

## REPAIRING SOLOMON'S TEMPLE.

– OCT. 16. – 2 CHRON. 24:4-13. –

"And the men did the work faithfully." – 2 Kings 12:15.

THE ERROR of Jehoshaphat in seeking an alliance with ungodly Ahab, king of Israel, through the marriage of his son to the daughter of Ahab and Jezebel, was a serious one. The daughter seems to have inherited all the evil nature of her mother, and as soon as her husband came to the throne of Judah, she seduced him, and through him the nation of Judah, from the worship of Jehovah to the worship of Baal, with its sensual orgies, attractive to the grossly depraved. And this evil influence continued during the reign of her husband, eight years, during the reign of her son, one year, and during her own reign (after murdering all but one of her grandchildren), six years, when she was killed, in a revolt of the people against her evil course: at which time her grandson, Joash, then seven years of age, was anointed king.

His grandmother evidently supposed that she had destroyed all of the royal family, but the infant Joash had been secreted by his aunt, the wife of the Lord's high priest, Jehoiada, who hid and cared for him in one of the rooms connected with Solomon's temple. During the period of the reign of the wicked queen the temple of the Lord had been suffered to go to decay, while an imposing temple of Baal had been erected, and thither the worship and wealth of the people had been directed. Consequently the rooms of the priests, in connection with the temple of Jehovah, being generally neglected, were a very safe place for the rearing of the young king.

### "A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

The lessons we might draw from this are numerous. (1) The error of seeking worldly alliances, political or social. (2) The error of being unequally yoked with unbelievers in marriage, and the fallacy of

relying upon good influences to overcome the evil. A careful mother, watching out for the youthful companions of her son, forbade him to make companions and playfellows of certain boys whose influence she perceived would be impure and injurious. Her son urged, on the contrary, that his influence upon the bad companions should be greater than their influence upon him, and that thus he should be able, by keeping their company, to do them good. The mother sent her son for a glass of water and a bottle of ink. When they were brought she instructed him to put a drop of water into the bottle of ink, and see whether it would clarify it. Of course it made no visible impression. She then instructed him to put a drop of ink into the water, and the result was that the entire glass of water was beclouded. This furnished her a suitable illustration of how the good intentions and purity of her son would have practically a very small influence upon the companions already corrupted under evil influences, and the deleterious influence upon a pure heart of even the smallest amount of impurity. None can be too careful in this direction; evil in every form should be shunned, especially little evils and impurities, which constitute the entering wedge for greater ones.

In olden times, before the art of soap-making was learned, it was the custom to use a sort of clay, called fuller's earth, after the manner in which we now use soap, and based upon this is an ancient Persian fable, which runs thus: "One day, as I was in the bath, a friend of mine put into my hand a piece of *scented clay*. I took it and said to it, 'Art thou musk or ambergris? For I am charmed with thy perfume.' It answered, 'I was a despicable piece of clay, but I was some time in the company of the rose, and the sweet quality of my companion was communicated to me.'" This well illustrates the fact that every Christian, as a member of the body of Christ, must of necessity have more or less of his sweet spirit, meekness, patience, gentleness, brotherly-kindness, love, and that worldly people thrown into the association of such should absorb from them much of this spirit of gentleness and kindness. And as the spirit of Christianity is received in turn from the Lord, so it is necessary that all the members of the

body of Christ should be much in the company of their Head and Lord, that they might be thoroughly filled with his spirit. Let us remember, however, that as the clay was susceptible to the delicate and sweet odor of the rose, it would have been equally or more susceptible to stronger vile odors, had it been in the company of that which is vile; and that if it had been thrown simultaneously equally near to the influence of the rose perfume and to the thing of vile odor, the latter would have been the stronger, and the result would have been an offensive odor. So with the Lord's people. It is as necessary that we shun the evil as that we cleave to that which is good.

