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**COMPANION CHARACTERS: A SERIES OF STUDIES  
IN BIBLE BIOGRAPHY.**

*"He began to send them forth by two and two." - Mark*

BY  
**REV. O. A. HILLS, D.D.,**

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF SAN FRANCISCO, CAL.

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## XII.

### EZRA AND NEHEMIAH.

pp. 226-246

*The work of pulling down is usually neither hard nor long; but that of building up is both.*

This trite truth finds a pertinent illustration in the overthrow and the re-establishment of the Hebrew State. After a long period of decay only did the work of demolition begin. But when once entered upon, it took the king of Babylon less than five years to break down the monarchy of Jerusalem. After the predetermined seventy years the process of reconstruction began. And more than one hundred years were consumed in building again the Hebrew Commonwealth. It took a century to restore what a half decade had sufficed to destroy.

This suggestive fact will clearly appear from a glance at this period of Israel's history. The Captivity began B.C. 605.\* The appointed seventy years, therefore, expired B.C. 535: and this was the date of the first decree, which was issued by Cyrus, for the rebuilding of the house of the Lord at Jerusalem. The second decree for rebuilding the temple, issued by Darius, was fifteen years later, viz., B.C. 520. This was the period of those four remarkable men,--Zerubbabel, Joshua, Haggai, and Zechariah,--who laid the foundations of the Restoration. From their day we must pass onward almost seventy-five years before we come to the times of Ezra and Nehemiah. Ezra went up to Jerusalem B.C. 457: and Nehemiah did not receive his commission from the king of Persia until thirteen years later, viz., B.C. 444. The work of these two men occupied more than twenty-five years; so that fully one hundred years elapsed before the Jewish State was once more rehabilitated.

A great work, then, had been done in Jerusalem before Ezra and Nehemiah appear on the stage. It is especially noteworthy that the first concern of the exiles from Babylon, under the influence of their leaders and the prophets of the Restoration, was to rebuild the "house of the Lord." And this, notwithstanding many hindrances, they had actually accomplished. But in the course of half a century succeeding the completion of this work, many disorders had crept in; and the national as well as the religious life of the people was at a low ebb. The ways of Zion mourned: and an apathy, insensible alike to the claims of God and the love of country, had settled down upon the people.

At this juncture Ezra and Nehemiah appear in the history. The former goes up to Jerusalem thirteen years before the latter; and is armed with a commission from Artaxerxes relating for the most to religious affairs. The work set before him Ezra vigorously undertook, and in it was measurable successful. But it soon became apparent that religion could not flourish without some change in the civil status. In the providence of God, Nehemiah is now commissioned from the king in matters chiefly civil and secular. His work was necessary in order that the work of his companion and predecessor might not altogether prove a failure.

\* The careful student will not need to be told that all these dates are only approximately correct. Great uncertainty still exists as to the exact chronology of this period. The text follows the judgment of the most approved interpreters: and the years mentioned are probably not far wrong.

The two men were admirably fitted to accomplish their respective tasks. Ezra belonged to the priestly family, being a lineal descendant of Aaron. "He was a ready scribe in the law of Moses, which the Lord God of Israel had given." He had also made special preparation for his life's work in the line of his special aptitudes. The significant record is, "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Nehemiah probably belonged to the tribe of Judah. He was as devoted to the service of Jehovah as the "ready scribe." His position in the court of Artaxerxes had to do with secular matters, and brought him into close contact with his sovereign. He was the king's cup-bearer. When therefore he had won the favor of his master, and desired his help, he was commissioned to go up to Jerusalem to perform a royal rather than a priestly work. The tidings which came to him from the city and sepulchres of his fathers, had emphasized the defenceless condition of Jerusalem,--her wall being broken down and her gates being burnt with fire. To rebuild this wall, to set up those gates, and to re-establish civil order was the work for which Nehemiah was commissioned.

