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THE LAW AND
THE PROPHETS



THE REMNANT OF ISRAEL

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"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

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No. 3

GOD'S ETERNAL PURPOSE

BIBLE OUTLINE

Because of the many conflicting theories regarding human redemption, a few plain scripture references with plausible deductions may prove helpful to some inquiring mind, and help to dispel the existing confusion. But as human reasoning can wield but human authority as proof, the higher authority of scripture therefore is required to satisfy such inquiry; which policy is herein pursued.

It is stated in Gen. 1:26. that God created man in His own image and likeness; and records satisfaction on the work of His hands. "And behold it was very good". From which we must conclude that to change these conditions, or a shifting of the original purpose would be uncalled for, and well nigh impossible. "For I change not" Mal. 3:6. "The same yesterday, today, and forever." Heb. 13:8.

We could hardly conceive of so great a work as the creation of this earth and its attending luminaries, with its teeming millions of varied life, unique in every detail, that all this should be perfected without a well defined, predetermined plan to work to. Speaking by Isaiah He says, "Declaring the end from the beginning". 46:10. "Known unto God are all His works from the beginning of the world." Acts 15:18. This being true, whatever God had in view when He created this world, will be the final outcome when human redemption is completed. See, Rom: 8:22. Otherwise God is not supreme, and therefore not

God, but a defeated second, though He calls himself "Almighty". "Surely God will not hear vanity, nor the Almighty regard it." Job. 33:13.

With the arrangement of life-sustaining elements, spontaneously produced, with an array of beauty and convenience perfectly suited to their nature; man was ushered into their possessions in the fullness of joy and happiness. Had he continued as God placed him, the gospel would never have been written: no redemption required. And today, "The earth would be full of the knowledge of the Lord, as the waters cover the sea". Isa. 11:9. Heb. 2:14, "But pathetic to relate; these conditions did not long continue.

Forces foreign to the primary arrangements, swerved the decision, and thereby the direction of man, at that time comprised in the person of Adam and Eve. This decision, voluntary then as now, determined their future, as it has every son and daughter of theirs since that day "Choose you this day whom you will serve." Josh. 24:15. "Turn ye, turn ye for why will ye die". Ezek. 33:11. Were it otherwise man would be but a mere machine, operated by a foreign power.

The creation of this earth, and its necessary planetary system, is not a transitory affair to be canceled and laid aside at the behest of another. "The work of Thy hands are verity and judgment; they are established forever and ever". Ps.111:7,8. As also the covenant with David assures us, that as he, in his kingly capacity foreshadowed the kingdom of glory; (2 Chron. 6:16. Ps. 89:29.) so will also our creator and redeemer, someday, soon be crowned

"King of kings, and Lord of lords". 1 Tim. 6:15. Now that the purpose of this creation was to furnish a habital area, and that peopled by man, and governed by their creator and king: that purpose will be finally carried out; for, "He created it not in vain,

As our sensibilities are formed to perceive things material, so also our redemption must be material redemption to be in harmony with our nature as expressed in our creation. We notice a literal materialism in mind, (though carnally conceived,) when the apostles asked that oft repeated query, "Lord wilt Thou at this time restore again the kingdom of Israel." Acts 1:6. For as Moses, Job, Daniel, Jeramiah and others had given prominence to that hope; so the answer to that question has carried that hope on to our day, and it may be realized by some now living, without tasting death. 1 Thes. 4:17. Isaiah looking forward to the consummation of this hope, affirms that "They shall build houses and inhabit them—shall long enjoy the work of their hands." 65:21-23. And in 66:22, we are assuredly carried beyond the transitory conditions of this present life, into the regions of eternity, with personality and present environments assured.

