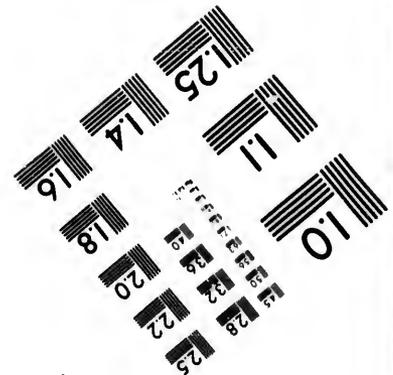
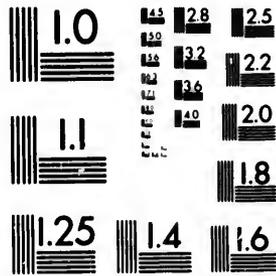


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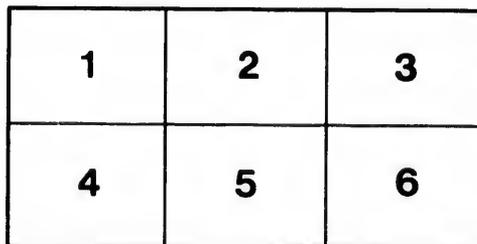
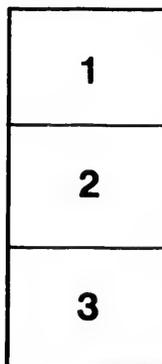
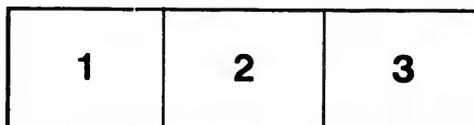
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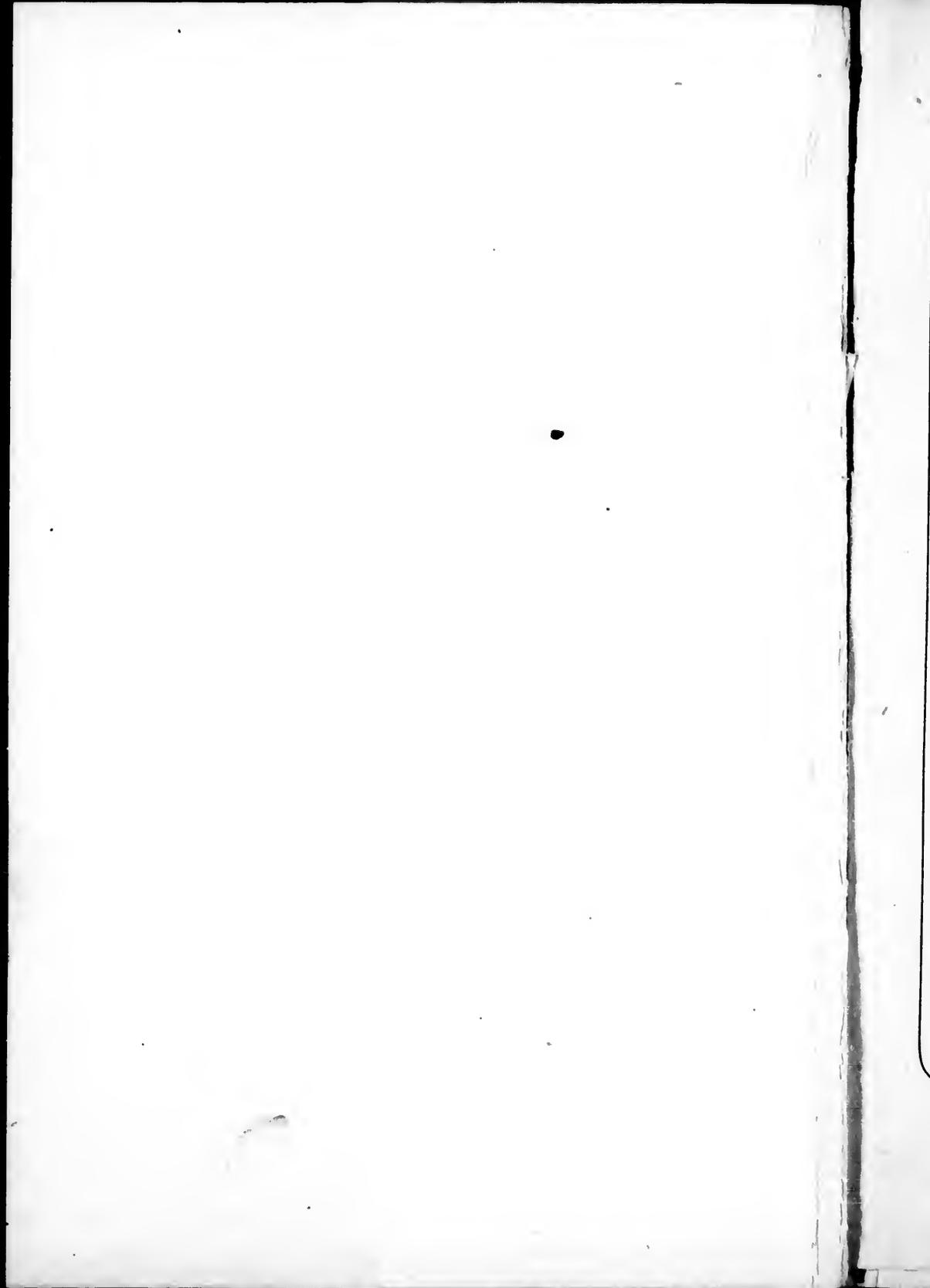
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“The Bible and the Square”



BEING A

MASONIC MIRROR AND GUIDE,

CONTAINING

Scriptural and Masonic Teachings,

TO WHICH IS ADDED

A SYMBOLIC CHART,

WITH FULL EXPLANATIONS.

A VALUABLE HANDBOOK TO THE CRAFT.

—:O:—

PRINTED AND PUBLISHED BY

Bro. WILLIAM AKERMAN,

223 NOTRE DAME STREET,

MONTREAL.

1875.

ENTERED according to Act of the Parliament of Canada, in
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SCRIPTURAL AND MASONIC TEACHINGS
OF
SYMBOLIC EMBLEMS.

Masonic.

1.—THIS masonic symbol is most happily chosen to represent the rude and imperfect condition of man on his first appearance upon the theatre of human life. Instead of that moral purity which our first parents possessed when they came perfect from the hands of their Creator, we now find ourselves born in sin and cradled in iniquity. "The gold has become dim, and the fine gold is changed." This is one of the first principles of our order, and is taught on the threshold of masonry; that the brother, being initiated into the duties of charity, friendship and vital morality, may *pass* the trials of life and the gloom of death with fortitude, and finally be raised to the temple above.

Scripture.

1.—There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way.—*Rom.* iii, 10, 11, 12. The following passages belong to the degree generally. A tale-bearer revealeth secrets ; but he that is of a faithful spirit concealeth the matter—*Prov.* xi, 13. At the same time spake the Lord by Isaiah the son of Amoz, saying : Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and bare-foot—*Isaiah* xx, 2. The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up—*Matt.* iv, 16. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you—*Matt.* vii, 7. O Lord my God, in thee do I put my trust ; save me from all them that persecute me, and deliver me—*Psalms* vii, 1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned ; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.—*Psalms* xv, 1-5—*Matt.* vi, 1-3.

Masonic.

2.—THE shining virtue of CHARITY, so honourable to our nature, and so often enjoined in the sacred volume, is peculiarly characteristic of the ancient society

of FREE AND ACCEPTED MASONS. Their earliest records and their perpetual practice coincide in this particular. Charity includes a supreme love to the great creator and governor of the universe, and also an ardent affection for the rational beings of his creation. THIS humane, this generous, this heaven-inspired principle is diametrically opposed to the prime ingredient of our nature, which is a supreme regard for *self*. And when this latter passion is entirely supplanted by the former, and not until then, will the soul of man be purified and fitted for angelic society. The feelings of the *heart*, guided by reason, should direct the hand of charity. The objects of relief are MERIT in distress ; VIRTUE in temptation ; INNOCENCE in tears ; industrious men visited by afflictive acts of divine providence ; widows, the survivors of husbands on whose labours they depended for subsistence ; and orphans in tender years thrown naked on the world—*Hutch. Lec. xi—S. M. ch. xv—Prest. b. i. sec. 8-9—Harris's Disc. iv—Phil. ch. iv—Free Mas. Lib. 141.*

Scripture.

2.—At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates : And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied ; that the Lord thy God may bless thee in all the work of thine hand which thou doest—*Deut. xiv, 28-29—Deut. xxiv, 19-22.* He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor—*Pro. xxii,*

9—*Eccles.* xii. Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal. Charity suffereth long, and is kind ; charity envyeth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things. Charity never faileth.—*Cor.* xiii, 1, 4, 5, 6, 7.

Masonic.

3.—This emblem calls to mind the piety of Abraham, Noah, Abel, and the great lawgiver of the Hebrews, who all erected ALTARS and offered sacrifices to the living God.

Scripture.

3.—And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother—*Gen.* xxxv, 7. also, iv, 4.

Scripture.

4.—He set up the pillars in the porch of the temple : and he set up the right pillar, and called the name thereof Jachin ; and the left pillar, and called it Boaz.—*1 Kings* vii, 21.

Masonic.

5.—THE HOLY BIBLE is given us to direct our *faith*, animate our *hope*, and awaken our *charity* ; the SQUARE is an emblem of those two inestimable gifts of heaven to man, the LAW of Moses and the GOSPEL of Christ

meeting in a *point*, and squaring all our actions. The COMPASSES, being emblematical of human REASON are to be placed, one foot in the angle of the square—while the other describes the boundary line of masonic and christian duty: and may it not, with propriety, be said that, “While a man keeps himself thus circumscribed, it is impossible that he should materially err?” Thus the masonic brother derives a fund of instruction from those emblems, which are esteemed by the world, as unmeaning symbols; and which are often presumptuously denominated, the childish appendages of our order—*Free Mas. Lib.* 149. *Key ch.* v. p. 13.

Masonic.

6.—AT first man was permitted to converse with his Maker, face to face. But since the fall, a new mode of communication has been divinely instituted between the soul and its Creator. And, surely, no rational man should enter upon any important undertaking without first invoking the blessing of Deity—*Mon.* 32—*Harris's Const.* 150—*Prest.* 50.

Scripture.

6.—But thou, when thou prayest, enter into thy closet, and pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.—*Matt.* vi, 6.

Masonic.

7.—THIS BADGE OF A MASON is not worn, by the genuine masonic brother, through ostentation or levity, but as a continual memento that as the lamb's skin is

pure and spotless, so he is bound by new and solemn ties to "keep himself unspotted from the world." He is, moreover, reminded that, when the blood, "which speaketh better things than that of Abel," shall have washed his soul from earthly pollution, he will be clad in *immortal white*, in the lodge above—*Mon. 38—Free Mas. Lib. 150—Cal, 17—Prest. Lec. vi.*

Scripture.

7.—He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still.—*Revelation xxii, 11.*

Masonic.

8.—As this heavenly body receives all her light from the sun, so does the best created intelligence derive every blessing and every virtue from the sun of righteousness. Even the brightest saint in heaven possesses no independant goodness, but will shine for ever with the reflected splendors of the great divinity. At his *rising, meridian, and setting*, this splendid luminary invites us to *labour, to refreshment, and to repose*. When, after the absence of a few hours, he emerges from the shades of night, he typifies the journey of the human soul, through *youth, manhood and age*, and through the shades of the sepulchre to the opening morning of eternity—*Hutch. Lec. iii, iv, xiv.*

Scripture.

8.—In the beginning God created the heaven and the earth. And the earth was without form, and void ;

and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light. And God saw the light that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. And God called the dry land Earth ; and the gathering together of the waters called the Seas : and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was so. And God made two great lights : the

greater light to rule the day, and the lesser light to rule the night: he made the stars also—*Gen. i, 1-16*. And the evening and the morning were the fourth day—*Gen, i, 19*. Sun, stand thou still upon Gibeon; and thou. *Moon*, in the valley of Ajalon.

Masonic.

9.—THE speculative use of this implement is to divide our time into distinct portions to be devoted to usefulness, necessity and duty. Its division into 24 equal parts denotes the hours of the day; that into 3 equal parts denotes a division of our duty between our Creator, our brethren, and ourselves—*Mon. 33—Free Mas. Lib. 152—Phil. ch. 3—Prest, 88*.

Masonic.

10.—THIS *working tool* of an Entered Apprentice alludes to the imperfections of our nature while here below, and is employed by the speculative builder to remove the asperities and superfluities from the surface of the materials that are used in the construction of his spiritual and masonic edifice—*Mon. 33—Phil. 92—Free Mas. Lib. 153*.

Scripture.

11.—And the house was built of stone made ready before it was brought thither: so that there was neither hammer, axe, nor any tool of iron, heard in the house.—*1 Kings, vi, 7*.

Scripture.

12.—Now this was the manner in former time for to confirm all things, a man plucked off his shoe, and gave it to his neighbour ; and this was a testimony in Israel—*Ruth* iv, 7.

Masonic.

13.—THIS token of Fidelity is well understood by all nations at the present day, but was introduced as such into the works of the first painters and sculptors of antiquity. He alone, who is capable of genuine friendship, can conceive of the peculiar satisfaction of reciprocating tokens of fidelity with those who are deserving of confidence. *Compil.*

Masonic.

