SEMI-WEEKLY SUN, ST. JOHN, N. B., JULY 8, 1899.

SERMON TO MASONS Preached by Rev. S. Bacon

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Hillock, of Andover, N. B.

Hiram of Tyre and His Relation to the World of Today.

The Mason and the Lodge a Type of the Man and the World.

"And King Solomon sent and lotonow iram out of Tyre. He was a widow's son f the tribe of Naphtali, and his father was man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cuming to work all works in brass. And in the tribe Solomon and wrought all Hiram of the and cunning to work all works he came to King Solomon and his work."-1 Kings 7; 13, 14.

As Masons we ever reverence our pa trons, the Holy Saints John, and on this occasion, following the day set apart by the Christian church in commemoration of the nativity of St. John Baptist, we take the privilege of setting before you some of the symboli-cal teachings of our ancient and illus-trious order. There was a time in the history of Freemasonry, when, like Christianity, it had to answer the question of the day—a question similar to the one addressed by the Romans to St. Paul: "We desire to hear of thee what thou thinkest; for as co this sect, we know that everywhere it is snoken against." And, following the sublime example of the church, this question was answered by the faithful in the throes of persecution. Masonry has suffered through false accusers; its adherents were impris-oned, tortured, and, in many instances, put to death in horrible manner in or der that vast estates may be con fiscated by greedy rulers. The dark-ness of those days had to recede be-fore the onward march of civilization, fore the onward march of civilization, and then began what is known as the "revival of Masonry." Ever since the order has been saying to men, in the words of the 133rd Pelin; "Behold, how good and how pleasant if is for brethren to dwell together, in unity." Much might be said of the brotherly love and unity of purpose here.

love and unity of purpose here ex-pressed but the object of this sermon is to call the, attentive ear and the faithful breast to the study of the genfaithful breast to the study of the gen-eral system of Expteric Masonry, to show that, in its symbolism, we have set forth the relation of man to the world and to the Great Architect of the universe.

I. This significance is found in the legend of Hiram Abif. We read in the text that King Solomon sent and fetched Hiram out of Tyre. He was filled with wisdom and understanding.

filled with wisdom and understanding, and cunning to work all works in brass. He came at the sall of the king of Israel and wrought all his work in the building of the temple. It was finished in the short space of seven years and six months, to the amazement of all the world, when the laving of the capestone was celebrated amazement of anostone was celebrated aying of the capestone was celebrated by the fraternity with great joy. The the

