

Masonry in its Glory :

Solomon's Temple Illuminated :

.....ned through the flashes of Prophe-
ic Light, now darting through the re-
gion of the BLAZING STAR, to lie at
the threshold of the Temple of GOD,
during the GLORY, of the LATTER
DAY :—waiting the rays of the SEVEN
LAMPS, that the light of its existence
might break forth;

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Citizen of the World

Published agreeably to Act of Congress

PRINTED AT EAST-WINDSOR,

(CONNECTICUT)

BY LUTHER PRATT.

1800.

MASONRY IN ITS GLORY.

**FOR EVERY HOUSE IS BUILT BY
SOME MAN ; BUT HE THAT BUILT
ALL THINGS IS GOD.**

HEBREWS 3d, 4th.

THE subordination of events, and of things, for the purpose of illustrating objects more noble, is acknowledged in the several branches of ethics and of philosophy. Religion, of every name, in ancient and in modern times, hath chosen to illustrate her mysteries, through the medium of subordinate relations. That revealed religion should have chosen this mode of communication is no matter of surprise. It needed things visible and material, thro' which to communicate, and by which to illustrate her hidden mysteries. The unfolding of these mysteries hath given honorable employment to the pen of the learned, and poured unction upon the tongue of the eloquent, in every age.

Besides the accomodation of giving employment ; the use of figures, as subor.

dinate expressions of immaterial realities, hath been of high moment ; affording a mode of communication which, always kept the learner, at a distance from the instructor. The use of figures, by men, in early days arose from an imitation of the copy, given, in lessons of divine instruction.

Both natural and revealed religion acknowledge their indebtedness to figures. The former draws its instruction, and maintains its propositions by an immediate appeal to visible objects. It declares from the things that are made, and from the events which revolve, that the invisible hand is seen. This revealed religion doth not deny. Giving, however, the preference to the written word, it points to the works of creation and to the events of providence, as subordinate, yet confirming testimonials of the truths, it hath, in the fairer pages of inspiration, already received. And whilst this general doctrine is received, the well-instructed and philosophic christian, with great delight, distributes wisdom, from the correspondency he discerns, between things seen by the natural eye, and things taught in the sacred page. This correspondency seen and illustrated, mightily confirms the duplex operation of the creator's hand. While

he is teaching, to the sons of men, lessons of instruction, from a view of things that are made ; the believer is delighted to hear of the same truths, delivered, with confirming, and all conquering evidence, at the feet of our Gospel Gamaliel.

Still the most strenuous, in defence of revealed religion, are by no means deprived of the sources of enquiry, from which to obtain employment, and from which to draw lessons of instruction which figurative objects give. These figures are strowed, with a profuse hand, throughout the sacred page, as well as through the works of God.

The writer, from whose pen, fell the passage before us, was at this moment busying himself with figurative language and figurative things. His design was to illustrate the nature of the Mosaic economy as a figure. He insists on its consummation ; proves its subordination to the Gospel Temple which was now to be set up, and before which this building of Moses was to fade as the morning star withdraws, as the day dawns, and the sun advances. This subordination is argued from the inferiority of Moses the builder, to the son the proprietor. The fidelity of the greater (in the higher or-

der) is illustrated on said illustrated by the faithfulness of Moses, in the figure.—

“ For this man was counted worthy of more glory than Moses inasmuch, as he who hath builded the house hath more honor than the house : For every house is builded by some man, but he that built all things is **GOD.**”

These general observations, on the subordination of things material, to things immaterial, of things visible to things invisible, are designed to prepare the mind to behold the wisdom of God, in marking out, and the perseverance of men in going through with the subordinate labor of the **MASONIC BUILDING**, thus far !

To a mind, acknowledging God in all parts of creation's temple, it is no more difficult to discern that the order of **FREE** and **ACCEPTED MASONS**, holds a place in conformity to the general plan, than that the economy of Moses maintained a subordinate relation to good things then to come. All the difficulty of such application will arise from the limitation of Providence. The Christian, too confined, in his views, is but too ready to exclude from the parental regard, all things which fall not within the compass of christian revelation. He for-

gets that a mode of revelation is maintained, through all creation's works by figures, and by substances ; by relations and correspondencies, so that tho to Adam and Eve only, the revelation, primarily be made, the correspondency, of the several parts, will bring all their posterity within the limits of the original and all-wise design.