14.—THIS emblem of *innocence* is so peculiarly appropriate that, even the Son of God himself has condescended to represent his own *spotless nature* under the figure of a LAMB “He was led like a lamb to the slaughter.” In contemplating this masonic emblem the mind is suspended, in solemn wonder, between earth and heaven. A pacific temperament steals insensibly upon the soul, and, while we admire the tender and submissive nature of this tenant of the fold, we are taught what must be our own character if we are finally admitted into the fold of Christ, and led by him to living pastures, on the mountains of eternal spring—*Free Mas. Lib. 152—Cal. 2—Mon. 35.*

Scripture.

14.—Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever—*Ex.* xii, 3 and 14. The next day John seeth Jesus and saith, Behold the Lamb of God, which taketh away the sin of the world.—*John* i, 29. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: and they overcame him by the blood of the Lamb.—*Rev.* xii, 9, 11.

Masonic.

15.—THIS representation of the hall, where masons meet, is symbolical of the UNIVERSE, which is illimitable on every side, and is the proper temple of the deity whom we serve. This temple was erected with unfathomable WISDOM, supported and sustained by the STRENGTH of omnipotence, and decorated with unfading and imperishable BEAUTY. The LODGE, to an entering mason, presents an emblem of the world in miniature—*Free Mas. Lib.* 71—*Harris's Const.* 42—*Hutch. Lec.* iv—*Ander. Const.* 312. *Key* 7.

Masonic.

16.—THE highest hills and the lowest vallies, were from remote antiquity, accounted *sacred*. There Moses received the law, and there the great sacrifice for sin was offered.

Masonic.

17.—THIS clouded canopy of heaven, decorated with starry and planetary systems, is an object to which every good mason frequently directs his eye, as being the veil which conceals from his sight the future and glorious residence of his soul ; the object of his wishes and the palace of his almighty king. At this home he expects to arrive by the aid of that ladder which constitutes the way "by the door into the sheepfold."—*Key p. 15. Monitor 36.—Free Masons Library 251—Cal. 18—Hutchinson Lec. iv.*

Scripture.

18.—Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand ; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her. The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens—*Prov, iii, 13-19.* Wisdom hath builded her house, she hath hewn out her seven pillars—*Prov. ix, 1.* And now, O Lord my God, thou hast made thy servant king instead of David my father : and I am but a little child : I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that

cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people; And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall be not any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days—1 *Kings* iii, 7-14.—*Prov.* i, 20, 21, and ii, 2, 6, 10.

Masonic.

19.—THE three rounds of this symbolic ladder, which is an emblem of *that*, seen in vision by the patriarch Jacob, ascending to heaven, on which angels ascended and descended continually, are FAITH, HOPE and CHARITY: teaching us that we must repose *faith* in God, cherish a *hope* of immortality, and practice *charity* to man—*Free Mas. Lib.* 151.

Scripture.

19.—And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it—*Gen.* xxviii, 12. And now abideth Faith, Hope, Charity, these three ; but the greatest of these is Charity.—*1 Cor.* xiii, 13. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. *2 Cor.* v, 1, 8, 9.—*Revelation* xxi, 1. and xxii, 17.

Masonic.

20.—THE compasses teach us to circumscribe our conduct, limit our desires, restrain our passions, live, and act, within the bounds of reason and religion—*Mon.* 36—*Hutch.* v.

Masonic.

20.—THIS sacred volume, so much neglected by the world, is the constant inmate of the lodge ; nor can there be a lodge without it. The precepts and the examples, contained and recorded in this book, are held in the highest veneration by every truly masonic brother, inso-much that he who esteems it *not* is ignorant of the first GREAT LUMINARY of the world. The bible is, at once, our guide in this world and our passport to a better—*Key p.* 15.—*Mon.* 36—*Phillips* 4-5-6—*Hutch.* *Lec.* v—*Prest.* 89—*Free Mas, Lib.* 146.

Scripture.

20.—For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life—*Rev. xxii, 18, 19.*

Masonic.

21.—THIS representation of the floor of the temple is an emblem of human life, variegated with pleasure and pain, prosperity and adversity. The border surrounding it is figurative of the blessings of eternity which can be enjoyed only by the faithful. The blazing star in the centre is an emblem of Deity.—*Mon. 37—Cal. 20—Hutch. Lec. 5.*

Scripture.

21.—Saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him—*Matt. ii, 2.* When they had heard the king, they departed, and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy—*Matt. ii, 9, 10.* I am the root and the offspring of David, and the bright and Morning-Star—*Revelation xxii, 16.* also see *Mark i, 78, 79.*

Masonic.

22.—THESE teach us the *situation* of the tabernacle and temple, and may also refer to the journey of the sun through the heavens.—*Free Mas. Lib.* 150—*Hutch Lec.* v, and viii.

Masonic.

23.—By this symbol we are reminded of the natural *equality* of the human family. At the same time it admonishes us neither to despise the humble, nor look with envy on the great. The king, the noble, and the man of splendid genius, meet on a level with the tradesman, the husbandman, and the son of sorrow, on that decorated carpet which recognizes no distinctions of blood or fortune, and spurns no footstep but that of immorality and crime—*Key page* 16.—*Prest* 89—*Free Mas. Lib.* 167—*Phillips* 97.

Masonic.

23.—THIS is an emblem of *moral rectitude*, and teaches to walk uprightly in all our dealings with our fellowmen.—*Key* 16.—*Man* 47—*Free Mas. Lib.* 167—*Phil.* 97—*Prest.* 89.

Scripture.

23.—Judgment will I lay to the line, and righteousness to the plummet: and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place—*Is.* xxviii, 17.

Masonic.

24.—THIS emblem is a type of the good man when fitted, by divine grace, for the temple above, having practised the duties of a mason and a Christian on earth, and being transformed from the depravity of nature to the perfection of grace ; a work which is completed by death, the *grand tiler* of eternity—*Mon. 88—Free Mas. Lib. 147—Cal. 19.*

Masonic.

25.—AS the TRESTLE BOARD of the master architect contains the various designs from which the operative workmen learn their respective tasks, so does the book of natural and revealed religion prescribe the whole duty of man. In this book, we find precisely the designs which are to adorn the celestial temple.—*Monitor 38—Free Mas. Lib. 147.*

Masonic.

26.—THE Holy Scriptures and the examples of good men have prescribed our duty in so plain a manner that "he who runs may read."—*Hutchinson Lec. xiii—Harris. Const. 86.*

Scripture.

26.—I John, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ—*Rev. i, 9.* In those days, came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye : for the kingdom of heaven is at hand—*Matt. iii, 1.* There was a man sent from God whose name was John—*John i, 6.*

Masonic.

27.—THIS emblem may remind us of the rise of all the sciences in the *East*, and their progress to the *West*, leading civilization and happiness in their train—*Hutch. Lec. xiv.*

Scripture.

27.—And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven—*Matt. viii, 11.*

Masonic.

28.—THE *tenet* of BROTHERLY LOVE is a distinguishing characteristic of masonry, as well as of christianity. To extend RELIEF to the distressed is likewise our acknowledged duty. These virtues, if suitably and practically exemplified, assimilate a mortal to those generous spirits who minister to the comfort of the human race, and rejoice in the happiness of universal being. To these add faithfulness and TRUTH, and the sum of our duty to our fellow men will be complete—*Key p. 17—S. M. ch. ii, xvi—Hutch. Lec. xii.*

Scripture.

28.—The lip of truth shall be established for ever : but a lying tongue is but for a moment—*Prov. xii, 19.* He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again—*Prov. xix, 17.* Blessed are the merciful : for they shall obtain mercy—*Matt. v, 7.* Blessed is he that considereth

the poor : the Lord will deliver him in time of trouble—*Psalm* xli, 1. Then Jonathan and David made a covenant, because he loved him as his own soul—1 *Sam.* xviii, 3-x, 2-7.—*Proverbs* xxi, 13. •

Scripture.

29.—He put no trust in his servants ; and his angels he charged with folly : How much less in them that dwell in houses of clay, whose foundation is in the dust—*Job*, iv, 18-19.

Masonic.

30.—TEMPERANCE is both our duty and our happiness. FORTITUDE is that mental stability which sustains, with manly composure, the evils of life. While the former virtue buffets the tempest, PRUDENCE directs the helm. JUSTICE, the last of the four *Cardinal Virtues*, relates to our transactions with others.—*Mon.* 40-41—*S. M.* ch. 11—*Prest.* 57.

Scripture.

30.—If thou faint in the day of adversity, thy strength is small—*Prov.* xxiv, 10. That which is altogether just shalt thou follow, that thou mayest live—*Deut.* xvi, 20. Every prudent man dealeth with knowledge : but a fool layeth open his folly—*Prov.* xiii, 16. And every man that striveth for the mastery is temperate in all things—1 *Cor.* ix, 25.

Masonic.

31.—IN every degree of masonry the remembrance of our great High Priest, is kept alive by a representation of

the altar on which typical sacrifices were offered under the Jewish dispensation. Since the great sacrifice was offered, once for all, the type and the shadow are done away—but the memory of that stupendous transaction will never be erased from the mind of the mason and the christian, while there is a lodge to visit, or a transgression to atone for. The degree of FELLOW CRAFT develops new sources of instruction in the mystic art—and if properly received and faithfully studied cannot fail to reward the most indefatigable labours even of the longest life.—*Comp.*

Masonic.

32.—This square figure has not only an allusion to the progress of a craftsman in the sciences and arts ; but more especially to the advancement of the good man in the paths of virtue and religion. His progress is said, by the wisest of men, to be as the shining light, which shineth brighter and brighter unto the perfect day.—*Key page 15.*

Scripture.

32.—And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house—1 *Kings* v, 17. Be ye therefore perfect, even as your Father which is in heaven is perfect—*Matt.* v, 48. And there shall in no wise enter into it any thing that defileth, or maketh a lie—*Revelation* xxi, 27.

The following passage appertains to the degree of Fellow Craft generally. Then Jephthah gathered together all the men of Gilead, and fought with Ephraim :

and the men of Gilead smote Ephraim, because they said, ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites; and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passage of Jordan. And there fell at that time of the Ephraimites forty and two thousand—*Judg.* xii, 4, 5, 6.

Masonic.

33.—THIS christian and masonic grace is equally important and pleasing in this world of uncertainty and change. The present moment is sure to possess some ingredient, to embitter the chalice of mortal enjoyment, and how effectually are we relieved by the soothing HOPE that the deficiencies of the present day shall be supplied by to-morrow. The Anchor, which supports this figure is an emblem of security. When the visions of HOPE are real and rational, her anchor is sure and steadfast in the harbour of a celestial country. To this country her finger is pointing as the future residence of the virtuous and good. Thither all good masons hope at length to arrive.—*Key page 14.*

Scripture.

33.—And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh no

ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us—*Rom.* v, 3, 4, 5. For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it—*Rom.* viii, 24, 25. But Christ is a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end—*Heb.* iii, 6.—*Proverbs* xv, 31.

Masonic.

34.—THE reader may recall to mind by this symbol, provided he has no knowledge of the *hidden treasures* which are safely deposited in the *archives of masonry*, the pillar of cloud by day, and the pillar of fire by night which guided the children of Israel from Egyptian bondage, to the land of earthly promise.—*Compiler.*

Scripture.

34.—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my name—*Rev.* iii, 12. And the Lord went before them by day in a pillar of a cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; to go by day and night : he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people—*Ex.* xiii, 21, 22. Also

he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left—2 *Chron.* iii, 15, 16, 17—1 *Kings* vii.

Masonic.

35.—THE application of the RIGHT ANGLE to the *centre of the earth*, spoken of in the foregoing degree, is beautifully illustrative of the sphere of the mason's duty; which of necessity has definite limits; and also of the restraint which he should impose on the inclinations of the heart to wander beyond the angular limits of masonic propriety.

Masonic.

36.—THE necessity of some little attention to the science of speculative masonry, in order to reap any distinguished benefits from the institution, is as absolute as in case of any other science or art; and experienced brethren have no difficulty in discerning the reason why some, who call themselves masons, neglect the institution. They *relish* not because they *know* not. Though the mine is rich they have never penetrated to the bed of golden treasures. Should you expect to find a man enraptured with the sublime system of Newtonian philosophy merely because he had read the title page of the *Principia*? How then can it be a matter of wonder, that

some men, too careless to moralize and too stupid to discern, should enter the porch of masonry, and there fall asleep in the arms of indolence and dulness. But the importance of the INSTRUCTIVE TONGUE to communicate this science is as manifest as the necessity of the LISTENING EAR to receive the information. But, in every case, the brother who is capable of instructing is ever ready to impart ; for the genius who conducted him through the mystic temple, inspired him with all the virtues of the royal science. Yet the forementioned virtues are worse than useless, without the completion of the splendid *Trio*, by adding the FAITHFUL BREAST. Of all societies, that of Free and Accepted Masons has been most distinguished for the inviolable secrecy which its members have uniformly preserved ; and this too in defiance of the thunders of the Vatican, and the rack of Inquisition. Yes, and in contempt of the pusillanimous and despicable efforts of a few individuals, who have laboured with unwearied zeal, to discover something of which they had been convicted of being utterly unworthy. The shafts that have been directed at our institution, have successively fallen innoxious at her feet—*Free Mas. Lib. 178.*

Scripture.

