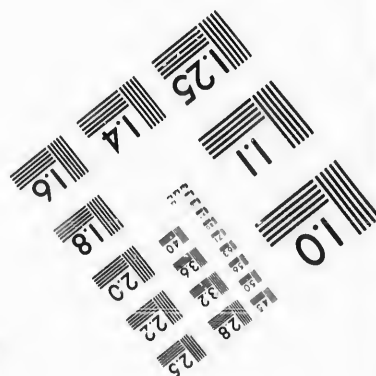
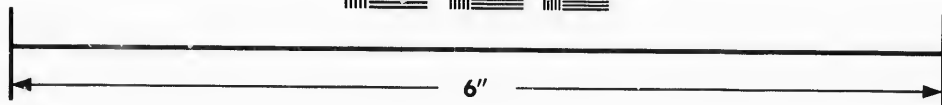
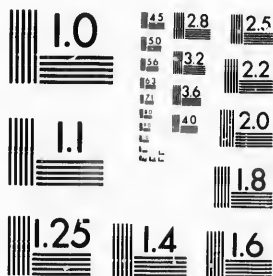


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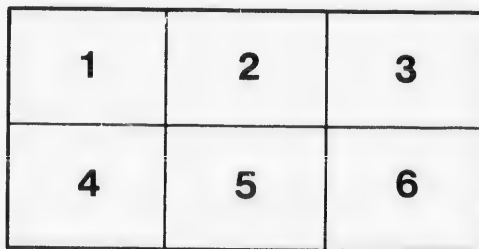
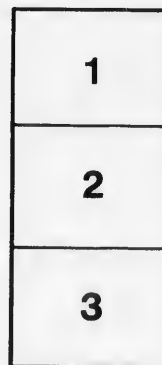
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S E R M O N,

P R E A C H E D

AT ST. PAUL'S CHURCH IN HALIFAX,

ON FRIDAY JUNE 24, 1785,

B E I N G

THE FESTIVAL OF ST. JOHN THE BAPTIST,

B E F O R E

THE GRAND LODGE,

A N D T H E

OTHER LODGES,

O F T H E

ANCIENT AND HONORABLE SOCIETY

O F

FREE and ACCEPTED MASONS,

IN HALIFAX, NOVA-SCOTIA.

By the Rev. JOSHUA WINGATE WEEKS, A.M.

H A L I F A X:

PRINTED BY JOHN HOWE, AT HIS PRINTING-OFFICE, IN
BARRINGTON-STREET, CORNER OF SACKVILLE-STREET,
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IN GRAND LODGE,

