

**THE TRUE PRINCIPLES AND PRECEPTS OF  
FREEMASONRY, A SERMON PREACHED IN  
WORCESTER CATHEDRAL ON THE OCCASION  
OF THE INSTALLATION OF THE R. W. BROTHER  
SIR EDMUND A. H. LECHMERE, BART., M.P.,  
F.S.A., AS PROVINCIAL GRAND MASTER OF  
WORCESTERSHIRE**

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The true principles and precepts of freemasonry, a sermon preached in worcester cathedral on the Occasion of the Installation of the R. W. Brother Sir Edmund A. H. Lechmere, Bart., M.P., F.S.A., as Provincial Grand Master of Worcestershire by Charles John Martyn

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**CHARLES JOHN MARTYN**

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SIR EDMUND A. H. LECHMERE, BART., M.P., F.S.A.,

AS PROVINCIAL GRAND MASTER OF WORCESTERSHIRE,

BY THE V. W. BROTHER

REV. CHARLES JOHN MARTYN, M.A.,

RECTOR OF MELFORD, AND RURAL DEAN,

*Past Grand Chaplain of England, and Deputy Provincial*

*Grand Master for Suffolk.*



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TO  
THE R. W. BROTHER  
SIR EDMUND ANTHONY HARLEY LECHMERE, BART., M.P., F.S.A.,  
PROVINCIAL GRAND MASTER,

TO  
THE V. W. BROTHER WILLIAM MASEFIELD,  
DEPUTY PROVINCIAL GRAND MASTER,

AND TO  
THE PROVINCIAL GRAND WARDENS, OFFICERS, AND BRETHREN  
OF THE PROVINCE OF WORCESTERSHIRE,

THIS SERMON,  
PREACHED IN WORCESTER CATHEDRAL, ON THE 7TH AUGUST, 1878,  
ON THE OCCASION OF THE INSTALLATION OF THE PROVINCIAL  
GRAND MASTER, AND NOW PUBLISHED  
BY THEIR ESPECIAL REQUEST,

**Is Dedicated,**

BY THEIR FAITHFUL FRIEND AND BROTHER,  
CHARLES JOHN MARTYN, M. A.,  
*Past Grand Chaplain of England, and Deputy Provincial  
Grand Master of Suffolk.*

MELFORD RECTORY, SUFFOLK.  
August 7th, 1878.





## A SERMON.

2 CHRON. II. 4.

“Behold, I build an house to the Name of the Lord my God,  
to dedicate it to Him.”

**N**EARLY three thousand years ago, the most wonderful and most historic people, who have ever taken rank amongst the nations of the earth, were fast approaching the zenith of their magnificence and glory. Originally selected to be the favourites of Heaven and “the chosen people” of God, the Jews, as we *now* call them (those descendants of “Abraham the faithful,” and the children of Jacob or Israel, that mighty “Prince of God,” who wrestled successfully with the Angel at Penuel), had been gradually subduing the fair Land of Promise,



until nearly the whole of Canaan lay beneath their rule. "Saul," their first king, had "slain his thousands," and "David," their second king, "his ten thousands," and now, at length, peace was established, and prosperity and plenty reigned throughout their vast dominions. David, indeed, full of years, glory, and honours, had been gathered to his fathers, and Solomon, his son, now sat upon the throne of Israel. Mightily had the kingdom spread, and "from the river Euphrates, unto the land of the Philistines, and unto the border of Egypt," all men bowed beneath the sovereign sway of Solomon; and it is written in the sacred records, that "they brought presents and served Solomon all the days of his life." Still this was not all. Vast armies were at Solomon's command, gold poured into his treasury from Ophir, and from other places, in unparalleled abundance, and huge tracts of country yielded obedience to his word. But above and beyond *all else*, the spirit of God was in his heart, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." God had asked him at Gibeon what He should give him, and his answer had been, "Give me now, I beseech Thee, wisdom and knowledge, that I may go out and come in before this people, for who can judge this Thy people that is so great?" And his humble speech had

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"pleased the Lord," and every worldly blessing, in addition to unequalled worldly wisdom, *had* been given him.

And now, at length, "Solomon determined," in compliance with the pious wish of his father David, "to build an house to the name of the Lord," and so 150,000 workmen, under the superintendence of 3,600 "Menatschims, or prefects, or more familiarly speaking, overseers of the work," were told off to prepare for this enormous undertaking; and then he sent to Hiram, king of Tyre, his father's friend, to send him "cedar trees, and fir trees, and alnum trees from Lebanon," and asked him to cause his servants to cut the necessary wood, and to "send it down in floats by sea to Joppa," whence it could easily be carried to Jerusalem.

The *reason* of this special request is given us in the words which I have chosen for my text, for "behold," said Solomon, "I build an house to the name of the Lord my God, to dedicate it to Him." Hiram, king of Tyre, was worthy of the trust reposed in him. Not only did he send all the requisite materials, but he also sent one who was in himself a host, "Hiram Abbiff, the prince of architects," a man whose name will never perish so long as masonry, as at present practised, holds its place amongst us. The son of a skilful Tyrian artificer, and of "a woman of the daughters of Dan"

(the former widow of a man of Nephthali), Hiram Abbiff, or Adoniram, as he is sometimes called, was indeed a worthy and a fitting man for the great work to which he was appointed ; and by his marvellous skill and "his unshaken fidelity" even unto death, he has left behind him a glorious name, and a most eloquent testimony to the great fact, "that, to the just and upright man, death has *no* terrors, equal to those of falsehood and dishonour." My brethren, I will not now proceed to speak to you of the great work "which those three mighty men performed;" I will not ask you to follow out the details of that glorious temple, which gradually, and yet so noiselessly, grew into completeness and magnificence upon the summit of "the Holy Mount Moriah;" neither will I say more of those successors of "Moses, Aholiab, and Bezaleel," forerunners in their turn, of "Zerubbabel, prince of the people, Haggai, the prophet, and Joshua, the son of Josedech, the high priest," by whom the work, begun and completed, in former times, was afterwards restored, after the Babylonish captivity. For indeed, time as well as words would fail me, were I even to *try* to illustrate *all* the virtues—

"Of him, who most things understood,  
Of him, who sent the stone and wood,  
Of him, who nobly shed his blood  
In doing of his duty."