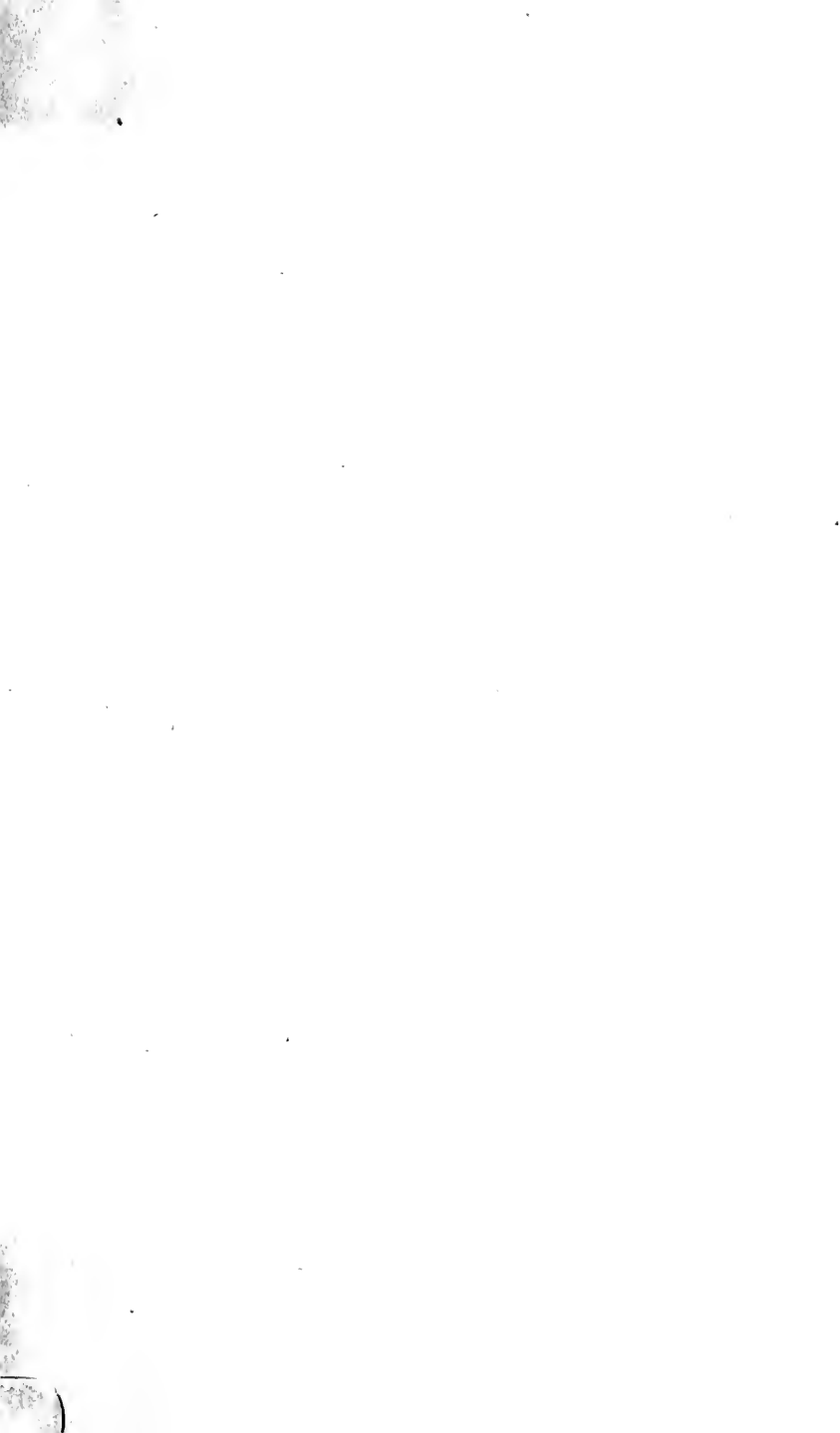




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Professor Samuel Miller  
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- 1 Scott's Rights of God.
- 2 Miller's Fast Sermon. yellow paper
- 3 Dwight on Goodrich.
- 4 Morse's Masonic Sermon.
- 5 W. Whorters' Missionary Sermon.
- 6 Hodges on Witherpoon.
- 7 Pearce at the Ordination of Melcher <sup>Kirkland on Witherpoon.</sup>
- 8 Cogood on Prophecies.
- 9 Lumbull's Ordination Sermon.
- 10 Emmons's Ordination Sermon.
- 11 Calvin on James.
- 12 Steven's Ordination Sermon.







