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## Building The Walls Of Jerusalem

Sermon Preached by James Randolph Hobbs, D.D., LL.D., Before the Southern Baptist Convention in Chattanooga

Texts: Nehemiah 4:6-15

So we built the wall and joined the wall together unto half the height thereof for the people had a mind to work.

So we finished the wall on the 15 of Elul, in fifty and two days.

Jerusalem the Holy Capital of the Jews, the pride of Israel, the seat of the world's finest temple, the envy of circumjacent empires, now presented a picture of destruction, pitiable to behold and profoundly humiliating to every devout descendant of the patriarchs and prophets. Seven decades before, Nebuchadnezzar, ambitious monarch of the East; sated by the grandeur of his own country, a product of his own transcending genius; sought dominion in the West, and looked with longing eyes toward the verdant plenitude, the vast treasure of populous cities and the fecund fields that bordered that mysterious river, the mother of Egypt. Palestine, ancestral home of God's chosen people, inhabited by a race noted for its independence, a race conscious of racial superiority, vigorous in opposition to any threat against its political autonomy remembering the battles Jehovah had fought for them; lay in the way that led from the Euphrates to the Nile. Palestine must be conquered or destroyed depending on the vigor of its opposition. Three invasions accomplished the evil purpose and in twenty years the flower of Hebrew aristocracy was carried captive to Babylon, there to languish in semi-slavery for two generations; the sacred vessels of the temple were borne away to Mesopotamia's brilliant capital, there to serve profane purposes; the mighty walls, the picturesque palaces, the mercantile marts, the humble hovels, and the glorious temple of Solomon sacred house of worship for five centuries, were thrown down in one conglomerate heap of direct destruction—a woeful prospect; object of Edomite derision, and source of Israel's chief sorrow for weary decades. Proud Jewry's cup of woe overflowed, both in Babylon where Israel's noblemen did menial service, and in ruined Palestine where poverty's desolation overspread a despairing people. But if God would discipline His people for their glaring sins, and would lead them to loyalty through valleys of sorrow, He would also punish their oppressors. So the fatal night came when Babylon, drunk on wealth and power and lulled by false feelings of security, was delivered to the conquering hosts of Persia; when her glory vanished forever and her monarchs ruled no more to satisfy ambition's insatiate demands and to oppress the people of God.

Cyrus the Persian resigned instead; and granted enlarging favors to a people homesick for the land of their fathers. Promptly Zerubbabel with a host of his happy and hopeful fellows, set out on the long journey to Judea, in high resolve to rebuild the temple, to restore Mosaic worship on Moriah's sacred heights, and to inspire anew, hope in the breasts of a people weary with despair and sore in unceasing sorrow. The temple though but a poor caricature of that majestic one, which Solomon had erected, was completed in twenty years, and the joyful multitudes assembled once more to confess their sins, to behold the ascending smoke of savory sacrifice, and to listen with bated breath for the tinkle of priestly bells while the High Priest met the Shekinah in the Holy of Holies.

Zerubbabel had wrought well; he had transformed a worthy ambition into a noble achievement; he had set up the first monument on the road to Israel's complete restoration. But the people's joy was not without an alloy of bitterness; they had a temple but no city. The walls of Jerusalem lay in heaps of rubbish, her houses were mere hovels and the lot of the returned captives was even worse than it had been in far-away Babylon. Like those who had remained in Judea, they were victims of fierce enemies who ravished their flocks, devastated their fields, robbed their vineyards, burned their rude dwelling places, mocked their feeble efforts, and left them after each

succeeding invasion objects of a misery too woeful for human tongue to tell. Without walls around their city, they were without a protection and could do nothing to restore their homes, to defend themselves, from their marauding neighbors, to maintain their worship and to acquire for themselves the means for respectable subsistence. And so for more long weary decades they eked out only a pitiable existence crying, "how long O Lord how long!"

But it is a long lane that has no turning. The night of Israel's humiliation was now about to merge into the dawn of another day of opportunity. Ezra, famous scribe, came from Babylon to instruct the people in the law for whose admonitions and corrections they were now well-prepared, and the knowledge and practice of which were necessary to their thorough restoration. Ezra's work done they were now ready for another manifestation of heavenly providence about to take place.

God sent Nehemiah to rebuild the walls of Jerusalem. Nehemiah was a notable courtier in the palace of Artaxerxes, the cup-bearer to the king, a position highly honorable, tremendously influential and extremely lucrative. He was of distinguished ancestry, his father being one of the many Jews who under beneficent Persian rule, rose to wealth and power. He was a man of pleasing and powerful personality, of optimistic as well as handsome expression, of unalloyed faith and high courage, and of vigorous and successful enterprise. "He was a worthy member of the old line of Hebrew believers, one whose character was cast in the same mould as that of the Joshuas and Calebbs, the Baraks and Gideons, the Davids and Jehoshaphats of the halcyon days of Israel." He was one of the supremely romantic figures of a people whose history thrills with romance in its every generation.