These are the two men chosen of God to finish the work of re-establishing the Hebrew nationality. God had prepared their way before them. We can hardly doubt that the benign influence of Ester and Mordecai, who flourished in the preceding reign, still lingered in the court of Persia, and inclined the song of Xerxes to show extraordinary favors to such worthy representatives of favored Israel. The God of Israel thus prepared the way of His servants, as before He had prepared them for the work which they were to accomplish. Ezra's profound knowledge of the law of the Lord,--the earnest preparation of his heart that it might become imbued with its inner life and spirit,--the subjection of his will and conscience to the requirements of that law, so that his life was an illuminating commentary on its holy precepts,--his strong desire to teach in Israel the statutes and judgments of Jehovah,--his aptitude in understanding that law, giving the sense, and causing the people to understand the reading of it;--all this is manifest from the brief record. And all this came from the Lord, who was now opening the path for his feet.

The same Divine Power had prepared Nehemiah for his life's work. "For pure and disinterested patriotism he stands unrivalled. The man who the account of the misery and ruin of his native country, and the perils with which his countrymen were beset, prompted to leave his splendid banishment, and a post of wealth, power, and influence, in the first court in the world, that he might share and alleviate the sorrows of his native land, must have been pre-eminently a patriot. Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he added great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel, with vigor, promptitude, and decision in action. In dealing with the enemies of his country he was wary, penetrating, and bold. In directing the internal economy of the State, he took a comprehensive view of the real welfare of the people, and adopted the measures best calculated to promote it. In dealing whether with a friend or foe, he was utterly free from favor or fear, conspicuous for the simplicity with which he aimed at doing what was right, without respect of persons. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything

in dependence upon God, with prayer for His blessing and guidance, and to have sought his reward only from God.”\*

But we need not at present characterize these eminent servants of God any further. Their distinguishing traits of character will become better known to us as we ponder the story of their work in finishing the rebuilding of Zion. They were

### *The Model Builders.*

The just and pre-eminent right of Ezra and Nehemiah to this title will be evident from a brief study of the work which they accomplished, the methods, wise and efficient, in which they wrought, the great difficulties which they encountered, and the efficacious helps which they received.

#### *I. – Their Work*

It was a vast and complicated business that lay before these last leaders of the Restoration. It is true the work had been wisely begun and faithfully prosecuted by their noble predecessors. But now that work had fallen into decay; and, as is often the case, so here, it was more difficult to renew an old and crumbling edifice than to build anew upon an altogether different foundation. This was the work before Nehemiah and Ezra. It devolved upon them to see just what was needed in a period of obscure and complex difficulties, to reduce the confusion in order, and to work faithfully, steadily, and perseveringly to the one great end of restoring to its ancient glory and power the city of their fathers. And all this they did. Two features of that work stand forth with unusual prominence, and call for our attentive study.

The first was the building of the wall. Nehemiah’s first survey of ruined Jerusalem was equally picturesque and pathetic. In the night-time, and by moonlight it must have been, the noble governor, just arrived from the court of Artaxerxes, rode all over the ruined heaps and broken walls of the holy city. That night view of Jerusalem only confirmed the previous experience of his faithful co-worker. Ezra had sought to arrest the deteriorating process by the reform and purification of the social life of the people. To this end he had insisted upon all who were so entangled putting away their strange wives, which they had taken from the people of the land. But it did not take many years to establish the fact that, so long as the returned exiles were allowed unrestricted intercourse with the heathen neighbors, it would be impossible to maintain the purity which all true friends of the Restoration desired. The building of the wall, therefore, was a prime necessity. There must be first created a center and home, and as well an exemplar, for the reviving life of the nation. “The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. Jerusalem being once more secure from the attacks of the marauding heathen, civil government would become possible; the spirit of the people, and their attachment to the ancient capital of the monarchy, would revive; the priests and Levites would be encouraged to come into residence; the tithes and first fruits and

\*Smith’s Bible Dictionary, *sub voce*, Nehemiah.

other stores would be safe, and Judah, if not actually independent, would preserve the essentials of national and religious life.”\*

In this first great necessity that confronted the builders of the Restoration, we have an early instance of that which finds more than one illustration in our modern life,—the civil status has much to do with the life and progress of religion. True religion can not be enforced by the civil power; and it does not need *such* help to advancement. But, while Christianity is independent of government, it can not be safely neglected by government. It is saying the least, and yet saying much, to claim the same right of protection, by the civil power, of our holy religion, and the conservation of its peculiar institutions, without which it can not exist, that is unhesitatingly accorded to the business in which many a man may engage, and to the property which his industry may accumulate. It is on this ground that we may boldly demand of the civil power the conservation of our church property, the purity of the family, and the quiet of the Sabbath. For these are essential elements to the nourishing of the life, and to the forwarding of the growth of true religion. They are the walls around Jerusalem, without which religion must certainly languish and ultimately perish.