ity to all. And especially in charity, so that, as he passes to that "bourne from which no traveller ever returns," he may be able to say "Now abideth faith, hope, charity, these three, but the greatest of these is charity," if as a Mason you would follow your Master then know that Hiram Abif in his character o. temple builder stood for all such moral, social and re-ligious virtues. ity to all. And especially in charit, ence of the temple as a symbol, in that w might be able to fulfil the duties of life, enjoy its pleasures and search out its mighty truths. The priceless gift to human nature is that of the five senses. He has made us hearing, seeing, feeling, smelling, tasting be-ings, that we might test all things, and, having tested, hold fast and meditate upon "Whatsoever things are honest, whatsoever things are juit, whatsoever things are pure, whatso-ever things are lovely, (and) whatso-ever things are of good report." Through the medium of this precious life of the Supreme Master have been developed the seven liberal arts and sciences-grammar, rhetoric. logic, arithmetic, geometry, music and as-tronor.y-that we might be able to set before each other in intelligible method all our ideas. The greatest use man can make of these diverse ligious virtues. III. But let us now look at the symbolism of the temple. In doing this we shall see more clearly the necessity of exemplifying the char-acter of Master Biram. We will first take the most comprehensive signifi-cance of the symbol in that: (1.)—The temple stands for the world. In the beginning the Great Architect created the heavens and the earth; and the earth was without the earth; and the earth was without form and void and darkness was upon the face of the deep. But His spirit brooded over this chaos and darkness. In His infinite goodness He said "Let there be light, and there was light." Look abroad my brother! Do you not see a lack of divine form and empti-ness concerning the better things of life, a corruption of beauty, a perver-sion and debasement of intellect, and a darkness of perdition enveloping us in its hideous mantle? There are heavy burdens that crush men to earth; there are sighs from millions of weary ones, groans and tossings from the countlass suffering, com-olaints and cursings from the impamethod all our ideas. The greatest use man can make of these diverse blessings is in the upbuilding of that moral and spiritual structure called character. God has made us our own architects. He has given us a text book and material with which to work. He has made us our own charioteers, and has placed the lines of destiny in our hands with the mand "Ride on!" Confucius mand "Ride on!" Confucius says "What the superior man seeks is in himself; what the small man seeks is in others." And he could also have said, it is seidom the "small man" gets as much as he might. But Eng-erson speaks with the voice of the present day and tells us that "char-acter is more than intellect. A great rum, ruin, robbery, rebellion and mur der. Yes, a common character of evi that has written its sign everywhere All of which speaks of our hopeless ness and the absence of the Master's acter is more than intellect. A great soul will be strong to live as well as to think. Goodness sutshines genius, as the sun makes the electric light cast a shadow." Yes, indeed, charness and the absence of the Master's bord. But God, who is the Great Architect of this breathing, working, fighting, oursing, blessing, praying, preaching, "work-a-day" world of men, out of His infinite goodness has said let there be light. He has even sent His only begotten Son that this light might shine in all its glory, and we as followers of the Master are cast a shadow. Yes, indeed, Guar-acter is more than intellect. If a man is naked and desires to be clothed, if he be hungry and desires to be fed he does not go to intellect but to char-acter. Character is more than intelwe, as followers of the Master, are called upon to carry this light wherlect, for it is the aggregate of a man's life. It expresses whatever he may have been, what he is, and what he Man cannot work in darkness. This light is given that the workman may his character intellectually, morally and spiritually, because he cannot see how to build. It is given to us as Masons that we may be able to apply our craft in the construction of His temple, the world. "Arise, shine for thy light has come !"—hast thou not heard the message? Ah ! not so fast, you say; give us straw for our bricks, we have not material. My brother, look abroad once more ! Ly-ing all about you is the rough ashlar. the stones and rubbish of life, and you are expected to form and combine the same so that it may be in readi-ness for the coming of the Son of Man, who is the Divine Master and

can be. A man cannot be more than A land of Canaan, flowing with milk and honey, lies before every man, but to enter into possession all Jerichos that stand in the way must, be thrown down. Can he accomplish this ndous tesk ? Yes, surely, for he has been given a reserve power, of the Almighty from which to draw He has been made thereby self destining in his actions. His life mission has been based upon a free national will, which thing works h ways; for, liberty being the conditio of the moral, there can be no moral ity that is not based on free selfdestination. But he has liberty only when he pursues good; when he follows after evil he embraces slavery for "whosever committeth sin is the servant of sin." How well this is ex-

our earthly house of this tabernackey were dissolved, we have a building of God, an vouse not made with hands, eternal in the heavens." Such hope is essential to our present as well as future happiness, for, as he says in the 1st Epistle to the Cor.: "If in this life only we have hope in Christ, we are of all men most miserable." Let us, therefore, return to the legend of Hiram Abif, and study:
TV. The symbolism of the Temple Builder. We have said that he stood for humanity: he does, and in its highest form; for he is yesterday's prophecy and to day's repetition of the man who walks the Via Dolorosa bending under the weight of his cross. He brings to our mind Calvary, with all its scence history, for his life was sacrified to preserve the Word, which is symbolic of divine truth. We must, therefore, study this symbol:
(1) In his death. Death is the interfore, study this symbol:
(3) In his death. Death is the interfore, study this symbol:
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(8) In his death. Death is the interfore, study this the symbol:
(9) In his death. Death is the interfore, study this the full of terrors to paralyze these poor hearts of ours, but let us look up, for over the substore the Word, which is symbolie and the intyres, of all things finite; even the sun shall burn itself out and be darkened, and the store the life, the that believeth in Me, though he were dead, yet shall he life; and who solution of the the sun shall burn itself out and be darkened, and the store itself our earthly house of this tabernad things finite; even the sun shall burn itself out and be darkened, and the moon shall fail of light, and the stars shall fall from their accustomed or-bits, and the heavens shall pass away. The angel of death, like the spirit of poverty, is always with us. We be-gin to die before we live; for it takes the death of the frosty December to being the bright flowers of May. And

