

# The Lincoln Courier.

VOL. VII.

LINCOLN, N. C., FRIDAY, JULY 7, 1893.

NO. 12.

## Professional Cards.

**J. W. SAIN, M. D.,**

Has located at Lincoln and offers his services as physician to the citizens of Lincoln and surrounding country.

Will be found at night at the Lincoln Hotel.

March 27, 1891

**Bartlett Shipp,**

ATTORNEY AT LAW,

LINCOLN, N. C.

Jan. 9, 1891.

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## SOLOMON'S TEMPLE.

Address Delivered by A. Nixon, W. M., at Installation of Officers, Lincoln Lodge, No. 137, A. F. and A. M., June 24th, 1893.

Lincoln Lodge, No. 127, A. F. and A. M., June 24th 1893.

DEAR SIR:—The undersigned were appointed committee to express to you the high appreciation of Lincoln Lodge A. F. and A. M. of your able and interesting address this day, and to ask of you a copy of same for publication.

Believing that it would be perused with interest, permit us to add our personal solicitation to that of the Lodge we represent, that you will comply with this request.

Fraternally,  
W. L. CROUSE,  
H. W. BURTON, Com.  
B. C. WOOD.

Thanking you for the words of appreciation in which you express your request in note of this date, I cheerfully comply by sending you herewith copy of address.

Fraternally,  
A. NIXON.

Jerusalem was the place which the Lord had chosen out of all the tribes to put his name there (Deut. 12:5). It was the "city of God,"—the "city of the Great King," whose gates he loved more than all the dwellings of Jacob. And within its historic walls is situated Mt. Moriah, the most memorable spot on earth, and the only place honored of God, through long ages as the "habitation of his holiness,"—where as is generally believed Melchisedek, King of Salem, officiated as priest of the most high God, and the place where Abraham reared his altar for the sacrifice of his only son.

Mount Moriah is separated from Mt. Zion on the west by the Tyropean valley and from Mt. Olivet on the east by the brook Kedron, which flows through the valley of Jehoshaphat. Beyond doubt this is the threshing floor of Araunah, bought by David of Ornan the Jebusite, and where he offered his burnt offerings and peace offerings unto the Lord when the destroying angel stood over the plague-stricken city. On the summit of this mountain King Solomon erected the first temple ever built with hands, for the worship of Jehovah. Moriah at that time was very steep, and so small at the top as not to afford sufficient room for the sacred building and the courts that were to be connected with it. A recent traveler says that the rock that served as the threshing floor of Araunah, is a huge irregular piece of natural limestone cropping out of the mountain top, fifty feet in diameter and six feet above the pavement inclosed with a railing tipped with gold lest the polluted hand of man should touch it.

David was a man of war, and shed blood abundantly, but peace and prosperity crowned the closing days of an eventful life. He had it in his heart to build a house for God, but the word of the Lord came unto him saying, "Thou shalt not build an house unto my name because thou hast made great wars and shed much blood upon the earth in my sight." But God chose his son Solomon to sit upon the throne of Israel and build the temple, which, though David was never to see with his own eyes, became the object of his unceasing and most lively interest. No care or expense which might contribute to its perfection seemed to him too great to be incurred. Great, therefore, exceedingly, was the preparation which he caused to be made for this end.

In his troubles he prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and brass and iron without weight. Onyx stones to be set, glistening stones and of divers colors, and all manner of precious stones, timber also and stone, marble stones in abundance. He left also of his own proper wealth three thousand tal-

ents of the gold of Ophir and seven thousand of refined silver, to overlay the walls of the sacred edifice within. And in addition the chiefs of the fathers stirred to pious liberality by the generosity of their King willingly gave for the service of the house of God, a large sum for the same good design. Altogether, therefore, the value of the materials collected for the temple before David's death was such as almost to mock calculation—the gold and silver alone have been estimated to weigh 92,000 pounds and to amount to \$39,299,687 entering or \$4,546,210,485.00.

David also gave to Solomon the exact plan according to which the whole was to be made. In this David himself was instructed of God, for the Sacred house in which the most high humbled himself to dwell was not left to be contrived in any sort by human wisdom. He also committed the collected materials to his direction, told him he might add thereto, bade him to be faithful to his great and honorable trust, arise and be doing and the Lord be with thee.

