Teaching of St. John the Baptist.

An Interesting Sermon by a Brother Mason on the Subject Set Forth Above.

(A Masonic sermon at Winnipeg, Manitoba, June 25, 1893, by Rev. Bro. C. B. Pitblado.)

We are met for the purpose of meditating upon the character, the mission and the teaching of John the Baptist, in their bearing upon Masonic characabout his hard fare or boasting of the stand what he may become. abstemiousness. He could tell the Phar-He had the consciousness of God's pres-

He had the courage of his convictions. He could preach the necessity of repentance to all self-religious sinners, whether in the palaces or slums. He could condemn all hypocricy with emphatic denunciation, whether in orthodox church or sceptical club room. thief. He did not hit over the left proceed to complete the building. coward can ever be a true Mason.

ated upon men, it was only a candle il. bring forth the ripe fruit of brotherli- lighthouse that showed the way to urally become Christian character; Malumining the darkness of ignorance ness.

TRUE MASONIC WISDOM certainly the very best in all that per- have eternity after time. Let us not message about Christ and the way we

And so you will find that the nearer we for that spiritual temple not made with tions which might stop or derail the ter, conduct and teaching. As John in- Masonic beliefs you can easily rise to as in the person of Christ. He is the the way of men coming to Christ. He troduced men to Christ, so Masonry the high ground of christian faith On express image of the Father's person. tried to make a clean, straight pathmay introduced us to Christianity. Now, the foundation of Masonic virture you Why as Masons may we not receive way between the soul and the Savior. what was the distinguishing feature readily build the structure of christian this light from God, through Christ, The lesson for us is, that whether men of John's character which we should character. From Masonic obligations into our hearts? Nowhere is brotherly recognize it or not, whether we are try to imitate? Evidently it was moral can readily come the virture of christ- conduct exemplified so perfectly as in praised or blamed, whether we succeed courage. John was a man in the true | ian trustworthiness, and never will the self-sacrificing life of Christ. He | or fail, we are to labor that all unbelief heroic meaning of that word. He could Masonry be better illustrated than by came not to be ministered unto, but to and prejudice and vice and love of deny self with decision, and he could true christian manhood. A disciple of minister and to give His life a ransom sin shall be removed from our own denounce sin with fearlessness. He could John the Baptist can naturally easily for many. Why as Masons may we hearts and lives and the hearts and abstain from all self-righteousness become a follower of Christ. A true not copy His example? Nowhere is lives of our own fellow-men that we and he could condemn all vice without Mason may naturally become a good immortality or a future life brought shall have unobstructed access to being unkind. He could live on locusts christian. Let us see what John or a out so fully as in the teaching of Christ. Christ and He shall have free entrance and wild honey without complaining diciple of John was, in order to under- He brought life and immortality to into our souls. Masonry that recog-

could guide his desires by his reason. a piece of coal can be a diamond. With- in the light of immortality. His animal propensities never ran away out faith in God we can have no confiwith his manly self-control. He began dence in ourselves. Unless we recog- Baptist, of which Masons should take the Savior. to reform the world by reforming him- nize our responsibility to God there can special notice? His special mission What was the teaching of John to self. He showed what self-denial meant be little binding force in our solemn was to prepare men for receiving the which Masonry especially should pay by denying himself. He tried to get obligations. Unless we are sincere in Messiah. He was to bring the Jewish heed? He taught the whole truth as food and criticised his dress, they called trust each other. In fact, unless we preaching repentance. He was to plow stick of Jewish traditions. He made neath his coat of camel's hair and with- us, we can have no light either in our prepared for the seed which Jesus trine of the church. He made the symin his leathern girdle, there was a man. lives or our lodge rooms. It is the re- would sow, which he did by declaring bolism of Judaism the foundation of ence with him. He felt that he was on that makes us either true men or good was to receive and introduce Christ to summed up in the words which he God's side in opposing sin, and he was Masons. It is the recognized authority the world, which he did by baptizing uttered when pointing to Jesus: "Be as bold as a lion in condemning wicked- of God that makes the moral law the Him at Jordan and pointing Him out hold the Lamb of God which taketh has its root in true godliness.