were dead, yet shall he live; and who-soever liveth and believeth in Me shall never die." O, yes, the glorious message runs on; its voice is still heard in every murmur of the brook, in the low sighing of the wind among the pine tops, in the rustie of the fall-ing autumn leaf, in the heart of the fading flower, in dyinig mar, and over the graves of our loved ones: "He that liveth and believeth in Mo shall never die." It is peculiarly a oring the bright flowers of May. And after we are born the force of this "He that livern and believed in Mc shall never die." It is peculiarly a message to all Masons. May we all enter the divine ark, pass safely over the tempestuous sea of life, and at lest cast anchor in that peaceful harbor "where the wicked cease from troub-ling and the weary are at rest." after we are born the force of this law contests with us the way of life, for we are obliged continually to grapple with a degree of death called sacrifice. Man walks the beaten paths of his forefathers, but it is to find that they do not always run through flowery meads and pleasant groves. There is often the thorn and the brier, the bidden for the obstruct his way the hidden foe to obstruct his way has purposely omitted quotation marks to all matter taken from literfor " man is born to trouble, as the sparks fly upward." At every "gate of life," as the Orientalists have callature which is purely Masonic.-S. B. H. ed the different ages, he is beset by peril. Temptations try his youth. He grows to manhood only to find mis-fortunes clog his feet. The clouds hang heavy, and the mountains seem to shut him in. But in every good picture there are "high-lights" as well.as "shadows." The light of hope is given, and the clouds disperse. The Arrived. July 4.-Str Cumberland, Allan, from Bos-fon, C & Laechler, mdse and pass. Bark Dibhur (It), 1237, Oneto, from Rot-terdam, J H Scammell and Co, bal. Sch D W B, 120, Holder, from Newark, D J Purdy, coal. Sch Winie Lowry (Am), Smith, from New York, D J Purdy, coal. Sch Abbie Verna, 5, Parker, from Boston, J W McAlary Co, bal. Brgt Ethel, 182, McKenzie, from Ponce, P R, C M Bostwick and Co, monases. Sch Eric, 124, Harrington, from Newark, strength of the Lord is imparted, and strength of the Lord is imparted, and the mountains move back a little, the valley opens up into a long vista. He pursues his journey with the Divine guide who becomes a "lamp to his feet and a light to his mind;" and yet, ahead of him is old age, with its in-firmity and disease. The whole life experience is one of sacrifice, of sub-stitution, of paying kind for kind, and Brgt Ethel, 162, McKenzie, from Ponce, P R. O M Bostwick and Co, molasses, Sch Eric, 124, Harrington, from Newark, N C Scott, coal. Sch Swallow, 90, Branscombe, from Bos-ton, J E Moore, scrap iron. Sch Rewa, 122, McLean, from New York, D J Purdy, coal and ofl. Sch Alian A McIntnyre, 199, Sommerville, from New York, P McIntryre, coal. Sch Annie Harper, 92, Golding, from Bos-ton, J P Maloney, iton and pipe. Coastwise-Sches Thelma, 48, Milner, from Annapolis; Nina Blanche, 30, Crocker, from Freeport; s s Beaver, 57, Potter, from Oan-Fing; Pythian Knight, 12, Ingersoll, from Grand Manan; I H Goudy, 26, Sullivan, from Meteghan; Little Anule, 12, Poland from Compobello. giving measure for measure. You tear up the soil with the plow; you scourge it with the harrow; you crush it with the burden of the roller, that you may make it fulfil the law spoken of by Christ-"first the blade, then the ear; after that the full corn in the ear." Yes, the sacrifice of the silica to the stalk, the strength of the stalk to the grain, the grain to the flour, and the flour to the man. And so It is with everything in nature. Sacri-fice is but death, and death begins pagating of influence. Men and Ma-sons are co-operative agents. Strive as they may, they cannot live for, and to, themselves. They are ever bound to each other by the ties of dependency. We all are operative as well as speculative workers in God's before we are born; for "except a corn of wheat fall into the ground mon carled rhram out of type, so the Divine Master calls us out of the Un-known, that we might offer unto Him in His work the sacrifice of ourselves. We toil and trouble, we think and strive, we struggle and climb up the hills of time, only to find them red und slippery with the blood of sacri-fice. We reach the summit; we stand on Mount Moriah, only to find the olime of secrifice at hand only to limax of sacrifice at hand, only to find that it is Calvary's top and the completed temple must suffer disselu-tion. "All flesh is grass, and all the glory of man as the flower of grass, the grass withereth and the flower thereof falleth away." The scythe cuts keenly; the mower is strong, and no man may refuse his judgment. Like our dear Master Hiram, when we Like our dear Master Hiram, when we have completed the temple we fall by the way stricken down in death. We sink prostrate into the grave and are buried in the rubbish of our sin and human frailty. Here then in Masonry human frailty. Here then in Masonry is the sad but necessary lesson of the uncertainty of life and the certainty of dissolution. The living soul with its temple, the lifeless body which en-cased it, has disappeared and can no-where be found. All is darkness, con-fusion, despair; divine truth, the fusion, despair; divine truth, the Word, for a time is lost. But is this really so? I think the death of the Temple Builder symbolizes the whole truth as taught in the parable of the grain of wheat: "But if it die, it beareth much fruit." Death then be-comes the cure to loneliness, the beareth much fruit." Death then be-comes the cure to loneliness, the agency of fruitfulness, and the way to glorification. To fully understand this we must study the symbol. (2.)—In His resurrection. If this mythic symbolism ended here the teaching of Masonry would be vain and idle, even corrupt and pernicious. But the legend of Hiram Abif goes beyond this and conveys the sublime symbolism of a resurrection from the symbolism of a resurrection france and a new birth into a grave and a new birth into a future life. The body buried in the rubbish is discovered. It is removed to a sacred place within the precincts of the temple. How profoundly symbolic of the great truths Christ taught by His death and glorious resurrection! That when man shall have yielded to the learn of death he shall he relied at That when man shall have yielded to the law of death he shall be raised at the omnific word of the Grand Master of the universe from the corruptible tomb to the incorruptible chambers of eternity and be brought as near to the holy of holies as humanity can ever approach to diety. The Mason in his lodge should be a man of reverence, for on and in every. upon the affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice.
(b) Fortitude, that noble and steady purpose of the mind, whereby we are anabled to undergo any pain, perit of danger.
(c) Prudence, which teaches us to regulate our lives and actions agree ably to the dictates of reason after is that habit by which we wisely determine on things relative to our free sent and future happines.
(d) Justice, that standard or bounder of right, which enables us to fender anto svery man his just due without distinction, and is always in harmony with the divine, infinite eternal principle of love. By operating these wirtues in love to the brotherhood, in relief to the distressed, and in searching out truth we shall be enabled to enter into the spirit of St. Paul's assurance of the hope of inmortal glory: "We know that if" At I

