

TREASURY OF TRUTH No. 182



# OLD-FASHIONED PREACHERS

.. by ..

ALEX. H. STEWART

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LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT,  
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A. H. STEWART

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IN U.S.A.

LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT,  
19 WEST 21st STREET  
NEW YORK

# Amazing Grace.

A. H. S.

Harmonized by H. A. Normansen.

A. H. STEWART.



Je - sus my Sav-iour from heav - en came In - to this world of



sin and shame, Suf-fered for me on dark Cal - va - ry,



Died for my sins and I am free. Dy - ing, a - lone, for-



sak - en by God, O how He must have loved me!



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## FOREWORD

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This book, which it was my privilege to read in manuscript, is brimming full of good things, expressed in the unique manner, and with the characteristic clarity and simplicity of its author. It is just the book to put into the hands of young people—young in years, or young in the faith—both unsaved and saved, for it emphasizes the way of salvation as well as the truths that confirm the believer in the faith.

These pages will be read with deep appreciation and thankfulness by those who know and love the gospel of the grace of God. We pray that the little book may speed on its way, greatly used of Him whom it exalts—the Christ, who loveth us and gave Himself for us.

WENDELL P. LOVELESS.

Director Radio Department,  
Moody Bible Institute,  
Chicago, Illinois.





## Noah

**O**UR God has not given us a complete record of the days of Noah, but what He has given ought to cause us to sympathize with the “preacher of righteousness” more than with many of the others about whom we read in God’s Word. Preachers generally like to see some results, and if in due season after laboring in word and doctrine, those results are not seen, many indeed become discouraged.

The record of Noah and his days of faithful witnessing seems to be barren of results. In First Peter we read that the listeners were “disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,

WHEREIN FEW,

that is, eight souls were saved by water” (1 Peter 3:20). Still this old-fashioned preacher continued to deliver his God-given message faithfully and fearlessly, regardless of the thoughts of men. His message was from above; God was the author, and so it was sure to be fulfilled to the very letter of the word. Noah believed it himself. “By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness

which is by faith" (Heb. 11:7). The proof of his faith was

HIS WORKS.

"Moved with fear" he built his big boat on dry land; every board which he added was proof of his faith in the God-given message he was proclaiming to that corrupt generation, in whose midst he was a faithful witness.

Many might have thought that the message was not true because so few believed it. Scientists might have argued that it was impossible for the "windows of heaven to open" or "the fountains of the great deep to be broken up," but to them Noah could have put the question, "Who art thou that repliest against God?" What a fitting question for those days, as well as for the days in which we live! When the thunders pealed and the lightning flashed, that disobedient generation experienced what afterward became Scripture. "For what if some did not believe? shall their unbelief make the truth of God without effect? God forbid: yea, let God be true but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:3, 4).

"The Bible stands like a rock undaunted  
'Mid the raging storms of time;  
Its pages burn with the truth eternal,  
And they glow with a light sublime."

The days of Noah are described for us in Genesis 6:5-7: "And God saw that the wickedness of man was great in the earth, and that every

imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Yes,

#### GOD SAW!

There may have been plenty of veneer in that day, plenty of culture, as verse four would seem to indicate from the expressions, "mighty men," "men of renown," etc., but God saw through it all. He looked on the heart and there beheld "only evil" and that "continually." Judgment was pronounced, but there was space given to repent. A man of faith and works was set in their midst to proclaim a double message, i. e., a message of judgment to come and of a place of safety. This place of safety was to be in the ark under the pitch, the blood of the tree.

God's Spirit did strive with men too, as we learn from Genesis 6:3: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." The time was marked when God would no longer continue in His long-suffering mercy, but give up all to the reprobate mind. The book of Job gives us a little sidelight on how they treated the message. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was

overflowed with a flood: Which said unto God, Depart from us; and what can the Almighty do for them? Yet he filled their houses with good things: but the counsel of the wicked is far from me" (Job 22:15-18).

**"HE FILLED THEIR HOUSES WITH GOOD THINGS"**

but they knew not the source of all their mercies and blessings, for no doubt, they attributed all to their own skill and wisdom, as man does today, forgetting that the very breath he draws is in God's hands (Daniel 5:23), and that "In Him (God) we live and move and have our being" (Acts 17:28).

God has veiled the scene of the flood from our eyes, but with the New Testament in our hands and the words of our Lord Jesus for our enlightenment, we are sure that the people of old had no thought of the coming calamity. They were getting ready to live, not to die. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke 17:26, 27). Those who were marrying had no thought of the end of their days. No, instead they were looking forward to the joys of married life, hoping to spend many years together.

God's messenger (Noah) and his message were altogether unheeded.

**"WHAT COULD THE ALMIGHTY DO FOR THEM?"**

Noah was too old-fashioned, too far behind the times for any one to have much faith in what he said. All things were continuing as they had from the beginning of creation; the sun was shining as brightly as ever; the hills were just as stable. Many might have thought that Noah meant well, that he was a good man, comparatively speaking, and earnest enough, for he at least proved that he believed what he preached when he built the ark; but they no doubt concluded that he had lost his reason, so probably only showed good-natured pity for him, as they went on their way preparing for a long and happy future. Had not some of their forbears lived for hundreds of years? Was there not wisdom with the ancients? Then research and science had contributed much to the wisdom of the age, and Noah's message was so different they would not and did not believe it.

Alas! alas! they had to learn by experience as our own generation must in the days to come. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent;" "because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:19, 25). This has been demonstrated throughout the ages that are past and will be in the ages to come. God's ways are so different from man's ways. "As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts" (Isa. 55:9).

"By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared

an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which is according to faith" (Heb. 11:7 N. Tran.). Then one day, God spoke oracularly again, but this time He said, "Come, thou and all thy house into the ark: for thee have I seen righteous before me in this generation." "And Noah went in, his sons and his wife, and his sons' wives with him, into the ark, because of the waters of the flood" (Gen. 7:1, 7).

Even the dumb animals preached to that foolish generation in obeying the voice of God, while the seven days of grace were being fulfilled. For we read, "And they that went in, went in male and female of all flesh, as God had commanded him: and

THE LORD SHUT HIM IN" (Verse 16).

Every one else was shut out. It mattered not whether they were an inch or a mile from the door; the great question was whether they were *inside* or *outside* the closed door.

"One door and only one, and yet its sides are two,  
Inside and outside, on which side are you?  
One door and only one, and yet its sides are two,  
I'm on the inside, on which side are you?"

To be inside the door of the ark in that day meant to be safe; to be outside meant to perish.

Notice, Noah was not saved because he was a preacher nor yet because he prepared the ark. He might have been faithful in both and still have been lost at the end. What was it that made him

safe from the storm? It was this: He heard God's invitation, "Come *thou*" and stepped into the ark. He had to take that step of faith or perish with the others. This was also true of his wife, his sons, and their wives; no one could step in for the other.

If you, my dear reader, have godly parents, remember their faith will not avail for you. You must take that step of faith into Christ yourself, for He says, "Come unto me, all ye that labor and are heavy laden, and *I* will give *you* rest" (Matt. 11:28).

"Only a step to Jesus  
Why not take it now?"

Mrs. E. G. White, the founder of Seventh Day Adventism, would have us believe that there are seven steps to Christ, but thank God, there is only one, i. e., out of our sins and into Christ. If seven steps are necessary as Seventh Day Adventists teach, then those who have taken only six ere death claims them, will be lost because they lack the seventh. Just as in Noah's day one step into the ark meant safety, so today one step into Christ means salvation for all eternity. One moment Noah was outside exposed to judgment, and the next moment inside, safe under the covering of the pitch.

"I'm in the ark, hallelujah!  
I'm in the ark to stay;  
Hallelujah!  
For He lifted me from the stormy sea,  
I'm in the ark to stay."

Furthermore, God *shut* Noah in and he could

not fall out or get out until God opened the door. "God opens and no man shuts and shuts and no man opens." Noah or any member of his family might have fallen *in* the ark; they could have suffered an accident while going from one story of the ark to another, but it was utterly impossible for any one to fall *out*. God had shut them in. God's Word does not tell us of any of Noah's family hanging on either to spikes or to ropes on the outside of the ark to save themselves from the floods of judgment. No, they were not *hanging on* to be saved; they were not *persevering* to the end, hoping to be saved at last, as many teach today concerning our salvation through Christ. Noah and his family were *inside* and their salvation depended on the *ark*, whether it could weather the gale, and whether the pitch would shed the waters of judgment. They were not concerned about holding on for any length of time; they did not question God's ability to keep the door shut, nor did they depend upon their prayers or good behavior to save them from that overwhelming judgment. God had shut them in and they were safe and secure.

How many there are today who are confident that their prayers and their good works will save them. They want their *faith* to be their Saviour instead of Christ. They have *faith* in their *faith* instead of faith in Christ and His work, a finished work, and His precious blood.

"Thy precious blood is all we show,  
Our only passport, Lord;  
And full assurance now we know,  
Confiding in Thy Word."



Then again, think of those who were outside when the door was closed. Some may have been living in the valleys, some on the hillsides, while others probably had their dwellings on the high hills or mountains. There was

#### NO DIFFERENCE

in Noah's day, nor is there any difference today. There are three classes of people living in our generation: the derelicts of humanity; the middle class, respectable, good-living, hard-working citizens who pay their way, obey the laws of the land and are a credit to any community; and those who are away up on the mountain, whom we might liken to the religious sinner, "not like other men," who go to church, say their prayers, give to the poor and possibly to mission work. But if not inside the ark in Noah's day, what did it matter eventually where they lived?

"And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that

was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days" (Gen. 7:17-24).

There was no difference; all were under the waters of judgment at last. There was one safe place, and only one, and that was

#### IN THE ARK.

All outside perished. Are you in Christ today? At this moment are you under the shelter of the blood of His cross? If not, you are exposed to all the fury of God's judgment. "As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26). Notice the monosyllables, AS and SO, the former pointing back to the history of the flood, and the latter forward to the coming of our Lord to reign.

Were all the people converted in Noah's day? Was the millennium before the deluge man-made? How blind some preachers seem to be when they speak and write of a post-millennial coming of Christ. Such teaching only caters to our pride and gives a false hope for future improvement. "Violence and corruption" filled the scene in Noah's day, and the only cure for sparing any of the race was by amputation of the many. God did cut off all but the few, and He will again, so I plead with you to heed the warning in time.

I want to be among the old-fashioned folk who  
“believe God, that it shall be even as it is told me”  
in His Word.

“Yet seven days!” The perfect number is being lengthened out because God is “not willing that any should perish but that all should come to repentance.” Come thou and thy house into the ark. Come now, there is danger in delay.

“They call me old-fashioned because I believe  
That the Bible is God’s Holy Word;  
That Jesus who lived among men long ago,  
Is divine and the Christ of God.

“My sin was old-fashioned, my guilt was old-fashioned,  
God’s love was old-fashioned, I know;  
And the way I was saved was the old-fashioned way,  
Through the blood that makes whiter than snow.”

## Moses

**T**HE expression "And the Lord said unto Moses" is found a number of times in God's Word. God spoke to Moses face to face, so when we read the Pentateuch it is God who is speaking to us. Our Blessed Lord exalted the writings of Moses above His own resurrection, for He said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

"Faithful amid unfaithfulness,  
'Mid darkness, shining light"

was true of the meek man Moses. Though he was educated in all the wisdom of the Egyptians, his culture and scholarship did not take from him his sense of dependence upon God, for he was a type of Him who was "meek and lowly in heart," our Lord Jesus Christ. "If a man thinks himself to be something when he is nothing, he deceiveth himself," and he may deceive others also, but "be not deceived, God is not mocked;" "for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due season" (I Peter 5:5, 6).

Some one has said that there were three stages in the one hundred and twenty years of Moses' life:

1. He was forty years in Pharaoh's court learning to be somebody.
2. He was forty years in the wilderness learning to be nobody.
3. He was forty years learning what God could do with a man who was nothing in his own eyes.

Moses was a real old-time preacher. Let me call your attention to that well-known twelfth chapter of Exodus. True preachers of the Gospel from that day to this have doubtless some time in their ministry taken their text from that portion of Scripture to show to the unsaved God's way of salvation.

The Israelites were in bondage to Pharaoh in the land of Goshen, slaves to that tyrant who would not let them depart. How helpless and hopeless they found themselves. "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob" (Ex. 2:23-25).

#### GOD HEARD AND GOD REMEMBERED

so He sent Moses to be the deliverer of His people.