4

Rev. Mr. Will  
From his app  
Friends

A

S E R M O N

DELIVERED BEFORE THE

G R A N D L O D G E

OF

FREE & ACCEPTED MASONS

OF

The COMMONWEALTH of MASSACHUSETTS,

AT A PUBLIC

Installation of the OFFICERS

OF THE

Corinthian Lodge,

At CONCORD, in the COUNTY of MIDDLESEX,

JUNE 25th, 1798.

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BY JEDEDIAH MORSE, D. D.

MINISTER OF THE CONGREGATION IN CHARLESTOWN.

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LEOMINSTER, MASSACHUSETTS,

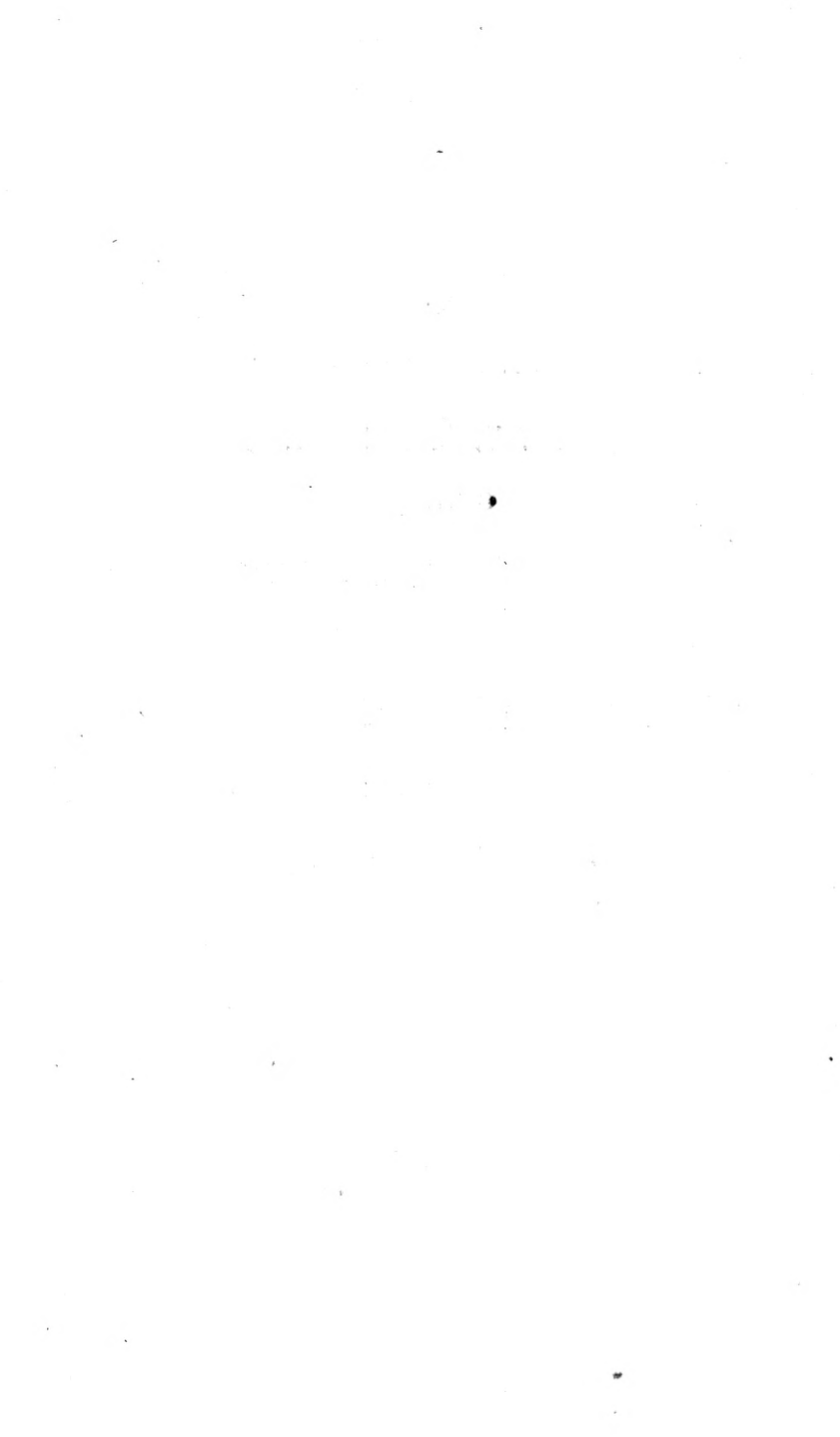
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PRINTED BY BROTHER CHARLES, & JOHN PRENTISS.—1798.



