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Don Carlos Janes

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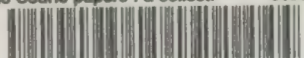
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CEDRIC PAPERS

DON CARLOS JAMES

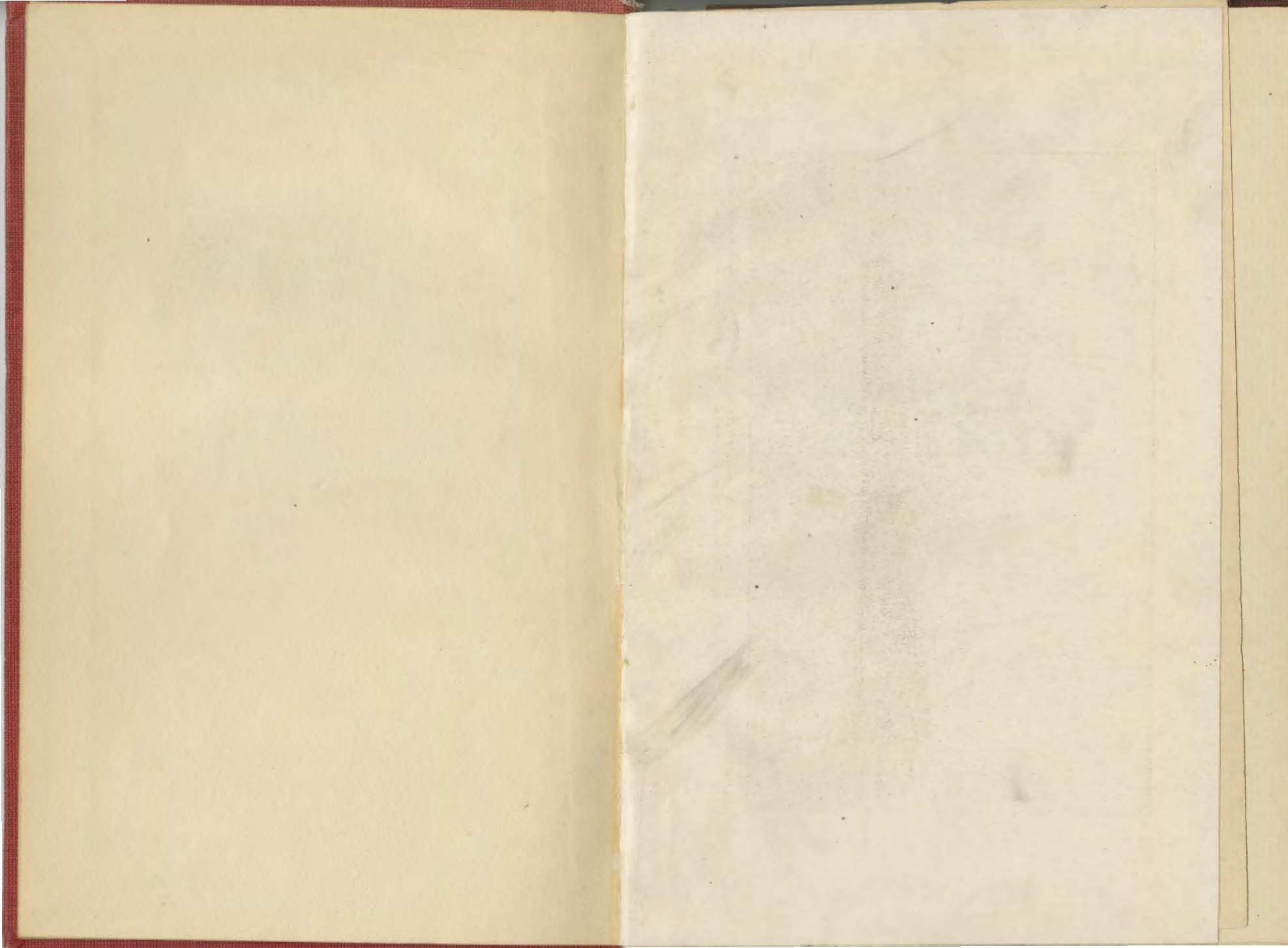


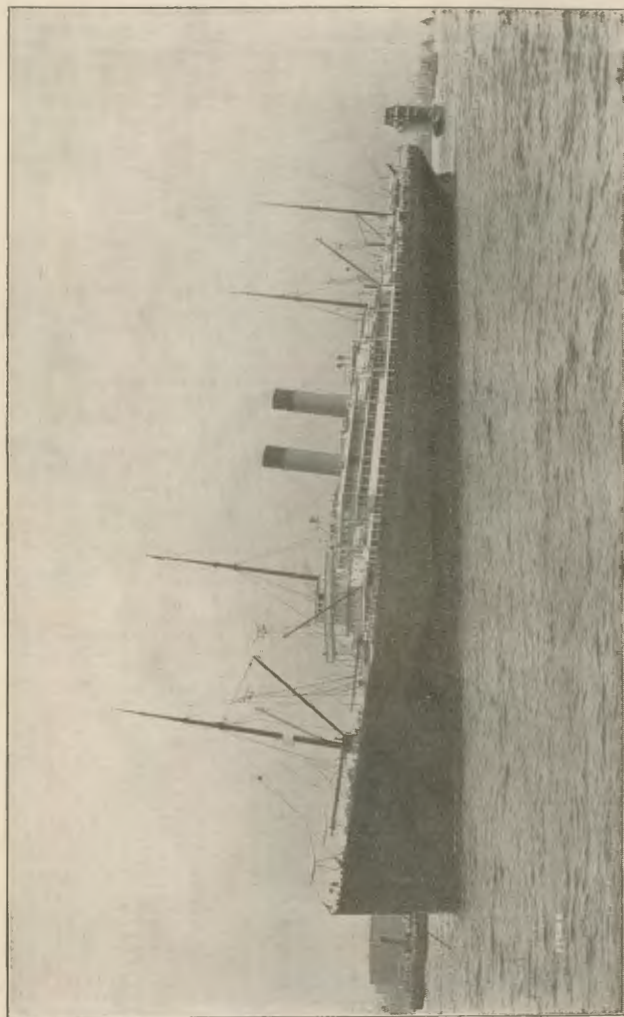
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The White Star Steamship Cedric. Length, 700 feet; breadth, 75 feet; depth nearly 50 feet. Water displacement is 37,700 tons; 10,300 tons more than that of the Great Eastern. Can carry over 3,000 passengers.

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The Cedric Papers

A COLLECTION OF SKETCHES ON MISCELLANEOUS SUBJECTS WRITTEN MAINLY WHILE ON A VOYAGE FROM LIVERPOOL TO NEW YORK ON THE STEAMSHIP CEDRIC

BY
DON CARLOS JANES
Author of "A Trip Abroad"



"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, oh teach my heart
To find the better way."

—Pope.

F. L. ROWE, PUBLISHER
CINCINNATI, OHIO
1906

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INTRODUCTION.

While on my trip to Palestine and Egypt in 1904, several thoughts suggested by things seen, were committed to writing for publication at a later date. When the sight-seeing in Egypt was ended I was delayed several days in Port Saïd waiting for a ship. A part of the time was spent in writing articles which I thought of publishing after my return to America, but my plans were defeated—for all these writings were lost in a satchel which disappeared in Marseilles, France.

On the voyage from Liverpool to New York, I had time to write some more, and the following sketches, with one exception, were brought forth while sailing over the Atlantic. The article on "Imitating Paul," was written in the "Hotel Mont Sion," Beyrout, Syria, and was first published in *Joy-*