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FOREIGN PORTS. Arrived.

At Boston, July 1, sch Sallie E Ludlam, Keisen, from Port Reading; 2nd, ship Sa-vona, Skaling, from Cebu. At Norfolk, July 2, bark Confuctor, Lom-bard, from Port Natal and Barbados. At Biloxi, Miss, prior to July 1, bark Robert S Beanard, Andrews, from Rio Ja-neiro-to load at Ship Island for Buence Ayres.

Arres. At New York, July 3, bark Star East, Rogers, from Auckland; schs Bishop, from Zaza; Harry W Lewis, of the Utility,

from Arua. At Perth Amboy, July 3, sch Elwood Bur-ton, Wasson, from New York. At Boston, July 3, bgt Sceptre, Dezter, from Salt River, Ja; bark J E Graham, from Manila; sch Abbie K Bentley, Price, from Elizabethport. from Elizabethport. At Manila, July 4, bark Kelverdale, Brown, from Newcastle, NSW. At Rio Janeiro, July 3, bark Levuka, Har is from Pensacola.

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At New York, July 5, bark Wolf, McDen-ld, for Buenos Ayres; sch Fraulien for At Philadelphia, July 3, nark wolt, mcDum for Yarmouth. At Philadelphia, July 3, str Tyrian, Am-grove, for Halifar; ship Timaafar, Edgett, for Buenos Ayres. At Mobile, July 3, sch G E Bentley, Wood, for Havana.

for Havana. At Norfolk, July 3, ship Kambira, for Rie

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From Arendal, July 2, bark Carsten, Boc. athurst. m New York, July 3, sch Omega, for Lob

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Cheverie. From Port Townsend, July S, ship An-drada, Adams, from Tacomia for London. From Perth Amboy, July 3, sch Georgia, Longmire, for Salem. From Arendal, June 20, bark Carsten Doe. Olsen, for Bathurst. From Cuxhaven, June 19, bark Mary A. Troop, Walley (from Brunsbuttet), for St John. From New London July 2 N. B .- The author of this sermon

John. From New London, July 2, sch Frank and Ira, Alcorn, for St John. From New York, July 4, sch Keewaydin, McLean, for Halifax.