The young King Joash, under the tutelage of his foster-father Jehoiada, the chief priest, walked faithfully [R2366 : page 294] in harmony with the law of the Lord, as long as his foster-father lived. He even seems to have been deeply imbued with a heart desire to serve the Lord, for it [R2367 : page 294] would appear that the repairing of the temple was of his own thought, and not suggested by his adviser, the priest. The command first given by the king, for a collection of money throughout all Israel, to repair the Temple, seems to have been comparatively neglected, probably because the people of Judah had very generally come to doubt the priesthood, and to query how much of the money that would be collected would ever be directly applied to Temple repairs. But the king was in earnest and, seeing that this method failed, he adopted a new one, of placing a large contribution box at the entrance of the Temple, and then all Israel was exhorted by the priests to remember the commandment of Moses in respect to their giving.

The Mosaic Law called for a tax of half a shekel (about 33 cents) on each male of twenty years old and upward, for the service of the Tabernacle, now the Temple (Exod. 30:11-16), besides which they might freely offer as much as they chose. It would appear also (2 Kings 12:13-16) that a regular accounting and division of the money was made, so that the people knew how their contributions were now being used, and could give directly to the Temple repairs. The result

was a spontaneous giving of money enough for the work and to spare: and the awakening of the people to their sense of duty and obligation, and additionally their benevolence in the Lord's cause seems to have been generally profitable, arousing fresh interest in the proper worship of the true God.

We may draw some profitable lessons from all this, altho the Temple did not typify our church edifices, and its gorgeous adornment and costly furnishings do not convey a lesson favoring extravagance in church building to-day. Quite to the contrary, the plain synagogues of the Jews corresponded to church buildings, while the Temple typified the true Church, the glorified Ecclesia. (1) We may remember the Apostolic statement that as Christians our mortal bodies are individually and severally temples of the holy spirit, if so be that the Lord's spirit dwells in us (1 Cor. 3:16,17), and consequently it is our duty not only to keep our bodies pure and undefiled as possible, in thought, word and act, outwardly and inwardly, but it is a part of our duty also to take reasonable care of our physical systems to the intent that they may be the better exponents and channels through which the spirit of the truth in us may glorify God and bless those with whom we come in contact. This does not imply excessive carefulness or pampering, nor hesitation to use our strength to the very last in the service of our Lord, and in faithfulness unto death; but it does imply that we should seek to regulate our lives and so restrain our appetites that our eating and drinking and general course in life may be such as will fit us for usefulness in divine service. The Lord's people are not to live to eat, in self-gratification, but to eat to live, that they may be the better qualified to render service to him to whom they have consecrated themselves living sacrifices.

(2) The Apostle refers to the Church as a whole as the antitypical temple of God, in which each individual Christian is a member in particular: our Lord spoke of his Church from this standpoint when he said, "Destroy this temple, and in three days I will raise it up" – he

spoke of the temple of his body, and the glorification of that body on the third thousand-year day, namely, at the beginning of the Millennium. In respect to this Temple of the Lord, each one of his people is to be very zealous that the Temple be kept in good condition, in good repair. To this end we are exhorted by the Apostle to **build one another up** in the most holy faith, to help one another, to encourage one another, to "restore one another," "if any be overtaken in a fault."

During the "Dark Ages" the nominal temple of God, the nominal church, fell into great disorder through false doctrines, false practices, priestcraft, superstition and general defilement. The Reformation movement of the sixteenth century did much to cleanse and renovate this nominal temple, but those who see in the divine Word the clearly drawn outlines of the true Temple of God, realize that the nominal temple is still in a deplorable condition. Our King enlightens us through his Word that the nominal temple is not the real Temple, and is shortly to be abandoned, with the close of this age. He shows us that the real Temple is yet to be built, and that the work of this Gospel age has been to quarry, then chisel and fit and shape, and then polish, the "living stones" for places in the true Temple of God, which is not yet completed.