The second feature of this work was their building for the future. It was a work of pre-eminent faith to run that wall around the ruins of Jerusalem. The exiles were few in number; and but a small portion of them could be induced to settle down among the dust-heaps of the city. Indeed, the desolations of the capital could be only measurably covered over by the allotment of one in ten of the exiles to reside within the walls. But the future would change all this. The ancient capital would renew her ancient renown, and become again the diadem of beauty for the whole land. And it was to the honor of Nehemiah’s faith that it could look beyond the present destruction to the coming days of abounding life and power. He built, therefore, upon a broad foundation. Far more extensive was his work than the most sanguine expectations could have believed necessary for the demands of his own time. He wrought for coming generations.

Like his was the work of his companion. In matters less distinctively secular Ezra wrought also for the future. As truly as his co-laborer the “ready scribe” would do a thorough work. These noble men were laying the foundations of a new commonwealth. They were of one mind as to the elements necessary to the abiding of the structure which they were building. So, while Nehemiah sought the re-establishment of civil order, Ezra emphasized, in public teaching and private life, the supreme importance of devotion to God and rectitude among men. To this end he wrought. No outward walls nor material palaces would ever give stability to the new order of things, without something more. They were but the body. That body must be informed and animated by the living spirit, or it would speedily come to ruin. It was the work of Ezra, in a pre-eminent degree, to put into the external form, which the genius of Nehemiah had created, the living spirit of a holy life. And in this he was assisted by the governor and many of the leading exiles from Babylon, who wrought hand in hand with him.

\*Smith, *ut supra*.

Thus these two men sought to accomplish the noble end for which they had been commissioned from the court of Persia, and far more from the court of Heaven. For five hundred years their work remained: and it was no fault of theirs that, in the lapse of the centuries, the living spirit at last forsook the noble form that had been fashioned by their tireless hands. Their work was on a grand scale, and for a future age. And they built the new State with every element of strength and beauty.

This will appear more clearly, as we consider,

## *II. – Their Methods*

The manner in which Ezra and Nehemiah sought to fulfil their mission was as notable as the end they finally attained. Their plans were commensurate with their work. The wise, far-sighted, and systematic arrangements which they made for building up the new commonwealth, disclose their own ideal of the structure which they sought to rear, and stand as prophecies and promises of the grand consummation. This is manifest, whether we consider the plans of Nehemiah or the methods of his companion and fellow-laborer.

1. In the great work of rebuilding the wall of Jerusalem it is not difficult to trace the master hand of the governor in a number of suggestive particulars. First, it was his plan that it should be emphatically a work of the people. His own immediate followers shared his moonlit view of the ruins of the Holy City. Then before the priests, nobles, and rulers he portrayed the distress of the ancient capital, and so encouraged them with his story of the king's favor, that with one mind they said, "Let us rise up and build." "So they strengthened their hands for this good work." And all united in building up the wall. The priests and Levites,--hereditary leaders of the people in all that pertained to the welfare of the chosen race,--led off in the work. Even Eliashib, the half-hearted high-priest, entangled as he was in an unholy alliance with the enemies of Nehemiah, could not stand against the unanimity and enthusiasm of the builders on the wall. But the leaders were not left to do the entire work. Every man and every household had a part in the good cause. And even the women could not be debarred from doing something in this that seemed more distinctively man's work. The daughters of Shallum (Neh.iii. 12) are mentioned among the builders of the wall, doubtless only as representatives of many other noble women who shared in the great undertaking. And all such have an honorable place in history as most efficient friends of truth and righteousness, from the women who wrought for the furnishing of the tabernacle to those who labored with Paul for the furtherance of the Gospel.

