

I think to refer to this as the various characters of men, those who are in certain areas of life would be just like Elijah, out of the way of duty.

First, we might ask the question of the sinner. What doth thou here? In this state of complete unconcern -- unconcern about your own soul, you make no inquiry as to how you should or ought to be saved.

You are placed upon this earth but for a day, you are destine to speed along and be removed to another region where change will never be known. Now what have you done. What are you doing toward the coming day so that you will be happy. Have you admitted that you even desire a change.

Many of you have done nothing at all from the time you were born through youth, from youth to manhood, from manhood to old age - you have found your ease in Zion. The days have succeeded, the years have followed, and still you are in the same spot concerning religious and divine things. You have done nothing for eternity, you have layed no inheritance up into Heaven, you have added no treasure there.

The inquiry never occurred, or if it does excite no concern am I prepared to die, have I repented, and done

THE ADMONITION FOR DESPONDENCY

I KINGS 19:9

The prophet Elijah lived in troubleless times. God in his wise providence raised him up in Israel, at a period when the whole nation had become idolatrous.

Ahab was then the king and a great monster of iniquity. The Bible says that the king had sold himself to do evil.

Corruption was the order of the day at court and in public life and in private life. It was true in the palace, they were greedy, they were drunkards, they followed after the order of the flesh.

God's law was set aside and his authority denied, and his servants discouraged. And really they were driven into corners and caves because there was the worship of Baal.

So rare was the exhibition of true religion that really only 7,000 persons of all the ten tribes could be found who had not changed their way of worship. Which reminds me of those who kissed the Pope's ring, as revealed in I Kings 19:18 in this chapter. But it says of every mouth which has not kissed him and every knee which has

10 yrs  
not bowed to Baal. Of all the 10 tribes could be found who followed the Lord, there were only 7,000 left. And Elijah was not even aware that this many existed. Not until God informed him of such.

Now we may judge the circumstances of the prophet as being terrible. To revise and to reform religion among a people like this there was not even a shadow of an opportunity it seemed which remained. To stand up for the cause of right -- they were so few in number that they did not venture out into the public. They could not even reprove the vices or condemn the practices which were universal and deeply rooted, that they were all of like passion.

God, however, ordered the prophets to take this unpleasant job and sent them to combat this force.

He was alarmed at the prospects and dangers of the discouraged, that were out before him, because he could imagine what a job this was going to be and he really tried to get away from it a time or two and go into retirement. The despair was in his heart, it is remarkable, however, that he should adopt this course after he had gone in and had reasonable success on the mount when he had slain 450 of the prophets, of Baal.

Jezebel, King Ahab's wife, certainly was disappointed

in this fact and she threatened Elijah with a similar fate. And this is the thing that caused him to retire to the wilderness. And there to pour out his prayer and say "Oh God, take away my life, for I am not better than my fathers." And after he made such a prayer, he entered a cave and still he was here in this same spirit. Now it was in this situation that the word of the Lord came to him.

"What doth thou here Elijah." Now this was an important question. Elijah had left his duty through fear of man - he was spending too long and useless a time in solitude - he should have been about his public duty, active and useful. It is a question so full of meaning and so useful that it might be considered by every person here today. That it might help you to lay some sort of foundation - if I should address this question to your conscience because I believe it has meaning for the sinner as well as the saint. And it would cause each one to make a self examination. It is a question which every individual would do well to put to himself daily and to see whether an answer can be given to it, that will satisfy conscience and that will satisfy God.

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Fourth, then there came a still small voice - just a soft whisper, and these words fell like music, because the Lord was there. It is strange when you contrast the hurricane, the earthquake, and here is a voice -- it was first of all still and it was small. It was just as a hush voice coming out of the clear sky and saving God's love in the old prophet, and he wrapped himself in his mantle and came forth and he found that God was there. And God asked him the question again - what doth thou here.

Let us come immediately now and see if we cannot apply this question to Christians.

First, those who keep improper company. I wonder sometimes if the question - what doth thou here Elijah was not also applied and fit the kind of associates that people join themselves to and they cleave to them. Now, what doth thou here. While you are here under this engagement to walk the course of the world, and to mingle with these people who are mere men of the world. And you have intercourse with these people.

Now I know that business requires that you deal with all sorts of people.

works for repentance. Have I believed, and brought forth the works of faith. A thousand thoughts have passed through your mind but among them all, you have not reckoned with the thought of the hereafter. You have made a thousand plans and you have pursued after a thousand different things. But to lay a good foundation for the future and time to come, you have not really attended to it. And it is time for us to call you to arise oh sleeper and call upon thy God.