ged sinners in the mouth. He did not call the man who stole a million a genius and the man who stole a dollar a be satisfied with a mere foundation, but the way of the Lord; make His path The man that rec ives John for his

anywhere, but he would scourge wick- should grow. No unbrotherly, unjust, anywhere, but he would scourge wickedness everywhere. He could endure
death, but he could not by false testideath, but he mony condone sin. He was on the side be a fig tree. Masons are men, but ger was to be almost forgotten, in view of all that made for righteousness, sin- they are more—they are brethren. It of the importance of the message which the truths of Christianity. The temple cerity, purity of heart and life. He was is a great deal to develop the character he delivered. He was to be absorbed itself was a type of the incarnation of a fearless reformer, a bold reprover of of true manhood; it is a great deal in Christ, as the light of the morning Christ. The traditions connected with sin, a preacher of repentance, a thor- more to cherish the spirit of real broth- star is absorbed in the light of the glor- the erection of the building have their oughly courageous, God-sent man. He erliness. It is something to wear the lous sun. He was to give place to most significant meaning in the Chrisnever perverted any principle by com- robe of an unspotted reputation, by Christ as the apple blossom gives place tian work by which the temple of promise. He never tolerated wrongdo which we maintain our respectability to the fruit. His great object was not Christ is now being built up. The sacings by cowardice. He never condoned in the community; it is a good deal to call attention to himself, but to the rifi es all prefigured the crucifixion, sin by silence. He was a man in his more to make the robe of charity, by Savior. If he was seen it was only to all the ritual of the temple service uprightness; he was a hero in his man- which we can cover up the faults and be reflecting the light of Christ. If he liness; he was a martyr in his faithful- failings and infirmities of our brother. was heard it was only to be as speaking and experience- of redemption. The ness. If he was not a Mason, he might It is a great deal to refrain from injurabout Christ. If he was to be honored, whole mysteries of Masonic rites, as have been. So far he is a model for ing our brother in anything. It is it was only to be as the forerunner of every man and every Mason. No moral much more to help him in his every Christ. Just as we are to see the moon their solution in the work and life of time of need. It is a great deal to re- shining in the light of the sun, so are But you will notice that the moral sent an injury that may have been per- we to see John the Baptist shining in structure in Christianity. John reprecourage of manliness of John did not petrated against us by a brother; it is the light of Christ the Savior. His rest upon the ground that he had much more to forgive him as we hope great business was to show men the reached perfection. He was far from to be forgiven. It is a great deal to way to Christ, not bring them to himassuming that position. He had not act with kindly consideration towards self. He did not turn men away from arrived at the resting place in human each other; it is a great deal more to Christ. He brought them to Him. He life which was good enough for him or help each other with loving brotherli- did not substitute his own teaching and any other man-he was only traveling ness. It is to the cultivation of all the virtue and work for the teaching and toward it. He had not reached the fruits of brotherly love that we have virtue and work of Christ. Just so Mahill-top of human attainment—he was pledged ourselves to each other. And sonry should not turn men away from only climbing to it. He had not pene- unless the blossoms or professions of Christ, but bring them to Him It trated to the inner strine of the temple Masonry produce the fruits of brother- should not make their own work all of knowledge-he was only in the porch. liness, it represents only barrenness in the religion they want, but use it to He was not the true light, but only a the world. Without brotherliness our recommend the teaching and life and reflector of its radiance. He was not professions are at best but green leaves work of Christ. Before John is Christ; the perfect man, but only the witness of pretension, and our vows are nothing before Masonry is Christianity. who identified him before men. High more than beautiful blossoms of false as his degree of knowledge was, there promises. In God's garden we are it may not matter to us who keeps the was a higher degree to which his at nothing but cumberers of the ground. lighthouse that stands upon the rocky Christianity. And every Christian may tainment was only a stepping stone. If brotherliness is not the fruit of Ma- shore, but it is of essential importance Worthy as his character was, there was sonry, then we have no justification for that we see the radiance of the lamp he a worthier manhood just above him. living. Let us not rest satisfied with has lighted, and that we steer by its the Christian's Savior. Thus, then, Bright as the light was which he radi- mere beautiful blossoms, but let us guidance. John set the lamp upon the