If you had seen Moses on his way to deliver the Israelites, you would not have beheld a very imposing army; only a man and his wife, two boys, and a donkey. But he also had the "rod of God" in his hand and the Word of God in his heart.

“Wherefore say unto the children of Israel, I am the Lord, and *I will* bring you out from under the burdens of the Egyptians, and *I will* rid you out of their bondage, and *I will* redeem you with a stretched out arm, and with great judgments: And *I will* take you to me for a people, and *I will* be to you a God: and ye shall know that I am the Lord, which bringeth you out from under the burdens of the Egyptians. And *I will* bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and *I will* give it you for an heritage: I am the Lord” (Ex. 6:6-8). Notice the passage begins with the words

“I AM THE LORD”

and ends with the same words. In between there are the seven “I wills” of Jehovah that must be fulfilled:

1. I will bring you out from under their burdens.
2. I will rid you of their bondage.
3. I will redeem you.
4. I will take you to me for a people.
5. I will be to you a God.
6. I will bring you into the land.
7. I will give it to you for an heritage.

Those assuring words, “I am the Lord” meant everything to Moses. Though the enemy had treasure cities and chariots and horses, Moses had God, and “if God be for us, who can be against us?” The military men no doubt laughed at the army sent out by God to deliver the children of

Israel, but their laughing was soon turned into weeping when the first born in every home of the uncircumcised Egyptians was slain, because he was not sheltered by blood.

Does this not remind us of the coming of our Great Deliverer, our Lord Jesus Christ? No great phalanx of cavalry on white horses came from heaven to deliver us! No,

“A BABE WRAPPED IN SWADDLING CLOTHES,

lying in a manger” was our Deliverer. What a wonderful sight the heavenly host invited the shepherds to behold!

“Brightness of the eternal glory,  
Shall thy praise unuttered lie?  
Who would hush the heaven-sent story  
Of the Lamb who came to die?

“Came from Godhead’s fullest glory  
Down to Calvary’s depth of woe;  
Now on high we bow before Thee,  
Streams of praises ceaseless flow!”

What a foolish sight for the eyes of worldly wise men!

A BABE! IN A MANGER! OUR DELIVERER!

Yes, our blessed Lord came in that lowly form to meet more powerful hosts than Pharaoh and all his combined forces. He came as a babe to meet SIN, SATAN, DEATH, and the GRAVE! The world, the flesh, and the devil have all been met and overcome by our Mighty Conqueror, glory be to His worthy Name!

"Once our blessed Christ of beauty  
Was veiled off from human view;  
But through suff'ring, death, and sorrow,  
He hath rent the veil in two.

"Oh behold the Man of Sorrows,  
Oh behold Him in plain view;  
There He lives the Mighty Conqueror,  
Since He rent the veil in two."

We "who were all our life-time subject to bondage" may now "rejoice in the liberty wherewith Christ hath made us free."

There was no difference between the Israelites and the Egyptians. ALL were sinners and subject to God's judgment, but God

#### PUT A DIFFERENCE

between them. After twelve miracles and nine judgments, Pharaoh was still obdurate and obstinate, dilly-dallying with the grace and mercy of God and with His servant Moses. Because judgment against evil work was not executed speedily, he set his heart to do more evil, so "the Lord said unto Moses, Pharaoh shall not hearken unto you" (Ex. 11:9), but Moses continued with definite instructions for the Israelites.

"And the Lord spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the house-



hold be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's pass-over. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:1-13).

The blood on the houses of the believing Israelites was "the token"; where there was no blood

the destroyer entered. It was either a dead lamb or a dead child!

"The blood was the sign, Lord,  
That marked them as Thine, Lord."

"And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead" (Ex. 12:29, 30). God put a difference between *His people* and the Egyptians that night.

"When God of old the way of life  
Would teach to all His own;  
He placed them safe beyond the reach  
Of death, by blood alone.

"It is His Word, God's precious Word,  
It stands forever true;  
When I the Lord shall see the blood,  
I will pass over you."

It is just the same today. Modern preachers may proclaim some other way of salvation, a way which may *seem* right, but which in the end will prove to be the way of death. Notice the particulars pointed out concerning the lamb. First we read of *a* lamb, then *the* lamb, and thirdly *your* lamb. Does not this remind us of the three ways in which our Lord is viewed? To many He is *a* Saviour, but that may mean nothing so far as

their souls are concerned. Buddha, Confucius, and many other heathen deities may likewise be regarded as *a* saviour. Others believe that Christ Jesus our Lord is *the* Saviour, but still they may be lost. Then a third class, perhaps the smallest number of all, can say from the depths of their hearts,

“HE IS MY SAVIOUR”

which answers to the words “*your* lamb.”

What is the Lord Jesus Christ to you? Is He “a Saviour,” “the Saviour,” or “your Saviour?” Do make it a personal matter, as did the apostle Paul, when he wrote, “The Son of God, who loved *me*, and gave Himself for *me*” (Gal. 2:20). Moses had no other message for his brethren in the flesh. A spotless lamb had to be found, had to be kept from the tenth day until the fourteenth (the four days answering to our four Gospels wherein any one may examine our Lord’s holy life, reading there what friend, foe, God, and Satan have said, and he will be convinced that the Lamb of God, our Lord Jesus is indeed the holy, spotless One), and then “killed in the evening.” Our Saviour died at the time of the evening sacrifice; the rent veil, the open grave, and the Man on the throne all tell us with no uncertain sound that God is satisfied with Jesus.

“Break forth and sing the song,  
Of ‘Glory to the Lamb!’  
Wake every heart and every tongue  
To praise the Saviour’s name.

"Sing of His dying love,  
Sing of His rising power;  
Sing how He intercedes above  
For those whose sins He bore.

"Sing on your heavenly road,  
Ye sons of glory, sing;  
To the ascended Lamb of God,  
Your cheerful praises bring."

Dear reader, trust nothing but the blood of God's Lamb; then rest on His sure and unchanging Word, "When I see the blood I will pass over you." The *blood* made the Israelites safe, and the *Word* made them sure.

Some years ago, I heard a young man tell the story of his conversion to God. It was something like this. "One night," he said, "as I was going home from the church which I had attended since a lad, I noticed a crowd on a street corner. Drawing near to see what it was all about, I soon learned that a preacher was holding a gospel service. I had never heard any one preach on the street before, and I was curious. Standing on a chair, this faithful servant of the Lord was speaking from the twelfth chapter of Exodus. He showed how the Israelite was saved from God's wrath not because he was an Israelite, not because he was better than the Egyptian, but because the blood was sprinkled on the side posts and upon the lintel of the door of the house in which he dwelt. I can hear that preacher even yet, sounding forth the words,

'WHEN I SEE THE BLOOD I WILL PASS OVER YOU.'

God's Word opened my eyes that night to see the need of but one thing, *the blood*."

“Nor name nor character will count,  
For sin is purged by blood alone;  
And Jesus’ veins supplied the fount,  
The only stream that can atone.”

Moses was an old-fashioned preacher, but he was a true one, as the sequel shows.

1. Every house sprinkled with blood was a happy home, feasting on the roast lamb.
2. Every house not sprinkled with blood was a sad home, the first born cold in death.
3. Rejoicing or weeping depended on the sprinkling of the blood of the spotless lamb.

Thus it shall be for all in the eternity to come; if we are to rejoice evermore and sing the glad new song, it will be the song of the redeemed in the paradise of God: “Unto him who loves us and hath washed us from our sins in his own blood, to him be the glory, the dominion and the might of the ages forever, Amen.” Otherwise it will be weeping and wailing and gnashing of teeth, for all who have not been sheltered by the blood of Christ. They will spend eternity in the place “where the worm dieth not, and the fire never shall be quenched.”

“What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.

“Oh, precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.”

New theories have arisen as to how to be saved,

but they have failed. The old-fashioned way is the best. God's way as revealed in His Word is the only way to life eternal. "When I see the blood, I will pass over you." Will you heed it and be safe? Do not delay another moment. By faith, take the bunch of hyssop and apply God's remedy, the precious blood of Christ; then rest in the unchanging word of Him who cannot lie, and peace perennial shall be yours.

Saved, yes I know it,  
Saved forevermore;  
Jesus' blood hath cleansed me,  
His Word has made me sure;  
Heaven and earth shall pass away,  
But His Word shall never;  
That is how I know I'm saved,  
And saved forever.

## Samuel

**“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam. 15:22).**

**S**AMUEL, whose name means “asked of God” was called a prophet, and was a preacher whom we would do well to imitate. God’s Word in Samuel’s estimation had no real rival, and obedience to that Word was of supreme importance to him. He was

**“asked of God by his mother Hannah;  
given by God in answer to her prayer; and  
lent to God as long as he lived” (1 Sam. 1:27, 28).**

These three brief statements seem to sum up the history of this remarkable man of God. He never swerved from the path of devotion to God and His people, as long as God gave him breath, and he is one of the most blameless characters of whom we have record in God’s inspired Word.

**“And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah” (1 Sam. 25:1).** During his life time he could call upon God and man to witness to his blameless walk. **“Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken or whom have I de-**

frauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness" (1 Sam. 12:3-5). The closing verses of the same chapter record God's witness also to his integrity and purpose of heart in the sign which He sent from heaven.

"Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as



for me, God forbid that I should sin against the Lord *in ceasing to pray for you*: but I will teach you the good and the right way: Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king" (1 Sam. 12:16-25).

As we read the story of Samuel's life and ministry, we cannot but be reminded of one who had a similar faith, hope, and practice in a later day, even the Apostle Paul.

1. He believed all that the Scripture said (*his faith*);
2. There shall be a resurrection of the dead, both of the just and unjust (*his hope*);
3. He lived his life void of offense toward God and men (*his practice*).

"Neither can they prove the things whereof they now accuse me. But this I confess unto thee: that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:13-16).

King Saul in disobedience to God, spared the best of the flock when offering a sacrifice to God. He also spared Agag, the King of the Amalekites, when God's command was "Utterly destroy

Amalek and all that they have." God's Word governed Samuel completely and he summoned Agag into his presence. "Then said Samuel, Bring ye hither to me Agag the King of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As *thy sword* hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag to pieces before the Lord in Gilgal" (1 Sam. 15:32, 33). Samuel obeyed God where Saul had so signally failed.

The Amalekites were enemies of God and so were enemies of Samuel. They typified the flesh and man in the flesh, for man is capable of walking delicately at one time and of murdering the next. But the child of God who has been taught of God will not be deceived by appearances. Flesh (Amalek) is doomed by God, for "no flesh shall glory in His presence."

Why should we be deceived in our day? Has Calvary proven anything to us? Have we only learned the love of God there? Do we not see the wicked corrupt heart of man laid bare in all its awful rebellion against God Incarnate at Calvary? Yes, and we see God in grace there too. After our Blessed Saviour had spent a life of holiness and service in their midst, those wicked men placed their vile spittle upon His holy face. He ministered far beyond anything Samuel could have done. He healed their sick, cleansed their lepers, gave sight to the blind, unstopped deaf ears causing them to hear the words of Him "who spake as never man spake," and raised their dead.

He it was who stopped a funeral procession to dry a widow's tears; He raised one corrupt from the tomb making sad hearts sing for joy; He filled the hungry with good things, with the finest of wheat and with the finest of the denizens of the deep. But alas! Calvary tells the awful incorrigible enmity of man's heart toward God. Yes, it tells what is in your heart and mine.

Our culture and our environment may make us walk delicately, as did king Agag before Samuel, but our hands are red with the blood of the Son of God whom we nailed to Calvary, crying, "Away with Him, away with Him; we will not have this man to reign over us." That is man after the flesh. To think otherwise concerning the flesh is to place confidence in our own deceitful natures or in what our eyes behold, rather than in God's holy inerrant Word. "Samuel hewed Agag to pieces before the Lord in Gilgal." Gilgal is the place of self-judgment and also the place to judge every one else. When we see ourselves as God sees us, we recognize that in His sight

#### THERE IS NO DIFFERENCE.

"All have sinned" and all the sin comes from within. "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23).

Human tradition has always been against the

Word of God. We may illustrate this in the language of one of our poets:

“Down in the human heart,  
Crushed by the tempter;  
Feelings lie buried  
That grace can restore.”

How those words contradict the Word of God! Our own history, with Calvary as its dark background, is proof positive that such is not the case. One of the most cultivated and best educated Hebrews that ever lived, said, “For I know that in me, that is, in my flesh, dwelleth

NO GOOD THING” (Rom. 7:18).

If there is any good in any one of us it is because “the love of God has been shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” (Rom. 3:9-12). What a description of man by nature! Samuel believed this and dared to withstand a king because he trusted God. “His word was the lamp to his feet and light to his path.”