Now second, we might ask this question of the worldly person. What are you doing here? Full of the cares, the anxieties, and plans, and projects for the increase of such substance for the securing of honors. But are these the objects which you want in the world to come, is this the height of your ambition, is this the peak of your hope is this the first of your desire.

Are you satisfied to aim at such objects which you may never gain really, that which will satisfy. You will never possess life but only death. Now, are you unwilling to become rich toward God - is there no appetite for the joys that are at his right hand, are there no ambitious feelings about becoming a son of God, and become kings and priests in his temples, to go out no more.

To such persons as rational immortal beings the question must truly stir you -- what doth thou here?

I wish that such convictions were produced in your mind concerning this great issue. What have we to do any more with idols. For there is the Lord, our God, not in anything below the sun does humanity consist for a man's life - sayth our Lord, consist not in the abundance of things. Be these things what they may, in comparison, they are still far from the principle thing.

But as the words before us were addressed to a good man, who was found out of the path of duty, we shall in the following part of this message try to accommodate this question to various cases and characters and dispositions as we find them in the children of God. I think there is much to emphasize in this question that might be applied to those who profess, even the things that are above and they aim at fulfilling their duties in a certain fashion.

Now get this fixed in your mind that here was Elijah in the cave and the voice came to him and said what doth thou here.

And God manifested himself in three or four different

ways., as he was there in the cave. And he first asked him what he was doing there.

And first he sent a great wind, a strong wind, and rent the mountains and broke the pieces of rock and a great storm swept down through the trees and they were splintered like an army -- and they were scattered in the valley below, but the prophets somehow did not see the Lord in this mighty wind, the power of this hurricane had passed by.

Second, he sent a great earthquake. The sky was darkened, the rocks began to tremble, the stone began to thunder down the side of the mountain but the Lord is not in the earthquake. Now the old prophet watched the earth while she was rocking, what drama this was, as he stood in the cave.

Third, there was a fire. In the dim twilight hours the sky was red. There was a flame. Every mountain seemed to bubble up with fire and the valley began to melt like a furnace and it was like a flash - it was brilliant. And this was terrible. And it was recognized as divine wrath. As the wind was divine power, now here was the fire - divine wrath. But the Lord was not in the fire.

And you pray forgive us our trespasses as we forgive those who trespass against us. What would be the situation - should God take you at your word. Suppose God would meet after you in the same measure of resentment which you deal out to other people.

When you think about your temper towards others, you show in your very look, you show in your every word, you show in your every action how you feel toward your neighbor.

What doth thou here in this state of mind. So opposed to the mind that was in Christ. Is this temper that should be indulged in, is this the kind of feelings that you should cherish, is this the kind of thing that you have learned to be meek and lowly of heart. What doth thou here believer in the Son of God.

What do you mean by the concealment of these things in your soul, that ought to be open. Your heart ought to be honest and never betray people. Where does these jealousies come from - these things that express themselves openly, and ought to be full of truth, and here they are - they have no real cause for their existance other than in

I know that in civic life and affairs you are demanded to go out among people of all races and of all classes.

I know the complexion of society is such that it is expedient and often times necessary that you can't always chose some of the companions, those who fear God, or those who love his name, or those who do his will.

But I think this, if we prefer their company to that of the saints, the excellent of the earth, if we resort to it more frequent, and if we continue in that kind of friendship, especially, if we are afraid to reprove the evils which we cannot but discern in this life, then we are definitely out of our place. What do we hear. This is not to honor God, these are not the places, at which we would be built up in our most holy faith.

In other words, we stand on forbidden ground. The longer we tarry here without really a call to duty, the greater risk we run of bringing displeasure to our God. We provoke the saviour of men and the influence which is necessary to enable us to honor him even in the hour of temptation.

Are the known enemies of God your best friends. Are the places where he is not named or known, where his name is blaspheme and abused - is that the place that you chose to spend your time.

If so, I think that this question is very appropriate - what doth thou here, Elijah?

Second, improper conduct. First, we talked about the company we keep. Now about the conduct we are engaged in. The unworthy pursuit.

Here are holy people, zealous of good works in the character of those whom God has called to himself for Jesus Christ.

From the period which they take his name and profess to have received his nature upon them, they are to exhibit. We are called to live the new nature and the new life. But listen, what doth thou here?

When a Christian is seen wholly absorbed in wicked or worldly things, intent on gain and indifference to all spiritually, what does such a one mean and in what

condition is he found when forgetful of the sacred truths.