MEMORANDA.

d Sydney Light, July 3, ss Cape Souter, from St John via Sydney d out at Cape Henry, July 2, str Hill with two harmes for New Red-

nie dri Falmouth (1). lydneny Light, July 6, ss Morr om Barcelons via Louisburg, ers; ss Derwent Holme, Holm rpool, arrived off yesterday en 1 10 Point, July 4, ss Tuber

SPOKEN.

Ship Honolulu, Sprague, from New York or Sydney, NSW, June 18, Jat 14 N, Jon 2

Bark Kelvin, Robinson, from r Buenos Ayres, June 22, lat 49. Pensacola 33.34, lon

Bart H & O'Brien, Pratt, from Barry ape Town, June L lat 5'N, lon 24 W.

NOTICE TO MARINERS.

SVILLE, NY, July 3-Notice is in Lighthouse Board that the small on the Brenton Reef light ad about one mile southwester-see, making off from Brenton naving been disabled, the ship's sunded furing foggy weather nation m the re n be

lice is also given that the spar buoy, ed red kin black in horizontal stripes, lished on June 22, 1899, to mark an ob-

sudden death of, their dear Mas-ter Hiram. The king of Israel participated in the general grief and ordered his obsequies to be conducted with great solemnity and decency. Masonry has undergone many changes in ritual; the general system has been modified from time to time; by great stretch of imagina-tion and much ingenuity the founders to time; by great stretch of imagina-tion and much ingenulty the founders of various rites have corrupted and perverted symbols, in many cases abolishing the old and substituting new ones, but through all instituting

perverted symbols, in many cases abolishing the old and substituting new ones, but through all its changes and hardships the legend of the death of the temple builder has been left untouched. It did in the past, i' does now, and ever will, we believe, it isent itself in all the integrity of its a cient mythical form. Why is it the 'this legend has such a hold on ma 'kind? Has so interwoven itself with every form and purpose of Freemasonry? It has this power because: II. Hiram Ahlf is the symbol of human nature. My brethren of the craft we deal too lightly with Ma-sonry. Every Mason is like unto a roint within a cirple, which symbol the Egyptians used to express the vivifying or fructifying power when he endeavors to work to the boundary line of his duty to God and man, or, as we express it in our catechism, "our duty towards God and our duty towards our neighbor." Within this circle or in the fulfilment of this his whole duty, he finds that which speaks of the deep problems of life, of man, as a revelation of the Great Architect of the universe, at whose creative fiat all things were made. Hiram Abif of the universe, at whose creative flat all things were made. Hiram Abif stands to every true Mason for hustands to every true Mason for hu-manity. He is the undying symbol of man both as developed in the life here and the life to come: of "Man," who, as Carlyle says, "reaches upward high as heaven-downward low as hell; and in his threescore years of time holds an eternity rearfully and wen-derfully hidden." By the temple is surpholized the world and by its derfully haden. By the temple a symbolized the world, and by its builder is symbolized the dweller and worker in that world; therefore, the Mason should be a living, teaching. Mason should be a living, teaching, type of man in the world, plying his craft with zeal and laying down his designs on the trestle-board of the fu-ture, with the hope that he may ever continue a true free and accepted ser-vant and at last enter the inner cham-ber of eternity to receive at the hands of the Divine Master the reward of his labors.

