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ELECTION, pt. 2

By Dr. H. A. Cameron

Romans 9, 1 Peter 1, Jude 4.

"As many as were ordained to eternal life believed." (Acts 13:48). The word translated ordained here is tasso in the original and occurs only twice in the New Testament. The other instance is Acts 15:2 and there the word is translated determined. The original thought is response to a military command. The bugle sounds and the soldiers marshal themselves, each under his own standard. As many therefore among these Gentiles as responded to the trumpet call to salvation and were determined to enroll under the banner of eternal life, believed. The converse is seen in Acts 13:46, where Paul says to the Jews who contradicted and blasphemed; "seeing ye put it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles." God here is not the judge, they themselves are the judges sitting upon their own case, and they themselves pass sentence upon their case. The Scriptures are free from all charge of teaching that God has predestined any man to eternal perdition.

Now as to election to life. This comforting truth is for the encouragement of true believers, and was never intended as a deterrent to anxious souls. So unwisely has this pearl been cast before swine that the predicated "turning and rending" has been unfortunately too common. As a result many have been heard to say, when God's offer has been pressed upon them: "If I am elected to salvation I shall be saved, whether I seek it or not; and if I am elected to be damned I shall be damned, no matter what I do. Therefore I will do

nothing." Mr. Spurgeon, himself a strong Calvinist, very convincingly points out the fallacy of this attitude. He says to such cavillers, "You would not dream of pursuing that course in other matters pertaining to your welfare. If you were sick and had a remedy presented to you, you would not say 'If I am to get well I shall get well, whether I take the medicine or not, and if I am not to get well I shall not get well even if I take the medicine.' Nor do you say when hungry and food is offered to you, 'If I am to live, I shall live even if I do not eat, and if I am to die I shall die, even if I do eat.' No indeed, you take the food or the medicine without any hesitancy." And to the anxious soul who fearfully inquires, "But how can I know whether I am elect or not?" he answers, "Take this promise of the Lord Jesus Christ, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest,' wrap it around you and present it to God, and you will soon find out whether you are one of the elect or not."

The case of Israel under Moses. (Deut. 30:15-19). Moses says, "I have set before thee this day life and good, and death and evil: I have set before you life and death, blessing and cursing, therefore choose life." God's offer of life and blessing is, bona fide: His warning of death and cursing is just as clearly delineated: And the responsibility of decision is placed upon their shoulders.

The case of Israel under Joshua. (Joshua 24.15). "Choose you this day whom ye will serve.. As for me and my house, we will serve the Lord.... And the people said .. We will serve the Lord."

The case of Israel under Elijah. (1 Kings 18:21-39). "How long halt ye between two opinions? If the Lord be God follow Him, but if Baal, then follow him ... The people fell upon their faces and said: The Lord, He is the God. The Lord, He is the God."

The case of Rehoboam. (1 Kings 12). This king consulted with the old men but forsook their counsel. He consulted with the young men, and followed their evil advice. His

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own choice determined his path and he had to shoulder the responsibility. Nevertheless God overruled his foolish choice to fulfill the prophecy of Ahijah, the Shilonite.

The Lord Jesus Christ before the multitude. When the choice was given to the people of Israel they said: "Not this man, but Barabbas." How does God characterize their decision? "Ye denied the Holy One and the Just and desired a murderer to be granted unto you, and killed the Prince of life." "They crucified the Lord of glory." "Though they found no cause of death in Him yet desired they Pilate that He should be slain:" God holds them accountable, and places the responsibility upon them in these words: "Ye have been the betrayers and murderers of the Just One." "Him ye have taken and by wicked hands have crucified and slain."

Nevertheless the Scriptures declare that He was "delivered by the determinate counsel and foreknowledge of God." "To do whatsoever His hand and His counsel determined before to be done." "They that dwell at Jerusalem fulfilled the Scriptures in condemning Him." Man proposes, but God disposes.