Here is a man who is utterly indifferent to his neighbor's welfare. Or perhaps a feeling toward him, he takes undue advantage, of the necessity of a situation. He uses his neighbor and he justified his unworthy conduct by saying well this is the example of others who perhaps knocked the fear of God before their eyes.

Now here you are, you profess the Saviour and he is the rule by which you pattern your life. But practices child of to have i Who would he forms what he h I heard a missionary who had given his life in China speak to a group at Ridgecrest one summer. She told of some of her visits in Oriental homes. One afternoon, during one of her visits, she ate twelve raw eggs and washed them down by drinking at least twelve cups of strong tea. "And how I hate raw eggs!" she said, ruefully. Someone in the group spoke up and said, "How could you ever?" with a face as pale as the light-colored wall behind her. "I had to", "You see my hostesses were watching me and I could not give offense." Somebody is watching us at all times. Many years ago a young man named Charles A. Lindbergh was the first person to fly solo across the Atlantic. Immediately after his safe arrival at a French airport he was taken to a celebration dinner. One of the first things he did was to turn his wineglass upside down. WHAT A TESTIMONY! by which you (these unholy tion for the n who expects ad in his life. professes. If im do and by also

Third, improper temper. And unchristian spirit, we have thought about the company, the conduct, and now we come to the individual, the professor of religion. The question comes, you are a follower of the lamb, now what does that mean by exhibiting yourself as a lion.

appropriate. Here is a Christian in whom the things that remain are almost ready to die. When the spiritual life that was first put into his soul started out by now it seems that it is on a long, treacherous road of death.

He seemed for a while warmly engaged in spiritual things, he delighted in these things, he was religious, he feared sin.

But these days of warmth and service and of elevation passed away. And now the Christian acquiring greater life and knowledge no longer enjoys standing in the courts of the Lord in church. And the measure of desire that he once had for spiritual things have grown cold. We become in danger of growing entirely formal, or our religion assumes a more guarded form in some respects but it is apt to be attended with and by a luke warm state of mind.

Instead of being fervent in spirit, serving the Lord, we become neither one thing nor another. We regard religion so far as to its own - external. We perform a few exercises and a few duties but our heart really does not partake of it. Like the Laodicean - neither hot nor cold. And Christ said, I wish that you were one or the other. Because you are neither, I will reject you.

a sinful heart, that has never found Christ.

Christian religion is an honest thing. It is inconsistent with the dark world, it is inconsistent with that which is disguised. Nathaniel exhibited it in real character when Jesus said behold, an Israelite in whom there is no guile. Now when you cherish against your neighbor some unfriendly suspicion - now unless you have a good foundation, you should be careful.

When you set a float some unkind rumor with regard to him, and you cannot substantiate it, and you would not dare come before his face, and you set in circulation some evil minded thing about him and you have magnified it a 100 fold - I think the question comes, what doth thou here.

Fourth, an affliction. I think at this point we might well ask the question. There is a time when God brings us to a test, he kindles and heats the furnace, he puts the metal, he watches the process, he decides on the quality of character.

I think the real goal comes out ultimately, the dross that disfigures has been dissolved and these metals are pure. What doth thou here?

Whatever struggles between remaining corruption and the grace of our Lord will be over by and by. His conduct in trying becomes a living, wonderful, petition - thy will be done. It is thy will that we offer this prayer.

Oh, how often we know that here it is. The child dies. Some bosom friend we see taken away or here is someone with a stroke - his body in pain. Here is another with a lingering disease. Somehow we say, thy will be done. This valued property, this beloved companion, this frail body, despite these things - we see that it is the Lord who has the claim upon them and we say let him do what seems to be good.

But what do I hear, at this point. What is my desire. What is my reaction to the afflictions and the trials that come to prove me as a child of Jehovah. And this point will ultimately come and we shall find whether or not we have something else mixed with the pure gold - with different people, the feelings are different.

Now there are some who are self willed and who oppose the will of God. And victory with them is so uncertain but are we rebellious against this. Do we murmur

against this. What is our Chr severe afflicti underwent many

It is said that a cowardly soldier once was brought before the fearless Alexander the Great. Alexander asked, "What is your name?" The soldier who had failed cowardly to do his duty in battle replied, "Alexander." The great old soldier was momentarily taken aback, then shouted in thunderous tones, "Either change your name or change your character!" Jesus said, "If ye love me, ye will keep my commandments" (John 14:15 ASV). If we do not love him enough to keep his commandments, to do his will, then we are simply "none of his." We should change our names. A Christian is a follower of Christ.

