



**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

**© 1993**

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

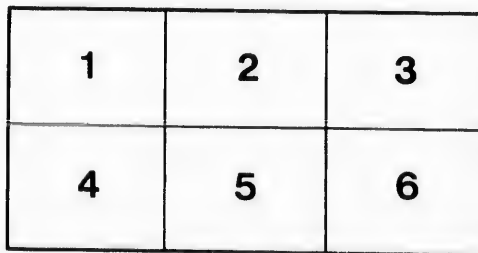
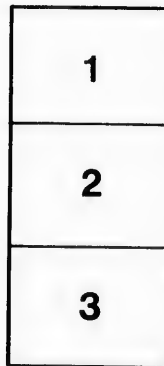
Izaak Walton Killam Memorial Library  
Dalhousie University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Izaak Walton Killam Memorial Library  
Dalhousie University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



**Man — A Masonic Symbol.**

---

**A Sermon Preached before the  
“TWILLINGATE” LODGE,**

**No. 2364, A. F. & A. M.**

**At St. Andrew's Church,**

**June 18th, 1899.**

**BY THE**

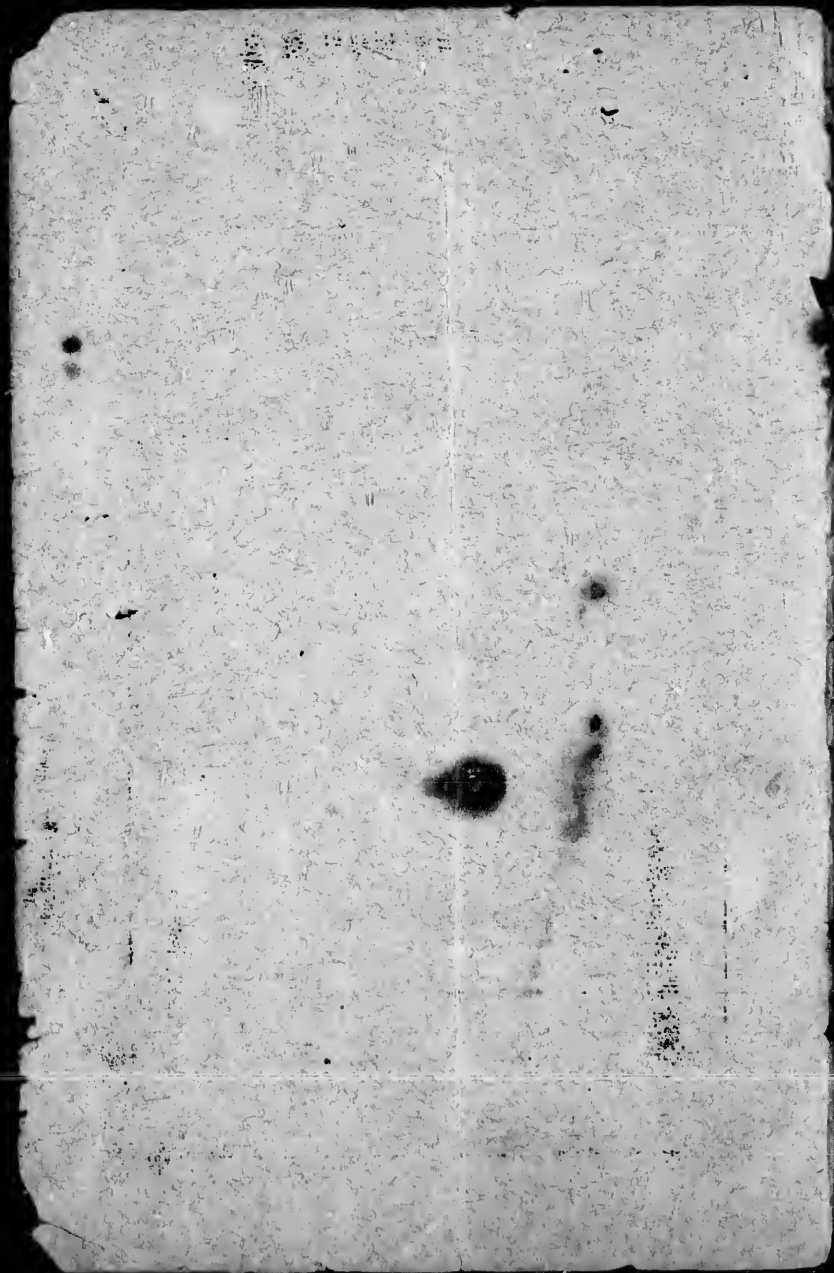
**REV CANON TEMPLE, R.D., (S.W.)**

---

**Printed by Request of the Lodge.**

---

**“SUN” OFFICE PRINT.  
1899.**





I

ma  
us  
fo  
an  
we  
th  
so  
ha  
te  
sti  
Al  
ma  
up  
inc  
no  
yo  
eas  
Str  
fro  
ma  
an  
thi  
are  
sa  
hor  
sh



## SERMON.



### TEXT:

I KINGS, XIX c., 9 vs.—“*What doest thou here, Elijah!*”

We have all doubtless heard the words of this text many times. It is one of the preacher's favourites, often used by him when he wishes to recall any of us to forgotten duties, or desires to set before us higher aims, and new views as to our responsibilities. But though a well worn text, it is not worn out. And I have a fancy that it may be possible this evening to treat it in a somewhat new way. It is not necessary that we should have done evil, before we can get any good out of our text: nor that we should have been forgetful, in order to stimulate our energies. By means of this question, which Almighty God addressed to the prophet Elijah, the best man may remind himself that he should continue to live up to his character. It warns the hasty, the rash, the incautious, to guard against dangers of which they may not be aware; and it says to every one alike, “Consider your ways and be wise.” “Look to your feet.” It is so easy to turn to the right hand or to the left from the Straight Line; to swerve from the Upright, to deviate from the Square or from the Level. And therefore, no man on earth need be offended when asked to give an answer to the question “What doest thou here?” Nor think it beyond his duty to assure himself that his works are like the good man's whom the Psalmist praises by saying, “His work is worthy to be praised and had in honour, and his righteousness endureth for ever; his horns shall be exalted with honour.”

There is a little peculiarity about our “assembling