At the end of a hard day of preaching and teaching and healing, the Lord Jesus said to His disciples: "Let us go unto the other side." The storm upon the lake that threatened to engulf them He quelled by a word. The legion of demons is cast out by His command. Later the woman with the issue of blood for twelve years is healed and the daughter of Jairus is raised from the dead. Our Lord Jesus proved His unlimited power over the elements, disease, death, and demons, but there was one place at which He was halted. "They besought Him to depart out of their coasts." Man alone of all His creatures defies the omnipotent One.

We have blended in the above references the two questions of the sovereignty of God and the free agency and responsibility of man. We must now consider the extent of the atonement and the consequent offer of salvation dependent thereon.

Is the atonement limited only to the elect? It is on record that a certain man printed John 3:16 in this manner; "God so loved the (elect) world."--What did he do thereby? He added to God's word, in spite of the warning,

"Add not unto His words lest He reprove thee, and thou be found a liar." We have no hesitancy in labeling this bold alteration of God's word as a lie. "Let God be true, and every man a liar."

As to the question of a limited atonement we need do little more than quote the Scriptures and let them decide the matter. It is true that "Christ loved the Church and gave Himself for, it," but it is also true "He gave Himself a ransom for all." "He, by the grace of God, tasted death for every man." "He is the propitiation, for our sins, and not for ours only but for the whole world." "He died for all." "It is unto all and upon all that believe." The seeker for hid treasure bought not only the treasure but the field. "The field is the world." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Christ died for the ungodly" "God was in Christ reconciling the world unto Himself."

The atonement is sufficient for all, but efficient only to those who believe. Is the offer limited? An elder in the north of Scotland chided with Duncan Matheson after a gospel meeting because he thought Duncan was too "liberal" in his proclamation of the good news. "Don't you know, Duncan, it is only for the elect?" he said. "Well," replied Duncan, "you mark the elect with a chalk mark, and I will preach to them and them alone."

Meanwhile the servant of Christ must obey His Master Who said: "Go ye into all the world and preach the gospel to every creature." "Make disciples of all nations. ." "They went forth and preached everywhere, the Lord working with them and confirming the Word." "Begin at Jerusalem," (where the murderers lived) then go to Judea (where they sought to stone Him), then to Samaria (where they refused Him common hospitality); and then to the uttermost parts of the earth. "God now commandeth all men everywhere to repent." "Go first to them that were bidden (the Jews, who refused, all with one consent making excuse); then to the streets and lanes of the city: then to the highways and hedges and as many as you can find, bid to the wedding." "It was necessary that the word of God should first have been spoken to you (to the Jew first)--but seeing ye put it from you ... lo we turn to the

Gentiles." "Whosoever will, let him take the water of life freely."

Ralph Erskine at the Synod of Rife was being censured for his free proclamation of the gospel to all and sundry. "Moderator," said he: "Rax me that Bible". When it was reached to him he read from John 6:32, "My Father giveth you the true bread from heaven." And then he asked: "To whom did the Lord Jesus thus offer Himself? Was it not to a mixed multitude, many of them His mortal enemies? And let me see the man who dares to affirm that He said wrong."

The servant of God can do no less than to follow the lead of His Master and witness to all both small and great the things which he hath seen and heard. When the sower went forth to sow, some of the seed fell on the wayside, some on rocky ground, and some among thorns. God was not bound by the law of parsimony when He was making provision for the world's needs, nor was Christ limited in His declaration of salvation.

It is true as Samuel Rutherford said: "All God's wheat will come into God's granary," but none of those who perish shall ever be able to accuse God of making a mock offer because there was no atonement back of it.

There is a divine and there is a human side to this question. "What God doeth" is His own prerogative. "He giveth none account of any of His matters." "He doeth as it pleases Him." And into that will of His we have no right to intrude, no room to speculate, no ability to restrict. But there is the human responsibility. "Pray," said Augustine, "as if everything depended on God (as it does), and work as if everything depended on you" (which it does not). God revealed to Paul that all with him on the ship would be saved and the issue proved the truth of it. All came safe to land, despite the storm and the wreck, and the counsel of the soldiers to slay the prisoners. But when the shipmen were about to flee out of the ship Paul said to the centurion: "Except these abide in the ship ye cannot be saved."

