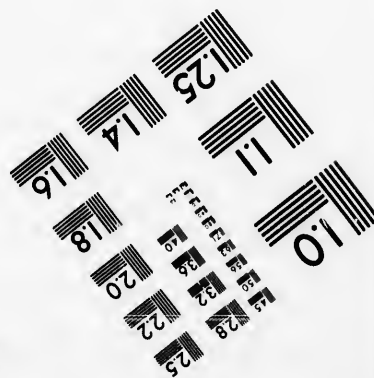
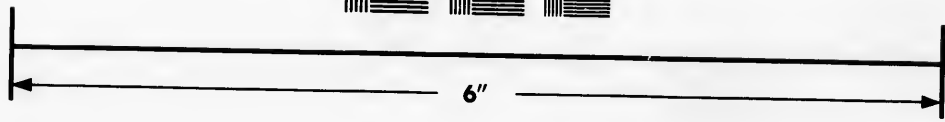
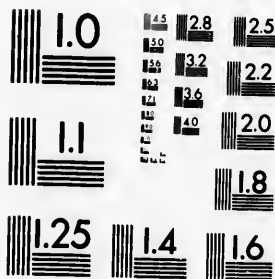


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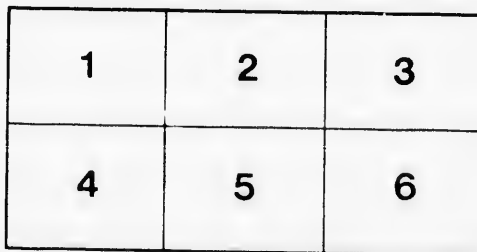
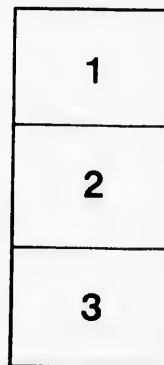
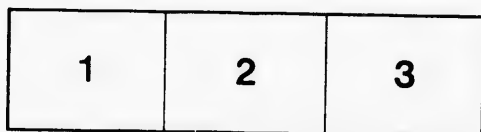
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To Dean Shreve D.D.
With kind regards
1922

S E R M O N,

PREACHED 6.11

At St. Paul's Church, in Halifax,

BEFORE

THE PROVINCIAL GRAND LODGE

OF

Free and Accepted ANCIENT MASONS,

JUNE 24th, 1803.

On the celebration of St. John the Baptist,

BY

THE REVEREND THOMAS SHREVE, A. M.

RECTOR OF St. GEORGE'S, PARSBORO',

AND

P. G. C. for the Province of Nova-Scotia.

Halifax :

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HALIFAX, JUNE 24, 1803.

IN GRAND LODGE---RESOLVED---*That the Thanks of this R. W. Grand Lodge be given to our Reverend Brother SHREVE, for his excellent and instructive Sermon delivered this day before the R. W. Grand Lodge, and the Worshipful Lodges of FREE AND ACCEPTED ANCIENT MASONS, held in this Town; and that he be requested to give a Copy of the same for the Press---and the Grand Secretary is hereby ordered to wait on Brother SHREVE, with a Copy of the above-mentioned Resolve.*

Extract from the Minutes,
JOHN SELBY, *Grand Secretary.*

To THE R. W. GRAND LODGE,
AND THE
WORSHIPFUL LODGES
OF
Free and Accepted Ancient Masons,
HELD IN THE TOWN OF HALIFAX,
THE FOLLOWING SERMON, IN OBEEDIENCE TO THE ABOVE REQUEST,
Is most humbly inscribed by their
AFFECTIONATE BROTHER,
and
MOST HUMBLE SERVANT,
THOMAS SHREVE.

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S E R M O N, &c.

First Epistle of St. PETER.—2d Chap. and part of the 17th verse.

“ Love the Brotherhood ;—Fear God ;—Honor the King.”

