



TRESTLE BOARD

Table Rock Masonic Lodge #680, A.F. & A.M. Kimberling City, MO, U.S.A.

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July 2010

As the Sun Rises in the East...

Greetings from the East. We are moving rapid forward with the finishing of the addition to our Lodge Building, and I want to think each and every one that was worked so hard to get the work done. I am not going to try and list the names of all involved because I know I would miss someone but I just want to say a Great Big, THANK YOU! Without your devotion and hard work I know that we would not be where we are today.

As we move forward with the month of July we have a very busy schedule. First on all I want everyone to take time and remembers the reason for the 4th of July Holiday. Also remember the men and women serving our Country in the military and keep all of them in your prayers. Our country is facing many difficulties and we need to trust in God to see us through.

The first meeting we have in July will be on July 13 and we a planning to also have a Third Degee that night with a meal starting

at 6:00pm.

Wee are also having a special Family Night on the off Tuesday, July 20th. This dinner will also start at 6:00pm. This will ge a great time to invite additional guest to come and take part in the family night with the Brother, their wife's and family. Remember this for everyone, bring the whole family out and let them see our addition to the lodge building. Remember, this is a good time to answer questions from the general public about the history of Masons and a good time to invite potential members to come out and meet some of our members.

The following Tuesday, July 27th is the all famous Step – Up Night for our newly elected officers for the next year. We also plan on having a First Degree that night so we will again have a meal at 6:00pm. Just think you will be abet to have three meals at the lodge this month.

We do need everyone to help Bro. Elmore with the meal on Family Night. So please bring a dish or two that night to go with the

meat the Lodge is providing or a dessert.

Education:

The Globe— Part II

The interpretation of the Masonic globes, as a symbol of the universality of Masonry, would very well agree with the idea of the Egyptian symbol referring to the extent of creation. The globes on the pillars, placed like Egyptian symbols before the temple were a representation of the celestial and terrestrial globes is a very modern idea. In the passage of the Book of Kings, Masonry has derived its ritualistic description, it is said [1 Kings vii.16]”and he made two chapters' of molten brass to set upon the tops of the pillars”. In the Masonic ritual it is said the “the pillars were surmounted by two pommel or globes”. Now pommel is the very word spoken by Rabbi Solomon in his commentary on this passage, a word which signifies a globe or spherical body. So, the Masonic globes were really the chapters describe in the Book of King [1 Kings vii.22]

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“Upon the top of the pillars was lily work.” We now know the plant here called the lily was really the lotus, or the Egyptian water lily, but among the Egyptians the lotus was a symbol of the universe; and although the Masons in their ritual have change the expanded flower of the lotus which crowned the capiter and surmounted each pillar of the porch, into a globe, we have retained the interpretation of universality. The Egyptian globe or egg and lotus or lily and the Masonic globe are all symbols of something universal.

Encyclopedia of Freemasonry—1920

Lodge Ed. Officer:
Jim Green - 32Degree



**The Holy Saints John
John the Baptist and John the
Evangelist, Patron Saints of
Masonry
By: Charles W. Jacobson**

"Ye shall know them by their fruits.
Do men gather grapes of thorns or figs
of thistles ?

"Even so every good tree bringeth
forth good fruit; but a corrupt tree
bringeth forth evil fruit.

"A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring
forth good fruit.

"Every tree that bringeth not forth
good fruit is hewn down and cast into
the fire.

"Wherefore, by their fruits ye shall
know them."

Carlyle has said that: "The history of
the world is a biography of great
men." Certain it is that the greatest
and most enduring monuments that
mark the progress and development of
humanity are not built of brass or
marble, but are the lives and charac-
ters of men. The same Infinite Being,
who fashioned the universe, laid the
foundations of the earth and gave to
every one of the myriad stars its allot-
ted course in space, also wove, with
more cunning skill, the infinitely more
delicate fibers of the human soul.

The life of God is inherent in all the
forces of nature. It is manifest in the
tiniest blade of grass as in the tallest
tree, it is heard in the chirp of the
smallest insect as in the lion's roar;
but the soul is of God himself.

"He formed man of the dust of the ground and breathed into his nostrils the breath
of life, and man became a living soul." By that act man was differentiated from the
rest of creation and endowed with the essence of divinity. He was made an heir to
immortality; a partaker with Him of the beauty, the glory and the wondrous heri-
tage of eternal life.