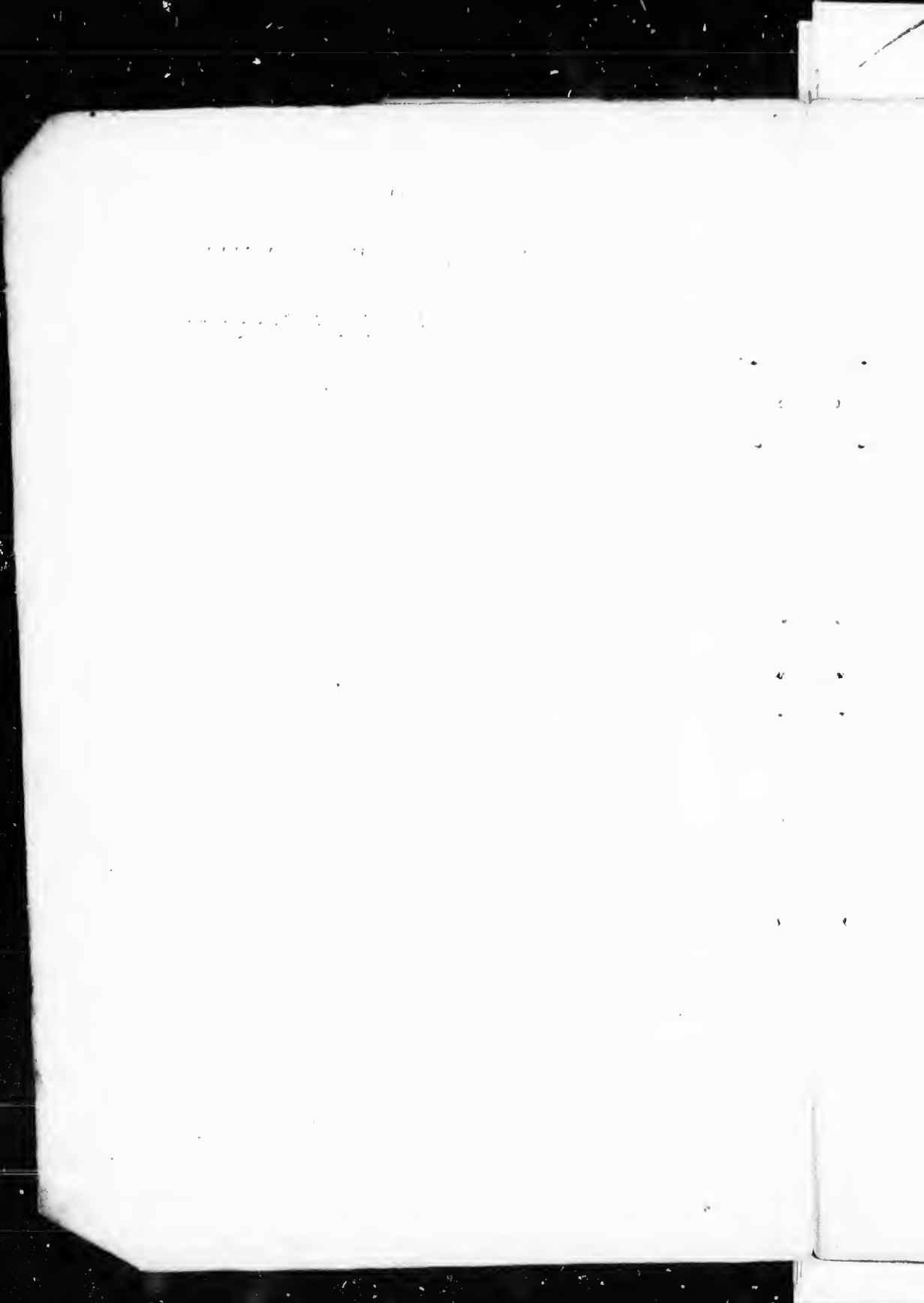
HALIFAX, *June 29, 1785.*

Resolved Unanimously,

THAT the Thanks of this Lodge be given to the Reverend Brother WEEKS, for his Sermon, delivered in *St. Paul's Church*, on *Friday* last, before this and the other Lodges of Free and Accepted ANCIENT MASONS, in the Town of *Halifax*, assembled for the Purpose of celebrating the Festival of *St. John, Baptist*: And that the Right Worshipful Brothers CAMPBELL, SNELLING and WOOD, be a Committee to wait on Brother WEEKS, and request a Copy of the same for the Pres.

JOSEPH PETERS,

Grand Secretary.



T O
THE RIGHT WORSHIPFUL
JOHN GEORGE PYKE, ESQUIRE,
PROVINCIAL GRAND MASTER,
AND
TO THE OFFICERS AND BRETHREN
OF THE
G R A N D,
AND OTHER
L O D G E S,
OF
FREE AND ACCEPTED ANCIENT MASONS,
IN HALIFAX,

THIS SERMON,
PREACHED AND PUBLISHED AT THEIR REQUEST,

IS HUMBL Y INSCRIBED,

BY THEIR AFFECTIONATE,
AND FAITHFUL BROTHER,

JOSHUA WINGATE WEEKS.

A S E R M O N, &c,

PROV. xxii. 2.

*“ The Rich and Poor meet together :
the Lord is the Maker of them all.”*

THIS is the day, my Brethren, which our Fraternity, from early time, have dedicated to the worship of God and the cultivation of social love. To this day they have ever paid a very particular respect in every part of the globe : For on this day they have usually assembled together to preserve the unity of the spirit in the bonds of peace and to express their gratitude to God by doing good to men.

From your presence here at this time it may be presumed, that the same benevolent and pious designs have drawn you together : that, pleased
with

with the return of this anniversary, you are desirous of consecrating it to the purposes of friendship and charity.

Would to God, that I were able to discharge the office, which your partiality has assigned me, in a manner becoming its dignity and importance ! Were my power equal to my will ; were my capacity proportionate to my inclination ; wisdom, strength and beauty should unite in doing ample justice to the merits of our Royal Art. But while I own, that I am but slenderly qualified to answer your expectations on this occasion ; I still flatter myself that the antiquity of our institution, the importance of its laws and the sublimity of its mysteries will claim some degree of attention from every lover of Science. And this respectable audience, knowing the difficulty of speaking on this subject, will candidly accept my sincere desire of doing good, though it be not recommended by the charms of eloquence.

Animated by the hope of that indulgence, which
has

has never been denied me, I always appear before you with pleasure ; but never more so than now, when I see such a numerous body of men, formed under one head, connected by one interest, and engaged in one pursuit, the pursuit of harmony, truth and beneficence. And do thou, O Fountain of wisdom ! illuminate my mind, and warm my heart, that I may explain the mysteries of godliness with clearness and energy !

This spacious earth, in which the rich and poor meet together was raised by the Supreme Architect to be a standing monument of his inimitable skill. Indeed in every part of the creation, we can trace the footsteps of a deep design ; but in the formation of man, we can clearly discover the characters of a divine wisdom. Man therefore is called the chief of his works and the Lord of this lower world, bearing evident marks of his image and perfection ; and on earth there is none like him : For he can lift his heart and voice and eyes in devotion to heaven.

In the works of a perfect Being, there can be no void, no chasm: And where all is full, there must be an infinite variety of creatures suited to their respective places, and rising one above another by an easy gradation; And yet in respect of God, they all meet together on the level of equality; they all carry on their works within the compass of his observation, and regularly and uniformly concur in the grand design of promoting universal good.

