

Temple above. And how calmly this work of preparation is carried on. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." It is Divine work, and therefore of grace. Thus the mode of erecting the Temple was the type, salvation by grace the antitype. Under the Jewish economy there was no remission for sin without the shedding of blood. So it is with the Christian dispensation. The blood of Christ had to be shed before Divine justice, I might say, could save. There is, however, this difference, that the blood of bulls and of goats could not take away sin. The faith of Judaism had to look through the type to the antitype in order to be saved. The Christian faith came direct to the fountain opened for sin, where the sinner can wash and be clean without any sacrifice, sprinkling, or ceremony of his own—"By the deeds of the law there shall no flesh be justified in the sight of God." Again, the high priest of the Jews had to enter within the veil once every year to offer sacrifice for his own sins and the errors of the people. The High Priest of the Christian dispensation offered up Himself a sacrifice, without spot, unto God; broke down the middle wall of partition between Jew and Gentile; rent the veil from top to bottom, that shadow which hung between the old and new dispensations, and made them into one. Then, as an atoning High Priest, He passed through the heavens into the presence of God for all, and once for all. He is our Mediator, Intercessor, and Advocate with the Father. Though there is an infinitude of glory between the two priesthoods, yet the former was the type of the latter. Herein we see the glory of the Temple, even in her desecrated ashes. If the Jews died without mercy for profaning the Temple, of how much sorer punishment shall he be though worthy who desecrates the more glorious Temple of the Son of God! There will be no more sacrifice for sin, but a fearful looking for of judgment. I might have pointed you to the foundation-stone, the corner-stone, and the cope-stone, which teach many precious things of Christ. But time fails further to spiritualize the Temple. Enough has been said to show that as a groundwork it is good; hence the goodness of Freemasonry, and our interest therein.

THE HISTORY OF FREEMASONRY IN RUSSIA.

TRANSLATED FROM THE "MONDE MACONNIQUE," FOR MARCH, 1874.

The first Russian Masonic Lodge was founded at Moscow, in 1731, by the English Grand Lodge, which named Captain John Phillips, Provincial Grand Master; but Freemasonry developed itself very slowly in Russia after this beginning, so that no Lodge was established at St. Petersburg before 1771.

In 1772, the English Grand Lodge appointed Bro. Jean Zelaguine, Senator, Grand Master of all Russia, who after his death was succeeded by Count Roman Woronzoff.

It is from 1772 that the serious progress of Freemasonry in Russia dates. From that time nearly all the nobility sought the honor of membership with that Association, and Paul the First himself, before he ascended the throne, solicited and obtained the privilege of initiation.

Unfortunately the invasion of the high grades which entered Russia about 1775, hindered before long the development of the Institution, and was the origin of those disorders which had for a definitive result the interdiction pronounced in 1798 against all the Masonic Reunions. It is principally to the regime of the "strict observance" that the responsibility is due of this interdict.

Placed under the patronage of the then Duke of Brunswick, this regime founded at St. Petersburg, under the title of "The Grand Order of Vladimir," a Masonic authority that pretended to direct all the Russian Lodges, and which entered at once into open warfare with the old Associations, of which the greater part worked according to the English Ritual.

It is to this warfare, and the disapproval with which it inspired certain personages, united by these circumstances in personal feelings unfavorable to Freemasonry, that we must in truth attribute the influences which led Paul I. to interdict, under severe penalties, all the meetings of Freemasons.

In 1803, Alexander I., who succeeded in 1801 to the Emperor Paul I., ordered a minute into the principles and object of Freemasonry, and on the report thus submitted to him, took off the decree of interdict, permitted the Lodges to be re-opened, and was himself initiated.

But the historians have not been able up to this time to agree as to the name of the Lodge in which his reception took place, nor the time nor locality.

Whenever and whatever it was, Freemasonry resumed its activity, and new Lodges were constituted.