He thus shows us that it is still our privilege to be co-workers together with God, and to help forward in this great work of preparing the great Temple, the spiritual, of which he is the foundation and capstone, and of which his faithful followers shall be living members and pillars. (Rev. 3:12; 1 Pet. 2:5.) Our great work, therefore, is in connection with this future glorified Temple of God, (*a*) to co-operate with God in his work of grace in our own hearts, by which we are being fitted and prepared for a place in the Temple of his glory, and (*b*) to assist others, both by precept and example, for places in the same. Like Solomon's typical temple, this great Temple will shortly come together "without the sound of a hammer," every part fitting to its place perfectly. Then, shortly, the glory of the Lord will fill the

temple; "then the righteous shall shine forth as the sun in the Kingdom of their Father;" then in and through this glorious Temple all the world of mankind shall be privileged to draw near to God, for forgiveness of sins and for reconciliation through the precious blood of Christ, and the great work of the Millennium will begin – the blessing of all the families of the earth through the "elect," the "royal priesthood."

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## **LETTERS FROM EARNEST COLABORERS.**

### ***Texas.***

DEAR BROTHER RUSSELL: – I was much encouraged to receive yours of the 8th instant, and you indeed stated the matter correctly, for it was a great pleasure to me to be able to minister the truth to others, and where the opposition was the strongest, the Lord stood the closer by me and strengthened me. How I wish I could labor more in the service of the Lord than I do, just for that "sweet comfort and peace" that the Lord gives to those who rejoice in telling his truth. I find the more I labor the more I receive.

I am very glad to hear of Brother Ransom's contemplated tour in Texas this Winter, and I am sure that his visit will be productive of much good here. I have often wished I could meet some of the "pilgrims," and now it seems that my wish is to be gratified. As soon as I receive card announcing the time Bro. Ransom will arrive, we will make all necessary arrangements, and I will be glad to meet Bro. R. at the depot. I am of the opinion that the conditions existing here in the past have been an exception to the general run of events in other cities, and on account of such conditions I think the Lord has by various circumstances withheld the sickle of truth from being thrust in as thoroughly as it would otherwise have been. We wish to begin a systematic distribution of tracts at the different churches in this city, and to this end will be glad to have a further supply of tracts, and for the German-Lutheran churches we would be glad to have some tracts

printed in the German language. Another Brother and myself have been distributing tracts in this manner, standing about a block away from the church; – so as to avoid the appearance of a "special attack."

If you arrange for Bro. R. to stop at the places I have just recently visited, I would be glad to render what assistance I could in notifying interested ones of his arrival. If I can be of any service, advise me.

Yours in Christ,  
E. J. COWARD.

### **Kansas.**

DEAR BROTHER RUSSELL: – I wish to tell you that your recent TOWER articles have been a great help to me, especially the one entitled "Purify Your Hearts, Ye Double-Minded." It led me to examine myself more closely, and in so doing I found in myself more or less of double-mindedness which, by the grace of God, I am earnestly endeavoring to overcome, and I am so pleased to tell you that I am making blessed progress. I more than ever realize my privilege of being an overcomer if I only *will* to do *his will*. The article, "Ye Serve the Lord Christ," has also been a great help to me; it has taught me to be more faithful in little things in my every-day life, seeking to please him and cultivating Love more diligently in thought, word and deed; and Oh, the result is so grand: it gives sweetest rest and holy peace. It also serves to stir others up around us to let them know by our conduct that we are seeking to come closer to Jesus and more nearly to overcome the weakness of the fallen flesh, thereby making of ourselves living epistles. Oh, that we may all be kept humble and faithful to the end of our journey, is my earnest and sincere prayer. I desire an earnest interest in your prayers as I also always remember you with all the faithful of the household of faith. With warmest Christian love, I remain,

Your humble servant in Christ,

MRS. R. FRITZ.