ful Tidings, London, England. This sketch is almost a child of the sea, for the hotel in which it was written has its foundation walls washed by the Mediterranean. The book is named for the ship on which most of the writing was done.

The steamship *Cedric* (Ked-rik) was launched August 21, 1902, and is seven hundred feet long, seventy-five feet wide, and forty-nine feet and four inches deep. At the time she was bearing the writer over the three thousand miles and more of salt water between England and the United States, there was but one larger vessel afloat, the *Baltic*, which is about seven hundred and twenty-six feet long. The crew of the *Cedric* numbers three hundred and forty, and the capacity of the ship is eighteen thousand and four hundred tons dead-weight. She can carry over three thousand passengers.

The sketches have been rewritten and to some extent lengthened and are now presented to the reader with the desire that the

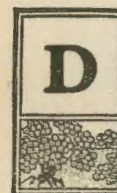
thoughts produced by them may be beneficial and the effect wholesome. The Scriptures quoted are from the American Standard Edition of the Revised Version of the Bible. Acts 8:37, quoted on page fifty-two is from a footnote. That this little book may be a real help to every thoughtful reader is the sincere desire of

THE AUTHOR.

Beamsville, Ontario, Canada,

September 5, 1906.

Impressions



OWN in Port Saïd I frequently passed a place where some cement sidewalk was being made. When it was finished the workmen stretched a line around it to keep the people off while it was yet soft. Once as I passed along, I saw some dog tracks in the new sidewalk, and later a workman was seen smoothing up these impressions with his trowel. After that cement had thoroughly hardened, a four-horse team might have been driven over it without leaving the imprint of a shoe.