But as all will not choose life and happiness; a part of humanity have incurred the sentence of death, with all that it implies. Cessation of life, final annihilation, or any other term that can be used to denote extinction; as in the words of Obadiah (16) "Be as though they had not been." Also Ps.59:13. "But as all have sinned and come short of the glory of God". Rom. 3:25. None need claim a higher rating than that of mortal: and by right, all be subject to the same treatment, to be blotted out: and of which we would all share alike, were it not for one, "On whom was laid the iniquity of us all. Who has passed through the portals of the tomb for all mankind; even Jesus Christ the righteous. 1 John 2:2. Isa. 53:4-10. By which means the way has been opened that "Whosoever will let him take the water of life freely." Rev. 22:17. From the foregoing logic and deduction, it is evident that a full and complete redemption has been provided for all who will avail themselves of its benefits, with oft repeated invitations for its acceptance.

Inasmuch as a complete redemption must include all that was lost in the fall: then the earth, environed as in Eden, with all its life in the sea, in the air, and on the land must be replaced as in the beginning, that man may assume his original superintendence of his homestead, and that his, and their lives shall be perpetuated forever, under conditions that bar description for beauty and loveliness. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared

for them that love him. 1 Cor. 2:9. Otherwise redemption is not complete, and therefore not redemption.

On the other hand, in disposing of those "Who would not come to Him that they might have life." John 5:40. God manifests His love, and due respect for their right of choice, in meting to them that which they preferred, simply and only death. Rev. 20:9. Including with them the originator of their fall and less, and his angel host apostate; even Satan and all his. "I will bring thee to ashes upon the earth. Ezek. 28:18. With this accomplished, then will "The seed of the woman", (Christ) have bruised the serpent's (Satan's) head". Gen. 3:15. Then death being swallowed up in victory, will have no more power to claim the subjects of God's creation, for "He was manifest that He might destroy the works of the Devil." 1 John 3:8. And the last enemy that shall be destroyed, is death. 1 Cor. 15:25. When all this is done, "Then will all the morning stars sing together,, again, and there will be no place in all the universe of God, but that will ascribe praise to "Him that sitteth upon the throne". Rev. 5:13.

It has been said of the idea of "Natural immortality of the soul of man", that the Devil laid the egg, and the church hatched it. "But from the above considerations we find no place for natural immortality, nor its attending theological gulf of burning brimstone, wherein we consign our brother, sister, wife or father who may differ with us in matters of faith, and thereby pronounce the greatest blasphemy against that fair name, "That is altogether lovely". Whose disposition towards us is, and ever has been, that of the greatest affability and tender compassion, possible in the conception of the human mind, as is revealed to us by His constant favor, oft repeated assertions that "God is love". John 3:16. 1 John 4:8.

As regards citizenship of this recreated realm, a Jerry McCauley from Sing Sing, or a Gypsy Smith from the camp of the outcast, are as acceptable in the sight of God as the fairest of the race. But they were regenerated, born again, John 3:3. Such may be fair examples of their contemporaries, as "All have sinned and come short of the glory of God" Rom. 3:23. "And are by nature the children of wrath" Eph. 2:3, and therefore on the same footing. But in the process of conversion, that which is contrary to the nature and desire of our sovereign King, the one who has purchased us with His own blood, will be eliminated from our nature by a power foreign to that of humanity. "By beholding we become changed". 2 Cor. 3:18. Thus "We grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." 2 Pet. 3:18.

So then by the influence of the spirit of God

on the heart, or mind of man, that mind will be made conformable to every known requirement of so great a benefactor, "For in Him we live and move and have our being." Acts 17:28. If ye love me keep my commandments." John 14:15. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18. Thus having eliminated rebellion from His subjects, there remains no reason why His kingdom should not stand forever.

Now having territory, and a king in prospect, but the major portion of its citizens asleep in their graves, the final and all important touch in the restitution, is a resurrection of the dead UPON which act the benefits of the work of salvation wholly depend. "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. "But if there be no resurrection of the dead, then is not Christ raised, and if Christ be not raised, then our preaching vain, and your faith is also vain." 1 Cor. 15:13-17. "Marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice *and come forth.*" John 5:28. And Isaiah wonders at the earth bringing forth in one day, and a nation being born at once. 66:8. And so it will be.