his labors. The young man setting forth on the manifold duties of life should endeavo manifold duties of life should entervor to become, like his great antetype, a curious and cunninig workman. He should begin his apprenticeship in the name and symbol of the Lamb, which both in the Masonle and Christian systems, has ever been the emblem of innocence. He should take for his light and guidance the Holy Bible, that he may be able to circumscribe and keep in due bounds his desires and passions and act on the square with all men. In the building of his physical and spiritual dwelling he should ever pray for wisdom to conand keep in due bounds his desires and passions and act on the square with all men. In the building of his physical and spiritual dwelling he should ever pray for wisdom to con-struct properly, for strangth to sup-port in all trials, and for beauty of character to adorn all his undertak-ings. In this way should he climb the ladder of life, edifying and elevating his fellowman in the faith of God, in the hope of immortality, and in char-

great workshop the world, and human-ity is both the subject and object of all our operations. Every individual has a peculiar part of the work to the department in which we labor bears a relative importance to the cconomy of the whole. Each is pre-scribed, inasmuch as he has a cer-tain circle of duty to fill which no one else can fill for him. This circle one else can fill for him. This dirdle of duty is larger or smaller, according to the station in life he attains unto; and his power of co-sperative influ-ence is strong or weak, according to the wisdom with which God has endowed him and the extent of his endeavors to improve the same.—Of one thing we may rest assured, Solomon did not call Hiram out of Tyre without snowing his ability; nor does God call man to any department of labor without giving him abilities commen-surate with the requirements of the calling.

Supreme Grand Inspector General. Some of this .naterial may appear useless, but it all has its purpose. One

stone cannot say to another, any more

than the eye to the head or the hand to the foot, "I have no need of thee." All have an influence and all act co-operatively in the combining and pro-pagating of influence. Men and Ma-

im, ruin, robbery, reb

ever we go.

When you endeavor, either as a Mason or as a layman, to co-operate with others in the spread of good in-fluences, you are faithful to your call-ing, no matter how humble it may be. You become a profitable craftsman, or laborer, and fill your circle of duty effectually, and, as a result, both God and man are honored. There must be and man are 'nonored. There must be earnestness and zeal in this matter, for it is only by continued earnest application that a man is enabled to overcome the difficulties of life, to become a master of the craft, and interpret the will of God concerning his mission in life. As an illustration of God's disposition, of men and interpret the will of God concerning his mission in life. As an illustration of God's disposition, of men and things, let us look at the temple com-pleted. The wonder of the world with its majestic pillars, its hundreds of columns and thousands of plasters, all hewn from the finest Parlan mar-ble. There are countless stones of different colors, shapes, and sizes. Each has been formed in the quarry by the artisan so that it fills a par-ticular space; neverthelees, they all have a work in common to perform and hear a relative value to each others. Some form the foundation, some the body of the building, while others arout the lofty towers and form the heavy copings; but the posi-tito matters not, for each contributes of its strength and beauty to the sol-dity and harmonious effect of the en-tire istructure. The principles set forth by this fillustration are applic able to all classes of Christian work-ery; for they are as perfectly placed as the stones in the building, and, in like manner, co-operate with each other. . Ti is only when we are thus disposed

other. It is only when we are thus disposed of that our wisdom enlightens, our in-fluence reaches out to the extreme boundary line of duty, our strength strengthens, and our beauty of ohar-acter enhances. We then find how

igh ashler to make the per ashler, but the work of toning down the rough traits has first to be done has a peculiar part of the work to perform, and, though the work may be varied according to our respective capabilities, each part is essential for the department in which we labor bears a relative importance to the duty of fitting ourselves as living stones. for that spiritual building, that "house not made with hands, eternal in the heavens." Man is, a eternal in the heavens." Man is, a temple for the present and for the future. God created us for Himself. He has given us every possible help that we may attain unto perfection and so glorify Him. He expects and demands that we become individual palaces for the King. He has gor accessed that which is so well express. dained that which is so well express ed in a beautiful apostrophe by Em merson: "O rich and various man Palace of sight and sound, carryin rance of sight and sound, carryin in thy senses the morning and the night, and the unfathomable galaxy in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong " This is the palace require a body in keeping with the exce lence of character. This physics structure of ours, this body of bone and fiesh and coursing blood is or dained to be a revelation of God and a temple for the Holy Ghost : As No-

temple of God is holy, which temple ye are." My brother Masons, to you, and to all Christians, the cases is stated plainly; we have before us the preservation and adornment of this sacred dwelling. How shall we fulfill this duty? By operating in our lives four cardinal virtues: (a) Temperance, that due restraint upon the affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. (b) Fortitude, that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger.

