which it wounds my heart to mention.¹⁹ The widow has lost an affectionate husband. This is a wound indeed in the keenest sensibility of human affection, and if love can bleed at all, it bleeds indeed with a wound like this. The children have lost a tender father, an affectionate friend, a careful provider; and if the misfortunes of infancy can in any case claim our pity, this is a loss over which, for their tender sakes, it would be inhuman not to weep. Not only have the children lost a father, but bark! I hear you aged parent weep and say, the father, also, has lost a child; and in this keen sensibility of momentary imagination, methinks I hear renewed the heartfelt groanings of an aged Jacob, saying, "*If I am bereaved of my children, I am bereaved;*" or the still more bitter lamentation of a David, "*O! Absalom, my son, my son, O! Absalom, my son, would to God I had died for thee.*"²⁰

¹⁹The Jews had some curious ideas on this point. They termed the grave of a departed friend "the house of the living," to express their belief in the immortality of the soul and of the restoration of the body to its primitive elements. And from this belief, when they carry a corpse to its last resting place, they address themselves to the dead who are there deposited, as if they were alive, saying—"Blessed be the Lord who created you, fed you, brought you up, and at last, in his justice, took you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord, who cansteth death and restoreth life." (Buxtorf. Synag. Jud. c. xxxv.)

²⁰Ask any of these miserable creatures what it is that supports them under their afflictions. Will they tell you that the sympathy of their friends and neighbours is all they want? Will they say that the hope of better circumstances bears them up? They will say no such thing; because neither friends nor neighbours, nor anything this world can afford, will give them comfort in their troubles. What is it, then, that does comfort them? It is religion. It is a reliance on their Saviour. For nothing else but the prospect of future happiness can be a sufficient relief for present misery. Religion is a never-failing source of comfort. It teaches him that God brings good out of evil, and communicates the greatest blessings under circumstances the most adverse, and calamities the most overwhelming.

O Death! how deep, how numerous, how incalculable are thy wounds, wherever thou dost brandish thy cruel weapon! Wife, children, father, neighbour, and in this instance friendship and brotherly love, are, in numberless hearts weeping, sighing, mourning; and with the prophet also, there is the utmost unison in the sincere lamentation of "*Alas! my brother.*"

My friends, to weep with them who weep, is to enjoy indeed—if it may be called an enjoyment—all the luxury of a tear. To weep with them who weep, is to indulge one of the best sensibilities of humanity. To weep with them who weep, is indeed to exercise Christianity itself. Yes, it is an imitation of Christ and his apostles—*Jesus wept!* We also, said his disciples, go and weep with him. And can we imitate them no farther? Surely we may; for having wept with those who weep, we may; all of us, in some instance or other, in the kinder offices of humanity, wipe away the tear from the mourner's eye. First, participation and sympathy does this kind office in part. Next, the consolatory idea given us from Christian authority, that our brother is not dead, but sleepeth, is alive again, shall rise in the resurrection of the just, and we with him, if we, as we hope he hath done, die in the Lord; shall together, in bands of unsullied and indissoluble friendship, live together with the Lord: this will dry up every tear. Next, and finally, let all who weep, let all who hear me—nay, could my voice reach the ears and the hearts of all who have heard of the mournful event which occasions my present address—I could wish to ask, with all the earnestness which the importance of death and eternity can authorise, I could wish to ask—Are ye old? then *you must die!* prepare then, ye aged, to meet your God. Are ye young?—does health bloom upon the countenance?—are your bones full of marrow?—are your nerves, as it were, like brass?—does your mount of life seem to stand steady and impregnable?—do you count, from all human appearance, many, many years before you?—and are ye numbering many days between you and the dreary grave? Alas! let me ask, who of you, ye youngest, ye most healthy, and ye strongest—who of you, I would ask, can have a better prospect of this kind than our departed brother himself had but a few days ago? And now, behold you! with the prophet and his sons, we have buried him in the

about tomb; and we mourn over him, saying, "Alas! my brother."²¹

Serious call! solemn warning! Let, then, our tears of sorrow, which we now humanely shed for our departed friend, become tears of penitence for our past offences. Let us weep no more for him, at least beyond the just measure of humane and Christian affection, for he needs it not; but let us weep for ourselves, and for our brethren who are still alive, that when we have shed those tears which are extracted from the sorrows of human life, we may all of us be prepared to enter that glorious place where the tears shall be wiped from every eye; where sorrow and sighing shall be done away for ever; where the weary are for ever at rest; and where the joy of the Lord shall make glad the city of our eternal habitation. That this may be the salutary effect of our present sorrow, the momentary guide and counsellor of our future conduct, and, hereafter, the happy portion of us all, God of his infinite mercy grant, through Jesus Christ our Lord. *Amen and Amen.*

PRAYER.

Almighty and everlasting God! who art always more ready to hear than we to pray, and who art always accustomed to give more than either we desire or deserve,

²¹ The Plain Dealer, in "Quevedo," thus addressed his attentive hearer in language illustrative of the above subject: "Son," said the old man, smiling, "I shall neither hinder nor envy thy delights, but in pure pity I would fain reclaim thee. Dost thou know the price of a day, an hour, or a minute? Didst thou ever examine the value of time? If thou hadst, thou wouldst employ it better, and not spend so many blessed opportunities upon trifles, and so easily and insensibly part with so inestimable a treasure. What is become of thy past hours? Have they made thee a promise to come again when thou callest for them? Or canst thou show me which way they went? No, no; they are gone without recovery, and in their flight, methinks, Time seems to turn his head, and laugh over his shoulder in derision at those who made no better use of him when they had him. Dost thou know that all the minutes of our life are but so many links of a chain that has death at the extremity, and every moment brings thee nearer thy expected dissolution? Perchance, while the word is speaking, it may be at thy very door; doubtless, at thy rate of living, it will be upon thee before thou art sensible of it. How stupid is he who dies while he lives, for fear of dying! How wicked is he who lives as if he should never die, and only fears death when he comes to feel it! He is certainly none of the wisest that spends all his days in lewdness and debauchery, without considering that, of his whole life, any minute might have been his last."

pour down upon us, at this time, the divine consolations of thy Holy Spirit; and be it also to us a spirit of wisdom and understanding. In thy hands are the spirits of all living; and in thee alone we live, and move, and have our being. Thou givest, and thou takest away. Thou doest what thou pleasest in the heavens above, and amongst the inhabitants of the earth. Be this our wisdom, to know that thou art always, in all thy conduct, guided by infinite justice, wisdom, and mercy. Give us, therefore, in all thy judgments, the hearing ear, and the understanding heart; and may they teach us the true lessons of meekness, resignation, and patience. Support the afflicted in every trial; and may that awful circumstance which, in the present moment, must extract the tear of friendly commiseration from every tender heart, teach us all the important value of being always ready to meet our God. In the midst of life we are all in death; one moment in health and strength, the next bowed down in weakness and death. Teach us, gracious Father, the uncertainty of all human dependencies; and may we spend the present moment as if we were sure it were to be our last. Prepare us, O Lord! for all thy gracious intentions: if we live, may we live unto the Lord; if we die, may we fall asleep in Jesus; that, whether living or dying, we may be thine for ever. Sanctify this awful moment to the conversion of every heart. May the serious and important services in which we have at this time been engaged, leave a suitable impression upon every mind; may the aged read the certainty of death, and may the young read the uncertainty of life; and may we, one and all, be truly prepared to give that solemn account which we know not how soon we may be called to give. May pastors and people eagerly snatch the present moment to work out our salvation with fear and trembling, seeing we know not how soon the night cometh, when no man can work; and prosper thou the work of our hands upon us; O prosper thou our handy work! that when thou, who art the final rewarder of all them who labour in thy vineyard, shall come to render unto every one according to his labour and his work, we may be found amongst the happy number who shall receive that pleasing invitation of "*Come, ye children of my Father, enter ye into the joy of your Lord!*" We beg it for Jesus' sake. Amen.

SERMON VI.

ON BROTHERLY LOVE.

PREACHED AT CHATHAM, JUNE 5, 1797, AT THE ANNIVERSARY PROVINCIAL GRAND LODGE FOR THE COUNTY OF KENT.

"Love as brethren."

1 PETER, III. 8.

It has been almost always customary, and, indeed, I suppose most generally expected, at these general meetings of the masonic brotherhood, that, by way of converting the world, satisfying the curious, convincing the doubtful, and encouraging the brethren, something should be advanced by the preacher, both to explain our Royal Order, and vindicate the utility and the purity of our secret and mysterious union. And, indeed, did I now stand up in a situation where our Order was but newly revived; or could I perceive, in the countenance of my hearers, any or either of the traits of ignorance or prejudice, I should think something of this explanation and vindication, at this time, my duty also.¹ But, when I

¹ Freemasonry is an Order which requires no vindication. And yet how frequently are we called on by the uninitiated to give an account of the hope that is in us. If it be a praiseworthy institution, say they, in an affectation of triumph, as if the argument was unanswerable, if it be universally beneficial, why not throw it open to the public? Why it is thrown open to the public. It is open to the inspection and participation of every worthy and honest man. Its secrets are hidden from none but the reckless and profane. True, it is not a proselyting system, but it never refuses to display its stores to the serious enquirer after knowledge. And where is the society to be found that does more? What good would result to any institution by the indiscriminate amalgamation of the evil and the good? The latter may have all the information they want, if they apply in a legitimate manner; and we avoid all connection with the former, because an inspired apostle assures us that "evil communications corrupt good manners."

recollect that, to the major part of our present assembled brethren, I have had the high privilege of this annual address several times before, I am well persuaded that they are in general so well acquainted with the excellency, the utility, the wisdom, and the purity of the masonic establishment, as to stand in need neither of a cordial to encourage, nor a stimulus to provoke in their conduct, that zeal which is necessary to the honour, the comfort, or the well-being of all society.

To the rest of my present audience—I mean those of the female sex,² and those of the other who are not Masons, I can only say, I am, and always shall be, very much grieved, if ever they have the opportunity of observing anything, either in the public or private conduct of Masons, which can possibly give them any cause, even to think lightly, much less to think evil, or despise that Order, which we, as Masons, always boast of as royal, loyal, Christian, and humane. If, however, through the ill-conduct of any defective member of our society, (and I believe there are no societies of human beings, in this state of human frailty, without its defective members)³—if, I say, through the ill-conduct

² There are two opinions amongst the fraternity whether it be expedient to admit females into the Order. On the Continent, the question has been decided in the affirmative; but in England they are excluded by universal practice. How far this exclusion may, or may not, be courteous, has not been determined. It does not appear that the continental initiations of the softer sex has produced any serious disadvantages. The times of ignorance have passed away, when the female votaries, at the celebration of the Dionysian Mysteries, used to spread themselves like torrents over cities and whole provinces, half naked, and with dishevelled locks, uttering the most frightful howlings; and their frantic transports were attributed to the effect of divine inspiration. No such paroxysms are now to be apprehended. And as to the charge that they are unable to keep a secret—we know it to be untrue.

³ Mackey observes, very justly, that "immoral conduct, such as would subject a candidate for admission to rejection, should be the only offence visited with absolute expulsion. As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be imposed for the violation of any masonic act not general in its character. But the commission of a grossly immoral act is a violation of the contract entered into between each Mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the institution, and tend to impair its usefulness. A Mason, therefore, who is a bad man, is, to the fraternity, what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution."

of any defective members of the masonic Order, there are any here who have been induced to despise, or even to think lightly of Masonry itself; let me beg of them, for a few moments only, the charitable arrest of such an uncharitable judgment; and believe me, from this sacred place, where I dare not trifle with truth, that the advice I am about to give to my brethren from that portion of Holy Writ which I have now read to you, will, though it were illustrated with all the ornaments of language and of oratory, were I the completest master of them, give you the true traits of a real and unaffected masonic character.

To you, therefore, my beloved brethren, as you shall hear and as you shall obey the admonition of the Great Master of assemblies, which is his word, though now delivered by the weakest of his workmen; to you I say, I look for that vindication of our pure and Royal Order, which, like Christianity itself, is better vindicated by the practice of its professors, than by all that can be said or written of it, did an angel speak, or did an angel write.⁴

The admonition of the day, then, is, "*love as brethren.*" I begin with observing, that as the created of the Almighty God the Grand Architect of the Universe, the world of mankind is one family, is one brotherhood. As the redeemed of the Almighty God the Saviour of the world, all are brethren, and Christ the eternal God is our elder brother. Yes, he is the corner-stone, which the level of his love has so placed, as will one-day unite and then for ever support the whole building of the Father's creating love in an undivisible and eternal unity.⁵ But,

⁴ Nothing can be more just than this recommendation. It is by the private conduct of the brethren that Masonry will be judged by the world. If a member of the fraternity be a bad husband, father, or friend, the enemies of Masonry eagerly seize on the example as forming a valid charge against the morality of the Order. But it is no such thing. An institution which teaches its members to conduct themselves properly in all the relations of civil society, cannot be responsible for every solitary instance of a non-observance of its instructions.

⁵ This is the perfection of masonic charity. Faith and Hope, though essential to every one during his mortal pilgrimage, will have no place in the realms of bliss. There we shall see the things which are now unseen; and consequently we shall not want the evidence of Faith. The first step of the masonic ladder being triumphantly passed, will be for ever done away. There we shall possess the things we now hope for, therefore we shall not need the support of Hope; and the second step will

my friends, it is to be lamented, that although as the created, and as the redeemed of the eternal and just God, the universal world is a brotherhood, and all ought to have been as brethren; yet, how fatally and universally do we find, both in practice and sentiment, this brotherhood disseminated. Look into the world, and you see nation rise against nation, and kingdom against kingdom; nay, what is still worse, and more bitterly to be lamented, we find in the present evil day, kingdoms divided against themselves; neighbours distracted with dissensions; and, such is the great declension of brotherly love, that even in the little circles of family compact, we often find three against two, and two against three. How sorrowful, and how much to be lamented is this reflection on the defection of that love which ought to be the cement of every human heart; for nought but this love renewed can possibly give any true felicity to the human soul. Now, this defection of the human heart

for ever vanish. But when Faith and Hope shall have had their perfect consummation, Charity will still remain. The third step of the ladder penetrates the highest heavens, and can never be destroyed. And when the darkness of death is passed, and we are admitted into the Grand Lodge above, the regions of eternal light, the bright beams of Charity will be fully infused into our souls, and we shall make one glorious company with the angels and archangels and all the host of heaven. One mind and one voice will animate this heavenly society; and that mind and that voice will celebrate the praises of masonic charity. All will unite in the most perfect harmony to adore the Great Architect of the Universe. Mutually rejoicing in each other's happiness; as there will be no wants to relieve, or distresses to commiserate, all in that blessed lodge will be filled with the pure essence of spiritual Masonry.

^o Referring, as he frequently does in these sermons, to the all-absorbing topic of the day, the French revolution, of which Laurie, in his "History of Freemasonry," thus describes the origin:—"About the middle of the eighteenth century, the literati on the Continent were divided into two great parties. The one may be considered as ex-Jesuits, or adherents to the Catholic superstition, who were promoters of political and religious despotism, and inculcated the doctrines of non-resistance and passive obedience. The other party was composed of men who were friends to the reformed religion, enemies of superstition and fanaticism, and supporters of the absurd doctrine of the infinite perfectibility of the human mind. They were dissatisfied with that slavery which was imposed by the despotism of the continental rulers and the superstition of the church of Rome; and many of them entertained opinions adverse to the Christian religion, and to every existing form of government. Between these two parties there was a perpetual struggle for power, which terminated in the French revolution."

from the exercise of brotherly love, which is the very essence of its nature and felicity, consented to according to its reality, and lamented over according to its mischievous tendency and its miserable consequences, opens to our view at once the excellency of every band of union and society which can, in any degree, renew its degenerated nature, or by any means restore, in the lives of men, its deadened faculties to life, to vigour, and to exercise. Hence, in a general sense, without entering into its particular merits, I take upon me to assert the excellency of the masonic union.⁷ Yes, my friends, I feel no hesitation in saying, that this union of man with man, has its foundation in God, who built the universe, and is the God of love. From this source of love is hewn its chief corner-stone, whose name is Glory, and whose nature is love; and when He who will one day complete the building of his redeeming mercy, shall come to collect his jewels, he will place in his kingdom, as the ornaments of his triumphant grace and glory, every real Mason; and whatever his station may have been in the work; whether a master to devise, a warden to explain those devices, a steward to superintend, a secretary to transcribe, or a workman to raise the building by his handy labours—all shall be accessories and assistants to this grand edifice of universal love, and all shall be rewarded, not altogether according to the perfection of his performances, or the sublimity of his station and office, but in a great measure, according to the sincerity of his intentions, and the zeal of his endeavours.⁸

⁷ For this union, if fairly worked out, is the perfection of brotherly love. Like the virtue described by the apostle, its application is noble and extensive, "it suffereth long and is kind." The true Mason will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him kindly of approaching danger. He will not open his ear to the slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal lodge—for it is the boast of our institution, that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home. (Mackey's Lexicon in v. Clarity.)

⁸ "Every member of the fraternity," says Bro. Moore, (Mas. Mag. vol. 1, p. 36,) "is accountable for his conduct as a Mason to any regular

Having thus, my beloved brethren, briefly pointed out the necessity of your labour, and the certainty and excellency of your intended reward, you will now, I trust, permit me, in the plain language of an humble brother labourer, to point out to you a little more particularly the nature of this your work, in the rebuilding, in the human heart, that temple of love, which pride, ambition, and covetousness, have too universally destroyed. And this, I am sure, I shall have your full permission to do, when I mention the two grand motives of my present attempt, namely, first, to stir up your pure minds by way of remembrance; and, secondly, to explain to others, without betraying any secret, the grand essential of our union—BROTHERLY LOVE.⁹

First, I would observe, this masonic labour, my brethren, begins in the heart. This is the fountain, and

ly constituted lodge; but if he be a member of a particular lodge, he is more immediately responsible to it. A Mason acquires some special privileges by becoming a member of a lodge, and he has to perform special services which he might not otherwise be subjected to. But he enters into no new obligations to the fraternity generally, and his accountability is not increased any further than regards the faithful performance of those special duties. Hence, the difference between those brethren who are members of a lodge and those who are not, is, that the members are bound to obey the by-laws of their own particular lodges, in addition to the general duty to the fraternity. Again, every Mason is bound to obey the summons of a lodge of Master Masons, whether he be a member or otherwise. This obligation on the part of an individual clearly implies a power in the lodge to investigate and control his conduct in all things which concern the interest of the institution. This power cannot be confined to those brethren who are members of lodges, for the obligation is general."

"In the United States Freemasonry is carried out in its greatest perfection; and this is the language of a Grand Master to his brethren: "Encourage, by every means in your power, a spirit of union, that friendship and brotherly love may pervade each bosom, and animate each heart. These virtues should be carefully inculcated. They constitute the cement which unites the different parts of the edifice into one common mass; without it the building will consist of rough stones, rudely thrown together, without harmony or protection. Cultivate, my brethren, friendship and brotherly love, as a bond of union—as important to the peace, harmony, and integrity of the lodge; support and encourage each other in every laudable undertaking, and in all cases admonish with gentleness, and reprove without severity. If differences arise among brethren, endeavour to still the tumult of angry passion, instead of adding fuel to the flame. If Masons were thus influenced, many an erring brother would be recalled from his wanderings, and harmony would be restored between brothers which had been interrupted by circumstances often trivial and of no material consequence."

from hence all the lesser streams takes their rise. Now, a bitter fountain, you know, sends forth bitter streams—a sweet fountain sendeth forth its wholesome rivulets; hence also, we are advised in the Holy Scriptures, “to keep the heart with all diligence; for out of it are the issues of life.” If the fountain is clear, the waters will be clear also. From one spring ariseth not the bitter and the sweet. Let your heart think evil of your brother, and ten thousand to one but if the tongue speaketh, or the hand is stretched out, he will feel the severity of slander, and his necessities, however great or many, will remain unrelieved. How beautiful and how excellent, then, is that advice given us by the inspiration of the spirit of love: “think not evil one of another, but be kindly affectioned.”

Again, my brethren, if we would live in the exercise of brotherly love, we must not only endeavour to keep the affections of the heart untainted with dark suspicions and evil surmises; but, if I may so speak, we must keep also the ear of the heart uncorrupted with evil report, and not only endeavour not to think surmise, or suspect any evil against our brother, but always consider also that such is the grand character of evil report, that it is always attended with so much exaggeration, that not once in a thousand times ought we to listen to it, and if we are obliged to listen to it, not once in a thousand times ought we to believe, at most, more than a thousandth part of it.¹⁰ This is indeed a numerical caution; but I am sure its numbers are not too largely calculated; for if the heart is once suffered to be tainted by an evil surmise, or the ear corrupted with an evil report, the

¹⁰ “There are some unfortunate persons,” says Knight, (On Taste, p. 452.) “who, by frequently telling a falsehood, become, at length, dupes to their own imposture, and slaves to their own weakness, by habitually making others slaves to it; for, as this kind of weakness both feeds and is fed by vanity, it at first affords them a specious claim to every selfish and unreasonable indulgence; and ultimately excuses, in their own estimation, not only every omission, but almost every violation of the practical duties of their station in society. Like the theories of the philosophical politician, or the calculations of the abstract mathematician, the benevolence of persons afflicted with this eccentric sort of sensibility is too refined for the ordinary occurrences of life, which are either too insipid to attract their observation, or too coarse to merit their attention.”

tongue will too certainly sound the alarm, and the hand will too frequently either be bound from doing good or stretched out for mischief; yes, too frequently, in this sense, are both the tongue and hand guided by the instinct of the heart, and language and conduct are the transcript of opinion.¹¹

Therefore, next to the thoughts and affections of the heart, in the exercise of brotherly love, we naturally proceed to caution that little unruly member of the body, the tongue. This, indeed, may be called the trumpet of the heart; for if the heart is pure, it will sound forth pure things. It is the pen of the heart; for if the heart is embittered, the tongue is too likely to be a bitter scribe. The character of thy brother, remember, is a sacred deposit; lay it not out, then, in cruel slander. The character of a man is his greatest treasure; corrupt not thou this thy brother's sacred treasure, for its purity is irrecoverable. It is, in this sense, like the life of thy brother; take it away, and thou canst never restore it. Wound his body, or impair his health, the surgeon and the physician, by thy interest and advice, may heal the one and restore the other; injure his property, and thou mayest, if thou hast it by thee, restore him tenfold; but if, with the breath of slander, thou but blow upon his character—if, with the language of evil-speaking, thou but woundest his good name, ten thousand words in vindication will seldom restore what one single syllable has, in many instances, in a moment blasted.¹² Keep, then, the door of thy lips, nor ever let the frantic moment of revenge wound that which, in

¹¹ Indeed, we ought always to be content with the guards by which the laws of Masonry have protected the Order from evil. Thus, if any lodge shall offend against a specific law of the craft, it shall, at the discretion of the Grand or Provincial Grand Master, be subject to admonition, fine, or suspension. If fine be the punishment awarded, it shall be, for the first offence, not less than one pound nor more than five pounds; for a second offence of a similar nature within three years, it shall be not less than two, nor more than ten pounds; and if the lodge shall refuse to pay the fine, or be guilty of a third offence, the lodge shall be erased, and its constitution forfeited. All fines which are levied upon lodges are applied to the general charity.

¹² This passage contains a beautiful reference to several passages in the lectures, to which it will be unnecessary to call attention, as every brother who has paid the slightest regard to the general business of the lodge will recal them to his recollection without any hesitation.

other reflection, perhaps, thou wouldst wish, in vain, to spend years to heal. Think the best, but never speak the worst; reverence and imitate the good qualities of others, but to all their defects, whether real or imaginary, be a Mason in secrecy, and thus prove to the world—whose eye is curious, indeed, over Masons—that one of the secrets of Masonry is the concealment of our brother's fault, which, by discovery, could neither be amended nor obliterated.¹³

From our caution respecting the affections of the heart, and the language of the tongue, we next naturally infer that the action will be kind, and the hand will be liberal. Yes, according to the explanation which, as I observed in the beginning, follows our text, those who love as brethren in heart and conversation, will, in their conduct to each other, be pitiful, will be courteous.

Now, this brotherly love, in its operation, must be thus divided: the former, namely, to be pitiful, will guide our actions in the exercise of charity and kindness; the latter, namely, to be courteous, will form our manners, both as men, as citizens, and as Masons.¹⁴

First, to be pitiful. To be truly pitiful, in the scriptural sense of the word, is for the rich and opulent, of every degree, to look after, to listen to, to regard, and to relieve, as far as lies in their power, the necessities, the miseries, and the distresses of all those who are beneath them, in all the temporal circumstances of human life; and thus, to imitate our elder Brother, who spent his life in doing good; and, at last, gave that life as a sacrifice for the destruction of all evil and misery.¹⁵—To imi-

¹³ The rule is this: always speak as well of a brother in his absence as in his presence, and even better, because, when present, he is able to defend himself; not to defame him, or suffer him to be defamed, if it is in our power to prevent it; and if, unfortunately, a brother's conduct should be so bad that we are unable truly to speak well of him, it is then our duty to adopt the distinguishing virtue of our science—and say nothing.

¹⁴ And this will not only elevate our own character in the estimation of mankind, but will add new laurels to a science which is rapidly spreading over the whole face of the globe, and exercising its genial influence to the poor and needy of every climate, religion, and colour.

¹⁵ One great purpose of Freemasonry is the practice of the above virtue; and by this it is distinguished above every other existing institution in the number and excellence of its charities. Charity is its basis,

tate in our human connections, as far as human ability will permit, this glorious character, who is the author of Christianity and the patron of Masonry; medicine is to be administered to heal the sick; the hungry are to be fed; the naked are to be clothed; the sorrowful and the drooping mind is to be comforted and consoled; the wanderer is to be recalled into the paths of peace, by the solicitations of tenderness and compassion; and the ignorant are to be taught, with mildness and affection, the lessons of virtue and wisdom. These are the offices of the pitying bosom; and this is the character of the Christian and the Mason, *i. e.*, to be regardless of our own pleasures, that we may soothe the sorrows of our afflicted brother.

Methinks some, who expected, from a masonic sermon, something more curious and novel, will be ready to say, I am preaching nothing more than the old sentiments of the Gospel, which, from this place, is daily sounded in your ears; my friends, I yield to the truth of the observation; nor will I receive that observation as any reproof: for I am sure I may assert, with the consent of all my brethren, that a portion of masonic secrecy is Christian virtue, and the precepts of the Gospel are universally the principles of Masonry.¹⁶

Hence, turning again to the brotherhood, and enforcing my admonition, I say to you, "*Love as brethren;*"

both as a moral and a religious feeling. We imitate the example in the text as far as human infirmity will permit, and lament that we are obliged to fall short of it.

¹⁶ From this passage alone we may gather the sentiments of our pious brother respecting the real tendency of the Order. It is true, that at the period when the above sermon was preached, a charge was loudly re-echoed through the land that Masonry was a system of deism. But what were the feelings of our best and wisest brethren when this unfounded accusation was first publicly urged? Each worthy brother took up his pen in defence of an Order he revered, eager to repel a charge involving our reputation as individuals, and our dearest interests as a public body. One says, that "the society of Freemasons model their ceremonies upon this foundation, that there is but one God, who must be worshipped in spirit and in truth." Another asserts, that "Freemasonry is an Order whose institutions arise on the most solemn and sacred principles of religion." A third says, still more explicitly, "the knowledge of the God of nature forms the *first* estate of our profession; the worship of the Deity under the Jewish law is described in the *second* step of Masoury; and the Christian dispensation is distinguished in the *last* and highest order."

be pitiful; seek the cottage of affliction, where misery reigns with her iron rod; lay the arm of masonic affection, which is the very arm of Christian love, beneath the neck of thine afflicted brother. Whilst he lives, support his drooping head, and cheer his afflicted heart; cover him with the garments of kindness and of friendship; administer to him the cordial cup of brotherly affection; and however great or small may be thy ability, always remember that a cup of wine, or even a drop of water, either given in the name, and with the heart of a brother, shall in no wise be forgotten. If he dies in the affliction, comfort him with kind admonitions, and close his eyes with the last offices of fraternal love; but let not this love cease to act in thy brother's behalf, because his spirit is departed, and his person no more an object of necessity. No! cease not the exercise of this divine affection; for, perhaps, in thus dying, thy poor brother leaves to your care and kindness the mourning widow, or the helpless orphan.¹⁷

And here, indeed, is still more ample room for the exercise of masonic and of Christian philanthropy, than thou couldst possibly exercise in the life of thy brother. Yes, the widow has lost her partner, her support; and what is still, if possible, a keener wound to the human bosom, perhaps, a family of helpless orphans have lost a tender, an affectionate father.¹⁸ Their wants, both of food, of

¹⁷ Freemasonry has funds and institutions by which relief is afforded in all these cases. It has a fund of benevolence, for instance, which cannot be infringed on for any other purpose, but is strictly and solely devoted to charity. The distribution of this fund takes place once in every month, generally on the last Wednesday, on which the board meet for that purpose. The president is strictly bound to enforce all the regulations of the craft respecting the distribution of this fund, and must be perfectly satisfied, before he allows any petition to be read, that all the required formalities have been complied with. To preserve the strictest impartiality, three grand officers are to be specially summoned for each meeting, by the Grand Master himself, who are to act as the Master and Wardens of this lodge; and if either should be absent, the brother senior in rank, then present, is to supply his place. There can be no canvassing of the members, and each case ought to be determined, by the purity of masonic feeling, on its merits alone.

¹⁸ These are losses which are calculated to produce a grief which it would appear morally impossible to allay. But Masonry and religion are provided with a remedy which will soothe their wounded spirits by the influence of peace, holiness, and the judicious application of sympathy and relief.

clothing, and of education, are unprovided for; and they are exposed, not only, perhaps, to the poverties of the world, but to its vile temptations.

Still further, for perhaps, also, amongst them an helpless female orphan is left destitute of a father's arm, and of a father's heart. O! brotherly love, here exert thy power! here, I beseech Thee, thou God of mercy, let brotherly love shower down, hover over, with all its sacred influence, and infuse into the hearts of all, to exert every endeavour to enlarge the benevolent purposes of that charity, which is an asylum for the unprovided female orphans of the departed or the distressed brethren of the masonic union.

To you, my brethren (for I cannot forfeit this opportunity of recommending it, when meeting so many leaders of masonic societies)—to you, my brethren, I would recommend this invaluable charity with peculiar zeal; and though, perhaps, none of us may now stand in need, yet, surely, we know not how many of us may, some time or other, be glad of such an asylum for a beloved child of our own.¹⁹

If, then, a God of Providence has, in any degree, put it into our power, let us exercise that power, at every opportunity, in the support of such a benevolent design; for, methinks, if, with the whole of this benevolent charity (I mean of the Cumberland School), but one female orphan should be saved from the pit of vice and prostitution, that one salvation is worth the whole charity of all

¹⁹ In reference to the above cases, it may not be uninteresting to give the following brief account of the masonic charity for clothing and educating the sons of poor and distressed Masons, established in the year 1798, and placed under the sanction of his Grace the Duke of Athol, A. D. 1801. The United Mariners' Lodge, No. 23, observing with concern the distressed circumstances of several of their brethren, and the exposed situation of their children; and viewing with pleasure the daily progress making in the Freemasons' Charity in St. George's Fields for Female Children, induced them, at a meeting holden on the 3rd day of July, 1798, to consider of means for establishing a masonic charity for clothing and educating the sons of indigent Freemasons; and for that purpose they immediately opened a subscription, which, at their second meeting, had increased so much beyond their most sanguine expectations, that they were enabled to admit six children to the benefit of the charity. The fund subsequently increased to a very large amount; and a great number of persons, who are now meritorious members of society, received their education at this school.

the world. Love as brethren ; be pitiful ;²⁰ pity the helplessness of infancy, but especially the helplessness of female infancy ; for, my friends, it is an universal experience, in some degree, that, from these trained up in virtue, we cannot fully estimate what we enjoy. Female virtue is the very source of family honour, family wealth, family virtue : from the contrary, too often we endure the contrary ; namely, family disgrace, family poverty, family vice. Ten thousand are the arguments we could easily produce in support of the excellency of this charity ;²¹ but, methinks, Solomon, that great experimenter and that great discriminator of female worth, gives us one which will answer the whole—"The price of a virtuous woman," says he, "is above that of rubies."²² May all of our sex, who experience and enjoy this valuable possession (I doubt not but my address here is universal), properly estimate its real value ; and from that estimation exert all our power for its increase, its protection, its security.

We now come to the second observation of brotherly

²⁰ The spirit of benevolence was never more universally or more efficaciously exerted than at present ; provision for the aged, the poor, and the infirm, being abundantly found amongst the Masons of every country in the world ; and Freemasonry has now reason to boast of every excellence that the practice of moral and social virtue can confer.

²¹ To the benevolent exertions of the Chevalier Bartholomew Bospini, the fraternity are indebted for this establishment. Under the patronage of her Royal Highness the Duchess of Cumberland, the school was originally formed, and by her fostering hand it flourished abundantly, owing to her strenuous exertions in its behalf, not only amongst the members of the royal family, but also the nobility and gentry of both sexes. On the 1st of January, 1789, fifteen children were admitted into a house, provided for that purpose at Somer's Town, St. Pancras. A magnificent building was subsequently erected in St. George's Fields for the accommodation of the children ; and it is now in full and beneficial operation, and nobly supported by the donations of the wise and good.

²² There is a fervour, says a popular preacher of the day, in the soil of the female heart, which never missees sending up what it receives, be the culture ever so scanty ; when abundant, the return is invariably glorious. We have numberless examples of women in the holy writings, and in every period of Christianity, that fill us with astonishment at the sacred sublimity and heroism of their characters ; and the history of the pagan world, particularly the austere and virtuous days of the Grecian and Roman commonwealths, afford likewise the most illustrious proofs that the sex, when properly directed, can be more than the rival of man in every action, and every sacrifice that goes to dignify and exalt the human name.

love, in its active operation ; and, as I naturally suppose, from the time that I have detained you, it will not be unpleasant to say, it is the last I shall deduce from our text, namely, the formation of our manners from that plain admonition—" be courteous." I must here premise (and I hope the premisal will not be offensive to any one, and especially when I assure you that I have no intention of offending any one) ; I must here premise that I am a friend, not to equality in its present fashionable, and, I may truly say, destructive construction, however hard I may have laboured to convince you, that the whole world are brethren : no, but I am a friend to due subordination ; and, as a friend to due subordination, with my text, I must now also be an advocate for it : due subordination, then, I must observe, is the life, it is the soul, it is the whole felicity of all society, and without it all society falls—peace is war, order is confusion.²³ Let God lay aside his superintending power, and nature, that moment, becomes again an undigested chaos ; take the reins of government from the wise, the tender, the judicious hands which now guide them, and my life for yours, if your nation, like its neighbouring kingdom, does not immediately become a scene of anarchy, of confusion, and of every evil work.²⁴

²³ Our transatlantic brethren teach, that it is the duty of the Master of a lodge to preserve amongst its members a strict attention to moral deportment, and to mark and instantly correct the slightest deviation from the rules of propriety and good conduct ; the square is appropriately conferred upon him as the distinctive jewel of his office. Masons are said to part on the square, because when they have met together their conduct should be such, that when they part, no unkind expression, or unfriendly action, shall have deranged the nice adjustment of the feelings which alone unite them in a band of brothers ; an adjustment which can only be preserved by a constant application of the square of morality. See this more particularly explained in Dr. Mackey's *Lexicon of Freemasonry*, under the word " Square."

²⁴ " The most proper way we can take to avert impending judgments," said a pious writer of the period, " to preserve and maintain our valuable privileges, and promote the public welfare and happiness, is not to express a clamorous zeal for liberty, at the same time that we abuse it to an unrestrained licentiousness, than which nothing can have a greater tendency, both through the righteous judgment of God, and in the nature of the thing, to deprive us of our liberties ; but it is to endeavour to make a just and wise improvement of our advantages, to maintain a strict regard to religion, probity, and purity of manners, and to guard against vice, libertinism, profaneness, and debauchery. This, and this alone, will preserve us a free, a flourishing, and a happy people." (*Leland Deism*, vol. ii., p. 463.)

Daily experience, my friends, too fatally proves (if we have any of the eye of wisdom, or the ear of understanding,) daily experience proves, that in every state, in every community, in every society, where the courtesy of our text prevails not, those states, those communities, and those societies, change all order for disorder, all beauty for deformity, all regularity for confusion, and all felicity for accumulated distress, and unavoidable misery.²⁵ Art thou in power then? the courtesy of our text advises—exercise that power with steadiness and zeal, moderation and temperance, kindness and complacency. To be masonic in my language, and also political in my meaning, let the Master, the Wardens, and the Stewards so preside in the lodge, that on the one hand rebellion may never be excited by the exercise of tyranny, nor licentiousness ever have birth, from the want of due authority, or through the exercise of pusillanimous lenity; always remembering, that authority may be very mild, yet very steadfast. It should be very lenient, yet never timid; proper authority really is, and always should be, at once a sceptre of peace and security to the good and the obedient; and a rod of righteous correction to the wanton and rebellious.²⁶

To the brethren of low degree, the courtesy of our text advises also, both masonically and politically, submission to rule and order, perseverance in the paths of duty, contentment in our station, humility and complacency of behaviour to all in a superior situation; with the

²⁵ The observation will apply equally to Freemasonry; and practically accounts for that argument, derived from the misconduct of some of its members, which its enemies adduce as a stigma on the Order.

²⁶ To keep the lodge pure, and to preserve its harmony unimpaired, it has been thought necessary by our rulers to establish a code of punishments for insubordination, which consist of admonition, fine, and, in extreme cases, expulsion. In 1845 a question was mooted in the United States, whether a chapter is competent to try its presiding officer for crimes alleged against him; and it was determined by the general Grand Chapter in the negative. It was then asked, whether a lodge of Master Masons can arraign and try any member at a called meeting, the whole matter being commenced and ended at the same meeting? It was resolved, that the charges against a delinquent brother should always be preferred at a regular meeting of the lodge or chapter; and that they may be investigated, and final action had on them at a special or called meeting, if sufficient time be allowed for the accused to prepare his defence. And a series of regulations were made by the Grand Lodge of Massachusetts, which have been published for the information of the brethren.

exercise and encouragement of a laudable ambition, to rise to superiority by the regular steps of a diligent perseverance in duty; learning to govern, by submitting to obey. Finally, "Love as brethren," "be pitiful," "be courteous;" it is the morality of the man, it is the righteousness of the Christian, it is the ornamental jewel of the Mason; and will hereafter, next to the merits of the Redeemer, be the eternal glory of the glorified saint.

PRAYER.

Gracious and merciful God, who art in Thyself the only source of all thy own eternal perfection and everlasting felicity, and from whom alone can possibly proceed any of the perfections or felicity of thy creatures; manifest Thyself unto us that are now in thy presence, and give to us a portion of thy perfect happy nature; take away from us all that degeneracy of spirit, by which our souls are so basely contaminated. Let thy good spirit be our guide, our comforter, and our purifier, from all the dross and corruption of our first fall, and from all those evil habits and dispositions which we have collected by our intercourse with the world, and from the evil instigations of our great adversary the prince of the power of the air. Work thy work of grace and mercy effectually upon every heart, and renew in our every affection all thy lovely likeness, through the perfection of which Thou only couldst pronounce thy creation very good. Give us the true spirit of piety and devotion in all thy holy services; and while thus waiting at the footstool of thy divine mercy, may all thy good and infinitely pure nature, so brood over all the powers and faculties of our immortal spirits, that we may arise up in all thy glorious image of goodness, and purity, and truth. Fill our hearts with every humane and Christian affection, that, in imitation of our great Master—the Redeemer of our lost and perishing world—we may be ready, according to our ability, to do good. May we love all mankind sincerely; may we love each other fervently; may we be always ready to forgive and receive our enemies; may we always cherish and be faithful to our friends: may the wicked excite our pity, and have a share in the earnest petitions of our most zealous devotions; may the good and the pious stir

up in our minds the laudable ambition of diligent imitation; and may our chief delight be most firmly affixed to the most excellent of the earth; may we be ready to instruct the ignorant, and administer the cordial of comfort to the sick and the afflicted; may we have hearts always ready to divide our garment with the naked, our morsel with the poor, and our strength to the weak, the orphan, and the defenceless. Gracious Father, impress upon our minds the serious and important truths which thy word, though very weakly delivered, has this morning described as our duty, both as Christians and Masons: that, cemented together in the true bonds of Christian piety, and masonic philanthropy, we may all indeed, and in truth, *Love as brethren*; we beg it for Jesus Christ's sake. *Amen and Amen.*

SERMON VII.

ON THE DEDICATION OF MASONIC EDIFICES.

PREACHED AT GRAYS, ESSEX, AUGUST 7, 1797, ON THE
CONSECRATION AND CONSTITUTION OF THE PRESTONIAN
LODGE OF FRIENDSHIP

"Behold! I build an house to the Name of the Lord my God, to dedicate it to him."

2 CHRON. II. 4.

THE Royal Art of Masonry, we have no doubt, derives its antiquity from the building of the heavens and the earth; and we have as little doubt that the First Grand Architect was the builder of the universe. To this first pattern, therefore, all imitation must, we are very certain, for ever fall infinitely short in every excellency, either in beauty, utility, or grandeur; hence, as all succeeding Masons must inevitably fail in their imitation of the works of the First, we may easily conclude, that the greatest excellency which the labours of any Mason, or body of Masons, can possibly possess, must be, that their buildings are duly and properly dedicated to Him, who is the first; and that no Mason, or Masons, however wise and ingenious, however skilful and diligent, can enjoy any real consolation or comfort in their reflection upon their labours, any farther than those labours are piously dedicated to Him who is this first and inimitable architect.¹

¹ The following is the manner by which a new lodge was constituted at that period, and it is founded on the ancient usages of the craft:— First, the lodge is duly formed, and after an appropriate prayer, an ode in honour of Masonry was sung. The Secretary then informed the Grand Master that the brethren present were desirous of being formed into a new lodge. The petition, the dispensation, and the warrant were

To this incontrovertible proposition, with which I have introduced my present discourse to your attention, the numerous examples which might be brought to render it still more undeniable, would take up more of your time than the business of the day, or indeed the nature of our present exercise, will properly admit of; I shall therefore content myself with bringing only one, that, however, being one of the greatest, may easily be admitted to answer the purpose of numbers.

It is this: Solomon, King of Israel, was the astonishment of the world, both in the wisdom of his mind, to contrive, and in the riches of his fortune, to accomplish all that which he ever laid his heart and his hand to execute.² As a Mason, both sentimental and operative, contriving, planning, and building, we find, from many historical anecdotes concerning him, were some of the principal and most pleasing exercises of those hours of his life, which he had to spare from his high and arduous office, of king over God's favourite people. In his own writings, we are told, that he built himself houses, planned himself gardens, planted himself orchards, and made him fish-ponds; and all these, we have no reason but to suppose, contributed very much to his amusement, his comfort, his advantage, and, above all, to his high reputation amongst mankind.³ But at length, my friends,

then read, as well as the entire minutes of the lodge, while acting under a dispensation; and being approved, they were formally declared regular and valid, and signed by the Provincial Grand Master. He then enquired, whether the officers named in the warrant were approved by the brethren of the lodge, which being answered in the affirmative, the oration was pronounced. The lodge was then consecrated according to the usual ceremonies, and constituted in ancient form by the Provincial Grand Master.

²The history of Solomon is replete with interest to the fraternity. He was the son of David and Bathsheba, and was born in the year of the world 2871. Of him it had been prophesied to his father, "Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his day. He shall build a house for my name, he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." (1 Chron., xxii. 9, 10.) And when the temple was built, it was declared to be the greatest work the world ever knew for riches and glory.

³After the temple was completed, Solomon employed the fraternity in carrying on other works. He built two palaces at Jerusalem for himself and his queen; a stately hall of judicature, with an ivory throne and golden lions; a royal exchange, made by filling up the great gulf between

after many years thus laboriously contriving, planning, and building, when he draws near the conclusion of his life, and begins seriously to reflect upon what was past, and, no doubt, also, upon what was to come, there was scarce a comfort he had possessed, a pleasure he had enjoyed, or a labour he had contrived or executed,⁴ however useful, grand, or beautiful, which, when recounted and reflected upon, he did not fully mark and distinguish with the epithet of *vanity*.⁵

Yes! my friends, in the summing up of the life of Solomon, with all his riches, his grandeur, and his great performances of wisdom, ingenuity, and perseverance, there was but one of his works, upon which he had spent his inexhaustible riches, upon which he had exercised his unparalleled wisdom, and exerted all his power⁶

mount Moriah and mount Zion with strong arches, upon which many beautiful piazzas were erected, with lofty colonnading on each side, and between the columns a spacious walk from Zion to the temple. He erected the house of the forest of Lebanon, built upon four rows of cedar pillars; a summer-house to retire from the heat of business, with a watch tower that looked to the road to Damascus.

⁴In addition to the above magnificent erections he employed the craft in the construction of many other works. He built several cities on the road from Jerusalem to Lebanon; many storehouses west of the Jordan, and store cities east of that river, well fortified; and particularly the city of Tadmor, which was afterwards called by the Greeks Palmyra, with a splendid palace in it, the magnificent ruins of which remain to the present day.

⁵Before he died, however, Solomon composed his penitential song, the Ecclesiastes, and fixed the true motto on all earthly glory, viz.: "Vanity of vanities, all is vanity without the fear of God, and the keeping of his commandments, which is the whole duty of man."

⁶The wisdom of Solomon far exceeded that of any other man; for it was derived from God. At the very beginning of his reign, having presented a thousand burnt-offerings to the Lord at Gibeon, God appeared to him in a dream, and said: "Ask of me what you desire." Solomon besought to have a wise and understanding heart, and such other qualities as were necessary for the government of the people committed to his charge. This was a pleasing request, and it was immediately granted. He enjoyed a profound peace throughout his dominions. Judah and Israel lived in security, and his neighbours either paid him tribute, or were his allies. He ruled over all the countries and kingdoms of the Euphrates to the Nile, and his dominions extended beyond those rivers. He exceeded all the men of the East in wisdom and prudence; he was the wisest of mankind, and his reputation spread through all nations. He composed or collected three thousand proverbs, and one thousand and five canticles. He was acquainted with the nature of plants and trees, from the cedar of Lebanon to the hyssop on the wall; also of beasts, birds, reptiles, and fishes. There was a concourse of strangers from all countries to hear his wisdom; and

—there was but one of all his labours, upon which he did not write vanity and vexation of spirit. Curiosity, methinks, naturally enquires, which of all his labours it is that is thus honourably distinguished? I answer, it was the house which he had built to the name of the Lord his God, and dedicated unto him. Here he failed not in the dying reflections upon his masonic labours, to enjoy the fruits both of his wisdom and skill, his riches and power. In all his other labours, whether for his people's good, or his own pleasure and comfort, there was vanity and vexation of spirit; but in this labour, in the building of the house, which he had built and dedicated to God, there was no remorse, no bitter reflection. Piety, not pride or lasciviousness, contrived the plan; devotion, not vanity or self-conceit, laid the foundation-stone; religion, not ostentation, raised the top-stone, with the sincere exultations of conscious good intentions. Consequently, when in his last, which are too often our wisest moments, he wrote vanity and vexation of spirit upon all the actions and exertions of his past life; the building of the house of God is not enumerated amongst them.⁷ Hence, then, my friends, from this introduction, you will readily judge we mean to draw the application of our text suitable to the religious improvement of our present masonic meeting.

In the history of Solomon, we find from many circumstances of his life, that as a mason he was perhaps one of the most scientific, and one of the most laborious that ever belonged to the royal craft. Now in both these characteristics, I should be very sorry not to set him forth with the greatest zeal, as in all points worthy

ambassadors from the most remote princes. He made gold and silver as common in Jerusalem as stones in the street; and cedars as plentiful as sycamores in the valley. See Taylor's *Calmet* in loc.