Those who know nothing of the types and pic-

tures given to us in the Old Testament Scriptures often ask, "Would God really command any one to 'slay utterly' and mean the young as well as the old?" Yes, God would and did. Let me illustrate. Suppose you were given the task of weeding a garden, would you thing it cruel to pluck up the tiny weeds?

"Oh, no," you say, "I am happy when I see all of the weeds, the tiny ones and the big ones all plucked up and ready to be burned."

"But," I ask, "why do you not content yourself with pulling up the real large weeds?"

"Why," you reply, "if I leave the little tiny ones, soon they will grow big enough to choke the fruit and vegetables I planted." That is just exactly what would happen, and they would not be different in kind, for age and cultivation could not change their variety.

The Amalekites were enemies of God and always would be. God's command to Saul was to "slay utterly" but he disobeyed and spared what he thought was the best. But there is no *best flesh*; *flesh is flesh* and cannot be *mended*, so God *ended* it at Calvary. Everyone needs a new birth, a new life. The flesh in a Christian is no better than the flesh in an ungodly heathen anywhere under the sun.

The story of Sampson and the lion affords a good illustration. Sampson killed the young lion that roared at him while he was on his way to Timnath; he rent him as he would a kid, so great was his strength, and left the dead lion by the wayside. On his return journey, he found that

honey bees had taken up their abode in the carcase of that dead lion. Thrusting in his hand, he discovered honey, some of which he took to his parents, and they found it sweet to their tastes. Now my question is, did that new life in that dead body change it any? No, how could it? It was a distinct and different life altogether, and the honey was the proof and fruit. Thus it is with the people of God. We are born of God, and have a new life, but that new life does not change the old flesh one iota. We are exhorted to "crucify the flesh with its affections and lusts"; not *gratify* or *cultivate*, but *crucify*. The divine command is to

"SLAY UTTERLY"

whether in the young or the old, in the king or in the peasant. No quarter should be shown to the flesh and "no discharge in this war."

Some day, and it may be soon, Christians shall have a new body, "an house not made with hands, eternal in the heavens;" then our groans and sighs and tears shall be at an end. "This mortal must put on immortality" but this cannot take place until Christ comes. To trust our own hearts is to be branded by God "a fool" for "the heart is deceitful

ABOVE ALL THINGS"

and should not be trusted. Man "must be born again." Spirit cannot be distilled out of flesh so marvel not that ye must be born again, "for all

flesh is as grass, and the glory of man as the flower of grass."

The coming of Christ will be the grand finale for all His beloved people. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21).

"Ah, this cruel self, how it strives  
And works within my breast,  
To come between Thee and my soul,  
And keep me back from rest;  
How many subtle forms it takes  
Of seeming verity;  
As though it were not safe to trust,  
And venture all on Thee."

The end of all flesh has come before God, and that long, long ago. Still men go on cultivating, hoping to offer God a "King Agag" or some of his bounty typified in his "sheep and oxen." "The sacrifice of the wicked is an abomination to God." Neither the best nor the worst will be accepted. "No flesh shall glory in God's presence" (1 Cor. 1:29).

May God open our eyes to see men, not as trees, but clearly, for then we will be through with the first Adam and find all of our delight where God finds His, in the last Adam, the second Man, the Lord from heaven. He is altogether lovely! Samuel knew what the Amalekites were in God's sight, so he had no compunctions whatever about

hewing Agag in pieces. Flesh is God's enemy! Flesh is your enemy! so why spare it? Flesh and its workings have caused us all much sorrow, yet it claims our attention, and alas, many times receives it to our bitter regret. Thank God the day is drawing nigh when that new body, a body of flesh, but not sinful flesh, shall be ours; we shall "be clothed upon with our house from on high," then all hindrances will be removed; there will be no more tears groans or sighs caused by our restless flesh. We look forward in hope to the day when we shall be like Him who is beyond compare. In the little while that lies between, may we have grace and wisdom, as did Samuel, to slay utterly the flesh in all its workings, and be imitators of our Lord Jesus Christ.

"Like Thee in faith, in meekness, love,  
In every beauteous grace;  
From glory into glory changed,  
Till we behold Thy face."



## Elijah

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word" (*1 Kings 18:21*).

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**T**HIS old-fashioned preacher called for a decision. Is this not necessary today? If we had more preachers like Elijah, it would be easy to know who are the true children of God. So many profess to be Christians who have neither come to a decision regarding this matter, nor accepted the Lord Jesus Christ as Saviour. They may hope some day to turn to God in true repentance and exercise faith in Christ, but through the years and perhaps up to the present moment have been procrastinating.

"HOW LONG HALT YE?"

thundered Elijah. If it pays to serve sin and self and Satan, go on in your chosen path, but the end will be a bitter reaping after all the sowing, for the Bible clearly declares that "Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption" (Gal. 6:7, 8). The harvest day is sure.

Four hundred and fifty prophets of Baal were against this one prophet of the Lord, nevertheless that one prophet was right while all the four hundred and fifty were wrong. The test was this:

"The God that answereth by fire, let him be God." Then two bullocks were given, one chosen by Baal's prophets, the other taken by Elijah.

"And Elijah said unto the prophets of Baal, choose you one bullock for yourselves and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the

wood, and said, Fill four barrels with water and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, He is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain" (1 Kings 18:25-41).

The dead god, Baal, could not hear; but our God, Elijah's God, is the Living God. "He that made the ear can hear; He that made the eye can see." How wise it is for us to turn to Him as did the Thessalonians in the days of Paul. "They turned to God from idols to serve

## THE LIVING AND THE TRUE GOD

and to wait for His Son from heaven, even Jesus, our deliverer from the wrath to come" (1 Thes. 1:9, 10).

Our God is the living God and "in Him we live and move and have our being; as certain of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts 17:28-32).

Daniel could say to the haughty, heady king of Babylon, "Thou hast praised the gods of silver, and of gold and of brass, iron, wood, and stone, which see not, nor hear, nor know: and the

## GOD IN WHOSE HAND

thy breath is, and whose are all thy ways, hast thou not glorified" (Dan. 5:23).

In Paul's day, the people were divided into three classes, after they heard his address concerning the death and resurrection of the Lord Jesus:

1. Some—mocked.
2. Others—procrastinated.
3. Certain—believed.

“How long halt ye between two opinions?” is the challenge that comes to our hearts from the lips of that man of God, Elijah. “If God be God” why not believe Him? He is not the God of the dead but of the living; all live unto Him. But a more wonderful sign has been given to us than that of calling down fire from heaven to consume the water-soaked bullock, which proved there was no trickery, and that God had accepted the offering of Elijah because he had done all things according to God’s Word. Calvary shows us our Lord Jesus offering Himself without spot to God; the empty tomb belonging to Joseph of Arimathea three days later proved God’s acceptance of the once offered Lamb, while a Man in the glory completes the story of faith.

“There’s a man in yonder glory,  
I have known for many years;  
He has cleared my guilty conscience,  
And banished all my fears;  
And I seek to spread His goodness,  
While waiting hour by hour  
For His long expected coming,  
For the moment of His power.”

“HOW LONG HALT YE

between two opinions?” Is He worthy of your trust, or is He not? Is he able and willing to save you, or is He not able? Answer the above questions in the presence of God this moment. Your eternal happiness depends upon answering these questions aright.

I trust you are not among the mocking class. I know they are multiplying in our day as in Elijah's day. No longer do multitudes walk in the fear of God. Few homes have the family altar, the reading of God's precious precepts followed by prayer. Instead the things of God are made a mockery. What shall the end be of all such? Let Daniel 5:25-27 tell you: "And this is the writing that was written, MENE, MENE, TEKEL UP-HARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting."

WEIGHED! FOUND WANTING! !

To be without Christ is to be without hope because you lack the one Person and *one* work needful to give a standing in the presence of God in peace.

CHRIST

GLORY

AND

NO CHRIST

ETERNAL JUDGMENT

"How long halt ye between two opinions?"

Then some put off their decision though not intending to be among the procrastinators. "We will hear thee again of this matter" is what they say good-naturedly, with the best of intentions, while slipping into a lost eternity.

"While God invites, how blest the day,  
How sweet the Gospel's charming sound;  
Come, sinner, haste, O haste away,  
While yet a pardoning God is found."

Oh, let me rouse you, careless one, "How long halt

ye?" Days and months are gliding on. Soon, ah yes, very soon you shall look back on a mis-spent life, back to times without number when you might have been saved, yes, would have been saved, but you kept putting it off until! until!! shall I say it? Will it ever be true of any reader of this book? Until—you are forever too late.

"Many summers you have wasted,  
Ripened harvests you have seen;  
Winter snows by spring have melted,  
Yet you linger in your sin.  
Come believing, come believing,  
Come to Jesus, look and live."

"How long halt ye between two opinions?"

"Howbeit certain men clave unto him

AND BELIEVED :

among the which was" . . . . . I am leaving a space for your name. Will you write it in today, yea, just now? Let me put the pen in your hand too, and the words in your mind, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). The word is nigh thee, oh so nigh thee, even in thy mouth and in thy heart; believe it just now; write your name as a testimony that you are not a mocker, not a procrastinator, but a simple true believer on the Lord Jesus Christ. Then God will write your name in the Book of Life just as He has written in the Bible the names of those who believed the preaching of Paul in Acts 17, "among the which were Dionysius, the Areopagite, and a woman named Damaris,

## AND OTHERS

with them." Are you one of the others? *I am* by God's grace and mercy.

"I will believe, I do believe  
That Jesus died for me;  
And on the cross, He shed His blood  
From sin to set me free."

Will you say the same to God just now? Then tell it to your friends and neighbors. Why not? Why not? Tomorrow may be too late. "How long halt ye between two opinions?" cried old-fashioned Elijah, and so do all old-fashioned preachers today. "Behold, now is the accepted time; behold, now is the day of salvation."

"God's house is filling fast,  
Yet there is room;  
Some guest will be the last,  
Yet there is room!  
Yes, soon salvation's day  
To you will pass away;  
Then grace no more will say,  
'Yet there is room'."



## Micaiah

**T**HE prophet Micaiah, though not as well known and perhaps not as familiar to the readers of God's Word as many of the other prophets, was nevertheless a faithful servant of God. Though four hundred lying prophets in his day sought to please and flatter a foolish king by telling him what he really desired to hear, Micaiah dared to stand against them all and proclaimed the truth, regardless of the outcome. He knew it meant that he would be cast into prison and fed on the bread and water of affliction, but he was faithful and true nevertheless.

Oh for men of that type today; those who know how to "walk with God," who know whom they have believed, and who proclaim God's message without fear or favor! God is honored with that kind of ministry, and "His Word will not return unto Him void."

The whole story of Micaiah's prophecy is recorded in First Kings 22, a rather lengthy chapter. Much of it is repeated in Second Chronicles 18, but our wise God does not waste space in His blessed Book by repeating anything except it be of great importance. So we believe the story of the faithful preacher of long ago is worth re-telling. May it be a stimulus to all who read it to

PREACH THE WORD,

being assured that God will perform all that He

hath spoken, whether it be in blessing or in judgment. Everything must be fulfilled.

Ahab, the king of Israel, was determined to possess his possessions, which at that time were in the hands of the king of Syria. "Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?" Ahab had not thought of his sin as being the cause of such a condition, but apart from his getting right with God, he was determined, with the help of the king of Judah and his armies, to soon regain what they had lost in a previous battle. "Victory is of the Lord!" Whether Ahab realized this or not, we do not know, but at that particular time he evidently had no thought of God, for all of his four hundred prophets had agreed that victory was assured.

"And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these thou shalt push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-Gilead and prosper: for the Lord shall deliver it into the king's hand" (1 Kings 22:11, 12). If the majority rule had been accepted in those days, and if what the four hundred said had been true, all would have been well. The prophets of the king's school were agreed, yet the king was not satisfied.

There was still another prophet in the land by the name of Micaiah, known as a *prophet of the Lord* and Jehoshaphat, king of Judah, desired to hear from him. "And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the

Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah, the son of Imlah" (1Kings 22:8, 9). The prophet was sent for and informed by the messenger of the unanimity of the four hundred prophets and was urged to agree with them.

"So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear? And he answered, Go, and prosper: for the Lord shall deliver it into the hand of the king." (Micaiah told the king what he knew he wanted to hear and what would please him). "And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills as sheep that have not a shepherd: and the Lord said, These have no master, let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I

will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also: go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and water of affliction, until I come in peace. And Micaiah said, if thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you" (1 Kings 22:15-28).