The story of Nehemiah's aroused interest in the homeland which he had never visited, of his famous interview with Artaxerxes when he obtained authority and a leave of absence to go to Jerusalem to rebuild its walls, reads like fiction, is well-known to all Bible readers and therefore does not need repetition here. Suffice it to say that Nehemiah made most careful preparation to the last detail, armed himself with imperial authority to cover every possible emergency, and on his way to Judea made himself friends of all rulers and persons in authority under the government of the great monarch of the Persians. Thus he came to Jerusalem forearmed for his task like the great statesman that he was.

In the Hebrew mind the fortunes of every Jew were inseparably linked with those of Jerusalem. That city was more than the capital of a kingdom, the seat of a government; it was the capital of Hebrew religion, the seat of the temple; it was the scene of sacrifices and ceremonials without which religion had no significance; it was the center toward which Jewish pilgrims from every land journeyed to observe the famous feasts, so important in the lives of the descendants of those, who trekked with Moses across the desert from Egypt. Thus Jerusalem was the center of the life, thought and religion of the Jews. Its waste condition was deplorable and a continuation thereof was in the minds of the faithful unthinkable. The worship in the temple, the observations of the feasts, the hospitality necessary for frequent pilgrimages, were impossible in a city with neither houses nor walls, which was open to attack by day or night or to designed disruption of sacred festivities by invidious outsiders, who felt that Israel's restoration meant their destruction or banishment. It was a sad state where walls were the key to the situation. Walls were necessary in order to houses, hospitality government and worship. The future of a nation depended on walls, the future of Jerusalem depended on walls, and the future of ceremonial worship after the Mosaic order depended on walls. What mighty

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## BUILDING THE WALLS OF JERUSALEM

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Issues both material and spiritual sometimes depend on mere and minor materialities.

Nehemiah came to Jerusalem. Man of action that he was, he hesitated not. A quick yet thorough survey of the situation was made. A plan of procedure was mapped out and laid before the people. An impassioned plea was made to the people to exert themselves to the utmost and they promised unanimous cooperation. The mighty task was undertaken without delay and in the amazingly short space of fifty and two days, the walls of Jerusalem were rebuilt, and the inhabitants thereof labored or slept in security for the first time in a century and a half. It was a massive achievement unexcelled in modern times and unrivaled in history.

The greatest of this achievement cannot be appreciated unless all the circumstances controlling at that time be considered. Truly Nehemiah came, himself well equipped both with authority, means and personal endorsement. Truly he had the right to use stone from the king's quarries and timbers from the king's forests. But the stone must be quarried, no small undertaking; the timber must be felled and hewn into shape, itself a huge contract; and all this material must be transported from quarry and forest to Jerusalem, an undertaking calculated to give pause even to those equipped with the best means of modern transportation. What then shall be said for those people who had only cattle and sleds and donkeys and human backs as a means of transporting from quarry and forest the vast quantities of materials necessary to complete Jerusalem's new walls? To have accomplished no more than this would have been a big thing done in the time in which the walls were actually built.

Again, there was the debris on the side of the walls which must be cleared away; huge quantities of broken stone, decayed mortar and accumulated dirt, all overgrown by thickets of vines, briars and brush. Before such a task the hearts of weak men would have quailed, while, strong men would have viewed it with solemn faces and serious souls. It was a task big enough to occupy the attention of an army of workmen for months, and when completed, to have been accounted a notable piece of engineering.

Finally there were the people who were to furnish the labor for the huge enterprise; a discouraged, disheartened and despondent people; a naked, underfed and emaciated people; a people whose moral natures were deadened by ceaseless suffering and unvarying adversity through all their years. Could such a people be inspired to try? Could such a people work if they tried? Could such a people succeed where success was an unknown experience? They did succeed, and that in the face of those seemingly insuperable obstacles. Under the leadership of Nehemiah they set to work hopefully and soon had to their credit an unprecedented achievement.

As a matter of fact, the greatest feature of this marvelous enterprise was the work done by the people. Nehemiah's labors shine because of his ability to arouse and inspire a people like those poor things who then dwelt in Jerusalem. Nehemiah's genius is manifest everywhere, but nowhere so impressively as in the organizing and procuring of the cooperation of Jerusalem's downcast poor.