And when Solomon succeeded to the throne he wrote a letter to Hiram, King of Tyre, informing him of his intention of building a great house to God, and asking him that he send him a cunning worker in metals, also cedar trees out of Lebanon for Hiram's servants were skillful to cut timber. King Hiram was greatly pleased at Solomon's words and addressed him a congratulatory letter in which he offered him every assistant in his power, and manifested a strong desire to participate in the high honors then clustering around the throne of Israel. And sent him as a skillful artificer a man named Hiram, who was also of Tyre, and a widow's son of the tribe of Naphtali, a man of wisdom and understanding and skillful to work in gold and in silver, in brass, and in iron, and in timber, in purple and in blue, and in fine linen and in crimson, also to grave any manner of graving, and to find out every device which shall be put to him by the cunning men of Solomon or David.

And King Solomon raised a levy out of Israel so that with Hiram's servants there were 153,000 men at work, 70,000 bearers of burdens, 80,000 hewers in the mountains and 3,300 which ruled over the people that wrought in the work.

From this outline of workmen and supervision as taken from the Holy Scriptures, the Master Mason can readily see the authority for the Masonic teaching that there were employed in building the temple, three grand masters, 3,300 overseers or masters of work, 80,000 fellow crafts or hewers on the mountains or in the quarries and 70,000 entered apprentices or bearers. According to masonic traditions these were all so classed and arranged by the wisdom of Solomon and Masonic act that neither envy, discern or confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen at this important period.

This famous fabric was begun in the fourth year of the reign of Solomon, the third after the death of David, in the year 1012 B. C. and at the end of seven years it stood complete in all its splendor—the glory of Jerusalem, the most magnificent edifice in the world.

The timbers were felled and prepared in the forests of Lebanon, conveyed thence by sea, in floats, to Joppa, where they were delivered to King Solomon's workmen, thence by land to Jerusalem, and it is recorded that the king made silver and gold at Jerusalem, as stones, and cedar trees made he, as the sycamore trees that are in the vale for abundance.

The temple proper does not appear to have been so remarkable for its magnitude as for the magnificence of its ornaments and the value of its material. Converting the sacred standard of measure, the cubit, into feet, it was 105 feet long, 35 broad and 52½ high, and was built of stone, which had been hewn and squared in the quarries where

raised. It was divided into two compartments, the Holy and Most Holy Place.

The Most Holy Place occupied the west end of this space and was a perfect cube of 35 feet, this he ceiled with cedar and overlaid with fine gold.

The Holy Place was 70 feet long, 35 wide and it is supposed the same height as the Holy of Holies thus forming a double cube. This he ceiled with fir tree and overlaid with fine gold and set thereon palm trees and chains. And he garnished the house with precious stones for beauty and the gold was the gold of Parvaim.

As the entire height of the inside wall was 52½ feet it is thought the upper 17½ feet constituted the upper chamber referred to in the description of the temple which was overlaid with gold.

In front of the house was a porch of the same width as the holy place (35 feet) and 17½ feet in depth. Its height was 210 feet. This served as a steeple to adorn it, gave the temple much the appearance of a modern church and was a place of shelter and prayer to the serving priests. This imposing tower was overlaid with pure gold. And he made two pillars of brass 18 cubits high, a piece and on top of each stood a chapter 5 cubits high—making total height about 40 feet. These were ornamented with net work, hily work and pomegranates. These pillars he set up in the porch of the temple, and he called the right pillar Jachin, denoting stability; and the left pillar Boaz, denoting strength.

Passing across the porch, and between Jachin and Boaz, the priests entered the first apartment of the sanctuary, or Holy Place through beautiful folding doors, covered with gold fitted upon carved work. In this apartment were placed ten golden candlesticks and ten tables, five of each on the right and five on the left; also the golden altar of incense and sacred treasures.

And for the entering of the Holy of Holies he made doors of olive tree, and he carved upon them carvings of cherubims, and palm trees and open flowers, and overlaid them with gold and spread gold upon the cherubim. And over the door and whole partition wall before this Oracle or Most Holy Place where God was consulted there was hung a great veil of blue and purple, and crimson, and fine linen with cherubims wrought thereon; and he made two cherubims of olive tree each ten cubits high with wings five cubits long, which he overlaid with gold. These were placed in the Holy of Holies and when they were stood up their wings touched the walls of the house and each other. Between their wings was placed the ark of the covenant which contained the two tables of stone that preserved the Commandments that God delivered to Moses in Mt. Sinai.

And when the temple was finished it was covered with beams and boards of cedar. And the house, when it was in building was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.