The events and customs of the past are full of interest to all. The lives and deeds of
the men of antiquity come down to us surrounded with a halo of glory; the charm
of romance, the glamour of great deeds envelop them. We think of their great
achievements, their fortitude, their heroism, and we envy them the greater oppor-
tunities we erroneously imagine they enjoyed. The men who worked out the divine
plan centuries ago were real men. They were actuated and imbued with the same
high purposes, the same spirit of devotedness that prompts thousands in our own
times to give up the pleasures of the world and its attractions, and live lives of self-
denial and sacrifice for the good of others

Such men have left the impress of their characters upon the world. They have
planted deep within the heart of humanity the leaven of God's plans and purposes
that shall swell, blossom and grow into the perfect fruit in His good time.
One thousand, nine hundred and seven years ago today, there was born in far-off
Judea one who was destined to become one of the strongest, most forceful and
strangely unique characters of all time. Search the history and records of all the
various religions of the world and nowhere will you find his equal among men. He
stands alone, unparalleled in the rugged simplicity of his life, the beauty and purity
of his teachings, the steadfastness of his trust and, to the Christian, as the great ex-
ponent of faith in the coming of Christ. He stood on the border line dividing the old
and the new dispensations, uniting in his own personality the sublime strength of
the one with the gentle loveliness and charity of the other. Back of him was the old
covenant as given to Moses, with the traditions and customs made sacred by the
centuries. Before him, unfolded to his prophetic vision, was the new covenant to be
transcribed into the laws of the spiritual kingdom for time and eternity.
Lodges of Ancient, Free and Accepted Masons were, after the building of the first
Temple at Jerusalem, dedicated to King Solomon and, later, to Saint John the Bap-
tist and Saint John the Evangelist. We are met here today to commemorate the an-
niversary of one of these patrons of our Craft, Saint John the Baptist. He came of a
princely and priestly line. He was the product of more than thirty centuries of the
highest type of Jewish culture. In his veins flowed the truest and best blood of Is-
rael. His father was of the course of Abia and his mother of the daughters of Aaron.
His birth was foretold to Zacharias, his father, as follows: Thy wife Elizabeth shall
bear thee a son, and thou shalt call his name John, and thou shalt have joy and
gladness, and many shall rejoice at his birth. For he shall be great in the sight of the
Lord and shall neither drink wine nor strong drink; and he shall be filled with the
Holy Ghost, and many of the children of Israel shall he turn to the Lord their God,

Masonic Calendar:

Making Good Men Better

Date:	Time:	Event:
July 13	1900hrs	Stated Communication with a Third Degree — Meal at 1800hrs
July 19	0800hrs	Trash pickup—meeting at Mule Express— DD and Nwy 13
July 20	1800 hrs	Family Night- Meal and visiting with family and guest
June 27	1900 hrs	Stated Communication –Step-up Night-with First Degree— Meal at 1800hrs



"and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

At the time of his birth, both of his parents were well stricken with years and John was left an orphan while a mere child.

"And the child grew and waxed strong in spirit and was in the desert till the day of his shewing unto Israel."

The Jews of Judea, at that time, were divided into three bodies: the Pharisees, the Sadducees and the Essenes, and every Jew was obliged to belong to one of them. The Pharisees and Sadducees were religious sects, while the Essenes were a higher development of Judaism, carrying out with unusual strictness, in their life and practice, the dogmas of their faith. At the time of John, they numbered about six thousand. They dwelt in the hill country northwest of the Dead Sea. The Mosaic law of purity was strictly observed by them and, the more readily to conform to it, they formed a separate community and became a brotherhood.

Everything was held in common; there was, therefore, no rich nor poor and the only rank acknowledged by them was that of worth, which was rewarded by advancement to the several degrees. They practiced baptism as a symbol of purification. The aspirant for admission was required to put all his possessions into the common treasury. He was given an apron, a spade, a white robe and a book of regulations and placed on probation for one year, at the end of which, if found worthy, he was advanced to the second stage, where he remained for two years when, if approved, he became an associate or full member.

There was, also, a third grade, called Companion, where the candidate was bound by oath to love God, to be just, charitable, truthful and to conceal the secrets of the society and its mysteries.

The Essenes were characterized by earnestness and devotion, by their self-denying and godly lives, an absolute confidence in God, resignation to providence, love of virtue, utter contempt for fame, riches and worldly pleasure, a tender regard and love for others, kindness, cheerfulness and their ever-ready welcome to death in whatever form. John was adopted by them and attained to the highest dignity in the order. Christ and Saint John the Evangelist were, without doubt, members. It is evident that the Order was held in the highest esteem, for nowhere is there a word said against them, although the Scribes, Pharisees and Sadducees were frequently rebuked by the Great Teacher and His disciples.

Go to the mountain country of Judea, to the banks of the Jordan, picture to yourself this marvelous man in the wilderness, clothed in camel's hair bound to his body by a girdle of leather, with coarse sandals upon his feet, eating the coarsest food and sleeping upon the bare earth. Imagine the power, the burning energy and eloquence of his preaching. The Jews were ignorant of the immortality of the soul and neither knew nor understood aught of the spiritual kingdom to be established in the hearts of men, and yet the sympathetic soul of John the Baptist, feeling the coming of God in Christ, won them in throngs to receive the baptism of water. He spoke as one who realized and understood the depths of human sin and the cleansing need of God's baptism. Stern ascetic though he was, yet his every act and deed was made bright as the meridian sun by his devoted consecration to his God. He was one of the strongest of those tremendous dynamic human forces that has ever appeared among men and created a revolution in the thought and morals of the time.