So the walls of Jerusalem were built and the Holy Capital once more safe for the people and the work of God. Of course God was in it, for it was God's work after all. Still the enterprise had its human aspects and these are so exquisitely exemplified in this happy incident that they should be carefully considered by all who would conquer though confronted by obstacles of apparently insurmountable proportions.

There were four secrets of Nehemiah's success, the first of which was PRAYER.

Nehemiah was a praying man. To say so much is to say enough! The very first chapter of his book contains an intercessory prayer which for poignancy and power cannot be excelled. In that prayer Nehemiah confessed Israel's sins, cited the promises of God, pled for the return of divine favor to a sorely afflicted people and sought heavenly aid for an interview with his king. Prayer solved his problems

and opened the ways to success. And why not? Without exception every hero of the sacred writings was a man of prayer. From Abel to Jesus the strength for both endeavour and defeat came through the channels of prayer that lead from heaven to men; from Moses to Paul the upward way those heroes toiled and laddered by prayer. When Joshua would prepare for the victories of Canaan, he prayed on the plains of Jericho. When Jesus would prepare for the cross he prayed in Gethsemane's garden.

Defeat has never followed genuine prayer. Prayer leads to victory, though the testing of our faith may cause it to lead through dark valleys. Though the cross followed the prayer in Gethsemane, and the tomb followed the terrors of the cross, the gleam of resurrection's morning followed the night of the tomb and the glory-fringed cloud of the ascension followed the brightness of resurrection's day. Victory follows prayer so surely as every effect is the result of a definite cause. The praying man may know his hours of depression, may be bewildered by a maze of successive defeats, may sit in the midst of a multitude of coincidental disasters, yet his feet are ever on firm ground, and the sure foundation never falls. He inevitably emerges, even from colossal catastrophes, safe and victorious, for the whole strength of heaven is pledged in his behalf.

History justifies the praying man. That pathetic petition of Paul for the Colossians, "May His glorious might serve you with full power to endure, and be patient cheerfully whatever comes," was amply fulfilled during the ages of persecution, by Ignatius of Antioch, Polycarp of Smyrna, Tertullian, Origen Cyprian and other early Christian fathers who met martyrdom and immortality, with prayer on their lips. Savonarola defying the Medici and enduring inhuman tortures was sustained by prayer. Martin Luther gained courage for his appearance at the Diet of Worms by prayer. John Calvin made an interpretation of Christian theology which will always wield a wide influence by prayer. John Knox won Scotland by prayer. John Bunyan was inspired, to write the second of all Christian classics by prayer; and he endured the rigors of jail life and the sorrows of an afflicted family by prayer. John Wesley became the first among his countrymen in his century by prayer. Witness his resolve: "To dedicate an hour morning and evening; no excuse reason or pretense; to pray every hour seriously, deliberately, fervently." The noted Scotch author, Sir Walter Scott was a man of prayer, while the distinguished English statesman, Wm. E. Gladstone was celebrated for his reliance upon prayer. George Washington, Abraham Lincoln, Robert E. Lee, Stonewall Jackson, Woodrow Wilson and a host too numerous to number, of notable Americans were men of prayer.

But why multiply instances. All Christians who have wrought well have been praying people. God has made prayer necessary to His blessings. His bounties as numberless as the sands of the sea are available to men. But the ordained means thereto is prayer. God is not limited except where he limits Himself. Angels would delight to proclaim gospel truth in heavenly eloquence and celestial brilliance. But they are not allowed to do so. God has ordained man to preach the gospel, and the gospel is dependent upon them solely for its vocal expression; its living exemplification. God could open up the storehouses of Paradise and pour upon men more blessings and power than earth could contain. But he will do nothing of the kind unless, prayer the ordained means to power and blessing is used by men. If God's power and blessing to men are limited, it is because men limit them in their inexcusable failure to pray.

Prayer is being discussed. Not perfunctory exercises expressed in speech, while the heart is absent and the mind is confused as it tries to formulate words for the prayer and consider at one and the same some wholly extraneous matters. Real prayer is real earnestness. See Nehemiah's first prayer, and note the earnestness, the evident sincerity and the spirit of undoubted communion with God. Men who pray, which is to say, who pray right, are the ones who win.

The first act of Nehemiah was prayer. His start was made in prayer. Hence he started right. His every act was initiated in prayer and was supported and borne through to victory by prayer. Hence

his every act was successful. Failure could have no part in his work. Prayer like a powerful pilot, prevented any disaster and made sure the port of success. Nehemiah was a praying man, and so is every other man who succeeds in the tasks of the Heavenly Kingdom.