And Solomon made all the vessels that were for the House of God, the golden altar also, and the tables whereon the shew bread was set; moreover the candlesticks with their lamps of pure gold; and the flowers and the tongs made he of gold and that perfect gold; and the snuffers and the basins and the spoons and the censers of pure gold. The hinges of the doors, not only of the most Holy, but of the Holy place, were of gold and the floors were laid with plates of gold; and the inner walls were ceiled with cedar entirely covered with plates of gold, adorned with precious jewels of many splendid colors; and the nails also which fastened these plates were gold with heads of curious workmanship. He overlaid also the beams and the posts and the doors thereof with gold. In 1 Kings, 6:22 it is stated that he overlaid the whole house with gold. And Josephus says he left no part of the temple neither

internal nor external but what was covered with gold so that the whole dazzled the eyes of such as entered by the splendor of the gold that was upon every side.

And against the walls of the house he built chambers both against the walls of the temple and the oracle. Narrowed rests were left in the walls of the house for this purpose that the beams should not be fastened into the walls of the house. The northernmost chamber was five cubits broad and the middle was six and the third was seven cubits broad. The door of the middle chamber was in the right side of the house and they went up by winding stairs into the middle chamber and out of the middle chamber into the third. The oracle or most Holy place had no windows at all, but was perfectly dark, for "the Lord said he would dwell in the thick darkness." But above the chambers in a sort of clear story were the windows that lighted the Holy place light against light.

And Hiram made the two pillars and their chapters and the ornaments of net work, hily work and pomegranates, and ten bases and ten lavens on the bases and one sea and twelve oxen under the sea, and the pots, shovels, basins, flesh hooks and all their instruments for King Solomon for the House of the Lord, of brass. In the plains of Jordan were they cast in the clay ground between Succoth and Zeredatha.

And he built the inner court of three rows of hewed stone and a row of cedar beams. Toward the middle of this court in front of the Sanctuary stood the great altar of burnt offerings the huge brazen laver called a molten sea, and the ten lavers of smaller size.

He also built beyond this court a temple whose figure was that of a quadrangle and erected for it great and broad cloisters. These cloisters were buildings for the use of the sanctuary. Some of them furnished places for lodging for those who were employed in the sacred duties of the place and others were used as depositories for vessels and various articles connected with the temple service.

In our Saviour's time there was a Court of the Gentiles without this. And Josephus in his description of King Solomon's temple says there was a court of the Gentiles that was wonderful judged and such as exceeds all description in words, and is hardly believed upon sight. For when he had filled up great valleys with earth which no account of their immense depths could not be looked on when you bended down to see them without pain, and elevated the ground four hundred cubits he made it to be on a level with the top of the mountain on which the temple was built. First, of course, was built up the strong wall of square stones and then the intervening space between the wall and mountain was filled up with earth. On this outer court stood a double row of cloisters. The roofs were of cedar and doors of polished silver.

Now into this the outer court all persons had liberty to come whether they belong to the Jewish nation or not. It was called the court of the Gentiles, not because it was given up to the Gentiles exclusively, but because it was the only one to which they were admitted. Forthor than this no one but a Jew was allowed to pass. It was in this court of the Gentiles that markets were kept for the sale of sheep and oxen and everything that was wanted for the sacrifices of the temple. In this outer court also were the money changers. On two occasions at least, we are informed, our Saviour turned the whole company of dealers out of the temple driving out their sheep and oxen with them and poured out the changers money and overthrew the tables.

Into the court of the children of Israel all the people entered that were distinguished from the rest by being pure and observant of the laws of the Israelites.

Into the court of the Priests, no one could enter but the priests and of course the Levites who ministered into them. Besides these no

Israelite might even pass the railing surrounding it, except when he came forward solemnly to lay his hands upon the head of a victim that he offered for sacrifice, or to kill it or to waive some part of it before the Lord.

Into the Oracle or awful Holy of Holies no one was permitted to enter but the high priest and that only once a year—on the day of the atonement.

The inner court was a few cubits higher than the court of the Gentiles and the court of the priests still higher than the Court of the children of Israel. The different courts were connected by gates some of which were very beautiful and of curious workmanship.

At the present day this outer wall which inclosed the Courts of the Lord's house is still standing, made of immense stones, beautifully levelled and laid in regular course—with the marks of the Phoenician masons upon them just as they were laid by Hiram's builders. A recent writer says the wall is almost a mile in extent, mostly covered with debris, and surrounds an area of about thirty-three acres. Each course of stone drops back about three inches. The lower course not only rests upon the living rock, but are anchored with lead and iron to the mountain itself; and the storms and earthquakes of centuries have failed to move them from their firm foundations. The stones are from ten to forty feet long, face four to six ft. and a depth somewhat greater. And yet, these ponderous blocks are cut and fitted with so much precision that after the lapse of twenty nine centuries it is almost impossible to discern the seams where they are joined together. These stones were taken from quarries under the city and were broken from their natural beds by wooden wedges before the days of gunpowder or modern appliances.