of ourselves together" this evening, which (to my mind) gives additional force to this question of our text. We know that this is the House of God. And it is also the Hour of Prayer. How forcibly therefore the text appeals to each of us. "What doest thou here?" Here (for instance) is the Preacher. For what purpose does he stand on a high place, prominent among you? Here are many of our usual Congregation. Here are not a few Strangers. Here are also those to whom you give at this time a special welcome because they appear among you for the first time in their character of "Free and Accepted Masons." If we were to put the question of our text to them, I well know what their answer would be.—"Our aim is twofold. First, to uphold the honour and glory of Him who created this Universe and all that is within it. Who, though He "dwelleth not in Temples made with hands," and filleth earth and also Heaven with His Presence, yet has sanctioned the use of such Buildings and such Services as these, accepting the praises offered within their walls. And, secondly, to encourage every work of man which is for the benefit of his brother-man; to uphold order, to promote charity; to strengthen the Bond that there is (or should be) between man and man, however wide apart in every other matter. If any man love God, He will also love to put himself in God's Presence. Therefore, these our friends are here with us to-night; and we are encouraged by their coming to our little Church on the Hill. Let us say to them, "We are glad to see you here, and hope you will continue to prosper in your undertakings, and one day come among us again."

Is it necessary to ask any regular Church-goer, "What doest thou here?" I should hope not. For not a Sunday passes over our heads, but we are told the object with which all are expected to come. Unless we persistently arrive late, it is the very first thing we hear. "Why do I come to Church?" To "acknowledge and confess my manifold sins and wickedness, to the end that I may obtain forgiveness of the same, by God's infinite goodness and mercy." To "render Him thanks for the

great benefits that I have received at His hands ; to set forth his most worthy praise ; to hear His most holy Word ; and to ask those things which are requisite and necessary, as well for the body as the soul." This is the true answer you should be able to give to the question of the text, "What doest thou here?" And 't will be well for us each to consider how far we fall short of such an ideal. It may be (for we are all imperfect) that we have some among us from time to time, who cannot with truth give the answer required. There are those who come to church out of *curiosity*, to hear what the Preacher will say ; or out of *vanity*, to see or be seen ; or out of *idleness*, because they have nothing to do. To all such, the text applies with special force. "What doest thou here?" Don't forget that "the Lord is in this place," even though you knew it not. Call to mind the astonishment with which the patriarch Jacob realized the awfulness of the Divine Presence. "How dreadful (he exclaimed) is this place! This is none other but the House of God, and this is the Gate of Heaven."