Do not the apply prove th

the same. Then what doth thou here inactive and despondent and incapable of refreshing your memory.

Why is your duty neglected. Why are you slothful. Why are you swallowed up by excessive sorrow.

We weep bitterly unto loss and unto trouble - Jesus wept and sighed on occasion. But yet sorrow, not as those who have no hopes. We must not turn back from the cup as he says Father if it be possible, let this cup pass. Then when someone asks you - what doth thou this - you may reply, doing as my Lord bid me to do, when he said it is good for a man to hope and quietly wait for the salvation of God.

The last thing I note is that the Christian may have left his first love. Then this question is very



it would press us to adopt the means of bringing us back to the fold. That we would keep no longer in this unhappy state. We would not remain at distance from God. We would repair our lives for revival. We would rekindle this light for the son of righteousness, and would warm our souls and do away with the darkness and break the sin from us. An instead of remaining where you are declining as a Christian, you would really move yourself with all speed and depart from this way of living.

Now you might spend time contrasting the mercies and the goodness of God who came to help and to astonish Elijah. But he was to be prospered on his journey.

He had because of a base and wicked woman, he had trembled before her, he flees, he abandoned his duty, he throws aside his work, he takes a refuge in a cave and he just says Lord what is now. Is this the same Elijah that confronted and was able to slay 450 priests.

Yes, this is he. But oh how changed - immediately he has renewed the token of the presence of the power as a love of Israel.

Sometimes we see that we are so dissolved and so subdued that we are determined that we will never distrust our God again. How vain it is.

The first difficulty that occurs, the first temptation that comes, the first parrel that awaits us just shakes our soul and like Elijah, either in temper or in conduct, we act unlike ourselves and so out of character that we put God to shame. What doth thou here? Here is such reproof that it tells us that sin will find us out.

God has a warning here for sinners. God is telling him, everyone that resist him - the terror of this, that there will come providences, startling things, sick beds and death beds. And at other times the Lord will speak thy gentle voice. What could he have done more for you than he has done.

Look back on the past. It is not the same picture as that of the life of the prophet, that God has spoken to you through symbols, he has tried to arrest your soul to come to repentance and have these wonderful warnings of his been failures, solemn words which he has given.

I would have you to note that here in this scripture

that ~~it says the Lord passed by.~~ And somehow God is passing and soon he will be passed all together. Your means and privileges will be at an end. The day of grace will have fled forever and it is an awful thought when we think about this. Man sitting in this cave at Horeb in despair and the question comes what doth thou here. It is the question that God puts to every careless sinner. Still in thy sin, still unawakened, still unconverted, unsaved. He has passed by thee time and time again and has sought to awaken you but you have heard the thunder and you have seen the lightning, you have retired deeper into the cave. Go stand forth and stand upon the mountain before the Lord. There is forgiveness in him and why not come out of this glorious shelter of the cave where you can wrap yourselves with the mantle of the redeeming righteousness you will be saved in the rock of ages. A **ROCK**

I was with a group of people touring Yosemite Valley some years ago. We listened as the bus driver described a series of violent earthquakes which at one time shook the valley.

Those living in the area were thrown out of their beds in the night. Frail cottages were overturned. Loose rocks were hurled from the high cliffs into the valley.

The shocks were repeated for several days until the people were panic stricken.

"What did you do?" we inquired.

The driver pointed to the mighty and immovable rock, El Capitan, which rises for 3,000 feet above its three-mile-wide solid base. He said, "We determined to go camp under Old Capitan; for if that ever moved we knew the world would be coming to an end!"

Some of us on the bus thought of Jesus Christ, our El Capitan. In him we find our protection. And the words came to mind, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

It is observed in the parable of the virgins that the wise as well as the foolish slumbered and slept. In this, they were to be blamed, though their sleep was not the sleep of death.

If we are not watchful the enemy who is ever awake and discerning some way to take advantage will ensnare us when we are not aware.

Many times there will come a gradual descent in spiritual life. We should pray and we should strive but we are charmed away from the saviour from our duty, by worldly objects, by influences and pleasure. And we ought to thank God for somebody who alarms us. Who wakes us up. What doth thou here Elijah.

Instead of watching and praying that you enter not into temptation, why you have already gone into the danger zone and you need to hear the word awake thou that sleepth, trim the lamps that burn so dimly. Seek the power of the Holy Spirit, the influence, what doth thou here.

This question not only is a censure of a state of indifference but I think it conveys that exhortation that