

"In the sweat of thy face shalt thou eat bread," it becomes us cheerfully to submit, labouring industriously in our respective callings; and though we may be "ashamed to beg," while we are in health it is ever honourable to *dig for golden or vegetable treasures* in the bowels of the earth—*Compiler*.

THESE figures admit of a twofold reference, well understood by every intelligent Companion. They claim the veneration of all good masons, as well for their *direct* as for their *indirect* allusion. The persons immediately represented were deserving of the highest regard while in their earthly *Tabernacle*, and they remind us of that distinction which is due to merit, and of that respect which our order are so prone to entertain for all in civil authority, and places of political trust—*Josephus book iii, section 8*.

* WHEN we enter into the world and discover around us the effects of the artifice of the tempter in the garden; and when we behold this arch apostate *transformed into a serpent*, we have passed the *first veil* of our existence. At the close of life, when we are called from this probationary scene and prostrated in the *pallid leprosy* of death, the *second veil* is drawn behind us. In the morning of the resurrection, when the slumbering ashes shall revive, and we learn that the words of the woman of Tekoa are untrue, when she declares that "we are as *water spilt upon the ground* which cannot be gathered up;" then shall the *third veil* be parted before us. Judgment being ended, "the righteous will be separated to life eternal," having the stamp of the *signet* of heaven on