TO  
THE RIGHT WORSHIPFUL  
*Master, Wardens,*  
OTHER  
*Officers & Brethren*  
OF  
CORINTHIAN LODGE,  
THE FOLLOWING  
*DISCOURSE,*  
PUBLISHED AT THEIR REQUEST,  
*IS RESPECTFULLY DEDICATED BY*  
THE AUTHOR.

CHARLESTOWN, JULY 4th, 1798.



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## SERMON.

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HEBREWS xiii. 16.

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*BUT TO DO GOLD AND TO COMMUNICATE FORGET NOT ; FOR WITH SUCH  
SACRIFICES GOD IS WELL PLEASSED.*

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**T**HE Christian religion is as remarkable for the simplicity, purity, and excellent tendency of its moral precepts, as for the sublimity, fitness, and ennobling, impressive and animating nature of its doctrines. All the requirements of God, in respect both to what we are to believe and to do, are strictly just, reasonable and kind. They are intended and adapted to promote our own good. Our happiness essentially consists in right affections and conduct towards God and one another. Love and gratitude to God, and good will and good works to men, constitute the sum of our duty. The former are the foundation and spring of the latter ; while the latter are the fruit and evidence, to ourselves and others, of the truth and sincerity of the former. They are, when genuine, inseparable, and mutually prove each other,

and I jointly contribute to the perfection of our nature and happiness.

CONFORMABLE to the foregoing observations, we find that our LORD has comprised our duty in two short commandments; "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." The whole law is declared, by the Apostle, to be fulfilled by love. "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." Of the same import is the exhortation in our text and context; "by him, (*i. e.* by JESUS the Mediator, who, "that he might sanctify the people with his own blood, suffered without the gate,") "by him let us offer the sacrifice of praise to GOD continually, that is the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices GOD is well pleased." The Apostle, in this passage, reminds us of our duty to GOD and one another. While, inspired by supreme love, we offer to GOD thro' CHRIST, our unfeigned acknowledgements, prayers and praises, here called the fruit of our lips, we are not to be unmindful of the more laborious and expensive services, which we owe to our fellow men. "To do good and to communicate forget not."

It will comport with the spirit of our text, and, I conceive, with the design of our assembling before

God this day, if, in the First place, we point out some of the various ways in which, as men, as citizens, and as Christians, we may and ought to do good; and Secondly, offer several reasons and motives adapted to influence us to the practice of this branch of our duty.

I. I SHALL point out some of the various ways in which, as men, as Citizens and as Christians we may and ought to *do good*.

“God that made the world, hath made of one blood all nations of men to dwell on all the face of the earth.” We are, therefore, to consider all men, of whatever nation, complexion, or religion, as forming one great family, united by the indissoluble ties of nature, having a common interest, which all are concerned to support with their utmost efforts. All our views and pursuits should conspire to promote the general good. A narrow, selfish, sordid spirit is no less baneful to society, than contrary to the genius of our holy religion. No one ought to be so intent upon promoting his own advantage, as to neglect that of others, but each should endeavor also to do what may “please his neighbor for his good to edification.” Every man owes a debt of one kind or another, to those around him. We discharge this debt when we diligently and faithfully employ all our talents of nature, providence and grace, in cherishing harmony and brotherly love among men;—in communicating comfort and relief to the sorrow-

ful, indigent and wretched ;—in cultivating in ourselves and diffusing among others a love of our country—and in promoting pure and undefiled religion.

1. We may and ought to do good by cherishing harmony and brotherly love among men. How much of our happiness depends on harmony and the prevalence of the kind affections in society, we may learn from the destructive and painful effects of discord, hatred and malice. Where these predominate in any community, be it small or great, the sweets of social intercourse are changed into bitterness ; the blessings of life are poisoned at the fountain, and society becomes a curse. A Peace Maker among brethren, then, is a character of great worth. By exerting his talents and influence in healing divisions, and calming the evil and turbulent passions by a candid and clear exhibition of truth, by soft and gentle persuasion, and by seasonable, judicious and friendly rebuke, he may do great good to mankind. Of such characters our Lord manifests his highest approbation: "Blessed are the peace makers, for they shall be called the children of God." An invaluable reward is promised to any one who shall convert a sinner from the error of his way—such an one shall have the honor and satisfaction of "saving a soul from death, and shall hide a multitude of sins."