It is much the same with the human being. While the child is young and the heart is tender, impressions, either good or bad, may easily be made, but later in life, things which were once very impressive may have little or no effect upon the hardened heart.

The wise man recognized this when he

said: "Train up a child in the way he should go, and even when he is old he will not depart from it." Prov. 22:6.

It has been said that early impressions are the most lasting, and we all know that it is very important that the first impressions made on the child's mind be correct. Christians are not honoring God nor building up the kingdom of Christ when they teach their children, just learning to speak, to say some "smart" word, phrase or sentence. Why not in the beginning instruct the child in the pure word of God and take delight in hearing the little soul recite some verse or verses of Scripture instead of some light thing he would better not know?

Attention is also called to the reverse of Solomon's statement. If the child receives wrong impressions early in life, if he is not properly trained then, he may be lost forever. We would do well to learn a lesson from the dog tracks in the cement.

S. S. CEDRIC, November 25, 1904.

By the Twang



THE other day as I was having my shoes cleaned, a London boot-black asked: "Are you a minister?" When I had answered his query in the affirmative, I asked him how he could tell that I was a preacher, for there was nothing that I knew of in my dress to make him think as he did. He said he could "tell by the twang." When Jesus was arrested "they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known." Matt. 26:73.

In this connection I desire to submit two thoughts. The first is concerning the world reading our lives like an open book. I believe it was T. R. Burnett who once wrote a sentence about like this: "Our lives may be the only Bible our neighbors

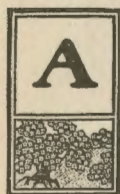
read." The world may observe more in our lives than we think. That illiterate bootblack detected something in my voice which enabled him to guess my calling in life. I do not know of any peculiarity in my speech to suggest that I am a preacher, but he noticed something of the kind. Had I been guilty of any misconduct before him, it might have had a bad effect. It certainly could have had no good effect. Christians are epistles "known and read of all men," and they should be careful what kind of a message their lives write down for the reading of the world.

In the second place, the world should know that we are children of God, not by any peculiar tone of the voice, nor the style of the clothing we wear, nor yet by a badge upon the lapel, but by our general course of conduct. Our Christianity should be known by our deportment at all times, and not merely by our presence on the front seat at a religious service. As Christians, we should be so much better than men of the world that our Christianity would be apparent, and we should not

speak the language of Ashdod, but "sound speech that can not be condemned." "Out of the abundance of the heart the mouth speaketh." * * * And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:34, 36, 37.

S. S. CEDRIC, November 25, 1904.

The "Species Man"



AS the ship was nearing the landing-place at Jaffa, the Joppa of the Bible, I fell in with a man from India, named Ahmed. We landed together and went to the same hotel. In fact, we occupied the same room. After we were settled down in our new quarters, I asked him if he was a British subject, and received an affirmative reply. Then I told him my nationality, and, extending my hand, said: "Let us treat each other right." "Species man, species man!" said Mr. Ahmed with earnestness, meaning thereby that we were both members of the same class of beings, and should, therefore, treat each other right; that we both belonged to the great family of men, and on that account neither should wrong the other. I never learned Mr. Ahmed's religious views, but in his

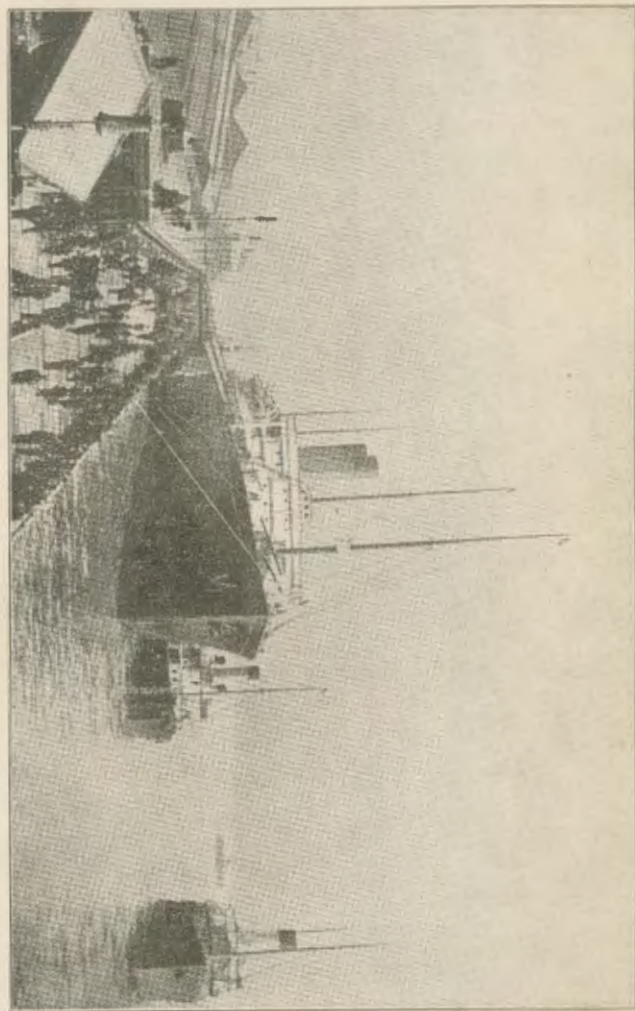
peculiar answer to me there is food for thought.