As he hath made one star to differ from another star in glory; so hath he ordained different ranks and orders in society, each contributing its part towards the welfare of the whole. And to every individual he hath given the light of reason to contemplate the divine works, and the use of speech to set forth the divine praise: And should not this light be regarded, this faculty exercised? Doth not the sun by day, the moon by night and the stars in their courses, by wonderful signs, without voice or sound, proclaim the glories of their Creator? And shall any order of men, from the
highest

highest master-builder to the lowest fellow-labourer, refuse to help forward the divine work of love? Indeed the great men of the earth, bearing the lively characters of the divine majesty and authority, may be willing to excuse themselves from this employment. But should they not consider, that though we look up to them with a sort of reverential awe; though we say they are Gods and children of the most High: Yet the supreme Being, who inhabiteth eternity and dwelleth in light, views them all with an equal eye. "He accepteth not the person of princes, nor regardeth the rich more than the poor; for they are all the work of his hands."* Under the shadow of his protection, the rich and poor meet together on equal ground and are alike the objects of his providential care and governance.

Of the middle rank between these two extremes there are multitudes in every society: These make up the bulk of the community. They are rich when compared with the poor; and poor when compared with the rich,

* Job xxxiv. 19.

as the oak, that graceth the plain, is high in respect of the shrubs, that creep beneath it, and low in respect of the mountain, that rears its head above the clouds.

Job, who lived in the east whence the light of Masonry first arose, was in different periods of his life an eminent example both of opulence and indigence. In his early days heaven had showered down on him its richest blessings. Even the sumptuous east had never beheld a man so magnificently great. His fields were extensive, his flocks numerous, his houses splendid, his children rising into consequence, his health good and his conscience easy. Can imagination paint a man in more enviable colours? Alas! on what a sandy foundation doth the fabric of human happiness rest? and how suddenly may it be destroyed by the storm of adversity! See calamities rushing on him, not like winds or floods, but like lightning cast from heaven! see him in one day despoiled of his property, of his health and of his children! And in the anguish of distress, hear him exclaiming,

“ Have

“ Have pity upon me; have pity upon me, O ye
 “ my friends: For the hand of God hath touched
 “ me †.”

Had he wasted his estate by luxury and extravagance; had he ruined his constitution by vice and debauchery; had he driven away his friends by insolence and unkindness, he would have saewit himself to have been one of the Devil's poor; and no man would have dropped a tear on his misfortunes. But his sufferings were not the fruit of his vices: For he belonged to the family of heaven, being a
 “ perfect and an upright man, one that feared
 “ God and eschewed evil. † His sufferings were
 the correction of a father's hand, who doth not
 willingly afflict the children of men, and who even
 in wrath remembers mercy.

You see men rising on the ruins of innocence and growing rich by fraud and treachery: Can you suppose a holy and righteous God approves of this? No; he only suffers such irregularities to take place, that he may manifest to all the world,
 of

† Job xix, 21. † Job i, 1.

of what small estimation wealth is held in his sight, since he frequently permits the worthless to share it among them.

You see God's own children persecuted and oppressed even for their goodness: you see them leaving houses and lands, their friends and their country for the sake of doing their duty and keeping a good conscience: Shall we say that heaven is unjust, because these men suffer? No; God wisely permits these things to happen, as a good Governor permits what he is far from encouraging or approving. Infinite wisdom however bringeth good out of evil: For by sufferings, their virtues are increased, their graces brightened, and their imperfections cleared away, as gold is refined and purified from its dross by passing through the furnace.

In every community, a subordination of rank is necessary and unavoidable; and in all times and places, there must be a mixture of rich and poor. This subordination, this mixture conduces very much to the order, happiness and improvement

provement of civil life : Nor can society be kept up without it ; any more than a prospect can be beautiful, where neither the humble valley nor the lofty mountain strikes the eye with an agreeable variety. Thus when Solomon was building the magnificent temple at Jerusalem, in the structure of which the Royal Craft exerted their utmost skill, he appointed some to hew stone, others to bear burdens, and others to oversee and direct the work, that each one might move usefully in his own sphere and apply all his wisdom and strength in promoting the Grand Design.

It must be remembered however, that abundant wealth and extreme indigence are disorders in the present constitution of things, arising from the vices of men, not the appointment of God : For he hath commanded us to apply a cure to these disorders whenever we have power and opportunity.

For this end civil government was established, that one man might be prevented from taking any
undue

undue advantage of another : For while it may seem to increase an inequality of condition, it sufficiently prevents or removes the evils of it, by making the common good the measure of justice and by placing all men on even ground under the authority and protection of law.

For this end the christian religion was published, that all men might have an equal chance of securing their share of happiness. For were the commands of our divine Master observed, none would be exorbitantly rich, none wretchedly poor; the abundance of the one would flow to the necessity of the other, as the rivers descending from the hills flow to the sea, where they mingle amicably together and settle at last into an even surface.