John had faith in his calling. He heard the voice of duty and obeyed it. The long years of discipline and preparation in the wilderness are evidence of that. In him was the fulfillment of prophecy. He was the harbinger of a better day, the inciter to a purer life. Those who went to hear him preach, saw not the vesture of camel's hair, the leather girdle or the coarse sandals. No, they beheld a man covered as with a shield, with the uplifting force and power of a sublime earnestness, shining through, above and around him, glorious in its radiance, with the light of Him of whom he was the forerunner, quickening the hearts of men into a higher and nobler conception of morality and righteousness.

Turn for a moment from John the Baptist, the grand, magnificent, splendid man; strong, stern, severe, true in his sympathies, fearless and uncompromising in his reprovals and convictions, with a faith steadfast as the granite hills that surrounded him; to the other John, the gentle, lovable, refined, the "beloved disciple" of His Lord.

John the Evangelist was the son of Zebedee and Salome. He was born in Bethsaida in Galilee. The account given of him in the Bible has a peculiar charm. His character while strongly affectionate and spiritual was also one of striking strength, energy and decision; charity and brotherly love were his dominating traits; he was the youngest and most trusted of the Master, the one to whom He told the most private matters of His life; he was with Him when He raised the daughter of Jairus from the dead; he witnessed the transfiguration on the Mount; he was the trusted friend, the beloved companion of His solitude, he sat next to Him at the last supper, he was with Him throughout the terrible night in Gethsemane, he followed Him before Caiaphas, and attended Him at His trial, he acknowledged Him on Calvary, and was acknowledged by Him though surrounded by armed soldiers and the bloodthirsty rabble of Jerusalem.

It was John to whom the Master committed His mother, saying: "Woman, behold thy son, son behold thy mother," and well and faithfully did he perform that sacred trust for upwards of fifteen years, until her death. He preached the gospel openly in Jerusalem. He was imprisoned, scourged and threatened with death, and, at the age of ninety years, was banished to the Island of Patmos. He is supposed to have died in Ephesus, A. D. 100, at the age of ninety-four years.

John was educated in Greek as well as in Hebrew and was the most cultured of the Disciples, but he possessed something far better than the polish of the schools—the polish of Divine grace! He was essentially humble and modest in all things, ever concealing his own merits and honor.

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**Making Good Men Better
Educate to Motivate**



The Apocalypse was written by John during his exile in Patmos and the authenticity of his authorship was unquestioned until in the third century when, in order to refute certain opinions concerning the millenium deduced from it, the opponents of these opinions commenced to deny the canonical character of the book itself. No other book in the Bible, however, is better authenticated than this. Justin Martyr, who lived about sixty years after John, speaks of him as the unquestioned author of the book.

Such, in brief, is the character of John the Divine, the beloved Disciple of his Lord and one of the Patron Saints of Masonry, and he is said to be equal to John the Baptist because he finished by his learning what the Baptist began by his zeal and, by so doing, drew a second line parallel to the former.

The Baptist, dauntless, courageous as a god, immovable as a mountain which the mightiest tempest cannot subjugate, knowing nothing of the charms of home or family, of love and the delights of friendship, lived only in the future. The present was his merely for work, for the fulfilling of his destiny. He was a breaker of idols, a ruthless destroyer of shams and impositions. The Evangelist,—a perfect type and exemplification of the infinite harmony and loveliness into which the human character is capable of being developed.

The great dominating trait of John the Baptist was that he was absolutely indifferent to all outward Influences. He was guided and controlled only by his own convictions—all things else he counted as nothing against the truth. He was strong, noble, intense in his life and work. He came an ambassador from God with a message to men. He was a witness for him of the divine laws of morality and righteousness and neither public opinion nor the applause or censure of men had power to sway or swerve him in the least from discharging to the letter the sacred trust confided to him.

Opposition, suffering, danger, the headsman's ax—he heeded them not. He was armed with the invulnerable armor of a mighty principle, a great truth. "I am the voice of one crying in the wilderness," proclaiming the better way, the victorious song of moral and spiritual regeneration.

Mankind was sunk to the lowest depths of degradation. It had arrived at the point where horror and detestation at its own existence were felt. Vice of all kinds, lust, hypocrisy, greed sensuality, selfishness and disregard for the rights of others were everywhere prevalent. The condition of society was such that the real facts may not be written in English and must be left, as Gibbon did in writing his history, to the obscurity of a learned language. Matthew Arnold has said:

**"On that hard pagan world disgust
And secret loathing fell,
Deep weariness and sated lust
Made human life a hell."**

Continue next month