enough to bring us into the perfect sun- I know Masonry is not perfect spirit- Here is a lesson for us. It matters not shine of true knowledge. John stands ual life, but it is the mirror in which whether we are seen or not seen, ready, not to recommend himself to spiritual truth is reflected on the mind. whether we are known or unknown, tian doctrine. Oh, if we were only our confidence, but to introduce us to A thorough materialist cannot be a whether we are remembered or for-One infinitely his superior. He said: true Mason. Our manhood derives its gotten, but it is of importance that we their true Christian development, what "He that cometh after me is preferred dignity from the conviction that we are keep the light of truth so set on the before me. I indeed baptize you with sons of God, and not mere organized lighthouse of our institutions that its water of repentance, but He that cometh clods of the dust. Our brotherhood clear radiance shall warn men from the after me is mightler thad I, whose gets its chief significance from the truth rocks of ruin and guide them into the shoes I am not worthy to bear." John that God is the Father of our spirits, harbor of safety. was high, but Christ was still higher. and not merely the Creator of our bod-John was a reflector of light, Christ les. Man came from God. He did not across the electric wires it may not near Tenth avenue, New York, made was the true light. John represented just roll himself out of a dust heap, matter much who the telegraph opera- attacks upon the A. P. A. last Sunday, high attainments that had been arrived Our whole conduct derives its import- tor is, but it is of supreme importance and called upon their parishioners to at; Christ represented the highest at- ance from the fact that we are heirs of what the telegram says, from whom it vote the Democratic ticket. tainments that could be reached. John immortality, not mere creatures of a comes, of whom it speaks, what direction for the control of the co

tained to human life and human char- rest satisfied with a mere shadow of are to receive Him. Here is the lesson been for the coming of Christ. His est human achievements consist in message about God's truth and man's manly character shines bright just in building the sepulchers of despair. But duty.

When we are voyagers on the ocean, Christ and the harbor of true safety.

When we are receiving our messages | Sacred Heart on West Fifty-first street, represented what was probably good day. We have souls as well as bodies tions it gives. John was simply the mass. He said: "This is the first time

acter. John represented the founda- life, let us secure the reality. Unless for us. When the revelation of God's The Character. Mission and tion of a grand structure Christ repre- this conviction of immortality enters truth thrills our souls, it matters not sented the completion of a perfect build- into our life, all our efforts are wasted whether men recognize who or what ing. John would never have been seen strength. The sky of our future is we are, but we will so arrange that the on the horizon of history had it not simply the pall of death, and our grand- testimony we bear shall be a Divine

as far as it represents christian virtue. for every true Mason, the life of God | When we are traveling on the rall-It is when John comes closest to is in him-on his sky of the future the road it may not matter much who the

cognition of our true relation to God the coming of the kingdom of God. He Christianity. His teachings were all supreme rule of life. All righteousness as the promised Messiah. He was to away the sin of the world. ' It is as he has its beginning in the fear of God. prepare the candlestick of Judaism for said, think of Christ as God's solution All human virtue has its foundation in having the lamp of christianity placed of the great problem of sin. See in Divine authority. All real manliness upon it. He attacked the narrow views Christ the sacrifice presented for the of the Jews in order that he might sinner. Meditate upon his pure un-Out of our Masonry, therefore, should bring in the broad claims of humanity. blemish d character as the Lamb of grow strong religious belief not rank He tried to break down the exclusive- God. B hold in him the conqueror of skeptical unbelief. Our society should ness of the Jewish race in order to re- all ev i. Perceive in Him the revela-He could tell the Pharisees and Sad- be a school of religious faith, not a organize the unity of the human tamily. tion of Divine sonship. Recognize in ducees that they were a generation of nursery of doubt. Our temples should He struck heavy blows at intolerance Him the perfection of all manliness. vipers that need to bring forth fruits be sanctuaries of the living God, not of religion, in order that he might es- Find in Him the be texemplificat o of that would prove their penitence before sepulchers of religious life. If this is tablish the brotherhood of man. He all true brotherliness. Look at Him as he could receive them. He could boldly not the case, then all our obligations scourged out all unrighteousness that the perfect manifestation of true Godliface the despotic tyrant Herod and say are only made to be broken, all our he might bring in true brotherliness. ness. Accept Him as the proof and in reference to his so-called wife: "It symbolic teachings are only empty de- He pulled out the weeds of sectarian pledge of God's infinite love to you. Is not lawful for thee to have her." He lusions, and all our ritual a solemn feeling in order that he might sow the Trus Him as the propitiation for past presided, the pulpit services were a did not believe in patting gilded trans- mockery. If the Godhead is not the seed of brotherly love. He thrust out sin, and the ground on which you can repetition of its predecessors, save that

straight." His whole energies were to teacher should receive Christ for his when he struck the rich and straight from the shoulder when he pummeled philanthropy, but it is the blossom from the shoulder when he pummeled philanthropy, but it is the blossom from the shoulder when he pummeled philanthropy, but it is the blossom from the shoulder when he pummeled philanthropy is not in itself the church. Savior. The Masonry that accepts that stood in the way of the reception of Christ. He was to be a voice rather the church of the church o the poor. He could kiss misfortune which the fruits of brotherly kindness of Christ. He was to be a voice rather Masonry, in its foundation, is manhood; than a person, in declaring his mes- in its walls and arches it is brothersonry finds its fullest explanation in gets full interpretation in the truths founded on that service, find a key for Christ. Masonry becomes a complete W. N. SMITH, OHIO, sents the lighthouse. Christ is the herbor. John was the blossom. Christ is