But there is still another reason, even greater, why Christians should conduct themselves properly toward each other. It is the reason given by Abraham to Lot, his kinsman, so long ago. Both of these men were prosperous, and as their herds increased there was some trouble between the herdsmen of Abraham, whose name had not yet been changed from Abram, and the servants of Lot. Concerning this, the good man, who is called "The Friend of God" and "The Father of the Faithful," said to his nephew: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren." Gen. 13:8.

Herein is an excellent reason why everything tending to unnecessary strife, discord and alienation among the children of God should be put away from among us. We should not wrong or injure any child of God, "*for we are brethren.*" There should be no strife or division among us, "*for we are brethren.*" We ought to love

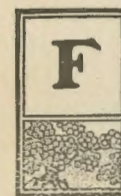
each other "from the heart fervently," and we ought highly to prize the companionship and fellowship of Christians, "*for we are brethren.*" And if we truly appreciated this divine relationship—this brotherhood of the redeemed—we would without doubt be happier and better Christians.

☐ S. S. CEDRIC, November 25, 1904.



The Cedric at the Liverpool landing, where the author embarked.

Wealth and Poverty of Christ



OR ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. 8:9.

The first point I wish to notice is the wealth of Christ before he took upon himself our nature, and became the propitiation for our sins. This passage informs us that he was rich, but of what his riches consisted I am not prepared to say much. He was with the Father "in the beginning;" "all things were made through him, and without him was not anything made that hath been made;" and in his memorable prayer, recorded in the seventeenth chapter of John, he speaks of the glory he had with the Father before the world was brought into existence. But, even if we do not know all the details of his wealth, *we do know that he was rich.*

"Yet for your sakes he became poor." Of his poverty I may speak more fully. While his parents (as to the flesh) may have been comfortably situated in life, I know of nothing to indicate that they were wealthy people. Joseph was a carpenter, and it does not seem probable that he was a man of great means. If he was not, we can readily see that Jesus would not have had the opportunity, and we know that he had not the desire, to gain favor or power with the people on the strength of his earthly parents (if I may so speak) having much wealth.

He was born amidst humble surroundings. In speaking of his birth, Luke informs us that "the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn." Luke 2:6, 7. It is no disgrace to be born in a stable, or to be cradled in a manger; but, from the ordinary point of view, it may seem strange that the Redeemer of men should thus

make his advent into the world which so much needed his great blessings.

If Jesus ever possessed any money, I do not now recall the passage of Scripture that speaks of it. On one occasion, when he, with Simon Peter, was visiting Capernaum on the Sea of Galilee, he sent this disciple to the sea to catch a fish in whose mouth was to be found a piece of money for tribute. Had Jesus held any money in his possession at this time, it does not seem probable that he would have performed a miracle to secure the necessary coin. But he was *poor*.

On one occasion, when Jesus was about to cross the Sea of Galilee, "there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest." This scribe may not have counted the cost of faithfully following the Master, or he may have had a vision of an earthly kingdom in which he himself would occupy an honored place; but the answer, indicative of the poverty of the One he would follow, was: "The foxes have holes, and the birds of the heaven have nests: but the Son of

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man hath not where to lay his head." Matt. 8:18-20. Yes, he became *poor*; and finally he was buried in a tomb not his own.

And why did he do all this? Why did he give up the riches he had in glory, and become so poor that he had not where to lay his head? Ah, brother, we do not need to search long for the answer. It was for our sakes, to the end *that we through his poverty might become rich*.

Let us now consider the riches we may have through the grace of the Lord Jesus.