Work was the second secret of Nehemiah's success. "So we built the wall and joined the wall together unto half the height thereof, for the people had a mind to work." That "mind to work" swallowed up their weaknesses as light swallows darkness, and transformed their feebleness into dynamic force. The most astonishing miracle of human experience is the effect of men's mental attitudes on their problems. Sick men who have "a mind" to get well heighten their chances for returning health by more than fifty per cent. So say competent physicians. The man who thinks he can enter upon his endeavours with a reinforcement of incalculable proportions. His failure is not likely. On the other hand the man who does not think he can will not even try. He is doomed to failure even if he tries, for as he labors he predicts and expects failure. What else could come. If he does try, failure is inevitable, for success only comes to those who are at least willing to try.

Three considerations make work highly honorable in all men: First the example of God. "My father works and I work," declared Jesus. He also said, "we must work the work of him that sent us while it is day for the night cometh when no man can work." Both by example and precept divinity teaches the honor of work. Work, the work of God wrought the universe; work, the work of Christ wrought out the plan of human redemption. God created the heavens and the earth! Christ redeemed man and built the church! Thus work is exalted by its nobler results and its nobler doers.

Second, man was made for work. Human anatomy predicates work. The human frame, its plan, its normal functions, its native movements, all predicate work. Interpretation of its purpose is impossible except in terms of work. God made man for work. Man's earthly destiny is work. More, man is glorified by work. He is useful or heroic according to the deeds he has done. Noble tasks performed glorify the performers. Thus the world's great men are great because they have subdued the seven seas, conquered continents, mastered the passions of mankind, learned the lessons of liberty, fraternity and human equality, discovered the art of cooperation, delved into the depths of mother earth's mysteries, harnessed physical forces, created civilizations, constructed cities, organized enlightened political rule, liberated intellects, displayed the power of thought, applied knowledge to every problem with encouraging effect, defeated disease, drove back the coming of death, thus crowning labor's brow not only with sweat of toil, but also with the coronet of acclaimed accomplishment. Yes, human labor is as honorable as the holy endeavour of the angels.

Third, work is essential to the coming of the Kingdom of God. We are taught to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." But everywhere in scripture, work is associated with both prayer and faith. God has ordained that His Kingdom shall come through the agency of men. But how shall men bring the kingdom in without effort? And can there be effort without work? If men are responsible for the growth of the kingdom, then men must work to discharge that responsibility. Again work assumes a noble significance. On the shoulders of men who have toiled the kingdom has been borne thus far. What holy labor that! The glory of the present kingdom of God on the earth is but the scintillant transformation of the work of our fathers who sweated, who bled and who died that Christ might reign.

If the kingdom of God on the earth served no purpose except that of proving the dignity and nobility of work, its reign would not be in vain. For centuries a world spirit has been manifest, namely, a desire on the part of many to enjoy the world's benefits while others perform the labor. For long ages man has refused to work if he could force or persuade someone else to work for him. It is one of the most vicious sins of humanity. Thus the burdens of the world have been unequally borne and

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## BUILDING THE WALLS OF JERUSALEM

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the progress of the world correspondingly slow. Where the world should have moved swiftly upward with no heavy labor for any, because all were diligent, it has gone by slow degrees, the few toiling and the many taking their ease in shameful leisure. And it is a terrible fact that this spirit has crept into the Kingdom, there to work disaster. So the Kingdom progresses at a poor dying rate because few toil while the many are at an unworthy ease in Zion. "Woe to them that are at ease in Zion."

"The people had a mind to work" and the walls were built in record time. The followers of the Lord Jesus must have a mind to work, or the earth will never be as "full of the knowledge of Jehovah as the waters cover the sea."

Organization, was a third secret of Nehemiah's success. Nehemiah was an administrative genius, and his methods might well be copied by modern executives. If he had let a contract for the building of the wall to some construction company, and it had begun work at a given point, and proceeded with all reasonable dispatch with the construction, no force of laborers could have built the wall to completion in the time actually used. Accordingly Nehemiah did not follow the usual methods. Instead he organized the people in groups of one or more persons, and assigned to each group a definite task, the completion of which in unison with other groups, would form a finished wall equipped with gates and all needful accessories. It was the only possible method for quick results, and it is not matter of marvel that record results were obtained. Organizing genius only could have originated, perfected and operated such a scheme successfully.

What is organization? It is simply assigning definite tasks to particular individuals or groups of individuals, holding them responsible for the performance of the tasks in unison with other groups engaged in like or correlated tasks. In other words it is a definite task for every man and the holding of him definitely responsible for that task. Organization is necessary to all community effort, and the bigger the effort the more bigger and complex the essential organization. Great business corporations doing business on a national or international scale furnish fine examples of elaborate, complex and effective organization. Governments of, for and by the people afford excellent illustrations of organized community effort. Men cannot work together without organization.