In order to promote harmony and good will among men, we must each take care that we ourselves



possess the temper of the peace maker. How can we expect to be instrumental of restoring peace and brotherly love among the contentious and malicious, if our own dispositions and conduct justly subject us to the severe retort, "Physician first heal thyself"? We must show others by our example, as well as by our words, what we would wish them to be and to do. Example gives a weight and efficacy to instructions and admonitions, without which they are generally of little avail. Possessing a peaceable disposition, we shall of course study how we may, in the most effectual manner, excite and cherish the same temper in others. As an excellent mean to this purpose, we shall cherish in our own minds, and in the minds of all those over whom we have any influence, a respect for the character and reputation of our fellow men, and a real concern to do them justice in this respect. In no way is the harmony of society so frequently and calamitously disturbed, and the kind affections compelled to yield to those of an opposite and malignant complexion, as by SLANDER. In proportion as this abominable vice prevails in any community, union and love decay. This destroyer of all social enjoyment must then, as we desire to do good and promote peace and love among men, be steadily and resolutely resisted in all its forms. We must give it countenance neither in ourselves nor in others. We cannot innocently listen to, or

propagate, slanderous reports and misrepresentations concerning others. It is then clearly our duty, as lovers and promoters of peace and good will among men, to manifest our marked displeasure against all kinds of evil speaking, and to think and speak as well of others as the truth will permit; not keeping out of view their good qualities and actions, when we are called in duty to mention those of a contrary kind, thus giving a partial and false view of their characters, and exciting unreasonable prejudices against them.

The indulgence of an uncharitable disposition towards one another, ascribing the worst views to those who happen to differ from us in opinion or conduct, has been a source of great disorders. This imputation of selfish and sinister designs, produces acrimony, begets hatred and divisions, and is followed by many serious evils to community. From the different organization of the human mind and the structure of civil society, it was doubtless intended by the Creator and Governor of the world, that there should exist a variety of opinions. "And when these neither disturb the public order, nor endanger the public welfare, candor should give credit to others for the same purity of views which we are conscious of possessing ourselves." The laws of Christianity have made it our duty to esteem others better than ourselves, and in honor to prefer one another; to suppress all jealous and envious feelings at the prosper-

ity of others ; and this even in cases where, by their advancement in honor, wealth or fame, our hopes are cut off and we thrown into the shade. We are bound to do complete justice, as far as possible, to the merits of every man, whether he be friend or enemy, and to use all our endeavors to make " the bad good and the good better." Other means than those we have suggested are to be used for the purpose of cherishing harmony and brotherly love among men, the mention of which our intended brevity obliges us to omit.

2. WE may and ought to do good by communicating to the comfort and relief of the sorrowful, the indigent and wretched. In a world like this, overwhelmed with wretchedness and sorrow, the bitter fruits of the apostacy of man, much of our duty lies in administering, in various ways, to the relief of our fellow men. The wants of the poor must be supplied ; bread must be given to the hungry ; drink to the thirsty ; clothing to the naked ; the stranger must be kindly and hospitably entertained ; the lonely prisoner must be the object of our compassion and charity ; the chambers of the sick must be frequented as often as prudence shall dictate, and their sorrows soothed and alleviated ; nor must we forget that we owe frequent and friendly visits and charitable supplies, to widows and their fatherless children. So important and necessary did our LORD consider these duties that, in his account of the proceedings of the

final judgment, he has made the performance of them the ground of his awards to everlasting life, and the neglect of them the reason of his awards to everlasting punishment. And he has encouraged us to the practice of them by the strongest possible motive, by assuring us that when we perform them to one of the least of his poor brethren in this world, he considers them as done to himself. It is because these duties are so essential to the Christian character, that they are inculcated so frequently and so pressingly throughout the holy scriptures. A regular and upright discharge of them, we may therefore reasonably presume, would be productive of great good to mankind, as it would ensure to us, in virtue of the divine promise through CHRIST, an unspeakable reward.

3. WE may and ought to do good by cultivating in ourselves and diffusing among others, as we have means and opportunity, a spirit of patriotism or love of our country. Next to our religious duties, this, at the present period, seems of all others most important. Our country is assailed both by internal and external enemies, who form and carry on their wicked machinations in the dark, and by the most subtle and insinuating artifice and intrigue. In such a state of things our bosoms should glow with the love of our country, and burn with such ardency as to kindle the same spirit in the bosoms of all those with whom we associate. By fanning the flame of patriotism, by waking up the people, as far

as in us lies, to a sense of their dangers and their duties, we may do much good, and prevent the most awful calamities.