Here we have the divine side, God's purpose, and the human element, man's responsibility. When the decree went forth that all the Jews were to be slain, Mordecai laid upon Esther the necessity of doing her part to

prevent the slaughter, and assured her if she shirked her duty, deliverance would come from another quarter. Her answer was "We will fast." Deliverance came and through Esther, for as Mordecai pointed out "she came to the kingdom for such a time as this." Humanly speaking she could have kept silent and allowed events to develop as they would, but God would have sent deliverance through another channel, and she would have lost the honor of being His instrument and even she and her father's house might have been destroyed. "Why could not we cast out this demon?" asked the disciples. "This kind cometh not out but by prayer and fasting," answered the Lord. They were not in such a state of soul that God could use them. "Be ye clean that bear the vessels of the Lord." "If a man purge himself from these he shall be a vessel unto honor." Purged from all filthiness of the flesh and of the spirit, in fellowship with his Master, in obedience to His Word, when he sees the sword come he blows the trumpet of warning and not only saves himself but those that hear him.

There is a door stands open wide and on its portal gleaming we read "Whosoever will may come." That is man's side. We enter and upon the reverse side we read, "Elect according to the foreknowledge of God." That is God's own secret counsel. And "Whom He foreknew He also did predestinate to be conformed to the image of His Son . . . Them He also glorified." (Rom. 8:29-30). Here we have a golden chain let down from God's throne, the first link attached to His foreknowledge and the last securing the eternal glory of His redeemed.

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Psalm 53:1 *As ever, the folly of denying God lets loose the filthiness of fallen man. Infidelity and Immorality are close companions; "No God" in the heart leads to "no good" in the life.*

Hamilton Smith

"In My Name"

F. B. Hole.

(Extracted from Scripture Truth Vol. 40, 1959-61, page 169.)

The above words occur no less than seven times in the last discourse of our Lord, recorded in John 14:1-31; John 15:1-27; John 16:1-33. And of these seven no less than six refer to the place of privilege and responsibility in which His disciples would find themselves after His departure to the Father, as may be seen if John 14:13 and 14; John 15:16; John 16:23, 24 and 26, be read. Though He would be no longer visibly amongst them, so that to Him they could go with their enquiries and requests, they would be able to ask in His name, with the certainty that He Himself and the Father also, to whom He was going, would grant what they asked.

Our first enquiry is, what is the force and meaning of asking in His name? The answer surely is, that the Lord was leaving His disciples during His absence as His representatives. As far as His interests in this world are concerned, they were left to represent Him, and their requests as His representatives would be granted. A place of remarkable privilege indeed: and equally a place of great responsibility.

Take a simple illustration. The heads of a large business concern have to leave for the antipodes (Australian area). They depart after giving powers to several of their subordinates to act for them during their absence. They can sign cheques, which the bank will certainly honour. A cheque is but a request — in proper legal form — that money be dispensed to somebody else, and the bank honours the business in whose name the cheque is issued.

We may at once feel inclined to say, Yes, but what if those deputed to sign for the firm as representatives of the absent chiefs, misuse their authority, and use money for their own purposes? And we have to reply that such breaches of trust among men do happen all too often, and the bank, unaware of the fraud, may pay the cheques. So here, of course, our illustration fails. No bank has power to discern what lies behind the issuing of a cheque. If it is technically correct, it is honoured and paid.

But, HE who presides over the "bank" of heaven — if we may thus apply our figure — possesses omniscience, since, "all things are naked and opened unto the eyes of Him with whom we have to do" (Hebrews 4:13). We may close our requests by saying that we make them, "in the name of the Lord Jesus," but He will know whether we are really asking for things that are in His interests, or whether we are asking for things that will suit our own desires merely. Only that which is really and genuinely "in His name," as representing His interests, is sure to be granted, and this should produce in us much searching of heart as to what we ask as left to represent our Lord. We have of course full liberty to make known all our requests unto God, with thanksgiving, as stated in Philippians 4: 6, but that is another matter. We are not told there that what we ask shall be granted, but we are told that our hearts and minds shall be kept in the peace of God through Christ Jesus.