36.—A wise son heareth his father's instruction : but a scorner heareth not rebuke—*Prov. xiii, 1.* He that hath ears to hear, let him hear—*Matth. xi, 15. Rom. xiii, 24-25.* Ointment and perfume rejoice the heart ; so doth the sweetness of a man's friend by hearty counsel—*Prov. xxvii, 9.* Debate thy cause with thy neighbour

himself; and discover not a secret to another-xxv, 9. Answer a fool according to his folly, lest he be wise in his own conceit-xxvi, 5. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue-xxviii, 23. Every purpose is established by counsel-xx, 18.

Masonic.

37.—THESE jewels teach us to regulate our assertions by the *plumb-line* of truth; to *level* our *pride* with the plane on which God has designed us to move; and to *square* our conduct by the precepts and examples of scripture, and the dictates of enlightened reason—*Mon. 47—Phillips 97—Free Mas; Lib. 167—Preston 89—Hutch. Lecture vi—viii.*

Scripture.

37.—This is a faithful saying, and these things I will that thou affirm constantly, That they which have believed in God might be careful to maintain good works—*Tit. iii, 8.* What doth it profit, my brethren, though a man say he hath faith, and have not works? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Ye see then how that by works a man is justified, and not by faith only. Faith without works is dead—*James ii, 14, 21, 24, 26.*

Scripture.

37.—Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. He shall not be afraid of evil tidings: his heart

is fixed, trusting in the Lord. His righteousness endureth for ever. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked—*Psalm cxii, 4, 7, 9.*

Masonic.

38.—A bountiful providence has supplied us, while we sojourn below, not only with *corn*, and the other nutritious fruits of the earth, but with “*wine* to gladden the heart, and *oil*, to give us a cheerful countenance.” The first may be considered as emblematical of *plenty*; the second of *health*; and the third of *peace*—*Key page 30.—Hutch. Lec. iv.*

Scripture.

38.—For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal—*Hosea ii, 8.* And it shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel—*Hosea ii, 21, 22.* And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?—*Judg. ix, 13.*

Masonic.

39.—As masonry and geometry signify one and the same thing, by OPERATIVE MASONRY we are to understand the *practical* applications of *geometrical* and *symmetrical* principles to the various purposes of ARCHITECTURE.

SPECULATIVE MASONRY contemplates, in theory, what the operative builder reduces to practice ; and is necessary to the master builder before he is prepared to give beauty, strength and proportion to an edifice—*Mon.* 48-9—*Free Mas. Lib.* 133, 168—*Phil.* 2—*S. M.* 54, 63—*Prest.* 30—*Ander. Const.* 1-310.

Masonic.

40.—THIS institution is among the earliest records of the world, and the day was instituted as a season of devotion, in the first division of time after creation. It being the season selected for rest and refreshment after the completion of the labours of the supreme architect, the SABBATH is peculiarly regarded among masons—*Key p.* 23.

Scripture.

40.—And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work—*Gen.* ii, 2-3. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is—*Exodus* xx, 8, 9, 10, 11.

Scripture.

41.—For he cast two pillars of brass, of eighteen cubits high a-piece: and a line of twelve cubits did compass either of them about. And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work: so was the work of the pillars finished—1 *Kings* vii, 15-22. Also the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers and the bowls, and the spoons and all the vessels of brass wherewith they ministered took they away. And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the Lord, the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and the thickness thereof was four fingers; it was hollow—*Jeremiah* lii, 17-21.

Masonic.

42.—THE GLOBES are spherical bodies employed to exhibit the *convex* surface of the earth with its divisions of *land* and *water*, and its subdivisions of Continents,

Islands, Promontories, Capes, Isthmuses, Mountains, Hills and Vales; Oceans, Seas, Gulfs, Bays, Straits, Lakes and Rivers; and likewise the *concave* surface of the visible heavens, with its planets and stars, circles, signs, and constellations—*Mon. 49—Free Mas. Lib. 168—Prest. 76. D...Free Mas. Lib. 149. 205—Fo. viii, 3—Hutch Lect. vii, and Const 6.*

Masonic.

43.—THERE are “*three* who bear record in heaven;” *five* orders in architecture, *five* human senses; and *five* golden candlesticks on either side of the oracle in the temple; *seven* liberal arts and sciences, and *seven* days in the week; and the ancients reckoned *seven* planets, *seven* sages, or wise men, and *seven* principal wonders of the world—*Compiler.*

Masonic.

44.—THE *five orders in architecture* are different modes, in which the ancients as well as the moderns, combine and dispose of the various ornaments that decorate a building.

Masonic.

45.—By the sense of TASTING our bodily nourishment is rendered a source of innocent gratification, if not indulged to excess or pampered with luxury. The fresh breath of spring, the spicy gales of summer, and the various sweets of the fruitful autumn, by the sense of SMELLING, become tributary to the comfort of man. FEELING teaches us who are our real brethren, and enables us to avoid evil by making us sensible of its

approach. By the sense of SEEING the various beauties of nature and of art are unfolded, and we become acquainted with the countenances and the masonic pretensions of our brethren. HEARING brings to our knowledge the opinions, the woes and wants of our fellow men. It also enables us to enjoy the charms of music, and the friendly conversation of others—*Key 25—Monitor 54—Free Masons Library 171—Prest. 66—8.*

Scripture.

45.—If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?—*1 Corin. xii, 17.* The hearing ear, and the seeing eye, the Lord hath made even both of them—*Prov. xx, 12.* Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons—*Deut. iv, 9.* Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock—*Matt. vii, 24.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip—*Heb. ii, 1.* Be ye doers of the word, and not hearers only, deceiving your own selves—*James i, 22.* A wise man will hear, and will increase learning. My son, hear the instruction of thy father, and forsake not the law of thy mother—*Prov. i, 5, 8.* also *Job xxxiv, 3.*

Masonic.

46.—GRAMMAR teaches to speak *correctly*, and RHETORIC, *impressively*; the former relates to the *construction*

of a sentence; the latter, to its *enunciation*. LOGIC is the art of *reasoning* with correctness and energy. When all these are combined in a discourse, it will instruct, convince and please. ARITHMETIC instructs in the disposition and power of *numbers*, and is highly useful in the business of ordinary life. GEOMETRY relates properly to the measurement of distance, magnitude and motion in the earth and heavenly bodies; but, in a more general acceptation, it embraces all calculations concerning lines, planes and solids. MUSIC is the effect of combining harmonious and melodious sounds either instrumentally or vocally. While it pleases our ear in this gross and imperfect state on earth, it is represented as one of the occupations and enjoyments of a brighter and better world. *Astronomy* treats of celestial luminaries and affords an interesting theme of instructive contemplation—*Monitor* 57—*Free Mas. Lib.* 174.

G.—THIS emblem among masons implies their respect for those works of creation which demonstrates the power, the wisdom and the godness of the Almighty builder. THIS symbol may denote that access into the holy of holies above can be gained by such only as come "by the door, which is Christ, the good shepherd."—*Hutch. Lecture* viii.—As the contiguity of a *fall of water* to a *field of standing corn* gives vigor to the plant—so the graces of the divine spirit are the nourishment of the good man's piety.

Masonic.

47.—MORALITY is *practical Virtue*; or, in other words, the journey of *Wisdom*, pursuing, and disseminating

happiness. Strict morality is a conformation to the laws of natural and revealed religion, as far as those laws enjoin *overt actions* towards God the creator, and man our fellow. It is not a cold speculation, but a practical principle—*Prest. Lec. iii.* THE degree of MASTER MASON represents a man under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation. *Three ruffian invaders*, the WORLD, the FLESH, and the DEVIL, had prostrated him in the *grave* of spiritual death. The LAW came to his aid, but failed of effecting a moral resurrection. IDOLATRY offered her *hand*, but *corruption* itself was *defiled by the touch*, and the victim *eluded* her embrace. At length the gospel of the son of God, descended from heaven. For a moment she stood by the silent sepulchre, and dropped a tear upon the tomb, then pronouncing the omnific WORD, the *sleeping Lazarus arose!* Yes, when the PRIEST and the LEVITE had “gone by on the other side,” the GOOD SAMARITAN came to the aid of the sufferer, and poured the “balm of Gilead” into the bleeding wound!—*Key p. 31.*

Masonic.

48. 49.—No subject can more properly engage the attention than the humane and generous feelings planted, by nature, in the human breast. Friendship is traced through the circle of private connexions to the grand system of universal philanthropy. But the *brotherly love*, so well known in the masonic family, is one of the purest emanations of earthly friendship. A community of sentiment and feeling creates a community of interest,

cultivated and cherished by every brother—*Free Mas. Lib. 121—Prest. 27.*

Scripture.

48.—If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Beloved, if God so loved us, we ought also love one another. And this commandment have we from him, That he who loveth God love his brother also—*I John iv, 11, 20, 21.*

Masonic.

50.—Aristotle says, "he who bears the shocks of fortune valiantly and demeans himself uprightly, is truly good, and of a square posture without reproof."—*Ander. Const. 23.*

Masonic.

51.—The parts of a building cannot be united without proper cement, nor can the social compact be maintained without the binding influence of charity—*Mas. Lib. 195.*

Scripture.

52.—And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar—*Gen. viii, 20.* Then Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel—*Joshua viii, 30—Ex. xx,*

24, and *Ex.* xvii, 15. *General passages belonging to the master's degree.* But whoso committeth adultery with a woman lacketh understanding ; he that doeth it destroyeth his own soul—*Prov.* vi. 32. Remove not the ancient land-mark, which thy fathers have set—*Prov.* xxii, 28. *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain ; In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, because man goeth to his long home, and the mourners go about the streets : Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it—**Eccles.* vii, 1-7—*Ezek.* xxxiv, 1-10.

Masonic.

53.—THIS famous fabric was situated on mount Moriah, near the place where the faith of Abraham was tried when he was commanded to offer his son Isaac upon the altar ; and where David appeased the des-

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troying angel, by erecting an altar in the threshing floor of Araunah. It was begun in the year of the world 2992, and before the christian era 1012; and was completed in about seven years. In the construction of this grand edifice, SOLOMON engaged the co-operation of HIRAM the king of Tyre, and of the most skilful artist of that or any age; called in the Philistine dialect, ABDONEMUS, but in the *old Constitutions*, AMOM or HIRAM-ABBIFF, as his assistant grand master of the work. Under them were 200 HADORIM, or princes; 3,300 MENATZCHIM, or expert master masons, as overseers, 80,000 GHIBLIM, sculptors; ISHCHOTZEB, hewers; and BENAI, layers; who were ingenious fellow crafts: besides a levy out of Israel of 30,000 men, under ADONIRAM, the junior grand warden, making, in all 113,600 masons, exclusive of the two grand wardens, employed in the noble undertaking. Besides these there were 70,000 ISH-SABBAL or *men of burthen*.—*Ander. Const.* 16-25—*Hutchinson's Lec.* vii.

Scripture.

53.—And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the heighth thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the

breadth thereof before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it—1. *Kings* 1-38. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains. Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. So they prepared timber and stones to build the house—1 *Kings* v, 13-18.—1 *Chron.* xiv, 1, and xxviii, 11-19, also 1 *Kings* ii, 1-18, and iii, 1.17—*Matt.* xxiv, 1-2.

Masonic.

* 54.—FIRST—the master mason should not withdraw his *hand* from a sinking brother. *Second*—his *foot*

should never halt in the pursuit of duty. *Third*—his prayers should ascend for the distressed. *Fourth*—a *faithful breast* conceals the *faults* and the *secrets* of a brother. *Fifth*—approaching evil is frequently averted by a friendly admonition.

Masonic.

55.—To *any person*, this representation awakes solemn sensations, but to the master mason, who here contemplates the ceremonies of a brother's sepulture, it is doubly impressive. The eye is reverted through the lapse of ages, and drops a tear on the ashes of departed greatness. Rest in sweet repose, thou venerable brother! Death, *the tyler of eternity*, has indeed ushered thee through the veil; but, in another day, the true and potent word shall be given, at which thou shalt rise to a deathless immortality!

Masonic.

53.—THIS emblem of a pure heart is peculiarly expressive; for such a heart perpetually ascends in perfumes of filial gratitude, like the cloud of celestial white that filled the temple at Jerusalem, and the heaven-descended flame that burned continually in the holy of holies.—*Key page 33.—Monitor 67.—Free Mason's Library 186.—Calcott 9.*

Scripture.

56.—Blessed are the meek: for they shall inherit the earth. Ye are the salt of the earth. Ye are the light of the world. A city that is set on an hill cannot be hid—*Matt v, 5, 13.*

Masonic.

57.—THE slothful inactivity of the rational *drone* is severely reprov'd by this striking symbol. The industrious *bee* rises early to the labours of a summer day, gathering from the *mosaic carpet* of nature, an ample supply for the winter of his year. By imitating this example, man might enjoy all the necessaries, and even the luxuries of life; while he would avoid vice and temptation, and merit the respect of mankind. On the contrary, idleness is the parent of immorality and ruin—*Mon. 68—Free Mas. Lib. 186.*

Scripture.

57.—Go to the ant, thou sluggard: consider her ways, and be wise: which provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth—*Proverbs vi, 6, 8, 9, 10, 11.*

Masonic.

58.—THIS emblem will convince the mason of the policy of preserving inviolably the important secrets which are committed to his breast—*K. 34—Mon. 69—Free Mas. Lib. 187.*

Scripture.