To pursue the trackless path ; to explore the deep things of GOD, in the beautiful and majestic varieties, in which the proportions of beneficence are measured out, on the one part, and with solemn and awful step to follow the diversified courses of night through the borders of Ishmael ; calls for strength of mind, and perseverance in labor, of which the ablest of the philosophic christian, or Masonic fraternity might be happy to boast.

What the tabernacle of Moses was to the temple of Solomon ; and what the temple of Solomon was to the gospel edifice ; the same is the MASONIC TEMPLE to the universal building of GOD. The former fell, more immediately within the limits of revealed religion ; the latter illustrates the mysteries of GOD in a visible

figure ; inviting christianity to come and reconcile her tabernacle, and her book, and her whole service, through the blood of the cross. This masonry declares, in the summit of her order, whilst she extends the mysterious figure of the cross, and shews her seal upon the mediterranean pass.

All the diversified edifices of natural and revealed religion, in these united orders, are founded upon one and the same plan, and tend to one and the same end. I speak of christians and of masons who understand and in faithfulness, perform the duties of their order. Under this character, the subordinate buildings in both relations are like the diversified synagogues of Palestine ; all built upon the plan of the temple of God, at Jerusalem. The Supreme Architect, through whose apartments, natural religion teacheth us to walk, is the same that walks amidst the golden candlesticks of the christian and masonic building. And when the naturalist shall be called to behold, and made to understand the correspondency between these two buildings, whose worshipers have not heretofore acknowledged each other, he shall be made to own the hand of God, as well to be seen in our temple as in his own : and falling down, shall own

of a truth that the **GOD**, whom he hath ignorantly worshiped, the same declare we unto him. He shall borrow a lamp from our golden candlestick, with which to enlighten his own soul, to enlighten his fraternity, and to illuminate the whole building of **GOD**.

Let our subject, in your name, even now reach him this lamp ! Let it tell him, that whilst he raises his tube ; and the philosophic eye glances at the sun, and says, “ see yonder the **PROUD LUMINARY**, from whose divine effulgence all creation receives its life ;” the eloquence of revelation gently whispers, true is the story which philosophy teaches, but seest thou not, by the aid of the glass, the spots in the face of yonder Sun ?—What can this express but the imperfection of the creature, in comparison with **GOD** the creator ? “ **The LORD GOD is a Sun!** in him there is light, and in him there is no darkness at all !” Suffer me to sprinkle thy optics with the perly drops of celestial dew ; and thou shalt behold every object to shine, with sevenfold lustre.

Look at the Moon ! she borrows her rays from the fountain of lights, the **Sun** : thus shines our **IMMANUEL** in the mediatorial firmament. He sheds his milder

rays upon the benighted family of mankind ; and still maintains a benign dominion whilst the Father's glory is withdrawn.

Behold, the Stars ! assisting reflections, aiding to display in their sparkling lustre, the milder influences of redeeming love ! To whom are these subordinate luminaries indebted, but to him that " walketh in the midst of the golden candlesticks, and who holdeth the stars in his right hand !"

Look at yonder blazing star, or fiery meteor ; heated by its late approach to the fountain of light, now stretches its way across the firmament, as though designed to enliven the frozen regions of the north ! What is this but a visible, though subordinate illustration of those ministers of God, who like John the baptist, and other burning and shining lights, labor to strike " fresh fire into the frozen hearts of the obdurate ; or like the Angel that " flies through the Heavens, having the everlasting gospel to preach," commands the sons of men, at the downfall of mystical Babylon, " to fear GOD, and to give glory to him ; for the hour of his judgment is come !"

The air we breathe, is the spiritual breath

of the living soul ; the clouds which intercept our sight : the clouds of darkness which frequently pass over, and render obscure the vision of the philosophic, or spiritual mind !—and the diversity and impetuosity of the winds, the inscrutable operations of GOD, both the natural, intellectual, and moral world !

The genial aspect of a delightful day, expresses the benignity of GOD ; and the delights of the soul walking in the lights of his reconciled countenance. “ in thy name shall they rejoice all the day long, and in thy righteousness shall they be exalted !”

Omitting the thousand touches of nature’s beauties, which still untouched, stand, in modest silence, expressing the hidden glories of the mediator’s realms ; waiting till the keen research of the philosophic eye shall unfold more perfectly the universal volume ; it may be presumed that these hints will suffice to display to the intelligent, that the volume of creation presents, in its material pages, a sacred transcript of what, in fairer lines, is written in Revelation’s sacred page.