Poor Micaiah, the faithful man of God, was cast into prison to await the fulfillment of his prophecy, which in due time God did fulfill in every detail. There are many false prophets in our day who pose as servants of God and dare to claim for our holy God what He does not claim for Himself. We think of the self-styled Pastor Russell who taught that God was a God of love and therefore could not, and would not send any one to hell or the lake of fire. His successor, Judge Rutherford, is proclaiming the same false message today. True and faithful servants of God need make no apologies for Him. "Shall not the

judge of all the earth do right?" If He sends some one to the lake of fire, He will be glorified in doing so; and if He takes some one Home to heaven, He will be glorified in doing that also, or He would not do it. He must be glorified in *all* His ways, for they are perfect. "The legs of the lame are not equal," but "God is a God of truth and just and right is He."

Lying spirits in a later day possessed men and women such as Pastor Russell and Mary Baker Patterson Glover Fry Eddy, the much-married lady, who knew nothing of either science or Christianity. Her "Religio Medico Masquerade" as some one called her system, is as rotten as anything could be, and though forty millions of people have believed her false teachings, yet there are still "Micaiahs" in our day who are not afraid to brand such a system as being "of the devil." All who turn their back on our Lord Jesus Christ and His precious Word, refusing to accept salvation through His atoning blood, will wake up, when it is too late, in the place "where the worm dieth not, and the fire is not quenched" (Mark 9:46). The same is true of Christadelphians, Mormons, Seventh Day Adventists, Russellites, and a host of others, which may exceed the four hundred mark.

The king of Israel was determined to frustrate the words of God spoken through His servant Micaiah, "so he said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself and went into the battle" (Verse 30). How vain it is for one to feign to be an-

other. "Our God seeth through the dark cloud and knoweth all man's going," yea, "the dark and the light are both alike to Him" and "all things are naked and opened unto the eyes of him with whom we have to do." The king of Syria was unable to find the king of Israel because of his camouflage, but "A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake" (Verses 34-38).

"SO THE KING DIED!"

What a short pointed comment! But it was according to the word of the Lord which was spoken through His faithful servant Micaiah.

I do not know what you believe concerning your eternal destiny, nor do I know your pastor and preacher, but some day it will be recorded of you,

"AND HE DIED!"

A bow that may seem drawn at a venture will

reach you; yea, it may be on its way even now from the quiver of God. Then time for you will be o'er. Where do you intend to spend those endless ages of ages?

"Life at best is very brief,  
Like the falling of a leaf;  
Like the binding of a sheaf,  
Be in time.

"Fleeting days are telling fast  
That the die will soon be cast,  
And the fatal time be past,  
Be in time.

"If in sin you longer wait,  
You may find no open gate;  
And your cry be just 'too late';  
Be in time."

There are lying prophets energized by lying spirits all around us today. Haste you to God's Word and read it for yourself for therein is His way of salvation made plain, and the doom of the impenitent told forth by Him who cannot lie, our Lord Jesus.

The following story may illustrate one of the lying spirits of our day. A young lady dreamed she saw the prince of demons and all his imps gathered round him in conference. The prince asked, "Who will go to the earth for me to deceive the sons of men?"

"I will go," responded one of the demons.

"What will you tell them that will deceive?" asked the prince.

"I will tell them there is no God," he replied.

"But," said the prince, "that would only deceive fools; only that class believe there is no God."

A second said, "I will go."

"And what will you tell them?" asked the prince again.

"I will tell them there is a God, but that he is not a God of love," said the second.

"That will not do; only a few would believe that since Calvary."

Then a third said, "I will go."

"What will be your message?"

"I will say there is a God, that He is a God of love and desires to save them, but

THERE IS PLENTY OF TIME."

That lying spirit was sent on his mission, and, oh, how well he continues to do his work! Has he ever spoken to you? Have you listened to his lying whispers "plenty of time," "by and by," "not today," "judgment will not come"?

"The rich man was there, but his money  
Had melted and vanished away;  
A pauper he stood in the judgment,  
His debts were too heavy to pay.

"The man who had put off salvation,  
'Not today, I'll be saved by and by;  
No time now to think of the Gospel,'  
At last he had found time to die."

Listen to old-fashioned Micaiah once more, he who saith, "What God the Lord hath spoken shall I speak and no more."

"It is appointed unto men once to die and after this the judgment" (Heb. 9:27). Before that judgment comes, there is salvation for you. You may have it without money and without price, just by taking Christ.



“Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life” (John 5:24).

“Verily, verily, I say unto you,  
Verily, verily, message ever new;  
He that believeth on the Son, 'tis true,  
Hath everlasting life.”

## Isaiah

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away" (*Isaiah 64:6*).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (*Isaiah 53:6*).

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**T**HE prophet Isaiah could not have been very popular with the sons of Jacob. The natural man, whether a Jew or a Gentile, never has had and never will have a desire to hear the truth concerning himself. But we need a true philosophy of man as well as of God, and this we find only in God's Word. There we read that "we are all as an unclean thing (in God's sight), and all our righteousnesses are

AS FILTHY RAGS,"

and that like sheep we have all gone astray. The prophet was not governed by the whims and fancies of the mass, nor did he seek to please men; he was faithful in giving forth that word which God had committed to him and which worketh effectually in those who believe. "He that hath my word, let him speak it faithfully." Isaiah's purpose of heart was fulfilled in his ministry. The prophets who had dreamed dreams were admonished to tell them as dreams, but Isaiah was not a rehearser of the dreams of an uncontrolled, fallen, and corrupt brain. His message was from

God and whether the people hearkened unto him or turned a deaf ear, pulling away the shoulder, Isaiah would be faithful in its declaration. It did not matter if the religious Pharisees resented the word he spoke, they too were included in his description of the human race, namely,

ALL UNCLEAN! ALL FILTHY! ALL ASTRAY!

Unless they owned these truths concerning themselves in true repentance of heart, they found when judgment overtook them that a true prophet had been in their midst and had faithfully warned them.

Would that we had more preachers like Isaiah! How many there are who seek to please their congregations, having for their motto, "You please me by coming to hear me preach, and I will endeavor to please you when you do come!" But how different was Isaiah; he plainly told his hearers of their true condition, FILTHY, UNCLEAN, ASTRAY! He also had good news for all who would own their lost estate, and would face their sins before God. The purest, coolest springing fountain cannot be appreciated by any one unless he has a thirst to be quenched. By whom then is God's Good News appreciated? By those who realize their need, who know they are lost and in themselves as helpless as a new born babe.

Isaiah sought to enlighten his hearers (and readers) by speaking boldly without mincing words. He endeavored to awaken the careless religionist who otherwise sought a hiding place in

ordinances. "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities and the iniquities of your fathers together, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom" (Isaiah 65:2-7).

How precious to all who have pondered the above words is the story in Isaiah 53, verses 4 to 8: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and

from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.” What a kindly light those verses throw amid the gloom, and what a beacon of hope they give to guide the storm-tossed mariner to the sure haven of rest.

1. He hath borne our griefs.
2. He was wounded for our transgressions.
3. He was bruised for our iniquities.
4. The chastisement of our peace was upon Him.
5. With His stripes we are healed.
6. The Lord hath laid on Him the iniquity of us all.
7. He was oppressed and He was afflicted.
8. He is brought as a lamb to the slaughter.
9. As a sheep before her shearers is dumb so He openeth not His mouth.
10. He was taken from prison and from judgment.
11. He was cut off out of the land of the living.
12. For the transgressions of my people was he stricken.

Who is He to whom all this has happened? “Of whom speaketh the prophet this? of himself or of some other man? Then Philip opened his mouth and began at the same scripture and

PREACHED UNTO HIM JESUS” (Acts 8:34, 35).

Jesus was the theme of Isaiah’s message and He should be the theme of every message proclaimed by God’s evangelists today. God’s good news concerns His Son, for “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).

The old gospel bell is still tolling out the good news contained in Isaiah 53:6. Centuries have rolled on, but still it peals out its joyful song. How it has cheered the young and old of all nations, when, writhing under the sting of conscience and convicted by the Holy Spirit's power, their guilt with its crushing load was brought to bear on their sin-burdened hearts and they found relief in the good news proclaimed by Isaiah so long ago, "The Lord hath laid on Him the iniquity of us all!"

The prophet did not take time to explain whom he meant when he said "on *HIM*." It was He who came from heaven's festive halls; He it was who came as a babe into the world His hands had made; He whom men called the carpenter, but who demons owned as "Son of God" and their future Judge. Yes, it was He who slept on the deck of the fisherman's boat, weary with His journey, but when appealed to by His disciples in their distress, could say to the winds and waves, "Peace be still"—and there was a great calm. Behold, what manner of man is this? He is none other than the Son of God who went to Gethsemane where He sweat great drops of blood, and then on to Calvary's darkness and the judgment of God. Ring on! Ring out, ye bells, in every clime! Tell God's good news, the "glad tidings of great joy."

"THE LORD HATH LAID ON HIM

the iniquity of us all." Wonder of all wonders, the Eternal dying, "the Just for the unjust, to bring us to God." Dear reader, pause and con-

sider this stupendous fact, not a promise, but a fulfillment. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee" (Acts 13:32, 33).

"Hallelujah, what a Saviour!  
Hallelujah, what a friend!"

Are you weary and burdened with your load of guilt? Are you trying to carry and bear that load alone? It would be just as easy to carry all of the Rocky Mountains on your shoulders as to try to bear the penalty of one sin.

"Look away to Calvary!  
Look to the blood-stained tree;  
Look to the Man of Calvary,  
And say, 'He died for ME! !'"

There you will surely find relief, for "the Lord hath laid on Him the iniquity of us all." Embrace it by faith. "The entrance of God's Word giveth light and understanding to the simple." Light and understanding may both be yours this very moment if you will only believe and receive this good news into your sin-burdened heart.

"THE LORD HATH LAID ON HIM THE INIQUITY OF  
US ALL."

By faith believe that you are included in that *all*, then salvation, eternal life, and forgiveness of sins will be yours, with "joy and peace" flooding your souls "in believing" (Rom. 15:13).

Just as a lost sheep can do nothing to help itself, but all must be done for it by its good shepherd, so it is with us. The Good Shepherd is none other than the Lord Jesus Christ, and He gave His life for the sheep.

“None of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed through,  
Ere He found the sheep that was lost.”

What a journey! From the glory of God where all was in harmony with His blessed mind and will, down to the manger, the cross and the grave, to find the sheep that had gone astray and was lost. I used to sing,

“I laid my sins on Jesus,  
The Holy Lamb of God”,

but Isaiah tells us that “the Lord *laid on Him* the iniquity of us all.” Is not that much better and more sure?

“All my sins were laid on Him,  
Jesus bore them on the tree;  
God who knew them laid them on Him,  
And believing I am free.”

Praise God for this good news—the most precious that has ever reached our ears in this day of grace.

Will you believe it and receive it into your heart by faith just now? Then you may have the privilege of giving it out to others as long as God lends you breath. Harken again to the merry peal of God’s good news, those joyous notes which God delights to hear, and which make glad the heart



of man when the message is believed,—“The Lord hath laid on Him the iniquity of us all!”

“All my iniquities on Him were laid,  
All my indebtedness by Him was paid;  
All who believe on Him, the Lord hath said,  
Hath everlasting life.”

Thanks be to God for Isaiah's message and for heralds of the same message in every clime who are pointing weary souls to the Lamb of God. They may be called old-fashioned by some, but *sin* is an old-fashioned word and no other cure has been found to put it away, except the precious blood of the Lord Jesus Christ, which cleanseth from *all* sin. Millions are in glory because they believed the good news told out by Isaiah, and millions more are now on the way, who likewise have believed. Are you in that happy, holy throng? If not, why not? Look away by faith to Calvary and behold Him

“Stricken, smitten and afflicted,  
See Him dying on the tree!  
'Tis the Christ by man rejected,  
Yes, my soul, 'tis He; 'tis He;  
Mark the sacrifice appointed,  
See who bears the awful load;  
'Tis the Word, 'tis God's anointed,  
Son of Man and Son of God.

“Here we have a firm foundation,  
Here the refuge of the lost;  
Christ the Rock of our salvation,  
His the name of which we boast;  
Lamb of God for sinners wounded,  
Sacrifice to cancel guilt;  
None shall ever be confounded  
Who on Thee their hope have built.”