***Indiana.***

DEAR BROTHER RUSSELL: – Brother M. L. McPhail came Saturday and held a meeting at Bro. Zorn's that evening. There were about fifteen present. On Sunday we had three meetings at our home, and many more came than I expected. I was so hungry to hear from "home" and to have someone to commune with who could expound these precious truths. When your card came, saying that Brother McPhail would be here on the 14th, I at once conferred with Bro. Zorn, arranged for the meetings and met Bro. M. at the depot.

There are quite a number of Seventh-day Adventists in this neighborhood, and some came to ask questions and to tell what their belief is; and how patient Bro. M. was, and how determined that all questions should be settled by God's Word alone! I cannot tell you how much good it did to those who came to hear him; but I can tell you that it filled my heart with gladness to hear him preach the good tidings. How any one can hear and not believe is a wonder to me, and I thank our Lord for his blessing. Hereafter, whenever any of our "Pilgrim" brethren pass near us, surely have them stop – my home will welcome all whom you may commend.

The WATCH TOWER is a great comfort to me, and my prayer to God is that he may bless and strengthen you. Your Sister in Christ,

CAROLINE M. SMITH.

***Iowa.***

DEAR BROTHER RUSSELL: – I want to give you a brief report of the meetings held here in conjunction with Brother Rogers' visit. We anticipated his coming with pleasure, and our expectations are more than realized. We had a blessed time indeed. How kind and gracious the Lord has been to us! Altho some outsiders received a



blessing, it seems that the Lord intended specially to confer a blessing upon the little, lonely, scattered flock in this neighborhood. Our meetings were well attended, especially the second one, at which I think there were over 30 present. Brothers Jordan, Hampton and Weir were with us during the entire time, and symbolized their consecration by immersion with four of us here, making seven immersions. Bro. R. will no doubt give you all the names in full. The Baptist people kindly consented to let us use their baptistry, so we gathered there after the evening service to obey the Lord's command, and after the service we all felt happy and realized the Lord's favor and blessing more than ever. It has stimulated us to zeal and energy in overcoming and serving him more faithfully and joyfully with the best of our time and talents. One visible result of the meetings is that we have found several brethren and sisters who have been for some time searching for light in different directions, and we trust that they are true wheat and will be found of the truth and gladly receive and embrace it. We are truly grateful to our Lord for his kindness and mercy to us and also to his humble servants who were used of him to confer the blessings. Trusting that he will deem us worthy of another shower of the same kind before long and praying a continuance of his favors and blessings upon all his faithful servants and indeed all the household, we remain,

Yours in Love and fellowship of the truth,

G. B. IMHOFF.

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**Florida.**

DEAR BROTHER RUSSELL: – Our August WATCH TOWER has just come, and I wish to thank you again and again for the words of strength and encouragement in its first article (have not had time to read all). It seems that as the time is shorter for you to work here in the body, you are given words to say, just the words that shall be a

mighty power through God's blessing, when you shall be through with the work of writing with pen. Many faults in myself that I little thought were in me have you brought to my knowledge, and have opened my own heart, and I earnestly and joyfully thank you that you wounded *to heal*. We need not say we wish to be cleansed from all unrighteousness and then flinch when the cleansing comes. I think the very fact that some, yea many, sharp truths cut as we read them, is something to make us rejoice, as it shows that our Father is answering our prayers for cleansing: that we are his loved children tho we be still far from perfect. Because only those whom God loves as sons have their eyes opened to self to any extent; others, if they get but a glimpse of some hidden fault, will take refuge in anger and go faster and faster backward.

Our daughter is an earnest Christian, doing every thing unpleasant or pleasant, as the duty may be, as unto the Lord. She and I both pray earnestly each night for you, never forgetting, no matter how weary or sick we may be, and I am sure there are very many who have been blessed by your ministry who, like us, daily pray for you.

Your Sister in the faith,

MRS. M. E. JOHNSON.