In coming into the remission of our sins we become rich through loss. It is an important item of the new covenant that our sins and iniquities shall be remembered no more. They are blotted out, and we come into the possession of a great treasure when, in connection with our pardon, we receive "the gift of the Holy Spirit."

To him who lovingly, willingly and faithfully follows in the footsteps of Jesus, there need never be an hour of anxiety about the necessities of life; that is, food, drink and clothing. The great Teacher

once gave his disciples an object-lesson on this subject, based upon God's care for the birds of the air and the flowers of the field. In closing this lesson he said: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom and his righteousness; *and all these things shall be added unto you.*" Matt. 6:31-33. To have a positive guarantee of "all these things" is no small matter.

Through Jesus we also have "blessed assurance," and I may also say *insurance*. We are assured that God will be with us if we love his Son and keep his commandments; that the great heavenly Father will love us, and that he and the "blessed Redeemer" will come unto us and make their abode with us. John 14:23. Furthermore, we are assured that God will, with every temptation, "make also the way of escape," that we may be able to endure. 1 Cor. 10:13. Though Disease seize upon us, and Death claim us as victims, we shall still be triumphant, for we are assured of a

glorious resurrection to eternal honor and happiness in the presence of all the blood-washed throng. 1 Thess. 4:16-18. And we are *insured*. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Ps. 34:6.

The fact is that, in being "born again," we have come into a very rich family. "The earth is Jehovah's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Ps. 24:1, 2. Being the children of God, we have a share in a vast estate. We may well say with Peter: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto *an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*" 1 Pet. 1:3, 4.

This inheritance is more valuable than gold, silver or precious stones. It is worth more than houses, or lands, or government bonds, and its value can not be stated in

quantities of this world. It is incorruptible; it does not alter or pass away. It is undefiled: "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." Rev. 21:27. And it does not fade away. The flower fades, and its beauty and fragrance are lost. The beautiful picture fades and loses its attractiveness. The weight of years and the toils of life take away the rosy tint from the maiden's cheek, and "the rich man shall fade away in his goings." Jas. 1:11. Here fences must be rebuilt and houses must be repaired, but this great inheritance "*fadeth not away.*" It is reserved in heaven for those who faithfully follow the Lord.

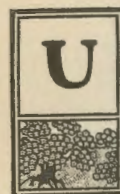
So, by the grace of the Lord Jesus, we may become rich beyond any earthly wealth. Perhaps we do not realize what riches in Christ Jesus we possess even now. If we would all thoughtfully consider how good the Lord is, how abundantly we are blessed, and how tenderly we are loved of the Father, it is probable that Jesus would

be better served and more highly honored in our lives. But let us bear in mind that our great reward is to be given us "in the resurrection of the just."

In conclusion, the lesson may be summed up in these words: Jesus was rich, but he became so poor as not even to own a lodging-place, and this was not for his own glory, gain or exaltation, but for our sakes, that *through his poverty we might become rich.*

S. S. CEDRIC, November 25, 1906.

Missionary Work in Palestine



UNDER this heading, I wish also to speak of the American Mission in Syria. Beyrout is headquarters, and here are located the American Press, a church and the American College. I was shown through several of the college buildings, which are quite extensive, and found them well suited for their purpose. Some of them are new structures, and are thoroughly modern in their equipment. A medical school is conducted, and no doubt the students are given good training. The instruction in the college is given in English, except in the study of some other language, and perhaps in some of the elementary work.

The American Press issues Bibles, Testaments and other productions in Arabic. In the line of publishing they do an extensive business both in Arabic and English

works. I went to the church on a Lord's day, and finding it closed, I searched in vain for the English church.

At Nazareth I visited the school for girls under the management of the Church of England. It was in the opening days of the session, but the special work that comes with the opening of a school did not deter the ladies in charge from treating me very nicely. When the children came in to their evening meal, they sang the "Nazareth Hymn" before sitting down at the tables. The English church has a congregation and a minister in Nazareth.

In Jerusalem there is a vast deal of work carried on by the several religious bodies represented. Here, as elsewhere, schools are used for the bettering of the people, and to enable the missionaries to teach their religious views. There are several hospitals. I visited the Leper Hospital, conducted by the German people; a general hospital, which is also under German control, and an English hospital for Jews. Mohammedans are admitted here upon the payment of a fee. Bishop Gobat,

an Englishman, founded a school many years ago. His body now lies in the cemetery near by, but the work still goes on. Schneller's Syrian Orphanage is capable of accommodating some hundreds of students. Besides the regular school work, it maintains an industrial department and a school for blind children, who are also taught to work. They make baskets and brushes, and, perhaps, some other things.