## Jeremiah

**"The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (*Jer. 17:9, 10*).**

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**J**EREMIAH, known as the weeping prophet, began his ministry about sixty years after the death of Isaiah. Any one who proclaimed truth as unwelcome as that preached by Jeremiah was very unpopular in his day, and doubtless he was treated as one who was ever "hanging crepe" on the door of human development. Yet this prophet had a heart like unto that of our blessed Lord, for he could and did weep over the sins of his people, as he cried, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (*Jer. 9:1*). He saw their sins, but he was unable to remove them. In this he was a contrast to our Blessed Lord, who came "to put away sin by the sacrifice of Himself." Jeremiah also saw the judgment looming that was so soon to fall upon that erring guilty people.

"Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vani-

ties"? (Jer. 8:19). If the Lord were really in their midst, why did they live and act as though He were not? God saw their abominations and Jeremiah, His faithful prophet, pointed them out to his people.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold even I have seen it, saith the Lord. But go ye unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the

wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim" (Jer. 7:1-15).

Jeremiah did not hesitate to tell the people of their guilt, but pleaded with them to repent and turn to God, who always has and always will find His delight in showing mercy. But there were other prophets in those days who taught the very opposite. The words

#### SIN AND JUDGMENT

were not in their vocabulary. They proclaimed the things which the itching ears of a guilty people were pleased to hear, and received the plaudits from all who were thus soothed and put at ease in their sins. "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30, 31).

How like our own days were the days of Jeremiah! How impossible it is to get great crowds to listen to the message of God concerning the deceitfulness and the corruption of their own hearts! But tell men of their achievements, how

to be good and do good, and they are pleased, though God is displeased. If we please men, we cease to please God. Many are trying to heal the wounds caused by sin with the cry, "Peace! peace"; when there is no peace. Who would dare to trust his own heart if he really believed the message presented by old-fashioned Jeremiah?  
"The heart is

deceitful above all things;  
desperately (incurably) wicked;  
who can know it? I the Lord."

"He that trusteth in his own heart is a fool" (Prov. 28:26). The heart is so deceitful that it can make men believe they are all right when they are *entirely* wrong; then again men can be made to believe they are *all* wrong, when they are really right before God.

"Blessed is the Man  
Who trusteth the Lord;  
Whose hope the Lord is!"

The human heart is only a cesspool of corruption. No one but our blessed Lord can plumb the depth of the wickedness of man's heart. Calvary tells the story.

We need not read the newspapers to learn what is in man. The crimes committed daily and flared in great headlines in our daily papers are only the partial outbreaks of deceitful and wicked hearts. The full

DISPLAY IS CALVARY.

Cultivated, religious men, not heathen savages,

took the Holy Son of God with wicked hands, a deed which only manifested more wicked hearts, and accused that innocent One of being guilty of death.

1. They spit in His face.
2. Others buffeted Him.
3. Still others smote Him with the palms of their hands.

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to

PUT HIM TO DEATH.

And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor, . . . . . and

1. He scourged Jesus;
2. He delivered Him to be crucified;
3. They stripped Him;
4. They put on Him a scarlet robe;
5. They platted a crown of thorns and put it upon His head;
6. They put a reed in His right hand;
7. They bowed the knee and mocked Him, saying, Hail, King of the Jews!
8. They spit upon Him;
9. They took the reed and smote Him on the head;
10. They took the robe off from Him;
11. They put His own raiment on Him;
12. They led Him away;
13. They gave Him vinegar to drink mingled with gall.
14. They crucified Him;
15. They gambled for His garments; and

SITTING DOWN THEY WATCHED HIM THERE."  
(Matt. 27:1, 2. 26-35).

What a display of the human heart! A display of your heart and of mine, for "As in water face answers face, so does the heart of man to man." Do not think *you* are different. No, all that proceeded from the heart of man in that supposed Holy City and was exhibited against the Son of God is in your heart at this very moment. Failing to believe this only proves how thoroughly you are deceived. Some of the evil propensities of our sinful natures may be kept inside, but let us not forget that all the evil rampant in the world today has come from man's heart, just as surely as our spring flowers come from the roots that have been buried in the frozen ground all winter, only waiting for the sunshine and genial spring rains to bring them to fruition.

"And Jesus said, Are ye yet without understanding? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man" (Matt. 15:16-20). What shall we say to these things? "Let God be true but every man a liar; as it is written, That thou mightest be justified in thy sayings, and might overcome when thou art judged" (Rom. 3:4).

How can we change our own hearts? What

can we do to be different? Hearken again to the words of Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). Can a black man ever become white by trying? Can a leopard ever become striped like a tiger just by trying? You say, utterly impossible! And that is true; but let us just suppose it could; would that change its nature? Not one whit! If the leopard could change its spots, we might not be able to tell what kind of a creature it was, yet if we were to meet that animal we would know immediately that it was a ferocious beast. Its very nature is to kill and to destroy, and no taming or training can ever change it. It is just as true that no training, education, or culture can change the nature of the children of Adam. In order to enjoy the things of God now and be fitted for the presence of God by and by, man must have a new nature and that new life can only be received as a gift from God during this day of salvation.

"I am not told to labor  
To put away my sin;  
So foolish, weak, and helpless,  
I never could begin.

"But blessed truth I know it!  
Though ruined by the fall,  
Christ for my soul has suffered,  
Yes, Christ has done it all!"

That was the message Jeremiah proclaimed, or in other words, it was "Jehovah Tsidkenu," meaning

"THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6).



How precious to learn of this glorious truth and believe it.

“And when in heaven’s glory,  
My ransomed soul shall be,  
From sin and all pollution  
Forever ever free;  
I’ll cast my crown before Him,  
And loud His grace extol—  
‘Thou hast Thyself redeemed me,  
Yes, Thou hast done it all’.”

God’s truth has never changed. Prophets may dream dreams, and they may preach those dreams as if they were the very oracles of God, but God’s command is, “He that hath my word, let him speak it faithfully. What is the chaff to the wheat?”

We close with Jeremiah’s plaint, and our heart’s desire is that it may never be true of any reader of this message: “The harvest is past, the summer is ended, and we are not saved” (Jer. 8: 20).

**HARVEST PAST! SUMMER ENDED! NOT SAVED!**

How sad should this be true of you, though it need not be. “For God sent not His Son into the world to condemn the world but that the world through Him might be saved” (John 3:17).

“Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

“Whosoever shall call on the name of the Lord shall be saved” (Rom. 10:13).

“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).

The harvest soon will be ended and the last sheaf garnered in; then, if unsaved, "too late" will be the cry.

"Many summers you have wasted,  
Ripened harvest you have seen;  
Winter snows by spring have melted,  
Yet you linger in your sin;  
Come believing, come believing,  
Come to Jesus, look and live."

Heed this old-fashioned message spoken by an old-fashioned preacher! Jeremiah served his generation and fell asleep, but his message lives on and is true. Accept it and live; reject it and pass on to be punished. "A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished" (Prov. 27:12).

"If thou be wise, thou shalt be wise for thyself, but if thou scornest, thou alone shalt bear it" (Prov. 9:12).

"Today if you will hear His voice, harden not your heart" lest you hear the wail and lament of the faithful Jeremiah, **THE HARVEST PAST, SUMMER ENDED, NOT SAVED!** Will you go on

"And flourish like grass, until God's breath  
Blast thee in everlasting death?"

## Daniel

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)" (*Matt. 24:15*).

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**N**OTICE how very definitely the Word of God speaks of Daniel as the *prophet* rather than the *historian*, as so many preachers in our days denominate him. He was a prophet of God in word and deed and told out those things which lay in the distant future with such accuracy that many were led to believe in a God who could and did give power to men, enabling them by His Spirit to speak of those "things that were not as though they were." Some of Daniel's prophecies have become history; others await fulfillment during the great tribulation period, "when the abomination of desolation shall stand in the holy place"—the condition prophesied by Daniel long ago when he urged God's ancient people to flee. All of his unfulfilled prophecies shall be fulfilled; then, if not before, all men everywhere will realize a prophet has spoken.

So far as the records in the Word of God are concerned, Daniel stands out as the only blameless man. Joseph is often mentioned as having such a record, but Scripture tells us plainly that

he tried to run ahead of God in seeking to be released from prison *before* God's time came, when he asked the butler to intercede with the king on his behalf, for he said, "Indeed I have done nothing amiss." 'Tis true there was no cause for his imprisonment, yet as a type of Christ he is a contrast to his blessed Lord who *never justified Himself*, but committed all to Him who judgeth righteously. Joseph's desire was of no avail, for "He was laid in iron:

#### UNTIL THE TIME HIS WORD CAME:

The word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free" (Psalm 105:17-22). After two years, God, in His sovereign and mysterious way, wrought to liberate His servant from prison by causing the heathen monarch Pharaoh to have dreams which none could interpret but Joseph.

Another incident which marred Joseph's record was when he wanted his father to confer the chief blessing upon Manasseh instead of Ephraim. Had Jacob done so, he would have frustrated the whole purpose of God by exalting the first man instead of the second,

#### WHO MUST HAVE THE PREEMINENCE

in all things. In these two instances at least, Joseph is a contrast to his Lord instead of a type.

But Daniel, the captive, whether in the palace as a slave of the heathen lord, or as Prime-Minister clothed with honor in the same land, was

blameless as far as we know from the inspired record of God. In the opening chapters of his prophecy we learn that the secret of his faithfulness could be explained by three words:

1. Daniel purposed.
2. Daniel prayed.
3. Daniel performed.

He was a man of purpose. He would not defile himself with the king's meat; that which was offered to heathen deities he refused, preferring "pulse and water" with God's blessing. Thus Daniel was a separated man and "the secret of the Lord is with them that fear him." Separation and intelligence in the mind of God always go together; not the pharisaical separation which leads us to think and say we are not like other men; neither the separation of the hermit and the monk who hide in the hut and cloister away from the haunts of men. Such is not separation unto God. When we look at our Holy Lord we see separation in its perfection, yet He went in and out among men; He did eat with publicans and sinners, though ever separated in spirit, for He was holy, harmless, and undefiled.

This was true of Daniel; he was a man of prayer. Doubtless he knew that "power belongeth unto God," so he "prayed and gave thanks before his God

AS HE DID AFORETIME" (Dan. 6:10),

though he realized that unless his God delivered him it would cost his life. What devotion in prayer we see in this dear man of God! With his

windows opened toward Jerusalem and guided by the Word of God, Daniel defied the hosts of evil and overcame. Which portion of God's Word was the lamp unto his feet and the light unto his path in that trying hour? It was the eighth chapter of I Kings, Solomon's prayer, which had special reference to Daniel and his companions in that day.

"If they sin against thee, (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely; we have committed wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the

supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God" (1 Kings 8:46-53).

Daniel's God answered by enabling him to perform what he had purposed.

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose true,  
Dare to make it known."

God has two distinct ways of answering prayer. He either *removes* the burden or trial or gives strength and grace to *bear* it. In the latter way our Lord was answered in the Garden of Gethsemane. "An angel came and strengthened Him" and on He went to Calvary to drink the bitter cup, that we might have the "cup of salvation" and "the cup of blessing which we bless." Daniel was strengthened and given grace for the trial of being cast into the lions' den. The plot laid by the officers of Darius was carried out and Daniel was caught in the act of making his petitions to His God, the only true God, three times each day.

What a man of purpose! What a man of prayer! What power was given him from His God who was living and true. Daniel was not vouchsafed deliverance *from* his trial, but deliverance *through* it was granted, and God was glorified in preserving His faithful servant in a den of

lions. Who but God could write a book with messages in it to interest the youngest child as well as give food for thought to the most mature child of God in any age? God's own stamp is upon the Book in this as well as in many other ways.

Daniel's preservation in the lions' den, while an historical incident of long ago, is also a prophetic picture of the days yet to come, when the true Israel of God shall also be called upon to worship a false god, which they will refuse to do, and God will preserve them. In the twenty-fourth chapter of Matthew we have the prophetic picture of that period, and again in II Thessalonians 2, and Jeremiah 30:7: "Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble,

BUT HE SHALL BE SAVED OUT OF IT."

Daniel was truly a faithful preacher, one who received his message from God and delivered it as such. In his eyes, it was just as necessary for a king to give an account to God as for any other individual. Hence he boldly proclaimed his message to the sacrilegious Belshazzar, who dared to desecrate the holy vessels of the God of Israel by offering praise to the heathen gods. "Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Daniel 5:3, 4). That haughty Monarch, Belshazzar, had to learn that the one true and living



God would defend His own glory even in that wicked scene where he and a thousand of his lords did honor to their heathen gods.