But now we must take note of the seventh occurrence of this wonderful phrase, which occurs in John 14:26, for here we see the impelling Power, that lies behind the other six occurrences of the words. The main announcement of this farewell discourse is the coming of the Comforter, the Spirit of God, and here the Lord states that the Father will send Him "in My name", that is, as My great Representative, to maintain My interests. This is a remarkable statement, and the force of it may be more clearly seen, if we place it alongside another statement of our Lord, "I am come in My Father's name" (John 5:43). He came as representing His Father, concerned with His interests, and now that He is departing, the Holy Spirit comes to represent Him and concern Himself with His interests.

What we read in John 16:13 is in keeping with this. The Spirit did not come to speak "of," or, more literally, "from Himself; but whatsoever He shall hear, that shall He speak." Clearly then, He came not to originate, but rather to give effect to the word of God, and to represent the absent Lord, who had gone on high; caring for His interests.

Now let us put these two things together. The Spirit is come as the Divine Representative of the absent Lord, gone on high; the disciples

are left as the human representatives, with authority to ask in His name. Having done so, we shall at once realize that consequently it is of the utmost importance that we are dominated by the Spirit of God. He indwells us that He may dominate us. This we see brought to pass in the Apostle Paul, when he writes that, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). The word, "law," is here used evidently in the sense of, "effective control." Dominated now by the Spirit, Paul was set free from the domination of sin and death. He not only had "life in Christ Jesus," but also the Spirit, as the energy of that life. In verse 9 of that chapter He is called, "the Spirit of Christ," since He is here as we have seen, to represent Him.

Hence the great importance of that injunction in Jude 1:20, "Praying in the Holy Ghost." If we are enabled to pray thus, the requests we make will be in complete harmony with the mind of the Spirit. We, though imperfect, are left here to act and make requests in the name of our absent Lord. The Spirit, who is Divinely perfect, is sent in His name. Now if our prayers are "in the Holy Ghost," they will be marked by the suitability that He alone can impart. The requests, that we make then in our prayers, will really be, as our Lord said, "in My name."

It is when we pray after this fashion that the answer is so sure — "that will I do," "will do it," "He will give it you."

Called Out and Cast Out.

He called me out the Man with garments dyed,
I knew His form My Lord the crucified;
He showed Himself, and oh! I could not stay,
I had to follow Him had to obey.

It cast me out, this world, when it had found,
That I within my rebel heart had crowned
The Man it had rejected, spurned and slain,
Whom God in wondrous grace, had raised to reign.

And so we are "without the camp," my Lord and I,
But oh! His Presence sweeter is than any earthly tie,
Which once I counted greater than His claim.
I'm out, not only from the world, but to "His Name."

He is Coming!

Franklin Ferguson

WHAT better and more heartening thought could occupy our mind than the coming of our beloved Lord? We have often spoken together of His return, and He has "hearkened and heard it" (Mal. 3:16). The Bride longs for the Bridegroom, and the longing is fully reciprocated by Him. We comfort ourselves in the assurance that "He that shall come will come, and will not tarry" (Heb. 10:37). "A little while" and we shall be fully conformed to the glorious image of Christ, which wonderful transformation was decreed in the eternity past (Rom. 8: 29). Well may the heavenly "strangers and pilgrims" rejoice with "joy unspeakable and full of glory" (1 Pet. 1: 8), their eager hearts exclaiming: "Make haste, my Beloved!" (S. of S. 8:14).

In Isaiah 21:11, R.V., we read: "One calleth to me out of Seir, Watchman, what of the night?" or margin: "What hour of the night?" The answer is given: "The morning cometh!" What hour of this world's night have we reached? Surely we are come to the fourth watch—3 to 6 a.m., the morning watch (Mark 13:35). Do we really say with the psalmist: "My soul looketh for the Lord more than watchmen look for the morning"? (Psa. 130:6, R.V.).

