ſafe, as it lay in the way of both armies, he went back to the houſe at Sheen, which he had given up to his ſon ; to whom he refused leave, though importunately begged, to go and meet the prince of Orange at his landing : but after king James s abdication, when the Prince reached Windſor, he went thither to wait upon his highneſs, and carried his ſon along with him. The prince preſſed him to enter into his ſervice, and to be ſecretary of ſtate ; but his age and in­firmities confirming him in the reſolution he had made not to meddle any more with public affairs, he was ſatisfied that his ſon alone ſhould enjoy his majeſty’s favour. Mr John Temple was upon this appointed ſecretary at war; but he had hardly been a week in that office, when he reſolved to put an end to his own exiſtence ; which he did on the 14th of April 1689, by throwing himſelf out of a boat, hired for that purpoſe, in ſhooting London-bridge ; having firſt put ſtones into his pocket to make him sink ſpeedily.

In 1694 Sir William had the misfortune to loſe his lady, who was a very extraordinary woman, as well as an affec­tionate wife. He was then conſiderably turned of ſixty ; at which age he practiſed what he had ſo often declared to be his opinion, that “ an old man ought then to conſider himself of no farther uſe in the world except to himſelf and his friends.” After this he lived four years, very much afflict­ed with the gout ; and his ſtrength and ſpirits being worn out by the infirmities of age, he expired in the month of January 1698. He died at Moor Park, where his heart was buried in a ſilver box under the ſun dial in his garden, oppoſite to a window from which he uſed to contemplate and admire the works of nature, with his ſiſter, the ingeni­ous lady Gifford. This was according to his will ; in purſuance of which his body was privately interred in Weſt­minſter Abbey, and a marble monument erected in 1722, after the death of lady Gifford, who reſembled him in genius as well as in person, and left behind her the character of one of the beſt and moſt conſtant friends in the world.

Sir William Temple’s principal works are, 1. Memoirs from 1672 to 1692 : They are very uſeful for thoſe who wiſh to be acquainted with the affairs of that period. 2. Re­marks upon the State of the United Provinces. 3. An Introduction to the Hiſtory of England : This is a Sketch of a General History. 4 Letters written during his laſt embassies. And, 5. Miſcellanies, which contain a great many curious pieces that diſplay conſiderable depth of thought. He was an accompliſhed gentleman, a sound politician, a patriot, and a great ſcholar. And if this great idea ſhould perchance be ſhaded by ſome touches of *vanity* and *ſpleen,* the reader will be ſo candid as to conſider, that the greateſt, wiseſt, and the beſt of men, have ſtill ſome failings and imperfections which are inſeparable from human nature.

Temple, *templum,* a public building, erected in honour of ſome deity, either true or false ; and wherein the people meet to pay religious worship to the ſame. The word is formed from the Latin *templum,* which ſome derive from the Greek τεμενος, ſignifying the ſame thing ; and others from τεμνω, *abſcindo,* ‘ I cut off, I ſeparate,” in regard a temple is a place ſeparated from common uses ; others with more probability derive it from the old Latin word *templare,* “ to contemplate.” It is certain the ancient augurs gave the rame *templa* to thoſe parts of the heavens which were marked out for the obſervation of the flight of birds. Their formula was this: *Templa teſqua sunto.* Temples were originally all open, and hence received their name. See Phil. Trans. no 471. ſect. 5. where we have an account of an ancient tem­ple in Ireland of the ſame sort as our famous Stonehenge. The word *templum,* in its primary ſenſe among the old Ro­mans, signified nothing more than a place ſet apart and conſecrated by the augurs, whether inclosed or open, in the city or in the fields.

Clemens Alexandrinus and Euſebius refer the origin of temples to the ſepulchres built for the dead. This notion has been lately illuſtrated and confirmed by a variety of teſtimonies by Mr Farmer in his Treatiſe on the Worſhip of Human Spirits, p. 373, &c. Herodotus and Strabo will have the Egyptians to have been the firſt who built temples to the gods. The firſt erected in Greece is aſcribed to Deucalion, by Apollonius, Argonaut. lib. iii. In anti­quity we meet with many people who would not build any temples to their gods for fear of confining them to too narrow bounds. They performed their ſacrifices in all places indifferently, from a perſuaſion that the whole world is the temple of God, and that he required no other. This was the doctrine of the magi, followed by the Perſians, the Scythians, the Numidians, and many other nations mention­ed by Herodotus lib. i. Strabo, lib. xv. and Cicero in his second oration againſt Verres.

The Perſians, who worſhipped the ſun, believed it would wrong his power to inclose him in the walls of a temple, who had the whole world for his habitation ; and hence, when Xerxes ravaged Greece, the magi exhorted him to deſtroy all the temples he met with.

The Sicyonians would build no temple to their goodeſs Coronis ; nor the Athenians, for the like reason, erect any ſtatue to Clemency, who, they ſaid, was to live in the hearts of men, not within ſtone walls.

The Bithynians had no temples but the mountains to worſhip on ; nor had the ancient Germans any other but the woods.

Even ſome philoſophers have blamed the uſe and building of temples, particularly Diogenes, Zeno, and his followers the Stoics. But it may be ſaid, that if God hath no need of temples, men have need of places to meet in for the pu­blic offices of religion : accordingly temples may be traced back even into the remoteſt antiquity. See *Hoſpinian de Origine Templorum.*

The Romans had ſeveral kinds of temples ; whereof thoſe built by the kings, &c. conſecrated by the augurs, and wherein the exerciſe of religion was regularly performed, were called, by way of eminence, *templa,* “ temples.” Thoſe that were not conſecrated, were called a*edes.* The little temples, that were covered or roofed, they called *aediculae.* Thoſe open, s*acella.* Some other edifices, conſecrated to particular myſteries of religion, they called s*ana* and de*lubra.*

All theſe kinds of temples, Vitruvius tells us, had other particular denominations, according to the form and man­ner of their construction, as will be hereafter ſpecified.

Indeed the Romans outdid all nations with regard to temples : they not only built temples to their gods, to their virtues, to their diſeaſes, &c. but alſo to their emperors, and that in their life time ; inſtances whereof we meet with in medals, inſcriptions, and other monuments. Horace compliments Auguſtus hereupon, and ſets him above Hercu­les and all the heroes of fable ; becauſe thoſe were admit­ted into temples only after their death, whereas Auguſtus had his temples and altars while living.

*Praſenti tibi moturos largimur honores;*

*Jurandaſque tuum per nomen ponimus aras.*

Epiſt ad Aug.

Suetonius, on this occaſion·, gives an inſtance of the modeſty of that emperor, who would allow of no *temples* being erected to him in the city ; and even in the provinces, where he knew it was uſual to raiſe temples to the very proconsuls,