⁷Nor could it be, for he was specially raised up by the Great Architect of the Universe for the work. "The word of God came to Nathan saying, 'Go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in. But it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will stablish his kingdom. *He shall build me an house, and I will stablish his throne for ever.* I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house, and in my kingdom for ever.'"—(1 Chron. xvii. 3, 4, 11, 12, 13, 14.)

of your imitation also. For to use every means to increase our knowledge, and to exercise our diligence, is highly praiseworthy in every individual, both as men, as Christians, and Masons. But if in these things I would at all times gladly exhibit Solomon as your pattern, yet I would also with equal zeal exhibit him as a caution.⁸ And I am sure, if his spirit mixes with ours, as a witness of our present engagement, I shall not offend him by so doing; I would then, I say, exhibit him as a caution. Namely, that instead of having but one labour, to which, in *your* dying moments, you cannot ascribe aught but vanity and vexation of spirit, there may not be even *one* to which you can really affix that unpleasant epithet. But that, whatever you plan, whatever you contrive, or whatever you build, you may do it with the intent of dedicating it to God, and also may perform it worthy of that same pious intention.

But we will return to the application of our subject, Solomon built an house to the name of the Lord his God, to dedicate it to him—here is a good intention. Afterwards we find this house really dedicated unto his God—here, then, was a good intention piously and faithfully put into practice. Now to describe this building in the wisdom and strength of its foundation,⁹ and to exhibit its elevation as a Mason, scientifically to your view, is a task from which I feel myself readily excused upon these two following ideas:¹⁰

⁸ And in this respect a caution is absolutely necessary; for our Grand Master Solomon, so wise, and so distinguished by the favour of God, exhibited the imperfection of our nature by entertaining strange women, who seduced him from his allegiance, and turned him to idolatry. But even here his love of architecture was displayed; for he built some curious temples to the false gods of his concubines Chemosh, Moloch, and Ashtoreth.

⁹ One great property of this temple, and which caused it to be admired by foreign architects, was the immense blocks of stone, of which it was composed. These remained even in the temple of Herod; and it was when they were pointed out to the Saviour of mankind that he said, "the stone which the builders refused, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

¹⁰ Anderson describes it as in compass 7720 feet, and composed of the best materials that the earth could produce, so that no structure was ever like it for exactly proportioned and beautiful dimensions, from the magnificent portico on the east, to the glorious sanctum sanctorum on the west; with numerous apartments, pleasant and convenient chambers and lodgings for the king and princes, the sanhedrim, the priests, and Levites;

First, from my own inability to perform such a task with any degree of credit to myself, in an assembly of scientific and laborious Masons, like this, in which, even with one glance of my eye, I can see so many whose skill and understanding, in every branch of the royal art, is as much superior to my own, as that of Solomon's was to one of the youngest of his apprenticed Masons. And I doubt not, but at a fit opportunity, before this very pleasing assembly breaks up, I doubt not but that this same superiority of skill, which I have just hinted at, will be fully proved; for, my friends, this is intended to be a day for the distribution of masonic wisdom, and such has been the specimen already exhibited of the really pure scientific wisdom of our present Provincial Grand Master,¹¹ that none who hunger and thirst after the true and the best part of masonic knowledge, need leave us at this time, without a full satisfaction of his most enlarged desires.

A second idea upon which I feel myself excused from this task, is the *nature* of my office, namely, that of being only an humble assistant, peculiarly engaged, not in the building, but in the work of dedication unto God. Instead, therefore, of labouring at what others are more able to perform, and what indeed is more peculiarly their duty, *i. e.* in the description of the building, I shall only take up a short portion of your time, in just mentioning a few circumstances, which I am sure must be attendant in the raising any building, intended to be dedicated unto

having an outer court for the use of the Gentiles; it being a house of prayer for all nations, and capable of receiving in all its courts and apartments three hundred thousand souls. It was adorned with 1458 columns of Parian marble twisted, or sculptured, or fluted, with twice as many pilasters, both having exquisite capitals or chapiters of several different noble orders, and about 2246 windows, besides the curious pavement; and it was lined with massive gold, and set with innumerable diamonds and other precious stones, in many beautiful and harmonious patterns; so that its prospect exceeded everything that we are now capable of imagining, and has been ever esteemed the finest piece of masonry upon earth, and the chief of the seven wonders of art since the general migration from Shinar.

¹¹ In order to avoid irregularities, every new lodge should be solemnly constituted by the Provincial Grand Master and Wardens, assisted by a Master of some lodge within the province. If neither the Provincial Grand Master nor his Deputy be present, any other grand officer, or Master of a Lodge, may be authorized to perform the ceremony.

God, and then proceed more fully in the consideration of its pious and sacred dedication.

First, then, I would observe, that the superior officers who bore rule in the management of this grand structure, must have been men of liberal minds, of great skill and science, and of steady persevering spirits, both in the exercise of their wisdom to plan and direct, and in the exercise of their authority, to maintain amongst the inferior orders at once a due subordination, and a cheerful readiness in the performance of their labour.¹² Hence from this observation we naturally gather, that a Master Mason, whether of a lodge, a province, or a nation, if the work is to prosper, should daily endeavour to increase his wisdom, lest his inferiors should seek opportunity to despise his authority as a novice. He should cultivate the most extensive liberality of mind and sentiment,¹³ lest his inferiors should find occasion to despise his authority as a churl or a tyrant; for in all our experience amongst mankind, we easily find that it requires but little spirit or little inclination to despise a Nabal, or to fly from an Egyptian task-master. He should also be steady, strenuous, and persevering in the exercise of his *authority*, for wavering, inconsistency, and pusillanimity, soon let loose the reins of authority. And amongst the *weakest*, there is always a sufficient readiness of exertion to grasp at every degree of relaxed power, and take in their own fingers the reins of government from the hand that guides them unsteadily. That the right worshipful superior¹⁴ of this present masonic meeting, should be at all inclined to think that this cautionary observation, which I have now made respecting

¹² These qualities were symbolized by their moveable jewels; for instance, the *plumb* is an instrument made use of by operative Masons to raise perpendiculars; the *level* to lay horizontals, and the *square* to square the work. But, as Free and Accepted Masons, we are taught to convert these instruments to a more noble and glorious purpose. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are travelling, upon the level of time, to that undiscovered country from whose bourne no traveller returns.

¹³ His symbol is the pillar of wisdom, and is represented by the Ionic column, which combines the strength without the massiveness of the Doric, with the grace without the exuberance of ornament of the Corinthian; and because it is the duty of the Worshipful Master to superintend, instruct, and enlighten the craft by his superior wisdom.

¹⁴ G. Downing, Esq., P. G. M. for the county of Essex.

masonic rulers in any masonic labour bears any reference to him, is, I hope, little to be feared; indeed, I fear not to observe in the midst of all this assembly, that such a specimen of his wisdom and science, of his liberality of mind and sentiment, of his steadiness and perseverance, has been already exhibited in the important and laborious business of this day, that were my whole sermon to be a sermon of reproof, no one person could possibly imagine that one single glance of reproof could by any means attach itself to him.

Once more, in the building of this grand structure—Solomon's temple—I doubt not, that amongst the operative of every description, whether Master Masons, Fellowcrafts, Entered Apprentices, or other labourers of every kind, there was a strong emulative propensity, to excel each other in skill, in diligence, in order, and in regularity.¹⁵ The lodges, where the plans of the different works were exhibited, and where the different orders for the performance of these different works were given, were, we have no reason to doubt, well and duly attended.¹⁶ The hours for labour were diligently devoted

¹⁵ This disposition was carried to perfection by the union of the true and the spurious Freemasonry, which was cemented by the alliance of Solomon and Hiram King of Tyre. "This alliance was of mutual advantage to both. Tyre possessed but a narrow strip of maritime territory, the produce of which, if sedulously cultivated, would have been very inadequate to the supply of its teeming population and numerous fleets. But, besides this, the absorbing devotion of the Phœnicians to commerce and the arts, rendered them averse to the slow pursuits of agriculture, the products of which they could so much more easily obtain by exchange against the products of their foreign traffic and their skill. To them, therefore, it was a most invaluable circumstance, that behind them lay a country, in the hands of a people who had none of the advantages which were so much prized by themselves, but who had abundance of corn, wine, oil, and cattle, to barter for them. An alliance, cemented by such reciprocal benefits, and undisturbed by territorial designs or jealousies, was likely to be permanent; and we know that it tended much to advance the Hebrews in the arts which belong to civilized life, and to promote the external splendour of the reigns of David and Solomon. Hiram supplied the architects and mechanics with timber from the forest of Lebanon, and stone from the quarries of Tyre, with which the temple was built; and Jerusalem rendered a comely metropolis." (Kitto's Palestine, p. 476.)

¹⁶ The ancient charges of the Order describe a Lodge as a place where Freemasons assemble to work, and to instruct and improve themselves in the mysteries of their ancient science. In an extended sense it applies to persons as well as to place; hence every regular assembly, or duly

to all their intended purposes, and upon these hours of labour the times of refreshment or regalia never, I presume, improperly encroached; nor were those necessary hours of refreshment or regalia, when they arrived, disorderly, riotously, luxuriously, or wantonly abused or misspent. No! a house like that which this Grand Master of Masons, King Solomon, under the strict rules of masonic order, built with an intent to dedicate unto God, the Grand Architect of the Universe, must, I am well persuaded, have been raised under the inspection of officers, and with the contrivance and labour of men universally skilful in invention, wise in planning, curious in working, and orderly and regular in the performance of all their respective labours.¹⁷ And though no expense was spared to raise that grand structure in the greatest strength, the sublimest wisdom, the most extensive utility, and the most perfect beauty; yet Solomon's riches, rich as he was, afforded no profusion to indulge the idle, to pamper the luxurious, to pay the unskilful, or encourage the disorderly.¹⁸ No! the Masons of every order of

organized meeting of Masons, is called a Lodge. Every brother ought to belong to some Lodge, and be subject to its by-laws, and the general regulations of the craft. A Lodge may be either general or particular, as will be best understood by attending it, and there a knowledge of the established usages and customs of the craft are alone to be acquired. From ancient times, no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him.

¹⁷ And accordingly our traditions say, that the chief director of the work, Hiram Abiff, was by profession an architect, and a member of the Dionysian fraternity, which flourished abundantly in Tyre, the city of his birth; and that the union in his person of the Tyrian and Israelitish races, together with the favour of the Deity, not only made him most expert in every kind of elegant attainment, but also furnished the means of instructing others in the fine arts, so as to produce such a perfection as no other building ever attained to.

¹⁸ His fleet returned to Joppa every third year, laden with vast quantities of gold and silver, elephants' teeth, and various sorts of scented wood and precious stones; besides curious animals, and other unique products of the countries which they had visited. This precious wood was used in making the balustrades of the temple, instruments of music, &c., &c. Boxes, tables, chairs, sofas, and other pieces of furniture, were frequently made of ebony, inlaid, not only with gold and silver, but also with ivory, acacia, &c., which were veneered with thin layers, and ornamented with carved devices in still rarer wood, which were let into them in the richest patterns; many specimens of which still exist on the Egyptian monuments.

that day must have been wise, active, diligent, sober, and orderly; or in such a work, and for such an intention, he who dedicated would have lost the fame of a temple so gloriously celebrated, even to this day; and He to whom it was to be dedicated, must, from the purity of his nature, have refused to place there his Name or his glory.¹⁹

From this brief consideration of the workmen employed in the building of this house, to be dedicated unto God, I next turn myself, as is more peculiarly the duty of my office, more fully to consider the nature of its dedication to the Great Architect of the Universe, the first author of Masonry, and the Grand Master of all true Masons.

Now the first very conspicuous trait which I would notice in the conduct of Solomon, in this dedication of his temple to God, is the fulfilment of his father David's pious intention towards his God and religion. David's life, though marked with many of the most beautiful traits of humanity, religion, and morality, had yet been such a life of warfare, and consequently such a life of bloodshed, that though he had been taken from the sheepfold, under the immediate direction of heaven, to sit upon the throne of Israel; yet such are the mysteries of Providence, he was neither permitted to reach the throne, nor yet to enjoy it, without the continual exertion of that cruel evil, and that to such a degree, as even to render him unfit, however anxious he was for it, for the pious work of building and dedicating a temple to his God.²⁰

¹⁹ Solomon had labourers of his own, but was obliged to apply to the King of Tyre for the Ghiblim and Benai, who lent him his best artists, under the command of Hiram Abiff, with whom Solomon was so pleased that he constituted him, in his absence, the Deputy Grand Master, and in his presence the Senior Grand Warden, or principal surveyor and master of the work.

²⁰ His conquests in the neighbouring countries brought him such immense spoil, as, together with the produce of the permanent tributes imposed on the conquered nations, enabled him not only to support all his expenses, but to lay by vast wealth towards the erection of the temple, which was to be built by his successor. For this great work, which for many years he had so much at heart, and which appears to have engaged a large portion of his thoughts, his preparations of every kind were so extensive, that he appears to us fully entitled to the chief share of whatever glory the founder of that celebrated fabric may fairly claim. For not only did he provide a great proportion of all kinds of materials, with

And though human reason cannot fathom the depth of this mystery, or give all the reasons why the Almighty should thus decree David to the throne, and yet decree his accession through those means which should deprive him of this holy work, upon which he so piously set his heart; yet so, we have no reason to doubt, it was wisely determined; and that not David but Solomon, his successor, should have the honour of this glorious dedication; and the piety of this his father's intention, Solomon very zealously, very punctually, and very religiously performed.²¹

The application to this observation is so very plain, that he who runs may read it, it is this; it is commendable in all diligently to follow, and faithfully to fulfil, all the pious intentions of their forefathers; yes, my friends, and happy would it be for us individually, and honourable would it be for Masonry in general, to nourish all those pious intentions, and to imitate all those pious examples of our predecessors in Masonry, rather than to effect the too supercilious novelty of a new age, which seems very much inclined, in too many instances, both religious, political, and masonic, to supersede ancient realities with novel superficialities.

The Builder of the Universe, who is our first and best example, raised that wide expanded structure for the felicity of his creatures; this is the true and original characteristic of the most ancient Masonry, and to go no farther into the intention of men who have been Masons, Solomon, the great human pattern of operative Masonry, built his temple,²² first, to dedicate it to the glory of

vast quantities of gold and silver, but he purchased and prepared the site, and furnished Solomon with the plan of the building. See *Kitto ut supra*, p. 498.

²¹ At that period of his life he performed every other duty with the same piety, punctuality and zeal, which is one great reason why such exquisite order was kept amongst the workmen at the building of the temple. His own affairs were conducted with such regularity and method, that they constituted an example and admonition to the rulers of the craft immediately under him; and the beneficial influence thus quietly exercised, extended through every grade, down to the *Ish Sabbal*, or the hewers of wood and drawers of water.

²² He was called a wise master builder. The title of *Sophos*, or wise, was given to such as were skilful in manual arts, and therefore was applied to Hiram Abiff, the deputy, as well as to Solomon. Homer accounts such as excelled in curious arts to have been taught by *Minerva*,

God; secondly, to fulfil the pious intentions of his father David; and, thirdly, as we shall show in the sequel of our discourse, to ensure the kind favour of his God, for the felicity of all his people. Here, then, we find in the dedication of this house, built by Solomon to the name of God, and dedicated to him, the pious intentions of his ancestors strictly revered, piously regarded, and religiously fulfilled; the real happiness and felicity of his fellow-creatures endeavoured to be obtained and secured; and in consequence of these, the glory of God ultimately the spur of labour, and the stimulus of success.

From this definition of the raising and dedication of Solomon's temple, by your permission, for I am a very plain workman, I would ask one question, and that particularly to the rulers of the business of the present day. My question is this—What is your aim and intention in the constitution of the Prestonian Lodge? is it, first of all, the glory of God, in the uniting a society in the strict bands of virtue, religion, and piety? Is it, that you may the more strenuously follow, and fulfil the pious intentions of the first establishers of Masonry amongst men? and is it, in consequence of these two pious intentions, your sole pursuit and intention to propagate and ensure the real good and happiness, not only of your brethren, but as much as lieth in you, of ALL MANKIND? If so, in the name of God, as a Christian minister, and in the name of Solomon his servant, as an advocate for Masonry, I sincerely bid you God speed, in the constitution of your lodge, and will endeavour in the remainder of what I have to offer upon the subject before us, to point out to you, how, in the constitution and dedication of your lodge, you may profitably imitate this pious dedication of Solomon's temple.

First, I would observe, that the station of the lodge, *i. e.* that of standing due east and west, should not be the only imitation of Solomon's temple; but its intention also should be as strictly imitated.²⁸ It should not

the goddess of wisdom (Iliad, xv. 411); and some think that the apostle alludes to it when he compares himself to a wise master builder.

²⁸ The lectures, at the time when Bro. Inwood wrote these sermons, gave three reasons for the above custom. 1. Because the sun, the glory of the creation, rises in the east, and sets in the west. 2. Because the tabernacle of Moses and the temple of Solomon occupied the same posi-

only be a station of order and science, but it should also be a station of seriousness and of devotion. A Masons' lodge—I mean a company of Masons—should see the rising and the setting of the sun with piety, with gratitude, and with devotion.²⁴ It should be an assembly where the ignorant are taught that wisdom which cometh from above; where the wanton are taught that sobriety which becometh godliness; and where the unruly are influenced to perform all the important duties of religious obedience. As the sun riseth in the east to enlighten the day, so the Master in the lodge²⁵ should stand in the east to enlighten, with true wisdom, his masonic companions, and guide all his fellow-craftsmen to work out their salvation with fear and trembling. As the sun setteth in the west to close the day,²⁶ so the Wardens of the lodge should stand in the west to close the labours of the lodge, and see that none go away not only not dissatisfied, but also to see that none go away unimproved in moral virtue, in religious knowledge, and in pious resolutions.²⁷

tion. 3. In commemoration of the establishment and propagation of the holy Gospel, which was first promulgated in the east, and afterwards spread itself over the western parts of the world.

²⁴ The Hebrews express east, west, north, and south, by before, behind, left, and right; according to the situation of a man whose face is turned to the rising sun.

²⁵ This very beautiful illustration is earnestly recommended to the notice of the brethren, as containing a great principle of Masonry, couched in very graceful and impressive language.

²⁶ "In the early ages of the world," says Mackey, (Lexicon, p. 336,) "the wisdom of men was concentrated in the easternmost parts of the earth; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plain of Shinar, were obliged to return towards the east in search of the knowledge of their forefathers. The west was then a place of darkness, and he who sought light was obliged to leave it and travel to the east. In astronomy, there is the same peculiarity in relation to the course of light. The earth revolves upon its axis from west to east; but the sun rises in the latter point, and while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness; until, by the diurnal revolution of the earth, they are brought towards the east, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science; and they know that he who, being in the darkness of the west, would seek true light, must travel to the east."

²⁷ This is the true effect which the teaching of a Masons' lodge is intended to produce. Let the opponent of Masonry hear the instructions which proceed from the east, and if it do not induce him to withdraw his opposition, I should pronounce him insensible to conviction, and alive only to the most malevolent feelings of our nature.

Be your lodge, my beloved brethren, thus wisely governed, thus safely tyed, and thus piously guarded, and according to the degree of its extension, it shall be a Solomon's temple, built indeed with the sublimest fame, consecrated with the purest virtue, and dedicated with the brightest glory—the glory of God. Again, in the constitution of your lodge, not only imitate the station of Solomon's temple, but its two very peculiar intentions also, *i. e.* the glory of God, and, as far as in you lies, the good of all your fellow-creatures.²⁸

First, the glory of God. When I consider myself not only addressing my discourse to a body of Masons, but also to an assembly of professed Christians, I feel my intention in this part of my subject so far anticipated in the fruitfulness of your understanding, and the piety of your profession, that, as Peter said to some of his disciples, so may I say to you, that I am sure I need only stir up your pure minds, by way of remembrance, and say, that you must, from your very infancy, have been taught, in this your happy country, that nothing can finally succeed which has not the glory of God as its primary intention. The fame of human wisdom, without the glory of God, is but as a blast of wind which passeth away, nor leaves a trace behind. The labour of human exertion may indeed fix one stone upon another, but without the glory of God, the Shekinah of his presence,²⁹ the loftiest temples shall fall—shall moulder into dust, nor leave a

²⁸ The government of a lodge is like that of a state on a smaller scale. It is, however, essentially democratic. What, asks the Abbé Barthelemi, are the solid foundations of the tranquillity and happiness of states? Not the laws which regulate their constitution, or which increase their power, but the institutions which form the citizens and give activity to their minds; not the laws which dispense rewards and punishments, but the public voice when it makes an exact distribution of contempt and esteem. Such is the unanimous decision of the legislators and philosophers of all the Greeks, and, perhaps, of all nations.

²⁹ By considering, with St. Chrysostom, the temple of Solomon as a type, not only of the sensible, but also of the invisible world; and by considering further the Shekinah and the Ark of God, more especially in the Holy of Holies than in the Sanctuary and more exterior courts and spaces, we may illustrate that very useful and most probable notion of the degrees of glory, and of the several mansions prepared for several states in the kingdom of glory; where, notwithstanding every part will be so far, though unequally, filled with lustre, that all may be said with open face to behold the glory of God, and not those only next the celestial ark or throne in the most holy place. (Ten. Idol, p. 331.)

wreck behind. Kingdoms and nations, citadels and towns, palaces and towers, may, by human riches, lift their lofty heads; but leave uncultivated a sense of the glory of God, and all these buildings in a moment moulder into dust—there is no inhabitant in the city, and the field is a desolate and a barren waste. So also constitute your lodge, but if you constitute it without an eye to the glory of God, and your three great lights,³⁰ or if you had three thousand, they would be as ineffectual as Diogenes' lamp—they would never show you a good or an honest man.

Lastly, see, in your imitation of Solomon's dedication, his universal prayer for the good of the people. To go through all the particulars of this his pious prayer, after having detained you so long, I fear would be tedious;³¹ we will only, therefore, just attend to its general purport, which is, that so great and gracious might be the effulgence of the presence of the Great Builder of the Universe in this house dedicated unto him, that the people, in all their errors, and in all their wanderings, from which human nature is never, in this imperfect state, perfectly free, whenever they returned and looked towards this temple, His wisdom might correct the former, His goodness might forgive the latter;³² and that, in all their distresses and calamities, when they returned and

³⁰ These three lights form the solid basis of a Mason's faith and practice; and, being placed on the pedestal in the east, pour forth the refulgent rays of divine truth to every quarter of the lodge. They stream from the place of Wisdom, and illuminate the pillars of Strength and Beauty, and from thence are reflected to all the brethren. And these great lights, without the least particle of fire, are the first objects to which the attention of a candidate is directed at his initiation.

³¹ Those who are desirous of increasing their knowledge on this interesting subject, will do well to procure admission into the degree of Most Excellent Master.

³² It was a common practice, when any person had built a house in ancient times, and entered on the habitation of it, to invite his friends to a grand festival, at which some religious ceremonies were performed to secure the protection of heaven. Thus, when the second temple was finished, the dedication was celebrated with great rejoicings and numerous sacrifices. (Ezra vi. 16.) In like manner Judas Maccabæus held a solemn feast of dedication, in memory of the purification of the temple after it had been defiled by Antiochus Epiphanes; and this was celebrated annually till the time of its destruction by Titus, with solemn sacrifices and feasts, and everything that could give the people pleasure. The Romans also dedicated their temples, theatres, palaces, and houses, with festivals and sacrifices.

looked upon this temple, His goodness might support, relieve, and deliver them ; that is, in one word, that he would be to them from this holy temple a God of mercy, to forgive their sins, and the inexhaustible source of blessings, to relieve all their wants, both for time and eternity.

Now these should be the peculiar characteristics of every Masons' Lodge. If thy brother err or wander from the paths of virtue and rectitude, let all the brethren be anxiously ready to restore such an one, with the spirit of meekness, and with the heart of compassionate mercy. If thy brother be in distress, let thy soul feel his sorrows, let thine heart commiserate his misfortunes and his distresses ; and if he look to thee, let him not look in vain. Yes, my brethren, though ye hear not the voice of murmuring, or the sound of complaining sorrow, yet let the gentlest sigh of modest complaint—for the truest sorrow is often the most silent in complaint—let, I say, the gentlest sigh of modest complaint not reverberate in the ear in vain, but instil compassion in the heart ; and, like that God to whom Solomon's temple was dedicated, often—let me advise—often send the charitable donations of your holy Lodge where modesty, perhaps, stifles complaint, and where, though the heart severely knows its own bitterness, bashful sorrow, like a silent statue, is unable to utter a request.²³

But who am I thus addressing ? A company of Masons ! Excuse, my beloved brethren, this unnecessary effusion of a brother's heart to you, who I know so abundantly in all things supersede by your conduct such an admonition, and receive it rather as praise than advice. Yes, my brethren, your intentions of charity and goodness, I am assured from good authority, so much anticipate my instructions upon this part of my subject, that what I have already said I feel inclined to change from admonition to eulogium ; and therefore humbly beg, as

²³ The Rev. Salem Town, in his prize essay on Masonry, says, to the above effect, that " the primitive spirit of ancient Freemasonry ought to be revived at the present day in all that intensity of brotherly love—in all that tender solicitude to guard the moral character of each member from contaminating exposures to evil, and especially a promptness of joint co-operation in every good word and charitable work, which so eminently characterised our ancient brethren of this fraternity."

it can be no instigation for what is already determined, it may be kindly accepted as an encouragement to proceed; and I shall conclude with observing, that sure I am that no instances of doing good to your fellow-creatures can more signalize your wisdom in the affixing of your peculiar and constant donations, than those two to which you have determined to pay particular regard—namely, the Royal Cumberland School, established for the maintenance and education of the female orphans of our distressed brethren,³⁴ and that very admirable institution, the Humane Society—humane, indeed, to perfection may both these institutions be styled. Can any body of men, I may justly ask, have a brighter record in the annals of humanity than to have been only assistants in a labour of love so truly divine, as either to protect female innocence,³⁵ or to save the life of the perishing? And if ever once to have been successful assistants in either of these labours of love, where is the heart, however distant or unconnected in relationship, that will not say, a lodge constituted with such principles of humanity and benevolent intentions, is indeed a constitution of brotherly love, a society of divine philanthropists?³⁶

³⁴ The benefits of this school have arrived at such perfection, that there are now nearly seventy children boarded, clothed, and educated in the establishment. By the published accounts, the receipts during the last year amounted to upwards of two thousand pounds. At the public festivals, the children are introduced by the stewards of the day, and, followed by the matron and her assistants, move in procession round the hall; and it has been observed on all these occasions, that the appearance of the children is not only neat and respectable, but the judicious training to which they are subjected has infused into their minds a high degree of intelligence, which shines forth vividly in their countenances.

³⁵ "Women," says Ledyard, the traveller, "in all countries, are civil, obliging, tender, and humane; they are ever inclined to be gay and cheerful, timorous and prudent, and they do not hesitate, like men, to perform a generous action; more liable, perhaps, to err than men, but in general more disinterested, more virtuous, and performing more good actions than men. In my extensive wanderings in foreign climes, if hungry, thirsty, wet, cold, or sick, woman has ever been friendly to me—most uniformly so."

³⁶ Bro. Tanshill, the Grand Master of Tennessee, in his annual address, (1842,) bears testimony to the above excellent institution. He says—"The establishment in some central situation of an asylum for the protection and education of children of Masons in the United States, would be carrying out one of the great principles of our Order, and be a monument, more durable than brass or marble, which would reflect in after ages its beneficent principles—a monument to which our children's

May you then proceed cheerfully, and without interruption, in the truly praiseworthy labour of the day; may every assistance be given you from above to fix and carry into effect all your intended good resolutions; and may you, like wise masters builders, lay your foundation upon the Rock of Ages; and may the top stone be raised with holy shouting, and with pious exultation, crying Praise, Hallelujah, Hallelujah! *Amen and Amen.*⁵⁷

PRAYER.

Eternal and everlasting Jehovah! who reignest over all creation—Lord of all lords, and Kings of all kings!—regard at this time the humble adoration of thy feeble creatures; accept the sacrifice of our persons and of our hearts, and open for thyself and thine own glory, a temple in every bosom. Descend with all thy usual majesty, and impress every heart before thee with an awful sense of thy divine presence. May our feeble efforts to serve and glorify thee meet with thy kind approbation, and may we know in deed and in truth that thou thyself art in the midst of us. We have unitedly endeavoured to build an house to thy majesty, and dedicate the same to thine honour and glory; let thine approbation sanction these our imperfect endeavours, and may thy glory, and the benefit of our fellow-creatures, be its foundation—its pillars—its chief corner stone. As the natural sun rises in the east to illuminate the day, so let the sun of righteousness arise upon the temple of this day's consecration, that it may be always illuminated with thy divine

children might point with pride, and say: This is the work of our fathers. On this subject I confess I have some solicitude; with me it has been a favourite object for many years. Insulated schools for the education of orphans have been already established in different parts of the United States, and one of the brightest jewels which adorns the key-stone of English Masonry, is her school for Orphans."

⁵⁷ This sermon concludes with a passage from the degree of Most Excellent Master, into which none but those who have been inducted into the oriental chair of Solomon can be admitted. It is said to have originated at the building of the temple; which being completed, and the capstone celebrated with joy, King Solomon instituted this degree, and admitted to it those only who had proved themselves worthy by their virtue, skill, and inflexible fidelity to the craft. The duties incumbent on a Most Excellent Master are such as cannot be attained without a perfect knowledge of all the preceding degrees. See Cross's Chart, p. 90.

wisdom, and all its members be truly taught of God. May the Master be enabled to teach, and the younger brethren enabled to receive instructions; that thy name in all things may be eternally glorified, and our souls universally benefited. Open to us all the treasures of thy Holy Word: and may we all be truly made acquainted with that best of secrets—that divinest of all wisdom—that best pearl of all true riches—the *fear of God, and the love of each other*. Preserve us from every snare and every evil, and lead us to the possession of every good. Let thy majesty rest upon us, and be thou our shadow from the storm, our shield from war, our rock of defence, and our eternal portion. Gracious God! let a double portion of thy spirit and power rest upon our present engagement, and whilst we are uniting ourselves to each other in the strictest bonds of holy brotherhood, may we be still more earnest to unite our souls to thee, the everlasting source of unsullied wisdom, unabating brotherly love, divine and pure affection. Dismiss us in the present moment with thy best blessing; where we go, go thou and be our guide; where we rest, rest thou, and be our munition of rocks. We beg all through Jesus Christ our Lord and King, for ever and ever. *Amen and Amen.*

SERMON VIII.

PREPARATION FOR DEATH.

PREACHED AT NORTHFLEET, DECEMBER 29, 1797, ON
THE DEATH OF BROTHER WARD.

"This year thou shalt die."

JEREMIAH xxviii, 16.

My brethren, it is mostly expected in this joyful season of Christmas, that we should visit our friends with a cheerful countenance, and not in the gloom of sorrow; that the festive evenings of this week, should pass in all the gaiety of innocent and Christian mirth;¹ and that the cheerful tale, or the lively song, should fall from the lips, even of the most grave, and the most serious. Yes, methinks this is a season, when even the aged are inclined to put on the pleasantness of youth;² when youth is

¹ "To the philosophic enquirer," says the author of the Book of Christmas, "few things are more important, in the annals of nations, than their festivals, their anniversaries, and their public celebrations of all kinds. In nothing is their peculiar character more strikingly exhibited. They show a people in its undress, acting upon its impulses, and separated from the conventions and formalities of its every-day existence. We may venture to say, that could we, in the absence of every other record, be furnished with a complete account of the festivals, traditions, and anniversaries of any given nation now extinct, not only might a correct estimate be therefrom made of their progress in morals and civilization, but a conjectural history of their doings be hazarded, which should bear a closer resemblance to the facts than many an existing history, constructed from more varied materials."

² We love those festivals which have been made, as Washington Irving says, "the season for gathering together of family connections, and drawing closer those bonds of kindred hearts, which the cares, and the pleasures, and the sorrows of the world are continually operating to cast loose; of calling back the children of a family, who have launched forth into life, and wandered widely asunder, once more to assemble about the

permitted to appear in all its liveliness, without offence to the gravity of age; and when even the highest solemnities of religion are ornamented with the garlands of cheerfulness and mirth.³ Awful sacrifice! then, is the present meeting to this annual week of religion's most cheerful celebration; and truly I can assure you, that upon the present mournful occasion, had not both duty and friendship unitedly pressed me to the message, gladly would I have supplicated with the prophet upon another occasion, Lord! send by whom thou wilt send, but send not me. Send not me to spoil the festive hour! send not me as the messenger of the gloomy tale, to change the smiling countenance of the Christian's innocent enjoyments into the bitter lamentations of hopeless despair.⁴

But hark! hark! hark! Methinks I hear the sound of my Divine Master's feet behind me, and in the voice of another of his inspired messengers, arrests this mistaken notion which I have just delivered concerning the present message. Yes, there is a word in the divine writings which declares, "*It is better to go to the house of mourning, than to go to the house of feasting.*" Nor am I, my friends, in this moment at all inclined, with a celebrated author, to deny this assertion. No! for methinks I learn from the scene before me, a lesson which, though it may for a moment arrest our mirth, in an examination

paternal hearth, that rallying-place of the affections, there to grow young and loving again, among the endearing mementos of childhood.'

³ This is also the season of masonic festival, according to the old regulations of the Order, promulgated by the Grand Lodge, June 24, 1721. "The brethren shall meet annually in some convenient place on the day of St. John the Baptist, or St. John the Evangelist, as the Grand Lodge shall think fit by a new regulation; having of late years met on St. John the Baptist's day."

⁴ Among those celebrations which have survived the decay of the religions with which they were connected, by being made subservient to the new faith, or purified forms which replaced them, that which takes place at the period of the new year, or winter solstice, stands conspicuous. Bequeathed by the pagan to the Christian world, it has been thrown into close association with their own festival observances in honour of the first great event in the history of their revelation; and while the old observances, and the feelings in which they originated, have been thus preserved to swell the tide of Christian triumph, their pedigree has been overlooked, amid the far higher interest of the observances by whose side they stand, and their ancient titles merged in that of the high family into which they have been adopted." (*Book of Christmas*, p. 29.)

of its nature and reality, will never destroy one smile of true Christian cheerfulness.⁵ It may indeed change its nature, and it may indeed improve it, but it cannot destroy it. And well I am persuaded, that the present fashionable mirth of Christmas festivity, wants too generally that change which alone can constitute it what it really was intended for.⁶ I am a plain man, I must deal in plain truths; I am an ambassador of Christ, a messenger of God, and while I view that coffin, that sacred deposit, where, if he who lies within it, whether he was great or little, rich or poor, old or young, learned or unlearned, religious or irreligious, now well knows the fallacy of all human things! well knows the nature and importance of my present situation, well knows the account I have to give, upon every occasion of my ministerial function, of my faithfulness, or my unfaithfulness! Yes, and he well knows the nature and what ought to be the tendency, even of this my present message. When, therefore, I view that sacred deposit, that last degrading end of all human excellency, you will excuse me if I lay aside all compliments upon human greatness, human riches, human honours, or human felicities; and though I have no wish to spoil or destroy one moment of real Christmas mirth, as it is exercised and enjoyed by Christians in general, yet I would wish, I freely confess, I would wish in many instances to change its nature.⁷

⁵ 'Tis good to be merry and wise, says the old song; and the wisdom which considers mirth or good humour to be a stain on a person's conduct, is a wisdom which, I hope, for the honour of the craft, will be forever excluded from the practice of Masonry; for it will not, most assuredly, produce happiness, either in the lodge or out of it.

⁶ I am a friend to old customs, and would have Christmas kept as it used to be in the most social times of merrie England, because I do not think that this country has gained anything by that prudish and sanctified demeanour which would exclude all rational amusements from the practice of the people.

⁷ True Christmas mirth is of a very social nature. It rivets love, and cements the sweets of acquaintanceship. For instance, the Christmas dinner is a gathering together of generations—an assembling of age, manhood, youth, and infancy. Contrast this with the dreary picture of a Christmas Day dinner under the stern prescription of the Puritans, as given in his diary by Pepys, the chatty Secretary to the Admiralty, who thus writes, under the date of "Christmas Day, 1688—To dinner alone with my wife; who, poor wretch! sat undressed all day till ten at night, altering and lacing a noble petticoat, while I, by her, making the boy read to me the life of Julius Cæsar and Des Carte's book of music."

For instance, my friends, is it not too frequently the case, that the birth of Christ is celebrated by all manner of excess, by rudeness and gambling, by drunkenness, by revellings, by intemperance of every kind and degree?⁸ Are not many of those lips which should praise God for the gift of his Son, too often employed in profaning, both the name of God and of his Christ? Are not many of those voices, which should join the angelic anthem in singing, "Glory to God in the highest," too often employed in singing the lascivious ballad, the wanton song, and the lewd jest, offensive to every degree of true Christian mirth, or indeed of all virtuous modesty? Are not many of those hands, which should be employed in distributing bread to the hungry, wine to the thirsty, and relief to the distressed and the afflicted, too often employed in dealing the gambling card, and throwing the plundering dice? And are not many of those feet which should carry us to the cottage of the poor, and lead us to the habitations of the distressed widow, and the weeping orphan, too often employed in dancing the lewd dance, or capering to the harp or the viol?⁹

Methinks I feel myself in danger of incurring from some of my hearers, the censure of austerity, preciseness,

⁸ "Happiness does not consist in the pleasures of sense, in whatever profusion or variety they may be enjoyed. By the pleasures of sense, I mean, as well the animal gratifications of eating and drinking, as the more refined pleasures of music, painting, architecture, &c., and of active sports, such as hunting, shooting, and fishing. These pleasures continue but a little while at a time. This is true of them all, especially of the grosser sort of them. Laying aside the preparation and the expectation, and computing strictly the actual sensation, we shall be surprised to find how inconsiderable a portion of our time they occupy—how few hours in the four-and-twenty they are able to fill up." (Paley's Phil. b i., c. 6.)

⁹ This picture is too highly coloured. The rejoicings of Christians are of a more chastened character, one should hope. The feelings which are excited by the dreary aspect of frost and snow, trees stript of their leaves, and other signs of desolation, induce us to take refuge in our moral resources. The spirit of cheerfulness, which the above signs may be calculated to damp, seeks its innocent gratifications by the blessing hearth. And here, in the bosom of the family, when the labours of the day are suspended, it may be truly said:—

With his ice, and snow, and rime,
Let bleak winter sternly come;
There is not a sunnier clime
Than the love-lit winter home.

and severity, if not also of superstition and enthusiasm ; but you mistake me. It is neither my wish nor my intention to censure or condemn any of the innocent amusements of human life. No ; but sure there are many things in the conduct of professed Christians, while celebrating the birth of our Saviour, which truly deserve condemnation. To eat luxuriously, and forget the hungry ; to dance, to drink intemperately, and forget the thirsty ; to gambol, to frolic, to play, and to forget the sorrowful, the distressed, the afflicted, the mourning widow, and the weeping orphan, is, I will ever say, while I have a tongue to speak, blaspheming the name of Christ, and treading upon his holy example—is prostituting the joy of his nativity, and turning it into a day of condemnation.¹⁰ Yes ! as thou hast ability and opportunity, I would advise, feed the hungry, clothe the naked, visit the prisoner, cheer the sorrowful, relieve the distressed, heal the afflicted, bind up the broken-hearted, and cover the wounds of the wounded with the balm of consolation ;¹¹ and then eat thy bread with cheerfulness, yet with temperance, and drink thy wine with a pious yet with a merry heart, for then, and not till then, dost thou properly bless God for the birth of Christ, who gave thee this holy example ; then, and not till then, will God, or can God, accept thy work ; then, and not till then, can ye keep the holy feast, and glorify God for the unspeakable gift.¹²

¹⁰ There can be no doubt but such conduct would profane that holy day ; but Christianity teaches a different lesson. "The services of the church about this season," says Washington Irving, "are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee, on the morning that brought peace and good will to men." This is calculated to prepare the soul for better and more holy feelings than those mentioned in the text. The joys of an old Christmas fire-side had little of evil in them.

¹¹ These are all masonic virtues, and are fully carried out in our extensive charities.

¹² "In Jesus, whether we regard his lessons or his example, we see not only benevolence, but benevolence the most enlarged and comprehensive. In the parable of the good Samaritan, the very point of the story is, that the person relieved by him was the national and religious enemy of his benefactor. Our Lord declared the equity of the divine administration, when he told the Jews that many should come from the east and west, and should sit down with Abraham, Isaac, and Jacob, in the kingdom of

Hence, my friends, the message of our text, however irksome in its first attack upon human passion—the message of our text, in the midst of worldly festivity, becomes a salutary antidote to turn that worldly festivity into all the reality of pure Christian joy.¹³ And for this end, I first beg leave to bring my message to you, my aged friends. You will excuse the familiarity of the term friends, for in this sacred place, where, by the obliging kindness of your pastor, I am this moment permitted to share in his labour, I feel all that attachment of sacred friendship for your eternal interest, as I should for those of my own hearers, were I this moment in my own pulpit; nor have I any doubt but he will sanction the little familiarity of styling you my friends, in the importance of a subject in which both he and I

heaven; but that the children of the kingdom should be cast into outer darkness. His reproof of the hasty zeal of his disciples, who would needs call down fire from heaven to avenge an affront put upon their Master, shows the lenity of his character and of his religion, and his opinion of the manner in which the most unreasonable opponents ought to be treated, or at least of the manner in which they ought not to be treated. The terms in which his rebuke was conveyed deserve to be noticed—'Ye know not what manner of spirit ye are of.' (Paley's Evidences, part ii. c. 2.) This is the pure spirit of masonic benevolence.

¹³ Hear the account of the manner in which a good clergyman treats Christmas, as it is given in the Monthly Magazine:—"Our pastor was told one day, in argument, that the interests of Christianity were opposed to universal enlightenment. I shall not easily forget his answer. 'The interests of Christianity,' said he, 'are the same as the interests of society. It has no other meaning. Christianity is that very enlightenment you speak of. Let any man find out that thing, whatever it be, which is to perform the very greatest good to society, even to its own apparent detriment, and I say *that* is Christianity, or I know not the spirit of its founder. What! shall we take Christianity for an arithmetical puzzle, or a contradiction in terms, or the bitterness of a bad argument, or the interests, real or supposed, of any particular set of men? God forbid! I wish to speak with reverence of whatever has taken place in the order of providence. I wish to think the best of the very evils that have happened—that a good has been got out of them; perhaps that they were even necessary to the good. But when once we have obtained better means, and the others are dreaded by the benevolent, and scorned by the wise, then is the time come for throwing open the doors to all kindliness, and to all knowledge, and the end of Christianity is attained in the reign of beneficence.' In this spirit our pastor preaches to us always, but most particularly on Christmas Day, when he takes occasion to enlarge on the character and views of the Divine Person who is supposed then to have been born, and sends us home more than usually rejoicing."

must, from our undivided interests in our profession, be the friends of all mankind.

To you, then, my aged friends, I first bring my message, and you must give me leave to bring it very pointedly,—“*This year thou shalt die.*” What! are you alarmed? Do you disbelieve the solemn warning? Are you whispering to yourself the flattering tale, there are but three days before the present year shall close its final period, and sure the preacher may be deceived; I shall not die this year! I answer, surely it is possible you may not die this year; nor, my friends, have I a single wish that this awful prophecy may be fulfilled; but, my aged friends, look on that coffin,¹⁴ cast your eye for one moment upon that sacred deposit, and reflect had you and I met our departed brother on the morning before his fall from yonder dreadful precipice, and I had said to him, “This year, my brother—this year thou shalt die,” had he not a greater reason to have mocked the preacher for his superstitious fears, and had he not a greater cause to have laughed at his gloomy tale than thou hast, whose tottering limbs perhaps are now shaking on the brink of the grave, and whose grey hairs are strong indications of the proximity of a shroud? What! shall the age of forty rush into the grave, and seventy, the appointed age of man, bid defiance to its ravages? Surely no! He had, according to all human foresight—he had the probability of an escape for many

¹⁴ Death is the irreversible decree which was pronounced on man when he had transgressed the divine command; and after death comes judgment. For this termination of our probationary state, it is equally our duty and interest, as Masons as well as Christians, to prepare, by the habitual practice of every moral and social virtue. Our faith in the atoning blood of a crucified Redeemer must be firm, and our practice of the duties which he has enjoined must be constant and effective. How can we better employ our time in this world than by preparing for futurity? How can we more properly use the fleeting period of mortality, than by indulging an uniform and anxious hope, animated by the faith and promises of the Gospel; a humble anticipation of approval in that day when every man shall be judged according to his works; and endeavoring so to pass through time, as to procure an interest in Him, through whose merits alone we can expect to be happy in eternity? If we do this, we may look forward with composure to that awful period when Death shall draw his sable curtain round our pillow; when we shall exchange a corruptible for an incorruptible body, and receive that blessed sentence which shall seal our felicity for ever.

years to come; thy farthest boundary—thy utmost stretch of life's longest expectation is—“*This year thou shalt die.*” No! however near the final period of the present year, thou hast not an item to lose of the solemn warning. No! when I hear the solemn and inspired warning, as in the awful instance before us, “*In the midst of life we are in death,*” had we arrived to the last hour of the present year, to none before me, much less to the tottering of a declining worn-out age, should I be at all untimely in my admonition—“*This year thou shalt die.*” Take, take, ye venerable, the holy admonition. That it may prove untrue, I most heartily wish; but that it can be unseasonable or unnecessary, I totally deny. You are arrived at the last stage, and allowing you have done all that you could do, still, when you come to die, there is always enough to do.¹⁵

Reflect, first, on the value of time; secondly, on the importance of eternity; and, thirdly, seriously reflect, what is the work of time, as it looks to the rewards of eternity. Oh what a theme is this! what have I not to say, when I am warning old age to prepare for the awful scene of their most certainly approaching exit! Let me ask, have you redeemed the time as you ought, seeing all our days are evil? Have you repented of your sins, which are numerous as the moments of your lives? Have you turned unto that God, from whom, both by nature and practice, you have so universally revolted, with that true compunction of spirit, and with that holy contrition of heart, which, through the merits of your Redeemer, can obtain a true, a real, and a substantial reconciliation! Have you loved and served God as ye ought, seeing he

¹⁵ Freemasonry not only inculcates the certainty of death, but also the resurrection, and a future state of existence in happiness or misery, according to the deeds done in this life. It teaches that at the latest hour, when all the glow and spirit of existence is gone—when the summer is ended—when the sun shines faintly upon the scene—when the leaves fall off from the bowers of delight, and all the bloom and splendour of life are over for ever; in this cold and naked winter of his days, the upright Mason is warmed by genial thoughts that cheer and cherish his heart, and supply the absence of animal ardour. Though dead to the pleasures of sense, unable to taste any more what he eats or what he drinks, or to hear the voice of singing men or singing women, the remembrance of a life devoted to duty, is “meat to eat,” with which he may yet regale himself. The voice of an approving conscience is music to which the worthy brother may listen with delight, even at his latest hour. (Fawcett, Ser. 4.)

hath given you life and breath, and, through the sacrifice of his Son, all things necessary to faith and holiness? Have you loved your friends, your enemy, your brother, as ye ought, seeing ye were sent into the world with these commands? Have ye, at the expense of time, which is its only true commerce—have ye, at the expense of time, purchased the sure reversion of eternal felicity?¹⁶ If ye have done all these things, the hour is not far off when, as a shock of corn, fully ripe, ye shall be gathered into the garner of our God, and receive that pleasant invitation of—“*Come, ye blessed of my Father, inherit the kingdom prepared for you.*” If ye have not done all, or any of these necessary works of piety, religion, and godliness, receive, I beseech you, the sincerity of this endeavour with all its intended force; for ere the new year begins its circle into the vortex of eternity, this very admonition may tingle in your ears with a sound which is very far from the wish of him who now brings it from the source of mercy.¹⁷

Yes, my aged friends, near as the last moments of the present declining year may draw to their final period—near as the first approaching morn of the next revolving portion may be to its wasting sands, ere the former concludes, or the latter takes its beginning, that awful view of a vast eternity may open to the eye of your enlightened mind errors of the past, which shall thunder terror

¹⁶ Quevedo well observes, at the commencement of his fifth vision—“How greatly are we deceived in the quality and value of the things we covet, since it is quite impossible for anything in this world to fix our appetites and desires, which are still wavering and changing like pilgrims, delighted with, and cherished by, vanity. What we pursue with the greatest delight and passion imaginable, yields us nothing but satiety and repentance in the possession; yet such is the power of these appetites of ours, that when they call and command, we follow and obey, though we find in the end, that what we took for a beauty in the pursuit, proves but a carcase in the quarry, and we are sick of it as soon as we have it. Now the world, that knows our palate and inclination, never fails to feed the humour, and to flatter and entertain us with every kind of change and novelty, as the most certain means of gaining upon our affections.”