It is stated in the Talmud that the ark of the covenant stood upon the stone of foundation which is the solid rock and highest point of the mountain projecting slightly above the Holy of Holies. David first brought the ark of covenant to Mt. Zion, and when it was removed to the temple after its completion the name of Zion was transferred with it which accounts for this mountain being frequently called Zion. Issah appears to refer to the same stone as the passage: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." It is also figuratively applied to Christ who is represented as the "Rock of our Salvation" and "Chief Corner Stone." Over the Tyropean valley, King Solomon erected a beautiful stone bridge that led directly from the Royal palace on Mt. Zion to one of the gates of the temple court. This bridge was 350 ft. long and 50 wide and 110 ft. high and was designed to be a convenient and agreeable passage for the King to visit the House of God, and was accordingly the common way by which the Monarch of Israel went to and returned from its sacred courts.

I found one author who states that according to the most accurate computation of the number of talents of gold, silver and brass laid out upon the temple the sum amounts to six thousand nine hundred and four millions, eight hundred and twenty-two thousand and five hundred pounds sterling or \$33,143,148,000, and the jewels are reckoned to exceed this sum. In addition to this there were expenses for workmen and material brought from Libanus and the quarries of Zeredatha. There were 153,000 men employed seven years; to whom besides their wages and diet, King Solomon gave as a free gift more than six million pounds. From this description of King Solomon's Temple it must have surpassed any building which was ever erected for beauty, magnificence, and expense. Nor should be surprised at this since it was built by the immediate direction of Heaven.

Masons built their Lodges due east and west because Kings Solomon's temple was so situated. Moses by divine command after having

(Continued on last page.)

## Songs in the Night.

It is said of a little bird that it will never learn to sing the song its master would have it sing while there is light in the cage. It learns a snatch of every song it hears, but will not learn a separate melody of its own. But the master covers the cage and makes it dark all about the bird, and then it listens and learns the song that is taught it, until it becomes its own. Ever after that it sings that song in the light.

It is much so with us. We will not sing the song God would have us sing till he puts us into the darkness of true conviction. Then the voice of the blessed Saviour can teach us a new song, and ever we will sing in the light he gives. The sweetest songs are sung by those who have come out of darkness, and God "who giveth songs in the night," will give us such joy and peace in believing, that our songs, begun in darkness of sorrow, like the angel anthems over the plains of Bethlehem, shall roll on in perpetual fullness of the perfect day that is to come.—The Christian.

## Mrs. Davis and Mrs. Grant Meet

Mrs. Jefferson Davis, accompanied by her maid, arrived here at 4:45 this afternoon on the steamboat Mary Powell. She was met at the landing by Mr. E. G. Maturin, the manager of Cranston's Hotel, escorted her to the carriage, and conveyed to the hotel. Mrs. Davis was assigned to a suite of rooms on the first floor, nearly opposite those occupied by Mrs. U. S. Grant.

Mrs. Grant has been at Cranston's Hotel for several weeks. She was greatly pleased when she heard that Mrs. Davis was to visit the Point and that she was to meet her upon that historic ground. As soon as Mrs. Grant was to do of Mrs. Davis' arrival she left her room and stepping out into the hall met Mrs. Davis as she was leaving the elevator. Mrs. Grant grasped her hand and said with much feeling: "I am very glad to meet you." The two ladies then went into Mrs. Davis' apartment and had a long talk.—West Point Dispatch.

## Bank of Wadesboro

It is learned that the condition of the bank at Wadesboro was found to be most excellent, its assets being largely in excess of its liabilities. But a question has arisen as to the status of the branch bank—whether its assets are part of the assets of the parent bank. Hon. R. T. Bennett, who has been appointed assignee of the Wadesboro branch, refused to turn over the bank to Mr. Davis, the receiver of the New Hanover bank appointed by Judge Comer, and will contest in the courts the right of the latter to take charge of the branch bank at Wadesboro.—NEWS AND OBSERVER.

## Lowly Lives.

There are great multitudes of lowly lives lived on the earth, which have no name among men, whose work no pen ever records, but which are well known and unspcakably dear to God. They make no noise in the world, but it needs no noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majesty marches around God's throne, and yet they are sons or worlds! So Christ has many earthly servants, who work so quietly that they are never known among men as workers, whom he writes down among his noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps, unconsciously wherever they go.—Ec.

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