

## THE JEW

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sufficient oil (which no doubt represents the Holy Spirit, and went to buy although they had some in their lamps when they started out to meet the bridegroom) found the door shut when they returned, and they cried saying, "Lord, Lord, open unto us." But he answered and said I know you not. Matt. 25. This parable of Jesus does not hold out much encouragement to those Jews or Russelites or any others who are looking for a chance of salvation after Jesus comes again. Again we read from the words of the apostle Paul in Heb. 9-26, 27, 28. Once in the end of the world hath he (Jesus) appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the Judgment (not a second chance in the millenium, but the Judgment comes after death). So Christ was once offered to bear the sins of many (and he won't be offered to any one again, not even the Jews), and unto them that look for him shall he appear the second time without sin unto salvation. (Without a sin offering to save men). He came in that capacity the first time. "To save His people from their sins." The next time he will come as Judge. Hence the above words, "After death the Judgment." Behold now is the accepted time; behold now is the day of salvation. II. Cor. 6:2. I believe that these words apply to all men, both Jews and Gentiles. If they will humble themselves, repent and believe in Jesus for salvation from all sin, and consecrate themselves to God, and be sanctified wholly. Without holiness no man shall see the Lord. Heb. 12-14.

## LOST

The letter which we referred to in the preceding issue of the Highway, did not get into the columns, because it was lost in some way which we cannot explain. We are sorry, and hope that Mrs. Briggs will write again.—Editor.

## THE ART OF RECKONING

By Hartley E. Mullen

In every walk of life much depends upon our ability as a reckoner. The mariner has to reckon against storms and tides and use these to his advantage or his career is a failure. The farmer must reckon to come out ahead in spite of blight and frost or his work is not a success. The merchant must reckon to come out free of indebtedness in the face of changing prices and competition on every hand.

Not only in the natural realm but also in spiritual things there is need of being a good reckoner; and it is in this respect that we wish to draw your attention. The apostle Paul was beset with all the things that Christians are likely to encounter and yet we find him constantly reckoning so as to always be the winner. In summing up these instances we may miss many but will find the following enough to at least give us a start on a constructive line of thought. Let us hear Paul's testimony concerning suffering, Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." I feel certain that if we learn to reckon as the Apostle Paul did that it will be a great help to us. In the Epistle to the Hebrews we find more along this line in regards to suffering. "Now no chastening for the present seemeth to be joyous, but grievous nevertheless afterward it yieldeth the

peaceable fruit of righteousness unto them which are exercised thereby." Hebrew 12:11.

It is certain we will meet with suffering but it is not the fact that we suffer that counts, but it is the attitude we take toward life in the midst of suffering. Our hearts have been encouraged by watching those who so nobly carry on in spite of what they suffer. The Apostle Paul shows that he knew the art of reckoning when he spoke of loss and gain, Philippians 3:7-8. "But what things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ". If every professor of salvation knew the meaning of this scripture **there would be less repining for things that they feel they must give up.** There is a class of professing Christians that indulge in certain forms of worldliness and use as their reason for doing so that they need the exercise that they get through it. They can't deny that they have to listen to profanity galore. The Apostle again has a way of reckoning out this, saying to Timothy in 1 Timothy 4:8. "For bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To some being a Christian seems to be a life of sadness and hardship with nothing to enjoy but Paul tells Timothy in I Tim 6:17, that "The Living God, giveth us richly all things to enjoy." It grieves our hearts many times to hear Holiness professors seeing so much to complain of, they seem to have lost the faculty of seeing a bright side to life.

The Apostle also reckons in a way to come out on the victory side admitting he was troubled on every side, yet not distressed he was perplexed but not in despair, yes, he says he was **persecuted, but not forsaken; he was even cast down but not destroyed.** Perhaps the Apostle Paul shows us no greater example of his power to reckon in such a way as to become the eternal gainer, than when he says, "If God be for us, who can be against us?" Romans 8:31.

No doubt some will say, I have so much trouble it is hard for me to be a Christian, I have so much tribulation, I can never stand. Others will say I am distressed about certain things. Oh, I have so much trouble. Another will say I can't stand the persecution that is heaped upon me. Some one else is looking ahead and predicts famine, another peril, and another war. How are you reckoning? Our reckoning will not amount to much unless we believe God to undertake for us in every circumstance.

Paul says of such things, "Nay, in all these things we are more than conquerors through him that loved us. Romans 8:37.

## SABBATH KEEPING EMIGRANTS

The Home Missionary gives an account of two young Christians on their way to California, who had the misfortune (or perhaps I while those that rested on the Sabbath were into the company of very wicked men; and as they were situated, it seemed to be necessary that they should travel with them, though against their own wishes. They proceeded without any difficulty until the Sabbath; then came the tug. The question was agitated. "Shall we travel today?" The company said "Yes." These brethren said "No." The matter was debated, and various reasons were urged for resting on that day by the brethren, but the voice of the multitudes was, we will do evil.—The spirit of piety in these brethren said, we cannot go with this multitude to do evil, though it expose us to reproach, to danger and death. Their company proceeded,

and left them to enjoy the Sabbath alone. They rested and worshipped God as best they could in their loneliness.

They started on Monday morning refreshed, and before Saturday night overtook their company. The question was agitated again on Sabbath morning, "Shall we proceed?"—"Yes," was the decision, with the exception of our pilgrims. They honoured God and rested. He in whom they trusted kept them, and permitted them, before another Sabbath arrived, to overtake their company again. By this time the enemies of the Sabbath began to perceive that they had gained nothing, but had actually lost. Their teams were faded, while those that rested on the Sabbath were vigorous. The battle was fought, and victory turned on the side of truth and right. The company unanimously concluded to keep the Sabbath. Jonathan and his armour bearer had not stood alone in their defence of the Lord's day.—The Holiness Era.

## WANDERING STARS

Have you ever seen one? We remember seeing Haley's Comet many years ago. It came, shone faintly and passed on, not to return for seventy-five years. It did not contribute to the sum of life's happiness, in any way that we know of. We were reminded of some of these comets a few years ago while holding services in a large city. A number of people came to our meetings who were strangers to the regular staff and we made inquiries concerning some of them who seemed to have enough religion to instruct the entire city. We found these people were what were termed "floaters" by the Christian friends carrying on at the mission. We were interested to know what kind of people they were. Our readers may be interested to hear.

It seems they were a class of people who made it a practice to attend nearly every kind of a revival meeting where a special evangelist was engaged. In fact they roamed around to various churches and missions wherever they could get a free meal. They never joined any church because they could never find a church that was "quite right." They indicated that their light was superior to most common folks. They could shout when the tide was high or did not mind "leading" if there was an opening but were mighty silent when the finances were being raised. In fact it seemed to many that that was the main reason they never joined any church. When the pull was on they could flit or say sweetly, "You know, we do not belong to this church." We found that they were no asset to any church. Since then we have ministered in many churches and we found the "floater's society" existed in every city. Sometimes they could get an evangelist to catch the independent spirit and they assured him he could do so much more if he would open a tabernacle where the "truth" could be preached. The floaters flocked around, but like Theudas of old they usually landed in the wilderness when the novelty wore off and real responsibility began to settle on the congregation.

Then we saw Jude had a better name than we had for this unreliable class. He called them "wandering stars." Very appropriate indeed. But what about them. Where will they come out, who have avoided the burden and heat of the day. We will leave Jude to answer that question. He can do it better than we. To the faithful souls Paul says, "Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. — *Canadian Free Methodist Herald.*