This point granted ; the brethren of the

ancient and honorable society of free and accepted masons will not think it derogating from the rank due to their order, if it be said, that what Melchizedeck of old, that king of Salem was, in relation to our gospel Melchizedeck; the same is the temple of Solomon, in relation to the temple in which a greater than Solomon remains to be sealed. And if Abraham, returning from the slaughter of the kings, paid tythes to this man, and received blessings from him; will you be backward to lay the implements of your labor at the threshold of the heavenly Melchizedeck, that you may receive the blessings of his hand?—If the tabernacle of Moses was taken down, that the temple of Solomon might be set up; and eventually, the temple of Solomon removed to give place to the intellectual, yet imperfect edifice of the present gospel building, may it not be expected, that the unfinished building, in which, now, you labor, may be removed, perhaps perfected in the light of the more perfect edifice of the latter day? if so, as of the temple of the believing soul, so may not ye say? “We know that if the earthly house of our tabernacle be dissolved, we have a building with God; an house not made with hands. eternal in the heavens!” The succeeding temple will display the golden age of ancient fable:

the "new heavens and the new earth" of the Revelations of St. John: and the celestial lodge which your craft hath long been laboring to find!

Such confidence is placed in your wisdom, that it is presumed little more need be said, to obtain your confidence, than to express the evidence which the flashings of light are capable to afford.

Let it then, be understood that whilst in the divine mind, the plan of the great architect existed, and was continually opening itself, from the beginning, to the experience of an astonished world, it was God's good pleasure to illustrate this design, and to exemplify this work, in the visible and perpetual modification, which at your hands he hath ordained to be preserved. Your order hath been, and still exists, as a living history of the invisible agency of God, in mortal things. You have been long laboring; but have never, as yet, arrived at perfection in your arts; nor have you been able to finish the building whose foundation was laid nearly six thousand years ago!—nor will the building ever be finished, or the key-stone placed, until you see that in its present stage the building on which you labor is an imperfect thing: and can have its consum-

mation, only, in the advancing grade of the mighty design. One step further, and you shall behold the sun in its full effulgence ! you shall find the haven where you may with safety, cast your anchor ; the port where your ark in safety shall ride !

To illustrate this doctrine, as far as the obligations of mystery will admit ; be it known, that on board your ship are fragments of the antideluvian, of the patriarchal, of the mosaic, and the christian world. All these you have to empty forth, at the door of the all perfect economy of the millennial estate. The truth of this position, as matter of fact is seen, whilst, in the order of your edifice, you glance at the bow, whose pillars rest in flying clouds denoting the transfer of the covenant to ages, then unborn ; or the extention of its influence far as the clouds do fly ! confirmed by an appeal to the altar of sacrifice of Noah, descending, with his charge from the ark—to the rod of Moses upon the Egyptian host—and to the resurrection of him of whom Moses and the prophets did write ; and finally to the station of him who blows the JUBILEE TRUMP : that the scriptures may be fulfilled, at the consummation of your order, saying, throughout the prophetic heavens, “ now

is come salvation and glory and honor, and the kingdoms of this world have become the kingdoms of our Lord & of his CHRIST.

When to this scene, you shall have surrendered the sacred symbols committed to your charge ; the sun shall be in its full radiance—the moon shall wax and wane no more—the lion's grip shall bind the work in one settled decree ; and the trumpet of the Almighty shall open the graves of them that rest, and the verdant branch we have long strown upon the bosom of our sleeping brethren, shall vegetate and flourish in everlasting bloom.

Besides these treasures, peculiar to the volume and spirit of revelation ; your mysteries receive additional grandeur, from the class of instruction in which the mixed objects of natural and of revealed religion are combined. It seeming to have pleased the high admiral, that to the custody of your mysteries both nature and grace should not only in their separate, but their united order, an emblem of fraternity, have committed their mysteries. See a demonstration of this in the mixed character of your brotherhood.—At the threshold of nature's God some bow ; whilst at the door of the christian altar, alone, another will pay his homage !