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 always ought to be, when assembled as upon the present occasion—yet we must confess, that it is with much diffidence we come forward in the line of our duty, to address an audience so respectful as the present, on a subject which they in general are not so well enlightened, as rightly to understand.

Various are the excitements that prompt to an attendance on the present assemblies.

On the one hand, we behold the Brotherhood, who, professing our Royal Order, come, I trust, with a pious wish, to hear the humane and moral principles of their profession explained and enforced.—On the other, some of our Christian Brethren, from the liberal spirit of charity, think-

ing no evil of so ancient and venerable an institution, are piously disposed to join in our worship of the Almighty Architect, and Father of us all.—While others, who, perhaps, because they are not so well acquainted with the secret of our Order, may be a little prepared for *evil surmise, ridicule or slander*—or, having heard of the secret of Masonry, with the curious and inquisitive hope, that something may, at such a time, be advanced, leading to a discovery.

It is from hence a diffidence naturally arises, lest we should be wanting in our addresses to such different classes of hearers.

But on a subject of so high importance, so universal concern as is contained in the words of my text, there is no one present, I presume, thinks himself unconcerned in the injunction laid upon us by the Apostle; nor doubt, when I affirm, that this society, 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 honour 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 themselves 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,
what

what all will confess—a daily cause for Christian lamentation. Is it to be wondered then, 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 so illiberal, who, on reflection, is not ready to confess, that the ill-conduct of one, often, or of an hundred individuals, can be no true cause of stigma upon any profession or community—For instance, shall the church be stiled a brothel, or a nursery of covetousness and idleness, because many of its members, and even some clergymen, are sometimes to be found, who are loose in their morals, unholy in their lives, unclerical, covetous and lascivious? Surely not, surely candour, and mature reflection, will demand a far different judgment.

Shall Masonry then be condemned, despised and ridiculed, because some, professing themselves Masons, have practised a conduct unworthy their high calling and profession?—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 guilty of a threefold evil—of disgracing himself, bringing dishonour upon

upon the profession or community of which he is so unworthy a member, and of hindering its profitable progress in the world.

Sensible of the high importance of the duties enjoined in the text, to all Christians, and so congenial to the spirit and practice of our excellent order, I have thought it a suitable subject to engage our present meditations; and, though I lament the shortness of notice, to the call of this my duty, I shall endeavour, though briefly, yet plainly, to set before you some of the fatal consequences of a defect in the due discharge of the duties enjoined upon us in the text; and then enforce our general, as well as particular, obligations thereunto;—and

1st. The deepest, and 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

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ambitious or *cruel* warrior, and raises nation against nation, in all the horrors of strife, of envy, of contention and of bloodshed.—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 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.

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 loath its own sensations; and totally unsuits 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 perfections, 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.

Son of the morning, how art thou fallen! created in the image of God, ornamented according to thy decree, with all the amicableness 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 alas! thro' the fall of man in paradise, deprived of this lovely nature; and by this deprivation

tion 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, tho' we have fallen, seeks his favoured, tho' fallen creature—and oh! stupendous, wondrous love!—for the cure of this defection in the heart of man, 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.

Sometimes like a fond indulgent father—he makes a feast, as with the fatted calf, prepares for the returning prodigal; though he sees him but at a distance, the 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 sufferings he exhorts the uncharitable; and 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

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love of God and his fellow-creature, dwelleth in God, and God in him.

Here then my brethren we have the very native breath of heaven, breaking through the lips of a disciple of love, and fostering over every heart, to promise that same lovely likeness which is the essence of the Divine, 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.

How much to be esteemed then, is every aid to promote so desirable an end.

And here—to you my Masonic Brethren, I may, in a particular manner say, as Moses said to the Israelites in Egypt—*Sirs, ye are my 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 of the earth.

All men are brethren also by redemption—He who is the author of nature, and the great restorer of fallen nature; *tasted death for every man*—so far all are brethren;—but ye have still farther obligations, not only to love as brethren, but to love the brotherhood.—Obligations voluntarily entered into, when your minds were at full maturity

maturity to consider; when they had full liberty to have refused;—indeed, ye may be said, with 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, where, or in what instance, I beseech you, shall we possibly hope to find you faithful in the performance of any promise.