There is then no surprise when it is said that organization is necessary to the Kingdom of Heaven. Consider the size and importance of the Kingdom of Heaven! Its proper size can be expressed only in world terms. It is international and cosmopolitan, unlimited by national boundaries or racial characteristics. It would bring all men under its beneficent rule, not for its own aggrandizement, but for the comfort and prosperity of its citizens. It is a rare democracy where social status, accidents of birth, color of skin, intellectual attainments of other differentiating human elements form no proper line of cleavage, and where every constituent is of equal rank privilege and power with every other constituent. The size is determined by the number of its adherents only. It is a big thing in actuality, it is a bigger thing potentially, and it is the biggest of all things in the responsibility it imposes on its people. For its continued enlargement, it is dependent on its citizens and their personal efforts. These citizens to be successful in a world-wide undertaking must work together. The task is too big for any one of them or small groups of them working independently. In order to work together they must be organized. Only thus can they labor usefully and effectively in the doing of every one of the manifold tasks that the kingdom requires in order to its perfected work. The first church was early confronted by this necessity. Deacons were appointed to care for certain secular demands, in order that the apostles might give themselves to the ministry of prayer and of the world. And it was Paul who stated the necessity of it in graphic fashion in the following language: "And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints . . . till we attain unto the unity of the faith." Division of

labor, which is but another way to speak of organization, was known to the Kingdom of God long before it was ever formulated as a doctrine of modern economy.

The enormous proportions of the Kingdom of God in the earth are not appreciated by many. It is a spiritual entity it is true, yet it affects not the spiritual lives of men alone, it influences the mental, moral and material lives of men in their every aspect as well. There is no item of human welfare in which the Kingdom of God has no concern. It must and does influence men everywhere in every phase of human society. The Kingdom of God is then the biggest business on earth and in order to progress successfully, it must have the biggest, most complex and most perfect organization in the world. Without such an organization its natural resources of man power will run to waste while the tasks of the Kingdom remain undone.

Nehemiah's people were willing to work. Their willingness to work was made effective by superior organization. Achievement was the magnificent result. "We must work the works of Him that sent us while it is day for the night cometh when no man can work." In order to keep this commandment effectively, we must organize, we must perfect our organization until its ramifications reach every nook and corner of the dwelling-places of men, bearing the blessed light and comfort and salvation of the gospel of Jesus Christ.

The fourth secret of Nehemiah's success is expressed by that overworked and somewhat unrelaxed word cooperation. Nehemiah's helpers were willing to work together; that is what cooperation is, just working together.

Nehemiah organized his people and set them to work in groups. Each group was charged with a specified task. Each group wrought its task in unison with the other groups. The whole wall was being completed by the unanimous completion of its several parts, and Nehemiah could say, "So we built the wall and joined the wall together unto half the height thereof for the people had a mind to work." That was perfect cooperation and achievement was the only result possible.

On the other hand it is conceivable, if the matter may be judged in the light of modern experience, that one or more of the groups might have refused to try or have failed for other causes. In that case there would have been one or more gaps in the otherwise completed wall, and by so much the wall should have been incomplete and by just so much inadequate for the purposes it was built to serve. It would have been a failure. And if then it were wrought into a success, it would have been by the labor of men who had already done their tasks. Some would have failed to do their part and some would have been compelled to do more than their part, the completion of the work would have been delayed with possible disastrous results, and the whole undertaking endangered by complete failure. But fortunately cooperation was procured and security for the work and worship of the people was obtained.

This experience of Nehemiah and his people exemplifies a logical sequence at once interesting and inspiring, namely, achievement was wrought by cooperation; cooperation was procured by means of organization; organization was effected because of the willingness of the people to work; this willingness to work came from prayer. Herein are set forth the simple yet fundamental principles that must and do underlie all successful endeavors of the people of God. They who would achieve for God must pray; they must work as well as pray; they must organize that they may work together; they must cooperate in order to achieve the desired ends.

America's greatest inventor has said that the most remarkable of all inventions is the internal combustion engine—commonly known as the gasoline motor without which the ubiquitous automobile would be an impossibility. The gasoline motor is one of the most marvelous mechanical organizations ever effected. Its parts are too numerous for lay understanding. The relations of these parts are so complex as to perplex acutest minds. And yet the whole mechanism is made to display cooperations of the most efficient order. The result is an engine offering power of such smoothness and potency as to

enable men to ride in ease across valleys and over mountains, in full confidence and security. It is the finest example of mechanical organization and cooperation, and as long as its every intricate part cooperates perfectly with all the other manifold parts the results are wholly pleasing; affording delightful transportation. But when some apparently insignificant part fails of its duty, there is much and exasperating trouble. There are violent snorts of protest, there are backfiring objections to progress, there are knocks of complaint at labor under unusual and unfavorable conditions, there is the noise of predicted failure, there are the jerky and labored movements groaning of delay in reaching the goal, and there is supreme testing of mankind's long-suffering patience, all because one spark plug fails to fire, or the carburetor refuses the proper mixture of gas and air, or lubrication is inefficient, or the engine is overloaded with extraneous substances. Cooperation must be had even in engines if there is to be power and progress. Non-cooperation even of engines means wreck and ruin on roadsides and much desired goals unattained.