Under this mixed character on the earth, and under the united auspices of him who sendeth his rain on the just and on the unjust, hath your order made its way until now. Receive more clearly this doctrine :

Begin with creation !—you call yourselves “*FILOS LUCIS,*” —“ Sons of Light” —and so you are !—*FIRST*, belonging to an order, which got its birth when GOD said ; “ let there be light, and there was light !” —Then said the decree ; “ let this event be had in long record, in the annals of this progressive building ! let it be inscribed on the pages of that book, whose mysteries are maintained by the flaming sword !” —When the sons of GOD in the invisible world, sing at the recollection of the irresistible fiat which diffused wisdom, beauty, and strength, on the face of old chaos ; which gave light to the world ; and comely proportion to all creations works ; then do you “ Sons of Light,” join the choir and celebrate the mighty deed, here below !

Have you the resplendent Sun, in the full blaze of its strength, displayed upon the field of your labor ; behold the same, in the field of the firmament, and together adore the invisible light, which you both represent

Both the Ark, floating on the mighty deep, add to the beauty & variety of your records, behold an engraving of our faithful witness in the heavens, and of the ark of Noah, which according to the written word, saved him and his house, in the figure!—Behold, in this invisible record, demonstration of the fact, and learn to follow the pointings of wisdom to the original design! Here you will see the ark of the covenant, through the grace that is in our spiritual Noah, bringing all true believers, from the dispensation of Adam the first, and safely landing them upon the rock of our spiritual Arrarat!

Have you, over this ark, the New Moon, embracing the face of a man, behold the new man, the second Adam, overshadowed with the glory that is borrowed; “that he being crowned with glory and honor might taste death for every man!”

Have you the Anchor, pendent, recollect, that the hope of the soul is found in the mysteries which stand above it!—

Doth the Carpet present us, with the figure of the Bee Hive: in this, behold! First—The hive of the universe; in which all creation labor, in subordination to one

wise design ; Secondly : The gospel
 hive ; in which, unity in design ; fellow-
 ship in labor, in joy and in sorrow ; are
 marked and indispensable properties !—
 Thirdly—The unity and harmony ; the
 extent, and enterprize of our masonic
 fraternity !—Fourthly—a figure of the u-
 nity and harmony which in our hope and
 expectation, is soon to fill the whole earth,
 and Lastly—of the most perfect harmony
 and unruffled serenity, which in the world
 of glory, shall consummate the subordi-
 nate buildings of God. In view of ac-
 ceptance ; through a worthy possession
 of the celestial pass-words, at the Heav-
 enly gates ; how instructive a lesson may
 be drawn from the dilligence and activity
 of the bee ?

Doth this little animal draw her nour-
 ishment from bitter flowers ; how lively
 a picture of the sorrows of human life ;
 from whence our sweetest joys, even the
 blessings of redemption and grace, are
 drawn !

In the strength of the hive, for their
 own protection, behold the strength of
 him who weigheth the mountains in
 scales, and the hills in a ballance ; in de-
 fence of those who put their trust in him,

Under the Blazing Sun; doth the naked sword point to the naked heart; see the spirit of the word of truth; even the word of GOD; which is said to be “quick and powerful; sharper than any two edged sword: piercing, even to the dividing asunder of the soul and of the body; of the joints and of the marrow; and is a discerner of the thoughts and of the intents of the heart!

Doth the Trowel, present the duty of labor, and express the occupation of a real mason; how pressing the call to diligence in our business; that we may not sit quiet in our apprenticeships:—not remain content with the title of finished workmen; when we scarcely, understand the first rudiments of our calling!—How contemptible the quack in physic! pettyfogger in law; and hypocrite in religion!

Doth the Pot of Incense; the unktion of the fraternity, cause its offerings to arise, in sweet perfumes, towards the blazing sun; that the labor of the trowel may be accepted; and the edge of the sword be turned from piercing the heart; how significant of the acceptable sacrifice of him, whose incense ascends in grateful perfume, in behalf of the universal fraternity of all true believers!

Look, in this place, into the tabernacle of Moses, or into the temple of Solomon!—Draw aside the veil, and enter into the most holy place! There you see, conformable to your own mysteries, the mystery

of the golden censer, of the ark, of the two tables, of the rod that budded, and shall I say of him who sitteth under the arch ; chief in grade in the order of your hidden mysteries.

In these august symbols, GOD, in ancient time, spake unto his people, as he now speaks unto you, and as in the use of these figures, he allows you to speak to one another !

Do you present us with the Square, the Plumb, and the Level ! with the same propriety that these are used in progress of the masonic art, with equal energy might the use of them be enforced in all the labor of our hands, in carrying on the universal, and permanent building of our GOD !