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stport, J. M. Driscoll, bal. toastwise-Schs West Wind, 24, Post, from thy; Lennie and Edna, 30, Hains, from seport; Druid, 97, Tufts, from Quaco; (fili-, 46, Woodworth, from Bear River; Yar-uth Packst, 76, Shaw, from Yarmouth; ar River, 37, Woodworth, from Port orge; Lida Gretta, 67, Ells, from Quaco; elyn, 69, McDonough, from do; Vesta arl, 40, Perry, from fishing; May Flower, Corbett from Saing: Sas Flower, 10. Pearl, 40, Perty, from histing; May Flower, 10,
Torborpson, from do.
July 6-Str Anaro, 1,721, Robinson, from
Sharpness, Wm Thomson and Co, bal.
Str State of Maine, Colby, from Boston,
C E Laechler, mdse and pass.
Str Prince Edward, Lockhart, from Boston,
A C Currle, mdse and pass.
Sch Besie Parker, 227, Carter, from Perth
Amboy, R C Elkin, coal.
Sch Wm Marshall, 290, Hunter, from New
York, coal.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Son win Marshall, 200, Hunter, from New York, coal. Coastwise-Schs Eliza Bell, 30, Wadlin, from Basver Harber; Alfred, 28, Small, from Tiverton; Grace and Ethel, 9, Guptill, from Grand Harbor; Roland, 93, Dexter, from Parrsbord; Levuka, 75, Roberts, from do; Maud, 33, Mitchell, from Hampton. Cleared.

July 4 .-- SS Cheronea, Hansen, for Mer-

say. Str Anna Moore, Wetherill, for Dublin. Sch Republic, Carson, for Boston. Sch H A Holder, McIntyre, for Boston. Coastwise-SS Beaver, Polter, for Gan-alog: sch Little Annie, Polard, from West Isles; Ada, Guptill, for Grand Harbor; Ray, Oglivie, for Parrsboro; Chieftain, Tufts, for Point Wolfe: Sparmaker, Livingstone, for Advocate Harbor; Wanita, Bent, for Anna-polis; Temperance Bell, Belyes, for River Hebert.

July -Stmr Cumberland, Allen, for Bos-

stmr St Croix, Pike, for Boston. Sch Tay, Sprague, for Bridgeport. Sch Hazelwoode, Farris, for Vineyard Ha-

Sch Hazelwoode, Farris, for Vineyard Ha-van f a. Coastwise-Schs Lida Gretts, Ells, for Guaco: Evelyn, McDonough, for do: Essie C, Beid, for Alms; West Wind, Post, for Digby; Salina, Watters, for Apple River; Citizen, Woodworth, for Bear River; I H Goudy, Sullivan, for Meteghan; Hustler, Gesner, for Bridgetywn; A A Gibson, Sa-bean, for Quaco; Free Trader, Nickerson, for Point Wolfe; Cygnet, Durant, for River Hebert. July 6-Str Prince Edward, Lockhart, for Boston.

SS Duart Castle, Seely, for West Indies via

So Durit Counce, South and Soft Cora May, Harington, for ______. Sch Maggie Miller, Granville, for Boston. Sch Jollette, Fowler, for Rockport. Sch I N Parker, Lipsett, for New York. Coastwise-Scns Bear River, Woodworth, for Port Lorne; Levuka, Roberts, for Parts-boro; Henry Nickerson, Brewster, for North Head; barge No 4, McLeod, for Partsboro Nina Blanche, Crocker, for Freeport.

CANADIAN PORTS.

Arrived At Hillsboro, July 1, sch Roger Druxy, Dixon, from Boston; Besver, Huntley, from Yarmouth; 2nd, sch William Jones, McLean, from Portland. At Montreal, July 2, sch Lena Pickup, Roop, from Barbados. At Newcastle, July 4, ss Charterhouse, Field, from Sundarland; ss Glen Heed, Ken-nedy, from Belfast. At Gaspe, July 1, sch Helen E Kenny. Morrell, from Cadis. At Hillsboro, July 5, sch Charles J Wil-lard, Williams, from Portland, Me. Cincered

At Hillsboro, July 1, schs Cox and Green, for Baltimore: Carlotta, Dickson, and Roger Drury. Dixon, for New York. At Baie Verte, July 3, barks Gredo, for Preston, and Egra, for Liverpool. At Hillsboro, July 3, sch Beaver, Hunt-ely, for Newark. At Campbellton, July 4, bark Magna, Au-gensen, for Conway. At Hillsboro, July 5, sch William Jones, McLean, for Hoboken. At Windsor, July 1, schs Josephine, Chuie, for Boston; Active, for Parraboro; Gypsum King, for New York; Gypsum Emperor, for New York. Salled.