58.—*Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment—Job xix, 29.* Even a fool, when he holdeth

his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding—*Prov.* xvii, 28. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. As he that bindeth a stone in a sling, so is he that giveth honour to a fool—*Prov.* xxvi, 8. Discretion shall preserve thee, understanding shall keep thee—*Proverbs* ii, 11.

Masonic.

59.—THIS may remind us that, although MERCY delays the descending stroke of JUSTICE, there is a day appointed, in which justice will be amply avenged, unless mercy shall secure us in the ark of her retreat. The sword of Almighty vengeance is drawn to reward iniquity—*Key page* 34.—*Monitor* 69.—*Free Mas. Lib.* 187.

Scriptur

59.—Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous—*Psalms* i, 5. If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? For he is not a man, as I am, that I should answer him. I will say unto God, do not condemn me—*Job* ix, 19, 32, also, x, 2.

Masonic.

60.—THAT *eye* which watches the movements of a planet, and the falling of a sparrow, pervades the recesses of the heart, and knows our inmost thoughts—*Mon.* 69—*S. M.* 72.

Scripture.

60.—*For the ways of man are before the eyes of the Lord, and he pondereth all his goings—Prov. v, 21. The eyes of the Lord are in every place, beholding the evil and the good—Prov. xv, 3.* Beyond the eyes of the Lord is upon them that fear him; upon them that hope in his mercy—*Psalm xxxiii, 18.*

Masonic.

61.—THE ark, an emblem of that which survived the flood, reminds us of that ark of safety which will waft us securely over this sea of troubles, and, when arrived in a celestial harbour, the anchor of a well grounded hope will moor us for ever to that peaceful shore, where “the wicked cease from troubling, and the weary are at rest”—*Mon. 67.*

Scripture.

61.—Make thee an ark of gopher-wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it—*Genesis vi, 14, 15, 16.*

Masonic.

62.—ON this problem many important deductions of geometry are founded. The proposition is *this* and is

true of every triangle containing one right angle, that, the square described upon the side opposite the right angle, is equal to the sum of the squares described upon the other two sides—*Mon. 70—Free Mas. Lib. 187—Euclid, b. i, prop. 47.*

Masonic.

63.—As the sands in the *glass* soon measure the period of an hour, so do the moments of our being soon wing away the season of life. That which is always *short*, is growing constantly *shorter*, till the wave of time is swallowed by the billows of eternity. This emblem is therefore, a constant monitor of the shortness of human life.—*Key page 35.*

Scripture.

63.—Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth—*Prov. xxvii, 1.* My days are swifter than a weaver's shuttle. O remember that my life is wind—*Job vii, 6, 7.* For we are but of yesterday, and know nothing, because our days upon earth are a shadow ; shall not they teach thee and tell thee, and utter words out of their heart?—*Job. viii, 9.* Now my days are swifter than a post ; they are passed away as the swift ships : as the eagle that hasteth to the prey—*Job ix, 25, 26.*

Masonic.

64.—As the husbandman mows his meadow in due season, so death, the leveller of human greatness, sweeps us away at the appointed time.—*Monitor 71—Free. Mas. Lib. 188.*

Masonic.

65.—HUMAN life has *three stages, youth, manhood and old age*; our being has *three periods, time, death and eternity*; and ancient craft masonry has *three degrees*—*Mas. Lib.* 188.

Masonic.

66.—THE ashes of the *worthy brother* will sleep in this hallowed receptacle, till the grand master shall order the trumpet to proclaim, that "time shall be no longer."—*Comp.*

Scripture.

66.—There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master—*Job* iii, 17-19. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes—*Hosea* xiii, 14. O death, where is thy sting? O grave, where is thy victory—*1 Cor.* xv, 55.

Masonic.

67.—THIS emblem, in its allusion to a departed brother, may indeed demand the tear of fraternal sympathy; but with reference to ourselves, if we are the genuine children of light, it may be contemplated with pleasure. For what is this world to the good man, but the *tiling room* of heaven? And what is the grave but the door of

the celestial lodge, where our brethren and our master are waiting to receive us with *tokens* of affections, and with *songs* of transport?—*Compiler.*

Scripture.

67.—Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall arise again. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth—*John xi, 21, 22, 23, 43.* And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! Would God I had died for thee—*2 Sam. xviii, 33.* A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.—*Luke x, 30, 31, 32, 33, 34.*

Masonic.

68.—Though the frosts of death may palsy the mortal tenement of the soul, shrouding it in the *coffin*, and

withering it in the *grave*; the SOUL itself remains unaffected, flourishing in immortal vigor. Thus, when the good man dies, he has only given the appropriate WATCH WORD to the *grim tyler* of eternity, and has *passed on* to serve a better master.

Scripture.

68.—For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease—*Job* xiv, 7. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth—*Job* xix, 25. The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, at the last trump—*I Cor.* xv.

Masonic.

69.—THIS figure, represents that state of perfection at which the good man arrives, by the aid of vital religion, exemplified by a moral and virtuous life. As "*faith* without works is dead," so *works*, without the sanctifying power of godliness, are "as sounding brass or a tinkling cymbal." Faith and works united, are therefore, inseparable constituents of the masonic character. Placed, as this figure is, among the affecting emblems of mortality, she seems looking beyond the grave to the regions of lasting blessedness.

Scripture.

69.—For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—*Rom. i, 17.* Therefore we conclude that a man is justified by faith without the deeds of the law—*Rom. iii, 28.* Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ—*Rom. v, 1.*

Masonic.

70.—*Monitor 71—Free Masons Library 195—Phillips 99—Callcott 8—Harris's Constitution 131—Anderson's Constitution 78.*

Masonic.

71.—This broken pillar, supporting the volume of divine inspiration—this virgin weeping, with an urn in her left hand, in the ringlets of whose hair the fingers of Time are entwined—together with that bough of evergreen which speaks of immortality, are expressive symbols to the enlightened brother of this degree. They are calculated to awaken every sentiment of respect, veneration, and fraternal tenderness, on the one hand, and to remind us, on the other, that although time may lay in ruins all earthly grandeur, and deface the loveliness of all terrestrial beauty, there is imperishable grandeur, unfading beauty, and eternal happiness above.—*Compiler.*

Scripture.

General texts belonging to this degree. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down—*Ex. xxii, 26.*

And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem—2 Chron. ii, 16. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee—Matt. xviii, 8. He that hath an ear, let him hear what the Spirit saith unto the churches—Rev. iii, 18. Mark well, O Job, hearken unto me: hold thy peace, and I will speak—Job xxxiii, 31. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with his labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, Saying, These last have wrought but one hour, and thou hast made them equal

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unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen—Matt. xx, 1-16.

Masonic.

72.—THE repetition of this emblem, in each successive step of masonry, is peculiarly calculated to impress the memory with our constant obligation to piety and devotion. Were the benefactions of Providence but partially or unfrequently enjoyed, perhaps we might forget that return of gratitude which is the only remuneration in our power to make; but his benefits are “new every morning and fresh every moment,” and surely our perpetual thanksgiving should ascend to heaven—*Compiler*.

The degree of MARK MASTER MASON may be considered as appendant to that of Fellow Craft, although entirely distinct and different from it. The order and harmony which this degree communicated to the builders of the temple, at Jerusalem, are incalculable, and, indeed, without it, so many workmen of different nations would have been in continual confusion. Not only was each workman thereby known to the Senior Grand Warden, but every part of the workmanship, for that stupendous structure, was subjected to the nicest scrutiny—while every faithful labourer received with punctuality the

rewards of industry and skill. But it has a speculative allusion infinitely interesting to every accountable being. It typifies the trial of the great day where every man's work will be proved whether it be good or bad. That which is imperfect will be cast out, as unfit for the New Jerusalem, into which "nothing can enter that worketh abomination or maketh a lie"—*Mon. 73-81-Mas. Lib. 199.*

Masonic.

73.—The temple unfinished is an emblem, of all mortal felicity, and of every human acquisition. Perfection is reserved for the immortal temple above—*Comp.*

Masonic.

74.—AFTER passing the tempestuous sea of mortal life—how transporting will be the sight of a *friendly hand, stretched out from the shore* of an immortal country, to receive the wanderer to this happy home! In *that* country the labours of this world will be *examined*, and, if approved, the reward will be worthy of that divine master who has an eternity of blessedness to bestow. Even he, who came not till the *eleventh hour*, shall receive his *penny*; and even the humble and the poor of this world shall be received to the marriage feast, and enriched with an inheritance incorruptible and undefiled. Thus the good will be abundantly rewarded for the self-denial of virtue—*Compiler.*

Masonic.

75.—THE christian and the *advanced* brother who has contemplated that precious stone, "rejected by the

builders," but selected by the supreme architect and placed in the *centre of the arch* of heaven, will understand the divine import of that "*new name*, which no man knoweth saving him that receiveth it." He will admire the patience with which the son of God suffered his *perfect work* to be *rejected* of men, as a thing of no value, though infinitely better adapted to the condition of man, in his fallen state, than the tables of *stone* given to the prophet on the mount. And happy will they be, who shall be delivered from the law of Moses by the gospel of grace, and celebrate in a *song of triumph* the final reappearing of the Saviour of men to redeem his chosen people—*Genesis* xlix, 29—*Psalm* cxviii—*Isaiah* xxviii, 16—*Luke* xx, 27—*Revelation* ii, 17.

Scripture.

75.—*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it—Rev.* ii, 17. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?—*Matt.* xxi, 42. *And have ye not read this scripture: The stone which the builders rejected is become the head of the corner.—Mark* xii, 10. This is the stone which was set at nought of your builders, which is become the head of the corner—*Acts* iv, 11. *And he beheld them, and said, what is then that is written,*

The stone which the builders rejected, the same is become the head of the corner—Luke xx, 17. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)—Gen. xlix, 24. Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste—Isaiah xxviii, 16. The stone which the builders refused is become the head stone of the corner—Psalm cxviii, 22.

Masonic.

76.—THIS emblem will not be forgotten by the Mark Mason, for the bare recurrence of the implement will make a lasting impression on his mind—*Free Masons Lib. 212—Cal. 24.*

Masonic.

77.—To give this emblem a more *impressive force* than the experience of the sons of light can well ascribe to it, is beyond the power of human language. It may remind us of that instrument in the hand of death, which shall ere long cut the thread of life, and launch our earthly ark upon the ocean of eternity—*Monitor 77—Free Masons Lib. 212—Cal. 24.*

Scripture.

78.—Go ye also into the vineyard, and whatsoever is right, I will give you. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the

last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny—*Matt. xx, 4.*

Masonic.

79.—THAT honesty is the best policy, is an adage no more trite than true. But honesty towards a brother, or the family where our "best friends and kindred dwell" would seem more than *policy*, it must be *duty*. Surely then, an emblem which continually calls to mind this important duty must prove a salutary monitor to the masonic brother. The *consequences* of fraud and deception are likewise to be deprecated. To be *good* we must be *honest*; and true it is, that, he who will take an advantage of the sensibilities and confidence of a brother to defraud and overreach him, whatever name he bear, must be deserving of the abhorrence of the human race—*Free Mason's Library 210.*

Scripture.

79.—If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire—*Matt. xviii, 8.* And through a *window* in a basket, was I let down by the wall, and escaped his hands—*2 Corinthians xi, 33.*

Scripture.

80.—Moreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof—*2 Chron iv, 1.*

And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God-vii, 5. Then Paul stood in the midst of Mars hill, and said, *Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, to the unknown God. Whom therefore ye ignorantly worship, him declare I unto you-Acts xvii, 22, 23.*

The following passages appertain to the degree generally. *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein-Rev. xi, 1.* And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel: And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed, of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed: and the height, one reed. Then came he unto the gate which looketh towards the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed

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broad: and the other threshold of the gate, which was one reed broad—*Ezek. xl, 3-6.*—He measured also the porch of the gate within, one reed—*Ezek. xl, 8.* And there were seven steps to go up to it, and the arch thereof was before them; and it had palm trees, one on this side, and another on that side, upon the posts thereof—*Ezek. xl, 26.* And he brought me into the inner court toward the east: and he measured the gate according to these measures—*Ezek. xl, 32.*

Masonic.

81.—THIS general collection of masonic *implements* may remind the *Master* of his *power* and *jurisdiction*, while they warn him to avoid the abuse of that power, limiting his jurisdiction and prescribing his conduct. They likewise afford him copious topics of advice to such as assist him in the government of the fraternity, as well as to all the brethren over whom he is called to preside. He may descant on the excellence of the *holy writings* as a rule of life;—for those writings teach us that being born upon a *level*, we should act upon the *square*, circumscribing our desires within the *compass* of Nature's gifts, poured from the *horn of plenty*. Here also, he may exhort them to walk *uprightly*, suffering neither the pressure of poverty, nor the avarice of riches to tempt the heart, for a moment, to swerve from the *line of rectitude* which is suspended before them from the centre of heaven. The division of time into equal and regular portions, he may also urge as the surest method of securing the greatest good from the opportunities that are afforded us. The subjection of our

passions and desires is here likewise taught by the gavel, which is used by the operative builder to remove the excrescences and to smooth the surfaces of the rough materials for a building; while the By-Laws of the Lodge regulate the deportment of the Craftsmen, while assembled for the purposes of social improvement and mental recreation, and while separated from the rest of mankind and placed among none but brethren—*Mon.* 97.