¹⁷ As our lectures admonish, let us imitate the Christian in his virtuous and amiable conduct; in his unfeigned piety to God; in his inflexible fidelity to his trust; that we may welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all-perfect, glorious, and celestial lodge above, where the Supreme Architect of the Universe presides. (Cross. Masonic Chart, p. 41.)

through your soul, and miseries of the future, which now, perhaps, ye will not believe, though an angel from heaven declared them unto you. Beware of the value of the present moment—“*Now is the accepted time, now is the day of salvation.*” Hear the husbandman of the vineyard importuning you respecting your long-lost time of idleness; hear him advise, “*Go ye into the vineyard;*” hear him encourage you, “*Whatever is right, that shall you receive.*” See also the period and conclusion of mercy; though they went in at the eleventh hour, they each of them received every man a penny,—a full portion of everlasting felicity. May God Almighty give the aged of this congregation the wisdom to return, though it is but at the eleventh hour.

To the young and to the middle-aged I now turn myself, I must confess, to deliver the sacred admonition of my text with sensations of greater difficulty, though that awful instance before me very impressively says, be not less faithful. Yes, my friends, to tell the man of health and vigour, whose mountain of strength, to all human appearance, seems invulnerable; to tell the rising youth, who is just stepping on the uncertain stage of life; to tell the blooming virgin, whose roseate countenance, as it were, declares in every smile an unshaken lease of uninterrupted years to come; to tell all these, and such as these, the awful message of my text—“*This year thou shalt die,*” is a task which almost misgives by best intentions, and almost shakes my best resolves. But oh! how often within the circle of only my last year’s parochial exercises, have I, with a pitying heart, seen the widow and the widower, with a tottering, an uneven, a reluctant step, turn from that spot of earth which confined the dear remains of those whom, perhaps but a few days before, they fondly hoped to have enjoyed, in connubial felicity, for many years to come. Yes, ask the mourning widow of our departed brother, if, in the morning of this day se’nnight, she expected to witness the mournful trophies of this night’s awful solemnity.¹⁸ Nay, little did I think, when, in the month of June, in my journey

¹⁸ Bro. Ward, having spent his evening with some friends, was returning home in the dark, and missing his road, he fell from the top of a high and steep precipice, which occasioned his death in a few hours.

to Chatham to meet you, my brethren, his vivacious hand helped me from the chaise, little did I think that the next December of nature's vivacity, would prove the December of our brother's life.

But, again, not only have I witnessed in many instances, the weeping widow, and the mourning widower, for the ravages of death upon the mountain of ripened age, but I have also seen the eye of youth weep over a sister's ashes, and the countenance of virgin beauty veiled in deepest sorrow for a departed brother. Nay, I have, in the course of last year, prepared the indentures of bridal ceremony, and death, before the joyful moment, has destroyed the necessity of the sacred parchments. Nay, still farther, I myself, as a father, have lately seen the tender infant drop like a tender bud, nipped by the pinching frost from its mother's breast, and fall a lifeless victim into the icy arms of Death. Oh! ye firm in health! oh ye blooming youth of either sex! oh ye children! if ye have a maturity of hearing for these sacred things, hear, I beseech you, the admonition of a father, of a brother, of a friend; nay, hear the sacred admonition of divine inspiration: "*This year thou shalt die!*" That this may be a true prophecy, God forbid! but, nevertheless, that we may all take the solemn warning, I most earnestly advise—I most earnestly pray.¹⁹

For what I beseech you, my youngest or my most stout-hearted friends, is your security against the execu-

¹⁹ Nothing surely can be a more urgent consideration of the necessity of a speedy repentance than this. Hear the language of one who delayed his repentance, and, like Dives, was cast into hell:—"Wretch that I am! The greatest penitent that ever lived never suffered the mortification which I have endured! I have watched—I have fasted—I have scarcely had any clothes upon my back—my whole life has been a restless course of torment, both of body and mind; and all this to get money for my children, that I might see them well married, purchase them posts at court, or procure them some other preferment in the world; starving myself in the conclusion, rather than lessen the property I had made for my posterity. And yet, notwithstanding this, my fatherly care, I was no sooner dead than forgotten, and my next heir buried me without tears or mourning, and, indeed, without so much as paying my legacies, or praying for my soul, as if they had received certain intelligence of my damnation. To increase my misery, the prodigals are now squandering and consuming the estate in gambling and other debaucheries, which I had gained by so much industry, vexation, and oppression; and for which I suffer, at this instant, such insupportable torments." (Quevedo, Vision 6.)

tion of this divine sentence, to which I have now endeavoured to call your most serious attention? Examine the world at large, look into your own neighbourhood, pry with the most curious attention into the little circles of your families and friendships. Ask the families of the rich and honourable, with what sums, or with what titles they are able to bribe this universal ravager of our life's best felicities, whose untimely shaft we are now lamenting. Ask the young, the gay, the beautiful, the healthy, and the strong, by what means they are provided against his sudden, his prepared, his untimely arrows. Does he ask the parents' leave to cut off the child? Does he ask the anxious husband, or the loving wife, when, or by what kind or gentle means, he should deprive them of their best felicity, the partner of their soul? Does he ever proclaim through the circles of gaiety, or the mansions of pleasure, that on such a day he will take from them such a number of their votaries, and that, therefore, they should consult amongst themselves, whom they could best, or more conveniently part with? Surely, he asketh no such questions; riches and honours have no bribes for his insatiable desires; youth or gaiety, or health, or beauty, have no power to disarm his severity; parents can find no reprieve for their most beloved children; the most unsullied and undivided affection cannot blunt the arrows of his malignant wrath, nor can the mansions of pleasure point out to him the objects best suited for his avaricious wishes. No! without one single exception of another's making, he levels his unresisted arrow, and all must fall before him—the rich and the poor, the old and the young, the gay or the sorrowful. With this enemy there is no parley; with this foe there is no putting off, even till to-morrow. *This year, or this moment, if he says it, thou shalt die.*

To you, my brethren of our Royal Order, hear, I beseech you, also, the salutary admonition! I am frequently looking forward with a fraternal expectation, to that opportunity of annual address, when, through your kind partiality, I am enabled to declare to you my sentiments respecting masonic religion; but, when I reflect that in my small sphere of action, this is the third time within a few months, that I have been called upon to perform the last kind office of fraternal affection to one or other

of our departed brethren, I beg you to know that I sensibly feel, and I beg you to feel it also, how very uncertain is the firmest tenure of human life; yes, last June, our departed brother, whom we now lament, performed his utmost, when I called upon him, to relieve the fatigues of a fellow-traveller, through the journey of life; you now see how small a compass in which he, and all his worldly concerns is, as it were, in a moment unexpectedly confined; without activity to relieve, he knows our wants; without the affection of pity, he views our tears.²⁰ God Almighty, then, my beloved brethren, God Almighty, then, only knows, whether I may preach the next anniversary sermon or no; or if, by his permission, my unworthy life should be lengthened out to preach, it is only he who knows, who of you may be allowed to hear; this year, says the prophet, to you, to me, to all, "*This year thou shalt die.*"

May this, I most earnestly pray, again, respecting you all, may this to us all prove a false prophecy; but lest it should be the last you may hear from me, I have endeavoured, I assure you, to preach it with as much sincerity and faithfulness, as if it were, indeed, to be my last, and I must, therefore, most earnestly entreat of you all, that you would hear it, under the same serious and divine impressions. Do this, my friends, and then, should it be the last, it will give you life in death; and should it not, it will sweeten, not embitter; it will in-

²⁰ The following address is usually made over the grave of a departed brother:—"From time immemorial it has been a custom among the fraternity of Free and Accepted Masons, at the request of a brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit it with certain formalities. In pursuance of this usage, and at the special request of our departed brother, whose memory we revere, and whose loss we deeply deplore, we have assembled, in the character of Masons, to resign his body to the earth, whence it came, and to offer to his memory before the world the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order. With proper respect to the established custom of the country in which we live; with due deference to our superiors in church and state, and with unlimited good-will to all mankind, we here appear clothed as Masons, and publicly crave leave to express our submission to peace and good government, and our wish to contribute to the interests of mankind. Invested with the badge of innocence, we humbly bow to the Universal Parent, and implore his blessing on every zealous endeavour to promote peace and good-will, and pray for our perseverance in the principles of piety and virtue."

crease, not lessen; it will ensure, not shake; it will establish, not weaken any of the joys of life.

It is only, my beloved brethren, it is only familiarity with death that can take away the sting, or in any case sweeten its deadly bitters. To put from our remembrance, to banish it from our thoughts, and to keep ourselves unaccustomed to its most habitual meditations, is giving sharpness to its sword, poison to its sting, and tenfold energy to all its most agonizing tortures. Would ye, my brethren, participate in any of the real sweets of that sprig of cassia, which emblematically we contemplate, as springing from the mangled corpse of our celebrated ancestor in the masonic fraternity.²¹ Cultivate his constancy and intrepidity against all the threats of the masonic foe; and prove that faithfulness and perseverance in virtue and religion, is the girdle of your masonic secrecy. And that, whatever or whoever are the ruffians that attack the fortress of masonic virtue, such is your habitual familiarity with this grand enemy of all human science, of all human fellowship, of all human connections, that he, i. e. Death, come when he will, comes only to perfect masonic science, comes only to strengthen and confirm the bands of masonic fellowship, comes only to complete the glory, and facilitate the eternal completion of all masonic connections.

May God Almighty bless you all, both brethren and strangers, may he give you that knowledge which is life itself; and when we quit this earthly tabernacle, may we all be initiated into the eternal lodge of the everlast-

²¹ Symbolical of the immortality of the soul; which is also inculcated in Masonry by the second step of the theological ladder, and by the ear of corn. St. Paul says: "That which thou sowest is not quickened, except it die." This beautiful analogy has been sneered at by some philosophers as untrue in fact, since the grain does *not* die. This is true; but it requires little ingenuity to perceive that the comparison is popular, and that the Greek word *apothane* is therefore not to be understood as expressing utter death, but only that appearance of destruction which takes place in the germinating seed. The sense is well expressed by Hewlett—"That is, the germ or principle of vegetable life does not spring up in the form of a plant till the external bulk, consisting of the lobes or farinaceous part of the seed, wastes away, and as it perishes, becomes the appropriate food of the new plant that is springing into life, till it is in a state to derive nutriment from the earth." Such is the resurrection of the body, as it is inculcated in the third degree of Masonry.

ingly faithful, there to join in the song of Moses and the Lamb, for ever and ever.

PRAYER.

Almighty, supreme, and everlasting God! thou whose tender mercies are over all thy works, who willest not the death of any sinner, but hadst rather that all should repent and live! Look down, we beseech thee, with tender pity upon us, who are now the humble suppliants of thy most compassionate regards! Thou knowest the frailties of all human strength, and if thou withdrawest from us thy life-supporting power, we fall into the grave! we moulder into dust! we bid farewell to all below! none can resist that determined period to all human greatness! Father of mercies; what is man? We spring up in the morning of life, we know not whether we may reach the third hour! Should we step on the meridian of human life, we exceed the period of millions! And if we reach the eleventh hour, short, short, indeed, is the longest day of all human existence! Impress, gracious Father! impress upon every heart this solemn check to all human stability, "*In the midst of life we are in death.*" This year thou shalt die! Prepare us all for that awful change! May we, one and all, this moment, leave the consideration of all temporary importancies, for the consideration of those greater things of eternity; make every soul before thee, *serious as death! solemn as the grave!* May we view with the eye of wisdom the trifling greatness of all human power! And may the reality of eternal things fill up all the exercise of our immortal souls! Teach us, by thy effectual wisdom, to fix a proper estimate upon all below, and from that estimate to fix all our affections on things above! May we be guided through all the difficulties and dangers of this frail state. May we escape all the pollutions of a rebellious age of immorality and irreligion, and remain in thy purest sight unspotted from the world! Gracious God! show us the vanity of all human dependencies; and may this serious moment be indeed the birth-day of the Saviour of mankind in every heart. May he at this moment be unto us the great glory of the Father's mercy. May he be unto us this moment the true love of an affectionate brother, and all

the peace of a reconciling friend! May he be formed in us the firm hope of eternal glory, and may his spirit of faithfulness and purity brood over every heart, and give unto us the true spirit of all Christian and divine affections! Wean us from the world and all worldly concerns; and as we know not that awful moment which may separate us from earth, or earth's best treasures, give us the true riches of immortality and eternal life! Sanctify, gracious God! sanctify to us all the dispensations of thy divine providence, and may that important lesson of the uncertainty of all human dependencies, be seriously impressed upon every mind, which the solemn occasion of the present assembling ourselves together, so loudly indicates to every heart! May the aged consider that they *must die*! May the young, the gay, and the giddy, in the solemn instance before them, duly and effectually reflect, that this year, this day, nay, that this moment, and the silken cord of life may suddenly be cut in twain, the soul takes its unreturning flight, and *earth to earth* put a final period to all the best expectancies of human greatness. Gracious Father! fill us with a divine and awful sense of thy divine presence. And as we are all of us now drawing near the conclusion of one of the longest portions of time, and near as we are, that not one of us is certain of seeing its last portion, may we learn to live a moment at a time, and spend the present as if we were sure that it would be the last. Take from us all hardness of heart, and unbelief of thy holy word, and may our minds be fraught with the affections of Christian charity, or philanthropic benevolence. Dismiss us at this time from thy holy house, with every divine impression which thy word and ordinances are calculated to inspire. May we keep this holy season of a Saviour's birth, with all those purer joys which Christian purity, and a Saviour's incarnation, should inspire in every bosom. May the rich be instructed in true wisdom, and the poor be satisfied with the truest riches; may the aged rejoice in the solemnities of true Christmas merriment, and the young be old in a Jesus' birth. We beg all for the merits, and through the satisfaction of that sacrifice, which heaved the mountain from a guilty world, which bid the dead revive, and reconciled fallen nature

to nature's purer God. We beg all through the merits, and for the sake of that Jesus, who, as at this season, left his Father's house, became incarnate, and died an accursed death for us men, and for our salvation. To whom, as is most due, be praise everlasting. *Amen.*
Amen.

SERMON IX.

THE TRUE CHARACTER OF A MASON.

PREACHED AT GRAVESEND, MAY 28, 1798, AT THE ANNIVERSARY PROVINCIAL GRAND LODGE FOR THE COUNTY OF KENT.

" I also will show mine opinion."

JOB xxxii., 10.

EVER since I have had the honour of meeting this assembly, and leading, under the direction of our worthy superior, the devotion of this our annual and masonic meeting, I have felt two peculiar points of the ministerial function press themselves very forcibly upon my mind, as very particularly the incumbent duties of the day.

First, that of endeavouring, according to the best of my poor abilities, to remove from the mind of all those strangers who honour us with their presence upon these occasions, some part, at least, of those various prejudices against our royal Order, which naturally attach themselves to the uninformed, concerning any system, order, or society whatsoever.¹

¹ All mankind are inclined to be captious, and to object to the genial operation of anything which they do not perfectly understand. How else are we to account for the existence of all the absurd opinions which are afloat respecting the means of salvation; and particularly, for infidelity and atheism? The infidel will object as strongly against Christianity as the caviller does against Masonry. Yet they both continue their quiet walk of benevolence and charity, undisturbed by the passing slander, which makes no more impression on either of them than the waft of an insect's wing on the gigantic oak. Persecution has always strengthened the cause it would destroy, and new attacks are but the harbingers of renewed prosperity. Freemasonry, the handmaid of religion, is, in our own times, menaced by religious professors; and this is an effectual antidote to lukewarmness on the one hand, and neglect on the other; and the Order is sure to derive essential benefits from the attack.

And, secondly, that of endeavouring to warn, admonish, and advise my brethren, that they would, by their good conversation in the world, aid and assist me in that first duty, by so letting their masonic light shine before men, that others, seeing their good works, and hearing their good conversation, which are the only true effects of masonic light, might honour that society, which in aid of the Christian religion, I scruple not to say, before God or man, is highly calculated to make every member of its social, sacred compact, much wiser, much better, and consequently much happier, than he is ever likely to be, separated from it.² "An increase of wisdom and goodness, must be an increase of happiness." Further, to the performance of both these duties, I must observe, that I never felt a stronger impression than I have during the time I have been looking forward for the happy moment of this our present meeting. And for which impression I answer by the assignment of the two or three following reasons; and which reasons, I hope, will not only operate as an excuse for my own zeal, in showing you, particularly at this time, mine opinion; but, I also hope, they will unitedly operate as a stimulus to my brethren, to prove to the world about them, the truth and reality of that *mine* opinion, which, I am sure, must be *their own*.³

My first reason, which I give for this impression, is, that such is the complexion of the times, that God only knows, whether our national affairs will ever again admit *so numerous* an assembly to meet, unsuspected and unin-

² A very excellent observation, meriting the attention of all who are Masons, and all who are not. Why are lessons of piety delivered from the Christian pulpit? Is it not to ameliorate the heart and enlighten the understanding, that man may perform his duty to God, his neighbour, and himself, and secure the salvation of his soul? Why are precepts of virtue enforced by the moralist? Is it not to make men wiser and better? If, then, lessons of piety and precepts of virtue are calculated to produce a beneficial change in the nature of man, why are not the same results admitted to flow from the benevolent moral lectures of an Order, whose foundation is charity, whose shaft is faith, and whose capital is hope; which enforces the four cardinal virtues, and teaches its anxious votaries the lessons of virtue, honour, and mercy—brotherly love, relief, and truth?

³ That the most essential benefits will result from the pure practice of Masonry, must be the opinion of every candid and right-minded person. And those who think proper to oppose it, are expressing sentiments which do not really exist in their hearts.

errupted, as we do in the present moment. We therefore ought, as a society, thoroughly to examine ourselves, and each other, and see that there is nothing amiss amongst us, which may help, either to provoke the Almighty to give up our nation to such punishments and calamities, as for such a society as ours not to meet without interruption, or to give government any reason to suspect us as unworthy the high privilege we now enjoy, of assembling ourselves together, none daring to make us afraid.⁴

My second reason for the afore-mentioned impression is, that, since I met you last upon this our provincial business, a book has been published in this country⁵ (and it has been read with some degree of avidity by the enemies, or rather by those who have some suspicions concerning our royal Order), in which book the author has been zealous to prove (and I must say he has wonderfully, and, I think, incontrovertibly succeeded in the attempt) in which, I say, he has been zealous to prove, that upon the Continent a set of *wicked, ungodly, designing, and blasphemous infidels*, have concealed themselves and their wicked designs under the cloak of Masonry;⁶

⁴ This sermon was preached in the very year when Barruel had denounced Freemasonry as a sect "which sends forth its legions rather to shiver the sceptre than to fight the power; which has not promised to its adepts the crowns of princes, kings, and emperors, but has required and bound those adepts by an oath to destroy them all. The lists of proscription, fatal to the prince and to so many of his subjects, the deserted villages, all, in a word, will long be the vouchers of those fatal lamp-posts, of that insatiable guillotine, of those legislative executioners supported by bands of assassins." (Hist. Jac. vol. i. p. 10, 12.) Well, therefore, might our pious and good Bro. Inwood call upon the fraternity to be particularly circumspect, both in their words and actions, at a period which produced such horrible ravages, and such a reckless waste of human life, although not by the agency of Freemasonry.

⁵ Robison's "Proofs of a Conspiracy."

⁶ Robison describes them as the *Illuminati*, an order which "was said to abjure Christianity, and to refuse admission into the higher degrees to all who adhered to any of the three confessions. Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on stoical principles. In the lodges, death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man." (Proofs, p. 106.) Any one who is at all acquainted with the nature of Freemasonry, will see at once that the above principles are alien to the Order, which is fatal to the whole course of this author's arguments.

and thereby have, without interruption, effected that abominable revolution, which has had its beginning in France, and which is now taking its unmolested progress from one end of the Continent to the other.⁷

Now, my friends, by the success of this author, in so well proving what he has endeavoured to prove, respecting the revolutions of the powers upon the Continent, taking their rise, and their perfection also, amongst the Masons upon the Continent, there hath risen in this country—I say, there hath risen in this country, amongst those who know us not, a suspicion, however unworthy I will not take upon me at this time to say such a suspicion may be, there hath risen a suspicion of the same kind respecting the Masons of this country.⁸ Doth it not, then, behove every Mason, upon every occasion, and especially upon every *public occasion*, to endeavour, both in word and action, to remove that suspicion? Surely it does! I therefore conscientiously stand forth at this time and declare, both to those who have read him, and to those who have not read him, that the author of that book positively and unequivocally clears us, Masons, in this country of any such intentions. And he likewise as clearly proves that the Masonry which we profess and propagate contains neither principle, plan, nor intention, of any such diabolical purpose. And in the sequel of my discourse I shall endeavour to join him in this opinion, and prove that the science of Masonry in this country cannot lawfully admit, much less can it ever encourage

⁷ In his postscript, however, Robison acquits the English Masons of all disloyalty. He says—"In Britain, the brethren have never suspected that its principles were seditious or atheistical. While the Freemasonry of the Continent was tricked up with all the frippery of stars and ribbons, or was perverted to the most profligate and impious purposes, and the lodges became seminaries of foppery, sedition, and impiety, it has remained in Britain its original form, simple and unadorned, and the lodges have remained the scenes of innocent merriment, or meetings of charity and benevolence." (Proofs, p. 538.)

⁸ Time, however, has proved that this suspicion had no foundation in fact. Masonry has risen from the ordeal pure as the driven snow—as she always will do—because her practices do not embrace a single evil principle. Perfection in an human institution is unattainable; but Freemasonry approaches it as nearly as any establishment of fallible mortals can do. And this was virtually acknowledged by our legislature, when an act was passed exempting the fraternity from the penalties imposed on every other secret institution.

either any member or any opinion that is irreligious, impious, or at all disaffected to our church, to our king, or to our constitution.⁹

A third and last reason which I assign for this impression is, that I *have* heard, and I *have* seen, some who pretended to be Masons, in some unwary moments talk unadvisedly with their lips, and act unfaithfully in and about their religion, their morals, and their politics.¹⁰ It is, therefore, my first and last wish, to be always found in the duty of detecting all such defective characters to every stranger, and thereby also to assure them that these are not Masons, at least that they are neither good, nor wise, nor prudent Masons. No, my friends, give me leave to assure you that an ungodly man cannot be a Mason; an immoral man cannot be a Mason; a bad, an unfaithful, and a disaffected citizen cannot be a Mason, any more than there can be a lying, a swearing, a drunken, a sabbath-breaking, a defrauding, or an uncharitable Christian. He is not a Jew who is one outwardly in

It was one of the most ancient charges of Masonry—

Now, y pray yow, take good hede,
 For thys ye most kenne nede,
 But muche more ye moste wyten,
 Thenne ye fynden her y-wryten,
 Yef the fayle therto wytte,
 Pray to God to sende the hytte;
 For Crist hymself, he techet ous
 That holy churche ys Goddes hous,
 That ys y-mad for nothyng e llus,
 But for to pray yn, as the bok tellus;
 Ther the papul schal gedur ynne,
 To pray and wepe for here synne.
 Loke thou come not to churche late,
 For to speke harlotry by the gate;
 Thenne to churche when thou dost fare,
 Have yn thy mynde ever mare,
 To worschepe thy Lord God bothe day and nyghte
 With alle thy wyttes, and eke thy myght.

¹⁰ Bro. Husenbeth says very truly—"In Freemasonry no evil can possibly be indulged against the existing religion of the state, be it what it may, and much less to the state by which Masons are protected; for duty to God, according to our own private religious education, and strict obedience to our superiors, being the foundation of our society, we must forever be considered a separate society from many modern secret societies, who hold their conventicles under the masonic name of *lodges*, and with whom our fraternity have no connection, and who, not being sanctioned by the state, incur a heavy penalty for meeting in secret. Of these the most dangerous are the Illuminati, and the Polish and Italian Carbonari, who are merely political bodies, and are dispersed, without a house or home, over every quarter of the globe."

name, nor is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart.

For the clearing away prejudice, therefore, from the stranger's mind, and for the best intended admonition of all those of my brethren who need it, I will now very briefly show you mine opinion *what Masonry is, and what every Mason ought to be*,¹¹ or, I scruple not to assert, either in the court or in the cottage, in the city or in the village, in the church or in the house, before the king or the people, the prince or the peasant—I scruple not to assert, he deserves the name of Mason no more than Judas, who betrayed his Master, deserved to be called a Christian; nay, he deserves the name of Mason no more than Pilate, who delivered the just and holy Jesus to be crucified, deserved to be called a Christian; nay, he deserves the name of Mason no more than the soldiers who buffeted, spit upon, crucified the Saviour of the world, deserved the name of Christians in all the acts of their varied cruelty.

From this beginning, I presume all who are strangers to my preaching will prepare themselves for a language that is plain, homely, and searching; while those who have heard me before, I trust, had no other reason but to

¹¹ "The bond of masonic affection," says the Editor of the "Freemasons' Quarterly Review" (1836), "is not an iron cestus coercing within its cincture, but the genial and simple wreath of manly dignity, on which is inscribed the word HONOUR, a wreath attainable by all, save by him who lacks the inner light to see its beauty, and who wants the sense to perceive and garner up its sweetness. The participation in these peculiar moral advantages is what no other society can offer; it is the *neutral ground*, which has been so clearly and beautifully illustrated by one of our distinguished brethren. Where else can the spot be marked—where else can the opponent in discussions which so frequently threaten a volcanic eruption in nations, and which so often entirely dissolve friendships in common life, feel the force of forbearance—where else can the enthusiast in the religion he honestly believes to be the best mode of addressing the throne of grace, but who, in the very warmth of that enthusiasm, denies the dissentient from his mode an equal hope, and thereby impairs the only moral beauty his own prayer possesses—where else can he feel the chastening inspiration—where is the neutral ground in which men, in other respects the most estimable, can meet together; and thus meeting together soften, by the kindlier impulses of their happier moments, the asperities which in other meetings have only tended still further to divide them? Oh! Freemasonry, why is not thy influence as universal as are all thy principles?"

come ready prepared for the same. No, my aim in this sacred place, *i. e.*, the temple of the living God, shall always be more to profit than to please; to improve, more than to delight. For, my beloved hearers, I not only covet your friendship to-day, but I covet your affections to eternity. And as a minister of God, whether here or elsewhere, I hope I shall always have my views beyond the short and transitory scenes of human life.

First, then, I assert it *as mine opinion*, that Masonry is the excellency of Christianity; and that every Mason is, if he is in reality a Mason, a true Christian;¹² or, at least, he is in reality truly religious, according to his profession, whether he be Jew or Christian.¹³ In this part of my subject I shall be very plain, because I mean to join two characteristic traits in one, *viz.*, that the good Mason exercises the excellencies of religion, both towards God and towards man; or, in other words, I mean to say, without any other division, that he fears and obeys God; he loves and serves his fellow-creatures. First, I would observe, then, that Masonry naturally teaches the fear of God; and therefore every Mason, who is taught as a Mason, fears and obeys God.¹⁴

I own, my friends, with this plain and close subject before me, I almost tremble for the popularity of the day. But what can I say? Shall I not rightly judge that conscience is still more valuable than all the dying trophies of human praise? Surely it is. I therefore set out with observing, that if the Mason fears God he must

¹² Our worthy brother intends to intimate that masonic morality coincides with that of the gospel more than with the morality of any other religion. And it is an observation well adapted to the lectures which were used at that period.

¹³ The pure morality of Masonry is open to the profession and practice of every religion which acknowledges the one true God. Pope says:—

“For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.”

¹⁴ At a meeting of the lodge, No. 4, Ireland, 1836, the Rev. Bro. Birmingham expressed his approbation of the above sentiment; and he pronounced his surprise that the Christian principles of the Order were not inculcated by every government; acting, as they would, as a holy balm to heal the wounds and calm the feverish excitation of a distracted people; for what did he then see around him, but men of every political and religious creed, enjoying the feast of reason and the flow of soul, in a league of fraternal union, cemented in what might be emphatically termed a temple of peace and concord.

believe God. I thus argue if; we fear God we come to him, and Scripture saith, *he who cometh to God must believe that he is*. Here, my friends, English Masonry and the English Mason take their first step of dissention and difference from all those whom the author, which I at first noticed, accused as the instigators of the whole of that misery which the world endures in the present revolutionary insania; and perhaps it may not be impertinent to say that from this beginning was the cause of all this misery.¹⁵ Yes, human pride conquered human wisdom; and then proud man began to say, "there shall be no God;" hence I believe is derived, and is what was really meant by the fashionable word EQUALITY, *there shall be no God*. But, differing from this, the first initiation of an English Mason is always in the name of God, and of one of his holy Evangelists;¹⁶ and the idea of this same

¹⁵ An excellent instance of this is given by Bro. O'Ryan in his pamphlet on "Freemasonry opposed to intolerance," dedicated to that celebrated and worthy Mason, Michael Furnell, Esq., P. G. M. for North Munster. He asks, "Is there a man who will not admit that there are individuals whom he esteems and respects, whose opinions do not accord with his own on subjects of government or speculative points of doctrine? If there be, so far from deprecating, I would court his hostility; but to any really liberal and enlightened man who desires to see his fellow-men *actually* practice that charity which all Christians theoretically profess, I would point to the social circles of Freemasonry, as one within whose circumference bigotry has no home, and strife finds no resting-place—where Protestant, Catholic, whig, tory, radical, and repealer become amalgamated under the name of BROTHERS. For instance. At a recent meeting of the Lodge No. 208, Nenagh, two visiting brethren of rank sat at the social board, and met, not with that frigid and hollow courtesy which the conventional forms of society can exact from gentlemen, even though they be opponents, but with that warm and fraternal regard with which Freemasonry inspires its votaries. These were Nicholas Maher, the Repeal Member of Parliament for Tipperary, and Ponsonby Barker, the Conservative High Sheriff; both men deservedly respected in private life; and the Master of the lodge was a man whose name I remember from my earliest years as one identified with every struggle of the popular party for extension of their privileges—O'Brien Dillon. This is but one out of many examples which could be adduced of the salutary influence of Freemasonry in dissipating the prejudices of partisanship; yet this is the system which our opponents say is repugnant to faith and subversive of morals."

¹⁶ The Editor has recently published a work on the introduction of the Evangelists into Freemasonry; and that he may not compromise its effect by any remarks here, he will merely quote a passage from Dr. Mackey's Lexicon. The author says that, "anciently masonic lodges were dedicated to King Solomon, but at present Christian lodges are dedicated to St. John the Baptist and St. John the Evangelist; and in

God and all his perfections, continues to pervade every step of English Masonry. And as we rise in science in the Order of true Masonry, we as necessarily rise in all true religion; for we have no increase of any knowledge without at the same time receiving an increase of the knowledge of God. Nor is this the only step of advance in the knowledge of God in every advancing step of English Masonry. No, in all its institutions, in all its rules, and in all its orders, its candidates are not only every moment instructed and advanced in the knowledge of the being and existence of a God, but we are also taught, not only that he is, but that he is a rewarder of all them who diligently seek him; therefore we are not only taught to know him, but to love him. Yes, the secrets of Masonry, properly attended to, are the secrets of the Lord; and as we travel from the west to the east, and in that our pious journey survey from the north to the south, the English lodge has no point, has no corner, has neither foundation nor summit, where God is not recognized and had recourse to, in all his holy perfections.¹⁷

Believe me, my friends, the Master who is without religion must talk a language foreign to his heart; the pedestal in a Masons' lodge is always unfurnished without that Book of books, of which God is its only author; and the jewels, both moveable and immoveable, have no significant reference, but as they refer you to Him, who is the author of all things, who is the giver of every good and perfect gift, whose hands are open to supply your every want, and who alone is the source of every Mason's hope.¹⁸ Do we look in an English lodge from the surface

every well-regulated lodge there is exhibited a certain point within a circle, embordered by two perpendicular lines, which represent these two saints. In those English lodges which have adopted the Union system of work, the lines parallel represent Moses and Solomon. This change was adopted by the Grand Lodge of England in 1815, to obviate the charge of sectarianism. I cannot, however, think that we render ourselves amenable to this charge by a dedication to the above saints; since it is made to them not as Christians, but as eminent Masons; not as saints, but as pious and good men; not as teachers of religion, but as bright exemplars of all those virtues which Masons are taught to reverence and practise.¹⁹

¹⁷ Can there be a clearer or more satisfactory answer to those who contend that Masonry is a system of infidelity?

¹⁸ The Jewels include "a beautiful system of morality, veiled in allegory and illustrated by symbols."

to the centre? High as the heavens we behold Him who manageth all creation in the exercise of his wisdom and power. Deeper than hell, we see Him carrying on redemption, beyond the narrow limits of all human philanthropy, saving not only a part but the whole. Saying unto Death, I will be thy plague—removing the sting of death. Saying unto Hell, I will be thy destruction; breaking all its massive doors, and setting its despairing prisoners free. Look we from the north to the south, or *vice versa*, we see the seasons roll their usual round of uninterrupted variety. Forth comes smiling spring, in all her tender softness—the fostering sun, the moistening shower, and all the pleasing promises of plenty. Next shoots the summer's sun with full perfection, to bless the ripening year; which autumn, with her full fed fatness, showers upon the earth for man's enjoyment; and even when surly winter blows, we lose its essence of intention, if, even in that inclement moment, we ever lose sight of a God of love.¹⁹

Thus stands and thus is furnished a Masons' lodge; the God of creation, the God of providence, and the God of grace, rises in the east to shine upon her with glory;²⁰ retires into (not from) the west, and blesses her with his presence. He stretches his arms of love from north to south, and calls her his own beloved; and in all his dispensations, in the exercise of all his perfections, and in the manifestation of all his graces, gives to every enquiring individual an experimental knowledge of himself.

The knowledge of Masonry, then, is, in this instance, certainly the knowledge of the eternal God, as the God of creation and providence; it is also the knowledge of the Lord Jesus Christ, as the God of redemption;²¹ and

¹⁹ This is a beautiful illustration of that passage in the lectures which describes the form of a lodge as an oblong square, in length between the east and the west; in breadth between the north and the south; in depth from the surface to the centre, and in height from the earth to the heavens.

²⁰ As the Day Star of Redemption rose in the same quarter.

²¹ So says Bro. Percy, the P. G. Chaplain for Dorsetshire, in his excellent sermon before the P. G. Lodge, in 1842. These are his words. "The Speculative, or Free and Accepted Mason, will trace with a faithful hand, and rely with a believing heart, on the sure foundation, which is Jesus Christ. He will see in the volume of the Sacred Law the passages of scripture traced by the divine spirit in the plain but beautiful symbols of operative Masonry. He will treasure them up in his heart, and, seeing their full force and beauty, will avail himself of every oppor-

far from ascribing creation to a concuitous adhesion of matter, we believe in a God creating all things; far from ascribing the wonderful mysteries of providence to the blindness of fate and chance, we believe in a God ordering all things both in heaven and in earth. Far from crying out with the fashionable infidel of the continental revolutionary system, crush the wretch; *i. e.*, destroy the name of Jesus, with all his system of religions in the world, we, in all the steps of English masonic advancement, cry, "Hosannah to the Son of God, blessed is he who cometh in the name of the Lord; hosannah in the highest."²²

Masonry—English Masonry—is, then, the excellency of the fear of God; the Masons' lodge is the school of Christ, to all who wish to learn his discipline; and every Mason must, according to his sincerity in the mystic art, fear and obey that God, and only that God, who made him, who redeemed him, and who every moment provideth for him.²³ Farther, in declaring to you mine opin-

tunity of showing his brethren how highly he values them, and of resting his hopes of happiness hereafter on Christ the only sure foundation. He knows that, as the Holy Bible is ever open in the lodge for the spiritual instruction of the brethren, to neglect the study of it would be offensive to its Almighty Author, and therefore he reads it with reverence; relies securely on its promises—making Christ Jesus his hope, his joy, and his strong salvation."

²² I copy a passage from an excellent work, called the "Patriotic Pamphlet," published at the time, which bears a reference to the above sentiments. The writer, speaking of popular demagogues, says: "They pretend to amuse you with the discussion of abstract rights, or with calculations about pensions and public funds. This is merely to dupe and delude you. They want to get you to shed your blood for the purpose of raising them to power, and they well know that no calculation of interest can make you do this; that nothing can make you do it but violent and habitual passion; and therefore their one sole and constant aim is to corrupt your minds and inflame your passions. The source of all good is religion. The fear of the Lord is the beginning of wisdom. If you fear God you will honour the king. Upon the plan of these wretches, therefore, religion must first be rooted out of your mind; your ears must be accustomed to blasphemy; you must be taught to laugh at the Holy Scriptures, and to find nothing but what is ridiculous in forms of divine service. At last—I shudder while I write it—you are to be instructed to call God himself a tyrant! And this in societies *professedly* instituted to improve your state and condition in a Christian country."

²³ This is an excellent definition of the intent of Masonry. A belief in God is enforced during the initiations; and no such belief can be efficacious, except it be coupled with an acknowledgment of the atonement of Christ.

ion, I mean also to assert, that the true English Mason is not only instructed in all those principles and sentiments which lead him to fear and obey his God, but he also manifests in all his conduct the most constant and substantial proof of the reality of this his love to God, by the love he exercises towards his fellow-creatures. His conduct towards his fellow-creatures, if he goes on in his masonic improvement, tallies in a direct parallel with his duty to his God.²⁴ His heart is well affected with awful reverence towards the former, with sincerity and affection towards the latter. His tongue utters nought respecting either, but what may justly be expected to flow from those same sentiments. Hence he takes not the name of the One in vain, nor does he defame the character of the other. He speaks not blasphemously of his God, nor does he wantonly slander his neighbour. With him praise continually waiteth for God in Zion, and with him the character of his fellow-creatures is always sacred, always unsullied. In the dedication of his time he has regard to all God's commandments and the advice of all God's servants. He spends a portion of each day, and the seventh of each week to the honour of his Maker's name; and thus fervent in spirit, he maketh his election sure, working out his salvation with fear and trembling. The rest of his time he wisely portions out for his own and his family's welfare; reserving a due portion of the fruits of his laborious hours, to give, or to purchase from others, instruction for the ignorant, clothes for the naked, bread for the hungry, drink for the thirsty, physic for the sick, consolation for the afflicted, and comfort for the distressed.²⁵ The voice of distressed infancy in

²⁴ The Essenes recommended the same practice. "The three fundamental maxims of their morality are, the love of God, of virtue, and their neighbour. They demonstrate their love of God in a constant chastity throughout their lives, in a great aversion to swearing and lying, and in attributing everything that is good to God, never making him the author of evil. They show their love to virtue by disinterestedness, by a dislike of glory and ambition, by renouncing pleasure, by continence, patience, and simplicity; by being easily contented, and by mortification, modesty, respect for the laws, constancy, and other virtues. Lastly, their love to their neighbour appears in their liberality, in the equity of their conduct towards all, and in their community of fortunes." (Taylor's *Calmet*, in v. *Essenes*.)

²⁵ The Mason is carefully instructed respecting the due apportionment of his time, in the lodge lectures. He is there taught that the twenty-

unconfined melody resounds his name ; and the widow's tears of joy inscribe his praises. Indeed he knows of no sorrow in the cup of another, but his compassion soon makes him a partaker ; for with a Christian sympathy he weeps with all who weep ; he knows of no joy in the heart of another but his affection makes him also a partaker ; he envies no one his prosperity, but heartily rejoices with those who do rejoice. Thus in the church, and in all the duties of religion he is a pillar indeed. He is exemplary in his piety, perseveringly constant in his devotions ; nor does the sword of persecution, the cares or pleasures of the world, the laughter of fools, or the ridicule of infidelity, move him from his God, or deter him from his public or his private duty. In his neighbourhood his example is copied, and his name and character are proverbial. Those who are younger venerate him ; his companions love him ; his superiors extol him. In his family he is high without severity, and condescending without meanness ; his commands are gentle indeed—his wishes are his commands ; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord ; to his children he is the kind, the providential father, not the domineering tyrant ; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness ; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace ; when there, he leaves it with reluctance, and when absent, his return is expected with a pleasing avidity.²⁸

four inch gauge is emblematical of the twenty-four hours of the day, which, being divided into three equal parts, indicate that he ought to give eight hours to labour, eight hours to the service of God and his brethren, and eight to refreshment and rest. William of Malmesbury tells us that this was the method adopted by King Alfred for the proper employment of his time.

²⁸ This picture of a good Mason is not overcharged ; and its promulgation was peculiarly adapted to the unhappy times in which this sermon was delivered, when every wild speculation in religion and politics was received with avidity, and every aspersion on the character of Freemasonry was hailed with loud congratulations ;—when Paine openly taught the horrid doctrines of infidelity to God and insubordination to the powers that be ; which made his name so popular with a certain class of Englishmen as to draw from a learned and pious prelate this severe though just castigation. “ You close your observations in the following manner :—*Should the Bible and Testament hereafter fall, it is not I that*

This short sketch is my opinion of what all the principles of Masonry, that I have ever heard of, are calculated to produce in every member of the society who makes the proper use of them, as a Christian, as a neighbour, as the head of a family. His religion is the religion of Jesus, truly spiritual in its nature, and in its effects, unlike the hypocrite, its productions are, if there is any difference, much better than its outside profession; its fruits exceed, both in quantity and quality, its leaves or its blossoms.²⁷ He looks not to human opinion or human judgment for his praises or his rewards. He looks not to the present moment for the good or bad decision of those actions which he performs, not with an eye to human commendation, but with a more future and a more extensive view—namely, a view to the decision of him who judges not as man judges, according to outward appearance, but who judges from, or according to, the intentions of the heart. Hence, though he may often fail in his just expectation of human approbation, he never fails finally of what he is infinitely more anxious to obtain, *i. e.* the approbation of his heavenly Father, into whose hands, however imperfect his endeavours may be, according to the standard of divine perfection, he never fears

have been the occasion.' You look, I think, upon your production with a parent's partial eye, when you speak of it in such a style of self-complacency. The Bible, sir, has withstood the learning of Porphyry, and the power of Julian, to say nothing of the Manichean Faustus;—it has resisted the genius of Bolingbroke, and the wit of Voltaire, to say nothing of a numerous herd of inferior assailants—and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the shield of faith with your utmost vigour; but, like the feeble javelin of aged Priam, they will scarcely reach the mark, and will fall to the ground without a stroke." (Watson's Apology. Letter 9.)

²⁷ "It should ever be borne in mind," says the Grand Master of Tennessee, "that Freemasonry is a moral institution, founded upon the great truths contained in the Sacred Volume—that volume which we all profess to recognize as the rule of our practice, and the guide of our faith; that its value consists, not in its rites and ceremonies, but in the moral duties it prescribes, and in that universal language which is understood in every civilized nation. Every degree prescribes some duty to be performed, some error to be avoided, some vice to be shunned, and when the rules of the Order are faithfully observed, they are a sure foundation of tranquillity amidst the various and multiplied disappointments to which we are all exposed in a journey through life."

to deposit his character and his expectations; for he is very certain that he who knows his imperfections, is in no case untouched with the feelings of his infirmities, and will consequently judge more from his sincerity than his perfection, and reward more from the standard of his pious intentions, than the consequences of his actions. Hence, his mind is stayed in perfect peace, for though all should condemn him, his God will never condemn him; though all should forsake him, his God will never forsake him. Thus, with a confidence unshaken by all human insincerity, he trusteth in his God, fulfils his heavenly Father's will, and looks to eternity for his reward.²⁸

We have now one more question to ask, and we shall then readily leave the defence of Masonry to the candour of the public. If the principles of Masonry, as I have already averred they do, solely tend to produce the character which I have already described—namely, the good Christian, the good neighbour, and the good head of the family, pray what kind of a citizen do you expect such a science, such a study, such a principle will produce; or, in other words, what think you will be the political principles of such a man?²⁹ Will he who loves and fears

²⁸ Such would be the face of things amongst us now, as far as could be expected in this state of imperfection, if the religion of Jesus were firmly believed and duly considered, and men would be more generally persuaded to give up themselves to its divine conduct. This would render persons in high stations signally useful to the public, and *ornaments* as well as *supports* to their country. And at the same time, sobriety, industry, temperance, and good order, would spread among the body of the people. Nor would true bravery and fortitude be wanting; for though superstition tendeth to produce mean and unmanly fears, true religion, and a steady belief of a wise and righteous Providence, hath a tendency to fortify and establish the mind, and to produce a real courage and greatness of soul, which will enable a man to meet death with a calm intrepidity, in a noble and just cause, and stand the shock of the greatest terrors. (Leland's Deism, vol. ii. p. 464.)

²⁹ The general principles of Masonry eschews politics; but in those times everything savoured of them. An universal suspicion existed amongst all ranks and descriptions of men, from the peer to the peasant; and it was not unbecoming in Freemasonry to disavow all participation in the wild and unholy schemes of those eventful times, when treason was veiled under specious forms, and French spies walked abroad in open day; when a member of parliament could say, in his place in the House, "that the people were much discontented, but that it was the pen of Mr. Paine, and the sword of General Dumourier, that were the real instigators of those discontents. I am sure that no gentleman on

his God, believes he receives all his comforts from his providence, and looks to his mercy and his grace for all he hopes, both here and hereafter, to enjoy; will such a man, I ask you, be likely to join issue with those who deny the existence of this same God, and who scoff at all future hopes, both of religion and eternity? Will the man who so loves his fellow-creature as to weep in all his sorrow, and rejoice in all his comforts, join issue with the plunderers of the world, and help to bring those into our country who would delight to blast our every enjoyment? Would he who loves his wife and children, his friends and his relations, join issue to bring murderers into his country, into his neighbourhood, into his house? I suppose not. My friends, hear me these last few words, they may probably be the last I may ever have the opportunity of speaking in your presence. First, strangers, believe me, Masonry, in the proper effects of all her principles, produces a good Christian, a good man, a good citizen; he fears God, he loves his brother, and in the present moment, he is ready to come forward with his life and property, to save his country from that band of infidels, that horde of robbers and murderers, who banish religion and reason for infidelity and nonsense;³⁰ who bind on chains and fetters by way of giving liberty; who cut throats by way of fraternization, and who murder and plunder all who are richer than themselves, by way of establishing an equality in the world.³¹ Yes, my beloved

this side of the House approves of the writings of Mr. Paine, or the politics of the French; and for my own part, I consider Mr. Paine now what I have always considered him to be—the hired emissary of France, employed for the purpose of endeavouring to make confusion in these countries.”

³⁰ “The lowest classes of the people,” said a popular writer of the day, “are generally averse to engagements with the continental powers; nor is that wonderful, being uninformed, as they necessarily are, of their bearing upon the safety and greatness of their own country. Else, such is the patriotism pervading all ranks of the people of England, that they would gladly unite with whatever nation to repel the aggressions of an enemy, and specially of France.”

³¹ In one of the Laureate's odes for the new year, we find the following passage allusive to the above representation:—

“Oh! from our shores be exil'd far
Ambition's wild and restless crew,
Who through the bleeding paths of war
False Glory's demon form pursue,
Whose burning thirst, still unsubdued
By deluges of guiltless blood,

friends, whatever may have been the conduct of many who have falsely styled themselves Masons,³² it is the strict bond of all our Masonic union—it is the invariable doctrine of all our masonic lectures—it is yet the unimpeachable secrecy and solemnity of all our most pious obligations—that we love the brotherhood, not with a Frenchified fraternization, but with all true Christian affection; that we fear God, and keep all his commandments; that we honour the king, and are ready to defend his councils, abide by the laws of our constitution, and, if required, fight for his life, his family, and his throne.

Brethren, hear me, if ye are Masons in deed and in truth, ye will, in every word and by every action, evince to the world the truth of this mine opinion, both of yourselves and of your profession: ye will neither espouse the cause of, nor give sanction to, the least trace of that infidelity, which, either in practice or sentiment, robs God, or Christ, or our holy religion, of the least glory, honour, or virtue; and ye will also show the same disgust to this same infidelity, whether it is merchandised from France, or whether it has its growth in this country; for to our shame as well as for our caution be it spoken, we have nurseries of that destructive poison even in this country,³³ which many, it is to be feared, have not been well

Glares on the regions round with fiend-like eyes,
While scarce a vanquish'd world its wish supplies;
Yet ne'er may Sloth's inglorious charm
Unnerve the manly Briton's arm,
Nor sophistry's insidious art
E'er lull the manly Briton's heart.
May Peace, with plenty by her side,
Long, long, o'er Albion's fields preside:
And on each firm ingenuous breast
Be this eternal truth impress'd—

Peace only sheds perennial joys on those
Who guard with dauntless arm the blessings peace bestows."