In Mark 6:47-51, we see the disciples in their little ship in the midst of the sea—it was night; the wind was contrary to them and they toiled in rowing—apt picture of His church,, tempest-tossed in this her night season. He saw His disciples sore distressed; but how blessed are the words: "About the fourth watch of the night He cometh unto them." Soon His weary ones heard the well-known voice calling and saying: "Be of good cheer: it is I." The storm ceased, they passed over and drew to the shore. So will it be for us. He shall "descend from heaven with a shout"; we shall be "caught up" to meet Him and together shall reach "the golden strand" we oft have sung about (1 Thess. 4: 16-18).

There is a sweet indefiniteness as to the exact time— "ABOUT the fourth watch"; that we may all the while be on the tip-toe of expectation. "The night is far spent," and the

blessed assurance is, "the day is at hand" (Rom. 13:12). Can we not already see, by faith, the streaks of light towards the sun-rising? Soon will every shadow flee away; it will be a glorious morning without clouds—the fairest morn that ever dawned; to usher in a day that will have no evening.

"They that are Christ's," without exception, will be "caught up" when He comes to receive from the world His own blood-purchased ones (1 Cor. 15:23). Their eternal relationship with the Lord settles any question about it. But are we ready from the MORAL aspect? "Every one that hath this hope set on Him purifieth himself, even as He is pure" (1 John 3:3, R.V.) The thought of the Lord's coming should have a sanctifying effect upon us, leading us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). It behoves us to "cast off the works of darkness" and be done with all that would gratify our fleshly cravings, in everything seeking conformity to Christ.

If we knew for certain that within a week the Lord will be here, what would we do? Ah! how it would pull us up, and with what haste we would set our house in order and have our affairs just as we believe He would approve of, and save ourselves from being "ashamed before Him" (1 John 2:28). Let us aim to be found "ready" as to our private life, our service, and our public testimony; "occupying" according to every one's several ability. Then having no accusing conscience of unrighted wrongs, ill-spent lives, and things left undone, we shall, as the hymn says, "Rise to meet the Saviour, happy in the Lord!"

(from "Wholesome Words", #8)

HYPOCRISY

Andrew Stenhouse (Chile)

Read Matthew 23, verse 1 to end

I CALL attention to this portion of the Word of God, not so much to be occupied with the characteristics of the Scribes and Pharisees (verily, they have their reward) but to enter a plea for more reality among the people of God. This chapter deals with the subject of hypocrisy.

Call it not "high--pocrisy" as is the manner of some—there is nothing *high* about it. Pretending to be what you are not is the *lowest* practice that can be found among the people of God. It must be confessed that there is a great deal of practical hypocrisy among us, and I am going to invite you to a little self-examination on this subject.

First of all, in the eyes of God, hypocrisy is certainly abominable. If you doubt it, think for a moment of our Lord's treatment of the different people with whom He came in contact here on earth. We may take a certain amount of comfort to ourselves . . . we may consider that we are not sinners of the grossest type . . . we do not kill, lie or steal, etc. . . . but this is small comfort to us if we are guilty of the hideous sin of hypocrisy.

You will remember that a sinful woman was brought into the presence of the Lord, and when her accusers heard that word of Divine wisdom they slipped away, and the Lord Himself, in the presence of that sinful woman, had no word of condemnation— "Neither do I condemn thee. Go and sin no more." What wondrous grace He shows in His dealings with fallen creatures! We see Him on the cross, and to that thief at His side He could say: "Verily I say unto thee, today shalt thou be with Me in Paradise." We think of the Lord in His dealings with confident Peter, who says he will never deny His Master; but the Lord, Who knows him well, tells him that before the cock crows he will deny Him thrice. Yet, in the presence of that consciousness of Peter's infidelity the Lord could say to him: "I have prayed for thee that thy faith fail not." Again, we think of the Lord in the Garden, and there comes to Him that false disciple who kisses Him; yet the Lord only says: "Friend, wherefore art thou come?" He always acted in that same calm, gracious way in the presence of all kinds of sin, yet when He is in the presence of hypocrites, how different is His tone! "Ye fools and blind!" Think of the difference in the Lord's attitude between this sin and other sins—and then tell me, if you care to, that hypocrisy stands for nothing in the eyes of God!