The degree of PRESENT, or PAST MASTER is designed not only to *honour* such of the brethren as are deserving of the particular confidence, affection, and respect of the craft, but also, and more especially, to instruct the *advanced* brother in the art of *presiding* with dignity and *ruling* with moderation, in the various offices of domestic and public life. Even the father of a family needs the distinguishing qualities of *prudence*, *calmness* and *forbearance*, joined with a salutary *firmness*, in the government of his domestic circle. While he demands *prompt obedience*, he should exercise an *affectionate moderation*. So also of the man entrusted with public office—he should mingle the *sweetness* of mercy with the necessary *severity* of justice—*Mon.* 81-121—*Rev.* xi, 1—*Ezekiah* vi, 3—1 *Kings* vii, 21—2 *Chron.* iii, 16—*Jer.* xiv, 19—*Free Mason's Library.* 197.

Masonic.

82.—Who can see this line of rectitude suspended before him, and forget that uprightness of conduct is the ornament of this life, and the standard by which we are to be tried in order to our admission to the next? By

this emblem we are reminded of our duty to our maker as well as to our fellow men, whether brethren or others—*Compiler*.

Masonic.

83.—THESE ancient landmarks of our order should be deposited, not only in every Lodge, but in the private library of every brother who would gain an extensive knowledge of the rise, progress and spirit of our noble and catholic institution—*John Enttich*, London. *Thaddeus Mason Harris*, Mass. have published books of Masonic Constitutions.

Scripture.

84.—And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more—*Amos viii, 2*—See, also *Psalms xxiv—2 Chron. ch. vi*. 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. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them—*Matt. vii, 16, 17, 19, 20*. Consider the lilies of the field, how they grow, they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore take no thought, saying, What shall we eat? or, what shall we drink—*vi, 29*.

Masonic.

85-86.—As the ark of the covenant, while in the house of Obed-edom, was the occasion of temporal prosperity to that house: so the *ark of spiritual safety* is the salvation of all who believe. As, at the removal of the typical ark to its resting place, by the king of Israel, a song of triumph was sung; so, when the Saviour of men reascended to glory, the *stone which the builders rejected* was received with celestial transports, and all the angelic host *shouted* “grace, grace unto it.” When it was seen that this precious stone was “polished after the similitude of a palace,” and, like a mirror, reflected the image of deity—the *holy of holies* was filled with the INCENSE of seraphic adoration—kindled by a flame from the altar of God. To the horns of this spiritual altar, we may betake ourselves and be for ever safe from the destroyer—*Compiler*.

He who has *passed*, with approbation, the *oriental chair*, and enjoys the distinguishing honour of being *received and acknowledged* as a MOST EXCELLENT MASTER, may reflect with pleasure that, next to the smile of conscience and of Heaven, the faithful performance of our respective duties in life is our purest consolation—*Compiler*.

Scripture.

85.—And Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it—*Ex. xxxvii, 1-2 Chron. v, 2-20*. And it

came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks ; as they did before—*Josh. iv, 18*. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord—*1 Sam. v, 2-3*. And all the elders of Israel came, and the priests took up the ark. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim—*1 Kings viii, 3-6—Heb. ix, 2-5*.

General passages appertaining to this degree. And if one prevail against him, two shall withstand him ; and a three-fold cord is not quickly broken—*Eccles. iv, 12*. The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ? He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates ; and be ye lift up, ye everlasting

doors ; and the King of glory shall come in. Who is the King of glory?—*Psalm xxiv*—2 *Chron* ch. vi.

Scripture.

86.—*Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, they bowed themselves with their faces to the ground upon the pavement, and praised the Lord, saying, For he is good ; for his mercy endureth for ever*—2 *Chron.* vii, 1-3.

Masonic.

87.—To most men the end of life is anticipated with horror ; insomuch that thousands of mankind would relinquish the opportunity of gaining an inheritance "incurruptible," in a "better country, even a heavenly," if this life could be immortal. Not so with the truly good man. He anticipates, with pleasure, a season of rest and relief from mortal labours, when the grosser implements of sublunary arts shall be suspended in the desolated halls of mortality, that the harp of angels may employ his hands for ever. Then, will there be "no more occasion for Level or Plumb-line, for Trowel or Gavel, for Compass or Square." On the perfect Level of eternity, neither weakness nor envy will jeopardise the good man's bright career ; nor will he need an emblem of rectitude, while the example of sister-spirits is ever before him.

The *cement* of heavenly love will be spread by the hand of Deity, and no *imperfection* will require the *force* of art to remove it. Infinitely broad will be the *circle of duty*, and no brother will be disposed to overleap its *boundaries*, for all will be kept within the *angle* of perfection, by him "who is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy." *There* the GENERAL GRAND LODGE of immortality will hold an endless communication, consisting of the fraternity of the *accepted-Compiler*.

Scripture.

87.—Who art thou, great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the *head-stone* thereof with shoutings, crying grace, unto it—*Zech* iv, 7.

Masonic.

88.—THIS building was erected in the wilderness by the express command of God, and after the pattern given to Moses in the mount. The design of the tabernacle was to commemorate the miraculous deliverance of the children of Israel from the hosts of Pharaoh. It was but a temporary structure and prefigured the temple which was to be afterwards erected in the land of Canaan, as a type of the august and immortal temple above—*Monitor* 139—*Heb.* ix, 1-5—*Jos.* b. iii, ch. vi. This degree of Royal Arch masonry is incomparably more sublime than any which goes before it—impressing the mind with sensible demonstrations of the being and perfections of God, as well as of the merits and obedience of

his Son our Lord and Saviour—*Ex.* iii, 13-14-vi, 2-3-
2 *Chron.* xxxvi, 11-20, and ix,—*Ezra* i, 1-3—*Jo.* xlii, 16—
Psalms cxli, cxlii, cxliii—*Deuteronomy* v, 1-24.

Scripture.

88.—For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary—*Heb.* ix, 2.

The following passages are applicable to the royal arch degree, in general. *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you—Ex.* iii, 13-14. And God spake unto Moses, and said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty: but by my name JEHOVAH was I not known to them—2 *Chron.* x—*Jer.* ch. lii—*Deuteron.* v, 1-29. *And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hands into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hands into his bosom again, and plucked it out of his bosom: and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice to the first sign, that they will believe the voice of the latter sign. And it*

shall come to pass, if they will not believe also these two signs, thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert and sacrifice unto the Lord our God; lest he fall upon us with pestilence—Ex. iv, 6-9-v, 2-3. And the light shineth in darkness: and the darkness comprehended it not—St. John i, 5. Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us: for we behaved ourselves disorderly not among you—2 Thes.

Masonic.

89.—THE necessity and the frequency of this duty are as clearly important to the aged as to the young; on the borders of the grave, as in the flowers of manhood. It was pointed out to man, in the earliest ages of the world, as a suitable medium of communion between earth and heaven. Indeed, it is the *ladder of the Patriarch*, on which angels descend to minister to the happiness of mortals. How admirably fitted are its *three principal rounds* for the flight of the soul to her immortal mansion! Its benefits are immeasurable, and its obligatory force is commensurate with probationary being. It can never be unimportant and useless till the

exalted brother shall have passed through the veils to repose on the bosom of his maker. Then, in the holy of holies—Shall he behold his supreme high priest, presiding for ever in the GRAND COUNCIL OF HEAVEN—Monitor. 130.

Masonic.

90.—PERHAPS the ineffable brightness of the god-head, was never so clearly beamed upon mortal vision as in that memorable transaction which this symbol is designed to signify. We are assured that "No man can see God and live." Thence it was that the prophet "*hid his face.*" being unable to sustain the bright effulgence of uncreated glory. In order to gain admission into the heavenly mount, burning with greater brilliancy than that which dazzled the prophet of Sinai, we must be "purified, as by fire."

Scripture.

91.—And thou shalt make the breast-plate of judgment with cunning work ; and thou shalt set in it settings of stones, even four rows of stones : the first row shall be a sardius, a topaz, and a carbuncle. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx and a jasper : they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet—*Ex. xxviii, 2, 15. 7, 21.* And thou shalt make the robe of the ephod all of blue. And beneath, upon the hem of it thou shalt make pomegranates of blue,

and of purple, and of scarlet, round about the hem thereof: and bells of gold between them round about—*Ex. xxviii, 31, 33.* And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD—*Ex. xxxix, 30, also, Ex. xxxix.*

** And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon—2 Chron. iii, 14. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh—Heb. xi, 2-5—Matt. xxvii, 51.*

Scripture.

92-98.—And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the GOLDEN POT that had manna, and Aaron's ROD that budded, and the tables of the covenant—*Heb. ix, 3-4.* And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, brought forth buds, and bloomed blossoms, and yielded almonds—*Numbers xvii, 6-8.*

Masonic.

93.—SINCE the sentence of heaven has gone forth,

"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

their foreheads, and will be *received* by the *captain* of salvation—97-19.

Masonic.

94.—THIS affecting emblem, as masonically contemplated, has a twofold reference, peculiarly calculated to awaken *reverence* on the one hand and *devotion* on the other—*Compiler*.

Masonic.

95.—THESE implements have been already explained but every Companion has a satisfactory reason why they are here placed. Do they not remind us of *three ancient worthies* who have been sleeping for ages in the dust, and on whose graves the tears of thousands successfully fall, nourishing the *balmy Cassia* that flourishes there?—*Compiler*.

Masonic.

96.—THESE emblems like the bow of promise on the summer cloud, are impressive memorials of the overruling providence and *miraculous* goodness of the great divinity.

Scripture.

96.—This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord—*Ex. xvi, 32.*

Masonic.

97.—CAN the mason look at this symbol, *budding, blossoming and bearing fruit*, in a day, and not reflect on the progress of our nature from *youth to manhood*, and from manhood to trembling decrepitude? Soon do the buds of infancy bloom on the cheek of youth, and, as soon, are the blossoms of time succeeded by the fruits of eternity—*Monitor* 135.

Scripture.

97.—And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee—*Ex. iv, 2-5.*

Masonic.

98.—THIS sacred treasure, *long lost*, but happily found by an ancient brother, is worthy of the strict perusal of every one, whether a *brother* or a *stranger*—*Speculative Mas. 207.*

Masonic.

98.—And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two

tables of testimony, tables of stone written with the finger of God—*Ex. xxxi, 18.* *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this BOOK OF THE LAW, and put it in the side of the ark of the covenant of the Lord your God—Deutron. xxxi, 24-6.*

Masonic.

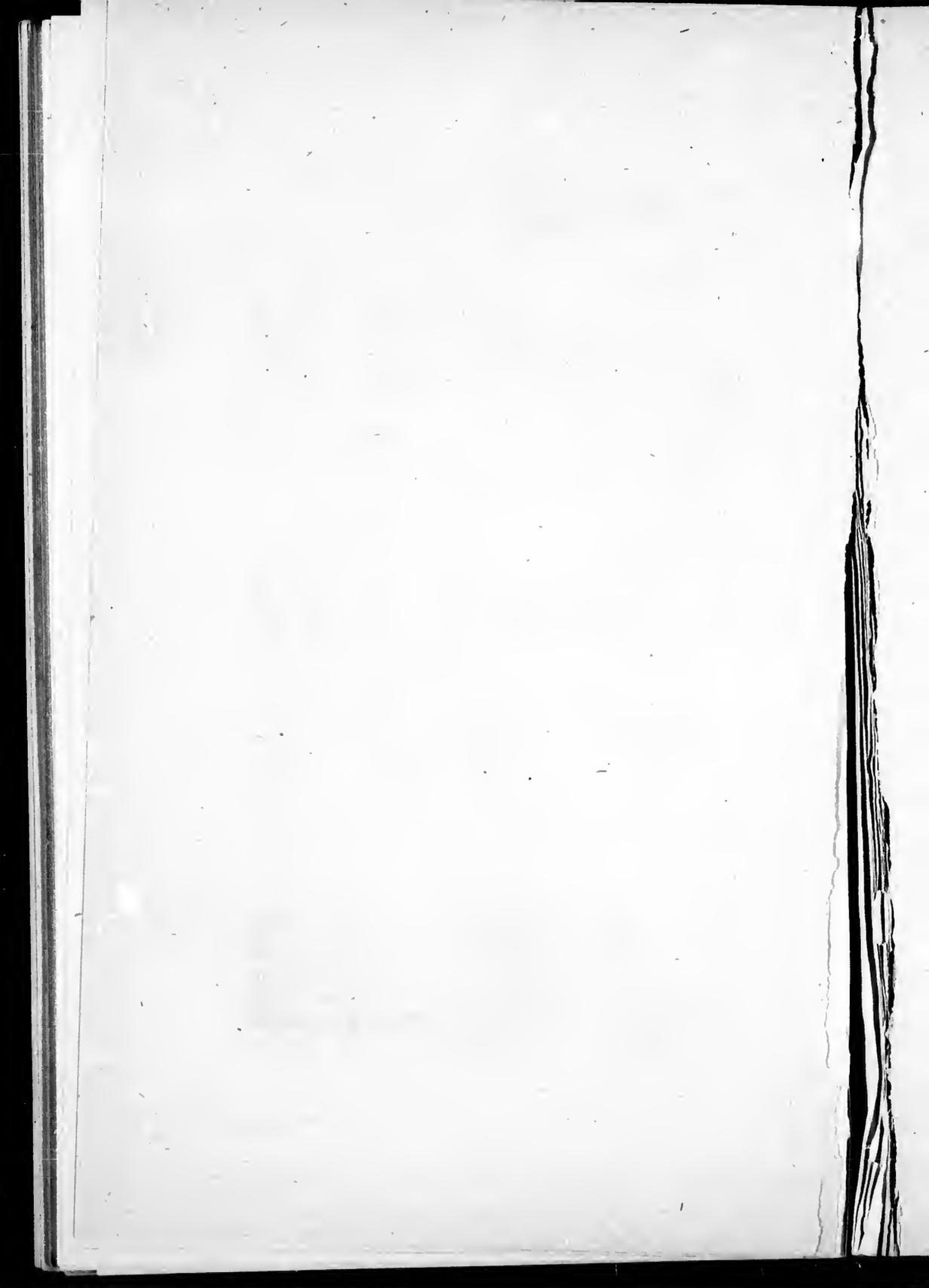
99.—THIS symbol may be improved to impress upon the mind of every Companion, the importance of those *secrets* which have been transmitted through thirty centuries, amidst bitter persecutions, for the benefit of the sons of *Light*. As we have thus received them, untarnished by the touch of profane curiosity, and unimpaired by the revolutions of time and empires, let us deliver them, in all their purity and perfection, to succeeding brethren, confident that they will never be divulged to such as are *unworthy*.