Then may the prospects of a resurrection shed a glory o'er the tomb of the departed, and buoy with an ever brightening hope the earthbound wayfarer, and that we with Job may, "Know that our redeemer liveth, and in the last day, we shall rise out of the earth; and we shall be clothed again with our skin, and in our flesh shall see our God: whom we ourselves shall see, and our eyes behold, and not another. And as in his, may this hope be laid up in our bosom. Job. 19:25-27.—Transposed from Douay version.

C. B. SHAW.

Puyallup, Wash.

MUSIC IN THE BIBLE

Laurette Pennington

What is music?

Music is an organization of musical sounds into something definite; something by design; not by chance; the product of the working of the human mind with musical sounds, and their effects upon the human sensibilities.—Baltzell.

Music is the science or art of pleasing by expression or intelligible combination of tones; the art of making such combinations into compositions of definite structure and significance—Webster.

Where will we find the most authentic record of music?

We find the most authentic record of music or any other subject in the Bible, because it was written by holy men of old as the Lord told them to write.

There is one part of Music in the Bible that we have to supply from history. This is the description of the instruments.

The first time music is mentioned in the Bible is in Genesis the fourth chapter and the 21st verse.

"And his brother's name was Jubal; he was the father of all such as handle the harp and the organ."

However, there was music farther back than this. Astronomers tell us as well as the Bible that this world of ours is not the only world in existence. They have discovered life on many of the planets. They can see mountains, valleys, rivers and forests on them and they are constantly discovering new worlds. Job. 38:4 to 7 says, speaking to Job.

"Where wast thou when I laid the foundation of the earth? declare if thou hast understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?

When the morning stars sang together and all the sons of God shouted for joy?

This shows that there was music before this world in which we live was created.

Song is next mentioned. Songs served two purposes. They gave pleasure to the singer and listeners and were used to teach important truths to the people.

For twenty-five hundred years after this world was created there was no written word, not until Moses.

All knowledge was handed down from father to son by stories told and with songs. Every father taught these things to his children while they were growing up and the mind was impressionable. Duet. 4:9 last of verse.

In Deuteronomy 31:19 we find this statement.

"Now therefore write ye this song for you and teach it to the children of Israel: Put it in their mouths that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers that floweth with milk and honey and they shall have eaten; then will they turn unto other Gods.

And it shall come to pass when many evils and troubles are befallen them that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed.

Moses therefore wrote this song the same day and taught it to the children of Israel."

Any fact or truth learned in a song and frequently sung in childhood is rarely forgotten.

The Hebrews were a very musical people and

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Our May number will be a "Yellow Peril" issue. We have a good article on it by Bro. Sultz, which we intend to give over the radio before publishing. I feel more and more that things are ripening to give this subject more impetus. If any of you have press clippings on this subject which I have not already used, would you send them to me for my May paper?

Maybe some reader will feel financially able to use Bro Sultz's article for the radio, the same as we.

The article "Music in the Bible" by Laretta Pennington, was written by her, for the "Oklahoma Educational Association" held here in February; while some of it is more historical than biblical, I think it very good, and I asked her to let me put it in the paper.

I have always believed God sanctioned the right kind of music, both vocal and instrumental.

EDITOR.

THE ANNIVERSARY OF A GREAT EVENT

—Adolph Schenk.

(Continued from Feb. Issue)

So fourteen days from that new moon is therefore the fourteenth day of the first month, the solemn Passover day. The months of the Most High are governed by the moon. There are twelve new moons in the year.

Just a few words as to what Mr. Herward Garington, scientist and author, says about the change of the beginning of the year. He says: "We now keep new year on January the first; but the Jews and other nations of the East do not observe it on this day. Even Christian countries have not always so observed it. The ancient Romans began the year with

the March equinox. The later Teutonic nations for a long time did the same. It was only in 1563, by an edict of Charles IX., that France changed the time of the beginning of the year to January 1st. In 1600 Scotland made the same change, and England only in 1752, when the Gregorian system was adopted there. It will thus be seen that the new year, observed on January 1st. is relatively new, though we are accustomed to think that it dates back from time immemorial."