For this end this antient Fraternity was formed, that happiness might be diffused equally among all its members. For though it deprives no man of the honour due to his rank and character; yet it reduces all men to a pleasing and rational equality. Beyond any institution of human original, it
 inculcates

inculcates industry in acquiring, temperance in using, and charity in distributing the good things of life. O Charity! Fair daughter of heaven and bright image of God! At thine altar, let others offer the fruit of their lips; but with a liberal hand we will scatter thy blessings among the sons of want.

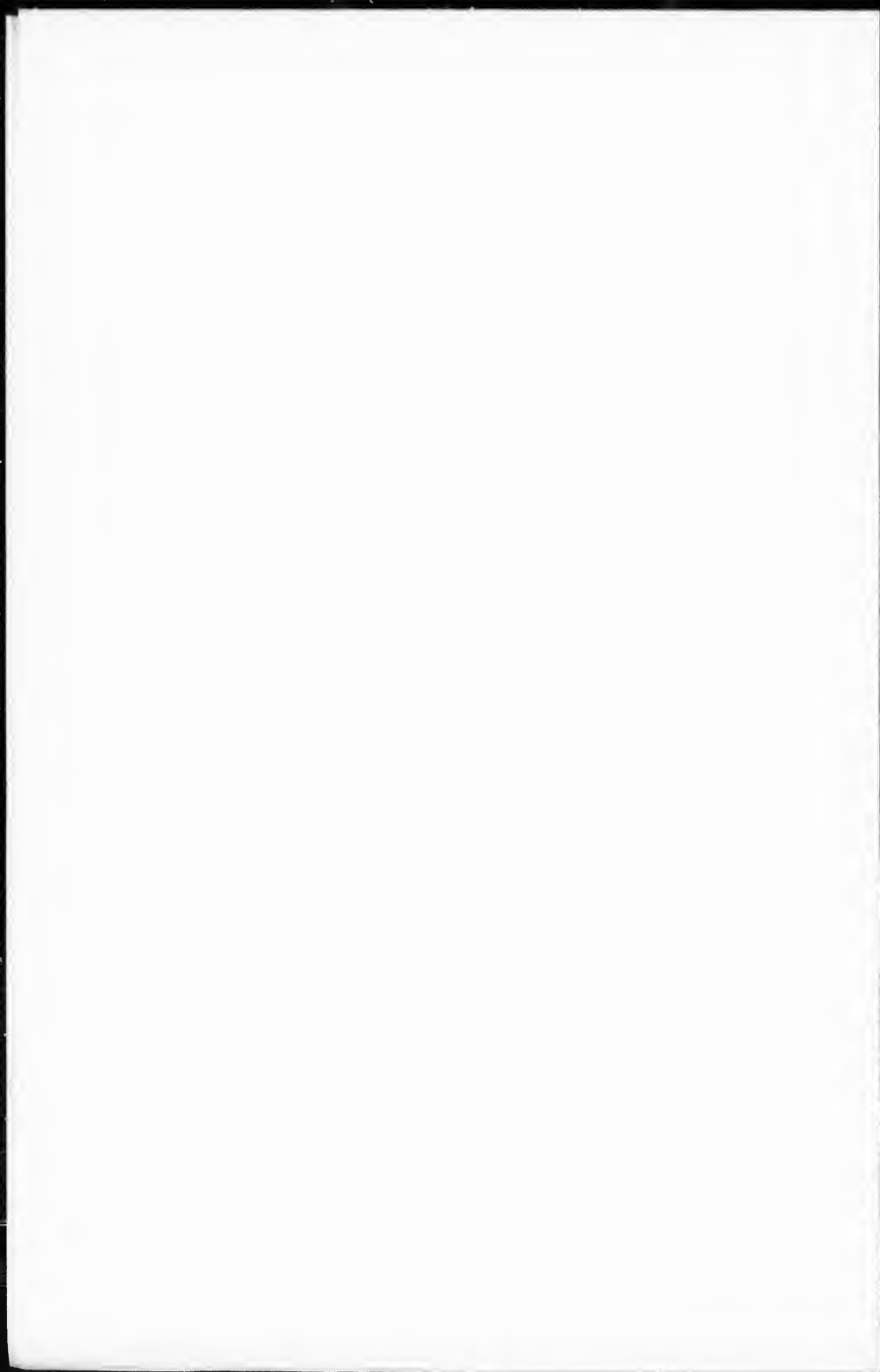
Have I then any need to point out the particular duties resulting from the relation of the rich and poor to each other? No; I will only remind you of your general obligation as *Masons*; and this will discover the particular offices of love becoming every station, as the morning light disperses the darkness and causeth all objects to appear in their true relation and proper colour.