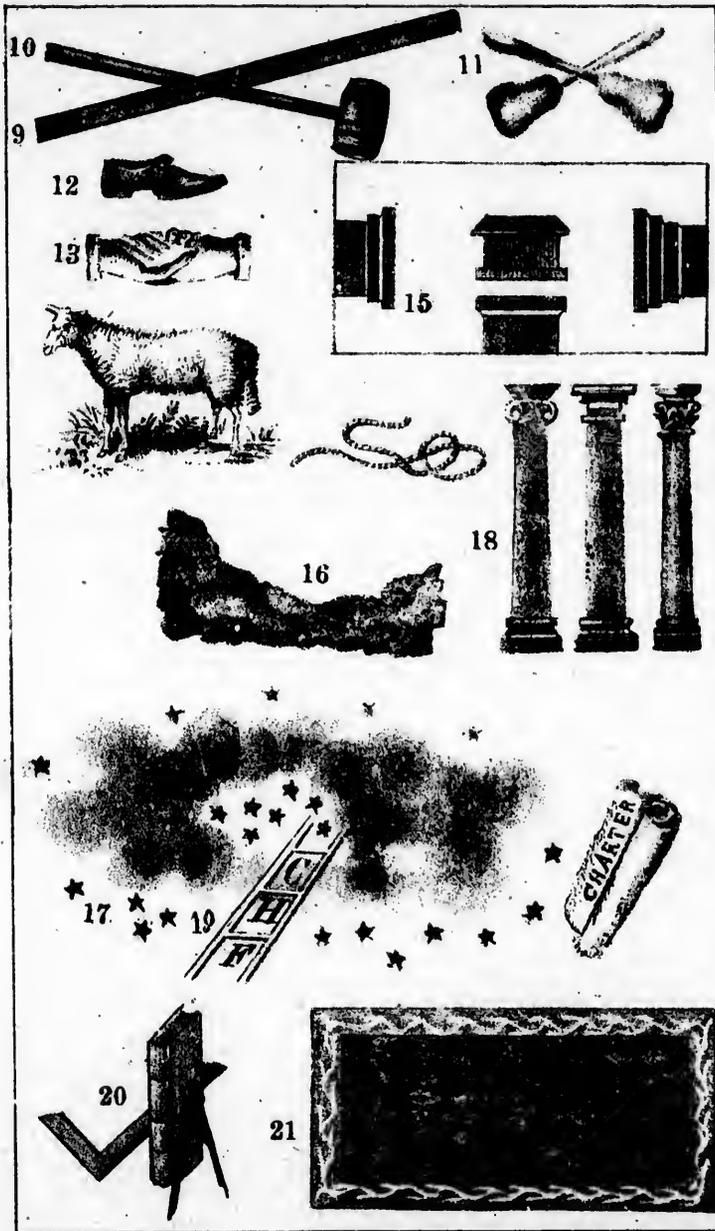


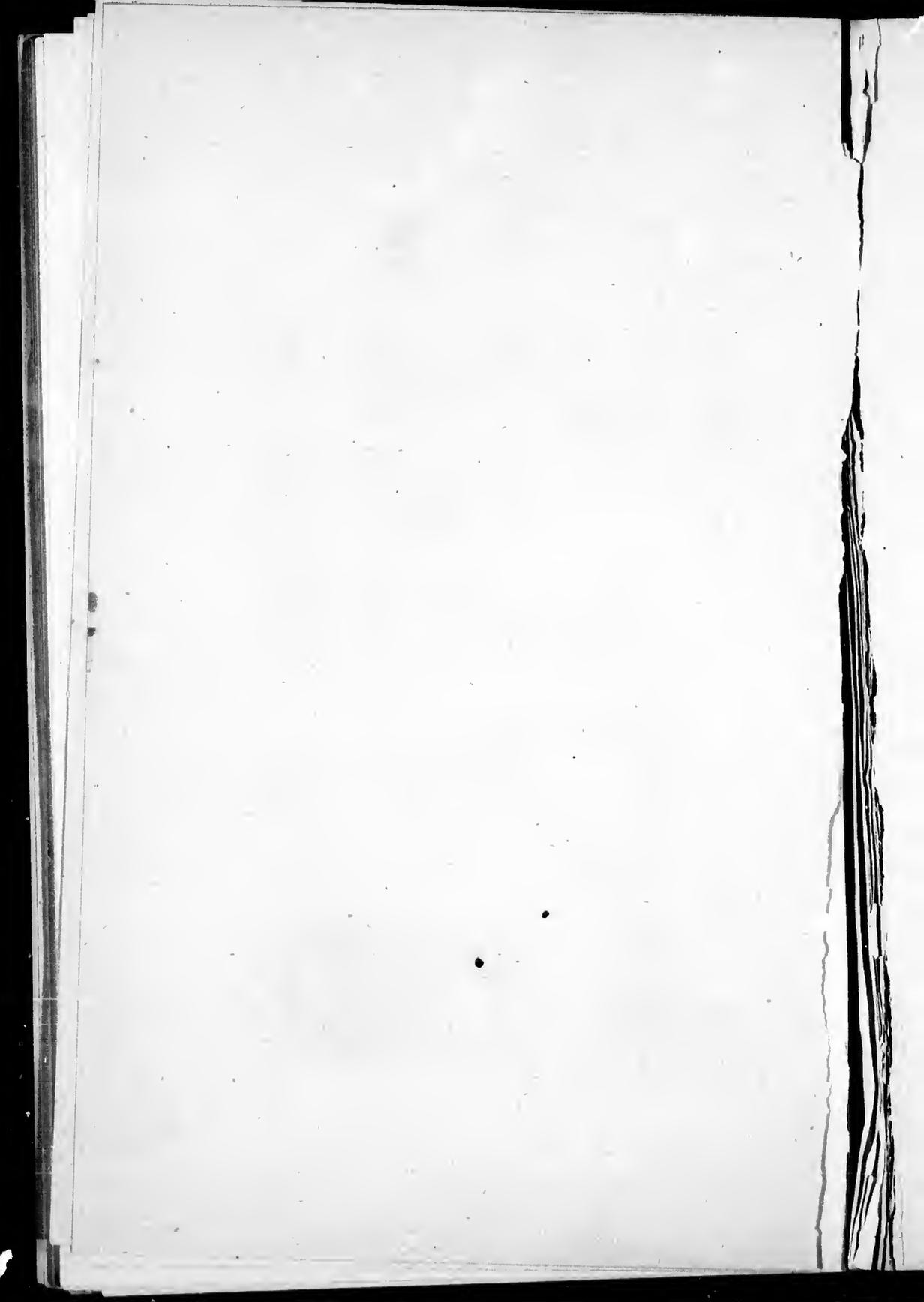
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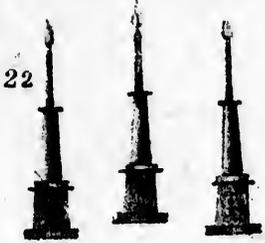
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CHARGE



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27



28 TRUTH.
RELIEF.
BROTHERLY-LOVE.

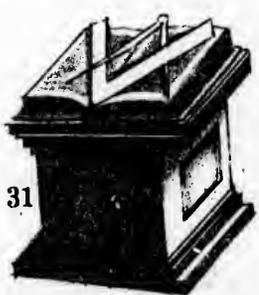
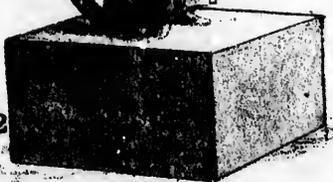


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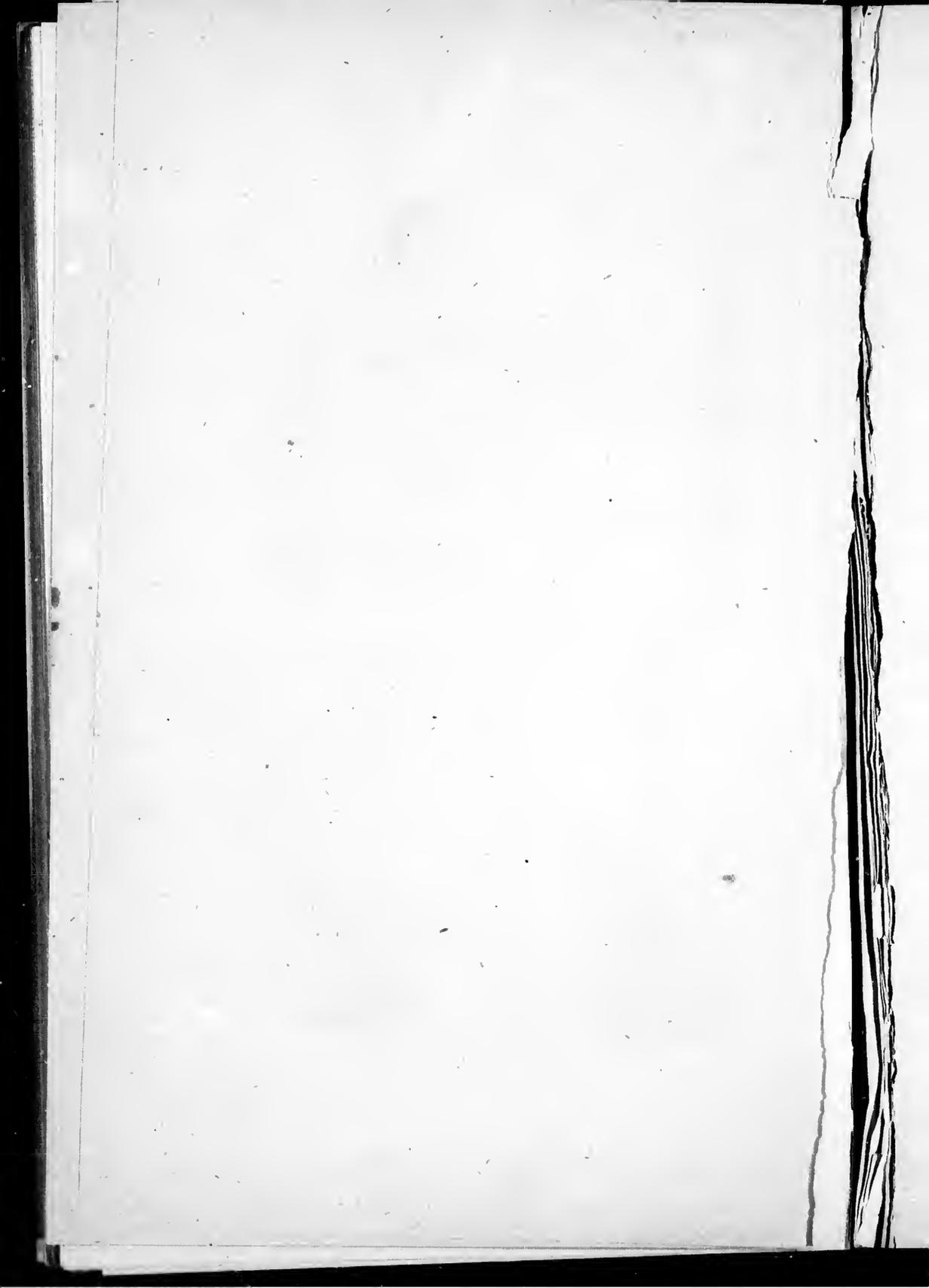
29 CHALK,
CHARCOAL, 30
CLAY.

JUSTICE.
PRUDENCE.
FORTITUDE.
TEMPERANCE.

32



31



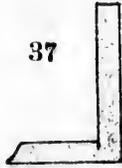
LISTENING EAR,

36 *INSTRUCTIVE TONGUE,*

FAITHFUL BREAST.