### **Washington.**

DEAR BROTHER RUSSELL: – A letter received from my people at home and one from Brother Draper go to show that great good has been accomplished by his visit to that locality, and that his visit was highly appreciated. I am truly thankful for this good news. About thirty attended each of the three meetings he held there, and all were interested, and those in the truth greatly benefited. As the Brother gave several discourses last year without the chart, he used it this time to good advantage.

The Washington friends are very glad to know that Brother Henniges will so soon be with us, and I am sure his visit will be timely and, I might say, providential; as just at this time there are several newly interested ones who have expressed a great desire to have someone give a chart discourse for their own benefit and the benefit of some of their friends who are likewise becoming interested through them. There will be about eight for immersion on this occasion, and this truly is a reason for much rejoicing and praise to God.

It seems that those coming into the truth now make much faster progress in knowledge of the deep things of God than heretofore, and I have been wondering if this is true in other places. May it not be that, as the time draws on for the closing of the door of opportunity, they who enter become more speedily enlightened regarding the deeper things? It certainly would seem that way so far as my observation goes.

Brother Hayes, formerly of Rock Island, called on me to-day, and we had a pleasant visit together in the office. He and Sister Hayes will meet with us next Sunday at our Anacostia meeting and will remain over to the meetings to be held by Bro. Henniges. We are having more than our usual allotment of meetings of late, and the more we have the better the friends here seem to like it. We certainly cannot have too many of the character we are having here now. We all enjoy them so much. We know that your prayers are with us, and you may be sure that all the Bible House friends have a share in our prayers, and may the dear Lord shower rich blessings upon all of like precious faith with us, be they near or far.

With Christian love to all the Church at Allegheny, I remain, –  
In Christ, – Brother J. A. BOHNET.

[Since the above was written, Brother Henniges has visited the Church at W. We have further good reports; eight were baptized. –  
EDITOR.]

## **Chicago.**

DEAR BROTHER RUSSELL: – Thank you for your letter of last week with its good wishes for my brother and his wife. I have not pressed the "present truth" upon them very urgently, but will still watch for opportunities and use them gladly. **[R2367 : page 296]**

Yesterday (Sunday) I found my way out to the foot of Wilson Av., where our "brethren" gathered on the Lake front for a symbolic baptism service. We had our morning service in a fishing tent, seated around upon boards, caring little indeed for our surroundings, feeding upon the Word of life as set before us by Bro. M. L. McPhail, and showing forth God's praises in hymns and prayers from full hearts. Then followed eleven baptisms, six men and five women. Then we spread lunch under the trees on a pretty little hillock, and afterward held an open air meeting on the same spot. Bro. McPhail discoursed by request upon Paul's "absent from the body, present with the Lord" and context, answering questions and inviting them. He had a very quiet and earnest little flock of listeners – of several nationalities, American, Scotch, Irish, Swedish, Norwegian, Danish, German and Polish, certainly, and possibly others. About fifty in all, men, women and children.

Before the morning service I looked in some wonder at the unattractive faces of some of the women, evidently used to continuous hard work and weariness. When I talked to them my wonder changed to another sort: the heavy faces lighted, and I discovered that their owners were not so dull as they had appeared; they seemed to know just where they stood, and were able to give a reason for the hope that is in them. And then I realized that even the plainest countenances were free from all hardness and bitterness, and I praised God for his great power unto salvation, and his sweet and wonderful ways.

The Lord's poor, – how different from the rest of the poor! And the quiet ways of these people, how different from some of less understanding in the divine Word! "The grave in front, a hating world

in rear" seemed only to make them earnest, sober, patient, but not to have any terrors for them. "We must suffer with Christ before we can reign with him," a Danish Sister said, quite understandingly setting "Christian Science" aside. I am told that some of these people have scarcely missed a Sunday meeting in five and six years. Praying ever the Lord's blessing upon you all at the Bible House, with much Christian love,

Your Sister,

ALICE L. DARLINGTON.

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