

the human intellect, lay the foundations of a holy temple, an *exemplar of the world.*"* This passage is capable of an application that may lead us into an avenue terminating in such a temple, which, though not erected *in* the human intellect, may enlighten it in several points relating to physical truths concerning which it is now in darkness. The Mosaical tabernacle and the Solomonian temple were both erected not after the imaginings of the spirit of man; but the former after *a pattern* which was shown to Moses in the mount;† and the latter after another given by David to Solomon, which it is expressly stated *he had by the Spirit*, and which *Jehovah made him understand in writing* (or commit to writing) *by his hand upon him.*‡ Now, if these holy places were erected after a pattern divinely furnished, that pattern doubtless was *significant*, and intended to answer some important purpose. The great end which the Deity had in view by the selection of the Israelitish nation, was to prevent all knowledge of himself, as the Creator and Governor of the world, from being totally obliterated from the minds of men, and to keep alive the expectation of the promised seed, who was to effect the great deliverance of mankind from the yoke and consequences of sin, and the dominion of Satan. Had it not been for this step, the worship of those powers and intermediate agents by which God acts upon the earth and the world at large, and produces all the phenomena observable in the physical universe; of their symbols; or of deified men and women, would have entirely superseded the worship of their Almighty Author, and the whole earth would have been so covered by this palpable darkness, that no glimpse of light would have been left to foster the hope and prove the germ of a future day of glory. The great object, therefore, of the Godhead being

* Nov. Org. aphorism. 120.

† Exod. xxv. 40, xxvi. 30.

‡ 1 Chron. xxviii. 12, 19.