We must remember that France, which was the first in changing the beginning of the year from the March equinox to the January 1st, was one of the leading nations belonging to the Roman Papacy, which is represented by that terrible beast in Daniel 7. All the nations that followed France in changing the time simply followed Rome. The March equinox is the true new year, so established by the Most High God at creation.

The writer has for years back observed that solemn Passover day. At first he had only a few rays of light on this subject, but during the years he observed it the light increased so much on these things, through the grace of Christ, that today, because of the clear light he has on this subject, he cannot refuse to observe the solemn Passover. O how marvelous and great are Thy works, God Almighty; How just and true are Thy ways, thou King of saints; Who shall not fear Thee, O Lord, and glorify Thy name." Rev. 15:1-4.

THE PASSOVER

The day is dead, and Egypt's night returning.
Is dark and still in death's prophetic gloom.
The world sleeps on, but Israel's lamp is burning;
At midnight sounds the oppressor's note of doom.
The Lamb is slain, the sacrifice immortal,
Whose life received creates the soul anew;
His blood is shed—but is it on the portal?
O haste and see! doth it avail for you?
Not there? not there? no crimson on the lintel?
Delay! delay! O thou destroying one!
Give grace! give grace! it must be more than mental;
My heart! my heart! let there thy work be done.
Art safe, my soul?—rest in thy salvation.
Else thou art not like Him Who came to die;
In love go forth with mercy's invitation,
Awake the world! death's angel passes by.
"I will pass over you, when I see the blood;"
I will pass over you—it is a saving flood.
"I will pass over you, when I see the blood,
The precious blood of Jesus.

Dear reader, whosoever you are, are you able to grasp at least one ray of light of the significance and importance of the marvelous work God did for you

upon that memorable Passover day? Do you know that if it were not for that work there would be no hope for you? Do you remember that the task was so great that the Son of God began to pray that this cup be removed from Him? That for a while it looked as though He would leave us to ourselves. In that solemn Passover night the destiny of a guilty world was trembling in the balance.

This subject of the Passover is by no means exhausted in this booklet. Much more might be said about it. Each point under consideration was treated as briefly as was possible. It costs money to print large volumes. In case this little booklet should fall into the hands of some noble soul who knows how to appreciate the atoning blood of the Son of God, and desires in his heart to know more about any truth touched upon in this booklet, all he needs to do is to walk in the light, and ask God for more light. He will surely give it. The writer is not out to make proselytes. Let each one walk in the way of the Lord in whatever church he may belong, and let his light shine forth.

And when the hour was come, he sat down, and the twelve apostles with him. And He saith unto them: With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. Luke 22:14-16.

MUSIC IN THE BIBLE

(Cont. from Page 3)

exalted music above everything but God himself. In fact they regarded music as a direct means of communication with him. Ps. 100-2 Ex. 15: 1 to 21. "Serve the Lord with gladness. Come before his presence with singing." 1st Chronicles 13:8.

And David and all Israel played before God with all their might, and with singing, and with harps and with psalteries and with timbrels and with cymbals and with trumpets. 1st Chron. 15:16.

It had a prominent place in their worship in the temple, where it was performed by large choirs which were accompanied by instruments. They had hired singers taken from the Levites, who were set apart for religious work only. Every Hebrew paid tithe, which was one tenth of their substance. This was used for the living of the Levites. Thus the musicians did not have to worry about where their food and clothes should come from but could devote their whole time to their music.

At first men alone were allowed in these choirs, but much later on women were. During the reign of Solomon, the enormous number of four

thousand musicians was provided by the Levites, to assist in the temple service.

As was before stated very little is known about the instruments in use in the beginning of the Bible. Most of these descriptions come from the tablets of stone unearthed from the buried cities in the Holy Land. These have pictures on them. It is very evident though that the Hebrews had a number of instruments of their own the first one mentioned being the harp.

These instruments were taken into the ark by Noah and his sons during the flood and thus preserved for future generations.