From Point du Chene, June 2, bark Marie, or Preston-last deep sea vessel.

BRITISH PORTS. Arrived.

At Liverpool, July 2, bark Prince Victor, from Darien via Halifax. At Barbados, June 20, schs Evelyn, He-noit, from Charlottetownn; 21st, Nelle Mor-ow, Languedoc, from Port Hawkesbury 3rd, Diamond, Boudrot, from Gaspe. At Tyne Dock, July 3, bark Abyssinia Altion, from Babia Biance via Plymouth. row, Langue 23rd, Diamon At Tyne I Hilton, from Babis Blancs Arrived in the Mersey, Ju mance, Andreasen, from D d, bark Ro

truction in the East River, of the Bat lew York city, has been discontinued. BIRTHS.

HASTINGS-On July 5th, in this city, Mr and Mrs. A. O. Hastings, a daughter.

MARRIAGES.

CHURCH-BAYLEY-At the residence of the bride's father, Elgin, N. B., on July 4th, by Rev. J. B. Young, assisted by Revs. D. B. Bayley, B. A., and S. A. Bayley, B. A., brothers of the bride, Robert W. Church and Lizie Parker, only daughter of Alex-ander Bayley.

JOHNSTON - At St. Andrew a JOHNSTON - At St. Andrew a hatham, on June 25th, by the Rev. arson, B. Sc. William C. Murray Mabel, daughter of David JohnuRRAY-

on of n of Chatham. INSON-ERB-At the residence iah Hatfield, 10 Sydney street, on Ju-, by the Rev. David Long. Conc. Fre-ck L. Robinson to Adella M. Erb, bo

erick L of St. John. TRITESS-MITTON-At mon bride's father, Wellington bride's father, Wellington bride's father, Wellington Westmin to J s. Anni teeves of and Co.

DEATHS.

ELYEA-In this city, on July 6th, after a lingering illness of cancer, Amy Florence, wife of Albert E. Belyea, in her 3rd

Yehr.
O'BELISN-Ins Somerville, Mass., July 4, Almira, wife of Edward J. O'Brien, 63 years.
SWETKA.-In this city, on July 3rd, Ethel Emma, daughter of George L. P. and Martha Swetha, aged A years and 9 months.
-Goston papers please copy.
TAYLOR-At Dorchester, Mass., July 4, Herman, son of James and the late Isabel C. Taylor, 22 years, 6 months. (Nova Scotle papers please copy).

N. B. MILITIA.

OTTAWA, July 4.-10th Woodstock leid battery-Lieut. Colonel F. H. Dibblee's tenure of appointment as ommanding officer of this battery is nded until the 30th Noven

8rd New Brunswick regiment-Lieut. H. S. Waterbury resigns his commis-

67th battalion Carleton light infan try-To be 2nd lieutenent provisional-ly, provisional Lieut. J. B. Stevenson from Brighton engineer company; to complete establishment.

In the list of Orange organizations to parade here on the 12th, Westmer-and county was omitted. The breth-ren from that county are expected to urn out strong.

A JURY OF WOMEN. A JURY OF WOMEN. Who have tested the merits of Dr. A. W. Chase's Kidney-Liver Pills return the verdict that for backache and kid-ney disorders there is no preparation in any way equal to this great discov-ery of Dr. A. W. Chase, America's greatest physician. This kidney cure is sold by all dealers at 25 cents a box, and has proved most effectual as a and has proved most effectual as a emedy for the many ills to which roman is subject.

tellable News in the Semi-Weekly Sun

A majority met in caucu ceived the rep pointed by las an amendmen Sir Macke the senate amendment a ment appli ments. It bin all the provis agreement and irrevocable, bu irrevocable, b onial free in r ing on the In for western p It is not kn Trunk or Mr. Amendment. bills will be the bills will be animously, as will vote aga on any terms. choffer, Drun and other pr ably refrain ably refrain t bill if the tern Primrose, Mc Dickey, Pro Boucherville, Millan and nbia are bles " At the me r Mack nosed proposed Grand Tr

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