“In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaister of the wall of the king’s palace: and the king saw the part of the hand that wrote. Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another” (Daniel 5:5, 6). Is it any wonder that his knees smote one against another? He read his death warrant signed by the God of heaven, who also would execute it. Wise men, astrologers, and soothsayers were unable to read that writing, but Daniel could both read it and interpret it, and hence was summoned by the king whom he accused in the following words: “But thou hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God *in whose hand thy breath is* and whose are all thy ways, hast thou not glorified” (Dan. 5:23).

WEIGHED! WANTING! THY KINGDOM GIVEN TO  
ANOTHER!

What a pungent message, but it was carried out that night to the very letter.

May the Lord multiply preachers of Daniel’s

kind, those who will tell king or peasant his "breath is in the hand of God" and that at any moment He may say, "Thy soul shall be required this night." Then go he must into the presence of God, from whence no traveller returns, eternity having begun! "The God in whose hand thy breath is,

THOU HAST NOT GLORIFIED!"

How true this is of all the sons of Adam, for "all have sinned and come short of the glory of God" (Rom. 3:23). In this respect there is no difference. Though the degree of sin may differ, the fact of sin does not.

Have you learned this truth from God's Word concerning not only the impious Babylonian king, but concerning yourself as well?

ALL HAVE SINNED! ALL HAVE COME SHORT OF GOD'S GLORY!

Let us not measure ourselves by ourselves; to do this is not wise. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). Christ is God's standard. To please God, man must be like Christ; God has no other standard. If this be true, how can we be perfect, we who have so many frailties and shortcomings? Only in God's way; the Word of God says, "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). "Ye are com-

plete in him, which is the head of all principality and power" (Col. 2:10), and again we read, "Jesus saith (to Peter), He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:10), because Judah Iscariot was still present.

CLEAN EVERY WHIT! COMPLETE IN HIM!  
PERFECTED FOREVER!

What a tribute to pay any one, but how inexpressibly blessed is the fact that every one who has trusted Christ and His precious blood, is *clean every whit*, is *complete in Him*, and *perfected forever*. Will you take God at His word and dare to trust Him fully? Then

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose true,  
Dare to make it known."

Daniel has gone to his eternal reward, after serving his generation faithfully. God took him Home saying, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Daniel 12:13).

"Asleep in Jesus, blessed sleep!  
From whence none ever wake to weep;  
A calm and undisturbed repose,  
Where powerless is the last of foes."

His prophecies remain with us, illuminating and edifying all who would humbly learn the mind of God. Messiah has been "cut off but not

for Himself" (Daniel 9:26) and now in this dateless present, while God is calling out a people for His name from among the Jews and Gentiles, Daniel's people as a nation are set aside; their city is trodden under the feet of Gentiles,

UNTIL THE FULNESS OF THE GENTILES BE COME IN."

Then the clock of prophecy, so long silent, will tick out the last heptad or seven years of Daniel's prophecy, and what a stirring time it will be! "The wise shall understand and turn many to righteousness, and they shall shine as the stars forever." They like the Christians of this day, will bless God for the book of Daniel, the "sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation (it does not stand alone, but is connected with all prophetic truth). For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:19-21).

Thus Daniel's prophecy was God-given and God will bring it to fruition.

"Through waves, through clouds and storms,  
God gently clears the way;  
We wait His time; so shall the night  
Soon end in blissful day.

"We leave it to Himself  
To choose and to command;  
With wonder filled, we soon shall see  
How wise, how strong His hand."

## Amos

"Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (*Amos 7:14-17*).

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**F**AITHFUL Amos! Though he was not a prophet, God made him one and gave unto him His message which he delivered fearlessly and faithfully, whether speaking to priests, rulers, or common people.

"Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at

Bethel: for it is the king's chapel and it is the king's court" (Amos 7:10-13).

Though a herdman of Tekoa, a gatherer of sycamore fruit (a mixed farmer), God used Amos to deliver His message because those who were in the offices of prophet and priest were not faithful to their trust. Jeremiah a contemporary of his has told us of this: "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30, 31). But God would have His Word delivered, so He committed it unto Amos, who pointed out the sins of Israel and warned them of God's judgment.

Judges and princes who had failed in their offices, came under the withering words of Amos because:

1. They despised the law of the Lord.
2. They kept not His commandments;
3. Their lies caused them to err.
4. They sold the righteous for silver,
5. The poor for a pair of shoes.
6. They turned aside the way of the meek.
7. They corrupted themselves to profane God's holy name.
8. They laid themselves down upon clothes laid to pledge by every altar.
9. They drank the wine of the condemned in the house of their God.

"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit

from above, and his roots from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorites. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord" (Amos 2:9-11).

"But,

ye gave the Nazarites wine to drink;  
and commanded the prophets, saying, Prophesy not"  
(verse 12).

"Behold, I am pressed under you, as a cart is pressed that is full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself: Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself. And he that is courageous among the mighty shall flee away naked in that day, saith the Lord" (Amos 2:13-16). God foreknew all; He had chosen the children of Israel, and therefore they could not escape. "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities" (3:2). God had revealed unto faithful Amos what He was about to do. He had noted the robbery and violence of the people (verse 10) and was not unmindful of their luxurious way of living in summer houses and winter homes (verse 15).

How like the day in which we live! What robbery and deceitfulness even in high places! Sum-

mer houses and winter homes are owned by not a few, while the poor suffer all about us because of a lack of things needful. But what concern is there for the poor? They are oppressed and crushed on every hand, yet the rulers who are guilty of such oppression are careful to be regular in attending church, their Bethel, supposed to be a house where God is met; or Gilgal, the place where self is judged, but where form and ceremony take the place of real self-judgment today. There is no desire to seek God. How few would enter a church if they knew they were actually to meet God. Such a meeting would be calamitous and must be put off until it is inevitable.

God punished His ancient people in five different ways, i. e., by famine, drought, plague, war, and disaster and after each He uttered the solemn words, "Yet have ye not returned unto me." Then Amos poured forth these words: "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee,

PREPARE TO MEET THY GOD." (4:12).

The days in which we live are a parallel, in many instances, and we are being punished. One of the gods being worshipped in this day is that of *mass production*, the results of which are very apparent. From every source comes the question, "What shall we do with all that we produce?" In days gone by, times of depression were caused by one or more of the above mentioned calamities, but today we have no famine, and no droughts serious enough to affect the country as a whole.



Medical skill and sanitation are better able to cope with disease than ever before. As to war, all the nations seem to be trying to keep peace, at least on the surface. Never in our history have we been able to ship goods as rapidly and in such perfect condition as today, but one thing is lacking. There is

#### NO MARKET.

*Supply and demand* govern in the end, and camouflage as we may, we cannot cure our troubles. Our men are rushing from one city to another seeking employment but without success. We have worshipped the gods of science, invention, and mass production all too long in seeking to gain the desired goal, the millennium set before us, namely a home, an automobile, etc. But how can they be maintained without employment? The god of invention has fallen upon us, has betrayed us, and we are in a worse condition than ever before.

1. Machines do not eat food.
2. Machines do not wear clothes.
3. Machines do not rent houses.
4. Machines do not pay taxes.

These are the things which make the market but we have invented ourselves out of employment in this commercial age. "Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou *tookest vengeance of their inventions*" (Psa. 99:8). In our helplessness should we not throw up our hands and call on the Lord

to help us? Alas! Alas! how like the people in the days of Amos the prophet, of whom God said,

“YET HAVE YE NOT RETURNED UNTO ME.”

The world needs Christ; the church needs Christ, and Israel needs Christ. He is the only solution to the problem. We are in the beginning of the end. Distress is among the nations! The sea and waves are roaring! Men's hearts are failing them for fear, as they wonder what the future has in store. The Lord Jesus Christ is the “Hope of Israel”; He is the “Hope of the Church”; and He is the “Desire of all nations.” Prepare to meet Him. He is coming soon to take “his own” out of this scene of sin and misery; then He is coming to subdue all things unto Himself, making “his foes His footstool.”

Are you prepared to meet Him? “Seek the Lord and ye shall live!” “Seek Him that maketh the seven stars and Orion.” “Seek not Bethel nor Gilgal.” Churches and chapels are of no avail and will be poor hiding places in the day of God's judgment. Christ is the only safe hiding place; His blood is the only shelter; His Word is all that will stand in the day of shakings. “God knows your manifold transgressions and your mighty sins” (5:12). The day of God's judgments is drawing nigh; prophets are prophesying falsely, and “people love to have it so.” The mass enjoy being told that a good time is coming, that prosperity is just around the corner. Not long ago great dignitaries in the State Church of Britain were telling their flocks to pray the twenty-third Psalm every day

for three months, that prosperity might return to them. What idolatry! Instead of telling men and women to

PREPARE TO MEET GOD,

a defunct religious system was urging them to pray the twenty-third Psalm for the return of more prosperous days. Why not teach men to look for the Lord from heaven and to pray, "Even so, come, Lord Jesus!"

God is calling upon men to repent, and to receive the Lord Jesus Christ, for "now is the accepted time, now is the day of salvation." The Lord is coming for "His Own" very soon, and then "the day of vengeance of our God" will begin. Amos, that true and loyal preacher, described it in his unique way: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" (5:18-20).

What does he mean? Simply this, that no matter which way man turns in that day judgment will find him. Turning in one direction a lion will meet him; in another the bear will have to be faced; if he enters a house exhausted to lean against the wall, "the serpent will bite." What a dreadful day for those who have spurned the grace of God!

"I hate, I despise your feast days, and I will

not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as water, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves" (5:21-26).

We too have our gods, gods of luxury, gods of pleasure, and gods of production, but how they fail us in the day of calamity. Nor will God accept our offerings; He wants us to *accept from Him* and then by the will of God, He will accept *from us*. The Corinthians "first gave themselves unto the Lord, then unto us by the will of God."

A famine is coming! Feasts will be turned into mourning and songs into lamentation! The dance hall and the carbaret will be forsaken. "And I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it" (8:10-12). Today the Word of God is trampled under foot. A deaf ear is turned to the Scriptures

and churches are practically empty, many of them hardly able to get an audience large enough to warrant a morning service, while the evenings are given to ease and pleasure. But one of these days the true Christians will be caught up to meet their Lord and then

THE FAMINE WILL BEGIN.

Ere that day dawns, which will close the day of grace, why not hearken to the faithful prophet Amos and

PREPARE TO MEET THY GOD!

There is only one way to prepare to meet Him and that is by coming to Christ as a lost sinner, accepting the provision made by our Lord's finished work on Calvary. Only thus shall it be well with thy soul.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"As many as received Him to them gave he power to become the sons of God, even to them that believe on His name" (John 1:12).

Any other way is a false way. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it

shall slay them: and I will set mine eyes upon them for evil, and not for good" (9:2-4).

Christ is the only way. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

"Jesus said unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

"Come for night is gathering quickly  
O'er this scene so strangely sad;  
God beseeching! Man refusing  
To be made forever glad."

"Why will ye die?" is the lament of a faithful and loving God. Amos has gone to his eternal home; his last appeal has been made; his last word has been written. Faithful amid unfaithfulness and against great odds he delivered his God-given messages. He was assured not a word would fall to the ground.

Are you prepared to meet God my reader? Preparedness has been a slogan for many nations since the sudden outbreak of war during 1914, also for our statesmen. To meet God is inevitable, but to be prepared for such a meeting is forgotten. The Lord has set bounds which we cannot pass. Like an hireling we accomplish our day and then pass on to meet God, either "in our sins" or "in Christ."

Our boys and girls go to schools and colleges to prepare for their life's work; men prepare for business changes as they see the need, but God is forgotten by the mass. Let me send crashing

through your deaf ears, made deaf by sin, the words of the prophet Amos,

PREPARE TO MEET THY GOD!

Meet God you must! Other meetings may be cancelled or postponed, but when God requires the soul, who can say Him nay? Are you ready?

“If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Rom. 10:9).

“Behold now is the accepted time, behold now is the day of salvation” (2 Cor. 6:2).

“Tomorrow’s sun may never rise  
To bless thy long deluded sight;  
Now is God’s time, O then be wise,  
Thou wouldst be saved, why not tonight?”

## Jonah

"Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (*Jonah 1:1-3*).

"Then certain of the scribes and the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (*Matt. 12:38-40*).

"And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet; for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation" (*Luke 11:29, 30*).

**T**HE book of Jonah has been joked about and ridiculed by the scoffers of all ages and treated as mere fiction. We make no apologies however for this Book of Holy Writ inspired by God, nor do we claim attributes for God which He has not claimed for Himself. He is



able to defend His own glory. We would be just as foolish as those men of yore who sought to steady the Ark lest it fall, were we to either make apologies for this Book or try to explain the miraculous. In a world full of inexplicable things, we humbly bow to the Book of Jonah and accept it by faith, because God is its Author.