At this point, the cause of humanity's many and terrible failures is discovered. Macauley once said, "No undertaking which requires hearty and long-continued cooperation of many independent states is likely to prosper." A Frenchman has pointed out that in the period of 3360 years beginning with 1500 B. C. 5000 peace treaties came into existence which had only an average life of two years. What a frightful mortality of infant evidences of international good will! It must be, that like the land which we cultivate for our daily bread, the good effects of compacts, contracts, and other human agreements are subject to the "law of diminishing returns." Philosophers have not failed to note this peculiar result operating as a rule in human contracts such as marriages, partnerships, federations, trade unions, peace treaties and even denominational and Christian agreements. It is a fearful indictment of mankind's proneness to enter into organized effort with high purpose and rigid resolve only to witness cooperation diminish in proportion as effort proceeds. Thus humanity has to its credit few real achievements and many colossal failures.

The matter is perhaps better stated by a recent writer who says, "cooperation means uniting the manifold streams of human will-power or conscious energy, into a single stream directed upon a common object. The pictures rise before the mind. On the one hand is seen a world of human wills largely wasting themselves in the pursuit of cross purposes, and in mutual destructiveness—a vicious moral economy abundantly illustrated in the world as we know it today. Over against this imagination constructs a world of united effort, marching triumphantly and without waste of force to the achievement of whatever the common object of desire may be—the cooperative world we hope to create." Can there be no lesson in this for the men of the world? And surely there must be a lesson in it for the people who call themselves the children of God. Whatever may be said of the need or the lack of cooperation, socially, nationally or internationally, one thing is as certain as the setting of the sun: there can be no achievements in the Kingdom of God on the earth without the steadfast cooperation of the followers of Christ. Cooperate and live, refuse to cooperate and die: that is the ultimatum that confronts God's people this very day.

The Kingdom of Heaven is a paradox: it is both a kingdom and a democracy. In its spiritual or heavenly aspects it is a kingdom; the subjects of which are those born of the Spirit; the Lord of which is Christ the Redeemer, to whom the subjects look as sole sovereign of their lives, and only authority from whom they may take orders. In its earthly aspects it is a democracy, made up of obedient believers, who are equal in rights and privileges, and who are subject to no human authority except that which they establish for themselves—an authority arising out of mutual consent and subject to dissolution only by the same mutual consent.

In kingdoms, not cooperation among subjects, but obedience to the ruler is required. But in democracies cooperation is essential, for in democracies the power to rule is in the people. Thus in order to rule

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"AWAKE, O ZION!"  
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gifts. It is interesting to note how loyally some of these churches are standing by the co-operative work. These figures should stir up our pastors. According to I John 2:3-4, every member of a church that does not give for missions is not a Christian. It is the business of the pastors and leaders of the churches to inform their members so as to be able to know who of our members have been born again and who have not. Obedience is the test of regeneration, and Jesus said, "Go into all of the world and preach the Gospel to every creature."

Church	Receipts	Per-Capita
Bay Minette	\$ 417.95	\$1.01
Demopolis	741.39	4.36
Linden	222.91	.97
Nicholsville	37.30	.21
Monroeville	114.36	.32
Brent	293.17	1.87
Cuba	290.49	1.40
Enlaw	341.91	2.31
Livingston	414.02	3.00
Bessemer First	1,967.33	2.42
Bessemer South Highlands	309.49	.58
Birmingham Calvary	168.12	.31
Birmingham Ensley First	2,047.26	1.14
Birmingham Fifty-Sixth St.	1,178.37	.66
Birmingham, First	3,557.97	1.31
Birmingham, Hunter Street	129.72	.20
Birmingham, Pratt City	318.09	.39
Birmingham, Ruhama	1,564.98	1.01
Birmingham, Sixty-Sixth Street	513.66	1.19
Birmingham, South Avondale	627.27	.61
Birmingham, South Side	9,067.06	2.77
Birmingham, West End	1,446.32	.94
Edgewood	251.03	1.78
Fairfield First	1,382.72	2.00
Union Springs	469.66	1.14
Greenville	632.37	1.12
Sikem, Marion	1,558.18	2.98
Parker Memorial	4,732.40	4.06