Remember then, that brotherly love consists, not only in improving, rebuking and exhorting—but also in 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—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.

My friends, and brethren, suffer the word of exhortation, prove yourselves men, by the exercise of humanity—prove yourselves Christians,
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in this bright imitation of your compassionate *Master*—Yea, prove yourselves *Masons* in the best sense of *Masonry*, by the constant exercise of this exalted principle of humanity—this spiritual trait of *Christianity*—this highly finished *Jewel* of *Masonry*—*Brotherly love*.

And, as we love the *Brotherhood*, so also let us *fear God*.

It is indeed much to be lamented, as has been before observed, that all who profess *Masonry*, are not religious—no more than all who hear the name of *Christ*, and the profession of *Christianity*, are not *Christians*.

But to you who are truly enlightened with a just sense of our *Royal Order*, must be sensible, that *Masonry* itself, in all its sentiments, ceremonies, and professions, 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.—By the science of *Masonry*, are you guided to study the order, beauty, regularity, and usefulness, of all the mighty works in nature; and by its precepts and admonitions, are you to form nature to nature's *God*—It leads you from the beautiful building of the universe up to its *Almighty Architect*; and binds you 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, and bestow an everlasting crown of glory on those, who, though in much filial fear and *trembling*, have faithfully worked their salvation.

Fear Him then, my brethren, 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, (if we are not wanting to ourselves) with all its original order, regularity, beauty, 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, upon its porches and pillars, *Holiness to the Lord*, felicity to all its inhabitants, and no admission—no, no admission to pain or sorrow, or misery or death.—My brethren, let me beseech you then, fear God, that great Architect who builds, and no one can wholly destroy, who can punish the rebellious and disobedient,

dient, as well as reward the faithful and diligent servant.

But we hastily pass on to our third admonition—*Honor the King*.

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, on such subjects, may happen to differ or clash.

The force of the observation, I am ready, at certain times, and in particular circumstances, fully to admit; but in the present day, when the blast of War is again sounded in our ears, when the sword of vindictive justice is again commanded by the best of Sovereigns, to be unsheathed in defence of all that is dear to us—when the consuming flames of a political furor have had that destructive tendency to pull down or universally pollute the temples of God, and all their holy things—to kill, banish or expose, to the miserable necessity of living upon the charity of our nation, those who waited at the altar.—In the present day, when it is a proof of patriotism, to blaspheme God and His Religion, and 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 is the united effects of religion and patriotism, falsely so called, to lay aside all the ideas of subordination, upon which the happiness of man, both in a civil and religious sense so much depend—and to substitute rapine, plunder and murder.—I say, when a political furor has already produced, and again seeks to produce such horrid effects—surely then, politics become even a necessary part of our religion; and, in such a 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.

Call to your remembrance, my beloved Brethren, the unhappy state of the Brotherhood in that wretched country, the origin of all this evil.—No where could a body of Masons meet in the manner we are this day met—first to pay, without fear or distraction, our humble and devout addresses to our Right, our everlasting Right Worshipful Master in Heaven; and then, in peaceful social converse, take our refreshment.—Far be it from me to suppose that you, or any of my respectful hearers, would deem it an impertinent intrusion, in this devout exercise, to add to brotherly love and the fear of God, the necessary admonition we are now enforcing, *Honor the King*

King—of you, I hope better things! things wise for yourselves, wise for your families, wise for your friends, wise for all your fellow-citizens.—You, my beloved brethren, to whom I am more immediately addressing myself, you will all, methinks, gladly suffer the exhortation.—I honor him, who with all his power, so fully preserves to us, the enjoyment of the present privilege, with ten thousand more, which time permits us not to mention.—Honor 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.—Honor him, who, as a husband, father, friend, is a shining pattern for the best of imitations.—Honor him with your words, and speak well of his name.—Honor him with your persons, which, should his government be subverted, would be in immediate danger.—Honor him with your fortunes, if, in the present critical moment, it should be deemed necessary for his own and your defence.—This advice, my brethren, I offer to you all who hear my voice; but, with respect to you, my Masonic Brethren, 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, I say, 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

derstand them, your most sacred obligations ; you run, if I know any thing of the matter, you run contrary to the spirit and tenor of all your lectures.—In short, if we obey not this admonition, we forfeit our characters, both as good men and Masons.