The Alliance Israelite School is a large institution, which also maintains an industrial department. The Church of England has a house of industry, too. Mr. Thompson is superintendent of the work carried on by the Christian and Missionary Alliance, which has headquarters at Nyack, New York. I was permitted to preach the gospel in the tabernacle under Mr. Thompson's control while I was in Jerusalem. Melki, a native evangelist, was the interpreter, and if he faithfully translated my speech, and I have no reason to believe that he did not, that audience has had at least one opportunity of hearing the terms of pardon as they are contained in God's

good Book, and as they were first proclaimed in the Holy City. The Alliance has stations at Joppa and Hebron.

D. C. Joseph, an old Polish Jew who has accepted the Christ of God, is conducting mission work in Jerusalem and Haifa in the interest of the Jews. In this work he is assisted by Jacob Loury, a "Jerusalem Jew," who, like Bro. Joseph, is now well advanced in years. (Since the foregoing was written, Bro. Joseph has turned over the Jerusalem mission to Mr. Thompson, and is devoting his whole time to the work at Haifa under Mount Carmel.)

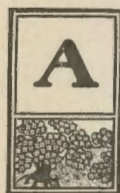
At Jaffa I called on Mr. Jamal, the minister in charge of the work of the London Jews' Society. This organization does not expect to convert the race, but its object is to "promote Christianity among the Jews." Mr. Jamal said he believed the scattered Israelites would return to Palestine in unbelief, suffer great persecution, and receive the Messiah when he comes.

This imperfect list of missions in Palestine, written without works of reference, may serve to give the reader a better idea

of what is being done in this line in the land of our Lord.

S. S. CEDRIC, November 25, 1904.

Missionary Work in Egypt



AT Luxor I visited the American Mission Boarding-school for Girls, conducted by Miss Buchanan, who is assisted by Miss Gibson. This school was opened about three years ago, and the attendance this year is upwards of two hundred. A new building which will accommodate four hundred pupils when finished, is in process of erection. I was told that it would be the finest building for girls in all Egypt. The cost, as nearly as I now remember, will be about thirty-five thousand dollars. Much of this money has been contributed by wealthy tourists, one gift, if I mistake not, amounting to five thousand dollars. I spent only one night in Luxor, and that night I lodged in the home of Yusseph Saïd, a native who has charge of the book-stall. An uncle of Mr. Saïd's expressed himself as being pleased at having "a preacher of Jesus Christ" in the house.

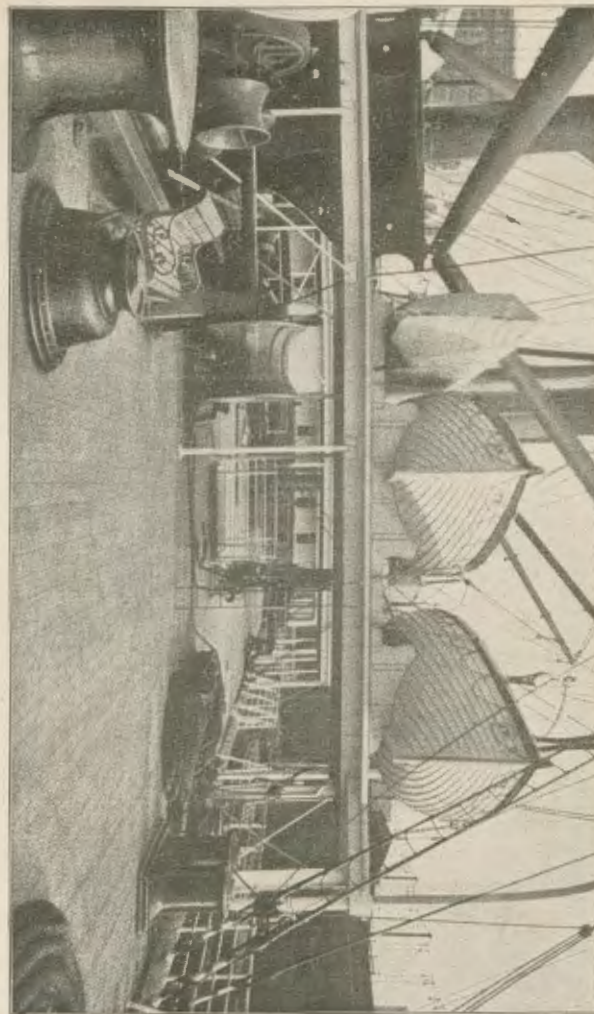
The American Mission (Presbyterian) conducts its most extensive work at Assuit, but I did not stop there. In Cairo, however, I was at the chapel service of the school one morning, and on a Lord's day evening I went around and heard their minister deliver an address. This school is for both boys and girls, but they meet only at the chapel service.