Secondly, it was a part of Nehemiah's plan that they should build "every one over against his house." Two valuable ends were thus attained,--the comfort of the builders and the thoroughness of the work. As even that horse works best that works with the least chafing of the harness, so the builders of the wall wrought most efficiently because their work was near by, and no expenditure of force was necessary to bring them in contact with it. Each one also was stimulated to the utmost, both in the character and measure of his labor. No one of the builders could endure that his part of the wall should be less advanced than his neighbor's, or inferior in the character of its workmanship to that with which it was connected. The master-

workman thus secured from all his subordinates the best possible results whether in character or amount.

Thirdly, it was also in the governor's plan that every man's work should join on to that of his neighbor. It was thus deeply impressed upon the workmen that their labor was relative as well as personal. They were building a wall, not a collection of unconnected towers. The need of co-operation, mutual concession and constant consultation, and friendly regard for what others were doing, would therefore become more and more evident. Under this wise plan of Nehemiah, therefore, much more was done than the erection of a wall. While they were building themselves in from all untoward influences from without, they were also strengthening the bonds of fraternal and neighborly feeling, and thus creating a compact and living organization within the henceforth impregnable capital.

Fourthly, it belonged to the governor's plan that every man should work with fitting instruments. Knowing the dangers by which they were beset it was Nehemiah's care that the builders should be warriors too, as ready to swing the battle-axe as the stone-mason's hammer,--prepared to draw the sword as quickly as the trowel. So they wrought in the toilsome but glorious work, girt alike with the weapons of war and the tools of peace, "from the rising of the morning till the stars appeared."

2. Turning now to the more spiritual work, which was accomplished largely under the influence of Ezra, we shall find equal occasion to admire the wisdom of the methods adopted by these model builders. It was their unflinching care to seek to deepen the religious life of the people. This appears in the very beginning of their labors in the efforts which Ezra put forth to secure the purity of the social order, and which were wrought out before Nehemiah had received his commission from the king to rebuild the wall. See Ezra, chapters 9 and 10. The same important end was sought after, in the rebuke which Nehemiah administered to the rich among the exiles, because of their oppression of the poor. See Nehemiah, chapter 5. True religion, in the days of the Restoration, as in all time, was to "do justly, and love mercy," as well as to "walk humbly with God." The governor therefore opened the way for great spiritual mercies to the new commonwealth, by taking up the stumbling-blocks, and so preparing the way of the Lord.

This crowning blessing came at last in the great revival, which occurred in Jerusalem in connection with the observance of the feast of Tabernacles. See Nehemiah, chapters 8, 9, and 10. The wall was now finished; and the Jews were safe alike from the attacks and seductions of their enemies. The worship of the temple was now re-established in something like its pristine order. The season of comparative leisure in the circuit of the year had now arrived. The Divinely appointed period for the reading of the law had now come; which, according to the Mosaic institutes, was to be done every year at the feast of tabernacles. It was a great occasion. The leaders embraced the opportunity afforded by a wise Providence, in the use of the regular services of the ceremonial system, which yet, because but now reinstated, were unusually thronged, to bring the law of God to bear upon the consciences of the people.

For more than three weeks there was such an assembly in the Holy City as even Jerusalem had seldom witnessed. In point of numbers that throng had doubtless often been surpassed; but for

spiritual power it may be doubted whether it was ever exceeded save by Pentecost. On the first day of the seventh month Ezra began to read the law. The tenth day of this seventh month was the day of atonement; and on the fourteenth began the feast of Tabernacles, which the returned exiles, with a more scrupulous regard to the ritual, kept as indeed a feast of booths. On the twenty-fourth day of this same month we find the multitude still waiting upon the God of their fathers.

The usual threefold result of such seasons of spiritual quickening followed. There was great mourning over sin, and humble confession of it before God. There was great joy and gladness in the Divine service; and the "joy of the Lord was the strength" of His people. And last of all, there was the solemn dedication of the people of God. "The children of Israel were assembled with fasting, and with sack-clothes and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God." It was a great day of spiritual visitation in Israel. It set the seal and crown of Divine favor upon the methods of the Model Builders for deepening the foundations and rearing the abiding walls of the new Commonwealth.