Jacksonville, First	556.57	1.33
Oxford	982.58	2.95
Thomasville	564.31	1.14
Liseville	169.90	.43
Haleville	168.90	.39
Elba	357.73	.77
Enterprise	148.00	.16
Sheffield, First	131.78	.25
Tuscumbia, First	260.85	.94
Columbia	460.64	1.73
Dothan, First	791.38	.67
Evergreen	776.95	1.94
Talladega, First	1,074.73	1.56
Sylacauga, First	787.69	1.46
Cullman, First	626.33	1.44
Newton	207.50	1.37
Ozark	342.36	.63
Fort Payne	284.37	.96
LaFayette, First	443.36	1.12
Wetumpka	678.88	1.83
Atmore	279.69	.76
Brewton	524.84	1.33
Attala, First	420.30	.93
Gadsden, First	823.05	.89
Clayton	285.16	1.26
Eufaula, First	1,335.40	2.74
Russellville	368.90	1.02
Abbeville	401.90	1.11
Florence, First	563.26	1.09
Athens, First	423.70	1.21
Huntsville, First	456.82	.80
Albertville	231.14	.39
Boaz	16.50	.04
Centerville	279.85	.78
Mobile, Central	309.36	.50
Mobile, Dauphin Way	4,100.11	2.68
Mobile, First	2,587.15	1.75
Mobile, Oakdale	261.99	.43
Montgomery, Clayton Street	730.15	.46
Montgomery, Highland Avenue	682.52	.72
Montgomery, First	3,922.39	2.39
Montgomery, Southside	904.69	2.75
Prattville	774.76	1.58
Decatur, Central	1,867.84	1.93
Decatur, First	1,184.93	3.12
Decatur, Southside	145.40	.36
Hartselle	273.45	.97
Moulton	380.05	1.80
Jasper, First	680.63	1.02
Farmish	174.52	1.24

Beatrice	141.76	.24
Friendship (Pine Apple)	175.16	.62
Roanoke, First	1,318.30	2.95
Phoenix City, First	331.71	.51
Troy First	3,539.32	2.98
Orville	451.13	4.31
Selma, First	3,121.20	2.29
Columbiana	189.10	1.00
Montevallo	562.10	1.65
Alexander City, First	773.42	1.47
Camp Hill	287.12	1.26
Dadeville	328.21	1.43
Holt	240.67	.87
Tuscaloosa, First	2,893.73	1.65
Auburn	886.64	2.57
Notasulga	178.58	.81
Opelika, First	1,373.47	2.29
Tuskegee	913.90	3.89
Clanton	402.96	.74
Andalusia, First	1,192.19	1.05
Florala	159.55	.18
Opp	289.51	.77

THE BAPTIST WORLD'S ALLIANCE  
TORONTO, JUNE 23-29  
(Continued from page six)

bus hire will make \$115 each. By running in the daylight we get to see the country.

We will leave Birmingham at 7:00 A. M., June 18 and return to Birmingham Saturday, July 7, in time for all parties to get home Saturday night or early Sunday morning, July 8.

If those wanting to go will write me and we can get the 16 I will write ahead for hotel rates along the route for a party.

The trains run into Birmingham so that parties coming from anywhere in the State can reach there Sunday night or Monday morning in time to get the bus leaving at 7:00 A. M.

BUILDING THE WALLS OF  
JERUSALEM

(Continued from Page 8)

well the people must work together with intelligent understanding and cordial amity. In political democracies, cooperation is forced by majority action, authority is not derived from mutual consent but from majorities, rule is not of the whole people but of the major part of the people, agreements are reached, laws are made and justices executed by majorities.

On the other hand the democracy of the Kingdom of Heaven can lay none of its constituents under any sort of compulsion. Majorities may act, but they can not require minorities to act with them. The individual member of the kingdom is under the authority of none but God. Obedience to a man or to men is not required of him. He is as much an authority on earth as any other member of the kingdom. But since God has made the Kingdom of Heaven a democracy on earth, and since cooperation among its constituents is essential to the well-being of the democracy, it follows that it is the will of God for the men who constitute the Kingdom of Heaven to cooperate in the earth in order to the well-being of the Kingdom in both its earthly and heavenly aspects. And since majorities may not coerce minorities it follows that the basis for cooperation must be arrived at by mutual consent. Granted that all who claim to be members of the Kingdom are regenerated men and that God requires of them obedience to His will, it follows that only is His will which is a matter of unanimous agreement among them. It cannot be the will of God for his children to be divided and the children of God cannot serve God triumphantly unless they are doing His will.