Do you teach that the path to the Key, which keepeth knowledge is progressive ; that the learner is to advance, step by step ; and is this to soften the too aspiring mind ; or to spur to dilligence the slothful ! how excellent the rule when applied to the purpose of regulating the course of those, who are pressing for " the mark of the prize of the high calling of GOD which is CHRIST JESUS ! "

Do you ascend to this key, by a sevenfold progression ; know then, that in the number seven, you have the perfect grade of ascent ; and when you have come to the key which this discourse and its connection shall give, you have attained to all the

elevation of thought, which the masonic art, in this building can give ! the grade is finished ; the imperfect strokes you have struck, receive their crown ; the men may be called off for refreshment, not to return to this work again ; but to obtain the full accomplishment of their hopes, in the mansions of a more noble edifice ; whose foundation is now laying, whose walls, are soon to go up !

“ That faith of Cyrus, he is my shepherd ; and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid ! ”

What expressions more becoming the pillars which support your lamps ; than wisdom, beauty, and strength ! By the tripple light, thus enjoyed in your building ; behold the tripple light, reflected in a greater temple than yours, by the united, yet distinct resplendency of the FATHER, SON and HOLY GHOST !—Do these lights, in the figure, reflect light upon the open volume, on which the square and compass lie : by what other means, can true believers receive instruction than from these sources of light, in substance to them expressed !—By the rays of this light upon the written word ; and the engraving wrought by a spiritual glance, upon the human heart, the man is taught how to draw the lines of his faith, hope and charity : through all the grades of childhood, youth, and old age !

Behold, my brethren ! the correspondence between the labors of your temple, and of ours ! behold and acknowledge, that whilst the Deity, thro' his diffusive agency hath condescended to give the believer light in the written word we enjoy ; he hath caused his goodness more to abound towards you, by adding to the same, a visible confirmation in the material and visible symbols of your ancient order,

Thus is he to be proclaimed, as well GOD of the material and visible, as of the intellectual and spiritual building. Of your labor, and of ours, in connection with all that philosophy, in its abstract tenets, can teach, it may be said as in the text, " for every house is builded by some man, but he that built all things is GOD."

What shall be said of the mosaic pavement ! can brethren walk here, and not stumble ? Yes my brethren !—this is the true ground on which we must all proceed, the ground, on which we may, in safety travel together : Safe as on the pavement which GOD's own right hand hath laid, and which his perpetual decree supports ! It is like the fixed decree which lays the foundation of the everlasting covenant ; and the brazen sinews, which bind the work of the great architect together.

What doth the mysterious volume, protected at

the point of the sword, overshadowed by the seven stars, denote, but a sacred deposit, where dwell the secrets of the fraternity ! how animating a figure this, of the ark, in which were deposited the symbols of the Mosaic law ? and a more lively picture of him, who as the Saviour of men preserves the secrets of that salvation ; the manna of that redemption we enjoy in the bosom of his own heart, and commits it only to them that love and obey him ! in him dwell all the treasures of wisdom and of knowledge. “ If any man’ then “ lack wisdom, let him ask it of God.”

What can be said of the inexplicable problem ? of the two distinct bodies, resting, in a falling position, upon the more permanent surface of a third ! Doth not the flashings of prophetic light, surely designate that in this figure is to be seen the jew with and the gentile, falling into the bosom of the millennial world !

See the proof of this, in the equal quantities of the two falling, with the one permanent body !—see this hitherto mysterious, yet long expected union illustrated, in the mysterious ligament by which these bodies are bound together. This is the union for which all have been looking—the event toward which all things are now tending. This problem being solved, in fact and in experience, the Jubilee, the long expected Jubilee is our own.

In the centre of the field is beheld the glory sparkling, in five blazes of resplendent light. The real purport of this figure shall be opened at the moment when the necessity of the millennial administration shall call forth the fulness of that glory, which shall perfectly illumine the temple of God in that day, as the present glory fills the house in which the brethren worship!

The all-seeing eye pervades the temple, and under its superintendency the whole work advances, whether at the hand of mortal builders here below, or through the ministration of angels and of spirits in Heaven!

The Arch, which supports the key stone, uniting the two pillars, forming of the whole a perfect body, and a perfect work, stands a fixed monument of the perfect fraternity, in which all mankind shall be united, when the objects of this building are accomplished. May God hasten the period!—quicken us in our work, that when the master of the house shall come to view his temple he may find us so doing. Then shall the wages of the laborer be sure, and his reward appear from on high?