One of the inexplicable things which comes to my mind, and which is widely used, is electricity. We press a button and at once we have heat, light, and power, three in one. Could any one tell where one terminates and the other begins? Though we cannot, we believe in it just the same and are counted wise when we do.

In II Kings '14:25, we read: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher." From this passage we learn that God spoke to His own people Israel by this same prophet. He was probably the first Hebrew prophet who was sent to the Gentiles, possibly about 825 B. C.

Our Lord Jesus Christ called

#### JONAH A PROPHET

and we are willing to rest on His wisdom and veracity, never doubting.

Jonah is a wonderful type of the nation of Israel in their past, present, and future history. Our God called out Israel for several very specific purposes, some of which were:

1. To give us the Bible.
2. To give us the Messiah.
3. To make known the true God.
4. To rule all nations.

The first two have been fulfilled. We have the Word of God in our possession today, for which we bless God. Truly He has given us "light in a dark place." "Salvation is of the Jews" and through that favored nation came our Saviour. The third has not yet been fulfilled, but just the opposite is true, "For the name of God is blasphemed among the Gentiles

THROUGH YOU" (Rom. 2:24).

The fourth is likewise awaiting fulfillment. The day is coming when Israel shall look up and say, "Blessed is the King that cometh in the name of the Lord." Israel is not ruling over any nation at present, but instead practically every nation under heaven is legislating for that people, and all because "they knew not the time of their visitation and the things which belong to their peace" as the Lord Jesus told them in Luke 19. Nevertheless God's purpose shall be fulfilled in and through that people just as surely as it was fulfilled in the prophet Jonah.

Jonah was sent to the Gentiles, but he disobeyed God.

1. He fled from God's presence.
2. He went down to Joppa.
3. He found a ship.
4. He paid his fare.
5. He went down into the ship.
6. He went to sleep.

All of this has been true of the nation of Israel. Instead of being missionaries and spreading the knowledge of the true God over the earth, they have become a commercial nation while settling down among the Gentiles. Such has been their state for a long time; the deep sleep of spiritual death has held them in its grip for centuries. In the meantime, God is visiting the Gentiles, not saving them everyone, but He is "taking out of them a people for His Name," His elect, His Church. All this is plainly told us in Acts 15. But when the Church goes Home to Glory

A STORM WILL ARISE,

an awful gale of hate will blow against the Jews (which has already begun), and they will once more be driven among the peoples and nations of the world to suffer at their hands, all on account of their unfaithfulness to God. The "seas" or "waters" are interpreted as "peoples and multitudes and nations and tongues" (Revelation 17:15), in the ungoverned state, controlled only by the overruling power of God. Foreshadows of this has been the lot of the Jews at different times in their history, notably in Spain, whence all Israelites were driven out; and now in our day in Germany, where the winds and waves are contrary.

We know that the Jews are going back to the land of their fathers in small numbers today, and their national hopes are rising high, but the prophetic Scriptures declare that their trust and hope is in a false covenant. Because of this, God says, "Judgment also will I lay to the line, and

righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the Valley of Gibeon, that he may do his work, his *strange* work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth" (Isa. 28:17-22). As the command to Jonah, "Preach unto it the preaching that I bid thee" was finally carried out, so shall it be with the nation of Israel.

Jonah could not hide his nativity. His speech betrayed him so he confessed it all. "Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us, What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For

the men knew that he fled from the presence of the Lord, because he had told them" (Jonah 1:8-10).

Fearing they would all perish, for "the sea wrought, and was tempestuous" the men on board the ship cast Jonah into the sea," and the sea ceased her raging." God in His grace and mercy "had prepared a great fish to swallow up Jonah, and Jonah was in the belly of that fish three days and three nights." From inside the fish, he confessed all to God, finally owning that

"SALVATION IS OF THE LORD."

Then "the Lord spake unto the fish and it vomited out Jonah upon the dry land." Such shall be Israel's plight in the coming day. In a miraculous way, God shall preserve them to fulfill His purpose, namely to be His messengers to the nations, even as Jonah was to Nineveh. This is what Paul means in Romans 11:15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" If a small number of Jews, those saved by grace at the beginning of this dispensation, have been successful in making Christ known to the heathen through their preaching and the written Word of God left for others, what will it be when a *nation* is born in a day, and *they* go forth as heralds of the Lord Jesus Christ! That shall indeed be

LIFE FROM THE DEAD.

Jonah had a hard time trying to get right with God. Hear him say:

1. I remembered the Lord;
2. I prayed unto Thee in Thy holy temple;
3. I will sacrifice unto Thee with the voice of thanksgiving;
4. I will pay that that I have vowed.

All of this was of no avail. Remembering, praying, sacrificing, and paying vows will never bring relief. Finally the prophet touched bottom, so to speak, and came to the end of what he would *do*, and looking away from himself altogether, he cried,

“SALVATION IS OF THE LORD.”

It was then that the Lord spake unto the fish and it vomited Jonah upon dry land.

“And the word of the Lord came unto Jonah the *second time*, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days’ journey. And Jonah began to enter into the city a day’s journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown” (Jonah 3:1-4).

In the end time, Israel shall go out “and preach the preaching” commanded by God and a great harvest of souls shall be gathered in, souls for whom Christ died. This is the greatest revival I find spoken of in the Word of God. It will be far greater than that of Pentecost or of any revivals that have taken place since. “So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of

them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:5-10).

I see no hope of anything like this taking place during the Church's sojourn. Many today are praying for a revival, but when asked for a promise of one from the Word of God on which to base their prayers, they cannot give it. The *coming* of our Lord Jesus Christ and *revival* do not go together. *Apostasy* and the *Lord's return* do go together, not revival and His return. Some are saying that the Lord may send a revival *for His name's sake*. We grant that; we admit also that God is able, that we need a revival, and that He may send one for His name's sake, but all of this does not give us boldness to ask for what has not been promised. Excerpts of the accounts of the Irish and Welsh and Scottish revivals have been printed to stimulate us to prayer for a similar

outpouring. If I were to go back to history at all, I would rather go to God's Word and read the story of the days of Pentecost. If to go back is the correct way, why not go back to the best? To go back is only to "feed on ashes." *Forward* is the word! Difficult days are prophesied! Apostasy is prophesied! The return of the Lord is promised! Grace for every need is promised! Yea, there are many more promises given us, but I search in vain for the promise of a great revival. If we are, as we believe, nearing the end of the Church's history, then Christ is our Hope,

#### NOT REVIVAL!

And He is our *only* Hope!

Jonah's preaching did produce wonderful results, and when Israel is brought back to God their preaching will have similar results, as Revelation 7 and Matthew 25 indicate. Jonah preached "judgment" but "God delighteth in mercy" and reasons in mercy with His erring child. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also much cattle*"? (Jonah 4:10, 11).

When we remember that whatsoever was written aforetime was for our learning, we cannot dispense with the short book of the prophet Jonah. He is also a type of our Lord Jesus Him-



self and a sign to the sinful nation of Israel. Jonah was a sign to the Ninevites (Luke 11:30). Two outstanding *signs* are given in the Gospel of Luke and they abide for all generations:

1. A babe wrapped in swaddling clothes.
2. Jonah in type, dead, buried, and raised again.

One speaks of the birth of Christ, His coming in lowly grace. If the Jewish nation had accepted that sign given by angelic attendants, they never would have needed the second i. e., His death, resurrection, and the preaching of repentance and remission of sins. Thanks be to God, both of these signs are beyond compare, for they tell of God's love and not His power only. In love, He sent His Son as a babe; in love He gave Him to die; in love, He has been sending the Good News from that day to this, telling of repentance and remission of sins, beginning at Jerusalem. This Gospel could not have reached our ears if Christ had not died, risen again triumphant from the grave, and ascended to where He was before, the right hand of the Majesty on high.

"We joy to see Thee, Lord, arise  
Triumphant through the opening skies;  
And hear all heaven united own  
Thee worthy to ascend the throne."

Again Jonah is a wonderful picture of the last days so close upon us. The favored Nation of Israel could have been a blessing to all nations if they had but apprehended God's grace in showing mercy and bringing them to Himself, making them the depositors of the truth of the

## TRUE AND LIVING GOD

and "His house a house of prayer for all nations." Instead of being made a blessing to others, they have only involved themselves and others in the judgments about to fall. Germany's Hitler should be left alone to be dealt with by God. If it be His time to deal with the faithless Nation of Israel, who rejected their Messiah when they cried, "His blood be on us and on our children," who can hinder God from answering their own prayer?

Israel unfaithful to God shall wake up at last amid the billows of God's judgments and cry out in travail to be delivered. The very words indited by our blessed Lord "Blessed be the king that cometh in the name of the Lord," shall then be upon their lips, and lo they shall behold Him with the marks of the nails in His hands and feet, which He received in the house of His friends.

Israel is out of harmony with God today and has been since the day they rejected their Messiah. Jonah is a type of this condition in his person and ways. The storm is gathering and will soon burst in all its fury upon Israel, which will drive them home to the land of their fathers to receive Him, who is indeed "The King of the Jews."

## Zechariah

"In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and *they returned* and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us" (*Zech. 1:1-6*).

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**T**HE prophet Zechariah bade his hearers look back to the time of reviving which God had given their fathers when they hearkened to and obeyed His Word. At the time he wrote, the Israelites were passing through trying days and humanly speaking they were hopeless and in themselves helpless. The depression on every hand had brought its misery with it. Statesmen were at their wits' end; false prophets were deceiving the people and saying, as they have

from that day to this, those things which delighted their hearers. But to God's prophets had been given God's message and they delivered it faithfully whether it pleased or displeased their hearers. Ezra and Nehemiah in their day, and Jeremiah in his, are samples of God's true prophets, those who gave forth their God-breathed messages fearlessly, for they knew "God" and were assured that "he was able to perform." In some instances God's own Word gripped hearts, as we read in verse six, which resulted in blessing to the erring, as they returned to God. At the time of Zechariah's writing, they were experiencing difficult days and all because of their own behavior.

"For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor" (8:10).

#### "NO HIRE FOR MAN

nor any hire for beast," neither were they enjoying peace with their neighbors for God had set all men every one against his neighbor.

Do we see a parallel in our day? There are millions of unemployed men in every land today. Peace pacts and peace treaties are the order of the day, and yet no real peace is enjoyed. Every man is against his neighbor. One business is against another, and little does either care what happens to the other. Do you think the General Motors Company has any concern as to how the

Ford Company gets along? Does the Kelvinator Company care how the General Electric fares in the commercial battle? No, every man is for himself today, likewise every business firm, and this is also true of nations. One country tries to steal trade from another, to sell to another, and what shall the end be?

False prophets were not a minus quantity in the day of Zechariah, nor are they today. "Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?" (7:4-7).

When God sent His true prophets in the

#### DAYS OF PROSPERITY

His people refused to listen to them. "And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother; And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and

stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the *former prophets*: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he *cried*, and they would not hear; so *they cried*, and I would not hear, saith the Lord of hosts: But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate" (7:8-14). The Lord allowed them to reap what they had sown and the fruit was bitter to their taste.

Have we experienced anything similar in our day? As our luxuries have increased have we been grateful to God? Has the house of God been filled with thankful adoring worshipers because the Lord has "filled our mouths with good things?" It is a sad fact that just the opposite has been true. The more bountifully God has provided for us the more we have sinned against Him. We thought a man-made millennium consisted in owning a home, having an automobile, a piano, life insurance, and then a radio, but what are all these things without employment? They are only a burden. Without employment we can neither pay taxes nor buy gasoline; many are giving away their pianos, and having to borrow from their life insurance to provide food for their bodies. Yet the false prophets are saying, "Wait until spring" they are advocating "moratorium of debts," "bonus" for this and that, all of which are sup-

posed to start the wheels of industry and eventually bring back the prosperous days of 1914 to 1928. Thousands still are unemployed, yet many are watching to see in how few strokes "Bobby Jones" can get around an eighteen hole golf course; multitudes are watching Babe Ruth; still others are in a movie feasting their gaze on the silver screen; but how few have turned to the Living God. Should all not have hearkened to the former prophets in the days of prosperity?

In vain do we find our plenipotentiaries pleading with the people to turn to God. He is ruled out of His own world, and those in authority have forgotten what that haughty Monarch in Daniel's time had to learn, i. e., that

#### "THE MOST HIGH RULETH

in the kingdoms of men." Yes, He rules, and reigns over all and is blessed forever.