Selfishness contracts the human heart; it makes men forget their nearest relations; it abolishes all the ties of nature and blood; and where ever this reigns, there can be no such thing as friend or brother: But benevolence unites all men by the strongest cement; it is to them instead of parents and friends, of guardians and protectors. It re-

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moves the evils of poverty ; nay, it doth more ;
 It communicates happiness ; it putteth every
 man on a level with regard to the real necessaries
 of life ; it wipes the tear from the cheek of the
 mourner and causeth the widow's heart to expand
 with joy. It makes the enemies of the brotherhood
 who speak evil of it without cause, ashamed of
 their unkindness ; the enemies of the brotherhood do
 I say ? yes and the enemies too of justice, peace
 and order it makes ashamed of their folly, and ren-
 ders them useful to themselves, to their country
 and to mankind, O ye spirits departed, whose
 names are written in the book of life ; with what
 joy have ye seen Charity reaching out forgiveness
 even to her enemies ! O ye Angels, who rejoyce
 at the repentance of a Sinner, how often have ye
 seen her dispersing comfort among the heirs of sal-
 vation ! O ye sacred walls, which bear witness to the
 devotions of the saints, how often have ye seen her
 alms ascending, like incense, to the throne of God ?

But why do I indulge this pleasing speculation ?
 before a body of men united for the express pur-
 pose



pose of alleviating misery and communicating happiness, need I enlarge on the excellencies of charity? Need I press this duty on you as men, as christians, as masons?

Need I say, that as men, nature teacheth you to be kindly affectioned one to another? when the wounds, the distress, the groans of the wretched arrest thy feelings; doth not sympathy call on thee to assist, to comfort, to relieve? And canst thou turn a deaf ear to the affecting accents of distress? Canst thou harden thy heart against the tender emotions of pity? No; you are moved, penetrated, melted; For you are taught of God to love one another.

Need I remind you, that as christians, the duty of brotherly love is made more obvious and indispensable in the gospel, than it ever was by the light of nature? Christ Jesus, the Grand Architect of the church, a few hours before he took his final leave of his followers, gave them a new commandment, saying, "As I have loved you, so love ye one another; By this distinguishing badge
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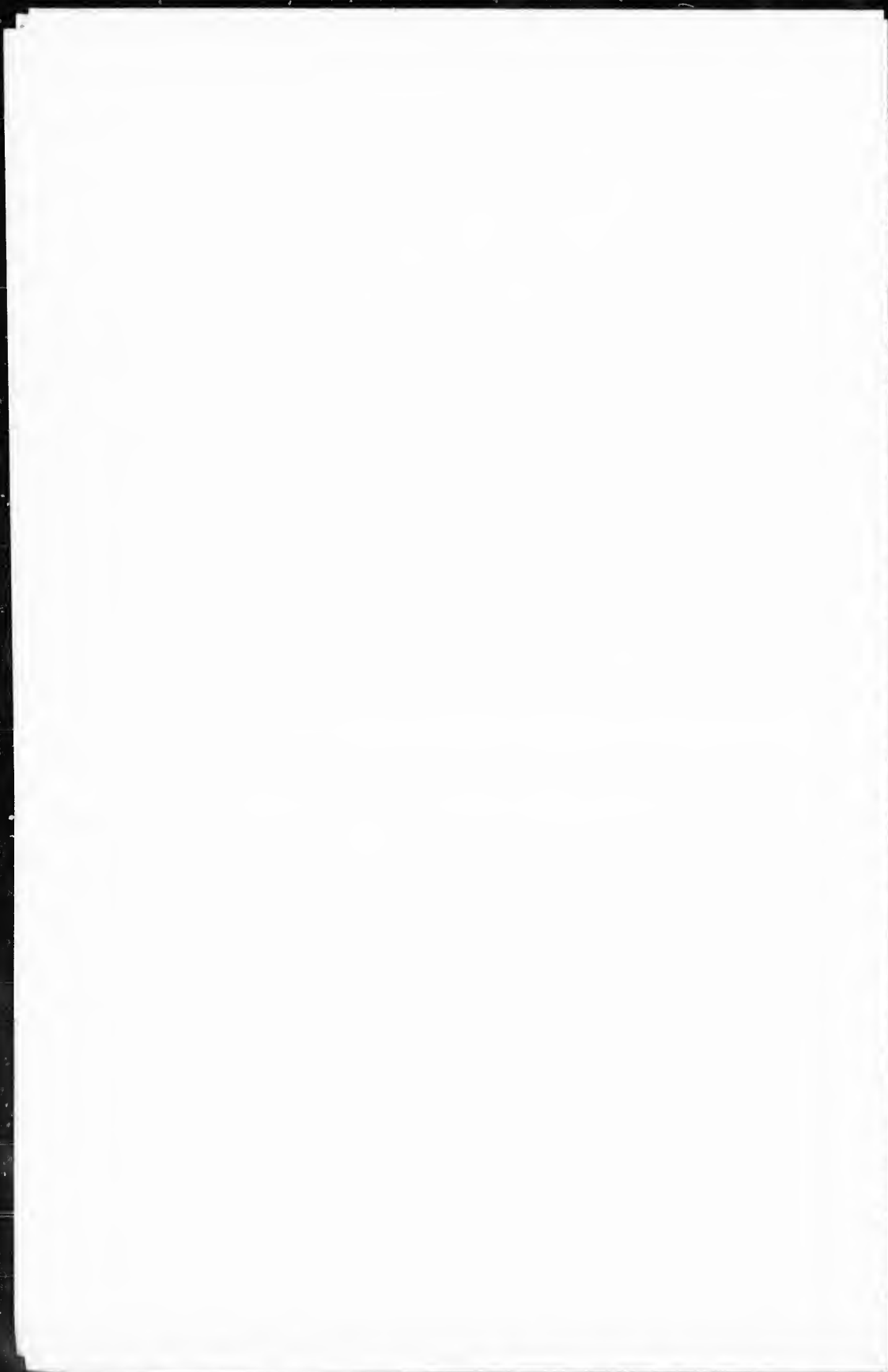
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“ shall all men know that ye are my disciples.”†