³² Alluding to the innovations of continental Masonry, which were wrested by Weishaupt to subserve the purpose of his grand scheme of prostrating the altar and the throne.

³³ The following extract from a report of the Committee of Secrecy, presented to the House of Commons, will show that the preacher had sound reasons for his assertion:—"Attempts have been made, in various parts of the country, as well as in the Metropolis, to take advantage of the distress in which the labouring and manufacturing classes of the country are at present involved, to induce them to look for immediate relief in a total overthrow of all existing establishments; and when the discontents in the Metropolis are sufficiently ripe, the design was, by a

aware of, till they themselves have unfortunately, and I hope very unintentionally, become its cultivators. Let my young friends, especially, beware what new societies they venture to connect themselves with; the deadly poison, let me warn them, is generally wrapped up in a gilded pill.⁵⁴ Nay, societies there are in this country, which were once the glory of our ancestors, and the praise and honour of the nation, but which now, though they continue the same name, are little more or less than trains of preparation to infuse destruction through the kingdom, and bury their members in the ruins;⁵⁵ their very terms of union, in many of these societies, falsely called patriotic, are become odious to the ear of modesty, fidelity, and truth, from the baseness of the intentions they are used to cover.⁵⁶ In these places, and in these

sudden rising in the dead of the night, to surprise and overpower the soldiers in their different barracks, which were to be set on fire; to possess themselves of the artillery, destroy the bridges, and take possession of the Tower and the Bank. A machine was projected for clearing the streets of cavalry."

⁵⁴ This defection of our own countrymen from a respect for the laws, was satirized in a cotemporary publication by the following humorous sketch:—"The Grumblerilia cankerworm has long been known in this country, but has of late become almost alarmingly multiplied. It is so varied an animal, that no general description can reach it. There was a flight of them in the year 1797, which lighted upon our men-of-war at the Nore, which might have proved fatal to the main timber, but for the great skill and science of one *Doctor Howe*, who radically effected the cure with a very small preparation of wrought hemp. They are not known to propagate in our camps or barracks, although some wicked persons have more than once carried thither the eggs of the insects. It is a vermin which infests the rich as well as the poor, but breeds particularly in the habits of spendthrifts, profligates and bad-livers. Sobriety and religious punctuality are sovereign antidotes against the contagion."

⁵⁵ The Report already alluded to further stated, that "it seems a part of the system to prepare for the destruction of society, by undermining not only habits of subordination, but all the principles of morality and religion. The leading speakers openly avow the most seditious opinions, and excite their hearers to insurrection. Preparations are in progress in several places for providing arms; the demand upon gunsmiths for fire-arms has been beyond all former example. The facility of converting implements of husbandry into offensive weapons has been suggested; and persons have been sent to observe the state of particular places where depôts of arms for the public service have been formed." This account is not exaggerated, how harsh soever it may sound in our ears at the present day, for the Editor is old enough to remember that the state of the country at the above period was exactly as here described.

⁵⁶ Respecting the general feelings of the people of this country at that

societies, the word liberty means bondage; equality proceeds from plunder; to fraternize, takes its derivation from cutting of throats; and to have the religion of reason, which was once only to be found in the gospel of Jesus, is now to be poisoned with the deadly draughts of infidelity; to deny God, to despise Christ, and to be all philosophers.²⁷

My brethren, know ye not that what I now say is strictly true? If, then, ye are Masons, ye know also that in Masonry there is no such thing! Robertson, however, tells, and I believe he tells you the truth, that under the cloak of Masonry, wicked and designing men have poisoned the morals, destroyed the religions, and overturned the constitutions of all the States in Europe!²⁸ Yes, out of all the States of Europe, every king but one, and that the king of England, sipped in the poison and agreed to destroy religion, but little thought that their own thrones were fastened to its footstool; they drank and they were blinded, they have fared as they deserved,

time, the intercepted report of one of Talleyrand's spies says: "Agreeably to your instructions, I took my departure for England, and was fortunate enough to reach Deal without encountering any accident. In that quarter I began my researches, but cannot conceal from you that I was very much disappointed and chagrined at the very commencement of my labours. The people there were far from being in that temper of mind which is at all satisfactory. There did not appear the slightest apprehension of the result of our invasion. On the contrary, I found the proud and insolent islanders speaking in terms of the utmost contempt of our illustrious chief, and the threats of the Great Nation. Every one seemed to vie with his neighbour in expressions of loyalty; and it is with deep regret I feel myself compelled to inform you that I did not meet with one man who had the least notion of the blessings of French liberty. Everywhere there was to be found nothing but the grossest prejudices, and the blindest attachment to their perfidious government."

²⁷ In those unhappy days, infidelity was dignified with the name of philosophy; and it was as prevalent and as popular as Wesleyan Methodism, or any other religious sect of our own times.

²⁸ It was Nicolai, the unprincipled Illuminatus, who endeavoured to throw the odium on Masonry, for the purpose of withdrawing public attention from his own hateful order. At Berlin he published several volumes; and although he mentions many strange schismatics, both in religion and in Masonry, he never once mentions an Illuminatus; although he defended the new society, and strongly reprobated the proceedings of the Elector of Bavaria, calling it a vile persecution; and subsequently, when the discovery of papers in the house of Bats had exposed the institution, Nicolai boldly asserted that he knew no more of it than the two first degrees.

they are crumbling with the destruction.³⁹ George of England piously refused the plot in its beginning, and he remains a monument of the wisdom of such a pious refusal.⁴⁰

English Masonry is also yet uncorrupted, and it remains also a monument of the wisdom of such incorruption; Masons then be grateful! Masons be faithful! Be advised to make full proof of the sincerity of your profession, and of the purity of your Order! Be the purity of your conduct, and the language of your lips, the shield of your royal art, and the sword for its enemies. Be advised to fear God, for without him, you have neither peace here, nor felicity hereafter; love the brotherhood and all mankind, for love is the fulfilling of all law, masonic and divine; honour the king, and give praise unto the king's son, the one rules you as men, the other as Masons; nor can you slight the one without a breach of the commandments of your God, or despise the other, without a breach of the laws of your Order.

This is my opinion now; this opinion, I trust, will abide with me till death; and this opinion, I doubt not, will rise with me, when, with our Provincial Grand and all our brethren in the world, I meet at the right hand of the Eternal Grand, and join that immoveable Lodge, where truth and love shall form the eternal union. In which Lodge of the true, the faithful, and the perfect, may we all have a happy meeting.

PRAYER.

Almighty God and everlasting Father, view with tender compassion thy assembled people before thee, and let our united petitions, as holy incense, arise and assail the ears of thy compassionate favours; we are the off-

³⁹ This is a melancholy representation, but it is true. If these monarchs had imbibed the true spirit of Masonry, the above calamities would have been avoided.

⁴⁰ And how was George III. of England treated for this glorious display of wisdom and piety? Weishaupt himself shall tell you. "In the *soi-disant* free England, the silly monarch says, 'We are graciously pleased'—and the simple people respond, 'Amen.' These men, commonly with very weak heads, are only the farther corrupted by this servile flattery. But let us at once give an example of our spirit by our behaviour to princes," &c.

springs of thy creating powers; we are the objects of thy providential blessings; we are the subjects of thy redeeming mercy; make us then, gracious God, the subjects also of thy sanctifying grace; that we may truly glorify and experimentally glory in thee, as the one eternal, everlasting, undivided God, the Father, Son, and Spirit. Impress upon every heart the sense of thy favours already received; and may we gratefully acknowledge thee, the God of all our comforts, and dedicate that life universally to thee, which was first thy gift; which is every moment supported in existence by thy almighty providence, and has been the wonderful purchase of thy all-suffering, all-redeeming love! We bless thee, gracious Father, for all thy mercies bestowed upon us individually, and upon our families. Accept also, in the present moment, our acknowledgment for national favours. We bless thee, gracious God, that we are still a nation, highly favoured by thine almighty protection; we bless thee for a Protestant, a pious ruler; we thank thee for a king, that we can truly call our gracious king. Establish his throne in all that righteousness, with which we believe him sincerely clothed, not only in profession as the King of England, but in possession as a man, saved by thy influencing power. Bless him, for ever bless him with all the riches of thy grace and mercy; and, for his individual comfort we pray, establish peace in his days, that his life, even in this world, may be happy as we believe it is intentionally pious. Bless also, we pray thee, his gracious consort, and grant that as they endeavour to travel through life in all the ornaments of matrimonial pious fidelity, they may both experience and enjoy the eternal union of souls everlastingly saved by grace divine. Bless all their numerous progeny both male and female; and in an especial manner, as we are in grateful duty bound at this moment especially to pray, we do pray that thou wouldst shower down thy divine favours, with all their sacred influence, upon the head and in the heart of our Royal Grand Master, George Prince of Wales. As a man and as a king may he succeed and add lustre to his royal father, in all that dignity of which he is the rightful heir. As a Mason, may he increase in science and in pious labour, till, like Solomon and Hiram he be truly worthy, as he is in profession the

illustrious representative of those illustrious Master Masons. Bless all our great men, and make them good men. Counsel thou our counsellors, and teach thou our senators true wisdom. Preserve our church from schisms, heresies, and impiety. Preserve our learning and philosophy from prostitution and infidelity. Preserve our labour from idleness and inactivity; give our armies true courage, and our fleets every success. And as we this moment truly stand a monument of thy preserving mercy amidst the wreck of nations, continue, gracious Father, this undeserved preservation; may we as a nation still retain thy favours, and as a people may we glorify thee in the enjoyment of those favours.

Dismiss us at this time with a divine sense of thy goodness. And as men, as Masons, and as Christians, may we know our privileges, praise thee for them; and still, by earnest and sincere prayer, hold thee fast, for the continual preservation of them. We beg all for Jesus Christ's sake, to whom with thee, O holy Father, and thee, O blessed Spirit, we beg permission to ascribe, with all humility, eternal and everlasting praises. *Amen and Amen.*

SERMON X.

THE CHRISTIAN DUTIES RECOMMENDED AND ENFORCED BY FREEMASONRY.

PREACHED AT WOOLWICH, ON THE CELEBRATION OF
ST. JOHN THE BAPTIST, 1798.

“ Learn to do well.”

ISAIAH i. 17.

IN all professions there is the defective and the real, there is the sentimentalist and the operative—the professor and the possessor; or, to speak more plainly, there are, in all professions, those who are contented with putting on the outside garb of profession, without seeking that inward something which should attach itself to the heart and affections, and by which alone is constituted the reality of the profession aimed at.¹ Hence that just and severe scriptural reproof—“ He is not a Jew who is one outwardly, nor is that circumcision which is outwardly in the flesh only; but he is a Jew who is one inwardly, and the true circumcision is that of the heart.” To prove this assertion, look we into the Christian world; nay, look we but into this professed Christian country in

¹ Here our brother alludes to the distinction between profession and practice; a rule which the true Mason will never lose sight of. Profession is good, but practice is better. St. James draws the attention of his disciples to this point by a very striking illustration, which may be profitably applied to Freemasonry:—“ What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding, ye give them not those things which are needful to the body—what doth it profit? Even so faith, if it hath not works, is dead, being alone.”

which we live, and you may find drunken Christians, whore-mongering Christians, swearing Christians, lying Christians, sabbath-breaking Christians.² Nay, if you would but excuse my plainness of speech, I shall observe you may, according to profession, find Christians who habitually defraud, deceive, and speak evil one of another; who, as the apostle says, bite and devour one another; nay, you may find Christians who are habitually more inclined to do evil one towards another than they are to do well one towards another. Yes, Christians there are who never seek the cottage of the distressed; who never hear, or at least never listen to, one single groan from the heart of affliction, or one single sigh from the bosom of distress; who never attempt to wipe away the tear of sorrow from the eye of the widow or the fatherless.³ All such, I presume, if we must, out of politeness and good manners, call them Christians, can only be called professed Christians; they can never be said to possess Christ or his spirit in their hearts. Surely, then, according to my first observation, all such characters as I have just described, may, without any great breach of Christian charity, be said to want that inward something which should attach itself to the heart and affections,⁴ and by which alone is constituted the reality of the Christian profession.

Once more, let us aim at another detection. There are a set of people in the world who are very proud of being called *philosophers*.⁵ Well, be it so. Now, the word philosopher, like the word Christian, is intended to be descriptive of itself, and to describe the character, the nature, and the disposition of its possessor: for instance, as the word Christian signifies a person who professes

² If Christianity be not responsible for the misconduct of its professors, neither can Masonry.

³ More is the pity. But are there any Masons who are thus callous to all the best feelings of humanity? They are taught a very different lesson at their initiation. They are then instructed never to close their ears against the cries of the distressed, but listening with attention to the detail of their sufferings, pity will flow from their hearts, attended with that relief which their necessities require.

⁴ He might justly have said, "that inward feeling of Masonry," whether he be a Mason or not; for many a good man possesses this feeling, who has never been initiated into the Order.

⁵ In those times infidelity assumed the name.

himself a lover, a follower, and an imitator of Christ, the eternal Son of God, the Saviour of the world; so the word philosopher signifies a person who is a lover of wisdom,⁶ and, consequently, a lover, a follower, and an imitator, as far as the frailty of human nature will admit, of all the operations of wisdom. Now as true wisdom is the first grand source of all moral perfection and goodness, so as far, therefore, as any person is a true philosopher, he must be a follower, an imitator, of all moral perfection, and of all moral goodness.⁷

Now for the detection of this profession. Infidels of almost every degree—the atheist, the deist, the Socinian—are very proud to profess themselves philosophers; but can any man in his senses believe that a disbeliever of the existence of God, or of any of his perfections, or that a disbeliever, or a denier of the divinity of Christ, the Saviour of the world, deserves the appellation of philosopher? Surely, my Christian brethren, to be a lover of wisdom, must be to be a lover of God, who is the only true source of all true wisdom; and he must be a lover of all those perfections which are the only true effects of true wisdom; and he must also be a lover of Jesus Christ, who is the active excellency of all wisdom, for his goodness redeemed the world.⁸ An infidel, then,

⁶ And hence the unbelievers of the day affected to compare the indifference of the infidel with that of the philosophers of Greece and Rome, who exhibited a supine inattention to the evidences of Christianity, which were presented by the hand of Omnipotence, not to their reason, but to their senses. Thus Gibbon said, "The laws of nature were perpetually suspended for the benefit of the church; but the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world."

⁷ So thought the philosophers of ancient times; but modern philosophy is of a different opinion.

⁸ There is a beautiful description of our Saviour's personal appearance and demeanour in the spurious epistle from the pro-consul Publius Lentulus to the Roman senate:—"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverent countenance, such as the beholders may both love and fear; his hair, the colour of a filbert full ripe, to his ears, whence downward it is more orient of colour, somewhat curling or waving about his shoulders; in the midst of his head is a seam, or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate; his face with-

whether atheist, deist, or Socinian, is not a philosopher. But again, as a philosopher is a lover of wisdom, he must, according to the degree of this love of wisdom, be also an imitator of all the excellencies and perfections of that wisdom which he professes himself the lover of. But is there any degree of wisdom, or beauty, or excellency, or perfection, in overturning states and empires—in plotting the destruction of the laws and constitutions of the kingdoms in which we dwell, or of the nations which surround us? Surely no; such effects can never be the natural result of true wisdom.⁹ Is there, again I would ask, is there any wisdom, or beauty, or excellency, or perfection, in contriving the murder of kings, and queens, and princes? Surely wisdom, or the effects of wisdom, can never be murder or destruction! Nay, is there any wisdom, or beauty, or excellency, in pulling down the tabernacles of the God of wisdom, the churches of Christ, and overturning all the altars of religion and of religious worship?¹⁰ Is murdering, imprisoning, or banishing, all the ministers of God's word and sacraments, and thereby endeavouring to destroy all communication between God and the world—between Christ and his redeemed—any proof of wisdom or perfection? Or is there any degree of wisdom, beauty, excellency, or

out spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear, and quick; in reproving, awful; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, very well shaped. None have ever seen him laugh, but many have seen him weep. A man, for his beauty, surpassing the children of men." Quoted in Clarke's Travels, tome iv., p. 177.

⁹ The definition of wisdom given by our Grand Master Solomon is, that "it teacheth from one end to another mightily, and sweetly ordereth all things. I loved her," he continues, "and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty. In that she is conversant with God, she magnifieth her nobility; yea, the Lord of all things himself loved her, for she is privy to the mysteries of the knowledge of God, and a lover of his works. If riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things? And if Prudence work, who of all that are, is a more cunning workman than she?" (Wisdom viii. 1-6.)

¹⁰ For the honour of humanity, the present age has redeemed the religious character of the people; for never was there a time when greater exertions were made for the building and establishment of places of Christian worship.

perfection, in unsheathing the sword of war in every nation,¹¹—in stirring up or abetting the rebellious and discontented of any nation, to the danger of the peace and quiet of that nation; perhaps irritating the child to murder his parent, or the parent the child—the servant his master, or the master his servant? Are these, I say, or any of these, the effects of true philosophy?¹² Are these, or any of these, the actions of the lovers of wisdom, which is beauty and goodness in perfection? Surely no. Surely true philosophy, the true love of wisdom, knows no such vile and ungodly sentiments—attempts no such wretched and inhuman endeavours—performs no such base and unchristian actions. And yet, my friends, such is the abuse of profession, without possession, that all the rebellions—all the wars—all the disturbances—all the murders—all that distress of nations which in the present moment rages and destroys Europe, and, as it were, shakes the very world to its centre—all this indescribable misery is originally the cursed, the infernal effects of the plot and contrivance of a very small number of men who call themselves philosophers! Such is the abuse of profession, where the reality of that profession is not possessed.¹³

Hence I feel the necessity of the advice of my text to this very small part of that well-known body of people in the world, known by the appellation of Freemasons; for with them, as with all other bodies, there is also, I fear, the deceptive sentimentalist, as well as the sincere operative.¹⁴ Yes, as under the cloak of Christianity and

¹¹ Masonry is a humane system, which has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion; so that kings and princes in every age have been much disposed to encourage the craftsmen, on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honor of the fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love. (Ancient Charges, ii.)

¹² If so, it is the philosophy of demons, and not of men.

¹³ It is unfortunately the abuse of profession that has produced all the opposition which Masonry has ever been subject to. Judging from the misconduct of some few brethren who have disregarded their obligation, its opponents proceed, without further enquiry, to denounce the institution as the moving cause of every vicious propensity.

¹⁴ In every society the members may be so classed. Good and bad appear everywhere; and he who expects to find unmixed virtue is sure to be disappointed.

under the name of philosophy, the vilest characters have effected their basest designs, so I have little doubt but that, under the much-admired name of our Order also, many call themselves what they really are not;¹⁵ many call themselves Masons who are strangers to all the virtues of Masonry, and who are no more Masons in reality than Judas, and all his imitators, who betrayed Christ, were true Christians, or than the impious Voltaire, and all his deluded disciples, who denied God, were true philosophers.

You, my brethren, and the strangers also of this congregation, will, I am well persuaded, fully agree with me in this opinion, that it is but of little consequence to what society we attach ourselves, or by what peculiar mark or name we are distinguished from the rest of our fellow-creatures, unless, under that name by which we are called, and in that society to which we are attached, we take the advice of our text, and "*learn to do well,*"¹⁶ and thereby do honour to that name or mark by which we are distinguished, by an increase of all those virtues which belong to us as men, and as professed Christians.

Hence, my brethren, in the present opportunity of publicly addressing myself to you, I hope to be successful in two instances of the intention of this address. I hope, first, to be enabled, in some measure, to remove any evil and unjust surmisings from the minds of strangers concerning us and our Order,¹⁷ by giving you, in their hearing, that advice which they must judge, if they are Christians, truly applicable to themselves also.

¹⁵ "Men," says Maximus Tyrius (Dissert. 29), "are always inclined to disregard what is plain and easily acquired, and to admire that which is secret and mysterious. The poets, discovering this, invented the fable for a remedy, when treating of holy matters; which, being more obscure than conversation, and more clear than the riddle, formed a mean between knowledge and ignorance, and was partly believed for being agreeable, and partly for being wonderful. Thus, as poets by name, and philosophers in effect, they drew mankind gradually to a search after truth, when the name of philosophy would have been harsh and displeasing."

¹⁶ The Free and Accepted Mason is instructed in the art of learning to do well, at his first admission into a lodge, by being directed to "rule and govern his passions, keep a tongue of good report, and practice secrecy."

¹⁷ This was judicious; because strangers, or, in other words, the uninitiated, attend these masonic discourses, either in the hope of gaining some insight into the secrets of the Order, or with a view of discovering new arguments against it.

And, secondly, I shall hope to convince every Mason before me that unless, by being of our Order, he learneth, according to the intention and meaning of the prophet, to do well, to improve in his morals, and be active in every good word and work; though he has its name, he has not its nature; though he wear our badges, he is a stranger to our real ornaments; though he possess all the gold, the silver, the precious stones of Solomon's temple,¹⁸ or of Solomon's house—nay, though with these he possess all the most valuable treasures of the world beside, he possesses none of the really valuable jewels of Masonry.

I begin with observing, that it is satisfactory to too many who have been convinced of their past misdoings, and are stirred up to see the necessity of some change in their life and conversation—it is satisfactory, I say, to too many of these, that they wash them, and make them clean from their past enormities; that they put away the evil of their doings, and that they cease to do evil. Now this is, we must all confess, a very material part of true conversion; but, my friends, the best that can be said of it is only this: "that it is a good beginning," and if this is all that had been thought requisite to save the soul, the prophet would have stopped also. But behold he stoppeth not; there is, he goes on to observe, something farther to be required than that negative goodness of ceasing to do evil. Yes, an active piety is also requisite; for as well as to "*cease to do evil*," we are also commanded to "*learn to do well*."

Now this text, my brethren, is very applicable to you as a junior lodge.¹⁹ Yes, as younger brethren in the royal art, methinks it comes to you in a good time; for, as many of you are but newly initiated, few of you, if any, can have forgotten the conditions upon which alone you

¹⁸ The riches of the temple in the time of our Saviour, are thus described by Josephus:—"Its appearance had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendour of the sun."

¹⁹ This lodge had been constituted by the Prov. Grand Master little more than a year and a half when this sermon was preached.

obtained your initiation,²⁰ Now, if you remember rightly, you must recollect that you were obliged, in your initiation, to give strong testimony that you had at least that negative goodness which precedes our text; for, indeed, unless you had given good testimony that you had ceased to do evil,²¹ you know the doors of our Order were unalterably shut against you. It is, therefore, in good season, I trust, that I have now an opportunity of following those serious impressions, which you must, if you had any proper sense of your engagement, have received in your initiation into our royal Order, with the positive part of that goodness and righteousness, to which Masonry, the beautiful handmaid of Christianity, is so universally calculated to win your hearts, and all your best affections. "*Learn to do well,*" is an advice, my brethren, peculiarly adapted to the very name you bear; for to be a Freemason, in the real and plain meaning of the term, is to be in a state of all others the best calculated, both to learn well, and also to learn *to do well*.

The theory of Masonry contains something of the whole of science; the operative part of Masonry, is the practice of all the virtues of all the sciences.²² Therefore to be initiated only into the theory of Masonry, is at least to be in the way of learning well; and if we follow on to exercise the practice of Masonry, it will as assuredly lead us into the way of *doing* well; and both to learn and to do well, is the whole of our religion, whether as men, as Christians, or as Masons.²³ For, first, to learn to do well

²⁰ These conditions were, that "unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, the candidate freely and voluntarily offers himself a candidate for the mysteries of Masonry; and that he is prompted by a favourable opinion conceived of the institution, and a desire of knowledge."

²¹ Our ancient and venerable institution depends not for its support and permanency on any principle of a compulsive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

²² Our worthy brother is somewhat mistaken in his definition here. Masonry is operative and speculative; the former, in the language of lectures, includes all natural, mathematical and mechanical knowledge, so far as the same is subjected to the external senses; and the latter, the knowledge of the hidden order of the universe, and the secret things both of heaven and earth, more particularly those of a spiritual and intellectual nature.

²³ Here the definition is right, because our pursuits now embrace speculative Masonry only, which, as Preston correctly says, "is so far

implies, that we fear God ; and, secondly, that we keep his commandments. First, to learn to do well implies, that we fear God ; this is, indeed, in part implied in that negative part of righteousness, which is described in the verses preceding our text. For without the fear of God, in some degree, we shall never, I fear, be inclined to cease to do evil. But, as I have already observed concerning all professions, there is such a thing as fearing God, and not being active in that fear. And, my friends, by such a fear, we can bring no honour to his name, nor can we possess any comfort in our own souls. No, my beloved hearers, it is not enough that we do not positively and publicly deny the being, the existence, and the perfections of a God ; but if, according to the prophet's advice, we learn to do well, we shall enter into the lists of his advocates as his real admirers ; we shall give public testimony, both in word and action, that we believe and adore his sovereignty and power ;²⁴ that we believe and admire his mercy and goodness, and that we believe and obey the dictates of his word and providence. And, active as his adversaries are in taking away his name and his glory from amongst men, so we, who are his professed advocates, should be more than equally active in publishing forth his name ; and his perfections ; in showing forth his praises and his goodness ; and establishing in the earth his glory and his majesty. As his enemies are bold in denying his name, so his friends should be more than equally so, in spreading his fame abroad. As his enemies are persevering in every effort to put him away, because they fear him ; so surely his friends ought to be still more persevering to establish his glory, because they love him.²⁵

In this point of religion, my friends, the present is a day of evil report indeed. The daring attempts of infi-

interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator."

²⁴ As Masons, we must not only abjure falsehood, we are bound also to defend the truth.

²⁵ The candidate, at his initiation, must declare his unfeigned belief and trust in God, under a firm persuasion that where his name is piously invoked, no danger can possibly ensue.

delity, in the present awful era of the world, are truly alarming to every truly pious mind ; and he who would hold up his hand for God, can scarcely stretch out an arm but he is in danger of feeling the poison of infidelity. Indeed, in the present day, to deny God is too frequently esteemed the polite effect of sensibility and free-thinking ; to laugh at religion is too often thought a part of manly education, and to be rude, immoral, immodest, lascivious, and impudent, is too frequently judged to be spirited and gentlemanlike. Yes, in the present fashion of impiety, to speak of religion, is to call upon you an odium ; to fear God, is thought mean and pusillanimous, and to dare to check the mad career of vice and immorality, is to be rude, impolite, and spiritless. In a word, according to the too prevailing sentiments of the present day, to be pious is insanity ; to be moral is meanness ; to be religious is fanaticism.²⁵

With you, my brethren, I beseech you, let not these ideas have any existence. As I know it is the nature of your Order, and the excellency of your profession, to afford you an opportunity to learn and know better things, concerning the fear of God, in the knowledge of his name, in the admiration of his glory, and in the reliance upon his mercy ; so I advise, learn ye to *do* well. Yes, my brethren, you must know, and you ought to be careful to acknowledge it both in word and action, you must know, if you are possessed with common honesty and gratitude, that, if you have paid any attention, it is the leading feature of all your masonic researches and instructions to propagate and establish this leading, master

²⁵ A writer, already quoted, observes :—"A sober and industrious populace is the strength, the riches, the glory of a nation ; but when those that should be the labouring hands become vicious and dissolute, they are prepared for every kind of wickedness and disorder. As, from their rank and education, they have, for the most part, little regard to the appearances of honour and decency, if at the same time they have cast off the ties of religion and the fear of God, and a regard to the powers of the world to come, and are abandoned to their appetites and passions, what are they not capable of ? When once a neglect of religion and a corruption of manners become general, they have a natural tendency to dissolve and enervate a nation, and to extinguish true public spirit and a manly fortitude. Nor have any people long maintained their liberties, after having lost their probity and virtue." (Leland's *Deism*, vol. ii., p. 458.)

sentiment of all true religion and virtue, "that God is, and that he is a rewarder of all them who diligently seek him." Thus far, then, in the first part of learning to do well, *is to fear God*; and thus, then, the religion of Masonry and the religion of the prophet go hand in hand.²⁷

We will now, therefore, hasten briefly to the second part of learning to do well, *i. e.* that of keeping his commandments. And this brings us immediately to the peculiar reference of our text. Yes, my friends, it leads us to consider that the religion of the Mason, like the religion of the prophet, has a reference in its effects, far beyond the narrow boundaries of our little self.²⁸ The religion of the Mason, in its second part, is according to our Saviour's paraphrase of the second table of the law; like unto the first in its duty, in its excellency, and in its importance; and its duties can no more be dispensed with; for if we learn to do well, in fearing God, we must also learn to do well, in seeking judgment, relieving the oppressed, judging the fatherless, pleading for the widow; for on these two commandments, the belief and the love of God, the kindness of affection, one towards another, and not on either alone, but on these *two* commandments, depend all the law and the prophets; and without them both, we can never be said to understand either Moses or the prophets. Many, indeed, have been, and many still are the individual attempts to separate them, but it is impossible. "If ye love me," says Christ, "ye will keep my commandments; and this is my commandment, that ye love one another." "If," says one of the disciples of

²⁷ Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges to worthy men. Vows of fidelity are required, but they contain nothing which is incompatible with civil, moral, or religious duties.

²⁸ Thus the candidate is exhorted, that he is never to invest himself with the badge of a Mason should there be any brother in the lodge with whom he is at variance, or against whom he entertains any animosity. In such case, it is expected that he will invite the brother to withdraw, in order that the differences between them may be amicably settled; which, if happily effected, they are then at liberty to clothe themselves, and work with that love and harmony which ought always to characterize the Free and Accepted Mason. But if, unfortunately, the differences be of such a nature as cannot be so speedily adjusted, it were better that one or both should retire, than, by their presence, they should disturb the harmony of the lodge.

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Jesus, "if thou knowest that thy brother
shuttest up the bowels of compassion
then dwelleth the love of God in thee
God and the love of man are inseparable
light, the fire and heat, the shadow and
"for he," saith the same Apostle, "who
think and hateth his brother, is a liar, and
not in him."

Learn, then, my brethren, to do well in
part of the religion of your Order. Seek
in, enquire what is right, that ye may be
solicitous to be found in the way of your duty
not with adventurers. Seek judgment, i. e. se-
cular duties of your station, and be strict
fulfillment of those duties. For instance, as
power, exercise that same authority with merc-
mency; and while others have to call thee a
lord, know thou, and consider, that thou hast
in heaven. Art thou rich, be charitable to the
and consider, that though thou hast much in
possession, thou thyself art but a steward, and hast
over thee, who will surely hereafter call upon
give an account of thy stewardship." Art thou

* If it be said that this disposition is unattainable, I answer, that
perfection ought, therefore, a moralist to recommend imperfect
duties, and not to recommend the rule of duty
(our excellency however, of our Saviour's rules is, that they are
never mistaken or never so mistaken as to do harm. I could not
hundred cases in which the literal application of the rule of duty
others as we would have others do to us, might mislead us; but I do
yet met with the man who was actually misled by it. Notwithstanding
that our Lord bids his followers not to resist evil, and to forgive them
enemy who should trespass against him, not till seven times, but
seventy times seven, the Christian world has hitherto suffered little
too much placability or forbearance. (Paley's Evidences, part II. c. 2. p. 118.)
* It is easy to know what is right, and no one can attend to the teach-
ing of Masonry without learning it; but to do it is not always so easy.
Conflicting interests will often prevent the exercise of our better feelings,
and will furnish excuses for omitting what we are conscious it is our duty
to perform.

The rich do not always consider this in its most extensive signification,
although it is an indisputable fact. Thus, Fielding says:—"The general
principles by which men are actuated who bequeath fortunes to public
charities, are fear and vanity, more than benevolence or the love of doing
good, as will appear from the following considerations:—1st. If a man
were possessed of real benevolence, and had a delight in doing good, he
would no more defer the enjoyment of this satisfaction to his death-bed,
than the ambitious, the luxurious, or the vain, would wait till that period

knowest that in every occupation, perform the duties of that station with diligence and fidelity; be contented with thy station, and envy thou the rich and the powerful. Seek the love of God, and the love of man are incumbent, render unto all their due, tribute to whom is due, honour to whom honour, fear to whom fear, and heat, the shadow is, covet not the throne of the king, nor envy the seat of nobles. But be sure, if thou art learning to do that thou art in the station which he, who knows more for thee than thou canst know for thyself, has for thee, thy own good placed thee there; yes, it shall be proved after, that thou art in the very station which, if thou dost not neglect its duties, shall eventually prove for thee the way of judgment. Seek then judgment, and while thou fearest God, give honour to the king, so shalt thou have the rewards of righteousness, and the blessings of peace. For instance, again, learn to do well one step farther, and I leave thee a sure of the realms of bliss, nay, already partakers of the felicity of the truly blessed, i. e., relieve the oppressed, judge the fatherless, plead for the widow; or as the prophet would most undoubtedly mean, be kindly affectioned one to another in brotherly love. The former step of seeking judgment was political righteousness, and makes only a part of the good man; this latter is a collection of all the Christian graces, centered in one general course of doing good, and forms the complete character of him, who has both ceased to do evil, and learnt to do well.²⁸

Now that the advice I am now giving may be in some measure applicable to all, I first observe, that this last step of learning to do well, can alone complete the character of the true Christian; therefore none here are

for the gratification of their several passions. 2ndly. If the legacy be to the injury of his family, or the disappointment of his friends in want, this is a certain proof that his motive is not benevolence; for he who loves not his own friends and relations, most certainly loves no other persons. Lastly, if a man hath lived any time in the world, he must have observed such horrid and notorious abuses of all public charities, as must convince him that he will do no manner of good by contributing to them."

²⁸ By these means you will live happily, respected by your friends, and honoured by your neighbours; and at the same time it will contribute to the enjoyment of equal happiness in another and a better world.

²⁹ And this is the lesson which is most frequently inculcated in a Masons' lodge; for it constitutes the great principle of practical benevolence, and is carried out in the masonic charities.

complete without it. And that the advice I am now giving may be peculiarly applicable to my masonic brethren, I observe to you, that without this last characteristic trait of Christian perfection, the masonic character is altogether incomplete.³⁴ We may talk of religion, its doctrines, its precepts, and its privileges—we may talk of philosophy, with all its train of human perfections and human acquirements—we may become Masons, boast of its secrecy, its science, and its morals—put on all its gaudy trappings, and ornament ourselves with its richest external jewels;³⁵ but, my brethren, if our religion is destitute of love to God, and of charity towards our fellow-creatures; if our philosophy is destitute philanthropy, or if our Masonry is destitute of the activity of doing good, away with religious profession, it is but an empty name; away with philosophical sentiment, it is but a sounding brass; away with masonic pretensions, they are but as tinkling cymbals. But when religion—namely the true fear of God and the love of our fellow-creatures, accompanied by those two fair handmaidens, philanthropic philosophy, and active practical Masonry—begins her travels on the earth, all the groanings of misery and distress, and all the sighings of afflictive sorrow, are quickly softened into the more pleasant cadence of thankful praises and of grateful acknowledgments; the mangled limbs of the oppressed captive are soon relieved from the galling chains of oppression; the wrongs of the fatherless are quickly relieved, and the tears are wiped away from the helpless widow's cheek.³⁶

³⁴ How much is this overlooked by the objectors to Masonry. They spurn its excellences, and rake up its imperfections. They strain at a gnat and swallow a camel. Though its benevolent traits are as glaring as the noonday, they are unobserved; and visionary objections are urged against it, which have no foundation but in the heated imagination of those who are wilfully blind to its manifold beauties.

³⁵ The external jewels are nothing more than symbols of the internal ornaments of the mind.

³⁶ Bro. Gurlay, an American Mason, has some similar sentiments in his excellent Address to the Grand Lodge of Massachusetts:—"The wise man," he says, "whose name is consecrated in Masonry, declares that a friend is the best medicine of life. And he takes care to tell us what sort of friend it is. The friend *born for adversity*. Indeed there is so much hypocrisy, deceit, and guile in the present state of the world, that of those who denominate themselves friends, few are to be accredited. For the most part they are mere birds of prey, which fly away equally

Here, says religion to this or the other philosopher, soothe this troubled bosom, and give resignation to this perturbed heart. Here, says religion to the active Mason, bring thy medicine to heal this sick father, and restore him to his weeping mate; revive this dying parent to his mourning offspring; bring a portion of thy bread, thy wine, and milk to this famished infant; bring thy garment and cover the naked limbs of this forlorn destitute, and take, in the arms of love, this friendless female orphan, and place her in that asylum, which ye have unitedly provided for such objects of distress; go wipe away yon weeping widow's tears, nor let that mourning eye let fall a curse against thee.³⁷ Yes, daily my brethren, daily let the secrecy of the masonic benevolence publish to him who seeth in secret, tears unnumbered wiped away, groans unnumbered smothered in praises, sighs unnumbered drowned in thanksgivings; then in that awful day, when the secrets of all hearts shall be disclosed, then shall the gazing multitude, who have curiously enquired our secret, be astonished to know, that *the greatest deep of masonic secrecy was the unpublished act of doing good.*

In actions like these, let religion, philosophy, and Masonry unite their standard, and all the world are brethren.

PRAYER.

MERCIFUL FATHER, God of all grace and truth! bless the present assembling of ourselves together with the

with beauty, riches, and fame. If you feed them, they tarry with you; but when your hand is exhausted, they clap their wings and are seen no more. They serve for pastime, provided you guard them securely; but even then, they afford only a miserable entertainment, without either profit or pleasure. Unlike to these is the true and sincere friend, tried, approved, accepted, and faithful to the rules which Masonry prescribes. Like the dove which went out from the ark, when every prospect is deluged, he leaves us only to return again, the harbinger of hope, consolation and relief."

³⁷ Masonic love is the heavenly bond that unites mankind, and forms them all into one blessed family and fold under Christ the good shepherd, the Father of his people, and the source of all Christian graces and perfections. It removes all difficulties out of the path of Christian duty; it sweetens all the disappointments of a changing world; it takes away all bitterness, discontent, and sorrow, at the afflictive trials of the chastening rod; and thus prepares us for another and a better world.

choicest of thy spiritual favours, and may the immediate effects of thy holy word be in us all, the fruits of righteousness to the glory of thy everlasting name. Lord God Almighty, descend with a new creation upon every soul, and from that miserable chaos which sin has effected in every heart, by corrupting every affection of the soul, form and effect that new nature, which is produced not by blood or the will of man, but by the effectual working of thy holy spirit; create us anew in Christ Jesus, and may we in deed and in truth put on that new man, which by Christ Jesus our Lord, is created in righteousness and true holiness. Soften gracious Father, soften by thy divine influence every heart, and make us readily susceptible of all thy divine impressions. Instil into our minds a hatred to every sin, and a love and inclination to every degree of holiness, of piety, and of virtue. As men, in every character we sustain, may we truly consider that "it is appointed for all once to die, and after that the judgment;" and may this serious consideration induce us to think seriously, to speak cautiously, and to act always conscientiously; may every pious engagement, whether Christian or masonic, have all their intended effects to influence our hearts to tenderness, to benevolence, to charity, to purity. May we in the sermons we hear, and in all the lectures we join in, learn daily more perfectly, the happy and purer language of the once persecuted, but now everlastingly exalted Galilean. May we so acquit ourselves in the church, in the world, and in our families, that all who see us, may be enabled to take laudable notice of us, that we have been with Jesus; and that to us every school of wisdom, whether the church, the meeting, or the lodge, every school is to us the school of Christ. Bless we pray thee, merciful God, the king upon the throne, his gracious queen, and every branch of that illustrious family; and establish their throne in righteousness, make their sceptre the sceptre of peace; and may the crown of these realms flourish upon the head of one or another of that same family, so long as the sun and moon endureth.

Bless, we pray thee, the great council of the nation; may their consultations be held in righteousness, and thy divine wisdom the standard of all their best endeavours. Establish, we pray thee, in all the world the blessings of

peace; may the destructive sword of war be sheathed, and all the enemies of peace put to flight and confusion. Bless this our yet happy nation; and may we be as eminently grateful and pious, as we have long been eminently blessed by thy gracious favour and protection. Bless the imperfect services of this day; and as a society who profess a peculiar attachment to the religion of thy holy child Jesus; in all its piety towards God, and in all its charity and benevolence towards man; may we so let that glorious light of effective righteousness shine before men, that others seeing those good works, which are in deed and in truth the natural, as well as the boasted effects of our union, may truly glorify thy name; and may such daily be added to the church, and united to each other in every bond of brotherly love, as shall be everlastingly saved. These, with every other blessing which thy purer wisdom seeth we stand in need of, we earnestly beg for ourselves and others, through the merits alone, and for the sake alone of Jesus Christ our Lord and Saviour. *Amen. Amen.*

SERMON XI.

THE MASON'S LODGE, A SCHOOL OF VIRTUE AND SCIENCE.

PREACHED AT RAMSGATE, SEPTEMBER 3, 1798, AT THE
CONSECRATION AND CONSTITUTION OF THE JACOB'S
LODGE.

"Wisdom hath builded her house."

PROVERBS, ix. 1.

A QUOTATION from the writings of that good and great, and Grand Master of all Masons, can, I should suppose, at no time be unpleasant, or unseasonable to a masonic congregation; and upon the present occasion, the constitution of a lodge, to take him as my patron and judge; by way of examining the foundation of this newly-consecrated house, and see whether it is really the building of *wisdom*, will, I hope, be candidly considered as reasonable a choice, as it must be esteemed a seasonable one. Folly and madness, my friends, immorality and profaneness, vice and wickedness, are, we too experimentally know, rearing their gaudy fabrics in every corner of the world;¹ and men too eagerly seeking them as the asy-

¹ Here is a reference to the name and constitution of the French and German societies of the day, known by the names of Corresponding, Affiliated, Provincial, Rescript, Convention, Reading, Citizen of the World, Liberty, Equality, Imprescriptible Rights of Man, &c. &c.; of which Robison observes, that "our public arbiters of literary merit have greatly changed their manner of treatment of theological and political writings of late years. Till Paine's *Age of Reason* appeared, the most sceptical writings of England kept within the bounds of decency and of argument; and we have not, in the course of two centuries, one piece that should be compared with many of the indecent productions of the German presses. Yet even those performances generally met with sharp reproof, as well as judicious refutation. How, then, is British sentiment or British

lums of felicity, are daily entangled in the labyrinths, or buried in their ruins. On the other hand, sorry, truly sorry am I, to be obliged to remark, that rare indeed are the houses which wisdom buildeth; and still fewer, I fear, are the sincere votaries of this beautiful goddess. It is the task of this moment, and peculiarly the duties of my office in the present exercise, to follow up the scientific labours of our Provincial Grand, in the constitution and consecration of the new lodge of Masons in this neighbourhood; *with a caution to its members*, and a *declaration to the public*, that in the business of this day, we fully hope, we confidently expect, *wisdom* hath builded her house, that she hath hewn out her seven pillars; observe, the foundation of the building must be good and substantial.² "*It hath seven pillars,*" its furniture is good also and plentiful, by which those who turn in unto this house of wisdom, may be rendered truly happy here, and prepared for a blissful eternity hereafter; for she hath killed her beasts, she hath mingled her wine, symbols of that richness of wisdom, and science, and religion, which she, *i. e.* Wisdom, hath plentifully prepared, to enlighten the understanding; to inform the heart; to influence the affections; and to feed those souls to immortality and eternal life. who seek her habitation, who enter into her temple, and who submit to her instructions and her discipline.³

Whoever reads this chapter, will easily perceive that its language is metaphorical; and if you take it scientifically, it is a contest between wisdom and folly, science and ignorance, which of them shall win the soul of the

delicacy changed, when Paine's book is treated by our reviewers with an affected liberality and candour, and is laid before the public as quite new matter, and a fair field for discussion?" (Proofs, p. 479.)

² A masonic lodge is the true school of wisdom, of that wisdom which makes men more conscientious and more virtuous. One would think that Solomon had this in view when he said, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise 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 is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."

³ An adherence to the latter is the express condition on which the former can be enjoyed. They who would reap benefits from Masonry must attend to her instructions, and submit to her discipline.

passing traveller.⁴ If you take it morally and religiously, it is then a contest between vice and virtue, faith and infidelity. Christ, the king of righteousness, and Satan, the prince of the power of the air, who of these shall win the soul, and captivate its faculties and affections.⁵ Read it masonically; for Solomon was one of the greatest, the best, and the most zealous Master Masons that ever lived upon the earth—we therefore feel a right to read it masonically, and the contest embraces both the former senses. Yes, read it masonically, it is the invitation of science in all its varieties, and of religion in all its moral and spiritual excellencies; exhibiting all their lovely charms to allure the wanderer, and win the unwary traveller from the dangerous paths of ignorance, irreligion, vice, and sin.⁶

This, then, my beloved hearers, is the single idea which I shall draw at this opportunity from my text, and with which I shall endeavour both to caution my brethren and inform the public, *i. e.* that a *Mason's lodge*, being duly constituted, and religiously consecrated, it is the fault of its members, whoever they may be, if they prove not to the public around them, that *wisdom hath indeed builded her house*; and that, therefore, there is now an additional place of security, improvement, and happiness for Masons; and into which others, whosoever are inclined to virtue, may enter, may eat of wisdom's bread, and may drink of the wine which she hath mingled; may forsake the foolish, and may live and walk in the way of understanding.⁷

⁴ The incitements offered by folly are carnal and fleeting, those of wisdom are intellectual and permanent. The choice is free, but the result is most important.

⁵ One says, "Come with us, we shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse." The other, more severe, pleads, "My son, walk not thou in the way with them; refrain thy foot from their path, for their feet run to evil, and make haste to shed blood." (Prov. i., 11-16.)

⁶ Throughout the whole of these sermons, Masonry is exhibited in all its beautiful forms, and aptly applied to the subjects of which the preacher treats. In a peculiar sense, Masonry and Wisdom are synonymous; and for this reason Solomon's chair in the lodge is the seat of wisdom.

⁷ It is a building of peace, harmony, and brotherly love; because, in the figurative language of Masonry, "the stones were hewn in the quarry, there carved, marked, and numbered. The timber was felled and prepared

Now to enlarge upon this idea, as practically and as familiarly as I can, and to endeavour that all, both Masons and others, may be as religiously benefited as possible, I shall first observe, that as we take upon us to assert that in the constitution of a Masons' lodge, wisdom hath builded her house; so we likewise assert, that a Masons' lodge is, or at least ought to be, a school of true, useful, universal science; and, secondly, a school of true piety and religion. First, then, I shall observe, that a Masons' lodge is a school of true, useful, and universal science; it is the house of wisdom, and where wisdom presides, there must surely be the school of science.⁸ To be votaries in the house of wisdom, and we cannot but be at least in the way of improvement, and the degree of our improvement, in the midst of opportunities and privileges like these, must eventually depend upon ourselves. In this school, *i. e.* a Masons' lodge, geography, astronomy, philosophy, with all the liberal arts, are, or ought to be, the subjects of our lectures, and are in those lectures, when properly delivered, so plainly and so familiarly expatiated upon and explained, that while the most refined understanding may be elegantly improved and luxuriously regaled, the meanest capacity, unless totally closed against all its own good, cannot depart wholly empty away.⁹ All the faculties

in the forest of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredathah. After which, the whole of the materials were conveyed to Jerusalem, and there set up by means of mauls and other implements prepared for that purpose; so that the sound of axe, hammer, or any other tool of brass or iron was not heard on the holy mountain, to disturb the peaceful sanctity of the proceedings. And the materials were prepared at so great a distance for the purpose of showing the superior excellence of the craft; for when they were set up at Jerusalem, the work was so complete, that it appeared to be the production of the Great Architect of the Universe, rather than an exertion of human skill."

⁸ Hence it was anciently provided that no brother, however skilled in the craft, was called a Master Mason, until he had been chosen to fill the chair of the Lodge.

⁹ Masonry includes almost every branch of polite learning under the veil of its mysteries, which comprehend a regular system of virtue and science. Many of its illustrations may appear unimportant to the confined genius; but the man of more enlarged faculties will consider them in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, the institution is well suited; and in the investigation of its latent doctrines, the philosopher and the mathematician may experience equal satisfaction and delight. (Oliver's Preston, p. 37.)

of the soul (in themselves naturally tending to improvement) may feed upon their own natural sustenance, and in one science or the other, continually receive, with increasing appetite, more or less of those mental, and therefore the only true, pleasures of the soul; whose perfection, either of excellency or felicity, can only be fully known and experienced in that future and more perfect state, where the incumbrances of human frailty, and the pressures of mortality, have no effect on the immortal powers.