BUT, in these revolutionary times, the word patriotism has been so often perverted from its true meaning by imposters, and claimed as exclusively belonging to those who possess not a spark of it, that it is necessary to discriminate between genuine and spurious patriotism: and this distinction is happily drawn to my purpose by an eloquent American patriot,\* in a style of accuracy and elegance which can hardly be exceeded. “When I speak (says my author) of this virtue (patriotism) I mean not that mock patriotism which, in all ages and in all free countries has been seized on by ambitious demagogues as a cloak to cover base and insidious designs; which, bedecked with the alluring garb of a tinsel jargon, has been assumed to conceal the foulest purposes; which, under the mask of hypocrisy and the parade of pompous language, has been ever found subservient to the most despicable selfish views; which, at one time has been employed as a stepladder to office and power, and at another as an engine of destruction to rival popularity and obnoxious competitors: I mean not that mock patriotism which, to the knaves has been the siren song of seduction to cajole and ensnare the fools: I mean not that satire on patriotism which blazons its own merits in rant-

\* Hon. William Smith.

ing declamation and frothy professions ; which draws, from time to time, out of non existence, little ephemeral insects which glitter for a moment in the glare of their own creation, and then dissolve and sink into their original nonentity : I mean not that profanation of patriotism, which, while it utters from the lips the most specious and devout ejaculations for the public weal, impiously bears in the heart the most atrocious designs against public order, public tranquility and national independence :—But I mean that heaven born patriotism which announces itself in deeds of public utility ; which delights in the maintenance of law, in the support of order, in respect to the magistracy, in enforcing by precept and example every moral and religious duty ; which displays itself in habits of industry, sobriety and frugality, in the virtuous education of one's family, and in the faithful performance of all the relative duties of a man and a citizen." Such a patriot is an honor, an ornament and a blessing to his country. Were all mock patriots among us converted or excluded from this land which they have too long defiled with their mummeries and their vices ; could that poison and those prejudices, which they have had the address to insinuate into many honest minds, be eradicated ; and every American citizen fired with genuine patriotism, we might, under protection of the GOD OF ARMIES, bid defiance to all the attacks, whether secret or open, by land or sea, of our insidious

and unprincipled enemies. . . As we value our independence and our civil and religious rights and privileges, let us aspire after the possession of a large portion of this patriotism. Let us do what we can to eradicate that pestilential influence which has found its way among us, and which is preying upon the vitals of our freedom and happiness. Let us with noble intrepidity and firmness defend and transmit to posterity unimpaired, that liberty and independence which God hath given us as a rich inheritance, by means of the wisdom, the treasure, the toils and the blood of our fathers and brethren. Thus shall we do good and secure invaluable blessings for ourselves, our country, posterity, and perhaps ultimately for the whole family of mankind. But

4. In order to effect the highest, most valuable and lasting good, we must assiduously cherish in our own hearts, and by all means in our power; inspire and promote in others, a spirit of true and undefiled religion. The Christian religion, were it not sanctioned by divine authority, would recommend itself to all liberal and enlightened men, by the excellence of its doctrines and the purity of its precepts. Wherever it is cordially embraced and practiced—in all over whom it sheds its benign influence, it softens and humanizes the mind, subdues the unruly passions, ameliorates the exterior deportment and manners, and unites its disciples in the bonds of brotherly love. History furnishes abundant proof,

and a great nation exhibits before us a standing and awful example, that whenever a people recede from and reject religion, and lose those habits and restraints which they had formed and felt under the influence of religious principles, they have rapidly degenerated into all manner of licentiousness in sentiment and conduct, and in the most abominable wickedness, till they have sunk into a state of the most ferocious barbarism. On the other hand, past experience proves it to be a truth that in proportion as true religion sheds its kindly influence over any community, truth, justice, order, peace and public and private happiness prevail. Great indeed, then is the importance of religion as it respects the present life ; but its value is unspeakably enhanced when we carry our views into futurity, and contemplate what is to be our condition after death. The Christian religion alone can reconcile us to death on rational and solid grounds, and fill us with joy at the prospect of immortal life and happiness. Considering the infinite importance of religion to our present and future well being, we cannot in any way exert ourselves with a fairer prospect of doing good, than by resolving, each for himself, that we and our families will serve the Lord ; and that we will use our endeavors and influence with others to do the same. Were the American nation, as one man, solemnly to make, and religiously to adhere to, such a resolution, what a glorious revolution would it produce ? What



a firm basis would it establish for our liberties and our happiness? It would remove from among us every root of bitterness, every seed of rebellion and disorganization, and draw around us the protection of the ALMIGHTY LORD OF HOSTS, as an impenetrable defence against all foreign enemies. Do we love our country and desire still to enjoy our singular national blessings, and will we neglect these sure, these only means of effectual defence? God forbid. My brethren, whatever others do, let us resolve that by our prayers, exhortations, admonitions and good example, we will do all we can for the good and safety of our threatened country. Patriotism unites her voice with that of Christianity, in urging us to the practice of these duties. He who neglects them at a crisis so interesting, neglects, under aggravating circumstances, to do good, and acts a part most unfriendly to his own happiness, to his country and to his God.

HAVING pointed out several ways in which we may and ought to do good, I proceed

II. To offer, in a summary manner, several reasons and motives, adapted to influence us to the practice of this branch of our duty. To this amiable and Godlike practice of *doing good*, one would hope, for the honor of human nature, we should need but little persuasion.

