

And, in the first place, He vouchsafes to dwell in the believing heart. As we have our being in Him, so He has His dwelling in us; each one bearing about him: a little shrine of this Infinite Majesty.

And as some of His children are struggling and toiling here on earth, and others triumphing in heavenly glory, therefore has God two other, more universal, Temples; one the Church militant here on earth; the other the Church triumphant in heaven. In all these God dwells for ever; and this material house built by Solomon is a clear representation of these three spiritual temples. Else what were a temple made with hands unto the God of spirits?

In all these, what a meet correspondence there is, both in proportion, matter and situation:

*In proportion:* The same rule that skilful sculptors observe in forming the perfect statue of a man, that the height be thrice the breadth, and the breadth one third of the height, was likewise duly observed in the fabric of the Temple, whose length was double to the height and treble to the breadth, as being sixty cubits long, thirty high, and twenty broad. How exquisite a symmetry has God ordained betwixt the faithful heart, and His Church on earth, with that in heaven; how accurate in each of these, all their powers and parts, compared with each other! So has God ordered the believing soul to have neither too much shortness of grace, nor too much height of conceit, nor too much breadth of passion. So, also, has He ordered His Church on earth, that there is a necessary inequality, without any disproportion; a height of government, a length of extent, a breadth of jurisdiction, duly corresponding to each other. So, likewise, has He ordered his triumphant Church above, to have a length of eternity, answered with a height of perfection, and a breadth of incomprehensible glory.

*In matter:* All was here of the best. The wood was precious, sweet, lasting; the stones beautiful, costly, insensible of age; the gold pure and glittering. So, likewise, are the graces of God's children, excellent in their nature, dear in their acceptance, eternal in their use. So, also, are the ordinances of God in His Church, holy, comfortable, irrefragable. So is the perfection of His glorified saints in heaven incomparable, inconceivable.

*In situation:* The outer parts were here more common, the inner more holy, and peculiarly reserved. I find one court of the Temple open to the unclean, to the uncircumcised; within that, another open only to the Israelites; and of them to the clean: within that yet another, proper only to the priests and Levites, where was the brazen altar for sacrifice, and the brazen sea for washings: the eyes of the laity might follow their oblations in hither, their feet might not.

It is thus in every renewed man, the individual Temple of God and the world; the inwardest and secretest, which is the heart, is reserved only for the God that made it. It is thus, likewise, in the Church on earth; the false and foul-hearted hypocrite has access to the holy ordinance of God, and treads in His courts; only the Christian has entire and private conversation with the Holy One; he only is admitted into the Holy of Holies, and enters within the glorious veil of heaven.

If from the walls we look unto the furniture; what is the altar, whereon our sacrifices of prayer and praises are offered to the Almighty, but a contrite heart? what the golden candlesticks, but the illumined understanding, wherein the light of the knowledge of God and His Divine will shines for ever: what the Tables of the show-bread, but the sanctified memory, which keeps the bread of life continually? Yea, if we enter into the very closest of God's Oracle; even there do we find our unworthy hearts so honoured by Him, that they are made His very ark, wherein His royal law, and the pot of the heavenly manna are kept for ever; and from whose Propitiatory He gives His gracious testimonies of His Spirit, witnessing with ours, that we are His children.

Such is a very brief outline of the spiritual significance of Solomon's Temple. It is the great object of our Order as speculative Masons to build a spiritual edifice. Only in proportion as we succeed in building it are we true Masons,—Masons that will be useful to ourselves and to the world.

A LARGE and influential meeting of Royal Arch Masons was held in the Masonic Hall at the village of Eglington recently. Among those present were R. Ex. Comps. Daniel Spry, Grand Scribe E.; J. G. Burns, Grand Registrar; V. Ex. Comps. John Fisher, Grand Dir. Ceremonies; George Watson, Grand Standard Bearer; F. T. Blackwood, and Ex. Comp. C. W. Brown, and Comps. Robertson and Phipps, of Ontario Chapter. After conferring the Royal Arch degree on Bro. Robt. Jaffray, and the transaction of other business, V. E. Companion John Fisher, made a presentation of a silver water pitcher and salver, handsomely engraved, to Right E. Comp. Daniel Spry, Grand Scribe E. and a Past Principal of York Royal Arch Chapter, No. 62, Toronto. Bro. Spry made a suitable reply.