Let me therefore again impress it on your minds, as I must be faithful to God, to my conscience and to my King, that you would so order your lives as to approve yourselves good Masons, good Men, and good Citizens, by conscientiously loving the Brotherhood, fearing God, and honoring the King.—And, at the present important crisis, 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, 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 say, Amen, and Amen.

(Here all the Masons with a loud voice, to repeat Amen and Amen.)

TO CONCLUDE,

The social principle is one of the most valuable blessings bestowed upon us by the God of nature—but, as the best things, when corrupted, often become the worst, so this, when ill-managed, and indiscreetly applied, is a source of the bitterest evils.

We

We love society, and happy is it for us we do ; for without this instinct, the welfare of the public, and of individuals could no more be secured, than the inanimate world could be kept together without the great principle of attraction.

As Brethren, then, in one of the first and most honorable communities in the world, let it be said of you, with all truth, as it was once said of the primitive Christians, *See how these Masons love.*—Let, therefore, all malice and envy, and evil speaking, and wrath, and contentions, be, for ever, done away from amongst you ; and be ye kindly affectionate one towards another, with brotherly love, in honor preferring one another.—

As labourers and workmen under the great and grand Architect of the universe, let it be said of you as of the good Nehemiah and his laborious companions, that they 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 adoration, and its gates praise.*

Finally, let it be impressed on your minds, let it sink deep into your very hearts, that to love the Brotherhood—to fear God—and to honor the King—are each and all of them such essential

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characteristics of the honorable profession of Masonry, that where both the sentiment and practice of them do not universally prevail, whatever any man may call himself, I hesitate no more to pronounce that he is not a *good Mason*—than I should to say,---a thief, a murderer, a blasphemer, is not a good Christian.

As good subjects, then, my brethren, honor that King, who, by his sceptre of political justice, righteousness and love, guardeth 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 Masonic 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 favors, render we back with warmest zeal, our due tribute of honor to the King, and all his illustrious family---for where, besides here, can our honor be so justly due.

Now, to God the Father, God the Son, and God the Holy Ghost, be ascribed as is most justly due, all power, might, majesty and dominion, now and for ever, Amen.

PRAYER.

P R A Y E R.

LET us pray for the King's most excellent Majesty---the 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 the Prince of Wales, and every of his Royal Brothers, who have, or who intend to honor themselves and us by their union with our honorable 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 honorable 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.

Bless, we beseech thee also, as we are in duty bound to pray, our Right Worshipful Grand Master, the LIEUTENANT-GOVERNOR of this Province.---Pour down, we pray thee, O! thou King of Kings, thy universal blessing upon all estates and orders of mankind amongst us.---Counsel our Counsellors, 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 Universities of Great-Britain and Ireland; as also upon the College of this Province, and all other schools of pious and useful education.---Bless us,

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PRAYER.

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, the timely fruits of the earth, in all the usual plenitude of thine accustomed beneficence.---May the poor from the rich receive 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 true exercise of every Christian charity, every Masonic benevolence;---inspire us with every true Christian and British loyalty, that upon all occasions we may, if called upon, be found good and stedfast subjects to our King and Constitution;---and above all, make us devout and zealous members of the Church of
Christ,*

Christ, that having thus laboured 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;---all which we humbly ask and beg, in the name, and for the sake, of our blessed Lord and Saviour Jesus Christ, Amen, and Amen.

F I N I S.