Yes, my brethren, here, in this school, a Masons' Lodge, with scientific ardour, we are led to trace the structure, and explore the deep foundations of that wondrous fabric, built by nature's God; and here, different from many of the schools of human wisdom, we want no human arguments to prove the glory or the reality of his existence; for it is the peculiar province of masonic science, to direct her improving sons to study nature, to study her in her most unaffected garb; and, in all her works, to view, with the eye of faith and pious adoration, her incomparable Master Builder.¹⁰ Yes, masonic astronomy, uncorrupted with scepticism, views in the first grand luminary of the world the image of its great Creator, and feels a willingness to be enlightened with his light, who is the light of love. Nor does the most distant shining luminary, however diminutive in its appearance, at all diminish the idea of the masonic astronomer respecting his greatness, who with the same omnipotence formed the lesser with the greater light; for though perhaps with a Newton he has not capacity or learning to measure the bulk, the rapidity, or the distance of every orb with which the

¹⁰ Masonic astronomy is a science which has for its object to explain the motions of the heavenly bodies, their various aspects, and the facts which have been ascertained in the planetary system, and throughout the region of the fixed stars. This is a subject of considerable interest and utility. It is intimately connected not only with the other six liberal sciences, but also with geography, navigation, agriculture, commerce, chronology, &c., and has lent its aid to promote their improvement. The study of it is likewise attended with many pleasures and advantages in a moral, intellectual, and religious point of view. It expands the range of human intellect, and unfolds to our view the most striking displays of the perfections of the Deity, particularly the grandeur of his omnipotence. It sets before us objects of overpowering magnitude and sublimity, and demonstrates the unlimited extent and magnificence of the universal empire of the Almighty.

firmament is adorned, yet in the unstudied simplicity, and yet highly-finished language of a Moses, he readily acquiesces in this opinion, "*he made the stars also.*"¹¹

Masonic geography also, unaffected by human pride, forms his ideas of the earth's construction, according to his ideas of the divine wisdom, and power, and goodness; and though he cannot in human language with the most learned, altogether minutely describe all the curious nature of the adhesion of matter, or fully delineate all the curious properties of specific gravity; yet, in the pious language of David, he readily acquiesces, "*as for the world, and the fulness thereof. God hath formed them.*"¹²

Masonic philosophy, unadulterated with the fashionable infidelity of the day, which, while it pretends to enlighten men's understanding, and illumine the world, banishes every sentiment of religion, morality, and virtue; and totally destroys all the generous and the social affections of the human heart; masonic philosophy, uncorrupted with this cursed infidelity of Voltaire and his wretched companions;¹³ masonic philosophy, I say, becomes with us the handmaid of religion, and aids and assists in all those practical efforts which have a direct tendency to reform the soul, govern the passions, eradi-

¹¹ The Mason looks upon the stars and planets as indications of a divine hand; for nothing can more indisputably prove the universal power of the Creator than the regularity of their movements, and the beauty of the system of which they form a part.

¹² In many of our Lodges we not only find a pair of globes, but also a small philosophical apparatus; and in such cases the brethren frequently employ themselves in instructing one another in the mysteries of science and art; and lectures are delivered upon moral, philosophical, and historical subjects.

¹³ Robison has some just sentiments on this point. Speaking of the materialism of Dr. Priestly, which he considers as a stepping-stone to the atheism of Diderot and Condorcet, he adds—"Seeing that there are such grounds of apprehension, I think we have cause to be on our guard; and that every man who has enjoyed the sweets of British liberty should be very anxious to preserve it. We should discourage all secret assemblies which afford opportunities to the disaffected, and all conversations which foster any notions of political perfection, and create hankerings after unattainable happiness. These only increase the discontents of the unfortunate, the idle, and the worthless. Above all, we should be careful to discourage and check immorality and licentiousness in every shape. For this will of itself subvert every government, and will subject us to the vile tyranny of a profligate mob." (Proofs, p. 486.) If he had always written thus rationally, every sober-minded person would have agreed with him.

cate the corruptions of the heart, and gives the Deity his own proper throne and temple, viz., the masonic bosom.

And to the practical effects of these three grand and leading sciences are added, in the masonic school, the tuition of all the lesser ornaments of the human mind; for though the masonic astronomer dwelleth on high, and hath thoughts sublimely exalted to the firmament above, his heart is unelated with pride, and the lowest of his fellow-travellers on the earth claim his polite attention, and his kind urbanity; though with the line of geographic knowledge he spans the circumference of the earth, and of the seas, the meanest of his brethren, the lowest of the sons of men, can never be out of the reach of his brotherly affection.¹⁴ Yes, my friends, masonic geography embraces within its line of philanthropic affection all the sons of men, wherever scattered, wherever dispersed: the European, the Asiatic, the American, and the still darker sons of Afric's burning sands, are in masonic sentiment members of that same family, of which the Creator of the universe is the common father; of which Jesus, the Saviour of the world, is the distinguished elder brother; and of which, when redemption takes its intended universal measurement, that one fold shall be everlastingly established, over which there will be but one shepherd, Jesus, the father and brother of all.¹⁵ Yea, his philosophy, unlike that infamous principle which, pretending to fraternize, lifts the weapons of destruction,

¹⁴ "The language of Masonry," says Bro. Blanchard Powers, "is as universal as its benevolent and benign principles. No matter what country, people, or language, a Mason sojourns among, whether in prosperity or in adversity, he is always understood, and recognized as a Mason. The door of every lodge opens at his approach, and he receives each brother's hand in love and friendship. Such being the principles that unite and cement the great masonic family in the bond of union and brotherly affection, springing from our Saviour's golden rule, *to do to others as we would wish them to do to us*; who, that is a friend of religion, and decency, and order—who, that considers himself under a moral obligation to practice benevolence and charity to his fellow-men—can do otherwise than approve and venerate such holy principles? Where is the Christian—where is the moral man, that does not secretly pray in his heart, that such heaven-born principles may become general and universal?"

¹⁵ After all that has been said on the subject, no Christian Mason can deny the reference of Masonry, in its lectures, to Christianity. Freemasonry is cosmopolite, so is Christianity. All mankind will ultimately be embraced in one fold under one shepherd, and that shepherd is Christ."

and the sword of war and bloodshed, against the dearest ties of nature; the Mason's philosophy is the true fraternizing philosophy of the enlightened soul, the humane, the benevolent, the charitable; and his brethren are of every tongue, and of every nation, and of every clime.¹⁶ For, my brethren, as well as a school of human science to improve the understanding, the truly and masonically constituted lodge is, secondly, the source of that wisdom which cometh from above. It is the school of divine as well as human learning. And wherever its lectures are properly delivered and enforced, and properly attended to; wherever its rules are properly adhered to and abided by, it may be strictly called the temple of true piety.

That the intention of this house of wisdom may be, and often is, abused; that it may be, and often is, profaned, is, I am very sorry to confess, too true, because, like all other human societies, it will at all times be liable to possess its defective members. But you who are advocates for Christianity, cannot condemn Masonry on this account; for you will easily remember that a Judas may creep in,¹⁷ even amongst the smallest numbers; and in general experience, we know that few indeed are even the little circles of family compact, where all its members are wise, where all are prudent, where all are truly pious. But that it is the natural tuition of this school which corrupteth its pupils, I scruple not, in this most sacred place, most positively to deny. Nor will I ever flinch from the most scrupulous examination, if fairly called upon, to defend, before the king or the people, in public or private, this assertion that I have just now

¹⁶ In an imaginary invasion sketch, which appeared in the public papers about the time when this sermon was written, we find the following striking passage, which made a great impression upon the public:—"London pillaged—the doors of private houses forced—fathers butchered in the presence of their children—churches broke open and church plate plundered—pews and altars converted into stabling—four bishops murdered, who had taken refuge in Westminster Abbey—the screams of women and children mix with the cries of the French soldiers, shouting *vive la republic!*—St. Martin's church converted into a *dépôt* for the property acquired by pillage!"

¹⁷ The defamers of our noble Order, however, are not deterred by trifles, but repeat objections which have been refuted again and again; every new opponent appropriating to himself the credit of the argument.

made respecting the purity of the natural tuition of this school, *i. e.* a Masons' lodge.¹⁸

Has the citizen, in his national, in his neighbourly, or in his domestic concerns, any religious obligation of thought, word, or action, to fulfil, surely this obligation, is enforced, is bound upon him, in his masonic engagements, with tenfold energy, and with tenfold bonds. Nor can Scripture language itself more clearly explain, or more powerfully enforce, his various duties as a member of universal society, than that of the masonic lecture. It is, indeed, a compilation of scriptural instructive duty to God, as the leading principle of all human actions, and by which will naturally be biassed all our conduct towards our fellow-creatures. Our duty to God is, in every Masons' Lodge which is at all properly conducted, the leading and prevailing trait of every part of masonic tuition; and where that is the case, surely you have every reason to expect, in every degree, from the youngest novitiate to the oldest member, these truly useful and truly ornamental characters—the faithful citizen, the good neighbour the virtuous husband, the tender father, and constant friend.¹⁹

First, the Mason, if properly impressed with the instructions of the masonic school, must be a faithful citizen. I know, with some, this characteristic, which we glory in, is in the present moment somewhat doubted; and because we profess to have a secret in our Order,

¹⁸ I would say with Bishop Watson, in his famous Apology:—"It is an easy matter to amuse ourselves and others with the pretended immoralities of Masons, and with the ridiculous doctrines which they themselves invent and father upon the Order; but a display of ingenuity or erudition upon such subjects is much misplaced, since it excites almost in every person an unavoidable suspicion of the purity of the source from which such polluted streams have been derived." It will be observed, that in the above passage I have substituted the word "Masons," for "prelates."

¹⁹ "The three great moral duties, to God, your neighbour, and yourself," says the old charge to an E. A. P., "you are strictly to observe. To God, by holding his name in awe and veneration, viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours. To your neighbour, by always acting upon the square, and considering him equally entitled with yourself to share the blessings of Providence, you are to render unto him those favours and friendly offices which, in a similar situation, you would expect to receive from him. And to yourself, by not abusing the bounties of Providence, impairing your faculties by irregularity, or debasing your profession by intemperance."

which none, uninitiated, can be acquainted with; and because many who professed themselves Masons, have in many places upon the Continent, put on Masonry as a cloak to conceal their political crimes, so I am not ignorant that we of this country, in this part of our character, and in the present moment labour under a very unfavourable suspicion; but if we examine this fairly, how unfair is this dark suspicion; for, first, surely every man of common sense must confess that secrecy can be no true or determinate criterion of guilt; for Jesus, the author of the best, and, indeed, of the only true religion of the world, admonished his followers to perform almost all their duties in secrecy, and some of his own most wonderful works of mercy and of power were performed apart from the public eye.²⁰ Yes, he sought the wilderness, the distant valley, and the private garden, to perform many of his most gracious works, both of piety and of charity, of reproof and of encouragement, of weeping and of rejoicing. Secrecy, then, can be no true criterion of guilt, however generally we experience that wickedness and treachery may, for the peculiar reasons of success or impunity, seek the darker corners of the earth for the performance of their evil deeds.²¹

A second cause of this unfair suspicion, I cannot also but judge equally futile with the former—that Judas

²⁰ The fourth point of fellowship directs that it is the duty of a Mason to keep all secrets delivered to him as such by a brother, as faithfully as he would keep his own; because, by betraying the trust, he might be doing him the greatest injury he could possibly sustain in this mortal life. It would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed, and least prepared to meet a foe.

²¹ The objection which has been urged against Freemasonry on the ground of its secret character, is scarcely worthy of any serious refutation. It has become threadbare, and is now used only by envious and illiberal minds. Its force is completely destroyed by the consideration that our mysteries need not be covered with the veil of concealment to any worthy man, because our lodges are open to all the deserving. But the traditions and esoteric doctrines of our Order are too valuable and too sacred to be permitted to become the topic of conversation for every idler who may desire to occupy his moments of leisure in speculations upon subjects which require much previous study and preparation to qualify the critic for an equitable judgment. Hence they are preserved, like a rich jewel in its casket, in the secret recesses of our lodge, to be brought forth only when the ceremonies with which their exhibition is accompanied, have inspired that solemnity of feeling by which alone they should be approached. (Mackey's Lexicon, p. 279.)

covered his covetousness with the cloak of charity, and afterwards betrayed his master with a kiss, could, I am sure common charity must allow, be no censure upon the love of John, the zeal of Peter, or the persevering faithfulness of all the rest of Christ's disciples.

Further, and still more to the detection of fallacy. Can, I would ask you, can the complicated villainy of a foreign prince be any censure upon the complicated goodness of our national George? or, though almost all the crowned heads of Europe have sacrificed their religion at the shrine of infidelity, is that a substantial, is it a fair reason, that our king, amidst all his exalted piety, should be styled an infidel or an hypocrite? Surely no! Surely, as rational beings, we pass no such unreasonable judgments; and wherefore, then, though all the Masons upon the Continent, with all their leaders, their princes, their nobles, and their illuminati, were first infidels, and then traitors,²² shall that stain, indelible as it may yet remain—shall that stain sully the character of the English Mason, whether noble or common? or brand with infamy that illustrious character who waves, with triumphant glory, his royal hand over the Masonry of this country? Surely, for Christian charity's sake, we hope not; nay, we firmly believe far to the contrary. And as an advocate, both zealous and determined—as an advocate for this Order, from the strongest conviction of its excellency, both in politics and in patriotism, I scruple not to challenge our bitterest reviler to fix upon one single Mason who dare affirm, that in any of our transactions, whether public or private, there is a single trait, either sentimental or practical, in all our masonic Order, which bears not

²² The first lesson taught to a candidate in the lodges of Illuminism was this:—"Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and his property, while he himself possessed general freedom and equality. Subsequently they became corrupted, and were oppressed, and suffered unspeakable misery. To recover themselves, and to procure full liberty and equality, man must dispense with all political supports, and particularly with rulers. This can be done in no other way but by secret associations, which will, by degrees and in silence, possess themselves of the government of the states, and make use of those means for this purpose which the wicked use for attaining their base ends. By the wicked, princes and priests are particularly meant, whose hands we must tie up by means of these associations, that we may ultimately root them out altogether." !!!

even the very enthusiasm of loyalty;²³ and whilst, from long experience of every national, domestic, and religious blessing we enjoy, we cannot but adore our king as our tender father, so, also, doubting not the excellency of his hereditary successor, as men we cannot but love him as our prince, as Masons, we cannot but adore him as our Grand Master.²⁴ Nor further, my friends do I fear to challenge any accuser of the brethren to this additional enquiry, *i. e.* that of counting over your national volunteer corps; and amongst them Masons innumerable you shall find, in scarlet and in blue, with the sword and with the bayonet, with the heart and with the fortune, ready—yes, almost enthusiastically ready, to lay down their lives for their king and for their prince, for their country and for her laws.²⁵ A Masons' lodge is a house indeed of loyal patriotism; and firmly fixed upon the seven pillars, it will, I doubt not, firmly stand the test of every trial, whether of contest or of solicitation.²⁶

²³ The doctrine of Freemasonry," says Bro. Jieans, of Southampton, in an address to the brethren, August 3, 1792, "embraces all the natural, moral, and political obligations of society. It directs us to fulfil our duty to our God, our king, our neighbours, and ourselves. It inculcates reverence, resignation and gratitude to Him who made and preserves us—obedience and loyalty to him who in justice and clemency rules over us—courtesy and amity to our neighbour—equity and compassion to all mankind. It teaches us to pity and forgive our enemies, to love and reward our friends, to relieve the distressed, and cherish the neglected."

²⁴ The Masons, at this eventful period, used every means at their disposal to repudiate the charges made against the Order, that it was a vehicle for revolutionary purposes. In an address from our Grand Lodge to the Duke of Sudermania, signed by the Prince of Wales, as Grand Master, in 1799, the following remarkable passage occurs:—"Let us proscribe all those innovations which can enable either dangerous enthusiasts or profligate conspirators to work in darkness, under the hallowed veil of our institution; and let our labours, like those of our predecessors, be characterized by our adoration of the Almighty, by our submission to the government of our country, and by our love to our neighbour. These principles will justify the protection which you receive from your august sovereign, and which we similarly enjoy under our inestimable father and king."

²⁵ The candidate is taught, at his first admission into the Order, to be exemplary in the discharge of his civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of his residence, or afford him its protection; and above all, by never losing sight of the allegiance due to the sovereign of his native land; ever remembering that nature has implanted in every man's breast a sacred and indissoluble attachment to that country from which he has derived his birth and infant nurture.

²⁶ It is an undoubted fact that this country was indebted for its safety,

Again, to the excellencies of a patriotism, exceeded by no society, there is taught also, in this house of wisdom, every neighbourly and domestic qualification that can give to human actions their proper and characteristic excellency, or that can at once render her pupils useful and ornamental members of society.²⁷ Christian love, and philanthropic benevolence, are amongst the most prominent features of our Order; and whoever of our members act not, as far as understanding and ability will allow, according to these sentiments, his profession is an empty name; he may, indeed, go in and out amongst us, but he cannot be of us, for if he had been really and sentimentally of us, he never could have departed from us in action. Indeed, the Christian description of morality and domesticism, is the only true description of masonic morality and of masonic domesticism; for just as that describes what every man ought to be, so the masonic lecture forms and models her every docile pupil. And whoever enters into that house, which this day Wisdom may be said to have newly built in this neighbourhood, though he enters rough as the unpolished ashlar, newly hewn out of the quarry; yet, if he is docile and zealous, soon, by the curious art of the Master Masons and their Fellowcrafts, will all this native roughness begin to vanish, and the polish of the most kind urbanity, and of the most refined humanity, will quickly appear in its stead, and show forth itself with all the graces of a meek and

in a great measure, to the volunteer system, although Mr. Wyndham violently opposed it in the House, asserting that he considered it from the first "as a great, though remote, source of danger to the country; he was afraid of it as an armed democracy. He maintained that the volunteer corps were not only undisciplined, but were characterized by a total incapacity for discipline; they never could be capable of that discipline necessary to make them useful; it was as impossible as to make a silk purse of a sow's ear! He entered his protest against the system, convinced that it neither was, nor could come to, good." (Morning Herald, Dec. 13, 1803.)

²⁷ It is somewhat strange that the heathen philosophers should have entertained corresponding ideas of the perfection of wisdom. "The gods," they said, "granted us a guide to conduct us through these uncertain paths. This guide is wisdom, which is the greatest good, as ignorance is the greatest evil. Wisdom is enlightened reason, which, divesting the objects of our hopes and fears of their false colours, shows them to us such as they are in themselves, fixes our unsettled judgments, and determines our will, by the sole force of evidence." (Anacharsis, vol. iii. p. 439, with authorities.)

quiet spirit.²⁰ Hence, if the initiate truly and effectually receives the instructions of our secret royal art, you will find him readily and constantly practising all those duties which are ever esteemed the best ornaments of human society, the strongest proofs of Christianity; and by which alone we can either perform any part of the divine will, or be useful in society one to the other.²¹ Yes, in this Order, my friends, is found—wherever its members are truly what they profess to be—in this Order is found, in all their best excellencies, those grand characteristics of human glory—the husband, the father, the brother, and the friend.

First the husband; in this assertion I shall at first seem a little paradoxical to the female part of my hearers, for I am very unpleasantly acquainted, that they are somewhat restrained in their approbation of our Order;²² because they mistakingly imagine, that that secrecy which we pretend to, may have a tendency to hold back that universal communication, which is so much the bond and felicity of the matrimonial state;²³ but let my fair auditors believe me, that the laws of Masonry command us to withhold nothing from them which can possibly add anything in the least degree to their felicity; and that, that secrecy which we pretend to, and with which they are, I believe, sometimes not a little angry, is more a bond of union amongst ourselves, than it is any key of depriva-

²⁰ Without a quiet spirit Masonry will be useless. It is to infuse such a spirit that Masonry has been established, and this is truly the spirit of a Christian.

²¹ Amongst other duties, he is taught to practise universal beneficence; to be eyes to the blind, and feet to the lame; that whenever, in his progress through life, he should meet with a worthy man, and particularly a brother, in a state of distress, he should feel himself bound to stretch forth the right hand of fellowship, to comfort, succour and protect him.

²² They ought not to be so; for they are our earliest and best instructors. Even Robison could say: "While mothers in the respectable stations of life continue to inculcate on the tender minds of their sons a veneration for the precepts of religion, their pliant children, receiving their instructions along with affectionate caresses, get impressions which are sure to protect them from the impulses of youthful passions, till ripening years have fitted their minds for listening to serious instruction from their public teachers."

²³ "Who make the best teachers?" asks an American writer. And he answers: "virtuous and strong-minded mothers, addicted to domesticity, and the manufacture of dumplings." There is more truth than poetry in this, if philosophy could find it out.

tion to them, of all, or indeed of any, of those thoughts and affections of our souls, by which the heart of every Mason is united to that of his better self, his beloved wife.³² And this I am bold to declare, that if ever Masonry was made the channel of any husband giving one unquiet moment to his wife, that man is, by this his unnatural conduct, the very disgrace of Masonry, the most vile accuser of the brethren, and an horrid blasphemer of all good and of all holy things. Yes, my female hearers, for whose felicity I will be always most anxious, the good Mason must be the good husband; and what, perhaps, will be still more pleasing to the tender hearts of my present female friends, he must be also a good parent.³³ Yes, so far from Masonry possessing anything which may tend to estrange us from these our best affections, the wife of our bosom, or the offspring of our persons, that in every masonic engagement, nay, even in our most pious labours, we are strictly charged to yield and surrender our whole souls to that charity and love, that affection and duty, which nature gives. Yes, which nature gives to the wife, and also to the child. These dearest and undivided objects of our affection, firmly bound up by every string of the heart,³⁴ and as well provided for as our best exertions, both of body and mind, will admit of; then, with whatever remains, whether of the affections of the soul, or of the remnants of property and fortune, we hope we have no selfish passion, no grovelling or covetous desires. No, Masonry, in all her lessons, forbids the smallest indulgence of any of these

³² So far from Masonry being productive of an unkindly feeling between husband and wife, it encourages domestic quietness, and recommends its members to be good husbands, fathers, and friends.

³³ The exclusion of females is not peculiar to Freemasonry, or to the institutions of any age or country. Amongst the heathens, females were not admitted to some of their sacred rites and ceremonies. As to the Jews, the males only were concerned in many things both of a civil and sacred nature. No female might be admitted to an inheritance with a male; they had no share in the civil government, or in the priesthood; males were to appear three times a year before the Lord; but, according to their oral law, women and servants were exempted. The male Jews valued themselves very much because they were Israelites and not Gentiles; men and not women; free men and not servants. (Burder's Oriental Customs, vol. ii., p. 371.)

³⁴ Here nature displays itself in such striking colours that all mankind must admit its truth.

sordid affections; and the heart of every good Mason is, by the same spirit of benevolence and love, by which it diffuses happiness at home, equally expanded, though in lesser, because in more numerous streams, to diffuse happiness abroad. First to our brethren, and then to all the world. For the child in distress, the Mason's bosom has always an open corner; where, like his dignified Master, the Saviour of the world, he frequently carries the lambs of the flock. For virtuous sorrow, the Mason's eye has always at least the pitying tear; and he thus truly enjoys the luxury of a tear, in weeping with those who weep."³⁵

To instruct the ignorant and defend the female orphan, we have not only our own peculiar asylum, but we have also our mite, wherever these pious institutions may at any time seek our additional or extraordinary aid. To wipe away the widow's tear, and heal the rankled bosom of distress, masonic pity and masonic benevolence hold out in the hand of charity, the richest cordial of comfort, sincere endeavour, the softest balm of commiseration, zealous exertion.³⁶ The fleece of his flock is always ready to make garments for the naked and the uncovered, the wheat of his floor is always ready to be threshed for the hungry, his cruise of oil and his barrel of meal never cease to be divided, till they fail in their produce; and wherever any distress may be found to be beyond the limits of his ability and fortune, though grieved he has no more to give, he gives his hearty wish, he breathes

³⁵ See "Gründliche Nachricht von Orden der Freimaurer; Frankfort, 1768." "L'Etoile Flamboyante, ou la Société des Francmaçons, considérée sous tous les aspects; Frankfort, 1766." See also, "De Plichten, Wetten, of Algemeine, Regelen der Vrye Metzelaeren; Haag, 1778." It sometimes unfortunately happens that the brethren do not always act agreeably to the above principles. See Preston's "State of Facts, 1778," especially from p. 82 to the end; and at the present day, a pamphlet with the significant motto from Shakespeare, "What time is it? Time to be honest."

³⁶ "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i., 27.) "Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned." (1 Tim. i., 5.) "For the grace of God that bringeth salvation, hath appeared unto all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus ii., 11.)

his anxious sigh, he prays his fervent prayer; these, my beloved hearers, these are the lessons which are taught in the house which, when Masonry employs the architect, wisdom buildeth; the fear of God, the honour of the king, the love of the brotherhood, and good will to all mankind.⁵⁷

Now to the members of this newly constituted lodge in this neighbourhood, I address myself with the most serious concern, and with all the anxiety of the most affectionate brotherly love. I charge you before God, and under the authority of our highly worthy Provincial Grand Master, I most seriously charge you before God, that you make manifest proof to all around you, that wisdom and goodness, not folly and vice, hath here indeed built her house, in the consecration of the Jacob's Lodge; and indeed may all those same blessings of the Grand Architect of universal nature rest upon you, which rested upon that holy patriarch, after whose name, as a body, ye are called; yes, with a numerous progeny of holy brethren, may he bless you; and with corn, and wine, and oil, may he continually sustain them, and their families, and their households. Let the piety of that holy patriarch, after whom you have so religiously chosen to be named, be always the standard of all your actions; let his confidence in his God, in all his tribulations, be the standard and pattern of all your religious exercises; and may the same God descend by the three grand rounds of the holy patriarch Jacob's ladder, faith, hope, and charity,⁵⁸ and give you all that lively trust and confidence in your holy patron's God, which guided all the future conduct of the truly pious Jacob.⁵⁹

To the rest of you my brethren, as also to the whole of this congregation, I give my best thanks for your very amiable and pious attention to these my zealous, though

⁵⁷ Masonry embraces all mankind in a bond of universal brotherhood. If a Mason be in distress, we assist him, without enquiring into his religious faith, his education, or his country. It is enough for us to know that he is a brother and in want.

⁵⁸ For a full explanation of these masonic virtues, the reader is referred to a small volume of Pulpit Addresses by the Editor, called "Jacob's Ladder," lately published by Bro. Spencer.

⁵⁹ His celebrated dream and conference with the Almighty, are depicted in a Masons' lodge by a series of permanent symbols.

very humble endeavours, of cautioning the brethren universally, not in any instance to let their good be evil spoken of; or from any cause, to suffer strangers to condemn, untried, this our institution, which I assure you is ancient as the universe, pure as the Maker of that universe, and beloved, I may truly say, by all, both high and low, rich and poor, who have made trial of its excellencies.

P R A Y E R.

Almighty Father of Mercies! God of all grace and truth! source of all true wisdom! Bless, we pray thee, with the light of thy truth, and the sanction of thine all-glorious presence, this assembly of thy people, now prostrate before thee; lift upon us the light of thy countenance, and save us with an everlasting salvation. May the present assembling ourselves together meet with such a portion of thine approbation, that we may all be truly benefited, and thy name everlastingly glorified. As members of our particular society, may we be all united in the true bonds of brotherly love, and may the true fear of God so influence every bond of our sacred union, that our masonic principles may bear the true insignia of all Christian perfection. Let thy holy blessing, most gracious Jehovah, rest upon the peculiar engagements of this day; and as we have both publicly and privately most earnestly invoked the sanction of thy power, thy wisdom, and thy holiness, upon the house this day consecrated to thy glory, so we now conclude with earnestly beseeching thee, to give to us that blessing which no one can revoke, and that sanction which no one can disannul.

May the members of this lodge, upon which we at this time peculiarly implore thy blessing, each of them enjoy and participate those rich blessings, which the richness of thy invariable promise bestowed upon that holy patriarch, after whom they are most religiously named. May their teachers be enabled to cultivate in the minds of the present members, and in the hearts of all future novitiates, those three grand principles of the Christian religion, which are in the masonic symbols always acknowledged as the three grand rounds of that conveyance of the

descent of the Spirit of God upon that holy patriarch. Yes, gracious Father, may all these people have that faith, which is the substance of things hoped for; the evidence of things not seen. May they possess that sure hope and confidence, in all the future realities of eternity, that shall at all times cast a pleasant insignificance upon all temporal felicities, trials, and distresses. And may they all possess that true Christian masonic charity, that shall give them in their hearts and in their bosoms, all the true and unabating felicity of the love of God; and produce in their actions, all the true and substantial effects of an unadulterated love of their fellow-creatures. And above all, may it be truly found, that as in every masonic bosom, there always remaineth faith, hope, and charity, that in the life of every brother, the greatest of these, according to the apostolical picture, the greatest of these is charity. To the true effect of this great, this truly Christian purpose, rest thou, Almighty Jacob's Father, upon this masonic assembly now before thee; and with all the energetic powers of thy divine and heavenly influence, generate in every soul, those holy principles of divine and heavenly charity, that shall influence the hand, the heart, and the conduct, superior to every human prejudice; and we, one and all, Christians and masonic Christians, be brethren. Make us useful members of society; preserve us from the religious and the political defections of the age in which we live; fearing God truly, may we honour the king loyally; and may this masonic petition be fully answered, "that God would bless the king, and give righteousness to the king's son." May the enemies of our country, whether within or without, be overturned in all their most violent attempts; subverted in all their most private schemes; and at last converted to their own true interests, namely, the love of all those things, which give honour to God, safety to his anointed, and peace to the world at large.

Gracious Father! we pray for all mankind; that thou wouldest send thy gospel of peace into every corner of the world, and its holy influence into every corner of every human heart. Bring together the Jew, the Turk, the Infidel; and let all join, not only the professed, but the really converted Christian; that we may now see the beginning of that happy day, when thy true and

saving knowledge shall fill the earth, as the waters do the channels of the sea. Yes, holy Father! give us a small taste of that prospect, when all intelligent nature shall begin to participate that universal restitution, which shall bend the revolting universe to nature's God; and thou, who really art so, begin to be acknowledged; truly the all in all. Great God! dismiss us now with thy holy, thy benevolent blessing; in the name and through the merits of that same Jesus, to whom with thee, and the Holy Spirit, we ascribe as unto one God, eternal and everlasting praises. *Amen and Amen.*

HYMNS,

*Sung before and after the Sermon, at the Constitution of the
Jacob's Lodge.*

WRITTEN BY BRO. MATTHEW GARLAND, P. G. O.

BEFORE THE PRAYER FOR THE KING.

I.

O thou, whose dread Almighty hand,
Laid the foundations of the world;
Whose power no creature can withstand,
Whose vengeance on thy foes is hurl'd.

II.

Thou, who with majesty divine,
Hast clothed the heavens with radiant light;
Ordain'd the sun by day to shine,
And form'd the moon to rule the night.

III.

To thee our songs of praise we bring,
To thee address our fervent prayer;
With length of days crown George our King,
And make our land thy special care.

IV.

So shall the wand'ring nations own,
All victory from thee is given;
And view thee as the corner stone,
Whereon we brethren build our heaven.

SERMON XI.

BEFORE SERMON.

I.

When David's son with wondrous skill,
 A temple did prepare;
 Israel with zeal his courts did fill
 And God was honour'd there.

II.

Celestial rays of glorious light¹
 The sacred walls contain'd
 The pure refulgence day and night,
 With awful force remain'd.

III.

O may thy presence, gracious Lord,
 In our assembly be;
 Enlighten us to know thy word,
 That we may honour thee.

IV.

And when the final trump shall sound,
 To judge the world of sin;
 Within thy courts may we be found,
 Eternally shut in.

AFTER SERMON.

I.

Let Jacob's sons their voices raise,
 To Zion's glorious King;
 And in exalted strains of praise,
 Loud Hallelujahs sing.

II.

Glory, dominion, grace and might,
 Ascribe to God on high;
 Laud him ye host of angels bright,
 Throughout the starry sky.

¹ 1 Kings viii. 10, 11. 2 Chron. vii. 1, 2.

SERMON XII.

THE MASONIC JEWELS.

PREACHED AT MAIDSTONE, JUNE 27, 1799, AT THE ANNI-
VERSARY PROVINCIAL GRAND LODGE FOR THE COUNTY
OF KENT.

*“And they shall be mine, saith the Lord of Hosts, in that day when I make
up my Jewels, and I will spare them as a man spareth his own Son that
serveth him.”*

MALACHI iii. 17.

THERE is perfect beauty in all the works of God. When he had finished creation, his own eye, which is always infinitely perfect in discernment, and ever unsullied in judgment, pronounced that *all was very good*. In his providence, such is the excellency of his guidance, and the universality of his care—his knowledge, and his protection,—that a sparrow falleth not to the ground without his permission; and the very hairs on our heads are all numbered. In the work of redemption, that superior—if any one work of God can have any peculiar superiority over another—that superior effort of his inherent goodness, shines with a lustre which is worthily adored by angels, which is inexpressible in all the most powerful efforts of human language, and which eternity, past, present, and to come, is alone long enough fully to explain. In his present and in his future judgment, and in all the effects of that judgment, whether present or future, which, with respect to our present or our eternity of existence, may be termed his final work—there is an equal beauty as in all his former. He always does and he always will, with infinite wisdom, with the strictest justice, and with the most unspotted righteousness, discern between the righteous and the wicked;

between him who serveth him, and him who serveth him not ; between him who entereth into, with a desire to perform, the sentiments of divine determination, and him who runneth counter to the counsels and wisdom of divine and irreproachable judgment. Yes, the former, *i. e.* the righteous, when he maketh up his jewels,¹ will immediately enjoy that glorious selection of being his. The latter, *i. e.* the wicked, will require and therefore must endure all the severity of the refiner's fire. The former, *i. e.* those who enter into with a desire to perform the sentiments of divine determination, will, notwithstanding all the exertions of their enemies to the contrary, be immediatly spared, even with all that affectionate pity with which a father spareth his own son that serveth him, from all severity of suffering and endurance, both of present and of future punishment.² The latter, *i. e.* those who run counter to the counsels and wisdom of divine and irreproachable judgment, will require and consequently must endure that strict and righteous chastisement and correction which is necessary for the restoration and renewal of that perfect order and that perfect beauty of that system of universal glory, purity, and felicity, for which universal nature was intended in its first creation—for which it is, in providence, hourly supported—for which the God of nature, in the person and character of Jesus Christ, endured the cradle, the cross, and the grave³—and for which all the

¹ In Masonry the jewels are implements of architecture, and are of two kinds, the one moveable, and the other immoveable ; and they are termed jewels because they have a moral tendency which renders them jewels of inestimable value.

² For the accomplishment of this happy consummation the German Masons used formerly to address a newly initiated candidate thus : "O thou, whom we have initiated in the doctrines of wisdom, son of virtue and friendship, listen to us, and open thine heart to the serious precepts of truth. We will show thee the path to happiness of life,—the way in which thou mayest please thy Creator ; how thou mayest employ with benign success, for the benefit of mankind, all the means which Providence has entrusted thee with, and thus procure thyself the sacred pleasures of benevolence !" And then the Master proceeded to explain all the relative and social duties which it behoved him to practise.

³The masonic lectures which were in use when our Bro. Inwood preached the above sermons, referred the number *five*, in the Fellowcrafts' degree, to the birth, life, death, resurrection, and ascension of our blessed Saviour, which were explained *seriatim*.

work both of present and future judgment, consistent with the essential glory of the divine mind, is so eminently calculated to produce.

To a serious consideration of this selection of distributive justice, in some degree in all the present, and fully and finally in all the future determinations of divine judgment,⁴ our text eminently refers, upon every occasion—whether public, as in the present instance, or private, as in our general sphere of action—the Christian preacher and the Christian hearer; and that also in every character he sustains, whether as the offspring of his Creator or the companion of his associates in the world. And how far the words which I have now delivered, as the motto of my present address, may be made applicable to our present meeting,⁵ I feel no hesitation in leaving to the candour of that part of my audience for whom I am in the present moment particularly engaged, and whose affectionate partiality I have, upon so many prior occasions, so very universally and, however unworthily, so particularly enjoyed. And that it can by any means be irrelevant to the experience and sentiments of the other part of my present hearers, my fears are wholly banished by their very respectable appearance, and by their very Christian-like behaviour.

The judgment of God then, I proceed to observe, both in its present and future determinations, produces this selection of distributive justice; *i. e.* that it distinguishes between the righteous and the wicked; between him who serveth God and him who serveth him not. The former, *i. e.* the righteous and him who serveth God, as our text particularly expresseth, it spareth in the present from all severity of judgment, and it rewardeth in the future with that high, that inexpressible, and that distinguishing badge of glory and honour and felicity, which, I suppose, cannot fail of being fully understood in that elegant and expressive term of being his, when he maketh up the jewels of his kingdom.⁶

⁴ It was long supposed, both by Jews and Christians, that this judgment would take place in the Valley of Jehoshaphat, near Jerusalem; and it was, therefore, introduced into the lectures of Masonry.

⁵ This was, I am inclined to think, the last masonic sermon our worthy brother ever preached.

⁶ The doctrine of rewards and punishments is peculiar to Christianity;

Our subject, then, divideth itself into two parts. First, by way of instruction, the description of a character. Secondly, by way of encouragement to the obtainment of that character, its present preservation and its future rewards; which we will endeavour practically to improve as we proceed by a faithful application to both the distinguishing parts of the present congregation, namely, those who are Masons and those who are not Masons.⁷

First, the character. This character, which by way of instruction I would endeavour at this time to exhibit to your attention, is depicted both in the verse preceding our text and in that which follows it, and is described with those peculiar appellations, which are always, or at least very generally, used as expressing a character of the highest worth—of the most universal excellency. If you only say, as in the verse preceding our text, "*he feareth God and thinketh upon his Name,*" you must acknowledge, for I am sure conscience will acknowledge, that to do this habitually, he must be universally a good man; and that for this simple reason, the habitual fear of God will ever be an habitual antidote to all evil and to all sin. But again, if you say, as in the verse following our text: "*he is righteous and serveth God,*" it is the very same both in nature and in degree; he is a good man and a good Christian, and if he be a Mason he is also a good Mason.⁸

and the resurrection of the body is symbolized in the third degree of Masonry.

⁷ This division is essentially useful in a masonic sermon, because it affords the preacher an opportunity of applying his subject to both.

⁸ The morality of Masonry is the morality of Christianity. And how was it introduced into the world? Why by divine inspiration. Its author, in external appearance, was a Jewish peasant, the son of a carpenter, living with his father and mother in a remote province in Palestine, until the time that he produced himself in his public character. He had no master to instruct or prompt him; he had read no books but the works of Moses and the prophets; he had visited no polished cities; he had received no lessons from Socrates or Plato—nothing to form in him a taste or judgment different from that of the rest of his countrymen, and of persons of the same rank of life with himself. Supposing it to be true, which it is not, that all his points of morality might be picked out of Greek and Roman writings, they were writings which he had never seen. Supposing them to be no more than what some or other had taught in various times and places, he could not collect them together. Who were his coadjutors in the undertaking—the persons into whose hands the religion came after his death? A few fishermen upon the lake of Tiberias, persons just as uneducated, and, for the purpose of framing rules of

The first, the most prevalent trait in his character is, then, this—he feareth and he serveth God. Now this part of my subject I would thus introduce: his service of his God is eminently descriptive of the nature of his fear of God; for, my friends, I am well persuaded that there is a fear of God, which may be instilled into the minds of men, and which indeed many, I am sorry to observe, without any reflection upon any of my present audience, of my profession endeavour to instil; and against which I shall ever think it one of my first duties in the Christian ministry to enter a positive caveat. There is a fear of God which will never, I am well persuaded, produce any service truly acceptable to him. For instance, to fear him as an austere sovereign, difficult to please and captious in his choice of service; to fear him as a cruel tyrant, little noticing and seldom deigning to accept even the most humiliating services of his creatures; to fear him as a hard and churlish Master, ever anxious to reap where he has not sowed, ever covetous to gather where he has not strewed—is a fear more becoming the sojourning Israelites in the land of Egypt before their unrighteous taskmasters—is a fear more becoming the trembling slaves of a Nero's arbitrary sceptre—or, indeed, is a fear more becoming the more modern mockery of the “liberty and equality” of the trembling slaves of a French Directory.⁹ But to fear God, as he ought to be feared, and which alone can produce that service with which he can possibly be pleased, is, if we may compare the high

morality, as unpromising as himself. Suppose the mission to be *real*, all this is accounted for; but without reality, it is very difficult to explain how such a system should proceed from such persons. (See Paley's Evidences of Christianity, part ii., c. 2.)

⁹ The following lines were written on a blank leaf of a copy of the History of the French Revolution, during the late struggle for freedom in Switzerland, by a friend and brother :—

I hate mock freedom's frantic noise,
Her canting, philanthropic voice,
Those crocodile effusions,
Praetis'd upon the rights of man
By every villain charlatan,
With magical delusions.
While hearts shall beat, and tears shall flow,
For public wrong and private woe,
We weep those savage crimes.
Ambition, treachery, fraud, and spoil,
May vengeance grasp them in his toil,
Disgrace to modern times.

things of the spirit with the things natural to our present experience, and in any degree equivalent to our present knowledge, is to fear him as an affectionate child regards the paternal authority, however firm, of his tender and indulgent father—is to fear him as the faithful servant regards the kind, however persevering, authority of his kind and benevolent master—is to fear him as the subject of a free and well-regulated government regards the authority of him who is indeed his supreme yet fatherly governor.¹⁰ Now, from a fear like this, may justly be expected a service honourable and beneficial to the served, and pleasing and easy to the performer of the service. As a child, he listens with the most anxious attention, and obeys with the most willing alacrity; every command bears to him the voice of love, and all obedience is the act of affection. And, further, he who thus fears God will anticipate all, the very extremity of command, rather than procrastinate even the lenity of request; indeed, his request will be that of Samuel in the vision of the night—“*Speak Lord, for thy servant heareth;*” or with the astonished Paul in his journey to Damascus—“*Lord, what wilt thou have me to do?*” He who thus feareth God will never wait, like the slothful servant, to know what part of the command he may avoid with impunity; but is rather anxious for the increase of the command, that he may prove the reality of his affection, by the zeal and activity of his obedience. These, and only these, are the valuable sacrifices of the law, and of that obedience to the command, with which God is well pleased. It is from love alone we can ever fully complete the tables of the covenant, or ever justly fulfil the standard of divine obedience. In vain is every oblation of the new moon, or even of the holy sabbath itself, upon any other

¹⁰ In a German masonic address, the following passage occurs: “Pray to God for the preservation of kings, and exert all thy powers in favour of thy country. Shouldst thou ever neglect this sacred duty—should thy heart not beat with joy at the dear names of thy country and prince—every Mason would turn thee away as a disturber of public tranquillity and order, and an outcast that does not deserve to partake of the prerogative of a society that has particular claims upon the esteem and confidence of the sovereign power; because, animated with patriotism and zeal to form the best citizens, she makes it an invariable law for her pupils to fulfil all civil duties in the most distinguished manner, and from the purest motives.”

principle. No! love alone, says Jesus, is the fulfilling of the law.¹¹

Listen, my friends, but a single moment, to the pleasing voice of natural affection; attend, my beloved hearers, in any single instance to the commands of disinterested friendship; and these alone, according to their degree, are the true standards for any measurement of that divine and religious obedience, which proceeds from the true fear of God. With this love the majesty of heaven sits high enthroned in all his creatures' bosoms. With this love, the sceptre of the Almighty easily bears its sovereign sway over every affection of his creatures' hearts; and with this love, the human soul soars above all human distinctions, and all human impediments, and flies upon the wings of obedience, to rest for ever upon the security of divine approbation.¹²

But again, the truly righteous not only fulfils, in a very superior degree, the first part of his character in the fear and service of his God, but he is righteous in his character, in the moral sense of the word, and serveth his fellow-creature, from that same godlike principle of all godlike actions, namely, love.¹³ Now this is the grand criterion of all human judgment, respecting the character of our fellow-creature. For, my friends, the intercourse of the human soul with its Creator, in the exercise of love, or fear, or any of the consequent fruits of these, *i. e.* prayer, praise, adoration, and the like; this intercourse, no one but the spirit of the man himself can possibly so clearly discriminate as in any sense properly to pass either praise or censure. No! my friends, it is secret all, betwixt me

¹¹ And in this divine spirit of love, St. John adds :—" If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." (1 John, v. 16.)

¹² The best description of the operation of charity or brotherly love that ever was written, or that ever will be written, is contained in 1 Cor. xiii., which I would recommend every brother to read with attention, and to meditate upon it with seriousness.

¹³ It is the excellence of the masonic system, that it ennobles, regulates, and directs brotherly love to proper objects, and moderates it within due bounds. Finding this principle in the human mind, it does not banish, but encourage it; does not depress, but exalt it; does not abate, but promote it! It is conducted, by piety, to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded. The same thing has been said of Christianity.

and my God; you know it not. It is secret all, betwixt you and your God; I know it not. This intercourse is spirit with spirit; and the bodily eye, or the bodily ear, are strangers, total strangers to all the operations of the spirit of a man with his Creator, or the spirit of the Lord with his creature man.¹⁴ However, notwithstanding this reciprocal secrecy of intercourse between God and man, there is a clue by which, with fair judgment, the criticism of just reason, and the aids of inspiration, there is a clue by which we are authorized, in some measure, to judge both of the nature, of the degree, and of the sincerity, reality, and utility of this intercourse. The argument of scripture, which we may always very justly style the truest criticism of all just reason, stands thus: "*he that loveth God, will love his brother also;*" and again, "*he that loveth him that begat, loveth him also who is begotten of him.*" And this same principle of love, which produceth in the conduct of the true Christian towards God our religious reverence and our spiritual service,¹⁵ must naturally produce in the conduct of the good man, the benevolent regard, the fraternal affection, and the tender and faithful services of man to man. When our Saviour, therefore, for his glory, saith, "*if ye love me, keep my commandments;*" man says to man, and divine reasoning every where authorizes this similarity of request; if you love me, evidence that love in your practice. It is practice only that can ever fully or substantially prove the truth or the reality of any sentiment, therefore we thus go on to argue and advise. Is man, under divine authority, your ruler and governor? render obedience to him, according to the measure of his authority; thus saith scripture: "*honour to whom honour, fear to whom fear.*"¹⁶

¹⁴ And therefore, as we find the doctrine laid down in Taylor's *Calmet*, distinguishing or discerning of spirits was a gift of God, which consisted in finding out whether a man were really inspired by the spirit of God, or was a false prophet, an impostor who only followed the impulse of his own spirit, or of Satan; and, therefore, St. John exhorts the Christians to try the spirits whether they were of God, because many false prophets had gone out into the world.

¹⁵ Divine love, which is the charity so much celebrated in *Freemasonry*, produces every blooming virtue; and as it ensures the approbation of man, is certain also to be pleasing to God.

¹⁶ There is no virtue that is of much greater importance to the welfare

Again, is man, by the same distribution of divine judgment, your friend, your companion, your equal? avoid any assumption of this equality in your conduct, for fear of the baneful poison of jealousy; as scripture also saith: "*and let each esteem others better than himself; be kindly affectioned one towards another with brotherly love, in honour preferring one another; be not high-minded, but fear, for God exalteth the humble, and giveth grace to the meek and lowly.*"

Again, also, is man, who is your fellow-creature; whose body is a composition from the same mass of earth, and whose soul is breathed from the one and the same source, from whence all life proceeds, and to which at least all intelligent nature must return; is this man, I say, by the same ordination in the plan of Divine Providence, appointed little, and low, and illiterate, and poor, and afflicted, and oppressed, perhaps also diseased and despised, cast out from the concourse of human observation, is esteemed by many of his fellow-travellers in the world the filth of the earth, and the offscouring of all things? brother Mason! brother Christian! brethren all! I proclaim unto you, in the most public manner, and I call upon you to lay this up in your minds, as a circumstance that will be fully examined in that coming judgment, in which the sinner will be punished, and the saint saved with an everlasting salvation; yes, I proclaim to you that this very character, indigent as he is, whether in body or in mind, this very character is your brother;¹⁷ he has a demand upon your affection, he has an inherent

of man than justice; and whenever the character of a virtuous man is described in Scripture, it is usually done by that one word, just, or righteous. This is the expression which occurs with the greatest frequency in the sacred pages, and is most familiar to the eye that is conversant with them.

