

bol of life and health. Not because the serpent makes itself look young again by every year casting its old skin, but because among most of the Eastern nations, as the Phœnicians, Hebrews, Arabians, and others, with the language of whom that of Egypt had an affinity, the word *heve* or *heva* equally signifies the life and a serpent. The name of *him who is*, the great name of God, *Jov* or *Jehovah*, thence draws its etymology. *Heve*, or the name of the common mother of mankind, comes likewise from the same word.

Macrobius has informed us that the serpent was an emblem of health. When Moses lifted up a brazen serpent in the wilderness, the afflicted Hebrews understood that it was a sign of preservation.

(To be continued.)

QUARRY, HILL, AND TEMPLE.

BY ROB. MORRIS.

Thine in the Quarry, whence the¹ stone
For mystic workmanship is drawn :
On Jordan's shore,
By Zarthan's plain,
Tho' faint and weary, *thine alone*.
The gloomy mine knows not a ray—
The heavy toil exhausts the day—
But love keeps bright
The weary heart,
And sings *I'm thine without decay*.

Thine on the Hill, whose cedars rear
Their perfect forms and foliage fair :
Each graceful shaft
And deathless leaf,
Of Masons' love the symbols are.
Thine when a smile pervades the heaven—
Thine when the skies with thunder riven—
Each echo swells
Thro' answering hills,
My Mason prayer—for *thee 'tis given*.

Thine in the Temple, holy place—
Where silence reigns the type of peace :
With grip and sign,
And mystic line,
My Mason's love I do confess.
Each book I raise, my friendship grows ;
Cemented firmly ne'er to loose ;
And when complete,
My work I greet,
Thine in the joy my bosom knows :

Thine at the midnight in the cave—
Thine on the floes upon the wave—
By Joppa's hill,
By Kedron's rill,
And *thine* when Sabbath's rest we have.
Yes, yes, dear friend, my spirit saith—
I'm thine until and after death.
No bounds control
The Mason's soul
Cemented with a Mason's faith.