> The foundation may be strong and broad, but it can never be substituted for the house. The lighthouse, though stable and bright, is not used for the harbor. The blossoms, thou h very beautiful flowers, can never be used as ripe fruit. Let us not take up our abode in the walls of the foundation. Let us not cast anchor beside the lighthouse. Let us not be satisfied with the mere blossom of experience. The beautiful blossoms of Masonry become ripened fruits in Christianity. The lighthouse of Masonry leads to the safe harbor of work cheerfully with Masons, because John, their patron saint leads to Christ, we see that Masonic virtues may natsonic brotherliness may naturally become Christian philanthrophy, Masonic teaching may naturally become Chris true in working out our principles to other and to the world!

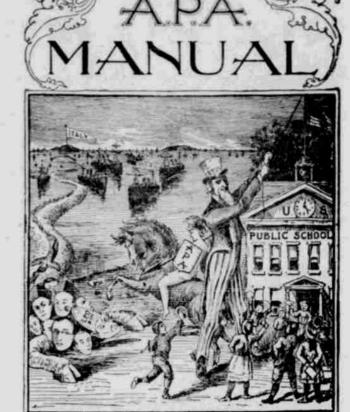
Romanism and Democracy.

The priests of the Church of the

enough; Christ represented what was -we have a life beyond the grave-we telegraph operator, who delivers God's in years that a Catholic priest has 1615 Howard Street, OMAHA, NEB

Christ in his life that he presents to us star of immortality shines brightly, and overseer is who keeps the track clear the noblest manhood in his character. his chief labor is to prepare material from all the hindrances and obstrucget to Christ as men, the better we will hands, eternal in the heavens. Every train. The essential matter is that the work as Masons. The more fully that true Mason works in the conviction road be kept clear. John was simply we develop christian character, the that he is an immortal being. And let the overseer who tried to remove the better we will practice Masonic conduct. us remember that nowhere does true obstructions—the unbelief, the preju-And from the low but broad ground of godliness shine out so conspicuously dice, the vice, the sin-that stood in light in the Gospel. Why as Masons nizes the mission of John the Baptist I know that Masonry is not in itself may we not sit at His feet? These, then must honestly accept the work of Isees they were a generation of vipers, religion, but it is the soil out of which are the qualities of Masonic manliness. Christ. If we are like John the Bapand urged them to come to repentance, religion naturally grows. No real athe- It begins in faith in God. It lives in tist, we will be burning lights that without sending them to perdition. He ist can be a true Mason any more than the warmth of brotherly love. It shines show the way to Christ. Solomon may introduce to the temple, John the Bap-What was the mission of John the tist brings us into direct contact with

the matured truit.



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talked from the pulpit on politics as I other people to do right by doing right the declaration that we trust God we people into a right form of mind for re- it was revealed to him. He placed the am now forced to do. We are compelled himself. As some men analyzed his can have no assurance that we can celving the Deliverer, which he did by light of Christian truth on the candle. to come out against the A. P. A., a secret organization antagonistic to our him a sour ascetic, but as we look be- accept the Bible as God's revelation to the soil of Judaism, so that it would be the ritual of the temple reflect the doc- church. We must do battle with this enemy, and at once. The Republican party has refused to denounce this secret organization, and I asked every man here to vote a straight Democratic ticket. Let me assure you that I speak as an individual. I have not been authorized so to do by my superiors. My sense of duty as a priest forces me to advise you in this matter."

For a moment the large congregation sat in profound silence; then half a dozen sturdy state Democracy men reddened with anger, and rising from their seats, stalked out of the church.

One of their number paused just in side the threshold, and in a low voice, but plainly audible to those seated in A. P. A. SONGSTER. the rear of the church, said: "He's a priest, but when he says he speaks without orders, I believe he lies."

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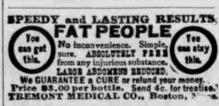
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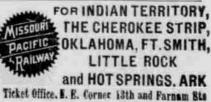
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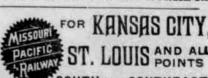
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