There are several mission forces at work in Port Saïd. Mr. A. Locke conducts the Seamen's Rest. On Lord's day mornings he goes out and visits the ships, inviting the men to the meeting on shore at night. In the evening he goes out again in his steam launch, and brings in those who are disposed to come. After the meeting he conveys them back to their vessels. I was present one night when Mr. Locke undertook to speak on the new birth. While I did not regard it as a satisfactory handling of the subject, I was impressed with the sincerity and earnestness of the speaker. After he was through and another gentleman had made some remarks, I was given an opportunity to speak. Al-

though it was getting late, I addressed the little congregation a few minutes along the line of Bible reading, and later, when the meeting was dismissed, went out with the missionary as he carried part of the audience back to their ships.

The British and Foreign Bible Society does a large work at Port Saïd. They have a depot here for the distribution of Bibles, Testaments, portions of Scripture, and other religious books. Once a week a prayer-meeting is held on the premises. This is attended by the various missionaries of the city. The society keeps three men employed to visit the ships that enter the harbor, and distribute Bibles and other literature. The Word of God is sold at a low price to those who are able to pay for it, and is given to those who are not able to buy it. About five thousand ships were visited last year.

The American Mission has a school for boys here. I called one day while school was in session, and the native superintendent, Feltus Hanna, kindly showed me about the building. The pupils wear the



A deck scene on the White Star Liner, Cedric.

red fez, or *tarbush*, while at their studies, and as we came to the doors of the several rooms they would arise and give a salutation by raising one hand edgewise to the side of the head.

The Peniel Mission, with headquarters in California, has a station here and conducts a school for girls. Miss Richardson, who has charge of the mission, explained that it is a "faith work," supported by voluntary contributions. She also said she thought Port Saïd to be the wickedest place in the world, and I saw more of moral corruption here than at any other place in my journey.

As a further indication of the great need of missionary work in Egypt, I mention that Miss Buchanan, of Luxor, said she was the only full-fledged missionary in a population of two millions of people.

S. S. CEDRIC, November 25, 1904.

Missionary and Kindred Societies in England



THE following information, except that concerning the National Waifs' Association, is gleaned from a copy of the *Christian*, a weekly paper published in London. The Salvation Army informs the public that hundreds of men and women are compelled to wander nightly in London because they are absolutely homeless. Almost a month ago the Army commenced to distribute soup and bread to the homeless, and over fourteen hundred were being relieved daily. The Army also provides places of shelter, where the poor and distressed may sleep, and it has about six thousand of these people under its care continually in England alone.

The Moravians advertise themselves as being the oldest missionary church and the first to the lepers. For work in Labrador,

they ask ten thousand dollars annually, and for their general fund they express a need of twenty thousand dollars. The Christian Community has eight mission centers, a night refuge for homeless men, and an industrial fund for widows and elderly single women. Last year they gave away twenty-two thousand five hundred meals to the deserving poor. The Royal Sailor's Rests, in which evangelistic, temperance and philanthropic work is carried on, last year housed a quarter of a million naval men, which was an increase of twenty thousand over the preceding year.

The Church Army conducts evangelistic services in prisons, work-houses, barracks and slums, and maintains labor homes, lodging-homes, homes for youths, for women and girls, and for ex-prisoners. "One definite aim of the Church Army, in all its undertakings, is to bring the individual soul to an effectual knowledge of the gospel of the Lord, and no effort is considered to have accomplished its end so long as it falls below that standard." This organization dealt with seventy thousand cases

of distress last year, and has opened additional labor-yards and receiving homes in view of the coming distress, which is expected to be very great.

The Society for the Friendless and Fallen announces that already there is an unusual amount of distress, and that recently every bed in their "open-all-night" refuge was occupied. The Stockwell Orphanage, founded by Charles Spurgeon, can accommodate five hundred fatherless children, and it requires fifty thousand dollars annually for its maintenance. There is a mission for afflicted, blind and crippled girls, where they are taught and trained so as to enable them to support themselves. The Church Pastoral Aid Society maintains nearly a thousand workers in six hundred and seventy-six of the poorest parishes in the land. Seventy-five other parishes are said to be waiting for aid.