If the Hour-glass and the Scythe impress our minds with the fleeting moments of time, and the readiness of death to bring the glory of man to the dust; with what activity of heart and hand may we all be found to double our diligence, in all the work our hands may find to do!

At the foot of this masonic edifice is placed the attire of death, Here is the Coffin, and here, the Spade. Is the coffin the narrow dwelling in which we are to be laid; and the grave, the house appointed for all living, surely, the order cannot be charged with neglect, in the omission of the most cogent arguments to prepare for that solemn event! Let the sign of the Cross supported by the Bridge, point to you the way of crossing in safety, the Jordan of death!

Is there hope in death?—behold the spade used, indeed, for the purpose of planting our bodies in the dust, and so it is, to promote the objects of vegetation in the garden of nature. Our bodies shall vegetate! Shall the seed sown spring up and afford increase, some thirty, some sixty, and some an hundred fold; what shall hinder the Saviour's decree, that that which is sown in corruption, should not be raised in incorruption? that ~~that~~ which is sown in weakness should not be raised in power? sown a mortal body that it should not be raised immortal?—sown in dishonor that it should not be raised in glory? such hope every worthy laborer, every true brother has. Of this he gives the world evidence when upon the body of his deposited brother he casts a sprig of ever.

green; expressive of the hope that the body, thus sown, only dies, that it may live again: that it may live in splendor, be raised in glory and on the principle of all vegetative plants, or corn that is sown, in its time, spring up, and live and flourish in the resplendent glory of eternal day. For "them that sleep in JESUS will God bring with him. Thou shalt have a desire to the work of thy hands: thou shalt call," saith Job, "and I will answer thee."

In this place it might not be improper to relieve your patience, were it not that more fully, to confirm the christian doctrine, from a view of its correspondency with masonic emblems, and the more powerfully to illustrate the analogy of the works of GOD in general; and thereby to gain increasing reverence to his holy name; a little indulgence is craved, that the correspondence between the masonic and the christian temple may be a little farther maintained. This correspondence is demonstrable:

1. From the antiquity of the masonic origin. It claims to be as old as creation. I doubt it not! it has with it the great lights, which GOD, at first created; and the Redeemer, himself, in point of anti-

quity, says, before Abroham was, I AM !

2. The foundation of this edifice was laid, with much labor and toil. A conspiracy against its founder existed, and he fell a prey to the fury of the conspirators ! What labor did the LORD of life, undergo ; what difficulties overcome, and what a cruel death sustain ; that the foundation of our hope might be laid in the shedding of his own blood !

In this conspiracy, how evident the analogy, between the Lucifer who conspired against the throne of God ! the devil who tempted our first parents, and marred the beautiful order of our moral frame ! the Judas, who betrayed his master, and the conspirators who died without mercy, and were buried in the ruins of that temple ; against whose founder they had conspired !—thus let thine enemies perish, O LORD !—let the thunder-bolts which drove Lucifer from Heaven, follow his successors, in traitorous opposition to the blessed will of God, until Heaven and earth shall be cleared of them that defy his holy name ! may death receive them, and Hell swallow them up quick !

3. Hath this order of builders been supported ; handed down, and to this

day, are its mysteries preserved in the hands of men of renown—have kings, emperors, statesmen, and historians enrolled their names in the annals of this record; so hath the christian doctrine received support from the efforts of genius, of literature, and of the holy spirit of GOD, moving upon the pavement of our gospel building!

4. Hath this order, avowedly, preserved certain secrets, peculiar to the brotherhood: so in the gospel building, “the secret of the LORD is with them that fear him, and he will shew them his covenant.” Into the mysteries of the most holy place none can look, but those who approach by the blood of JESUS.

5. Are the duties of fellowship, of fraternity, and of universal benevolence insisted on by the rules of this society: how correspondent to the duties inculcated by the principles of our holy religion!

6. Are the arms of this order open to all nations, people, tongues and languages: how wide doth gospel benevolence expand its arms, and with ardency of desire, invite all the nations of the earth to come and take repose under the vine and fig-tree, which yield so delightful a shade

—

to all the real worshipers of God. May the incense of praise, even a pure offering shortly arise, from the altar of every nation, that "the knowledge of the LORD might fill the whole earth, even as the waters cover the sea!"