Need I inform you, that as Masons, ye profess yourselves to be the sons of mercy? that your benevolence should not be narrow and partial; but free and unconfined; spreading every way, like the Arch of heaven. As the river Nile, while the source of it remains a secret, annually swells into a mighty current and overspreads distant countries, leaving behind it fertility and abundance where-ever it passes. Benevolence doth not restrain its enlivening influences to one sect or religion, to one nation or climate: It reaches, like the power of attraction, to the smallest and to the largest bodies in the universe, uniting men of all degrees and of all nations in the bonds of friendship. The language of Charity is universal; all the brotherhood know and understand it: For they are masters of a secret language, by which they can make themselves known to each other at a distance, and can converse together even without the use of speech. So that in every country, where the providence of God may cast them, they will find

† John xiii. 34, 35.



an home; in every country they will receive a welcome; in every country they will meet with a brother: And this Royal Art will call forth relief, when all other means of procuring it, may fail.

Of an art so antient, so honorable, so useful, I need not enlarge. But this being your first appearance in the character of a regularly constituted Grand Lodge, permit me to congratulate you on this auspicious occasion.

And as we are directed to look up in gratitude to God for the success of every beneficial institution, which takes place among men, "So look down from heaven, O God, behold and visit this vine." This vine, this fraternity was early planted and assiduously cultivated by men of the first distinction in the Province. Both the Province and the fraternity have grown up under their paternal care and indulgence, nor have they yet withdrawn from it their kind offices.

At this time also we are under the administration of a man, who, while he may be styled the

father of the people, esteems it no dishonour to own himself a brother; and who among other laudable attempts to promote peace and amity among the subjects of his Prince, has patronized the Craft by distinguishing one of its lodges with his name.

Nor will our Right Worshipful Grand Master, lately advanced to the honour of presiding in Solomon's chair, refuse our congratulations on his instalment to this high office. May you use the power with which you are invested for the interest of your King and the good of the Craft. Guided by a mild and pacific disposition, and aided by officers, who, like pillars in the temple, support your authority and adorn their profession, you will soon spread the Royal Art, which was lately confined to this metropolis, through different parts of the Province; and we shall soon see Masonry erecting her court and diffusing her charities, in those very places, which were once the residence of wild beasts or of savage men.

The provincial lodges, thus organized into a regular body, appear, "beautiful as Tirzah, comely as Jerusalem and terrible as an army with banners." They will be supported by "workmen, that need not be ashamed†;" they will be taught by Masters, "who comprehend the light of truth||," and guarded by officers "who will not remove the antient landmarks which their fathers have set§."

By this union of interest and design, I need not observe, that the cause of government will be strengthened; since individuals will derive so many advantages from it. For were the providence of God to cast you on an unknown shore; were you to travel through any distant country, though ignorant of its language; ignorant of its inhabitants, ignorant of its customs, you will still have a key, which will give you admittance to the brotherhood, and which will open the treasures of their charity. And in every regular lodge, to which you may gain access, you will meet with

that.

• Song of Sol. vi. 4. † 2 Tim. ii. 15. || John i. 9. § Prov. xiii. 23.