1. By doing good in the several ways we have described, we shall do our part towards harmonizing

a jarring world, calming and subduing the disorderly and malignant passions of men, and cherishing that brotherly affection which ought to glow in every breast, and cement the whole human race.

2. By doing good and communicating to the comfort and relief of the needy and disconsolate, we gratify the noblest inclinations of our nature. The calamities and sorrows of our fellow men, when they fall under our own eye, or within our knowledge, naturally excite in all, whose minds are not callous to the feelings of humanity, such emotions as cannot be satisfied or soothed without cheerfully stretching forth the hand of charity; or, if they need not this kind of aid, or we are unable to give it, we cannot withhold the melting look and tender tear of commiseration, or the kind word of comfort. This disposition to sympathize in the distresses of others, to "weep with them that weep," is a wise provision which God hath made in behalf of the afflicted and necessitous in this life. To prevent their being forgotten or slighted, the wise and merciful Creator hath implanted in men a quick and tender sense of compassion, which ever stands ready to be their friend and to plead their cause, and which constrains us, according to our ability, and sometimes, where the feelings are strong, even beyond it, to succour and relieve them.

3. By doing good in the manner we have mentioned under the third head of discourse, we shall

serve, in the most effectual manner in our power, the interests of our country. And who is there that does not feel the persuasive force of this motive, at this period of danger and anxious expectation? If there be any so *deluded* or *degraded* as to prefer a foreign government to our own, as to advocate and cherish a philosophy and influence of exotic origin, in their nature atheistical and licentious, which are secretly undermining and prostrating every thing that is excellent in our government, religion and morals—with such persons the motive we have suggested can have no influence. But I will not suspect any individual in this numerous Assembly capable of so much profligacy and baseness. I feel a confidence that we all love our country and prize our privileges, and that we stand ready to defend them in our several situations, with our talents our fortunes and our blood.

4. ANOTHER motive to the duty we are recommending is, that by doing good and communicating to the relief of our distressed brethren, we do, in the highest degree we are capable of, resemble God, in that attribute which he esteems his greatest glory. "God is good and doeth good, and his tender mercies are over all his works." We also imitate the spotless and divine SAVIOR, who "went about doing good," and wherein "has set us an example that we should follow his steps."

FINALLY, doing good is the most substantial part of our holy religion; and when it is the fruit of a

renewed and holy heart, is the most acceptable sacrifice we can offer to God. "With such sacrifices, God is well pleased." "He hath shewed thee, oh man (said the prophet) what is good, and what doth the LORD thy God require of thee but to do justly and to love mercy, and to walk humbly with thy God?" More than bare justice is required of us; we must be merciful. It has been asserted that "he who is rigidly just in all cases, has no religion at all." Let the few motives we have briefly suggested persuade and animate us to a diligent and faithful performance of the highly important and useful branch of duty inculcated in the text.

I SHALL conclude this discourse with a short address to the respectable Society of Masonic brethren, by whose invitation I am present on this occasion.

BRETHREN AND FRIENDS.

You are this day to be constituted, agreeably to Masonic forms, a Society of brothers. May brotherly love cement your union, and diffuse its sweet favor through all your department. The principles of Masonry, and the rules by which the members of this ancient and honorable Fraternity professedly regulate their conduct, so far as they appear in their printed works, are calculated, if duly regarded, to make good citizens and good men.

With the secrets of your Order, not being myself a Mason, I am of course ignorant. It is hoped that, however unprofitable they are to those *without*,

they are innocent and useful to those *within*. We presume they are thought to be so by every true Mason, or they would in *charity*, which is a high Masonic duty be divulged for the benefit of others. Secret transactions, such is the constitution of the human mind, always excite *curiosity* and frequently *suspicion* in the uninitiated. It is for you, my friends, by your good works, to allay all *suspensions*, if you cannot gratify our *curiosity*. The secret springs and movements of your institution being kept out of sight, we have no other *criteria* by which we may judge of the nature and value of your institution, than by *your fruits*. According as these shall, in general, be good or bad, the world will, and have a right to, think well or ill of FREE MASONRY. By these *criteria* we do, and must, judge of all institutions, the Christian Church not excepted. The purest and most useful institutions are liable, in times of great and general depravity, to become corrupt, and have been grossly corrupted, and its members have departed essentially from original principles. In such cases all innovations will be disfavoured by the true and pure members, so that the *corruptions*, and not the pure principles of the original institution, will be the objects of censure.