Nor are men going to get rid of the curse by means of inventions of any kind whatsoever. God cursed the earth for man's sake and no genius can remove it. Thomas Edison, Henry Ford, and Guglielmo Marconi have all contributed in their measure in our day. Stevenson and others have likewise made their contributions in days of yore, yet the curse remains, and man cannot press a button to remove it. The Lord alone can take it away and all creation waits for His manifestation with "the sons of God." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an

ass, and upon a colt the foal of an ass" (9:9). Alas, Christ, the lowly Rider of the ass, was despised, spit upon, and finally nailed to the cross, dying under the curse which man had brought into the world, with the cry ringing in His holy ears,

"WE WILL NOT HAVE THIS MAN

to reign over us." Man's decision was accepted and ratified in heaven. The world knew not the time of its visitation nor the things belonging to its peace, and thus the first part of the drama ended, apparently a victory for evil over good.

But the next few verses give the sequel as has been revealed to faith of all ages. "And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye *prisoners of hope*: even today do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink,



and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land" (9:10-16).

Blessed be His glorious Name forever!

"HIS DOMINION

shall be from sea to sea, and from the river even to the ends of the earth."

"Jesus shall reign where e'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

"Ye prisoners of hope" turn to this stronghold in the day of confusion and perplexity. We have a sure word of prophecy on which we may rely, and that word is not "wait until spring comes," "prosperity is just around the corner," or a "bonus" for one class and another, but

WAIT UNTIL CHRIST COMES!

He is the Nail in the sure place driven by the Master of the assemblies. All God's glory was safely hung on Him, so we may just as safely leave all our needs with Him who has all authority in heaven and on earth.

"May no other hope intervene,  
Let us look for Him and on His strong arm lean."

"And I said unto them, If ye think good, give

me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (11:12, 13). It is true, our Lord Jesus was sold for the price of a slave, yet that despised One is the only Hope for Israel, for the Church, and also (if they only knew it) "the Desire of all nations." What blindness and folly are manifested today in every place. No word is spoken by those in high places concerning the bringing back of the (true) King; ah no, man thinks his own wisdom and prowess is sufficient to restore the years the canker worm hath eaten. "O fools and slow of heart to believe

#### ALL THAT THE PROPHETS

have spoken" (Luke 24:25).

The glories will as surely follow as the daylight follows the rising of the sun. The Church must first be taken out of this scene and be glorified with her glorified Lord. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). Israel's race shall then behold Him. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10).

“Israel’s race shall soon behold Him,  
Full of grace and majesty;  
Though they set at naught and sold Him,  
Pierced and nailed Him to the tree;  
Now in glory  
Shall their great Messiah see.”

“In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart and their wives apart; All the families that remain, every family apart, and their wives apart” (12:11-14).

In that day, one shall not accuse another; a prophet shall not accuse a king, but

the Royal House,  
the Prophetic House,  
the Priestly House, and  
all the families that remain

shall accuse themselves, the result of which we see in the next verses:

*“In that day* there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet proph-

esy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (13:1-6).

1. No more false prophets in the land!
2. No more filthy dreamers speaking lies in the name of the Lord!

As they look at the pierced hands, they will bow in true repentance and confess Christ as Lord and God, as did Thomas of old, when he said, "My Lord and my God."

The true Church of God knows Him in this day of grace as the nail-pierced One, risen from the dead. In that day, Israel shall know Him when they see Him. "Blessed are they that have not seen and yet have believed."

"But how shall I then know Thee  
Amid those hosts above?  
What token true shall show me  
The object of my love?

"Thy wounds! Thy wounds! Lord Jesus!  
Those deep, deep wounds will tell  
The sacrifice that frees us  
From sin, and death, and hell."

“In that day” is a favorite expression of the prophet Zechariah. I think you will find it twelve times in his short prophecy. I quote the last two verses in the book: “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts” (14:20, 21). In that blissful, happy day, holiness shall shine forth. No more will we find the trader (Canaanite) in God’s house. As the Lord drove them out of the temple in the days of His flesh, He will again, and forever all making merchandise of the things of God shall cease.

“Then sin and sorrow cease,  
And every conflict o’er;  
There we shall dwell in endless peace  
And never hunger more.  
Hallelujah!”

## Malachi

**M**ALACHI, the last of God's prophets to write by inspiration, closed his message, the final book of Old Testament prophecy, with a threat, and the last word we note is the word "curse." God had in His great mercy brought back a remnant of Israel from the captivity of Babylon, and Malachi describes the moral state of that favored people following their return. The word

### "WHEREIN"

is the key note to the state of soul of the mass who seemed to be insensate concerning the great mercy of God in bringing them back to the land of their nativity. The declaration of God's love for them in choosing and in making them His peculiar people was doubted.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen,

from the hand of Pharaoh king of Egypt" (Deut-7:6-8).

The one reason given why God set His love upon them was because

"HE LOVED THEM."

This is also true of the redeemed of the Lord in all ages. We are not saved because we are better than others, nor because faithfulness has been the girdle of our loins all along the way. Alas! the church has repeated Israel's history in departing from the Truth, and in high places the Word of God is made of none effect through man's tradition. God loves because He is LOVE! His very nature is LOVE.

"What wondrous cause could move Thy heart  
To take on Thee our curse and smart,  
Well knowing we should ever be  
So cold, so negligent of Thee?

The cause was love—we sink with shame  
Before our Blessed Jesus' Name,  
That He should bleed and suffer thus,  
Because He loved and pitied us."

How could we ever doubt God's love when we see its manifestation at Calvary! Even though things in this life do not go smoothly and the road is rough, it is blessed to know that it cannot be long, so let us "smooth it with hope" and ever "cheer it with song." God loves us with a love that is unchanging. Yea, He knows! He loves! He cares! Nothing can ever separate us from that love, neither things present nor things to come, therefore, let us, by His grace, bask in the sunshine of His love, never murmuring or saying, "Wherein hast thou loved us?"

Again God chided them for offering polluted bread upon His altar (verse 7), and they say "Wherein have we polluted thee?" They knew they were giving God the refuse of their flocks and herds.

"And if ye offer the blind for sacrifice, is it not evil? and if you offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will He regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do you kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Mal. 1:8-11).

Are not these same things true today? How often we see people willing to give to God an old piece of furniture or a rug, if they get a new one! How ready they are to buy a ticket for a chicken supper or an ice cream festival to help support the Lord's work. I heard Gypsy Smith say that if he believed in canonizing saints the first two he would choose, would be "Saint Chicken" and "Saint Oyster" because they have done more to raise money to pay poor preachers' salaries than a great many saints who have had the opportu-



ity to give to God of their substance. What an index to the state of soul before God!

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Cor. 5:14, 15). Love is the true motive power in doing aught for God’s glory, therefore how necessary it is to “keep ourselves *in the love* of God,” not to keep God loving us, for He cannot love us more nor will He love us less. Oh, to love Him better in return!

“Ye have wearied the Lord with your words. Yet ye say, *Wherein have we wearied him?* When ye say, Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?” (Mal. 2:17). Pharisees of old and Pharisees of today are just the same. WORDS! WORDS! WORDS! but God’s Word says, “Because God is in heaven and you are on earth, therefore let thy words be few.” Yet these worldly wise men think they are heard for their much speaking, so they go on using “great swelling words, holding men’s persons in admiration.”

To glorify God by *good works* is of paramount importance for our Lord has said, “Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven” (Matt. 5:16). How easy it is to give *advice* when we should give *help*. How much easier it is to *say* something than *do* something,

but it is the performing that counts with God. Let us not only be hearers of the Word but doers also, that God may be glorified and His doctrines adorned.

“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, *Wherein* shall we return?” (Mal. 3:6, 7).

Here again we see the folly of a heart away from God.

#### “WHEREIN SHALL WE RETURN?”

They had forgotten the joy of their salvation and the pleasures found when in fellowship with God, and they were content with their houses and gold. No more did they say, as did one of old, “I was glad when they said, Let us go up to the house of the Lord.” God’s presence instead of giving them joy, gave them misery. The condition of that returned remnant in Malachi’s day was much like that of a berry bush in a neglected garden where the weeds have grown up about it to such an extent that the light and heat of the sun are blotted out. Their sins had been purged, but they said, “Return, why should we? What can the Almighty do for us?” It was He who filled their mouths with good things, “for every good and perfect gift cometh from above, from the Father of lights, with whom there is no variableness neither shadow of turning.” The very mercies with which

God surrounds man often takes him away from God instead of turning him to the Giver. Oh the blindness of the human heart! What ingrates we are by nature!

Famine often is a great mercy. When the prodigal came to himself he said, "I will arise and go to my father." What a reception! The

#### ROBE, RING, AND ROYAL SANDALS

were all ready for him long before he arrived, and when he returned the feast began accompanied with its merriment. "They began to be merry" and this is always true when the sinner comes to God or the returning saint gets back into fellowship and communion with God.

"Will a man rob God? Yet ye have robbed me. But ye say, *Wherein* have we robbed thee? in tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:8-12).

"WHEREIN HAVE WE ROBBED THEE?"

They had been robbing God in tithes and in offerings, forgetting that He had claims on them and on all that was theirs, for God was the giver. "There is that withholdeth more than is meet, and it tendeth to poverty." The order for God's people today is to give "as the Lord hath prospered them." Surely this is not a hard law for thus we are enabled to give "not grudgingly, nor of necessity, but of a ready mind, for the Lord loveth

A CHEERFUL GIVER."

Many are robbing God today, while He in turn is sending leanness to their souls. Some have only a huge monument in a cemetery to their memory, upon which a beautiful epitaph is carved having no meaning whatever to the casual passerby, with even less meaning to God. We are only stewards of all we possess and God

"REQUIRES THAT HIS STEWARDS BE FOUND  
FAITHFUL."

The story of the widow's mite shows very clearly God's method of computing what we give to Him. He counts not only what is given, but also

WHAT IS LEFT.

The widow cast in more than they all because she had nothing left, while the rich cast in of their abundance and still had plenty. The Lord stands over against the treasury asking, "Will a man rob God?" only to hear in reply, "Wherein have we robbed Thee?" Then hear Him answer, "In

tithes and offerings." When there is a need for the Lord's work, saints often kneel together and pray, "O Lord, the cattle on a thousand hills are thine; supply according to thy riches;" when God is calling us not "to pray" but "to BRING" our offerings then He will pour out the blessing.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God are even delivered" (Mal. 3:13-15).

Their very words had been against the God in whose hand their breath was. They had deemed it of no profit to keep God's ordinances, in fact, profit and loss seemed to be their chief concern. What a picture of conditions all about us! How men's minds are occupied with their own profits! What little thought they give to God's delight in having His people obey "His commandments, which are not grievous." "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices

GOD IS WELL PLEASED" (Heb. 13:15, 16).

This is the delight of any one who has the mind of Christ, and it was ever the delight of our blessed Lord. He did not think of profit to Himself, but

only of God's glory and the benefit and blessing of others. Let us emulate Him who was always well pleasing to God.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3:16-18).

Thank God for the wonderful contrast given us in the little company that separated themselves from the apostate mass. They were found often together, meditating on Jehovah's wonderful name and all that it meant to them. God hearkened and in a book of remembrance is recorded what they did, which will be to their eternal praise and glory when He makes up His jewels.

The apostate church is drifting farther and farther from her moorings toward the reef where destruction looms, while questioning everything from the love of God to the wisdom and power of God. The few are still found here and there who love His Word, His name, His house, His glory, and who joyfully sing:

"There is a name I love to hear,  
I love to sing its worth;  
It sounds like music in my ear,  
The sweetest Name on earth.

“Jesus the Name I love so well,  
The Name I love to hear!  
No saint on earth its worth can tell,  
No heart conceive how dear.”

Malachi, that old-fashioned preacher, courageously pointed out their sin and rebellion against their God, and probably was not very popular with that worldly throng, but he was God's messenger in God's message from which the fragrance of Christ ascended to the Throne. God calls on all men everywhere to remember His Word, and as Malachi could say, “Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel,” so we can say with Christ: “He that believeth on me believeth not on me, but on him that sent me.” “And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak” (John 12:44, 50).

Thus the book of Old Testament preachers closes. May we ever seek to be as faithful as they were in delivering God's message to all who “have ears to hear.”

“And when in the mansions above,  
The saved all around me appear;  
I want to hear somebody say,  
‘It was you who invited me here’.”

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A. H. S.

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Saved, yes, I know it, Saved for - ev - er-

more;..... Je - sus' blood has cleansed me, His

word has made it sure. Heav-en and earth shall

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