But the noble end was not easily attained, as we shall readily believe when we consider,

### *III. – Their Difficulties.*

Every work of value must be tested. In physical things this is done when the work is finished, -as when the steamer is sent out upon a trial trip, or the railroad bridge is put to the utmost strain before it is opened for travel. But in the spiritual realm this work of testing goes on *pari passu* with the work itself. Thus Christian character is at once built up and confirmed. It was just so with the work of the Model Builders. It was tried and tested by the difficulties which it encountered. These difficulties were of two kinds.

1. Those arising from internal weakness. The number of the exiles, at the utmost, was comparatively small. It is a notable fact that less than fifty thousand of the children of Israel returned from the captivity; while the nation that went up out of bondage numbered not less than three millions. Compared, then, with the work before them, the returned exiles were but "a feeble folk." They seemed to be altogether inadequate to the accomplishment of their mission. But they were weaker yet in the apathy which marked the conduct of some who ought to have stood in the front rank. The nobles of Tekoa "put not their necks to the work of the Lord." It was not the first time the men of power and station had proved unreliable. Jeremiah himself had met with disappointment in the same direction. He says, "I will get me unto the great men, and will speak unto them: for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds." As in these Gospel times, so in the days of the Restoration. "Not many wise men after the flesh, not many mighty, not many noble, were called." God does His work with feeble instruments. But they were far weaker by reason of the moral obliquity of many, and among them some who should have been the leaders of the people in uprightness of life and purity of heart. The case of Eliashib, the high-priest, is probably only one of many illustrations. He, and they like

him, had almost unconsciously drifted to a low plane of pure living, because of their forbidden alliances with their heathen neighbors. These ungodly connections, indeed, were not only the result but also the origin of the low spiritual living.

2. There were difficulties in their way also, arising from external opposition. The enemy outside was untiring in his efforts to thwart the rebuilding of Jerusalem. Three methods of attack were resorted to, that seem but pictures of the ever-present opposition to the work of the Lord. The first was *ridicule*. In the beginning of the work of wall-building this method of obstructing it was adopted. They said, "Even that which they build, if a fox go up, he shall even break down their stone wall." This is pre-eminently the opposition which weak things must expect to encounter. The young Christian especially will have to confront this form of opposition. And it is a powerful weapon too; before which the strong often go down.

This method of assault failing the enemies of Nehemiah and his companions, they now try the efficacy of *intrigue*. They can not stop the work of building, which still goes rapidly forward. So now they would help it along! They would share in the good work! Therefore they invite a conference, that they may establish a basis for mutual help in carrying on that work. How like the tactics of the great adversary of the Lord's cause! As soon as Satan sees he can not hinder a good work, he professes a great desire to assist in advancing it, purposing all the time to destroy it. The Model Builders were wise enough to know that all parleying with the enemy was dangerous; and Nehemiah would none of it. He says, "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you?" This method of intrigue, therefore, as their former efforts of the same kind in the court of Persia, met with signal failure.

Once more, they try the efficacy of another line of assault,--that is, the *corruption* of the chosen people. This they do, partly in the absence of the noble men who finish the re-establishment of Jerusalem, by giving strangers a place even in the sacred precincts of the temple. Afterward, even in the presence, and under the administration, of Nehemiah they would break down the sanctity of the Sabbath; and so cause the wrath of the Lord to come upon the congregation of Israel. This had well-nigh succeeded but for the untiring vigilance of the faithful governor. And this is ever the last, and always the most subtle, and successful, method of hindering the rebuilding of Jerusalem. A pure and holy Church is invincible against any and all opposition. It is only when she becomes corrupt that she becomes also weak, for then the Lord in anger forsakes Jerusalem, and withdraws those gracious spiritual influences with which He evermore is wont to sustain His people. These influences were given in abundant measure to the builders of the Restoration. Of this we shall be convinced when we have considered,

#### IV. – *Their Helps.*

In the face of all opposition, and notwithstanding many trials, the great work of re-establishing the Hebrew State went slowly but surely forward. Like the onflowing of a mighty river, obstacles retarded, but they could not arrest the movement. The opposing shores were strong enough to create some feeble eddies, indeed, and to set in motion some short and

transient counter-currents; but the great central flood moved on without a pause and with an irresistible power. There is a threefold explanation on this fact.