"This is but an exemplification of that beautiful passage in St. James, where he says: "My brethren, have not the faith of our Lord Jesus Christ, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place, and say to the poor, stand thou there, or sit here under my footstool—are ye not then partial in yourselves, and are become judges of evil thoughts?—Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." (James ii. 1—5.)

right to certain shares of your property; and if you only regard your superiors to bow down to them; if you only regard your equals to be sociable with them, and neglect your inferiors, and relieve them not, you exercise not the wisdom of religion; nor can you ever enjoy the conscientious rewards which she ever bestows upon her disciples of love. No! it is only this, *i. e.* the exercise of this love, that can complete the Christian, the masonic, or, indeed, to any degree of excellency, the human character.¹⁸ Self-interest, with a thousand other motives, may challenge our attention to the rich and the honourable; our own comforts, as linked with theirs, may call forth our attention to our equals; pride, and conscience, and self-approbation, may, with a variety of other influences, draw our purse-strings to public charity; but for the private exercise of true masonic benevolence, or of Christian charity,¹⁹ by which obscure distress is brought to light, and secretly relieved; by which hidden modesty is noticed and rewarded; by which the secret tear of sorrow is privately wiped from the cheek of undeserved misery; and by which infantine affliction, or indigence, is with the unseen hand of benevolence brought forth to public enjoyment, and public utility; these, and circumstances like these, can only arise from that true, that unsullied, that all perfect source of divine love, shed abroad in the heart, which is the only source of all good, and the only true influence of all good actions.²⁰ It is

¹⁸ And yet there are those who still say, that Masonry is an useless institution. Thus, an American writer, blindly opposed to the Order, has been inveterate enough to say, "Masonry is to the modern world what the whore of Babylon was to the ancient. It is the beast with seven heads and ten horns, ready to tear out our bowels, and scatter them to the four winds of heaven." (Allyn's Ritual, Introd. x.) In answer to this tirade, let the reader look at facts. Let him consider the real influence which Masonry possesses—let him contemplate the various and extended acts of benevolence which she has performed to the destitute brethren, and he will be brought to light.

¹⁹ Masonic charity is beautifully described in the following apposite lines:—

'Tis thine, fair Charity, with lenient power,
To sooth distress, and cheer the gloomy hour;
To reconcile the dire embitter'd foe,
And bid the heart of gall with friendship glow;
To smooth the rugged paths of thorny life,
And still the voice of dissonance and strife.

²⁰ It is this divine love which produces all our real happiness in

this, and this alone, completes the man; it is this that finishes the Christian character; it is this that is the true rise of every masonic degree; and it is only this which is the most illustrious jewel of the Master Mason.²

Finally, therefore, whether you are men, or Christians, or Masons, this philanthropy is the only true, substantial, or ornamental finish of the picture of that character, which the Lord of Hosts saith, shall be his in the day when he maketh up his jewels, and which in the present instance he will spare, as a man spareth his own son that serveth him.

Hence ariseth our second proposed application of our text, by way of encouragement, to obtain the already described character, namely, their present preservation and their future rewards. First, their present preservation, which I understand as promised in these words, "*I will spare them as a man spareth his own son that serveth him.*" This character thus promised to be preserved is expressed as to its extent in numbers, in the most unlimited and unconfined manner. First, individually, every man, all over the world, may claim support from this glorious promise of the Father of his spirits. In every nation, says the Apostle, "*he who feareth God, and worketh righteousness,*" the very character I have been describing, "*is accepted of him.*" Never, saith David, the divine poet of Israel, "*never did I see the righteous, or his seed, unsuccessfully begging their bread.*" No! wherever this character is to be found, there, we may depend upon it, the arm of the Lord is stretched out to support, to spare, to protect, and to save. View the pages of every history, whether sacred or civil, and you find your Abrahams, your Isaacs, your Jacobs, and your Josephs; your Moses, your Joshuas, and your Samuels; yes, these righteous individuals, wherever dispersed, or

this world, and the same principle will secure our felicity in the world to come.

² The jewel of the Master is a square, because as the square is employed by operative Masons to fit and adjust the stones of a building, so that all the parts shall properly agree, so the Master of the lodge is admonished by the symbolic meaning of the square upon his breast, to preserve that moral deportment among the members, which should ever characterize good Masons, so that no ill feeling or angry discussions may arise to impair the harmony of the meeting. (Mackey's Lexicon, p. 195.)

wherever distressed, you will find the arm of the Lord ever near to disperse their enemies, to reward their friends, and to spare and protect them from all excess of suffering.

Again, in a national sense, it is only righteousness can save a nation ; for sin, says Solomon, is the destruction of any people. It is this standard of the British nation, *i. e.* the standard of righteousness, that to the present moment lifts her head above all her enemies, and exalts her so highly in the annals of all European fame, that, like Zion of old, her foundations are immoveable, and her pillars are unshaken.²² And though, like all human establishments, she has her sins, her corruptions, and her imperfections. And though, like all human bodies, she has many disaffected and unrighteous members, yet, within her boundaries, every degree of irreligion is still, *blessed be God*, a popular opprobrium. And though, to our shame we must confess, there is much debauchery, much infidelity, and much of all kinds of wickedness, committed within our nation,²³ yet compare her with those nations that surround her on the Continent, and compare her to one in particular, *i. e.* France, and sure she may be called, even a righteous nation.²⁴ She murders not her kings, her queens, her

²² Zion was the name of one of the mountains on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron, whence it is frequently called the city of David, and the holy hill. When Dr. Richardson visited this spot, one part of it supported a crop of barley, and another was undergoing the labour of the plough, in which circumstance we have a remarkable instance of the fulfilment of prophecy.—“Therefore shall Zion for your sakes be ploughed as a field and Jerusalem shall become heaps.” (Mic. iii. 12.)

²³ Another eloquent divine of our church is still more plain on this subject, of which Masory is altogether undefiled. He says :—“How many amongst us who cordially detest the political principles of Paine, unfortunately agree with him in his ‘Age of Reason?’ That there are men who, raging to pull down our venerable constitution, and erect on its ruins the bloody standard of French liberty, have recurred to infidelity as one of the engines, is clear ; since it is well known with what indefatigable industry, the very worst species of it has been diffused among the people in the circulation of that work, which was sold and dispersed through the provinces in extremely cheap editions.”

²⁴ According to Monsieur Bossuet, there were about thirty thousand persons murdered in the massacre of St. Bartholomew. There has been more than that number murdered in the single city of Lyons and its

princes, or her nobles; she defiles not the sanctuaries of the living God; she neither murders nor banishes the priests of the temples of the Lord of Hosts; she tramples not upon the laws of the state, nor upon the ordinances of the God of heaven; she sets not up the idol of reason to undeify the eternal Jehovah; nor does she blasphemously, and, as it were, with the utmost stretch of infidelity, call death an eternal sleep.²⁵ No! on the contrary, blessed be God, all these persons and circumstances are with her, and in her counsels, sacred things; and she neither murders the one, nor despises or demolishes the other; and therefore I believe it is, that among the present awful, and almost universal wreck of nations; and when the arm of the Lord God omnipotent seems in the present moment stretched out, to destroy many nations upon the earth, and particularly in Europe, for their daring wickedness, their unrepented of corruption, and their blasphemous and increasing infidelities;²⁶ he views the righteousness, at least the prevailing righteousness, of the British nation; he hears the supplications of her praying people; and he views her preserved and supported ministers still safe under the horns of the altar; and therefore he spareth her, as a man spareth his child that serveth him.

Lastly, I would observe, how, in another sense, this promise of God's preservation, is fulfilled over the righteous; to which observation I am particularly bound, in

neighbourhood; at Nantz twenty-seven thousand; at Paris fifteen thousand; in La Vendee three hundred thousand. In short, it appears that there have been two millions of persons murdered in France since it has called itself a Republic, among whom are reckoned two hundred and fifty thousand women, two hundred and fifty thousand children, and twenty-four thousand Christian priests.

²⁵ How incredible soever the above assertion may appear, Europe abounded with monsters at that period who denied the existence of a future state.

²⁶ Lord Grenville, from his place in the House of Lords, when contrasting the situation of this country with that of France, expressed his thanks to God, that the example of loyalty which had manifested itself throughout the whole kingdom, the unanimity which reigned in the hearts of all ranks of subjects to support the honour and dignity of the crown, gave such a contradiction to the French principles, as must teach that nation, when their new free government will permit the people to read the truth, that the inhabitants of this country abhor their conduct, and will hold no communication with their present system.

the present moment, and in the present engagement; and by which observation, I doubt not, I shall stir up, particularly in every masonic heart, the most lively sensations of gratitude and praise, to that great Grand Master of the universal lodge of nature. When I look round me, upon the present numerous assemblage of our royal Order, and recollect the alarm which we must all of us lately have very severely experienced, had we not been much supported by our own conscious innocence and integrity; I think I see, and I hope all my brethren will see it also, I think I see in the present moment a full fulfilment of the promise of our text, *I will spare them*, i. e. the truly righteous, *as a man spareth his own son that serveth him*.

Here is, my brethren, another annual assemblage of Masons met together; we meet also in our lodges, we walk together in the streets of our kingdom,²⁷ we appear in a body in the temple of God, we depart in peace, and we remain in honour. And we see this pleasing appearance at an awful moment, when an act of parliament is passing, or has passed, properly, wisely, and judiciously, to put a stop to the assembling together of almost all the united societies of the kingdom.²⁸ Why, my friends, why this uncommon favour from a government, indisparably and necessarily the most watchful, the most jealous, and the most careful, that ever exercised the functions of senatorial wisdom and power upon the face of the earth? I'll tell you why! Respecting the Masonic Order; notwithstanding all its secrecy of brotherly union, the members of that government are well convinced, yes, they are firmly assured from the best autho-

²⁷ Processions in Masonry are entirely under the charge of the Grand or Provincial Grand Lodge. No subordinate Lodge can appear in public on any occasion except by permission of the Grand or Provincial Grand Master; and it is ordained in the Book of Constitutions, that if any brother shall attend as a Mason, clothed in any of the jewels or badges of the craft, at any funeral or public procession, without the above authority, he shall be rendered incapable of ever being an officer of a Lodge, and also be excluded the benefit of the general charity. And if any Lodge so offend, it shall stand suspended until the Grand Lodge shall determine thereon.

²⁸ The Lodges of Freemasons were exempted from the operation of this act, on the condition that they be duly registered at the Quarter Sessions for their respective districts.

rity, of its moral purity, of its religious sincerity, of its political integrity.²⁹ They are well informed of our sentiments, they are equally acquainted with our practice. And they know, and are well assured, that we love and fear our God; and that to serve him is the first prominent and leading feature of all our most secret and firmest bonds of fraternal union.³⁰ They know, and are well assured, that we love our king and constitution. Dictators and directories we want none of. But we are ever ready, yes, if called upon, at a moment's warning, we are ever ready to rally round the throne, and support with our persons, with our lives, and with our property, that noble, that royal, that illustrious personage, and all his family, that now sways the British sceptre.³¹ And when the God of Heaven shall see fit to remove from him the earthly crown, which in this life graces his royal forehead, and which is truly graced by his wearing, and places upon his head that heavenly diadem he so richly deserves, as far as human merit can deserve, we will, yes, I fear not to speak for Masons in general, we will, with equal zeal, exalt our voice, to hail our Grand and Royal Master, the Prince of Wales, in his stead.

Further, also, they know, and are well assured, that we aspire not at any equality with our superiors, but

²⁹ "The French revolution," says Preston, in his *Masonic Illustrations*, "having unfortunately given rise at this time to many unhappy dissensions, which spread their contagion among some of the inhabitants of this island, it became necessary to counteract the measures of those mistaken individuals, who were endeavouring to sow the seeds of anarchy, and poison the minds of the people against the government, and the excellent constitution under which they enjoyed the invaluable blessings of liberty and property. Hence, addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and, among the rest, it was deemed proper that the society of Masons, by adding their mite to the number, should show that attachment to the monarch and the constitution which the laws of the Order enjoined." (Oliver's edition, p. 230.)

³⁰ They know all this, because our nobility and legislators are the leading members of the fraternity.

³¹ The ancient charges describe a Mason as "a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community; and zealously to promote the prosperity of his own country."

as we can fairly acquire it by our industry, our wisdom, and our integrity.³² No! the property of the rich we have no desire to plunder. By imitation and persuasion we will always, if we can, cause the property of the wealthy to be dispersed for the relief of the indigent, and to supply the necessities of the poor, and the distresses of the afflicted. But further than this, we are fully contented with what the wisdom and goodness of God hath appointed. It is indeed true, and it is indeed as reasonable as it is true, that we do, and we ever will, rejoice most, in the greatest riches of the most charitable.

Farther, and finally, our favours from government are, I am well persuaded, granted because they are well assured, from their personal knowledge—for a major part of them are also a part of us—because they are well assured that we love and honour, and are ready to obey, all the laws and the whole magistracy of the kingdom, as the appointments of heaven—as the servants and representatives of the Great Governor of the Universe;³³ we therefore despise no authority, but whenever senators have made us laws—we judge with a very wise and sacred character in this kingdom³⁴—we have nothing more to do but to obey them. Farther, also, they are assured of us that we love all mankind, and one another most affectionately; consequently, as a body of philanthropists, from the very nature of our union, we want no foreign contention, farther than what is necessary for the honour, and prosperity, and preservation of our own country; we want no civil or domestic wars; we want no degrada-

³² It is true that we meet on the level; but it is also true that we part on the square.

³³ In an address to the throne from the masonic body, in 1793 the principles of Masonry are thus expressed:—"It is written in the institutes of our Order, that we shall not, at our meetings, go into *religious or political* discussion; because, composed, as our fraternity is, of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unlooked for as the present, justifies, to our judgment, a relaxation of that rule; and our first duty as Britons superseding all other considerations, we add, without further pause, our voice to that of our fellow-subjects, in declaring one common and fervent attachment to a government by king, lords, and commons, as established by the glorious revolution of 1688."

³⁴ Dr. Horsley, Bishop of Rochester.

tions of the great and good; we want no undue equality with any of our superiors.⁶⁵ No; all we want is, an honourable peace, true and lasting amity, and universal love, because all we are brethren. Professing, holding, and practising these principles, the everlasting Jehovah, the Grand Architect of the Universe, and the infinitely Grand Master of all Masons, hath, by his own interposition, under the auspices and intercession of an illustrious brother, spared, amidst the present just wreck of societies in general, our Royal Order;⁶⁶ saved us from the unjust suspicions which many who know us not have uncharitably entertained concerning us, and delivered us from the unmerited restrictions of our enemies.⁶⁷ My brethren, we now stand almost unrivalled—a society, not only saved by our God, but protected and smiled upon by our invaluable government. Masons, be grateful! God and the king, and his best servants, are your saviours—your protectors—your friends.

Lastly, for I fear I shall weary your patience, the righteous character, whether an individual unseparated in the world by any peculiar name or denomination—whether a citizen of any peculiarly righteous nation, or a member of any peculiar society—whether a man, a Christian, or a Mason—this righteous character shall be

⁶⁵ The country was in such a state when these sermons were written, from the pernicious effects of the French revolution, that Bishop Watson did not consider it to be a derogation to his dignity to issue a public remonstrance against the crude and dangerous reasonings of the demagogue Paine; and he concludes by saying—"I pray God that the rising generation of this land may be preserved from that evil heart of unbelief which has brought ruin on a neighbouring nation; that neither a neglected education, nor domestic irreligion, nor evil communication, nor the fashion of a licentious world, may ever induce them to forget, that religion alone ought to be their rule of life."

⁶⁶ The following clause of exemption from the penalties of the seditious act, was highly honourable to the Order:—"And whereas certain societies have been long accustomed to be holden in this kingdom, under the denomination of lodges of Freemasons, the meetings whereof have been, in a great measure, directed to charitable purposes, be it therefore enacted that nothing in this act shall extend to the meetings of any such society or lodge, which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons."

⁶⁷ In this country Masonry rose triumphant over all the calumnies which were preferred against it, because the public knew we were pure from every stain of disaffection.

his, saith the Lord of Hosts, in that day when he maketh up his jewels.³⁵ Blessed be the God and Father of our Lord Jesus Christ, for this his unspeakable promise! The words which, from our text, I have now repeated to you, may be truly said indeed to beggar all human description. Jewels, you know, even in the hand of the master-polisher, are always nicely preserved from the ruthless hand of every unskilful artist; and when they come into the possession of the person they are to ornament, they are viewed as more than equal—they are ornaments of self. The Mason has his jewel near his heart; indeed, every man, be his jewel what it may—the wife of his warmest affection, the child of his heart, or the friend of his bosom—guards his jewel as he guards his life. But there is an expression in Scripture which surpasseth, as all Scripture must, which surpasseth every expression which I can possibly advance upon this subject, and with a very short observation upon that Scripture, I will now conclude what I would say upon this grand and encouraging part of our subject, and that is this:—God saith, concerning this character—this jewel which I have been describing, and encouraging you to obtain—“*He that toucheth you, toucheth the apple of mine eye.*” Delicate, infinitely delicate, deposit of a jewel! Creation may moulder into dust; sinners may receive their due punishment; and universal nature may dissolve; but he who toucheth the jewels of the Lord of Hosts toucheth the apple of his eye. Brother Masons, and fellow-Christians all! destined from eternity for this grand character, I earnestly call upon you, forfeit not for a single moment one mite of the excellency of such an inestimable worth.³⁶ Sully not for a moment, by any religious, moral, or political disaffection, the purity or the brightness of this inestimable character; for becoming jewels, *i. e.* being righteous, ye are the glory of the Lord of Hosts; ye are the honour of his creation; ye are the eternal brightness of his everlasting

³⁵ It is an admitted principle of the Order, that wealth and distinction, however valued in the world, can have no influence in procuring admission into a lodge, or in advancing a brother to its highest offices.

³⁶ Because Masonry is a science calculated to improve the understanding, to mend the heart, and to bind us more closely to one another by which we may attain the summit of the masonic ladder—“a house not made with hands, eternal in the heavens.”

crown, and the destined beauties of that kingdom where the redeemed of the Lord will ever be honoured as the purchase of his blood. Which character may every one in this very numerous assembly become this moment anxious to obtain, and every future moment solicitous to preserve. We beg it for the sake of Jesus our elder brother, to whom, with the Father and the Holy Spirit, as unto one everlasting Jehovah, be by us, and all his, now and ever ascribed eternal and everlasting praises.
Amen and Amen.

SERMON XIII.

SCRIPTURAL ARCHITECTURE.

PREACHED IN THE PARISH CHURCH OF ST. MARTIN,
BIRMINGHAM, SEPTEMBER 12, 1805.

"Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

HAGGAI 1.8

MOSES, who was a man of the most excellent character, whether we consider him in a religious, political, or social point of view, made it one of the strictest points of his duty to preserve amongst that people over whom Providence had miraculously preserved him as a leader and guide, every lineament of the divine worship; and when they were separated from amongst that idolatrous nation with whom they had formerly sojourned, he erected a tabernacle, a place of public worship,¹ where

¹ It may not be uninteresting here to remark the symbolism which divines have applied to this allegorical place of public worship. The tabernacle where Jehovah condescended to reside, is considered to have been a type of the body of the Messiah, in which, as in a tent, he tabernacled while on earth. The silver sockets which formed the foundation, remind us of those important doctrines on which all evangelical religion is founded; and by being made of the half shekels which were exacted from every male in Israel, they were calculated to show the personal interest which each ought to take in religion and its worship. The outer covering of goat's hair pointed out the unattractive appearance of religion to men of the world; the beautiful undercovering indicated its glory, as seen by the saints; the covering of rams' skins, dyed red, reminded them of the efficacy of Messiah's blood, as an hiding-place from the wind, and a covert from the tempest; while the covering of badger's skin, which was blue, pointed to the heavens, that true tabernacle which God had pitched, and not man; the stones, overlaid with gold, and inserted in golden rings to bear the ark, figured the ministers of Christ, enriched with the gifts and graces of his spirit, and possessed of the truths of the Gospel, more precious than gold and silver, who bear the name of Christ, and carry his Gospel into the several parts of the earth.

the praises of God, who had overthrown their enemies in the Red Sea, might be unitedly celebrated; where the assistance of that God, on whom alone they could depend for protection through the wilderness, could be unitedly sought for; and where they might, exclusively from worldly concerns, receive instructions in their duty to that God who was fulfilling his ancient promise of bringing them safe into Canaan's happy land.

David, whose character must ever stand high in the annals of wisdom and truth, though from his youth most active in all his worldly concerns, though in his manhood one of the most adventurous and courageous warriors, and though in his kingly office most politically wise, zealous, and perseveringly diligent in the establishment and increase of all that could add to the greatness and glory of his temporal kingdom; yet we find him in his religious character exercising that zeal of piety, which indeed was then, and what, I am sorry to say, would in the present day be styled madness and enthusiasm; and he thought it no disgrace to leave the palace and the throne, and walk as a worshipper in the pious procession of the ark of God. And amidst all the difficulties of a very turbulent and warfaring reign; amidst all the rebellions of his household, the conspiracies of his subjects, and the warlike attacks of the surrounding nations; amidst all the temptations of court ambition and the kingly glory of an increasing kingdom; and amidst all the ensnaring luxuries of a most flourishing court and palace, we find this great and good character panting for, and earnestly desiring, communion with God; preferring even the low office of a door-keeper in the house of the Lord, to that of dwelling in the tents of wickedness; and though, as we may justly imagine, all his powers, both of body and mind, were scarce sufficient to manage and regulate the temporal concerns of his so numerous worldly affairs, we find his heart, as it were, fully engaged in planning, preparing, and providing for the building a house of worship to the Lord his God.²

Solomon, the great patron of the Masonic Order, celebrated above all men for his wisdom, power, greatness,

² This anxiety on the part of our Grand Master David, has been carefully recorded, and is periodically celebrated in the system of Masonry.

and riches ; who stepped, as it were, in his infancy, upon an already erected and established throne ; who was surrounded by every allurements and temptation to worldly luxury and worldly ease ; and who, if the human mind is ever more than other in danger of being overcome by earthly honours, riches, and pleasures, was in the most imminent danger of being totally sunk in the whirlpool of irreligion and of sensual delights, to the total destruction of the fear of God and the honour of his great name. And yet this king, amidst all the pleasures and enjoyments of a tempting and luxurious court—amidst all the snares that could ensnare the human heart, and all the flatteries that could corrupt the human mind, and in the enjoyment of every uninterrupted earthly felicity that this world can possibly produce—this young, healthy, experienced king tells us, in the full fruition of every carnal delight, if he chose to enjoy it, and in the full possession of every temporal felicity, that to fear God and keep his commandments, was the *whole duty of man*. Strong language—the whole duty of man ! And amidst his great love of scientific, agricultural, and architectural improvements, with which he so eminently improved the arts and sciences ; with which he so successfully cultivated every plant, tree, and shrub ; and with which he built, for himself, his family, and his friends, the most magnificent palaces and houses ;³ we hear of nothing so celebrated, nothing so grand and magnificent, nothing upon which he exercised so much wisdom in planning, so much diligence in preparing for, and so much expense in raising, finishing, and adorning, as the house which he built for his God to place his name in, the temple which he erected for the worship of the everlasting Jehovah.⁴

³ It is difficult, from the brief intimations which scripture history offers, to form a clear or connected idea of these buildings. The description of Josephus, although more precise, does not supply this deficiency ; but by its assistance we may make out that the two palaces, for himself and the princes of Egypt, were not separate buildings ; but, as the existing arrangements in oriental palaces would suggest, a distinct part, or wing of the same building.

⁴ The plan and style of this house of God, which was celebrated over all the world for its riches and glory, resembled, in many of its parts, the sacred structures of Egypt. Hiram Abiff, the chief architect, as a member of the Dionysian Society, had taken his models from that country, where it is probable he had been educated, for in no other part of

We see, then, that none of the lower and more common distresses of the most fatiguing journey through the wilderness; none of the more harassing and perplexing difficulties of warfare, and of establishing the affairs of a rising nation against the machinations of domestic foes, or of the ambitious designs of jealous neighbouring kingdoms; nor all the luxuries and temptations of a prosperous and flourishing throne and court could prevent or impede either of these wise and pious men from dedicating a very large and particular portion of their time and ability, both of mind and fortune, in establishing in the minds of their people the excellency of fearing God, and the necessity of fixing tabernacles, or erecting temples for his worship and service, and thereby preserving, as the most excellent portion they could leave, the principles and exercise of the religion of their forefathers, for the enjoyment and felicity of their future generations.

I ask you then, my friends, confidently supposing I am addressing an audience of professing Christians, which is the most amiable and which is the most profitable example for us to imitate? Shall we imitate those who, amidst all their troubles, difficulties, temptations, and enjoyments, whether of riches or poverty, whether of war or peace, whether travelling through the desert or sitting upon an established throne, thought upon their God, and taught the excellency of his fear; raised altars to his name, and built temples for his worship? Or shall we imitate those who, having denied the name and despised the omnipotence of the Lord Jehovah, and pretending to be guided by a new-fashioned philosophy, in

the globe had the science been carried out at that early period so effectually as in the land of the pyramids. Tyre was, indeed, a colony of Egypt; and from thence David had procured the plans and specifications of the temple during his lifetime. The architect, as Bardwell justly observes, having had plenty of time to perfect his plans, naturally made his design from the best existing examples, the temples of his fatherland. The Tyrians, being at that time the great common carriers of the world, kept up an extensive commerce with Egypt; I therefore infer that the Masons were many of them Egyptians; and the stone-polished granite, all prepared, fitted, and finished before it was brought to Jerusalem, since, moreover, there is nothing mentioned about the expensiveness of any article but the stone—"costly stones, even great stones, stones of ten cubits, and stones of eight cubits." This subject is extensively discussed, and illustrated by engravings, in the *Historical Landmarks of Masonry*, vol. i., p. 457, to which the curious reader is referred.

which there is neither reason nor religion, neither morality nor social order, have thrown down the temples of the Lord, defiled his altars, banished and murdered the priests of the sanctuary, and have almost, and would quite, if God himself had not prevented it, obliterated from the earth every trace of that religion⁵ which is the life of the soul, the glory of man, the crown of kings, and the liberty of the people? Need I repeat this question, and ask, which is the most amiable, which is the most profitable example for us and our nation to imitate? Surely I need not! Surely the horrid example and the lamentable experience of a neighbouring nation has been more than sufficient to teach every part of this yet favoured nation the inestimable value of the privileges they yet enjoy; and, I flatter myself, there wants not the feeble zeal of a stranger to repeat in the ears of the inhabitants of this town⁶ the excellency of the privilege of being born a Briton, where, I hope, we are too wise to try the foolish experiment of learning the value of a blessing by its loss. Yes, my friends, I hope we have better views of immortality and eternal life, than to believe death an eternal sleep; I hope we are too wise to wish, even for a moment, to barter the worship of the

⁵The preacher probably alludes here to the Illuminati, who assumed the name of Masons, that their schemes might be more extensively circulated, and received with greater faith. And, indeed, Weishaupt, the author of the system, became a Freemason two years after his new order was broached; and, by means of emissaries, he attempted to circulate his infidel opinions amongst the French and German lodges. In these attempts he was sometimes successful. But, as Laurie observes, when speaking on this subject, it should be recollected by those who, on this account, calumniate Freemasonry, that the same objection may be urged against Christianity, because impostors have sometimes gained proselytes, and perverted the wavering minds of the multitude. These doctrines, however, were not merely circulated by Weishaupt in a few of the lodges, and taught at the assemblies of the Illuminati—they were published to the world in the most fascinating form by the French Encyclopedists, and inculcated with all the eloquence which the most celebrated philosophers on the Continent could adorn them. It can only be said of Weishaupt, therefore, that he was not quite such a determined infidel as Voltaire and his associates.

⁶This sermon was preached before the Deputy Provincial Grand Master, and other provincial officers and brethren of the county of Warwick; after which a collection was made in aid of building a new free church at Birmingham; and it was published at the request of the brethren.

God of heaven for the blasphemous idol of corrupted and perverted reason; and that we would much rather *labour up to the mountain and bring wood*, viz., I hope we shall be much readier to give a portion of our labour, of our fortune, whether great or small, to build a house unto the Lord our God, in which his name and his praises may be awfully and delightfully celebrated; and I trust that in no neighbourhood in this highly privileged kingdom can the riches of the most covetous, the wealth of the most opulent, the success of the most ingenious and active, or the pleasures of the gayest, sit easy in their possession and enjoyment, if there wants a house for the accommodation of the worshippers of the Lord God of Israel.

For the interest and encouragement, then, of this important concern before us, we turn to make use of and apply the words of the prophet, as in our text, "*Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.*" From these words, so very apropos to our present engagement, I shall first endeavour briefly to consider what I humbly conceive we may understand by this assertion of the Almighty taking pleasure in the houses which are built for his worship;⁷ or, more plainly speaking, offer some reasons wherefore we may humbly suppose he taketh pleasure therein, and why he so condescends as to say he will be glorified in them, and conclude with a short address to the different parts of my audience.

And first, I humbly presume, God fulfilleth this prophetic promise, and taketh pleasure in the houses that are built for his worship, because they are in general the birth-places of his pious, his dutiful, and his faithful children.

⁷ In all ages and nations, and amongst all people, it has been considered as a sacrifice well pleasing to God, to erect and dedicate more splendid edifices to his service than were used for the service of man. Hence the superiority we everywhere find of temples over palaces. David bitterly regretted that "he should dwell in a house of cedars, while the ark of the covenant of the Lord remained under curtains." From this correct feeling arose the magnificent and vast structures of Egypt and India; the temples of Greece and Rome, whose very ruins are sublime, and show the triumph of our glorious science; the Choir Gazar, or circular temples of Celtic nations; and last, though not least, the cathedrals and churches of Christianity, for one of which our worthy brother was pleading.

My friends, it is true that, in the general term children, all are the offspring of the eternal Jehovah, and that he is, in deed and in truth, the father of all the families of the earth. Yes, in him we all live, and move, and have our being; and when we speak of him as the great Creator of the universe, all of us are the workmanship of his hand. It was only he who formed us of, the dust of the earth; and it was only he who breathed into our nostrils the breath of life. As the God of Providence, also, all are his family, and he is the bountiful provider of all that we all of us enjoy. It is he who sends the moistening shower, and it is his sun that shines too upon the fruits of the earth; his are the cattle upon a thousand hills; and in his temporal providence there is no true or known discriminating difference but as the provider of all: all are his children, and all are richly provided for. In the intentions, also, of his redeeming love, whatever others may be inclined to believe and say, I feel no hesitation in asserting, that all are the children of his affectionate compassion, his tender pity, his paternal regard and love. "*He tasted death for every man, he gave himself a ransom for all, to be testified in due time;*" and I doubt not, but in the revolving seasons of redeeming love, this grand and majestic effort of restoring mercy will be fully testified, and his name, as an universal Redeemer, will be universally and everlastingly glorified. But, my friends, in the present infant state, for it is yet but an infant state—in the present infant state of the church of Christ, we have too much reason bitterly to lament, that when we speak of the children of God in a spiritual, religious, or gospel sense, all are not his children; no, there wants the new birth, there wants the great change of regeneration, there want the marks in thousands of what I suggested in the beginning of this idea, namely, there want the marks of the dutiful, the pious, the faithful children of God; and where these marks are wanting, there wants what the scriptures emphatically style the new birth—the baptism of regeneration—the true and discriminating title of the children of God. Marvel not then, my brethren, when it is said unto you, "*ye must be born again.*" Now the precise place of this birth, this spiritual regeneration, it is true, is by no means particularly describable; because many, like St. Paul, have been spiritually

born, not only out of due time, but also in very different places and stations has the providence of God, the word of God, the grace of God, wrought the happy the important change; but if there is any one place in which we can say, God has been accustomed more than in any other to strike the heart with penitence, to alarm the unconverted, and bring the wandering soul to God, it has been in his house of prayer—it has been amidst the devotions of his sincere and pious worshippers—it has been when his faithful ministers have faithfully declared his faithful word; and it is there particularly that one and another have been, in all ages, affectionately constrained to subscribe to the name of Israel, and to say, I was born there. Build this house, then, with zeal and alacrity; for God will, most assuredly, take pleasure in it, for it is the most frequent birth-place of his most pious and most faithful children.

Again, secondly, the Lord Jehovah takes pleasure in the house which is built for his worship; not only because it is the birth-place of his children, but also because it is the richest nursery of their growth, and the place where their fruits are ripened, and their graces perfected. The beautiful and expressive language of the Song of Solomon, as setting forth the pleasure which Christ takes in the excellencies of his church, would bear, if time would permit, to be here wholly transcribed, and, in expatiating upon it, an eternity would not exhaust its spiritual beauty and its divine excellency. There is not a simile which human language can invent to paint the excellency of moral beauty, or the charms of piety and virtue, in the graces of the church of Christ, and render them estimable to the human heart and affections, which is not here made use of. She is represented in the most endearing characters of relative affection, “a sister and spouse;” she is set forth to our view under the title of the most valuable cultivated property, “a garden enclosed is my sister and spouse.” Of all the flowery tribe she is the most beautiful, elegant, and innocent—“the rose of Sharon, the lily of the valley.” She produces the most valuable plants and

* This is an old definition of Masoury, and we find it occurs in a formula which was used at the period when the above sermon was preached, and was doubtless familiar to Bro. Inwood.

the richest spices, even all the powders of the merchant. To the thirsty after righteousness "she is a well of living waters, and streams from Lebanon." In her ornaments she is the transcript of him who is her head, "holy in all manner of conversation and godliness. In her qualities she is the most amiable pattern of him to whom she is espoused, in all the graces of charity, benevolence, and love. In her growth and perfection, she is the imitator of the Son as he is of the Father—"the brightness of his glory, and the express image of his person;" he takes pleasure in her planting, in her growing, and in her ripening fruits; her bruised reed he will not break, nor quench her smoking flax. For the nutriment of her weakest babes he has provided the rich milk of the Gospel; for her strong men he has provided strong meat; and for all her sons and daughters will there be a portion in their Father's house. Build ye, then, this house, and plant ye this vineyard; for surely this house of Jacob is to him a pleasant house, and this vineyard will be his everlasting delight; from hence will he choose his richest jewels for his city Jerusalem, and from hence will he take his choicest plants to ornament his Mount Zion above.

For again—in this house *he will be glorified*. Yes, truly! praise waiteth for him in this his Zion, and here truly unto him shall the vow be performed; in the house of God—in the church of Christ—in the assemblies of his pious, faithful worshippers—the Almighty God, the everlasting Jehovah, is pleased to condescend to say he will be glorified. What an astonishing theme of mercy, grace, and condescension is this! He, whom the heaven of heavens cannot contain, is pleased to condescend to dwell with men on earth; and in the place where his name is recorded, he has positively, and in a variety of places in the Holy Scriptures, declared he will be one in the midst of them; and in this place, in which his glory is peculiarly manifested, he has promised he will bless them. Gracious condescension! O Lord God Jehovah! And art thou this moment in this assembly of thy adoring, worshipping creatures? Yes, surely, this is none other than the house of God, and this is the place where his honour dwelleth! Here, then, O Lord, establish thy great, thy inexpressible glory, and let thy name be also glorious! My brethren,

the subject is beyond my poor abilities. What a theme is here!—a present God receiving the adoration of his creatures, and in that worship waiting to be glorified! Methinks, then, we should be serious as death; solemn as the grave; and I advise, let every heart be open to receive the heavenly visitor. If the everlasting Jehovah thus designs to visit in his church, what manner of persons ought we to be? Is there, then, one in this assembly who dare blaspheme the hallowed name of God? God forbid! for by the worship of such an one he surely cannot be glorified. Is there one in this assembly who dareth wilfully to break his holy Sabbath? God forbid! for by such an one he cannot be glorified. Are there liars, adulterers, covetous, malicious, envious, lovers of pleasure more than lovers of God? Are there despisers of religion, persecutors of his people, hypocritical professors, having the form of godliness without the power? Are there any who neglect to read their Bible, or are impenetrable to its corrections and strangers to its promises? Are there any who fear not God, honour not the king, and hate one another? My friends, it is a serious moment; God is in the midst of us, looks into every heart, is acquainted with every thought, and waits not human language to discover to him what is in the human bosom. Is he, then, glorified in this assembly, or is he not? My friends, I cannot be accused of personal reflection, for I know not that there is one person here to whom I am not a stranger, and totally ignorant both of your profession and practice. If, therefore, conviction strikes the heart, that is a strong proof, indeed, that God is here waiting to be glorified. If, therefore, you are a stranger to him and to the covenant of his praise, may he be glorified in your immediate repentance. If you have entered into his covenant, he will, he must be glorified by your present experience of his grace and mercy, be it small or be it great; and, to the glory of his name, he does not despise the day of small things; he will cherish the weakest believer that hangs upon him; he will bind up the broken-hearted; he will strengthen the bruised reed; and glory—yes, he will glory in the branches of the flourishing cedar. Nothing dishonours him but sin; while by the very dawns of grace and holiness is he glorified in his house of prayer. Build ye, then, this

house wherever the place for his name is wanted ; it is the birth-place of his children, it is the nursery of his saints, it is the place where his glory delighteth to dwell, it is the habitation of his honour upon earth, and the place where he will be glorified.

I shall now draw my subject to a conclusion by a few words of friendly and seasonable advice to what I may reasonably judge the different parts of my audience. First, I must beg leave to address you in general. My friends, the collection of this day is intended as a mite in aid of the expenses of building a house for the worship of God. To the liberally-informed mind, and to the really pious of every sect and party, I trust I need not feel any fear of lessening our collection by explaining, that the place erecting is fully under the Protestant establishment of the kingdom. No ; I trust, to the truly liberal and pious, it will be sufficient to say, it is a place set apart for the worship of God ; and though it is naturally to be expected that the Protestant churchman will, upon this occasion, be the most liberal, yet I think we have a strong demand upon the pious liberality of the Protestant dissenter ; for, if he is a real Christian, he will not only rejoice at the increase of the church of God, under every name, and, therefore, give his mite freely to encourage its erection ; but he will also, if he has any true sense of Christian gratitude, duly consider under whose wings he is nurtured and protected ; and that, though perhaps some of its forms and ceremonies may not so suit the opinion of his mind as to make him altogether comfortable within her pale, I would request of him, while he glories in his own liberty of worshipping God according to his own conscience, I would request of him to consider how long he supposes he would enjoy that liberty, was the establishment of the nation to decrease in its sanctioned authority, or overturned from being the bulwark of the national religion. It is impossible, my friends, in the course of a sermon to enlarge upon or increase the number of the reasons that would establish this demand which I am now making upon our dissenting brethren, if there are any here ; but this I feel for them, if they have any gratitude, they will recollect that though we endeavour, and that from conscience, zealously to support the establishment of the nation, it is an establishment of the most

liberal toleration; she entertains no spirit of persecution; she lays no restraint upon another man's conscience; she binds no one within her pale, nor shuts her doors against any.⁹ And though she particularly unites her strength to the power and authority of the civil state, it is for the protection of all, and none can she assist to correct or restrain merely for religious scruples. If, indeed, any are inclined to turn their liberty into licentiousness, as is sometimes the case in every state, it behoves, truly, that those few should be restrained for the safety of the whole; but it is not real piety—no, my friends, it is something under the cloak of piety—that can possibly want, in this happy nation, any increase of religious liberty. Let us, my friends, then, be truly sensible of our high and glorious privileges; let us rejoice that in this nation the Church of Christ, in all its beautiful variety of excellencies, has a king who reigns in righteousness, and who is gloriously its nursing father, and a queen who is equally so its nursing mother;¹⁰ that the lords and commons of our realm are not inclined to lord it over the faith of any part of God's heritage; that our happy constitution is so framed for the support of the whole, that none but the most licentious mind can feel any of its heavier bearings; and that, whether in the establishment or out of the establishment, we can scarcely say otherwise, but that we are of the national church. No, all are so equally protected, that amidst all her various children there is scarcely a vestige of partiality. Men of Israel, then, help in the pious work of building a new house upon the old foundation—namely, the rock of Christ—to the name of our common Lord—to the glory of our common Saviour; and fear to be slack in the

⁹ A practical application of the universal principles of Masonry.

¹⁰ The preacher might have said the same of Masonry. The princes of the blood were its patrons, and the most dignified characters in the kingdom have filled the chair of the Grand Lodge, since its first establishment in this kingdom. His Royal Highness the Prince of Wales was at that period its Grand Master, Sir Peter Parker his Deputy, and the Earl of Moira was the acting Grand Master; names which were always dear to every Englishman, who thus blended the dignity of their rank with the attainments of science, and the practice of universal philanthropy. Under such patronage Masonry was never suspected by our rulers of any revolutionary designs, however the charge might be reiterated, or from what quarter soever it might proceed.

pious labor. Survey, as a people, your happy lot, under the guidance of the Divine Providence, and under the exertion of your happy constitution, and let there not be wanting a place where all may be accommodated to hear the word of life, and enjoy those happier privileges of religious worship. View with gratitude the glorious and happy privileges which you, as a nation, so eminently enjoy—more than almost any of the surrounding nations; peace yet smiles within your borders; a plentiful harvest is again filling the barn and the storehouse; the east and the west are daily pouring their rich treasures into our happy isle; your enemy is rather drawing from you than coming near you, and God has, I trust, finally restrained him from executing his eager and malignant threatenings of invasion and destruction. And what is above all human estimation, there is no barrenness of his holy word in our land; our churches and our altars are preserved; our ministers have full liberty and the greatest encouragement faithfully to feed their flocks; and each one of us, as individuals, can, without fear, drink the living waters out of his own cistern, and eat the fruit of his own vine. Happy people! he hath not dealt so with every nation; praise ye the Lord, and zealously build this house to the glory of his name.

With a word of congratulation and advice to my brethren of the Masonic Order, through whose kind partiality I have been solicited to the honour of this address, I shall conclude my discourse.¹¹

I congratulate you, my brethren—yes, I congratulate you upon the pious resolution you have in this instance taken, of proving to all around you, that though the bond of our union has remained a secret from the earliest ages, and will, I doubt not, to the latest ages still so remain, it is not a secret of disaffection to our king, our constitution, or our national church; nor is it any secret

¹¹ Bro. Inwood said of this discourse—"Its truth, its faithfulness, and its intention, joined to the friendly and brotherly partiality of its hearers, is the only foundation of my hope of its favourable reception. To do any service to the religious part of our Order, is the utmost reward I wish for in all my best endeavours." Bro. Inwood was a modest man; his sermons are all good, and display the kindness and philanthropy of his disposition, as well as the masonic urbanity, by which his intercourse with the fraternity was uniformly distinguished.

of disregard to the greatest or the smallest comforts of any of our fellow-citizens.¹² No, my brethren, whatever the ignorant slanderer or the most evil surmiser may say or think of the Masonic Union, we can most conscientiously boast an union of the highest principles of the truest patriotism—an union of the purest morality, and of the most refined humanity; and though, as in all large communities, every member may not do the strictest honour to his profession, yet no well-informed or charitable mind will ever rashly condemn any community for the dereliction or mistaken conduct of its individual members; for we all too lamentably know, that all are not true Israelites who are professedly of the house of Israel, nor are all true Christians who name the name of Christ. But I fear not, in the most public manner, to declare, that the principles of Masonry, as they are taught and established in this country, have the most direct tendency, not only to the information of the human mind in real scientific knowledge, but to the improvement of the human heart, and in that heart the increase of the best and the most benevolent affections.¹³ To “love the brotherhood, fear God, and honour the king,” are three ornaments so indispensably necessary in the profession of English Masonry, that, without them, I no more believe any man a Mason, whatever may be his profession, than I believe a drunken, swearing, sabbath-breaking, pilfering professor of Christianity, a Christian.¹⁴ My

¹² Bro. Fosbroke, the antiquary, says: “The principles of Freemasonry are those of inspiration—love as brethren. But it is said our affection is partial. It is not so, nor is our institution adverse to the first principles of nature and reason.” And the observation is perfectly correct. We follow the advice of St. Paul—“As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith.” See “An Apology for the Freemasons,” by the Editor, p. 10.

¹³ This assertion has been triumphantly verified in our own times, by the spread of our numerous charitable institutions, which far exceed those of any other existing society of the same limited character. Our schools for male and female orphans, our donations to the widow and unfortunate brother, our annuities for the aged Mason, and our asylum for the houseless and destitute, have proclaimed the praises of Freemasonry far and wide; and show, as our reverend brother well expresses it, that Masonry improves the heart and expands all the benevolent affections.

¹⁴ As all were not of Christ who called themselves Christians in the time of the apostles, so all are not Masons who have been initiated into the Order. A knowledge of signs, words, and tokens, without an ability

brethren, you will excuse this plainness of language from one who knows not to flatter in these matters of the greatest importance. I have now been in the society of Masons near twenty years, and the greatest part of that time Chaplain to a body of that fraternity in the county of Kent, where that society is as numerous and respectable as in almost any county in the kingdom; my friends amongst them are numerous and valuable; my communications amongst them are daily, and to me, in a social sense, very valuable; and my labours amongst them, as their Chaplain, have been always the most acceptable as they have been the more faithful. That I have praised them, their Order, and their principles, both in the church and by the press, I am not ashamed to acknowledge in any assembly; and if you follow the same principles, you will deserve the same commendations; for a good Mason must be a good man.¹⁵ The

to apply them according to their proper design, can no more constitute a Mason, than the possession of working tools can make a man a carpenter, unless he knows how to use them. There are many erroneous opinions abroad on this point. A person procures initiation, and fancies this is all he wants. There never was a more fatal mistake. Initiation is but the horn-book of Masonry, and is only of the same use towards a knowledge of its principles, as the alphabet is to those who are desirous of excelling in literary attainments. If this consideration were duly enforced on every candidate for Masonry, the Order would assume a different aspect, and its genuine lustre would be more universally displayed.

¹⁵The preacher has not said so much in his own behalf as he might justly have done. He was so universally respected in his province, that the brethren regarded him as a father. The benevolence of his principles is strikingly displayed in a letter, which he wrote on the subject of the projected union of the ancient and modern sections of the craft, dated Feb. 25, 1804, and which was finally effected in 1813. Bro. Inwood says: "I most cordially congratulate the Craft on the happy union which is now likely to be established between the ancient and modern Masons, by means of the Right Hon. the Earl of Moira. These are circumstances which must be highly gratifying to a virtuous mind, and which alone can make Masonry most eminently useful, and most eminently beautiful, viz., an union of the brethren. And surely, it may be justly impressed upon the mind of every brother, that, with so excellent an example before him, he is unworthy the name of a Mason, if he either espouses or countenances any other principle but the principle of union. My opinion, then, is, if any member, whether of my own society or the other, does anything, in word or deed, to increase the difference, or enlarge the breach, he is, whether intentionally or not, absolutely an hindrance to the growth of brotherly love, and consequently subverts all the best effects not only of the principles of Masonry, but also of Christianity."

system of Masonry is a system well calculated for the improvement of science, for the refinement of manners, for the increase of morality, and for the extension of charity, benevolence, and brotherly love. If a professed Mason, therefore, is ignorant or rude, or immoral, or uncharitable, you must lay it to the incorrigibility of his own nature, and not to any defect or evil in the system he has adopted. No, the true Mason is the true patriot; he will be always ready personally to stand forward in the rank of danger, or, with the most liberal portion he can spare from the necessities of his family, zealously to support his king and constitution, and to save his country. He is a true Christian. Masonry is an enemy to all immorality, and the friend of piety and virtue; she forms societies for the relief of her indigent brethren, that none should perish without the tender care of brotherly love; she builds and endows schools for the female orphan, that female virtue and modesty should not be destroyed under the trying evils of youthful ignorance, distress, or poverty. And, in the instance before us, I trust the friends of Masonry will not be found backward in imitating their ancient patron, King Solomon, and in showing their zeal and liberality in aiding to build a temple to the Lord of Hosts, the Supreme Grand Architect of universal nature, and, in their profession, their only worthy and worshipful Lord and Master. Her private charities are beyond my powers to enumerate or describe; to many I have, with the highest sensation of pleasure, been an eye-witness and conveyor; and seldom, indeed, have I been witness to a refusal (where the most rational prudence dictated it not) where the mite of masonic benevolence was solicited to wipe the widow's tear, to relieve the orphan's distresses, or to soothe the sorrows of virtuous misery and affliction: in short, true Masonry can never disgrace any one, but it may illumine the brightest ornaments of humanity. My beloved brethren, ye all know that this masonic panegyric is perfectly true of all her principles and of all her profession. Be it, then, your task, in the beautiful uniformity of all your conduct, to check the evil surmise, and stop the voice of slander, by which this beautiful Order of our profession is so much and so unjustly stigmatized by those who know not her beauty, or her charms, or her utility; so will

you do best honour to the Craft—so will you best dignify her ornaments and her jewels—so will you reap to yourselves her best benefits, spread her true fame around you, and thereby do an essential benefit to mankind.