What of all this? Simply that we can never be doing the will of God until we can and do act together. If we do not agree, the first of all tasks for us is to seek for God's will so clearly revealed that none can question, and all will agree as one, and act as one. Prayer and patience will produce this, much to be, desired, result.

And so it appears that cooperation is unqualifiedly essential to achievements in and for the kingdom of God. No man can be forced to cooperate, but so long as he refuses, just so long will the Kingdom fail in complete achievement. One group of Nebo-

miah's people failing would have meant a wall with a gap in it. One group of God's people failing means a disastrous break in the rule of the Heavenly Father. Can any professed believer account himself obedient to God and refuse cooperation with other professed believers in the earthly tasks of the Kingdom of Heaven? Let every Christian answer this question as he will; but let him remember that if his answer is negative the Kingdom of Heaven is a failure and shall never be a success.

A story is told of a Heavenly apparition which was often seen on every allied front during the late war. This friendly figure so frequently came to protect, in emergencies and to minister in suffering, that the soldier boys affectionately called Him the "White Comrade." He was seen by the Belgian fighting men in Flanders when bomb and gas and bullet made that fair country a "No man's Land;" He was seen by the Italians, encouraging their men, when all Austria's power was pledged to annihilate Italy's armies in the mountain fastnesses bordering the northern end of the Adriatic sea; He was seen by a wounded American doughboy, holding back German legions while a heroic private mobilized a motley crew, threw it into a great breach in Britain's lines, and saved English honor in the terrible drive launched by Ludendorf against the allies on the plains of Picardy; and He was seen at Verdun where war's woes reached the acme of their horrors.

The German onslaughts bent the French lines back until a great horseshoe was formed about Verdun's impregnable fortress. The Germans were determined to break through the French lines. The weakest point to attack was just where the French lines bent to form the left tip of the great horseshoe. Here the Germans concentrated their fire one day with such deadly effect that a great gap was made in the French defenses and every man defending it was killed or lay wounded on the field. The Germans recognizing their advantage were preparing to charge. On that field of defeat and death a sergeant lay wounded. He thought he was dying. He could hear the Germans preparing for the charge and wondered, if at last, they would get through to Paris. Just then the "White Comrade" appeared on the scene, silently passing from one pros-

trate form to another, closing drooping eyelids, patting tearstained cheeks, and whispering comfort in ears deafening with pain or death. Then it was that a sudden surge of strength and the inspiration of a mighty resolution swept over the sergeant's pain-racked body; and he leaped to his feet and shouted, "Up you dead men! Your country is in peril! You must not, you cannot die while your native land lies defenseless under the feet of the invader!" Then a strange thing happened, as strange as if Gabriel had blown his trumpet in the burial places of the dead, seemingly dead bodies were galvanized into instant action. men with ashen countenances streaked with clotted blood, rose and staggered or stumbled or limped into line, and men who thought they were dying or were too hopelessly disabled to fight battles any more, crawled to the trenches or wriggled their way to their places behind the defenses. The Germans charged. They found not an open breath offering no resistance nor clear eyed soldiers to withstand their mighty impact, but to their unutterable astonishment they found a staggering groggy, blood-stained mud-bespattered group of half dead and dying poilus from whose faces livid with pain or ghastly in approaching rigor mortis, gleamed eyes which seeing the things of the unseen fear nothing temporal—an unconquerable host set for victory and not defeat. The Germans fled in consternation and German feet were forever forbidden privileges of French soil.

If the "White Comrade" encouraged the wounded and dying poilus, inspired them to try against fearful odds, and gave them strength to save their country, will he not rescue us and set our feet on the highways to victory?

Are YOU This Person?

Christian man (or woman): age, 18-60 (rarely 61-70); living in city or town; free all or part of day; good health; missionary in spirit; eager to promote the Gospel in own or nearby community; needing fair financial remuneration.

If So, We Need YOU!

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Up, Southern Baptists! Up, from the palsy of trembling doubt! Up, from the paralysis of puerile pessimism! Up, from the luxurious beds of unworthy ease and intolerable inaction! Up, from the slough of despond and the mire of clamorous discontent! The fair fame of the noted name you bear, is threatened by the darkening eclipse of direful defeat; the Kingdom of Heaven longingly awaits the thundering tread of your purposeful feet, marching as to war; the voice of God responds from the vaults of Heaven, reverberates from every mountain top and echoes across every valley, calling you in tender yet compelling tones, to rush to the triumphant rescue of helpless humanity from the dripping jaws of death! So, forward into battle, with that stirring slogan on your lips, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

When a man pities himself, he loses the pity of others. The man who is always looking for an enemy will find one in his own breast.—Ex.

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