We often act in a hypocritical manner, and if we gave ourselves time to think and meditate, and turn the Word of God over in our minds, we would surely realize that every such procedure must come up and be exposed at the

Judgment Seat of Christ, if not before. Only downright, rock-bottom reality reality will pass with God. If we want to be a help in the Assembly, or among our fellow-travelers to Eternity, if we want to be of any service to God, we must—above all things—be REAL.

Suppose we just pass, in a brief survey, the most outstanding features of our Christian lives, especially our Assembly lives. We make a special profession of being a people who gather in the precious Name of our Lord Jesus Christ, in distinction from other people who, although they may be true believers, do not carry out God's Word in its entirety and simplicity. We think that this is a very wonderful thing, and of course it is. At the same time we should ask ourselves this question: Suppose we have occasion to bring before some child of God this precious truth; suppose we seek to show him that the only way of meeting, is to meet in the Name of our Lord Jesus Christ. He listens with attention, becomes very much interested, and then comes to meeting with us. Does he find among us what he expected to find after all our wonderful description of the meaning of gathering to the Name of the Lord Jesus Christ?

We profess to meet in the Name of the Lord Jesus. Do we ourselves know what that means? It means much more than a mere form to put on the notice-board on the outside of the Hall. In the Word of God we find that gathering unto the Name of the Lord Jesus Christ produces certain positive results. We read: "There am I in the midst of them." If an inquiring visitor should come among us, would he find the reality of the Lord's presence in our midst in a definite, unmistakable way? Would he see the difference between our gathering, and the gathering of others where no such claim is made? We should desire a greater measure of reality among us—a measure of reality that will convince others that God is in us of a truth.

Meeting in the Name of the Lord Jesus means, among other things, that we meet by His command, in His interest, and because it is His will for us to do so. We meet because He has revealed His plan in the Scriptures, and we meet in submission to His will. We meet by His authority. We meet—not because we have a desire to meet, and not because it occurs to us that it might be beneficial or profitable—but

because the One in Whom we have yielded ourselves desires that we should so meet. The local Assembly is a Divine institution, and when we meet to honor the Lord, to interest ourselves in the things that concern Him, and to carry out His will, then we meet in His Name. Is it always with us? It is very easy to tell other people that we meet in the Name of the Lord Jesus, but are we conscious of that blessed reality, or is it only the talk of the lips with us? The Lord help us to examine ourselves!

Sometimes we attend the meetings, and sometimes we do not. Sometimes we stay at home simply because we want to stay at home. Perhaps we go because a visiting brother will be present. In this way, coming together is merely a matter of our own convenience. If we do meet in this way, let us not say that we meet in the Name of the Lord Jesus, for it is certainly not for Him that we come, if we come just to hear a visiting brother. It is wonderful how plain it is to others (if not to ourselves) that this is hypocrisy. If we go to hear Him, to be conscious of His presence, we will be present on all occasions.

We also have another wonderful feature of Assembly life. We do not have a salaried preacher, nor a human president. We have the Holy Spirit of God. Wonderful—if we realize it! When we meet together, do we really look for the guidance of the Holy Spirit? We ask for it in prayer, but do we really wait for the Holy Spirit, and make certain, every time, that He has revealed to us His will for that occasion, before we give out a hymn, pray, or speak? Is it a reality with us, or is it not?

What about our singing? God's people were intended to be a singing people. Very often their singing is nothing more than an exercise of the vocal chords. We sing:

"Lord Jesus Christ, the thought of Thee
With sweetness fills our breast."

How many of us really sing that hymn in the consciousness that the Lord is near us? Or do we sing the words, allowing our gaze to wander around the room? It is a very solemn thing to profess to worship and praise the Lord if we are not honestly doing it.

I think, if we examine every phase of our lives, we will find that there is an element of hypocrisy in each one. In our Gospel meetings we often feel like telling the unsaved one not to

sing certain verses because they are not appropriate or true on the lips of an unsaved person. There are many words which are not appropriate on our own lips if we only stop to think what we are singing. How often we sing:

"Were the whole realm of nature mine
That were an offering far too small—
Love so amazing, so Divine,
Demands my heart, my life, my all."

And yet we haven't the slightest intention of giving our all! We show it when the collection plate comes around.