I have, I fear, trespassed upon the usual time allowed to these exercises, but my excuse, my friends, is this, that however your patience, through my inability, may be exhausted, I am confident none of the topics before us are at all exhausted; and though my best endeavours, I know, cannot justly deserve your approbation, yet I am perfectly sure its object richly deserves your best attention, for it is the glory of God, the furtherance of religion, and consequently the best benefit of human nature.¹⁶

¹⁶ The Editor presents his fraternal compliments to the brethren, who have accompanied him through these four volumes of "The Golden Remains of our Early Masonic Writers." and begs to observe here, that on comparing the prospectus with the present volume, they will find three detached sermons omitted, and an additional sermon by Bro. Inwood introduced, for which the Editor has two substantial reasons, first, it was thought that the volume would be more perfect if the sermons were all by one author; and secondly, it was suggested by the publisher, that if the original design were carried out, the volume would become more bulky than its companions, and not only destroy the uniformity of the set, but it would also have been necessary to increase the price, which the publisher thought it desirable to avoid. It is hoped, therefore, that these reasons will be considered by the brethren sufficiently cogent to excuse an alteration of the original design.

THREE
SERMONS,

FORMING A SERIES,

PREACHED IN

ST. PETER'S CHURCH, SHAFTESBURY,

AUGUST 17TH, 1841:

ST. MARY'S CHURCH, MELCOMBE REGIS,

JULY 21ST, 1842:

AND

ST. MARY'S CHURCH, SHERBORNE,

AUGUST 16TH, 1843:

BEFORE THE

PROVINCIAL GRAND LODGE OF FREE AND ACCEPTED
MASONS OF DORSETSHIRE,

AND PUBLISHED AT THEIR REQUEST.

BY THE

REV. WILLIAM JOHN PERCY, M.A.,

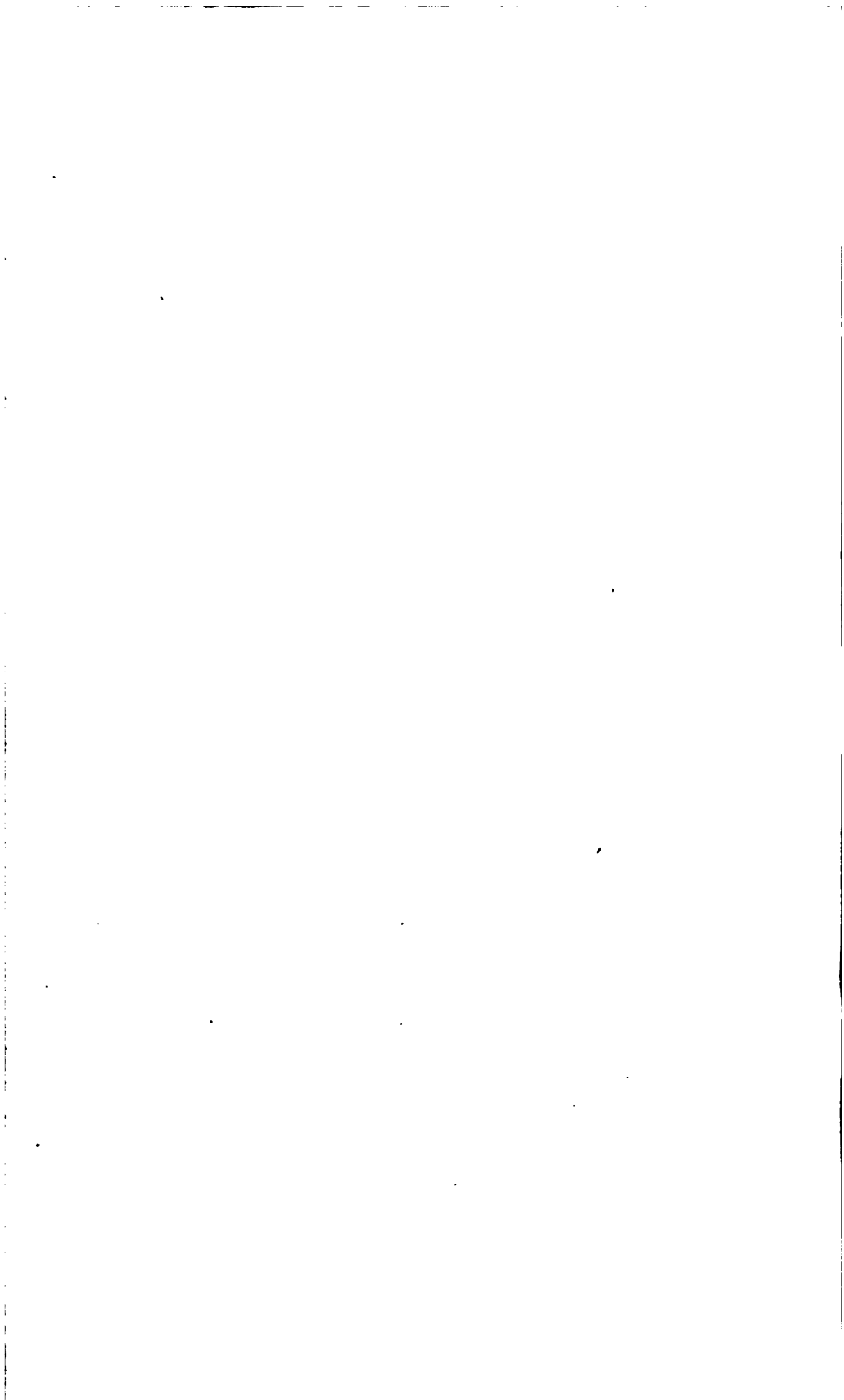
OF ST. JOHN'S COLLEGE, CAMBRIDGE; CURATE OF FIDDLERHINTON, DORSET;
P. M. OF THE LODGE OF BENEVOLENCE, 459, SHERBORNE; AND PRO-
VINCIAL GRAND CHAPLAIN FOR DORSETSHIRE.

NEW YORK:
JOHN W. LEONARD & CO., MASONIC PUBLISHERS,
383 BROADWAY.
1864.

Stereotyped by
ROLMAN & GRAY, NEW YORK.

Printed and Bound by
J. F. BRENNAN, LOUISVILLE, KY.

TO
WILLIAM ELIOT, ESQUIRE,
RIGHT WORSHIPFUL PROVINCIAL GRAND MASTER FOR DORSETSHIRE,
TO THE
PROVINCIAL GRAND LODGE,
AND TO THE
ANCIENT FRATERNITY
OF
FREE AND ACCEPTED MASONS,
THESE SERMONS
ARE DEDICATED,
WITH ALL FRATERNAL REGARD,
BY THEIR FAITHFUL BROTHER,
WILLIAM JOHN FROY.



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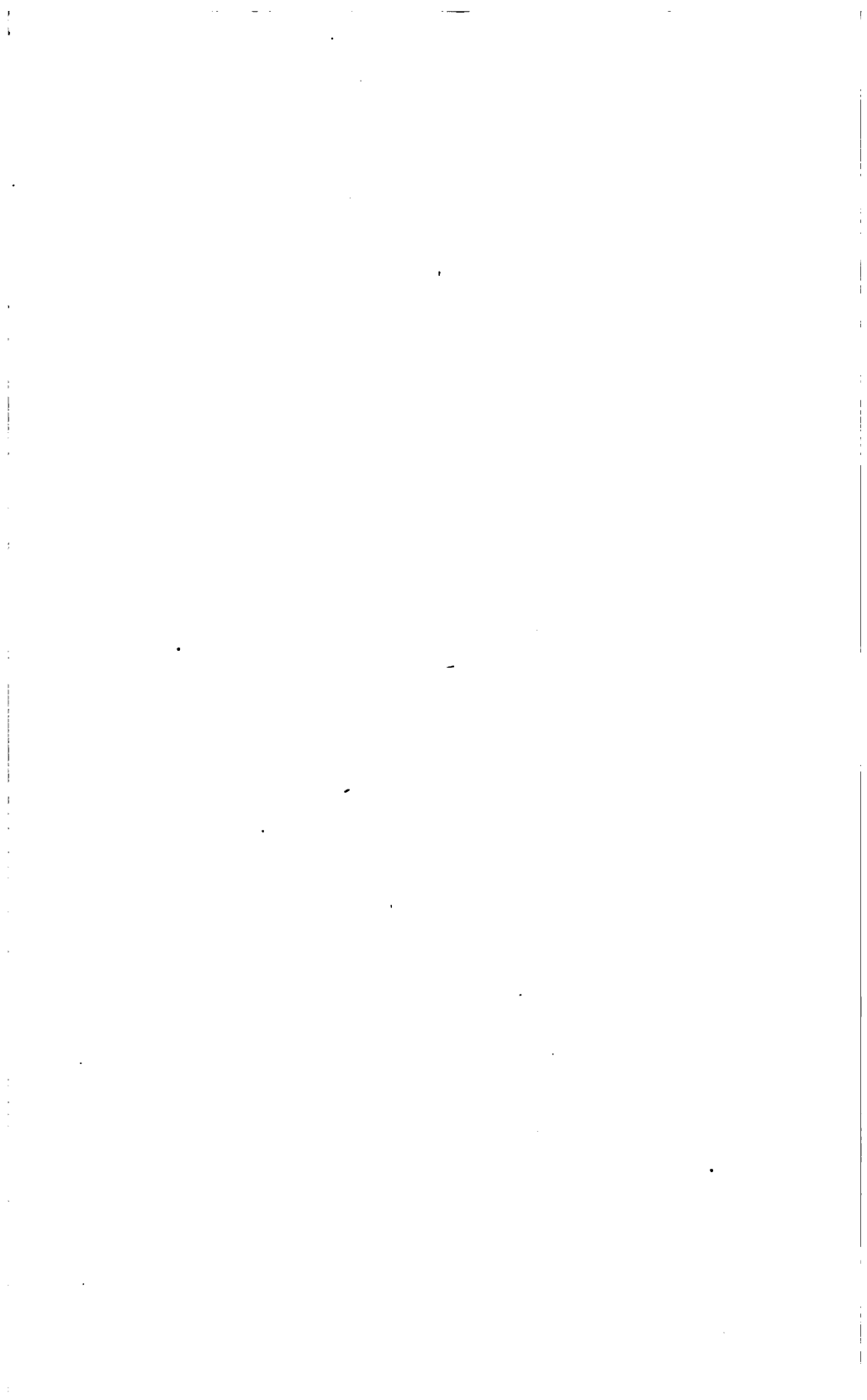
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S E R M O N S .

S E R M O N I .

THE CHIEF CORNER STONE.

"And have ye not read this Scripture? THE STONE which the builders rejected is become THE HEAD OF THE CORNER :

"This was the Lord's doing, and it is marvellous in our eyes."

SAINT MARK III. 10, 11.

THESE words, my dear Brethren, uttered by Christ Himself, when speaking to the Jews in the Parable of the Vineyard, I have selected for my text, because they will be admitted by Jew and Gentile, being set forth in the Old Testament, as well as in the New in almost the same words—proclaiming at once, by a reference to their own Scriptures, the rejection of God's offer of Mercy by His ancient people, His beneficent care of the human race, and their salvation to the ends of the earth, expressed in the plain but emphatic language of operative Masonry—a language adapted to the comprehension of mankind; evidencing the propriety of inculcating principles by the types and figures of Masonry.

Jesus, who possessed Divine knowledge, who came from the bosom of His Father to redeem the world, who had all wisdom, and all the powers of language at His command, thought proper in this plain and beautiful language of Masonry thus to introduce Himself to the Jews of that time, and to the world by the written Word in all after ages.

The parable of the Vineyard, from which the text is taken, referred to the Jewish nation at large, and more especially to their rulers and teachers, because they neglected their duty, and were unfaithful to their trust.

But God sent Prophets to call them to Repentance, and to remind them of the promises of a Messiah who was to come. Therefore the fruits were demanded in their season. But instead of "Repenting and doing works meet for Repentance," they apprehended the servants of God, and treated them as enemies. Notwithstanding this, the Lord thought proper to send His only and well-beloved Son, supposing that they would "reverence Him." But when they saw the Son, the Saviour of the world, "they said among themselves, This is the heir; come, let us kill Him, and the inheritance shall be ours." When Jesus had spoken this parable, He enquired, When the Lord, therefore, of the vineyard cometh, what will He do unto those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render him the fruits in their seasons."

To bring this admission home to their consciences, and to leave them without excuse, He called their attention to a passage of Scripture contained in the hundred and eighteenth Psalm, the twenty-second and twenty-third verses, recorded more than a thousand years previously — "THE STONE which the builders refused is become THE HEAD-STONE OF THE CORNER. *This is the LORD's doing; it is marvellous in our eyes.*"

In addressing myself to you, my brethren of the Royal Craft, who are assembled on this anniversary in the Temple of the Lord, I feel called upon as an ambassador of God for Christ's sake to embrace this first opportunity to declare to you, and to this congregation, all the counsel of God; for woe is unto me, if I preach not the Gospel! And although there probably are Brethren present, descended from God's ancient people, or belonging to other nations; for the universality of our Order, its extending from pole to pole, from East to West, embracing within its mighty scope all the nations of the earth, without any distinction of country, of clime, or of colour; its diffusive benevolence; its widely-extended philanthropy;—and these being the bright and charitable principles upon which the Institution is founded, they cannot, if they have rightly learned our Science, but highly approve of our meeting this day in God's Holy Temple. For we assemble sanctioned by the Law of the

Land, we have for our Ruler a Prince of the Empire, *the Volume of the Sacred Law is our Guide*, and Faith, Hope, and Charity are the principles inculcated.

It is my duty, Brethren, and my happiness to preach to you on this anniversary, I wish it had fallen on one more skilled in the science of Freemasonry, more powerful and eloquent. I, however gladly avail myself of this opportunity in all sincerity and plainness of speech to exhort you not merely to perform your Masonic Duties with freedom, fervency, and zeal; but also I exhort you as a Christian Minister by the mercies of God to perform your Christian Duties; to look for Salvation to Jesus Christ—“*The Head-stone of the Corner*,” to secure for yourselves by His merits, and through a lively faith in his blood, immortality in Mansions not made with hands, eternal in the Heavens.

I propose with the Divine blessing to consider the text under three heads.

First—To shew the Scriptures quoted by Christ; and that “*THE STONE which the builders refused*,” referred to therein, is the Lord Jesus Christ Himself.

Secondly—That HE “*is become THE HEAD OF THE CORNER*.”

Thirdly—That “*This was the LORD’S doing, and it is marvellous in our eyes*.”

And in conclusion to make such practical remarks thereon, and on your Masonic Duties, as the subject and the occasion shall seem to require.

First, then—the Scripture quoted by Christ was, doubtless, that recorded in the hundred and eighteenth Psalm, the twenty-second and twenty-third verses: *THE STONE which the builders refused is become THE HEAD-STONE OF THE CORNER. This is the LORD’S doing; it is marvellous in our eyes*.”

Many are the passages of Scripture in which God has been pleased to speak in the Symbolical and significant language of operative Masonry. Three times in the Old Testament, and six times in the New Testament, is my *text* referred to. Even the Jewish Rabbies, and the learned of all ages, acknowledge that it expressly refers to Christ. In the twenty-eighth chapter of the Prophet Isaiah, the sixteenth and seventeenth verses, are these words: “*Therefore 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. Judgment also will I lay to the line, and righteousness to the plummet." In the forty-ninth chapter of Genesis, and the twenty-fourth verse, where Jacob blesses his sons, amongst the blessings to Joseph he said,—“the arms of his hands were made strong by the hands of the mighty God of Jacob; *from thence is THE SHEPHERD, THE STONE OF ISRAEL.*” In the twenty-first chapter of the Gospel according to Saint Matthew, and the forty-second verse, it is thus written: “Jesus saith unto them, 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?*” In the twentieth chapter of Saint Luke's Gospel, the seventeenth and eighteenth verses: And Jesus said, “What is this, then, that is written, *The Stone which the builders rejected, the same is become the head of the Corner?*” In the fourth chapter of the Acts of the Apostles, the tenth, eleventh, and twelfth verses: “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 here before you whole. *This is the Stone* which was set at nought of you 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 whereby we must be saved.” In Saint Paul's Epistle to the Romans, the ninth chapter, the thirty-second and thirty-third verses, are words of similar import. In the second chapter of the Epistle of Paul the Apostle to the Ephesians, and the twentieth verse, are these words: “And are built upon the foundation of the Apostles and Prophets, **JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE.**” In the first Epistle general of Saint Peter, the second chapter, the sixth and seventh verses, we read, “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. Unto you, therefore, which believe *He* is precious: but unto them which be disobedient, *the stone* which the builders disallowed, *the same is made the head of the Corner.*”

Thus, then, have I pointed out *the Scripture referred to by Christ Himself*, nor need I multiply texts on the subject; for if, after such abundant proofs from the Prophets, the Evangelists, and Apostles, any human being, who has heard, or read, and digested them, hesitates to make a full belief in *the Lord Jesus Christ*—“*the Stone which the builders rejected,*” then, I say to him, “neither would he be persuaded though one rose from the dead: And good were it for that man if he had never been born.” Let me earnestly entreat that person, if there can be such an one present, by the mercies of God, to turn with all his heart to the Lord Jesus Christ, who will have mercy upon him.

Secondly—That the Lord Jesus Christ “*is become the head of the Corner.*”

Having just shewn you that the Redeemer of the World is typified by that “*Stone which the builders rejected,*” and would have thrown aside as worthless among the rubbish; but which, by the mighty power of God, and to the astonishment of the apostles and disciples, became the *chief corner-stone*, supporting the whole spiritual temple, and uniting the several parts of it into one building—“*an habitation of God through the Spirit,*” I will now shew its accomplishment, and that CHRIST “*is become THE HEAD OF THE CORNER.*”

No sooner had Adam fallen from his first estate, than the Lord God declared to him, that, notwithstanding the ruin and degradation he had brought upon himself and his posterity by his disobedience, He would provide a Saviour in the person of His Son the Messiah who should come. Accordingly, in the third chapter of Genesis and fifteenth verse, the promise is thus recorded: “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” And in the twelfth chapter of Genesis and third verse, God declared unto Abraham: “*In thee shall all families of the earth be blessed.*” In the twenty-second chapter of Genesis it is written, That the angel of the Lord called unto Abraham out of heaven the second time, and declared in the eighteenth verse: “*In thy seed shall all the nations of the earth be blessed.*”

A similar promise was made in the vision of Jacob’s

ladder, as recorded in the twenty-eighth chapter of Genesis, and the fourteenth verse. And there are other such like prophecies.

The time of the Messiah's coming is also set forth in the forty-ninth chapter of Genesis, and the tenth verse, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." And in the second chapter of Haggai, the sixth and seventh verses, it is recorded,—"For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." In the ninth chapter of Daniel, and in the third chapter of Malachi also, the time of His coming is set forth.

In the ninth chapter of Isaiah, the sixth and seventh verses, we find His prophetic birth, His title, and spiritual offices described, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end,.....The zeal of the Lord of hosts will perform this." And in the second Psalm and seventh verse it is written, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

In the fifth chapter of the prophet Micah, the second and third verses, *the Birth-place of Christ was foretold,—*"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth:" And in the seventh chapter of Isaiah and fourteenth verse it is written, "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name *Immanuel*."

Herein, then, is set forth the prophetic promises of the Messiah; for, as soon as Adam fell, God promised the Saviour, which promise He often repeated by the pro-

phets, and He set forth *the time of His coming, the miraculous manner of His conception, and the place of His birth; all which took place with an accuracy that nothing but Omnipotence could accomplish.*

It was foretold, as we have before seen, that the Messiah should come before the sceptre departed from Judah, that is, before the Jewish government was destroyed; and accordingly the Lord Jesus appeared, shortly before it was overthrown by the Romans. It was also foretold, that He should come before the destruction of the second Temple; accordingly, Christ appeared some time before the destruction of the city and Temple of Jerusalem, by the Romans, as prophesied by Haggai. It was foretold by the Prophet Daniel, that Christ should come at the end of four hundred and ninety years after the rebuilding of Jerusalem, which had been laid waste during the Babylonish captivity; that He should be cut off; and after that, the city and Temple should be destroyed, and made desolate,—*all which happened accordingly.* It was foretold, that He should be born of a virgin, in the town of Bethlehem, that He should be of the tribe of Judah, of the seed of David, that “the spirit of the Lord should rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;”¹—so that at twelve years old they found Him in the Temple in the midst of the doctors, both hearing and asking them questions. And all that heard Him were astonished at His understanding and answers. And after entering on His ministry, His miracles were many, great, and beneficial,—He opened the eyes of the blind, the ears of the deaf, and caused the tongue of the dumb to sing; the lame walked, the lepers were cleansed, the dead raised, in the presence of many witnesses.

It was also foretold, that He should die a violent death, that He should be wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace should be upon Him, that with His stripes we should be healed, that God would lay on Him the iniquity of us all.² *All which was literally accomplished in the sufferings of Christ, “who died for our sins, the just for the unjust, that He might bring us to God.”*³

¹ Isa. xi. 2.

² Isa. liii.

³ 1 Pet., iii. 18.

HE is, therefore, by His miraculous birth, by His ministry, by His death, by His glorious Resurrection and Ascension, become THE HEAD OF THE CORNER, that is, the Grand Ornament, Stability, and Cement of the whole Spiritual Temple—the Wisdom, Strength, and Beauty of the whole Edifice, which God is building up by the incorporation of Gentile Converts with the believing Jews, who bring forth the fruits of righteousness to His praise and glory.

Thirdly—“*This was the LORD’s doing, and it is marvellous in our eyes.*”

By the passages of Scripture, which I have already quoted under the two former divisions of the text, it is too evident to need further proof, that it “was the Lord’s doing;” for, He is not only the Creator and Governor of the Universe, but by Him all things exist in heaven and earth, and for His pleasure they are and were created.

That the Almighty should, after the disobedience and fall of man, condescend still to look upon him, and provide, in the person of His only Son, a Saviour, not only to redeem him from eternal death, but to raise him, by faith in His blood, to the mansions of Immortality, is Mercy beyond human comprehension; “which things the angels desire to look into.”⁴ For herein was God’s holiness and justice satisfied, and His goodness and mercy displayed, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”⁵ Oh! the height, and the breadth, and the depth of the Love of God, for that whilst we were enemies, He hath granted us His Salvation.

Remember, my Brethren, that “*this is the Lord’s doing, and it is marvellous in our eyes.*” Yes, it is marvellous, marvellous as was the interpretation of the dream of Nebuchadnezzar by the prophet Daniel, as recorded in his second chapter. The God of heaven had determined to set up *another kingdom*, which should never be destroyed, or fall under the power of other conquerors, seeing it would “break in pieces, and consume all these kingdoms, and stand for ever.” This was represented by “*a Stone*

⁴ 1 Pet. i. 12.

⁵ St. John iii. 16.

cut out without hands," which "smote the image," and utterly destroyed it, and "became a great mountain, and filled the "whole earth."

The truths contained in the revelation of Daniel are established. The Chaldean monarchy, over which Nebuchadnezzar reigned, has long since passed away. The Kingdom of the Medes and Persians succeeded, and fell in its turn. The Macedonian, or Grecian, monarchy of Alexander, is gone. And the Roman Empire also fell at the appointed time. And we look forward to the gradual growth of Christ's Kingdom, represented by "the Stone cut out of the mountain without hands," by the Omnipotent, which shall by degrees grow to a great mountain, and fill the whole earth.

You here observe what wonderful works God has done, and He will set up *His Kingdom*, which shall never be destroyed; every obstacle must flee before it. And all the Nations of the Earth be "called out of darkness into His marvellous light."

Marvellous also was the visit of the Angel Gabriel to the blessed Virgin Mary to announce her *Conception*. As was also the *Birth* of Jesus at Bethlehem, when the angel of the Lord came upon the shepherds, and the Glory of the Lord shone round about them: accompanied by a multitude of the heavenly host praising God, and saying "Glory to God in the highest, and on earth peace, good will toward men." The *descent* of the Holy Ghost like a dove, and lighting upon Him at His *Baptism*: And a *voice from heaven*, saying, "This is my beloved Son, in whom I am well pleased." His *Transfiguration* on the Mount as recorded by Saint Matthew, Mark, and Luke—when "His face did shine as the Sun, and His raiment was white as the light." And, behold, there appeared unto them Moses and Elias talking with Him. Thus the Law represented by Moses, and the Prophets by Elias, *gave testimony to Jesus*. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; HEAR HIM."

AT HIS CRUCIFIXION, the Sun darkened, the veil of the Temple rent in the midst, the rending of the rocks, the opening of the graves, and the appearance of many of the saints, risen from their graves, to many in the holy city

—the centurion, and they that were with him, watching Jesus, beholding those things that were done, said, “Truly this was the Son of God.”

At His RESURRECTION, “behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (of the sepulchre), and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, “Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said: come see the place where the Lord lay.”⁶

And at His ASCENSION into Heaven, in the presence of a multitude of witnesses, “He led His disciples out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.”⁷ ALL THESE are more than *marvellous*, they could only have been accomplished by the omnipotence, the omniscience, and the omnipresence of the Lord God Almighty.

Having considered the several divisions of the text, I will now more immediately address myself to my Brethren. To those of you, who know the Science of Freemasonry, who knows its *operative* or practical, and its *speculative* or theoretical character, these significant passages of Scripture appear in all their beauty. That the Science of Freemasonry was established by Divine authority, and has been preserved under the most trying persecutions by the Almighty Architect of the Universe, cannot be questioned. That its doctrines are contained in the *Volume of the Sacred Law*, all its rites, ceremonies, and secrets prove: nor can any Lodge in these Kingdoms be held unless *that blessed Book* be open before all the Brethren, forming their reliance, their joy, their hope, and their crown of rejoicing.

That the Institution was planned for the benefit of mankind, cannot be denied. See men of every nation, tongue, and people, of every profession, joining in adoration and praise of the Almighty Architect of the

⁶ St. Matt. xxviii. 2—6.

⁷ St. Luke xxiv. 50, 51.

Universe. Then look to the kindness rendered by man to his brother; the din of war has been made to cease—the slaughter of the battle field has been stopped—by one emblem of Masonry. Those who were in deadly conflict have thrown down their weapons and embraced as brothers.

How often has the shipwrecked mariner, cast on a foreign shore, found himself and his unfortunate companions, when on the verge of misery and death, rescued and relieved by the kind hand of a brother? How often has distress been alleviated; the afflicted comforted; the widow, the orphan, and the distressed supported; the prisoner freed; and works of Charity and Mercy quietly and unostentatiously performed?

Surely an Institution framed for such noble purposes must ever benefit mankind. Unlike many Institutions of modern days, and some of the modern Systems of Education, Freemasonry never instructs in Science without connecting with it Morality; as every type, figure, character, and emblem in the Lodge has a moral tendency, which inculcates the practice of virtue.

If we look to the Institution as imparting Scientific knowledge to the *operative* Mason,—*here* is a vast field for contemplation. The promulgation of the Science of Masonry, and of Architecture in particular, has greatly benefited the world; for in all ages the most learned, the most scientific men, and most skilful Architects, have been Members of the Order. They have by their advice, exertions, and skill, contributed greatly to the extension of Science, and to the comforts of society, by the erection of Temples, towns, cities, and palaces. From the days of the Tabernacle, and the erection of the first Temple to the Living God, the Science and zeal of the Craft have ever been foremost in erecting Temples to His honour and glory. And whatever may be now thought of the splendid monuments of Antiquity, the works of the Masons of Ancient days, erected by them after their dispersion from Shinar, in the plains of Babylon, in Egypt, at Memphis, Hermopolis, Thebes, Persepolis, Pompeii, Balbec, and Palmyra; of Elephantà, Salsette, Canarah, Chillambrum, and Seringham in India—monuments of ancient days, exalting their summits in awful and decayed grandeur, the astonishment of all

beholders, from the vastness of their dimensions, and the similarity of construction, though so distant from each other, proving the dispersion from Shinar.* The Science, skill and perseverance displayed in their construction, lead us to hope that they were originally erected in honour of the Almighty Architect of the Universe, or at all events to serve as Archives to perpetuate the knowledge of the Arts and Sciences to their posterity; and that they have been the faithful, though in many cases the inexplicable depositaries to this remote period, cannot be denied.

After the dispersion from Shinar, the people who composed the most ancient races of the Eastern nations could not have soon fallen from the faith of Noah; they, doubtless, fervently adored the Almighty in His works; they expressed it in the sculptured symbols with which they covered their sacred buildings; but, in so doing, they offended the Majesty of Heaven by attempting to personify that which admitted of no corporeal similitude; and though virtuous intentions may have dictated such a course, and virtuous impressions may have succeeded for a time, yet, in the lapse of revolving ages, they withdrew their thoughts from the Almighty Architect Himself, and paid to the symbol that homage which was due only to the Divine Original. The present race of Eastern nations have mostly not only fallen from the true worship of God, handed down by Noah, but they have also fallen back in the paths of Science, being perfectly incompetent to construct such mighty works as their forefathers under a pure faith constructed.

All Masons, I have before said, are not *operative* Masons: there is a great and influential Body numbering thousands, who are *speculative* or *Free* and *Accepted* Masons, and to those who are this day assembled I must address a few words. My Brethren, Freemasonry requires you by the Ancient Charges to obey *the Moral Law*, as contained in *the Holy Bible*, that of all men, Masons should best understand, that God seeth not as man seeth; for man looketh to the outward appearance, but God looketh to the heart. A Mason is, therefore, bound never to act against the dictates of his conscience.

* *Vide* Depon's Egypt, Maurice's Babylon, and Indian Antiquities.

Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love: they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the Creed they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

Freemasonry requires you to study the liberal Arts and Sciences, by which you may benefit yourself, your family, your friends, your fellow-creatures, and be an honour to your country. It requires you also to study and practise the cardinal virtues of Temperance, Fortitude, Prudence, and Justice; to carry out the principles of Brotherly Love, Relief, and Truth; and above all, to follow Faith, Hope and Charity.⁹ It requires you also to be good and loyal subjects, true to your Queen, just to your Country; peaceable, honest, industrious, temperate in all things, good members of society, kind to your wives and families, courteous to your friends and neighbours, anxious to do good to all men, *to love the Brotherhood, to fear God, to honour the Queen*; and whilst you practise the weightier matters required by the Law, of Justice, Judgment, and Equity, to forget not Life Eternal by Jesus Christ, *the only sure foundation* of all your hopes here, and of your eternal happiness hereafter.

Of your mysteries I cannot here speak; you have Rulers supreme and subordinate, and in this Province are blessed with a Provincial Grand Master, who is skilled in the Science, courteous and communicative. You have also able Masters to preside over your Lodges: they will instruct you in the mysteries of the Craft on all fitting occasions: and the secrets thus imparted to you, you are bound to preserve inviolate.

As a Mason, your first admission in a state of helplessness was an emblematic representation of the entrance of all men into this their state of mortal existence; it inculcated the cherishing lessons of natural equality, of mutual dependance. It instructed you in the active principles of universal benevolence and charity, to make

⁹ Vide Preston's Illustrations of Masonry.

them the solace of your own distresses, and to extend relief and consolation to your fellow-creatures in the hour of their affliction. *It* required you to free the soul from the dominion of pride and prejudice, to look beyond the limits of particular Institutions, and to view in every son of Adam a brother of the dust. Above all, *it* taught you to bend with reverence and resignation to the will of the Grand Architect of the Universe, and to dedicate your heart thus purified from every malignant passion, and prepared for the reception of truth and justice, to His service, and to the welfare of your fellow-creatures. Passing onwards, and still guiding your progress by the principles of moral truth, you were taught next to contemplate the intellectual faculty, and to trace it from its development through the pleasant paths of science. To your mind, thus modelled by virtue and science, *The Bible* presents some great and useful lessons more; teaching you how to pass safely through the intricate windings of this mortal state; and having conducted you to the closing hour of your existence, *it* finally teaches you how to die. You were invited, you were besought, to contemplate often upon this great, this awful lesson, not to be puffed up with the knowledge and science acquired, but always to remember that you are liable to die, to be levelled with the earth, soon to yield up this transitory life, we trust, in sure and certain hope of a glorious immortality, in mansions not made with hands, eternal in the heavens; for this corruptible must put on incorruption, and this mortal must put on immortality ere the brightness of the sacred Name, or the Redeemer's presence is seen; for "behold He cometh with clouds, and every eye shall see Him."

Here, then, you see, that Masonry contains different classes or degrees, suited to the moral industry and mental energy of its members, who may limit or extend their inquiries according to their ability or inclination.

To please the accomplished scholar, and the ingenious artist also, the Institution was planned. Many of its illustrations may appear unimportant to the confined genius, but the man of more enlarged faculties will consider them in the highest degree useful and interesting: and in the investigation of its latent doctrines the philosopher and the mathematician will experience equal satisfaction and delight. To exhaust the various subjects

on which Masonry treats transcends the powers of the brightest genius, for *it* is an Institution founded on reason and truth, its deep basis is the civilization of mankind, its greatest glory is that it is supported by the mighty pillars of science and morality.

Such, then, my Brethren, is a brief sketch of Freemasonry, and of the duties you owe so noble an Institution. Let me beg you by your lives and actions to adorn *it*. Let me exhort you ever to act as true and faithful Brethren. And if there are any present who would scoff at, revile, or slander our Institution, let me beg them to pause ere they find fault with what they do not comprehend—for we shall not revile again, but look to the God of Israel as our helper and defender.

No just and honourable man can complain that he is deprived by its *secrecy* of the benefits of this Institution; for, deprived of *its secrecy*, Freemasonry may long since have been lost to the world.¹⁰ Like the glorious Gospel, *it* is a mystery couched in allegories, as the other was by our Divine Master in parables, that the people who heard Him might not understand the truths which he expounded privately to His disciples.

Nor is *secrecy* a novel doctrine in the world, it is esteemed a most praiseworthy virtue, in all ranks of life the duty remains the same. The Apprentice must keep his Master's secrets; the Master must take care of his own; a Juror must keep the counsel of his fellows; a Statesman the secrets of his Cabinet, or public business could not be carried on, and ruinous would be the effects to the nation. What would be the consequences were the sentinel to communicate to the enemy *the secret-password* by which his post is guarded? The principle of *secrecy* pervades in a greater or less degree the policy of every Institution: therefore, it cannot with fairness be a charge against *this ancient Institution*, whose foundation is upon this very principle. Every honourable man, duly qualified, if he make proper application, may become a Member. Enough is shewn to the World, by the diligence, the science, and the usefulness of its Members: in the broad philanthropy upon which the Institution is founded; in the Faith, Hope, and Charity inculcated.

¹⁰ Vide Dr. Oliver's Theo. Phil. of Freemasonry, Lec. x.

And I am sure the fair, and more beautiful portion of my hearers need not complain, since Masons take all the toil, responsibility, and labour on themselves.

If any one of your acquaintance should desire to become a Member of the Order, be sure and not recommend him, unless you know that he is of a kind disposition, charitable, and desirous of conforming to our Ancient Charges, Laws, and Regulations.

I must now, my dearly beloved Brethren, proceed to a practical application of my text, and I again ask you,—*“Have ye not read this Scripture? THE STONE which the builders rejected is become THE HEAD OF THE CORNER: This was the LORD’s doing, and it is marvellous in our eyes.”*

The STONE here spoken of, as I have before proved, is CHRIST. Those who rejected *Him* the children of Israel, the Jews. The Prophet Isaiah, in the fifty-third chapter, and third verse, foretold this,—“He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from Him, He was despised and we esteemed Him not.”

He was rejected, and the Gentiles were brought in, as is recorded in the thirteenth chapter of the Acts of the Apostles, the forty-sixth and seventh verses,—“Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” *Here*, then, were we brought into the Salvation of Christ Jesus, and we must build our hopes on *this firm foundation, this chief corner stone*, or we shall perish. “For there is none other Name under heaven given among men, whereby we must be saved,” but only the Name of our Lord Jesus Christ.

You and I, if we do not heartily believe *this*, shall perish everlastingly. Build, then, ye Masons, and all ye people, on *this chief corner stone*, this firm foundation laid in Zion; for Christ is the Rock of your Salvation, and your sure refuge. Trust not to your own righteousness, but ask of God through Jesus Christ; rely entirely on His redeeming love, and God will grant you pardon

for your sins, and receive you into mansions of eternal felicity.

Are there amongst this Congregation any who despise the promises of God, who neglect the means of Grace? If so, let me call upon you to consider that you crucify the Lord of Life and Glory afresh, and will receive greater condemnation. "Whosoever shall fall on *this* STONE shall be broken; but on whomsoever it shall fall, it will grind him to powder."^u Let me call upon you to turn to God, to repent, to ask for mercy at the footstool of His grace through Christ Jesus. Delay it not for a moment, for you may be summoned suddenly before your Maker, and your Judge; and if you die in your sins, you must perish for ever. Oh! turn to the Lord in Faith and Prayer, and He will grant you His Salvation.

Listen to the advice, to the warnings, to the exhortations of your appointed Minister from this place, and he will shew you the path of life,—“for in God’s presence is fulness of joy, and at His right hand is pleasure for evermore.”

I cannot conclude this discourse better than in the words of Saint Peter, in his first Epistle, second chapter, second and following verses,—“As new-born babes, desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a *living stone*, disallowed indeed of men, but chosen of God, and precious, Ye also, as *lively 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. Unto you therefore which believe He is precious: but unto them which be disobedient, THE STONE which the builders disallowed, *the same* is made *the head of the corner*, And a STONE of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.”

^u St. Matt. xxi. 44.

SERMON 11.

THE ONLY FOUNDATION.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

I CORINTHIANS iii. 11.

MY dearly beloved Brethren ; the Apostle Paul in this text of Scripture points out to us THE ONLY FOUNDATION on which we can build our hopes of salvation, and in so doing he followed the Prophets.

For Isaiah, in the twenty-eighth chapter, and the sixteenth verse, had declared more than seven hundred years before, in language the most powerful and magnificent—*"Therefore 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."* All Commentators, Hebrew as well as Christian, agree that this prophecy referred to the Messiah, whose *foundation* was to be laid in Zion, where the Lord dwelt upon His mercy-seat amongst His chosen people. *Here*, then, the Person and Salvation of Jesus Christ are represented under the type or figure of a "foundation:" "a sure foundation" laid by the Grand Architect of the Universe Himself according to His eternal counsels and His predictions from the beginning, upon which He would in due time build, according to the plan of His mercy, the magnificent *Spiritual Temple* of the mediation and redemption of mankind, for the purpose of glorifying His great and holy Name in the salvation of sinners; as well as for every human hope of mercy and future happiness.

And I wish you all to understand what the Apostle declares in my text in the most clear and emphatic language: *"For other FOUNDATION can no man lay than that is laid, which is Jesus Christ."*

In my Sermon, at your last anniversary at Shaftesbury, I called your attention to the following Scripture, "The Stone which the builders rejected is become the head of the corner; This was the Lord's doing, and it is marvellous in our eyes."¹ I pointed out to you the rejection of God's offer of mercy by His ancient people the Jews—His beneficent care of the human race, and their salvation to the ends of the earth. I shewed you that the Parable of the Vineyard, from which that Scripture was taken, referred to the Jewish nation, who rejected our Saviour, and that by their rejection the Gentiles were brought in—as is set forth in the thirteenth chapter of the Acts of the Apostles, the forty-sixth and forty-seventh verses.

I further pointed out to you the interpretation of the marvellous dream of Nebuchadnezzar, as recorded in the second chapter of the Prophet Daniel; where the God of Heaven had determined to set up *His Kingdom*, which should stand for ever—*this* was represented by a Stone cut out of the mountain by the Omnipotent without hands, which smote the image and utterly destroyed it, and it became a great mountain that filled the whole earth. That the prophecy of Daniel was fulfilled by the destruction of the Idolatrous Nations of the Chaldean Monarchy, of the Kingdom of the Medes, of the Macedonian, and the Roman Empires. That we looked forward to the gradual growth of *Christ's Kingdom*, represented by the Stone cut out of the mountain without hands, which smote the idolatrous image of the nations of the earth, and which should by degrees grow to a great Kingdom, and fill the whole earth—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."²

I also pointed out to you the gracious condescension of the Almighty to man in revealing His Divine will to him in the plain, the emphatic, and the beautiful language of operative Masonry, thereby rendering clear even to the operative Mason the mighty truths of His Mercy and Redemption as revealed in the Gospel.

I now propose to follow the subject, having shewn you in my last discourse Christ *the Head Corner Stone*:—I shall in this discourse, relying on the Holy Spirit, shew in

¹ St. Mark xii. 10, 11.

² Isa. xi. 9.

the language of my text—"For other FOUNDATION can no man lay than that is laid, which is JESUS CHRIST."

None, my dear Brethren, ought to be more fully aware than you of the important Truths of this Scripture, whether as Operative, or as Free and Accepted, Masons. The importance of a sure *foundation* must be well known to you, for at your first admission into the Order, and as soon as you had satisfied your Brethren of your faithfulness, and were brought to the light of the Law, the Prophets, and the blessed Gospel, then was the importance of the precise place and position of the *foundation* pointed out to you; and every one of you have in your own proper persons been reminded of the *Chief Corner Stone* resting upon the sure *foundation of the Rock of Ages*.

There, in powerful and emphatic language, you were told to raise up on *the foundation* a superstructure uniform in its parts and honorable to the builder; that to all external appearance you stood as an upright man and mason, and you were solemnly exhorted ever to continue to merit and maintain that character. And that *the sure foundation* may never be effaced from your recollection, you were taught at once to look up to *the Glorious Cape Stone of the Spiritual Building*, to behold there, inscribed with the approbation of heaven and earth "Charity," which, like its sister Mercy, blesseth him that giveth, as well as him that receiveth; and you were solemnly called upon to practise this virtue, which you professed to admire, and promised to imitate.

Whatever other persons may say, you, who are Free and Accepted Masons, cannot, either scientifically or spiritually, plead ignorance of the necessity of a sure *foundation*. You must know as Operative Masons that all the skill and experience of the Master Mason or Builder is needful to render the *foundation* of an edifice secure; for any error made in the *foundation* cannot be remedied, but will occasion the ruin and destruction of the whole fabric. The Operative Mason, when he has the choice of spot, selects with judgment according to this world's wisdom the *foundation* on a rock, or one naturally good; if he is called upon to build on a more precarious *foundation*, he adopts the artificial means of concrete, piling, and other helps to make the *foundation* as safe as possible—well knowing that any error in this

respect will be the destruction of the edifice, and the ruin of his reputation.

Here the knowledge of his business, the desire to build securely to maintain his character, and to serve his Master faithfully, secures his best judgment, his utmost skill.

You must also, if you have learned Freemasonry aright, have heard how our Grand Master, the wise and learned Solomon, *founded* the Temple of the Lord at Jerusalem, which, when finished, furnished, dedicated, and consecrated, the Almighty sanctified by His Divine presence between the mercy seat.

And in our day we look forward with hope to the restoration of the descendants of our ancient brethren, and the establishment of the religion of Jesus Christ in the holy city itself, *where* the Lord said my Name shall be *there*.

A Bishop of our Apostolic Church, one converted from Judaism, having been sent forth, and established there, under the hope of bringing back to the fold of Jesus the remnant of the House of Israel—as is most beautifully described in the eleventh chapter of the Prophet Isaiah: “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *And it shall come to pass* in that day, that the Lord shall set His hand again a second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from *the islands of the sea*. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

This chapter, containing a general prophecy of the advancement of Christ's kingdom in the World, I recommend to the perusal of all, who feel interested in the spiritual happiness of God's chosen people, the Jews; to whom we as Masons are indebted for the preservation of much Masonic knowledge. The chapter refers to the advancement which Christ's kingdom shall make at different ages and periods of time, and we hope that an important era is now approaching, when the glorious times of the

Church which shall be ushered in by the restoration of the Jewish nation, when they shall embrace the Gospel and shall be restored to their own country, is about to dawn upon the world. The eleventh verse of the same chapter refers expressly to the recovery of God's people also from *the islands of the sea*."

Oh my dear brethren!—If *Britain* shall, by the Divine blessing, have a share in this great, this glorious work, how happy, how blessed will *she* be! If *she* is referred to also in the forty-ninth chapter of Isaiah, and the first verse,—“Listen, *O Isles*, unto me; and hearken, ye people, from far;” and again in the twenty-second and twenty-third verses,—“Thus saith the Lord God, Behold, I will lift up mine hand *to the Gentiles*, and set up my standard to the people, and *they* shall bring thy sons in their arms, and thy daughters shall be carried upon *their* shoulders. And *Kings* shall be thy nursing fathers, and *their Queens* thy nursing mothers.”

Thus the Prophet prophesied of the Church of Christ, which should be established in Jerusalem. And if *our Land* shall be the humble *instrument* of God's mercy in forwarding this glorious work, then shall *we* be blessed indeed; for God hath said—“Blessed is he that blesseth thee.”³

But to return to my text—The words, “For other *foundation* can no man lay than that is laid, which is Jesus Christ,” were spoken by St. Paul to the Christians at Corinth in consequence of divisions among them, and the Apostle's object was to shew them, that all their ministers were but like workmen employed in the same building, and there ought to be no jealousies amongst them. In the fifth verse of the same chapter he says, “who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” And in the ninth and tenth verses—“For we are labourers together with God: ye are God's husbandry, ye are God's building. 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.*”

³ Numbers xxiv. 9.

The great Truth contained in these words of the text is often mentioned in the Scriptures. When St. Peter was brought before the Jewish rulers for preaching *Christ*, he told them boldly that *He* was the *Stone* they had set at nought, and he added, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."⁴

My text,—"*For other FOUNDATION can no man lay than that is laid, which is JESUS CHRIST,*" I shall divide into three parts.

First,—*The Foundation* laid by God.

Secondly,—"*Other Foundation can no man lay.*"

Thirdly,—Which *Foundation* is *Jesus Christ*.

In the *first* place I observe, that *this* is the *foundation* of God's own appointment, laid before the beginning of the world, and it is the *only foundation* upon which the human soul can build for heaven and happiness. *This* is the only true, the only tried *foundation*, which God hath "laid in Zion."

It is not with this *foundation*, laid by the Grand Architect of the Universe Himself, as with an earthly *foundation*,—for *this* is an entirely perfect *foundation*, laid and maintained by the Almighty Himself. Earthly foundations may, as I have before stated, be secured by artificial means, but *here* no addition is required, none can be made, for God hath laid *it*; *it* is perfect, and no mortal being can presume to say otherwise. We may safely venture our eternal all upon this *foundation*, for *it* will stand for ever. Let thousands and millions of pardoned sinners build upon this *foundation*, and they shall never be moved.

The apparently firm *foundations* laid by our ancestors, the Masons of old, at Babylon, at Nineveh, at Egypt, at Persepolis, and other structures of antiquity, though formed of granite, of Parian marble, or flinty rocks, promising infinite durability, are shattered into ten thousand fragments, lying in heaps of ruins, and should convince you of the transitory nature of all earthly things.

But *the foundation* in the text is a *foundation* for immortal souls, it is as immortal as themselves; it is a *founda-*

⁴ Acts iv. 11, 12.

tion as firmly established now, as when Adam, Abel, Abraham, Isaac, and Jacob, the Prophets, Apostles, and Saints of ancient days built upon it, and it will remain the same to all eternity. Every human soul that does not rest on *this sure foundation* will fail in the day of trial.