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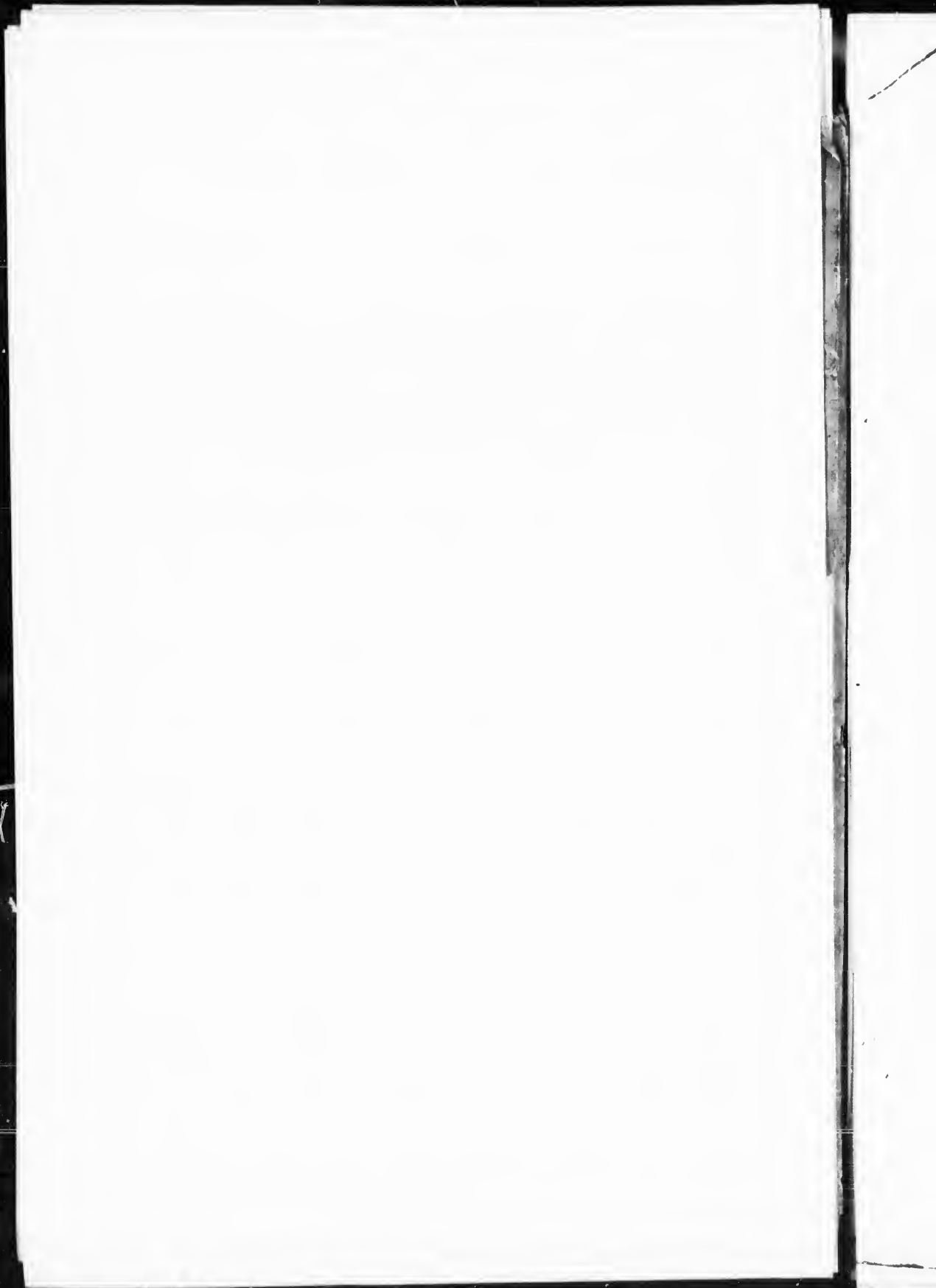
that cordial reception and kind entertainment, which every man wishes to receive, and which every man should be willing to give.

And may all the lodges, united for the purpose of doing good and cemented by the bands of friendship, ever keep in view the design of their institution. Disregarding those little, partial distinctions, which have kept even brethren at a distance from each other, "may the Watchmen "upon the towers‡," suffer every man to pass, who may give proofs of his being a good Mason and a true, and who, by his life and conversation, by his character and influence, may adorn his profession

And may each of you, who have been initiated into this charitable Society be "diligent in working with his hand the thing that is good, that "he may be able to assist the needy||." Especially if a brother be in distress, attend to his calls: if he be in danger, fly to his relief: if he be deceived, tell him the truth: if he be calumniated, justify his character. For remember this, that no Institution

‡ 2 Kings xvii. 9.

|| Eph. iv. 28.



tution of any sort, can be pleasing to God, which is not useful to Men !

Thus thinking, and thus acting, you will find out the secret*, which is preserved in the hearts of the faithful. You will understand the sign†, which the children of God always discover, by loving the brethren. You will gain the password which shall open to you the door of the celestial Lodge§, where you shall behold God himself, our supreme *Grand Master*, seated in glory, where though clouds and darkness veil his awful Majesty, yet light and joy encircle his throne; where you shall join hand in hand with the saints; where you shall sing the song of Moses and the Lamb, and shall rejoice for ever in the smiles of his countenance.

* Ps. xxv. 4. † 1 John iii. 14. § Rev. iv. 2.

F I N I S.

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Officers of the GRAND LODGE of
Nova-Scotia.