FROM the many respectable and distinguished characters who have been, and still are, members of this fraternity, and from its fruits in this free and ex-

lighted country, we have reason to judge favorably of the institution, as it exists among us. It is in your power, my brethren, as Christians, as Men and as Masons, to do much good in the several ways mentioned in the foregoing discourse. The peculiar construction and regulations of your Society, and the intimate connexion and intercourse of its branches, enable you to be of great advantage to one another, and to the community, in cherishing the friendly, benevolent and social feelings; in communicating to the relief of the needy and distressed; in promoting civil order and due subordination to lawful authority; in strengthening the hands of good rulers; in checking the growth and spread of disorganizing principles; in diffusing a patriotic spirit; in supporting all wise and useful institutions, whether of a religious, social or literary kind; in countenancing and encouraging among your members, industry, economy and temperance, and in discouraging the opposite vices of idleness, intemperance, gaming, profanity, and licentiousness.

FROM the charge you receive at your initiation, it appears that you hold yourselves "bound to a strict observance of the *moral law* as contained in the *holy writings*;—to consider these writings as the unerring standard of truth and justice;" and that you come under obligations to "regulate your lives and actions by their divine precepts, and to be quiet and

peaceable subjects, true to your government and just to your country." You are solemnly cautioned against every thing which tends to the "corruption of good manners." You are exhorted "on every occasion to beware of those who may artfully endeavor to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the honorable principles of your institution;—not to suffer interest, favor or prejudices to bias your integrity, or to influence you to be guilty of a wicked or dishonorable action, and that the whole series of your conduct be regular and uniform, and your deportment suitable to the dignity of your laudable profession." Adhere strictly to these principles; fulfil with fidelity these obligations; regard attentively these cautions, and you will assuredly be good Masons, good Men and good Christians.

FINALLY, brethren, let me exhort you, as becometh Christians, to exercise yourselves to "have always a conscience void of offence towards God and towards men." "By patient continuance in well doing, seek for glory and honor and immortality." So will you best honor your institution, in the view of the world; vindicate it against suspicious and evil reports; promote your own individual comfort and happiness in this life; be most useful to your friends, your country, and mankind; and what is more than all, in humble reliance on the merits of the divine

SAVIOUR, be fair candidates for admission into that beautiful and glorious city above, "whose streets are gold, whose gates are pearl, and whose foundations are precious stones."

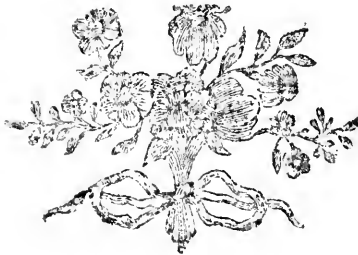
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A M E N.

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✓  
REV. BROTHER RIPLEY'S

P R A Y E R,

AT THE FOREGOING

*INSTALLATION.*

TO THE  
Right Worshipful  
MASTER, WARDENS,  
OTHER  
OFFICERS & BRETHREN  
OF  
Corinthian Lodge.

BRETHREN,

*THE approbation, which you have expressed, of my public performance, on the day of Installation, far exceeds my expectation. I consent to its publication in company with Doct<sup>r</sup> MORSE's excellent discourse, in deference to the opinion and polite attention of the Lodge, to whom*

*I am an obliged brother,  
and very humble Servant,*

EZRA RIPLEY.

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## PRAYER.

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**O** THOU supreme Architect and LORD of the universe, we adore thee, as infinitely great and good : And while thy greatness impresses us with the profoundest reverence and awe, thy goodness inspires us with ardent hope and love towards thee, our God. Thou art the eternal Source of light and wisdom, of truth and love : Thou didst, at first, command light to shine out of darkness ; thou givest man understanding ; thou requirest of him truth in heart and life ; and by the unparalleled display of thy love, thou hast indissolubly obligated and powerfully constrained him to love his Maker and his fellow-men. Under an impressive sense of divine love, we would now, by the aid of the eternal Spirit, as men, as Masons, and as Christians, follow up its delightful streams, through thy holy Son Jesus, to thyself, the inexhaustible Fountain, with the purest sentiments of devotion and praise, of which we are capable.