"My brother Masons : In reminding the Congregation of the Reverence which is due to the Sanctuary, I am sure I have your approval. I know your Principles, and that you are bound by them to uphold the Honour of the Great Architect of all, and also the Solemnity, the Dignity, the Beauty, and the Order of His worship. But these Principles are not the fashion of our times. The Building which should be the House of God, is in these days treated too much as a Concert Hall or Lecture Room, and not after the ancient pattern given us by the wise King Solomon. You will remember how great was the zeal of that noble King for God's glory. How he placed **TWO PILLARS** of more than common size and beauty, Sentinels (as it were) keeping guard over the holy House which he had built. How he adorned that House with many a sacred symbol and emblem of things mysterious and hidden from sight. How he ordered every part of the Services with dignified arrangement and harmonious aids to devotion. And you have not forgotten that God accepted the Builder Himself, the House, and the

Worship; while one of the later Prophets has left on record these words also, to be kept in memory by all generations of men: "The Lord is in His Holy Temple; let all the earth keep silence before Him."

"I am sure therefore, that I may ask you (in these profane days) to use your influence mightily at all times to show disapproval of the levity which is the present fashion, especially among young people; and to promote, by every means in your power, a spirit of Reverence toward the things of God and Heaven. It is true, you do not now build Churches, yet you cannot lose the spirit of ancient days, and still remain worthy of your forefathers in Masonry. The Symbolism of the Lodge and the Symbolism of the Church are very similar; indeed, we may claim for them that they are parts (like the two sides of a coin) of one and the same grand Whole. You lead us to the end of this life, and bid us hope and wait for better things. *The Church* reveals those things as Divine Certainties, which no man, nor body of men, can find for themselves. The question "What does thou here?" reminds you also that you have something to hold fast to, and something more to find. Let Religion be indeed your Teacher of a Symbolism which will guide you all your life, until its mysteries are revealed to you in those happy days to come, when things which "now we know in part, then we shall know even as also we are known."

How valuable may be your influence in directing Public Opinion in matters of Religion! If you turn the question upon yourself and ask "What *can* I do here?" I answer, More good, perhaps, than you are aware of. While the silly crowd follow evil fashions, profane the Sunday, despise God, neglect the Bible, absent themselves from Public Worship, or turn it into mere amusement and Pastime, you set a better example. At considerable self-denial you have come here; you carry in your midst the Volume of Sacred Law, the emblem of your obedience. To each and all of you I may say, in the words of St. James: "Whoso looketh into the Perfect Law of Liberty, and continueth therein; he being not a

forgetful hearer, but a doer of the work; this man shall be blessed in his deed."

But, before I conclude, I should like to put before you a few more thoughts, drawn from our text in a different way. Simple as it is, easy to be read by a child, it is a grand speech, worthy of Him whose Voice it was. "What doest thou here, Elijah?" It is God's call to man; to every man; not to one more than another; but to man *as man*, because he is man. Man himself is a masonic symbol. He represents a mystery. He was "made in the image of God." Therefore man is here on earth, representing, as far as may be, Him whose emblem and symbol he is. Of course the finite cannot equal the infinite. No symbol can exactly be the likeness of that which it represents. But so great has been the condescension of the Almighty, that this which I have stated is an actual fact. "What is man, that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels, thou hast crowned him with glory and honor; thou hast put all things in subjection under his feet." Yes, indeed, there is no other visible image of God but man; weak, fallen, depraved as he is; God bears with man, and blesses him, has pity upon him and pardons him, cannot cease to love him, and will not cast him off, because (such as he is) he is the masonic symbol of the Ruler of all, God's Representative on earth. And this is also the reason, we may be sure, why, when devils, who sinned only once, have never forgiveness, to Man was given the honour of winning man's salvation; and He was sent into the world to save it who is both God and man; the true Son of man; man as he ought to have been; perfect, just, true. Saviour of his brother man who trusts in Him. Head of that other great mystery the Church; the pledge, seen by faith, which supports the dying and enables them to triumph in their passage from the seen to the unseen. All this being so, how forcible the question of our text appears, viewed in such a light. "What doest thou here?" A man, and therefore bound by every law of God and man to be a man worthy of the name of man;

and to have continually in mind the Psalmist's resolve, "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will take no wicked thing in hand. I will not know a wicked person." I don't see how a Mason can fail to perceive the force of all this. But let us heap up proofs that it is so.