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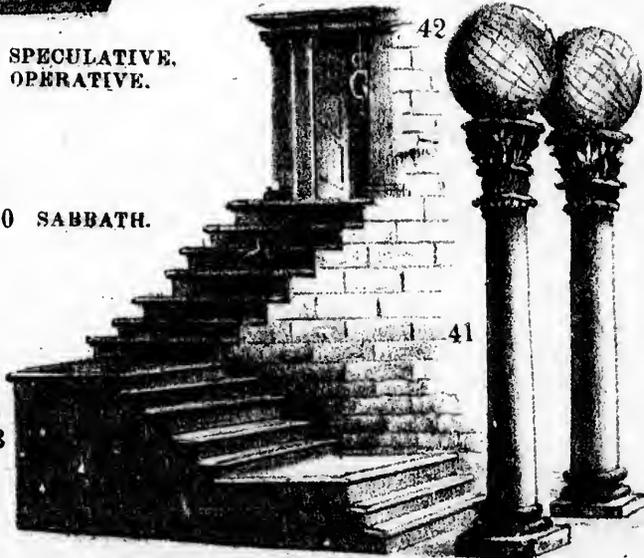
CORN,
38 *OIL.*
WINE.



39 *SPECULATIVE.*
OPERATIVE.

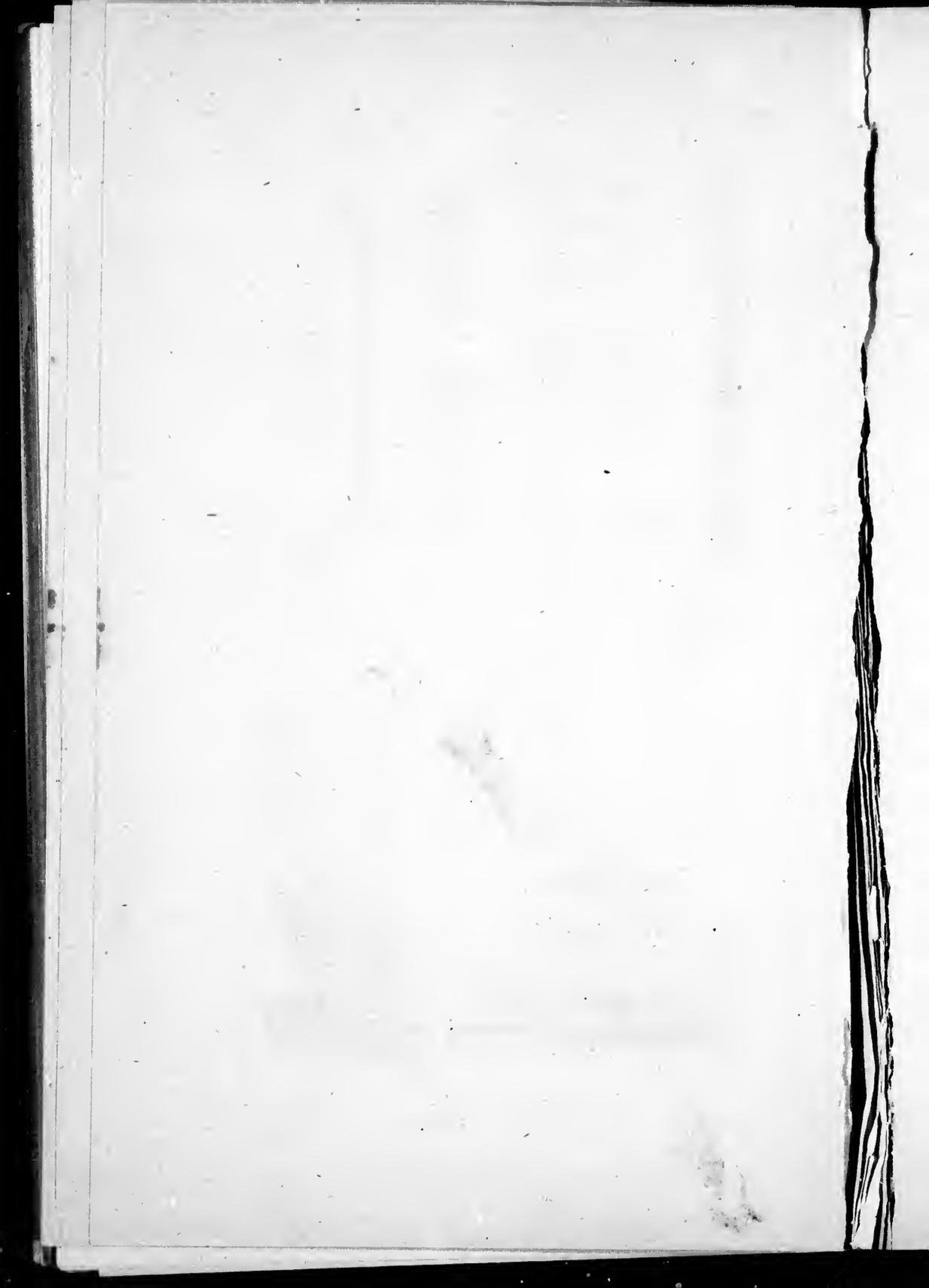
40 *SABBATH.*

43

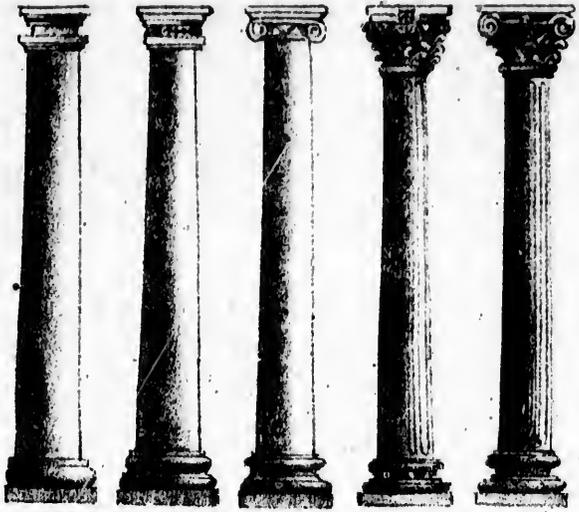


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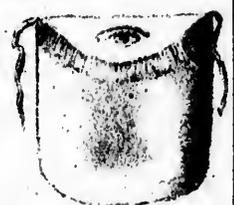
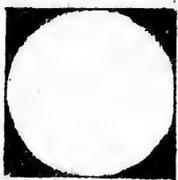
44



- 45 TASTING.
SMELLING.
FEELING.
SEEING.
HEARING.
- 47 MORALITY,
- 48 BROTHERLY-LOVE,
- 49 FRIENDSHIP.

- 46 ASTRONOMY.
MUSIC.
GEOMETRY,
ARITHMETIC,
LOGIC.
RHETORIC.
GRAMMAR.

50



CHARGE



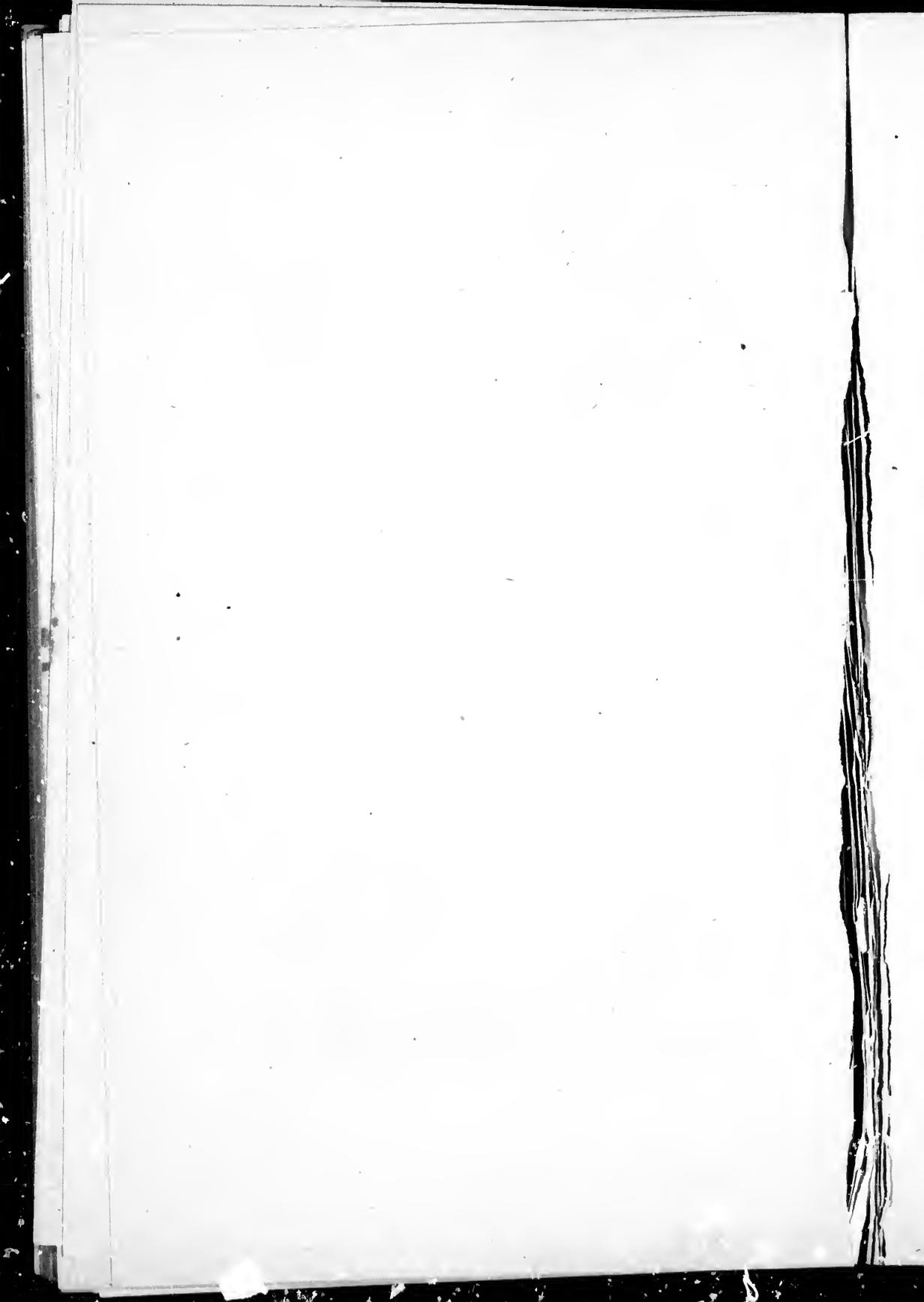
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PRAYER



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70 CHARGE



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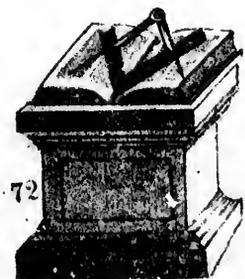
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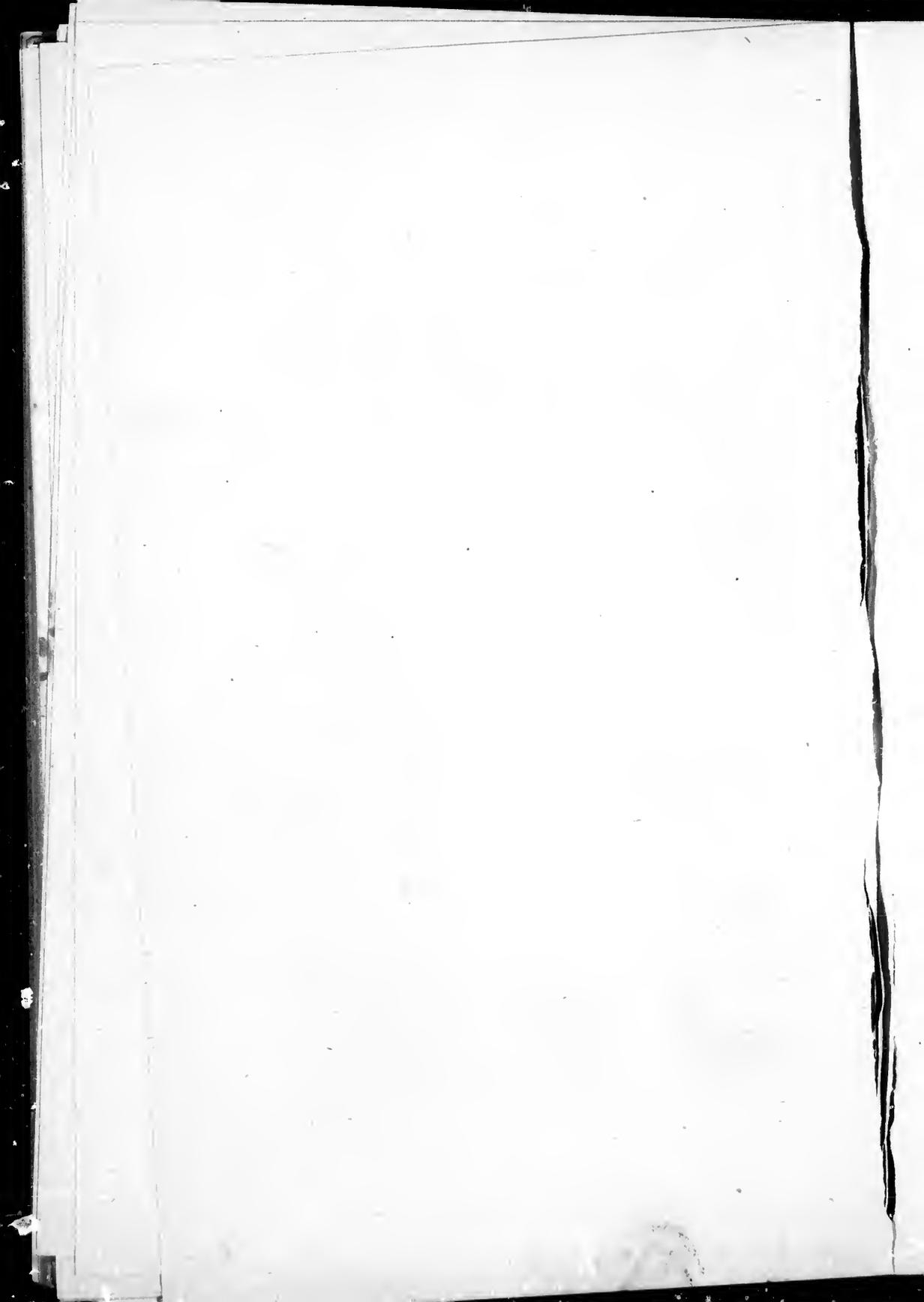