7. Doth this fraternity acknowledge imperfection in the knowledge of its mysteries, and in the conduct of its members; with how great justice, may the christian fold make humble confession of the same!

Have the enemies of the former taken occasion, to blast their name from this circumstance; so have the enemies of the latter! we shall not, in this place, in behalf of either, make apologies to any!

Let, however, a few shafts of repellant truth smite with contempt, a certain combination of men to render contemptible that which they understand not, and to overturn that which they never helped to build!

First, of those who would say, there are no valuable facts, no hidden mysteries, in the chambers of the masonic building worthy of knowledge or of general attention!

Let such take rank, with those who ignorantly belch forth, that there is no truth in the bible, nor reality in the mysteries of vital religion !—Do the fraternity hold such belchings in sovereign contempt? so do we!

Are there any who say that the masonic temple is a nursery of infidelity, and of irreligion! How can it be?—As well might Moses when he saw the burning bush; or the flashes of Sinai's mount, or the glory which overshadowed the temple have been accounted exposed to infidel principles, or to an irreligious practice!—When all the symbols of the divine presence, and administration are looking a man full in the face, how can he be chargeable with being a learner or promoter of irreligion!—let such an one be bid, God speed; with his ignorance and presumption.

Are there any, who say that the masonic lodges are work-shops, in which are forged shafts favorable to the principles of the Illuminati? of such it may be demanded what are the principles of the illuminati? Infidel principles! it will be answered! But in what part of the lodge; in what part of its instruction, or on which of its mysteries can infidel principles find a place

to set their foot ; much more to gain nourishment from what they behold ?

The answer must be, no where sir ! But we understand there are occult lodges ; hidden, stolen, runaway, bastardized lodges, in which things have been done, not favorable to the present systems of religion and of government in the European world ! what then sirs ?—will you agree to the anathematizing of the christian religion, because popery with its horns, and the recesses of monks, occult lodges, have taken occasion to sprout out of it ; on such principles you ought long ago, to have entered your protest against the worship of God, in Jeaufalem ; because there were calves, occult lodges, at Dan, and at Bethel ! you ought to have struck down the temple of Solomon ; because a mongrel race, built a counterfeit one on mount Gerizim !—In a word, our gospel temples, blasphemed by the proud infidel, long ago ought to have been taken down, as occult lodges, because the pulpit hath been used for other purposes, than the propagation of the principles of the peaceful kingdom of the Prince of Peace !

These complainers, had better swell a gentle note, than to class the many ref-

pectable characters which compose this honorable society, into one body of common infidels ; to cry out, pointing to them all, or even to any in this country—Infidels !—illuminati !—occult lodges—&c. &c.—This clamor hath been heard, with patience, thus far ; but the noise continued, the indignation may burst forth !

Still, in a word, to repel with softness, the fire of the ignorant and contemptuous foe ; let it be said that the abetting of infidel, or occult principles by the grand master or any in subordination, would be as contrary to the principles of real masonry, as for the stars in the firmament to deny the creator's power—for creation to deny its relation to the moral world—or for the tabernacle of Moses to deny its relation to the temple of Solomon—or for the whole of these subordinate buildings to deny their relation to or confirmation in the present, and future empire of the all-glorious builder, the Melchizedek of God ! Let opposition fall before the mighty weight of irresistible truth !

8. Is this temple, intellectual workshop, raising its tubes, increasing in its numbers, and in its exertions in the prospect of a brighter day ; of a more perfect illumination ; so, it is with the present imperfect economy of the gospel building.

Greater light, both societies, yea, all creation is looking for, and greater light all shall receive.—Towards the consummation of all things, the principles, of both our buildings, as well as the order of events teach us to look. When the mason shall have become perfect in his order: and uniting the christian in his faith, shall have passed through the several grades of experience, until he shall have arrived to the most noble order of knighthood; a templar of St. John of Jerusalem; a true and faithful soldier of JESUS CHRIST, and shall, with due honor and fortitude, have supported the amazing trials and dangerous vicissitudes of this noble order!—when he shall have attained to the farther degrees of the red cross and of the mediterranean pass; Ne plus ultra! then shall he be capable to pass the Gibraltar straits, and bid defiance to the Barbary coast!—The ensign of the cross, and the seal upon his pass, shall enable him to strike down his foes, and to bar the gates of the impassable gulph: for Death and Hell are conquered in his behalf, by the Great Master of the House!