The Lord's most scathing words are directed toward those who are hypocritical. Even in our prayers hypocrisy enters. We have some wonderful prayers at times, but when you hear our conversation after the meeting is over you know just how devoted we really are. It is surely a solemn thing when we carry our hypocrisy right into the presence of God.

Brethren, let us be **REAL**. God will not, God cannot, honor us if we do not really mean what we say. We preach about wonderful things. Do we really believe them? Theoretically we do. When we preach the Gospel we speak of the glories of heaven and the torments of hell. We try to persuade our unsaved friends and relatives that these things are real, but we are so unreal ourselves that they hardly believe that we really believe what we preach. You will remember the story of the preacher who went to an actor and asked him why he had such success in holding large crowds spellbound. The actor replied: "I act unreality as though it were reality. You preach reality as though it were unreality." We should allow those eternal realities to get down into our souls so that they become a part of us, and when we preach them, people will know it. Do we really believe that the unsaved around us are going to hell? Do we ever pass jokes with them, so that they believe we are pretty much as themselves? Every man and woman among us has the sole responsibility imposed upon them of carrying the Gospel to some. You have a little circle of relatives and friends, and only YOU can touch precisely that circle. Are you doing your duty?

We profess to have a great interest in the unsaved, but how little we really do for them after all. Let me prove it: Let us suppose that we established the simple rule of each

brother and sister seeking one unsaved person—only one—to bring him to Christ in the course of a year. One year is a long time, and that is a small task, surely, for one who knows the realities of God's salvation, to bring this one person to the meetings, pray for him, and show an earnestness in his salvation. If only one sinner were brought to Christ each year by each of us who know the Lord, what would be the result? Let us suppose that there is only one saved individual in the world, instead of hundreds of them, and that one saved person follows the above rule. At the end of one year there would be two saved, at the end of two years four would be saved, then eight, sixteen, thirty-two, sixty-four, until you arrive at over a million in a period of twenty years. Now let us suppose that out of the two hundred millions of Protestants in the world, only one million is in the real Body of Christ, so instead of spending twenty years to get that million converted, we step that million up and in eleven years the whole world would be converted! I am not proposing any such thing because it is not in the Word of God, but I only cite this to show you that we are certainly not even beginning to do our duty.

The Lord brings a solemn charge against the hypocrites: "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven." Hypocrisy has this effect—it keeps people out of the Kingdom of God. Do we have to lament a dearth of conversions among us? Do we have to lament the non-conversion of our own sons and daughters? May not one of the reasons be that we, by our actions, by our manner of life, by our conversation, fail to convince them of the reality of those things that we want them to believe?

There is another characteristic of the hypocrite: this question of squabbling about the altar and the gift. How much we are concerned, and what a flame we set blazing over trivialities! It is a solemn thing when you stop to think how you may influence others. How many camels have we swallowed while straining out a gnat! What tremendous beams some of us have in our eyes! We want to put our brethren right. The Word of God does not simply say that it is necessary for us to SEE the beam that is in our own eye. Let us not simply recognize and con-

fess our own faults, but get RID of them, and then we shall be ready to help our brethren.

The last few verses are a fitting conclusion for the chapter, for it shows us the final end of the hypocrite ... a great city, and the Lord weeping over it. Do we see among us any indication of barrenness; any indication of departure from the godliness which once characterized our Assemblies? God grant that we may never get to a place where the Lord will look down upon us and say: "Your house is left unto you desolate".

God help us to face this solemn question and to be done with our hypocrisies once and for all.

WIS May/June 1940

Satisfaction.

I SHALL BE SATISFIED (Ps. 17:15).

I shall be satisfied!
But not while here below,
Where every earthly cup of bliss
Is wisely mixed with woe.
When this frail form shall be
Forever set aside,
And in His likeness I awake—
I shall be satisfied!

HE—SHALL BE SATISFIED (Isa. 53: 11).

He shall be satisfied!
When all He died to win,
By loving kindness gently drawn,
Are safely gathered in.
When in the glory bright
He sees His glorious Bride,
Sees of the travail of His soul—
He shall be satisfied! —Anon.