About 1750 B. C. there was a very good man living in the land of Canaan. His name was Jacob. Jacob had twelve sons. His favorite son was Joseph. His brothers were very jealous of him on this account and also because of his dreams. They sold him to the Ishmeelites, who took him to Egypt and sold him to Potiphar, an officer under Pharaoh and captain of the guard.

This beautiful story tells how there was a famine in the land of Canaan and Jacob and his sons and relatives went down into Egypt where Joseph was as there was plenty of corn there to keep them from starving.

And Joseph died and all his brothers, and all that generation, and a new king arose who knew not Joseph. This king and others made slaves of the Hebrews and they were in slavery for four hundred years. Then we read of their wonderful deliverance, how they crossed the Red Sea and their long journey back to Canaan.

When they went back to the land of Canaan they took with them the instruments and knowledge of music gained while they were in Egypt so long.

At that time musicians were slaves, and it is said that Miriam the sister of Moses was a slave dancing girl and singer.

Some writers say that the songs of the Hebrews were put to the Egyptian chants. From then on the music was more Egyptian in character.

The Hebrews were very religious and their music was more a matter of religion than art. Music and poetry were the main arts.

They had very little painting or sculpture, because they did not believe in making graven images. Exodus 20:4.

About 607 B. C. the children of Israel were again taken captive by the Babylonians from whom they gained more instruments. Dan. 3:5 names some of the instruments then in use.

That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and all kind of

music, ye shall fall down and worship the golden image that Nebuchadnezzar hath set up.

I shall now describe the instruments as mentioned:

The Cornet

The cornet is an old obsolete instrument like a trumpet which has been superceded by the oboe which is much more modern.

The trumpet of today is sometimes called a cornet. There isn't much of a record to be found about the old Bible cornet, but it was supposed to be a wind instrument controlled with stops.

The Flute

The first flutes were simply pipes with holes in them to put the fingers on to vary the tones. Some writers say that the holes were placed to play certain pitches, or their scale sounds, while others say they put the holes to fit the spread of the fingers and evolved a scale from the tones that ensued.

Later they played double pipes, thus producing eight tones which corresponded with our do re mi fa so la ti do.

These pipes were improved by time till we have the modern flute. This is a transverse flute which consists of a stopped pipe of wood or metal, cylindrical in shape and blown across, not into, a hole in the side. It is the coloratura soprano of the wood wind instruments.

The Harp

The harp was the national instrument of Egypt. The Hebrews had a harp before going down into Egypt but changed to the Egyptian harp later.

This harp was made in all sizes from the portable kinds to the magnificently decorated and enormous temple harps played upon only by men. They varied in number of strings up to twenty-three and were made without a supporting pillar in front.

Evolution of the Harp

In the old Bible times the Israelites were very warlike, as they had so many enemies to fight, to get possession of the promised land. Also many of them were hunters.

In those days the principal weapon was the bow and arrow. If they didn't have a bow and arrow they used a sling shot, like David used when he killed the Phillistine Giant Goliath.

When the primitive man first pulled the bow and let the arrow fly, he noticed the singing sound caused by the vibration of the string. This little song was pleasing to the ear, and for his own pleasure, (not necessity) he added a second string.

This led to the discovery that if the second string was of different weight, texture, tightness or elasticity the tune was different.

He soon began adding more strings and making them different till he had evolved an instrument of pleasure from the instrument of war.

For a long time the harp was carried on the shoulder and plucked with the hand held above the shoulder. When they began making them larger they rested on the ground or floor.

The Sackbut

The sackbut was an old wind instrument, where the tones were produced by a sliding valve, which increased and decreased the air supply. The slide trombone of today is the descendant of the sackbut.

The Psaltery.

The psaltery is an old instrument of Bible times which was very much like the zither of today. It is a rectangular instrument with strings stretched across it which are tuned to different pitches. They were either plucked with the fingers or played with a plectrum.

These instruments were either laid on a table to be played or were strapped to the front of the body and played as they marched in procession.