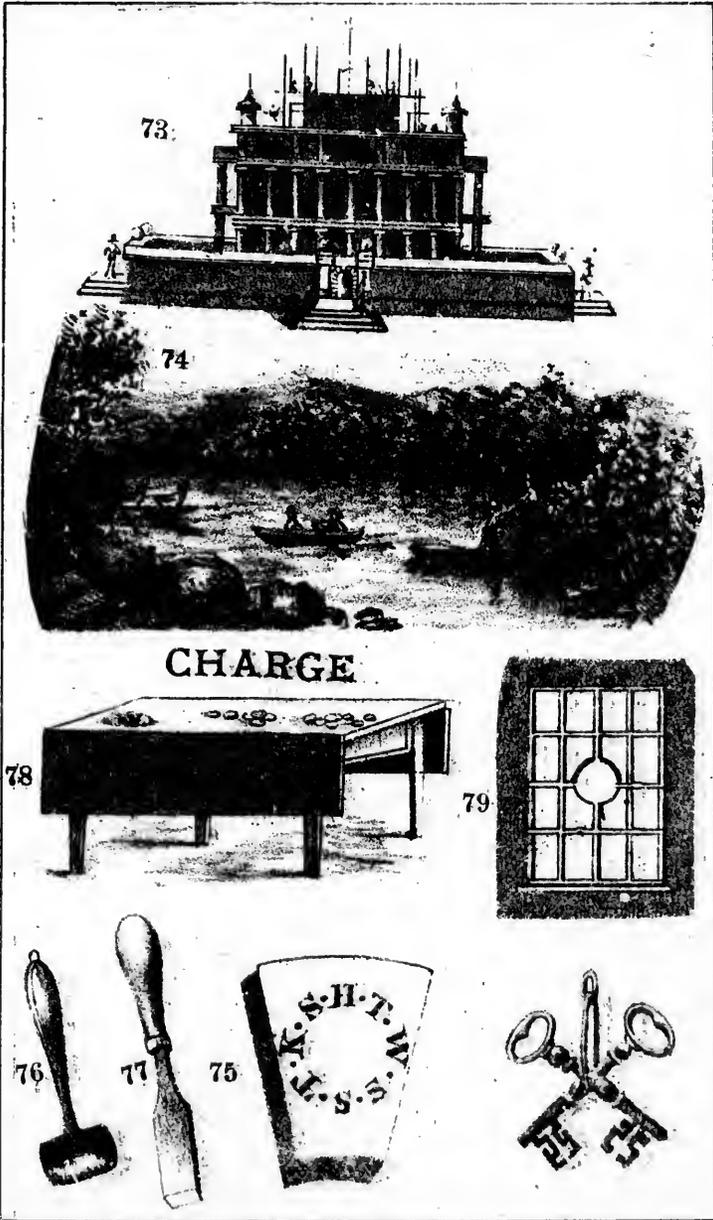
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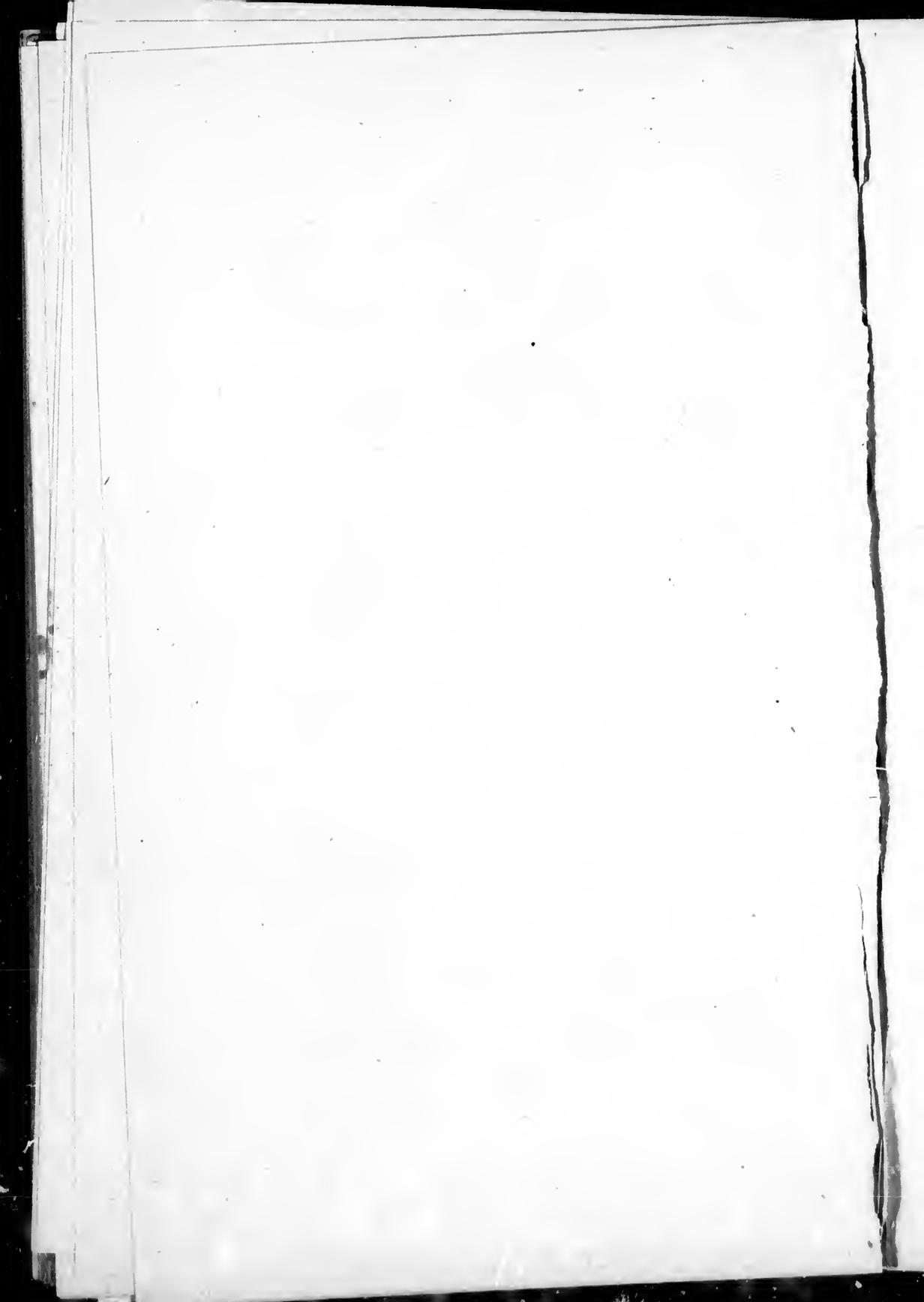


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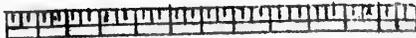
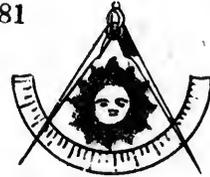




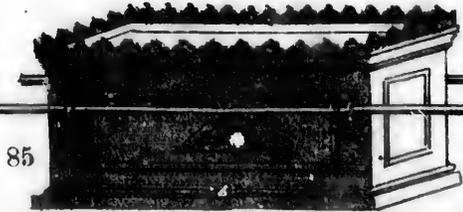


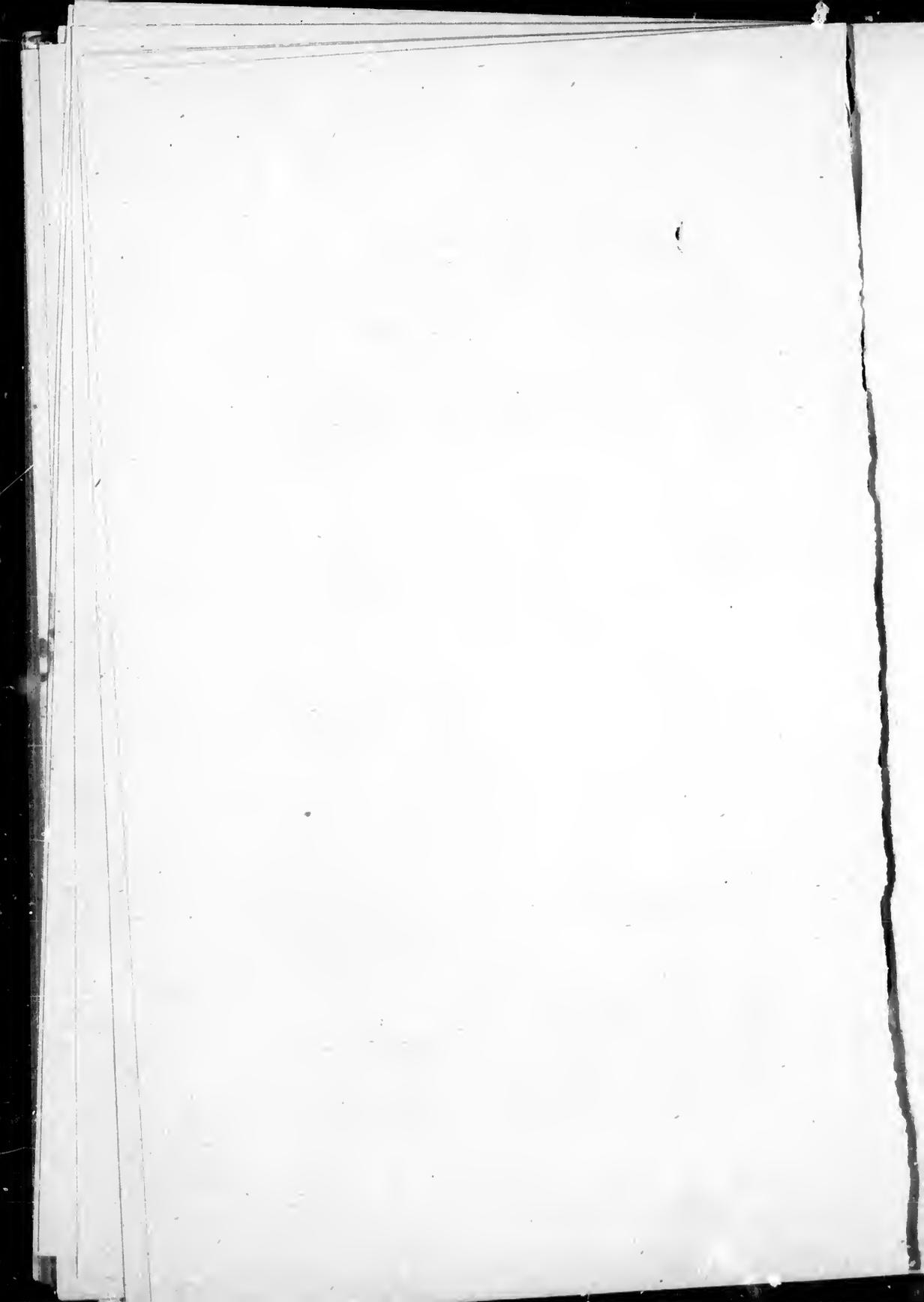


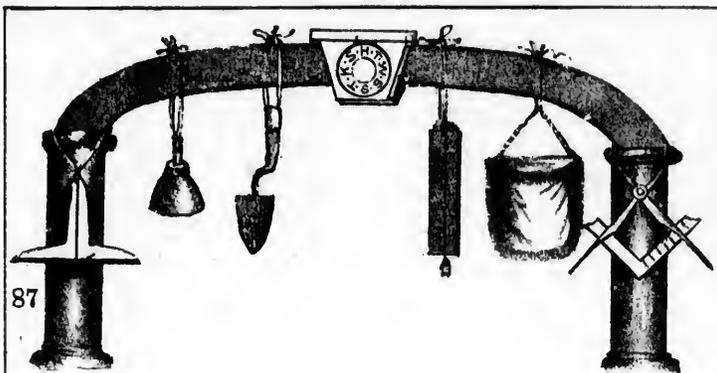
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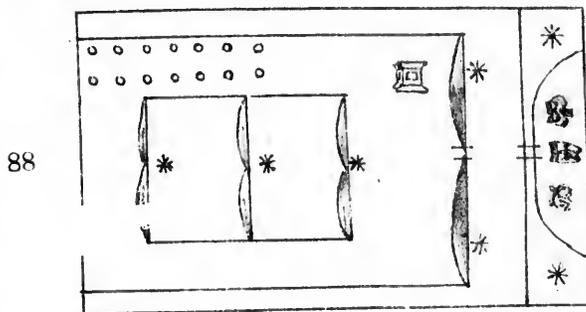
PRAYER







87



88

89 PRAYER



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