

there not everything calculated to recommend it to christian notice? Masonry has well been described as the handmaid of the gospel. In espousing it there is of necessity no compromise of principle, no temptation to neglect christian duty. Her motto is "Glory to God in the highest, on earth peace, good will to men." Her distinguishing doctrines are faith in God, hope in immortality and charity to all mankind.

But not alone did the Baptist's teaching respect the ends and aims of a pure heart and life, he pointed out to his disciples "the Lamb of God which taketh away the sins of the world." Again he sent them from the dungeon in which he was confined to Jesus with the question "Art thou he that should come, or do we look for another?" Not that he had a doubt, but in order to bring Christ to their notice, and then under Christ's influence. It was on this latter occasion that Jesus proclaimed to the multitude "Verily I say unto you, among them that are born of woman there hath not arisen a greater than John the Baptist." What a glorious testimony! A man raised up for a peculiar work, and faithful to that work, faithful to its completion. A wise, a good, a true Master Mason, a Master who laid deep and wide foundations, chose the chief and precious corner-stone, and then because the work was plumb, level and square, the Master Sublime called his servant and he gave up his spirit to him that gave it.

There is one thought, my brethren, which as a christian minister, speaking to christian men, I would like here to present to your notice. We have, each of us, been raised up for a specific work, each according to his ability, station, locality, family, time, means, influence. John the Baptist was a gifted man; but he had nothing of this world, and he required nothing, "he came neither eating nor drinking," the coarsest, the commonest and the least of food; no wine or strong drink, nothing of self, no wife or home or self indulgence; his clothing fit only for the desert, he was no guest for the palace, yet the honesty, the zeal, the power of the man led him to stand in the King's court,—Herod heard him gladly and often followed his advice. It was in this manner he met his death: Herod was on a visit to his brother Philip and became enamored of his wife, a beautiful but wicked woman. Without regard for his brother, or the law of God, he ran off with and married his paramour. John nobly rebuked them both with such honest indignation that he drew upon himself their vengeance, and he was imprisoned and shortly afterwards beheaded. The story has been just related in the second lesson for this evening's service. Thus he was faithful unto death; and we may believe is now in the enjoyment of the crown of life.

Can not we, my brethren, follow his example? It is a high and noble one. Mohammedans, no less than Christians, Knights Hospitallers, Knights Templars, all look upon him as a model of faith and life. Yet what had he that we have not? Listen again to Him who spake as never man spake—"Verily I say unto you, he that is least in the Kingdom of Heaven is greater than he." Yes, greater in privilege, greater in knowledge, greater in motive, greater in view of the reward, John stood in the dim twilight, he was one of those righteous men who desired to see those things which we see, and to hear those things which we hear, and neither saw nor heard them. We stand in the noon-day light; upon us the Sun of Righteousness hath arisen with healing in his wings, and it is in the power of each and all of us to make our lives sublime by setting before us the prize which Christ has offered, and aiming truly and working steadily to gain it.

Last Tuesday evening, in the city of London, I listened to a true servant of the cross relating the simple story of the wonderful protestant work going on in Mexico, a country so woeily in the power of the Roman Catholic Church, and under the influence of the Jesuits, not more than fifty years ago, that they laughed at the prospect of a protestant idea ever entering it. I was glad to hear Dr. Reilly, who is at the head of the great work of freedom now being conducted there, confess that it was in an especial manner owing to the action of the Order of Free Masons that the Romish despotism was overthrown, and the Gospel admitted. I felt a glow of satisfaction at this recital somewhat like that of the young painter of Padua, who enthusiastically exclaimed upon seeing an admirable picture, "Thank God, I too am a painter," so I could say thank God, I too am a Mason.

Brethren, our Masonic Order, our rules, our ritual, our faith and vows call us to the practice of those virtues which dignify and elevate human character. Let us in the name of our Lord Jesus Christ practice them with all our heart. It is a well known fact of history that in the tenth and eleventh centuries of the present era a fraternity of learned artists, architects, masons and mechanics travelled over Europe, patronized by the Popes and employed by Kings, noblemen and wealthy burgesses. They were united together by mystic rites which they guarded with the utmost secrecy and reverence, but otherwise they were free in body and mind. These were the Free Masons of those days, and so honorable were their conduct and dealings, that they won the respect of all, and were not only entrusted with largest and most beautiful buildings, palaces and cathedrals, but admission into their Order was sought by the most puissant nobles and the mightiest monarchs. Their work was their certificate, a certificate so excellent and enduring that it can still be read, and only the ruins and remnants of these buildings can inform us of their faithfulness. Take any one of these edifices, some of which stand to day monuments of their skill. Mount that scaffolding which has lately been erected to repair the roof, or upper groined arches. Look now on this ornamental cornice hidden away from mortal vision for perhaps a thousand years, and what strikes you with amazement? Why this beautiful work of art up here, where it cannot be seen, yet so perfect that if it were placed upon the altar itself it would draw the admiration of all who gaze. The man who executed the work never expected it would be criticised, he never thought mortal would see it, though perfect. It was done with the feeling "God sees it." His, the all-seeing eye applauds, and for Him I work, whose praise is worth more to me than that of the whole innumerable hosts of angels and of men. For conscience, for art, for the brotherhood, for the order, I do my best, and if my efforts are meritorious all glory, all glory, all glory be to the Most High.

And my brother Masons, Apprentices, servants of God let me on this day, the anniversary of a high and mighty spiritual workman, counsel you to do your work upon earth, not as eye servants and men pleasers, but as the servants of Christ, doing the will of God from the heart, that you may approve yourselves to Him who seeth not as man seeth, but looks into the heart. Labor not for the meat which perish-