My Brethren, let every man try *the foundation* on which he is building, and prove his own work; for every other *foundation* is sliding sand; is yielding air; is a bursting bubble, and will be swept away in the terrible day of judgment. Our blessed Lord and Saviour in His sermon on the Mount, the most powerful and the most important one ever preached, concluded it, as recorded in the seventh chapter of St. Matthew, in these words:—“Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was *founded upon a rock*. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine: For He taught them as one having authority, and not as the Scribes.”⁵

You, my Brethren, I hope are fully aware of all this, I trust that God of His infinite goodness and mercy has enlightened your understanding, has revealed to you His grace, and convinced you that you can rest on no other *foundation*. For, if you are not built up as “lively stones” on *this sure foundation*, you will not be partakers of the kingdom of heaven.

If there are any, who have not begun to build on *this foundation*, let me by the mercies of God in Christ Jesus beg them to begin the work this very day.

Secondly, “*Other foundation can no man lay.*”

Every man must have some *foundation* on which to build his hopes of happiness hereafter, or being a respon-

⁵ St. Matt. vii. 24–29.

sible creature, liable to die, to be levelled with the earth, to be called to account by his Creator and his Judge, he will be miserable indeed. It is quite impossible for mankind to divest themselves entirely of the conviction of their own responsibility, and of some sense of their duty to God. But it is painful to observe on what false *foundations* some men build their hopes of God's favour, and of happiness in a future state.

We are obliged to notice, with alarm and sorrow, some persons trusting to every thing except the true, **THE ONLY FOUNDATION**. Many persons trust to their not being addicted to gross vices, though they do not love God, nor obey His commandments. Many trust to their own moral goodness, forgetting that they sin daily, and need supplies of grace, and the intercession of the Redeemer. Others trust to the regular performance of the external duties of religion, exercising the forms without the power thereof. Many, otherwise well disposed persons, build their hopes of acceptance with God on their usefulness in society, their acceptable conduct by the world, which they think will be equally acceptable to God, without considering that it is *only through the merits of Christ Jesus we can find acceptance*. Others deceive themselves by building their hopes on the mercy of God without obedience to the precepts of the Gospel. The more careless, and ungodly even, have some hopes of favour with God, though they live without Him, without Christ, and without Scriptural hope in the world. They rush on, building on a *foundation* of sand, till the trial by fire, spoken of by the Apostle in the same chapter as my text, when their work will pass through the Refiner's hand, and the wood, hay, and stubble of their building will be utterly consumed: or till the rain descends, and the floods come, and the winds blow, and beat upon their house, and it falls, and great will be the fall thereof.

All these, my dear Brethren, are building on the wrong *foundation*, they are not building on **THE ONLY FOUNDATION**—that Rock of Ages, Jesus Christ, laid by the Grand Architect of the Universe Himself before the beginning of the world; they do not rest *entirely* on the promises of the Gospel, on His grace, and on the merits of the Redeemer, as they should do; but they rest upon

themselves, and their own works, and they will fail in the day of trial and of tempest.

Oh remember, my Brethren! what the Apostle saith in my text:—"Other foundation can no man lay." Build not then your hopes of Salvation on any other *foundation*; on any *foundation* of your own; but build on *that* which God has appointed, "*which is Jesus Christ.*"

And this leads me *in the third place* to the consideration of JESUS CHRIST, as THE ONLY FOUNDATION.

God, in His own eternal wisdom, settled the plan of the salvation of mankind by Jesus Christ, according to His own purpose, for the honour of His great and glorious Name, and for the welfare of mankind. It is a mystery into which Angels have desired to look without being gratified. *His Omniscience*, or infinite knowledge, could only have conceived the mighty plan. *His Omnipotence*, or almighty power, have carried it into effect. *His Omnipresence*, or presence every where, continue its operation to all eternity. The Almighty foresaw the fall of man by his own disobedience, and provided a Mediator and Redeemer, that all should not perish, but that some should be saved, and receive everlasting life. He could hear no Mediator but a Divine Person. He could accept no Redeemer but of His own appointment, and therefore He sent His only begotten Son into the world, even whilst we were disobedient, to take our nature upon Him, and to work out our Salvation.

At such stupendous condescension, mercy, might, majesty, glory, and power, well may we with the Apostle Paul, in the eleventh chapter to the Romans and thirty-third verse, exclaim—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and his ways past finding out!"

The text declares, that "*other FOUNDATION can no man lay than that is laid, WHICH IS JESUS CHRIST.*" Therefore, my Brethren, and all this congregation, let us not only know that we rely on *the right foundation*, but let us take special heed *how we build upon it*. Our only safeguard is constantly to have an eye to the *foundation* on which we stand; we must determine not to know any other *foundation* spiritually save Jesus Christ and Him crucified. *This is the foundation* laid before the beginning of the world. *This is real Spiritual knowledge*; for in Christ

Jesus are hidden all the treasures of Divine wisdom; to know Him truly, and the power of His death and Resurrection, is the sum and substance of the Christian man. For he who knows the Son, knows the Father also, and the Holy Spirit, by whom he is enabled to confess that Jesus is the Christ.

The man who knows what Christ has done for his soul, knows how corrupt his nature is, what the strength of sin is, and how unable he is to stand before God without the intercession of Jesus, and without the continual presence of Divine grace in his heart, both to give him the first motives towards holiness, and to keep him in the path of life. Ever looking to Christ, he holds in vital union all those holy truths of the Divine Being, and his own condition in the world, which the Holy Spirit has written for his instruction and edification in the Holy Bible. He looks to Christ as *the only foundation*, the only fountain of Salvation. He keeps himself sober, watching unto prayer, that he may obtain the continual "supply of the Spirit of Grace."

Oh that we would indeed, my Brethren, make *the foundation—Jesus Christ*—our life, and our glory! That we would bow our imaginations before *it*, and hush up all perverse disputations, in humble reverence at the awful mystery of the Divine love revealed to man in *it*!

Do you, my Brethren, think sufficiently of Christ, as the Lord who has redeemed us by His cross, and by His precious blood? On this anniversary of our ancient Institution I call upon you, my Masonic Brethren, and upon all here assembled, by the mercies of God, to remember that "*other FOUNDATION can no man lay than that is laid, which is JESUS CHRIST.*" I call upon you to stand firm in the Faith. Let nothing separate you from *this foundation*. It is through Christ by prayer we have access to God—draw nigh to Him with Faith, believing on Him in the heart, and confessing him with the mouth unto Salvation.

Built upon *this eternal foundation*, you will then stand fast in that day when every man's work shall be tried, and proved, and made manifest; and will receive from Christ Jesus that happy benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I must now, my Brethren, before I conclude, address myself more especially to you on this your anniversary. We all bless the Great and Glorious Name of the Most High for our creation, preservation, and all the blessings of this life, and for permitting us to meet this day in His Holy Temple. Belonging, as you do, to an Institution the most ancient probably in the world; an Institution extending from the East to the West, from the North to the South—embracing people of all nations of the earth, upon whom the sun never sets; an Institution whose broad philanthropy is only equalled by its unlimited bounds; whose laws and principles admit of universal application—embracing a chosen band of Brethren, associated for benevolent and scientific purposes;—you know practically, and religiously, the necessity of resting upon *the sure foundation* of the Rock of Ages.

The operative or practical character of your Institution, and your first dawn of Masonic knowledge, was ushered in by calling your attention to *the foundation*, as I have before observed.

The Speculative, or Free and Accepted Mason will trace with a faithful hand, and rely with a believing heart *on the sure foundation* mentioned in my text. He will see in the Volume of the Sacred Law, the passages of Scripture, traced by the Divine Spirit in the plain but beautiful symbols of operative Masonry. He will treasure them up in his heart, and seeing their full force and beauty, will avail himself of every opportunity of showing his Brethren how highly he values them, and of resting his hopes of happiness hereafter *on Christ, the only sure foundation*. He knows that as the Holy Bible is ever open in the Lodge for the Spiritual instruction of the Brethren, to neglect the study of it would be offensive to its Almighty Author, and he therefore reads it with reverence, relies securely on its promises—making Christ Jesus his hope, his joy, and his strong Salvation.

He views the Institution as calculated to confer great benefits on mankind, even in the present civilized state of society. But, when he looks back to the earlier ages of the world, before the blessed Gospel dawned upon the earth, he sees that it must have been a blessing to mankind indeed: as giving—“Glory to God in the highest:

on earth Peace: Good will toward men."⁶ He sees it is an Institution calculated to smooth the rugged path of life. *Here is the neutral ground, where, regardless of national prejudices and antipathies, the virtuous, the initiated of every nation, and language, in Europe, Asia, Africa, and America, can meet to practise the rites of the Order under the all-seeing eye of the Grand Architect of the Universe: carrying forward its benevolent principles of Brotherly Love, Relief, and Truth,—and the greater Christian Virtues of FAITH, HOPE, and CHARITY.*

Learning themselves, and instructing others in these great moral virtues, whilst imparting also the practical and scientific knowledge of the Order. Accompanying the one with the other; so that, being regulated and chastened by the knowledge from on high, *what is acquired* may be alike useful to society, and beneficial to the individual, if he rely on *the foundation—Jesus Christ.*

Glancing for an instant at the mighty works of the Masons of ancient days, in the various kingdoms of the earth, since the great migration from Shinar, built of materials thought to be indestructible; and at the state in which they are now found; at the Temple of Solomon, constructed, as you know, with such exactness, strength, and skill, by our wise Grand Master—yet no trace of its *foundations* remain. *These, therefore, point out to us the instability of worldly things: that earthly foundations, however laid by man, perish and decay: and that we must, therefore, if we wish for happiness hereafter, lift our hearts and thoughts above earthly foundations, and build upon the THE ONLY FOUNDATION—JESUS CHRIST—as set forth in the Gospel.*

Allow me briefly to press on your notice the necessity of a strict attention to your personal Masonic Duties. Be true to your Queen, and just to your Country; love the Brotherhood; let the object of your exertions be to live in charity with all mankind, and to do all the good you can in your station in life.

Listen to the advice of your appointed minister in this sacred place, who, for many years, with great skill and ability, and with advantage to the Craft, filled the

⁶ St. Luke ii. 14.

important office which I now hold, that of Chaplain to this Province.

Be punctual in your attendance at your Lodge; withhold not your contributions to its funds, lest you cramp its benevolence in relieving the wants of the distressed, who may claim its assistance; and above all injure the Masonic Schools, and the great public Charities of the Institution, which are its Cape Stone, its diadem, its glory!

Remember that the fatherless, the widow, and the orphans of departed Brethren, demand your care and attention, as well as your distressed Brethren. It is by the union of "good men and true" in this great cause, and the number of Contributors to these Charities, that the great amount of good is done at trifling individual cost. There is not a true Mason in the world, who would publicly withhold his approval, or deny his support in some way or other, from these great Masonic Charities; and yet there are, I fear, many, who do not subscribe to them and not being *even members* of their neighbouring Lodges, *thus* withhold all support to them. If any such are present, Oh! let me not appeal to them in vain.

The Royal Freemasons' School for *female* children was established in 1788 for maintaining, clothing, and educating, the *female* children, and orphans of reduced Brethren; for protecting and preserving them from the dangers and misfortunes to which distressed young females are peculiarly exposed; for training them up in the knowledge and love of virtue, and in habits of industry, and impressing on their minds true humility, and the practice of all social, moral, and religious duties. Already have nearly 600 female children been admitted to this School since its establishment, and have been apprenticed, or returned to their friends, many of whom have become ornaments of their sex and station, and all of them good and useful members of society. Her most excellent Majesty the Queen Dowager is the Patroness of this School, the very mention of whose worthy name will more strongly recommend it to the fair and lovely portion of my hearers than any thing I can add on the present occasion. The School House in London will well repay for the time occupied in visiting it.

I must also mention to you the Royal Masonic Institu-

tion for clothing, educating, and apprenticing the Sons of indigent and deceased Freemasons, established in 1798. The Boys are educated at Schools near the residences of their parents, or friends, are furnished with books, taught reading, writing, and arithmetic, furnished with proper clothing, and, on leaving the Institution, a suitable apprentice fee is granted to them. His Royal Highness, the Duke of Sussex, our Most Worshipful Grand Master, is the President of this Institution.

In addition to these, I briefly mention, "The Annuities and general Relief to aged and distressed Freemasons, given by the Grand Lodge of England." And "The Annuities granted by the Governors of the Asylum for worthy, aged, and decayed Freemasons."

These, my Brethren, together with the relief from the private funds of your Lodges, given to the distressed, who may call upon you,—claim with irresistible force your support. In giving *that*, however, I am bound to say, that you are not to give it to the injury of your families, or yourselves.

Still, you have something to give to the child of distress, however small,—Remember how acceptable was the widow's mite; and if you cannot give even such as *that*, you have yet *something to give*, which, if given with a pure and contrite heart, is a pearl of great price,—you can *pray daily* to the Father of Mercies for the poor and distressed Masons, and for all who suffer want throughout the universe, peradventure the Lord may hear their cries, and relieve their distresses.

If any, who know not the nature, the object, and the intention of our Institution, should revile it; return it not, heed it not; but point *to these charities*, and, in the language of our blessed Saviour, say to them—"Go and do thou likewise." Leave them to their own reflections, and to God, who can turn their hearts.

Time will not permit me to say more regarding your Masonic Duties, and this is not needful, for you have a Provincial Grand Master, and presiding Officers, who will, with all kindness and brotherly love, instruct you fully in those Duties, and in the mysteries of the Order, on all fitting occasions.

In your walk through life, be kind, obliging, courteous, faithful to your trust, be loyal subjects, good husbands, kind parents, bringing up your children "in the nurture and admonition of the Lord."⁸

Finally, I call your attention, my Brethren, and the attention of all this Congregation, once more to the words of my text:—"For other FOUNDATION can no man lay than that is laid, which is JESUS CHRIST."

Is *this* the foundation on which you are building? If it is not; if you are building on any other *foundation*; on any *foundation* of your own; let me beseech you, by the mercies of God, to consider that your eternal happiness depends upon a right choice. Oh consider before it is too late! retrace your steps; trust IN THE ONLY FOUNDATION—*Jesus Christ*—and in God's own good time you will receive the benediction, "Well done, good and faithful servant, enter thou into the joy of the Lord,"⁹—into mansions "not made with hands, eternal in the heavens."¹⁰

That *this* may be the happy lot of all of us here assembled, may God of his infinite mercy grant, through Jesus Christ, our Lord, to whom, with the Father and the Holy Ghost, Three Persons but one Eternal God, be all honor, glory, might, majesty, dominion, and praise, now and for evermore. Amen.

⁸ Eph. vi. 4.

⁹ St. Matt. xxv. 21.

¹⁰ 2 Cor. v. 1.

SERMON III.

THE SPIRITUAL TEMPLE.

"Now therefore 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."

EPHESIANS II. 19—22

In the beautiful chapter, from which this text is taken, the Apostle shews the Christians at Ephesus their former ruined state and condition ; for in the first verse he says : "you hath He quickened, who were dead in trespasses and sins."

Now, it is probable that he referred also to their former idolatry ; for Ephesus was a city of Ionia, the capital of the proconsular Asia, possessing the Temple of Diana, which was esteemed at that time one of the seven wonders of the world : and he was addressing himself to the Ephesian converts, who had been addicted to idolatrous mysteries ; for in the second verse he says : "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

And he cautions them of these things, and reminds them, that "God, who is rich in mercy, had raised them up to sit together in heavenly places in Christ Jesus : That in the ages to come He might shew," as I trust I shall to you, my dearly beloved Brethren, this day, "the exceeding riches of His grace in His kindness toward us, through Christ Jesus. For by grace are ye saved, through faith ; and that not of yourselves, it is the gift of God," which He bestowed upon the Gentiles "being aliens from the commonwealth of Israel, and strangers

from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For He is our peace, who hath made both," the Jews and the Gentiles, "one, and hath broken down the middle wall of partition between us."

Here the Apostle evidently refers by "the middle wall of partition" to that wall in the temple of Jerusalem, which, under the Mosaic dispensation during the ceremonial law, separated the court of the uncircumcised Gentiles, who came to worship the God of Israel, from that of the Jews and circumcised proselytes. On this wall of the temple was written in Hebrew and other tongues, "That no alien might go into it:" which the Gentiles felt to be a great denial; therefore Christ, "by breaking down this partition wall," and making the whole one Christian Church, was the peace-maker between the Jews and Gentiles, and "reconciled both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh."

So that under the Christian dispensation the Jewish and Gentile converts all worship together in His temple as *one body*, and have access to God through the person, sacrifice, and mediation of Christ, the prince of peace, under the immediate teaching of the Holy Spirit, as one with the Father and the Son in the great work of redemption: as the Apostle declares in the eighteenth verse: "For through Him we both have access by one Spirit unto the Father."

And this brief notice of the chapter leads me to my text: "*Now therefore 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 fully 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.*"

Having, my dearly beloved Brethren, on two former anniversaries, last year at Weymouth, and the previous year at Shaftesbury, called your attention to THE FOUNDATION, and to THE CHIEF CORNER STONE, I purpose now, with the Divine aid, to follow out the subject; to call

upon you, as skilful Masons, as Brethren of the same fellowship, to rear upon *this chief corner-stone—this firm Foundation*—an Edifice “fitly framed together,” worthy of your ancient Institution,—“**A HOLY TEMPLE TO THE LORD**”—into which “ye also may be builded together for an habitation of God through the Spirit.”

Indeed, I shall call upon you as a Christian Minister, by the mercies of God in Christ Jesus, to follow Saint Paul and the Christian Converts at Ephesus, to remember that “ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God ;” And must, if you expect Salvation, “be 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,” if you will be happy for ever in Heaven, “ye also must be builded together for an habitation of God through the Spirit.”

Having then shewn, on the two former anniversaries, “Christ the Chief Corner Stone, The Head of the Corner :”—and “Jesus Christ the only secure Foundation :”—I now propose, with the Divine blessing, to shew you :—

First,—“*That ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;*”

Secondly,—“*That in Jesus Christ all the building fitly framed together groweth unto **AN HOLY TEMPLE** in the Lord :*”

Thirdly,—“*In whom ye also are builded together for an habitation of God through the Spirit.*”

First then,—“*Ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God.*”

All the Nations of the Earth, except the Jews, were called “strangers” to the God of Israel ; but the Jews were said to be near unto Him. And the Apostle reminds the Ephesian Converts, in the twelfth verse of this chapter, that *they* had been “aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world :” but, that “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised

us up together, and made us sit together in heavenly places in Christ Jesus: that *in the ages to come* He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus." Here the Apostle expressly declares that "*in the ages to come*" God "would shew the exceeding riches of His grace."

Think only for an instant of the condescension of the Almighty, and of His stupendous, His unutterable mercy to the *Gentiles*, who were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" Strangers and Foreigners! who set the visible *Church* of God at that time in the world at defiance,—that *Church* in which His oracles were deposited,—His prophecies of the Messiah recorded,—and that covenant made with Israel at Sinai amid the lightnings, and thunders, which shook the holy mountain to its base,—were only to be found.

And yet, my Brethren, these Strangers, these Foreigners, and indeed I may add these Rebels against this great Jehovah, the Holy One of Israel, hath He saved with an everlasting salvation. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."¹

Christ, therefore, is the only means of reconciliation with God, and of the union of the Gentile Converts of all nations, tongues, and people, with the Jewish believers *in one church*; for He has effected a cordial peace between them, and hath "reconciled *both* unto God *in one body* by the Cross." By fulfilling in His own person the typical institutions of the Ceremonial Law,—and breaking down that "partition wall," which divided them from each other; so that now, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Yes! No longer "strangers and aliens," but fellow-citizens of the Heavenly Jerusalem with the most eminent saints of Israel, and belonging to the household of God, not merely as servants of His will, but as children of His mercy. Oh the height, and the breadth, and the

¹ St. John iii. 16.

depth of the Love of God, for that whilst we were enemies, He has given us His salvation! Christ "hath broken down the middle wall of partition," and opened the kingdom of Heaven to all equally, who truly believe in Him, without the least previous distinction of *nation, blood, profession, or religion*;—*all that being now abolished*, to make way for a more enlarged and glorious kingdom *solely by a lively Faith in Him*, which is now made *the only distinction* among men. For "the handwriting of ordinances was against and contrary to the Gentiles,"² who were kept off thereby from becoming the people of God; which constituted the enmity between Jews and Gentiles; which Christ abolished to make way for their union into one body under Him as their Head.

If then there is, this day, among my Masonic Brethren, a descendant of the House of Judah, or of Israel, let me call upon him to remember *that he is a Member of an Institution both ancient and honourable*; *ancient* as having subsisted from time immemorial,—*honourable* as tending to make all those so, who will be conformable to its precepts. That in that Institution there is no "middle wall of partition," but Jews and Gentiles of every Nation, Kingdom, Tongue, and People, can meet on neutral ground, not "as strangers and foreigners," but as Brethren, and fellow-citizens, having for their unerring guide *the Volume of the Sacred Law* ever open before them, to instruct them in the Duties of Faith, of Hope, and of Charity.

Examine *it* then, ponder over *it*, with a faithful and true heart; for *that Sacred Volume* records the mercies God vouchsafed to His chosen people; records their mighty acts whilst fulfilling *obediently* His Divine commands; records the judgments of God for their disobedience; records the prophecies of their dispersion in all lands, and their sufferings; records the prophecies of the Messiah, which have been literally fulfilled, and also records the prophecies of their restoration with the redeemed to the Heavenly Jerusalem in His own good time.

Secondly,—That in Jesus Christ "*all the building fully framed together groweth unto AN HOLY TEMPLE in the Lord.*"

² Col. ii. 14.

In this passage the Apostle Paul, anxious to shew the importance of the subject, likens the Spiritual Edifice of Christ's Church to the *Holy Temple* at Jerusalem, built by our Grand Master, King Solomon.

No earthly object was so dear to his countrymen as the Temple; no place so holy,—no trophy, honor, or glory was deemed so great and excellent as the Temple of the Lord God of Israel,—for *it* was built of most costly materials according to the matchless plan given by Divine inspiration: It was “fitly framed together,” and *grew silently*, without the noise of axe, hammer, or any other metal tool to pollute *it*, under the consummate skill of the Masonic Builders, *into a magnificent Temple*; and was finished, furnished, and dedicated with all the splendour and grandeur that the wisest and richest of Eastern Monarchs could conceive, in the presence of the “assembled elders of Israel, the heads of all the tribes, the chief of the fathers of the children of Israel,”³ and the whole congregation.

Above all it was sanctified by the *Divine Presence*; for the eighth chapter of the first book of the Kings declares—that no sooner had the priests deposited the ark of the covenant, containing the two tables of stone, which Moses put there at Horeb, and were come out of the holy place, than the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: “*for the glory of the Lord had filled the house of the Lord.*”

It was *this*, which rendered the Temple so holy, so exalted, so superior to every other edifice of ancient or modern days: It was *this*, which induced the Prophets and the Apostles, who wrote the sacred Scriptures, when they would exalt to the highest the Divine Majesty, and raise the Believer in Jesus to the greatest honour, to refer to the Temple of the Lord, the beauty of Zion.

Solomon wishing still to exalt God before his people, and to shew His Omnipotence, His Omniscience, His Omnipresence, exclaimed at the dedication of this beautiful fabric:—“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?”⁴

³ 1 Kings viii. 1, 2.

⁴ 1 Kings viii. 27.

This profession before all the people was doubtless intended by Solomon as a lesson of humility for the workmen, and himself, and as such was acceptable to God—for although the materials were costly, the ornaments rich, the workmanship superb and excellent, it shrunk into insignificance before *the presence* of the mighty God of Jacob.

And here I remark the coincidence, which exists between this declaration of Solomon, and the principles of your own Institution: “The Universe is *the Temple* of the Lord whom we serve: Wisdom, Strength, and Beauty are around His throne as pillars of His work: for His Wisdom is infinite, His Strength is in Omnipotence, and His Beauty shines forth in all His creation in symmetry, and order. The heavens He hath extended as a canopy, the earth hath He planted as His footstool, He crowneth His *Temple* with the stars as with a diadem, and in His hand He extendeth the power and the glory, the sun and the moon are but messengers of His will, and all His law is concord.”

And it is declared in the seventh chapter of the Acts of the Apostles—“Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?”

But, my Brethren, you are aware that the Temple of Solomon, so beautiful, and so magnificent, escaped not the unsparing ravages of barbarian force. Neither has the second Temple built by Zerubbabel, after his return from the Babylonish captivity, shared a better fate. *This* should remind you of the instability of all earthly things, and that for the sins of the Jewish nation, and the rejection of our Saviour, these things were permitted to come to pass.

THE HOLY TEMPLE “fitly framed together,” referred to in the text, is not a terrestrial, but a celestial Temple,—it is the Temple of the Lord Jesus Christ,—it is A SPIRITUAL TEMPLE that is “incorruptible and undefiled, and that fadeth not away,”⁵—“Not made with hands,

⁵ 1 Pet. i. 4.

eternal in the heavens:"* "On its walls are written Salvation; on its gates Praise."⁷

An entrance can only be obtained to it by fervent prayer: its steps of ascent are Faith, Hope, and Charity. Over its everlasting portal is written "Holiness to the Lord."

It is all glorious within; for the Eternal Godhead is its light, its beauty, its glory. Around His throne Angels and Archangels with the trump of God herald His praise: and "Cherubim, and Seraphim: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth; Heaven and Earth are full of the Majesty of thy glory." And the Patriarchs, Prophets, Apostles, Martyrs, and millions of the Redeemed will for ever sing: honor, and glory, and power, and might, and majesty, and dominion, and praise, to God and to the Lamb for ever and ever.

The Temple of Jerusalem, though beautiful as it undoubtedly was, sinks into insignificance in comparison of *this matchless, eternal, celestial Temple*, into which you may be "fitly framed together," if you truly believe in the Lord Jesus Christ.

THIS SPIRITUAL TEMPLE then "is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone." It is a Temple of immortal souls in holy love "fitly framed together:" every one mysteriously and separately prepared whilst sojourning here below.

Remember, my dear Brethren, that all the workmanship, all the preparation, must be done here before you die: neglect this, and you are lost: you will be undone: you will perish for ever; for, beyond this life, no means of Grace will be extended to you; no sermons will be preached to warn you; no trials to soften your hearts, and make you meet for the heavenly Jerusalem. The meek, the patient, the lovely Saviour will not then longer entreat you. Nor will the Holy Spirit strive to convince you of sin.

If you now neglect *all these*, you will be cast aside as bad materials, bad workmanship, unprepared, not meet to form any portion of *this Spiritual, this Heavenly Temple*, but will be thrust into outer darkness, where is weeping,

* 2 Cor. v. 1.

⁷ Isa. lx. 18.

and wailing, and gnashing of teeth, for your work bearing neither proving nor trial will be burned everlastingly.

If there are any here present, who neglect this indispensable work, I call upon you to "consider your ways and be wise;" I call upon you "to repent of your former sins, stedfastly purposing to lead a new life, to have a lively faith in God's mercy through Christ Jesus,"—"to work whilst it is called to-day, for the night cometh when no man can work."

Christ has said, "He that cometh to me I will in no wise cast out: Come then every one that thirsteth, Come and drink of the water of life freely, without money, and without price." Commence this day the preparation for Eternity, throw yourself upon the Saviour of mankind by a lively faith in His redeeming love, and He will grant you His Salvation,—so that you may be "fitly framed" into HIS SPIRITUAL TEMPLE.

Thirdly,—"*In whom ye also are builded together for an habitation of God through the Spirit.*"

My Brethren, examine yourselves, and see if ye are preparing to be builded into *this Spiritual Temple*. Do you, by earnest prayer, and the appointed means of Grace, seek to render yourselves "an habitation of God through the Spirit?" Do you look to the Saviour, and live by Faith in Him? Are you heartily desirous of being builded into *His Temple*? upon Christ, *the only secure foundation? the chief Corner Stone*? Do you labour to convince mankind, and especially His chosen people, of the great Truths of the Gospel, and abound in offices of love to them? Do you live in humble dependance upon God the Father, as the Giver of all good? upon God the Son, as the Redeemer of the world? upon God the Holy Ghost, as the Comforter, the Sanctifier?

If you do, then most assuredly God will visit you through His Holy Spirit, He will sanctify you, and lead you beside the waters of comfort to the fountain of Eternal Salvation.

For the Blood of Christ will ransom you; the Grace of Christ will work upon you, to transform you from the mass of ruins to which the fall of man, and your transgressions have reduced you, and bring you out of this mass of ruins, according to "His Wisdom, Strength, and

Beauty," in due shape, and meet to be builded into **HIS SPIRITUAL TEMPLE.**

For the Apostle Paul saith: "Know ye not that ye are *the Temple* of God, and that the Spirit of God dwelleth in you? If any man defile *the Temple* of God, him shall God destroy; for *the Temple* of God is holy, which *Temple* ye are."^a

Therefore, my beloved Brethren, accept from me in all Christian charity this caution, and become worthy of the high vocation to which ye are called. For "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."

Before I conclude, I must call your attention to the uncertainty of human life; for since our last anniversary, it hath pleased the Almighty Architect of the Universe to take to Himself many eminent Brethren, and amongst them our beloved and late Royal Grand Master, the Duke of Sussex. He, you know, was a Prince of the illustrious House of Brunswick, and was fully imbued with a knowledge of those principles upon which his ancestors were called to the Throne of these Kingdoms.

He loved his Country, was strongly attached to the British Constitution, and to those principles of Civil and Religious Liberty which, under Divine Providence, are the boast of this favoured Land.

He was a faithful member of the Church of England. Two hours daily he was occupied in the study of the Volume of the Sacred Law: his love of the Bible cannot be better proved than by the great anxiety and industry he displayed in collecting copies of the Holy Scriptures in every language and from every country. It is said the Prince possessed as many as five thousand copies; and as he was a most excellent Hebrew Scholar, an accomplished Linguist, and devoted much of his time to their study, he, doubtless, profited greatly from it.

In his last illness he desired the Prayers of the Church;

^a 1 Cor. iii. 16, 17.

and, at the closing scene, he expressed a wish that all his household should be assembled around the death-bed of their Royal and beloved master, that they may see how calmly a Christian Prince could depart in peace in the hope of a glorious immortality.

As a Mason he was deeply skilled in the science; and the loss which the Institution has sustained cannot be readily supplied. We must fervently pray, and firmly rely on the mercies of the Grand Architect of the Universe, that He will raise up a successor in His own good time endued with wisdom from on high.

As a Patron of the Arts and Sciences, and of every useful and charitable Institution, he was a sincere and devoted friend; and not merely by the eloquence of his tongue, but by the stores of his purse added to their prosperity.

Although anxious to shew forth, and maintain his own Faith; yet according to the principles of our Order he held out the right hand of fellowship to others. To God's ancient People, the Jews, he was a faithful friend and protector, and so great was their love for him, that the prayers anciently pronounced over their own Princes were rehearsed on the day of his interment.

As he lived beloved, so he died regretted by his Country, and by none more than by the Free and Accepted Masons of England, over whom he for thirty years presided with such zeal and ability, and also by the Order throughout the world, who have a well grounded hope, that through the merits of his Redeemer, having been prepared in this earthly tabernacle, and "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone," he is "fitly framed" into Christ's *Spiritual Temple* in the Heavenly Jerusalem.

Let us then, my dear Brethren, improve ourselves by our reflections on this subject. You see, no rank, no elevation of character can stop the approach of death; no attainments can neutralize its power; no wisdom can lift us above its reach. The heart which has been chosen and consecrated, and long dwelt in as *the Temple of God*—the heart in communion with Jehovah, and well nigh meet for His Kingdom; the heart warm with the love of Heaven, and expanding with a foretaste of its joys, must sleep the sleep of death.

The Christian often feels himself so burthened with sin, that, like an unhappy captive carrying about a loathsome and intolerable weight, he exclaims in the anguish of his soul with the Apostle: "O wretched man that I am! who shall deliver me from the body of this death?"⁹ Are you, my Brethren, anxious for a deliverance "from the body of this death?" If so, then prepare now by all the means of Grace to be "fitly framed" into Christ's *Spiritual Temple*, and you will rise triumphant over death and the grave to be "fellow-citizens with the Saints, and of the household of God; and be built upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone."

For there is no Deliverer, but the Saviour; no city of refuge, but the Heavenly Jerusalem; no rest for your souls, but in the free Grace of a pardoning God. Rely *here*, and you are more than conquerors through Christ who loved you, and gave Himself for you. He is the Rock of your Salvation, and your sure refuge.

You will then view *the fall* of Man, and the introduction of death into the world thereby, as *the vista* leading to immortality.

By the Salvation of Jesus all *its* terrors are dispelled, and the Christian can with confidence exclaim with the Apostle: "O death! where is thy sting? O grave! where is thy victory?"¹⁰

The mighty plan of Redemption opens to true Christians a view of the certainty of being "fellow-citizens with the Saints, and of the household of God"—"Sons of God, and joint-heirs with Christ."

Instead of inhabiting this earthly tabernacle you will be **EXALTED** by God to inhabit His celestial *Temple*, prepared for the redeemed from the foundation of the world. You will no longer be troubled with earthly things, but you will join the company of Angels, the Prophets, Apostles, Martyrs, and the Redeemed in the blissful *mansions* of eternal felicity: *there* to enjoy such heavenly pleasures as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive:"¹¹ "*Where* there is no need of the sun, neither of the moon,

⁹ Rom. vii. 24.

¹⁰ 1 Cor. xv. 55.

¹¹ 1 Cor. ii. 9.

to shine in it ; for the glory of God lightens it, and the Lamb is the light thereof."¹²

I exhort you, that, like your late Royal Grand Master, you study every day the Holy Scriptures ; for in them ye have eternal life. Attend in this sacred place regularly to the exhortations of your appointed Ministers ; for they will shew you the way of life, rightly dividing the word of Truth, so that you may attain everlasting felicity.

Attend also to your Masonic Duties ; be punctual at your Lodge, and you will find your Provincial Grand Master, or his presiding Officers, anxious to afford you information and assistance.

Withhold not your contributions to your Lodges, lest the Masonic Charities, intended to relieve the widow, the fatherless, the aged, the poor, the afflicted, and the distressed, should suffer want.

The School for the maintenance and education of female Children, patronized by the Queen Dowager, and the Royal Masonic Institution for clothing, educating, and apprenticing the Sons of indigent and deceased Brethren, *claim your support* ; as also the Royal Masonic Benevolent Annuity Fund for granting annuities to poor, aged, and infirm Brethren, and the Asylum for aged and decayed Freemasons. I am bound, however, to caution you in these respects not to exceed the limits of prudence.

It is the *practice* of Benevolence and *Charity* that endears the Institution to the true Mason. With Saint Paul he exclaims ; “ *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 :”¹³—but *Charity*, blessed *Charity*, will shine resplendent for ever, and ever, in Heaven.

For the *Charity* of the Grand Architect of the Universe, is like the light of Heaven : *it* expands through all space : to all the Creation in universal Benevolence ; *it* is pure, undefiled, and fadeth not away, eternal in the Heavens : *it* is seen in every act of the Almighty : but *in none known to us*, does *it* shine with such amazing brilliancy, splendour, and love as in the *Salvation of Sinners* : “ for God so loved the world, that *He gave his only begotten*

¹² Rev. xxi. 23.

¹³ 1 Cor. xiii. 8.

Son, that whosoever believeth in Him should not perish, but have everlasting life."¹⁴ Think then, my dear Brethren, of *this*; for *this* is *Charity* from on high, *this* is Benevolence, *this* is Love indeed, unutterable, and full of glory.

Practise then the great principles of Faith, Hope, and Charity—the Foundation, the edifice, and the glorious Cape Stone of your ancient Institution.

It is my duty on this occasion to repeat, what it is your happiness to know, and to fulfil,—that as Masons you are required to be, as your ancient Brethren have always been, *true to your Queen, and just to your Country*;—to teach all within the sphere of your acquaintance to be *loyal*;—to assist readily in putting down all disloyalty or rebellion. To follow Temperance, Fortitude, Prudence, and Justice, in your walk through this life. To be good Husbands, kind Parents, “training up your Children in the nurture and admonition of the Lord.”¹⁵

Let not your zeal for Masonry, exceed the bounds of discretion, or lead you into argument with persons, who may ridicule our system; but extend your pity toward those, who may be apt through ignorance to contemn what they never had an opportunity to comprehend. Direct them *to the Masonic Charities, as the visible fruits of the Institution to the world*; and desire them to “go and do likewise.”

In all the relations of life, be faithful, and sincere—performing every Civil, Moral, and Religious Duty, *with Freedom, Fervency, and Zeal.*

Finally, my Brethren, and all this Congregation, I call upon you to prepare by earnest Prayer, and all the appointed means of Grace, to be “fitly framed into the *Holy Temple of the Lord*,” so that, in His own good time, “ye may be builded together for an habitation of God through the Spirit.”

To look to the Lord Jesus Christ as the Author and Finisher of your Faith, and to rely entirely on His Salvation. “For I have not shunned to declare unto you all the counsel of God.”¹⁶

“And now, Brethren, I commend you to God, and to the word of His Grace, which is able to *build* you up,

¹⁴ St. John, iii. 16.

¹⁵ Eph. vi. 4.

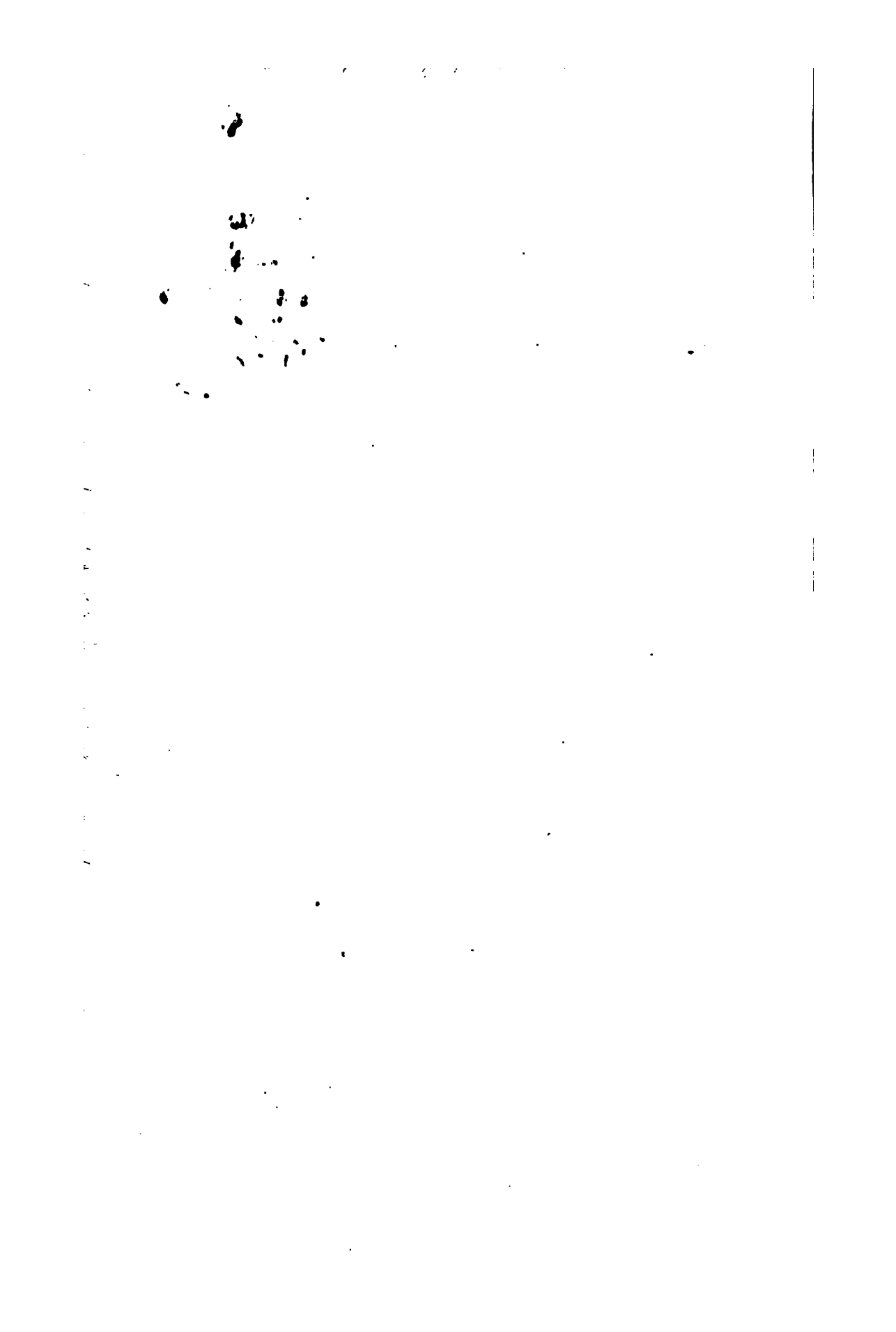
¹⁶ Acts, xx. 27.

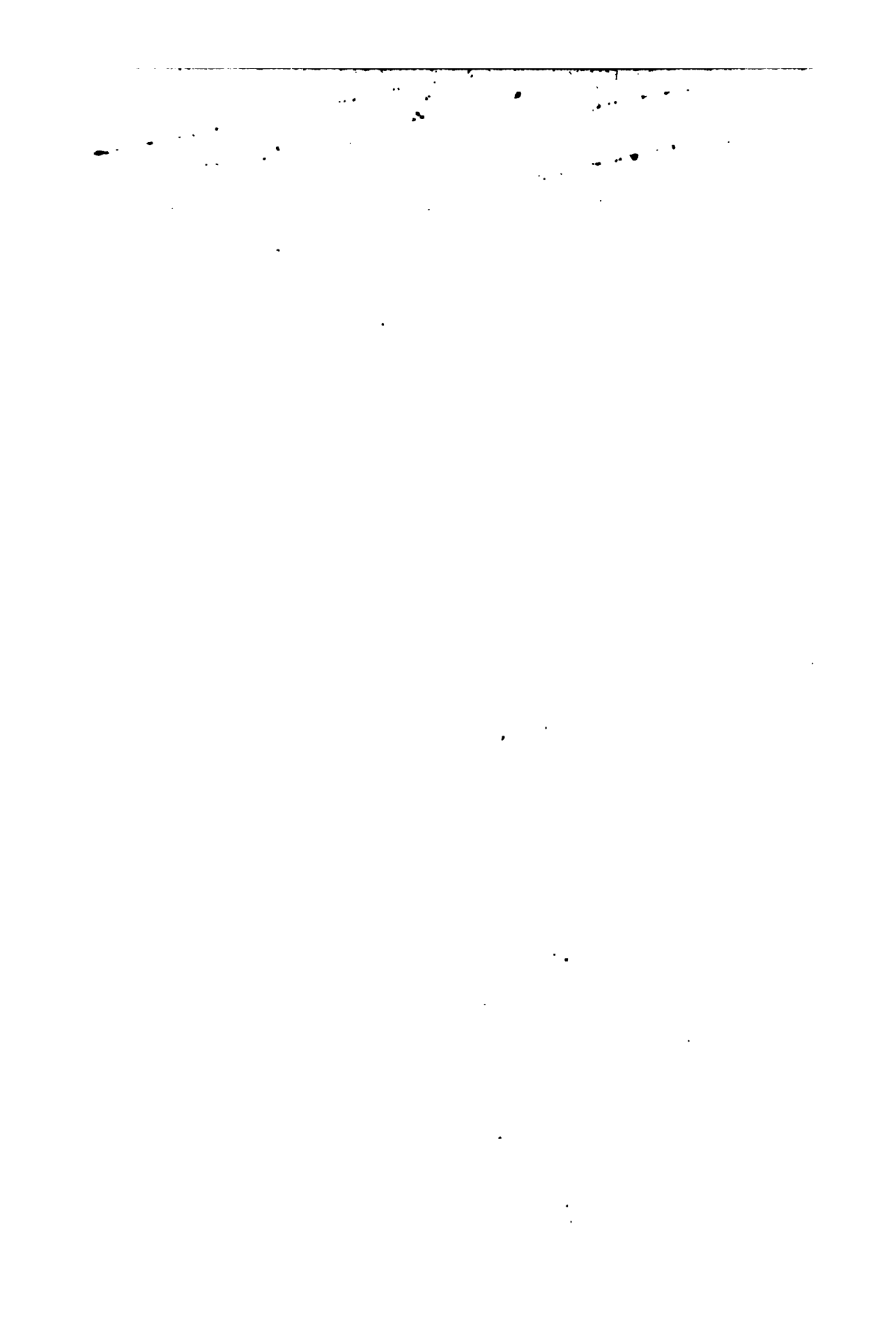
and to give you an inheritance among all them which are sanctified."¹⁷

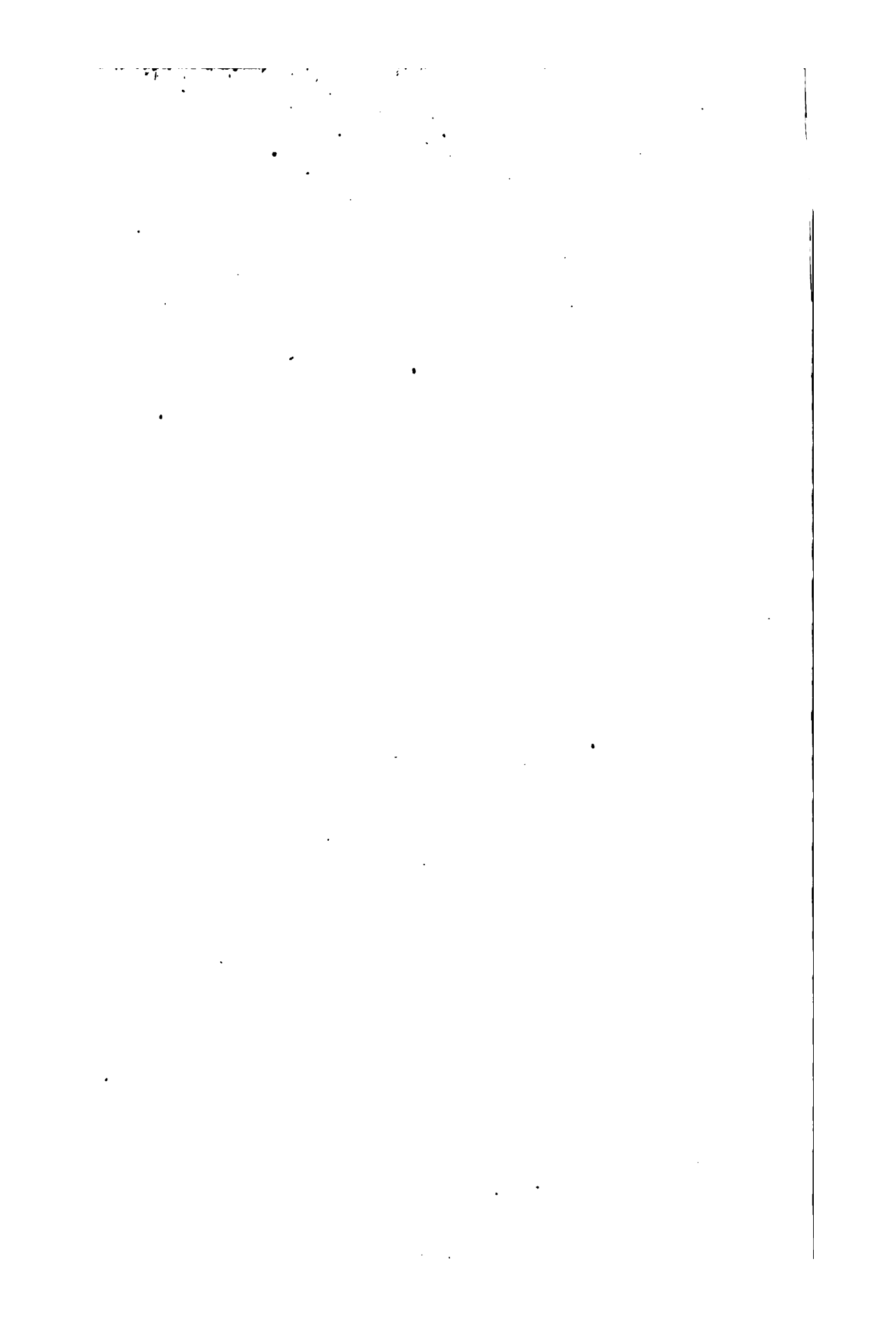
"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."¹⁸

¹⁷ Acts, xx. 32.

¹⁸ Jude, 24, 25.







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