1. Take man as God has put the PLUMB-LINE to him. "God made man upright." The old sphinx made him out to be a very strange creature; walking on four legs in the morning, on two at noon, and on three in the evening. First a creeping baby, then upright, and at last needing the help of a stick. But the intention of God is that ERECT MAN shall represent the unerring, unfaltering, unswerving God. That is to be man's character: upright, sincere, true. He is not to "worm" himself into any advantage by creeping or crawling in dirty or false ways: He should not "stoop" to shameful practices. Since God has set him upright by nature, he is bound to keep himself as upright as possible by the help of that "plumb-line" of Scripture which God has given him. I know that some may say, "Because of the frailty of our nature we *cannot* always stand upright." But what is the promise? Is it not "Strength" for every need? Is it not "He will establish" and make firm those that trust in Him? When you hear the question, "What doest thou here?" Look to your perpendicular! A man who is not upright in conduct is no man, but a grovelling worm; and a Mason without uprightness is a contradiction and (one would hope) an impossibility.

2. Take man again, as God has LEVELLED him. Mixing in the world, we find men of every level. High, low; rich, poor; no two exactly alike. Yet, looking upon man, as he is in himself without the accidents which surround him; all are equal; coming into the world alike, and going out of it alike also. "We brought nothing into this world and we can carry nothing out." What then have we to be proud of? What hast thou that thou didst not receive? Let the grandest, the richest, the wisest look back to that moment so long

ago, when he lay a naked new-born baby on the kind lap of some tender-hearted nurse ; and subdue his pride, know himself for what he is, and realize his true level, as God created him. And in a similar manner, if he feels inclined to boast of what he has, let him think how small a thing could destroy his life ; soon he will have nothing in the world, be nothing in the world but a heap of dust, a memory which quickly fades away. Let him look at many a grass-grown grave, many a weather-beaten and defaced monument of ancient days ; and consider, that as he is unable to discover even the *name* of the man who lies beneath ; so, others will one day enquire about what is left of *him* when death has taken him away. Masonry understands these things ; and the Church understands them also. These wisely put us all on one level. One Service for rich and poor alike, whatever the occasion be ; one Entrance for prince or peasant into the mystic Brotherhood in either.

3. Once more. God has made man on the SQUARE. The square consists of two lines, at right angles with each other. And there are but two natural Directions in which to consider man's condition. At Rest, he stands upright ; in movement, he goes forward. Combine the two, and you see the character of man, formed on the square. Can you think of him in life as going backwards, sideways, turning round and round ; any way but straight forward ? Forward through all the changes of his being ; forward in knowledge, in wisdom, to the goal at which he is aiming. Why, all his members, all the instruments of the body are directed forward ! The eyes in front, looking neither sheepishly down, nor slyly on one side, nor behind ; but boldly and steadfastly before him. The hands, formed either to reach out to help or to give, or widely extended to embrace in affection and support. The feet pointing onward, intended to move in one direction only, and that forward. And if this be so, how appropriate is the character of man, as described by St. Paul, when he is resolved to act thus in accordance with his true nature. "One thing I do : forgetting those things which are behind, and reaching forth to those

which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Here I think, we may stop. I could go on, did time permit, to remind each Brother, in office or out of office, what a strong appeal our text makes to him to consider the object for which he is what he is. The Master, the Wardens, the Tyler; in fact: "What doest thou?" in each position. Not for yourself are you what you are; but for the Lodge and the Brethren. Uphold the welfare of others; sink your own will for the good of the Brethren; love not to have the Pre-eminence; but, if you have it given you, use it well. "Let this mind be in every one of us, which was in Christ Jesus." Who being in the form of God, set no special value on his high position, or grasped at it too eagerly; but on the contrary, made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Seeing in Him, therefore the true Image of God, the Pattern whom all must follow, let us give Him the honour that is due: glory and thanks and praise, for ever and ever.

---



prize

time  
office,  
consider  
, the  
?" in  
are ;  
elfare  
the  
f you  
every  
n the  
tion,  
made  
m of  
eing  
tern  
at is