The Dulcimer

The dulcimer was an other instrument borrowed from Egypt. It was an oblong shaped box with strings stretched over it across bridges, the box serving as a resonator. This was played by little hammers held in the hands and made in both horizontal and vertical form.

The music from this was high and shrill, the women pictured on the monuments being represented as pinching their throats to produce the desired high tones. The dulcimer is the origin or the ancestor to the piano.

The Cymbals

Another instrument is mentioned in the Bible.

"And David spake to the chief of the Levites to appoint their brethren to be singers, with instruments of music, psalteries and harps and cymbals, sounding by lifting up the voice with joy. 1Chronicles 15:16.

The cymbals were percussion instruments and were used along with the other instruments in temple worship. Their function was rhythm and kept the people in unison.

The Trumpet

The old Hebrews were all shepherds and cattle raisers. Gen. 46:32.

"And the men are shepherds, for their trade hath been to feed cattle.

Abraham was very rich in cattle also Isaac and Jacob.

Whenever these shepherds lost a sheep they would blow through a rams horn to call them back. The sheep would hear the sound and come toward it. It did not take long to discover that different sizes and shapes as nature made them produced different tones and different intensities of tone. Also that the size of the hole in the point of the horn which they blew through as well as the size of the bell made a difference.

Someone began to experiment with the same shape in metal. They kept making these more elaborate and produced such beautiful tones that they began using them for pleasure as well as to call cattle.

Numbers 10:2 mentions making trumpets out of silver.

"Make thee two trumpets of silver; Of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly."

There has been much improvement of the trumpet. The modern trumpet is a wind instrument consisting of a long metallic tube as a rule curved once or twice and ending in a bell. It has a mouthpiece and usually three or four pistons, with which to vary the pitch. They are usually made of brass, silver or gold.

The Timbrel

Exodus fifteen mentions the timbrel. In the twentieth verse it says. "And Miriam the prophetess the sister of Aaron took a timbrel in her hand; and all the women went after her with timbrels and with dances."

The timbrel is a small one-headed drum with jingles around the outer edge. In other words it was similar to the tamborine of today.

The tabret was a small drum.

All important occasions were celebrated with music. Victory in battle was always celebrated this way.

"And it came to pass as they came, when David was returned from the slaughter of the Philistines that the women came out of all cities of Israel, singing and dancing to meet king Saul with tabrets with joy and with instruments of music. 1 Samuel 18:6.

The song they sang was "Saul has slain his thousands and David his ten thousands."

The song was never forgotten and David has ever been a greater man than Saul.

It has been said "Music hath charm to soothe the savage beast."

One story in the Bible illustrates this fact. It is the story of Saul and David.

"But the spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him.

And Saul's servants said unto him, Behold now an evil spirit from the Lord troubleth thee.

Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on the harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hands, and thou shall be well.

And Saul said unto his servants Provide me now a man that can play well and bring him to me.

Then answered one of the servants and said, Behold I have seen a son of Jesse that is cunning in playing and a mighty valiant man.

Wherefore Saul sent messengers unto Jesse and said, Send me David thy son which is with the sheep.

And David came and stood before him, and he loved him greatly and he became his armor bearer.

And it came to pass when the evil spirit from God was upon Saul, that David took an harp and played with his hand: So Saul was refreshed and was well and the evil spirit departed from him. 1 Samuel 16:14 to 23.

There are many instances related in the Bible which show the effect of music.

When the Hebrew children left Egypt and went back to Canaan, they found the Canaanites very strong and warlike. They had many battles. Some they won and some they lost.

One city in particular was very hard to take. It was called Jerico and was a walled city. Joshua didn't know what to do but he prayed about it and the Lord told him what to do.

"And ye shall compass the city, all ye men of war and go round about the city once. Thus shalt thou do six days. And seven priests shall carry seven trumpets of rams horns and the seventh day ye shall compass the city seven times and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the Ram's horn and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat and the people shall ascend up straight before him."

The people did as they were told and when they blew the trumpets the last time the walls fell down.

Another instance was the story of Gideon and his band, when they fought the Midianites.

The Midianites gathered a large army and

came to fight against the Hebrews or the Israelites as they were called.