1. Their efficient leadership had much to do with it. Our study of the life and times of Ezra and Nehemiah has been to little purpose, if it has not convinced us that these were chosen men, pre-eminently qualified to achieve the success which crowned their life's work. Wise beyond their generation, they were just the men to finish the superstructure of a revived national life, with indissoluble bands joining on their work to that of their illustrious predecessors. Men of faithful spirit, they steadily held the awakening conscience of the new nation to the requirements of God's holy law, and so built with the most indestructible materials in restoring Zion. They were men of the firmest convictions, and nothing could swerve them a hair's breadth from the path of right; but they were also eminently conciliatory in disposition and indissolubly bound together in the spirit of unity. They were peculiarly well fitted to work together; and while the one restored the civil order and governed in secular affairs, the other led in spiritual matters and taught the people, with loving faithfulness, the knowledge of the Lord.

But leaders, of the largest mould, can not do everything.

2. The people also were enthusiastic in their determination to rebuild their ancient glory. The rapid progress of the wall-building and the marvelously quick accomplishment of that part of the great undertaking are explained by the significant words of Nehemiah, "So built we the wall; ...*for the people had a mind to work.*" With confidence in those who went before them, and encouraged by the hope of success, the great body of the people were both of one mind, and full of enthusiasm. Before such a state of things, the opposition which met them from without, and the indifference of a few confronting them from within, were of no avail in preventing the accomplishment of the work. And thus it shall ever be. No hindrances can ever be effectual against the spirit of unity and enthusiasm, wisely led, and in the advancement of a noble cause.

But the builders of the Restoration had other help, mightier far than these, the origin and inspiration of all others.

3. They were under the constraining influences of the Holy Spirit. The return of the exiles from Babylon was a great national movement, under a Divine impulse such as nations rarely receive. The briefest comparison of the Exodus and the Restoration must start some suggestive thoughts. When Israel came up out of Egypt, it was in the midst of marvellous displays of Divine power. In the presence of Jehovah's outstretched arm and manifested power, we can not wonder that the heart of the whole people went with the God of their fathers, now revealing Himself as never before in the progress of the ages. The mystery is that they did not follow Jehovah with a more perfect devotion, with an abandon of consecration as unusual as were the exhibitions of a super-human power, and the evidences of a Divine Presence.

But in the return from the captivity there were no such indications of the presence and might of Jehovah. Miracles there were none, whether of judgment on Israel's enemies, or of protection and mercy to the favored people. And yet the exiles went up from Babylon as truly guided and

protected by a heavenly power, as the nation of slaves from the bondage in Egypt. It is the glory of God to conceal a thing. He can work with mighty power among the multitude without revealing the methods of His grace. The omnipotent Spirit it was, we must believe, that put it into the hearts of the rulers to be favorable to the chosen and afflicted people. It was He who inclined the captives to surrender the homes of their building in the land of the stranger, that they might go up to the city and sepulchres of their fathers, and build up there new homes within the long-forsaken, but ever-loved Jerusalem. The Spirit of the Lord rested on the exiles.

And that Spirit just as plainly presided over the whole work of restoring the desolations of Zion. He gave the captives their noble leaders, running through an illustrious century illuminated by their great characters and grand achievements. He inspired them with that spirit of harmony and co-working so essential in the day of their weakness, and through which they were able to accomplish such a gigantic undertaking. And it was the Divine Spirit who made His power and grace so signally manifest in the great awakening of the people at the memorable feast of tabernacles. It was His wise and holy providence that brought the multitudes together. His convicting power carried the truth, as read from the law of God by Ezra and his companions, home to their consciences. It was his constraining power that humbled them before their God because of their manifold and long-continued sins. And it was His gracious influences that guided their hearts to purpose, and their lives to render, a consecrated service to the God who redeemed them from the land and trials of the captivity, and gave them once more a place among the nations.

Thus with Divine and human forces were the Model Builders helped in the accomplishment of their life's work. Thus wisely were they guided and assisted in their methods of labor in renewing the glories of Jerusalem. Thus also before their unwavering faith and changeless fidelity all difficulties vanished: and to them it was given to see once more renewed the vision of the Psalmist, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." Once more they could say, as David said, "God is known in her palaces for a refuge."

With this holy end attained at last, the mission of the Builders of the Restoration was ended.