ALMIGHTY MAKER of heaven and earth, *wisdom*, *strength* and *beauty* characterize all thy works, and by *these* immutable pillars the vast temple of nature is supported. All thy works praise thee, and thy saints bless thee! Thou hast stretched out the canopy of the heavens, as a curtain; thou hast measured the earth, and bounded the seas. With pleasing wonder and devout admiration, we contemplate the order and harmony, grandeur and utility of thy works, and celebrate the praises of the great Creator for his matchless skill and immense benevolence. We offer thanksgiving to God for our rational existence and social faculties; that we are destined for useful and religious exercise and sublime enjoyment; and that thou hast made our duty and our happiness to consist essentially in love to thee and love to men. We are thankful for the evidences of thy being and perfections, which are impressed on all the works and operations of thy hands, and that by these we are daily instructed, and incessantly recalled from the creature to the Creator. We thank thee, that in our moral nature we feel sentiments of Deity, "a peculiar reservation for God," and disposition to devotion. Our immortality and mortality, the weaknesses and the energies of our nature, unite to direct our souls to the Author of our existence, as our present help and future salvation. We admire and rejoice in those divine establishments in the natural and moral world, which attach man to Deity, and man to man, and

which teach us in language the most perspicuous and simple, that sincere piety and active benevolence conduct to happiness, to heaven and to God.

WE rejoice in thy benignity, O God, in that thou hast disposed men to combine and associate, the more effectually to secure individual and social enjoyment, to supply the wants of the necessitous, and to erect barriers against the corrupt lusts and passions of the wicked. With gratitude we acknowledge the smiles of Heaven on the society of FREE and ACCEPTED MASONS from the morning of time to the present day. With sacred joy we behold the principles of MASONRY emanating from Deity, and unfolded in his works and communications; at a view of which, in the first dawn of light and time, the morning stars sang together, and the sons of God shouted for joy.

WE praise the LORD for all the benefits, that hath resulted to individuals and to mankind from this ancient and benevolent institution: And at the same time, we lament before thee every defection of Masons from their noble principles and proper character. O our God, inspire the Fraternity through the world, individually and collectively, with the genuine spirit of piety and charity, truth and righteousness, that others, seeing their good works, may glorify God, and may have no just occasion to speak evil of them, or of those mysteries, which they do not understand. Let a continual exhibition of

universal piety and philanthropy secure the approbation of the wise and good, silence the tongue of slander, and soften the mind of prejudice.

MOST gracious GOD, we beseech thee to grant thy benediction to all *Masons good and true*, particularly to the *Lodges* in this country, and in an especial manner, to the *one* in this place. Graciously smile on its infant state, and by thy light, truth and grace, guide us in the peaceful and useful paths of wisdom and honor, of reason and religion, until we shall be qualified for, and admitted into the GRAND CELESTIAL LODGE above, where perfect love casteth out fear, unclouded truth forbids error, consummate wisdom banishes ignorance, and eternal day dispels darkness; where there is no need of the light of the sun, nor moon, for the glory of GOD doth lighten it, and the Lamb is the light thereof.

SUPREME LORD of providence, be propitious to this assembly, & grant divine aid and approbation to the solemn and joyful transactions of this day. May our work be done with order, our rejoicing with reason, and our festivity with temperance. May we live in an influential belief of thine All-seeing Eye, and with a wise reference to a future state.

EVER blessed GOD, afford thy presence and grace to thy servant, who is to instruct us from that great LIGHT of the moral world, thy holy WORD; and to him, who is to lead in the consecrating and closing prayers, and to those, who are to give charges of fi-

## MASONIC PRAYER.

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delity to their brethren. Dispose us all to receive and obey the truth, and ever to take thy word for a light to our feet, a lamp to our path, a perfect rule of faith and practice : and when thou shalt make up thy *jewels*, may we be found among them clothed in the robes of righteousness and glory.

OUR heavenly Father, bless, we pray thee, thy church and people in this place. Bless, we beseech thee, the land in which we live. O thou guardian God of America, we pray thee to take these States united and individual under thy holy protection. Save us from foreign influence and invasion, and from domestic dissensions. Preserve to us our national independence and privileges civil and sacred. Great source of wisdom and power, continue, we humbly pray thee, to enlighten and strengthen our President : direct and bless the councils of the Union, and of the States. Unite, prosper and bless the people of all ranks ; incline their hearts to serve thee, and make things go well in all our land.

FATHER of lights, send forth thy light and truth to heal and save the nations of the world. Let the sword of war no longer drink the blood of men ; but may smiling peace, with her joyful train of inestimable blessings, visit every country : let knowledge be universally diffused, "liberty with order," and pure religion be every where enjoyed, and the whole world be filled with human happiness and divine glory.

8 BR. RIPLEY'S MASONIC PRAYER.

MOST merciful GOD, we implore the forgiveness of our manifold offences, and complete redemption thro the blood of JESUS CHRIST: and wherein we have done iniquity, let us do so no more. Enable us to walk before thee in love, and in all goodness, until we shall attain that christian perfection, which is enjoined on us by divine authority, and be actually prepared for thy blisful prefence in endless glory.

Now unto the GRAND MASTER BUILDER of the universe, to the only wise GOD our SAVIOR, be glory and majesty, dominion and power, both now and ever.

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A M E N.

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