Gideon was the chosen ruler of the Israelites. He sent messengers out among the Israelites asking them to help him.

The people came about thirty-two thousand strong, but the Lord said the army was too large. They kept cutting the army down till but three hundred men remained. The Lord told the three hundred to go forth to conquer the Midianites, who were as thick as grasshoppers.

"And he said unto them, Look on me and do likewise; and behold when I come to the outside of the camp it shall be, that as I do so shall ye do. When I blow with the trumpet, I and all that are with me, then blow ye the trumpets also, on every side of all the camp".

So Gideon and the three hundred came unto the outside of the camp in the beginning of the middle watch. And the three companies blew the trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands and blew and cried—The sword of the Lord and of Gideon.

And the three hundred blew the trumpets and every man's sword was against his neighbor and they all fled."

At the time of the birth of Christ, when the Shepherds were keeping watch in the field an angel came unto them and told them that the Savior was born. "And suddenly there was with the angel a multitude of the heavenly host praising God and saying "Glory to God in the highest and on earth peace good will toward men."

This text does not say they were singing but previous texts show that the Lord expected all to praise him with singing so we infer that the angels sang at this time.

"Serve the Lord with gladness, come before his presence with singing."

Psalms 100:2.

Also when John in a vision saw the throne of God, he heard the angels singing and playing on their harps. Great multitudes of them. This shows that music plays an important part in the heavenly universe as well as this world of ours.

In another vision he says he saw a company having the harps of God and singing the songs of Moses and the Lamb.

Rev. 15:2-3

"And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder:

and I heard the voice of harpers harping with their harps; and they sang a new song before the throne.

Revelations 14:2, 3.

David the Psalmist

Webster says a psalm is a sacred song. And so it is. David is the greatest musician spoken of in the Bible. He wrote so many beautiful psalms, or songs. One hundred and fifty of them are recorded. The Bible calls many of them "A song or psalm of David." Ps. 108. He sang of his many experiences, and also wrote songs that were prophetic of the future.

And although nearly three thousand years have elapsed since he wrote them, they are recognized as the most beautiful songs, or poems in existence.

David is called in the Bible the "the sweet psalmist of Israel."

2 Samuel 23:1

Texts in the Bible referring to music.

Singing

1st Sam. 18:6, 1st Chron. 6:32, 13:8, 2nd Chron. 23:18, 30:21, Ps. 100:2, Ezra 2:65. Neh. 7:67.

Song

Deut. 31:19, 1st Chron. 25:6, 2nd Chron. 29:27, Ps. 42:8, Ezek. 33:32, Rev. 5:9, 1st Kings 4:32, Ps. 137:3, 105:43, 107:22, 126:2, Isa. 14:7, 35:2, 48:20.

Instruments

1st Chron. 16:42, 2nd Chron. 30:21, Ps. 68:25, 150:4, Eccles. 2:8, Isa. 22:24, 38:20, Dan. 3:5-10-15, 6:18.

Singers

Ezra 7:7, 1st Chron. 15:19-27, 2nd Chron. 15:13, Ezra 2:41, Neh. 7:21-23, 2:46, Ps. 68:25, 87:7.

Instruments Cont.

Neh. 12:35-36, Rev. 18:22, Dan. 3:5, 7:10, Luke 15:25.

Psalteries

1st Sam. 10:5, Ps. 33:2, 44:9, 57:8, 108:2, 71:22, 92:3, 81:2, 150:3, Dan. 3:5, 2nd Sam. 6:5, 1st Chron. 15:16, 16:42, 16:5, 25:6, 2nd Chron. 5:13, 29:25, Ezra 3:10, Ps. 150:5, Neh. 12:27.

Harpers

Rev. 14:2.

Playing

Dan. 3:5-10-15, 1st Sam. 16:17-21-15, 2nd Sam. 2:14, Ps. 33:3, Ezek. 33:32, 1st Sam. 16:23, 2nd Kings 3:15, 1st Sam. 16:8, Ps. 68:25.