R. W. *John G. Pyke*, Esq ; G. M.

R. W. *William Campbell*, D. G. M.

R. W. *Jonathan Snelling*, S. G. W.

R. W. *Daniel Wood*, jun. J. G. W.

R. W. *Joseph Peters*, G. S.

R. W. *John Fillis*, jun. G. Tr.

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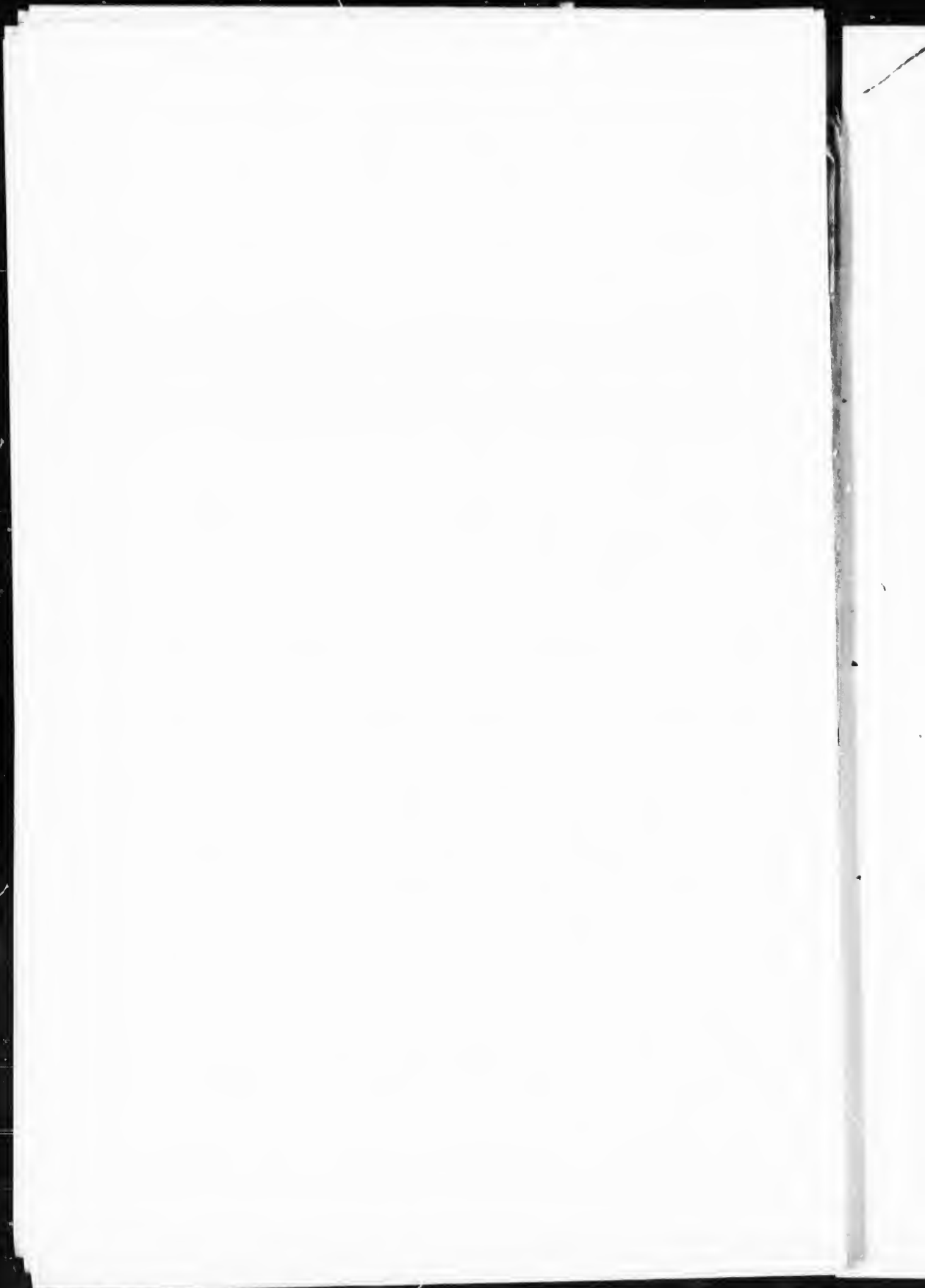
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Mr. *Wm. Stewart*, G. Tyler.



LODGES under the Jurisdiction of the
 GRAND LODGE of *Nova-Scotia*.

No. 155. *St. Andrew's*; on the *Grand Registry* of
England, constituted before the forming
 of this *Grand Lodge*, held in *Halifax*.

No. 211. *St. John's*, ditto. ditto: held in *Halifax*.

No. 1. *Union*, constituted by this *Grand Lodge*,
 held in *Halifax*.

2. *Artillery*, ditto. held in *Halifax*.

3. *Parr*, ditto. held in *Shelburne*.

4. (Resigned.)

5. *Solomon's*, held at *Shelburne*.

6. *Digby*, held at *Digby*.

7. *Temple*, held at *Manchester*,

8. *Hiram*, held at *Sheet-Harbour*.

9. *Chester*, held at *Chester*,

10. *Hiram*, held at *Shelburne*.

11. *St. George's*, held at *Cornwallis*.

12. *Concord*, held at *Cumberland*.

JOSEPH PETERS, G. S.

Halifax, July 12, 1785.