The victims of the North Sea disaster were received on board two mission hospital ships belonging to the Royal National Mission to Deep Sea Fishermen,

which is entirely dependent upon voluntary contributions for its support. Among other things accomplished by the Irish Church Missions is the leading of over two hundred adult Roman Catholics to renounce the errors of Rome since 1893, but they give the information that their reserve fund is almost exhausted, and that their income falls below their expenses.

The Homes for Little Boys, supported by charity, accommodate half a thousand destitute boys, most of whom are not eligible elsewhere. The London Society for Promoting Christianity amongst the Jews conducts an extensive work, and the Society for Relief of Persecuted Jews tells us that "torture and massacre of Jews has continued this year, and in September there were many bad outbreaks. Jews, therefore, leave Russia, where there is no safety for their wives or children. This society endeavors to relieve, by food and work, the misery of some of the thousands who have found refuge at Jerusalem." Funds are asked to relieve the distress of

the winter. "Work, food and fuel are urgently needed."

The National Waifs' Association was founded by Thomas J. Barnardo, and is very extensive in its operations, having over seven thousand five hundred boys and girls in its care. This institution never declines to receive a destitute child, even if sick, afflicted, incurable, or a helpless infant. It even admits those that have been rejected by other societies. In its care are nearly thirteen hundred suffering little children, and it always has about nine hundred babies to maintain, thus being the largest infants' orphanage and asylum in the world. The rate of admission to the homes is thirteen for each working-day of the week. To feed all these children requires about one thousand dollars daily.

From the foregoing it might be supposed that the *Christian* is a paper devoted exclusively to missionary and charitable work, but such is not the case. The information given above, with one exception, has been taken from the advertising columns only,

and not every institution represented there has been mentioned in this article.

What has been given will convey some idea of the number and variety of the agencies that have been formed with a view to blessing certain classes of human beings. It also gives some idea of the need for real gospel work in behalf of those who have not been "born again" "according to the scriptures." These societies mentioned above are only a very few of the very many that are now in existence for the same lines of work. Preaching the gospel, feeding the hungry, sheltering the homeless, healing the sick, and caring for the helpless infants and other needy persons, constitute a work of very great magnitude, and of very great importance, but apostolic disciples are neither required nor authorized to create institutions separate and apart from the church, for the evangelization of the world, or any part of it. It is not additional organization or more machinery that is needed, but there is great need that apostolic Christians be wide awake to their obligations, responsi-

bilities and opportunities, and that they faithfully prosecute their work according to the teaching of God's word. God's holy church is in the world to carry the word of salvation to all the poor, lost sons of Adam's race. It is God's own arrangement for the evangelization of the world.

My brother, will you stop and think a little about what work the congregation is doing where you worship? Does the church in which you hold membership approximate its duty either in preaching the gospel in destitute places in the home land, or in making known the way of salvation and life in foreign countries? Does it care for the widows and orphans? Is any special effort put forth in behalf of those who are being led toward the regions of awful despair by the terrible liquor curse? Is anything done toward rescuing fallen women, where there are such? Does the congregation where you worship do any good work in distributing books, pamphlets, papers or tracts? Are not these proper lines of work for those who would be the heirs of salvation? If

we profess to be apostolic disciples, should we not be doing such work? If we constitute an apostolic church, is not that church necessarily a missionary church? There are millions of subjects in the home land needing our work, and hundreds of millions abroad are perishing without the light of the gospel. Perhaps there is scarcely a congregation in the United States that could not do more to spread the good news of pardon and eternal salvation in Christ Jesus. One more question, dear reader: Will you give this subject such consideration as you conceive it demands?

S. S. CEDRIC, November 26, 1904.

The following clipping has lately (1906) come before the author, and is submitted to the reader, as it is along the same line that is now being considered:

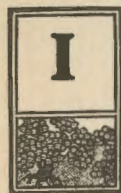
"However poorly clad a man may be, or inadequately fed, if he has some place to lay his head at night, there is a little com-

fort left for him; but to tramp the streets by day, and beg for a crust of bread, and then be utterly homeless when night comes on, is misery indeed. Yet there are thousands of such in all the large cities. London, the largest city in the world, has tens of thousands of them—homeless tramps. The Salvation Army is in a position, by reason of its efforts for the degraded, to know of these things. A late dispatch to the secular papers, from London, gives some account of them. Speaking of the officers of the Army, it says:

“One of those who had counted the number of homeless men he met during the night, said that in two hours, between 1 A. M. and 3 A. M., he met over a thousand men, without trying to explore any of the side streets, alleys and doorways. Leaning over the balustrade of Trafalgar Square, he counted nineteen men sleeping. Incidentally he found twenty-six squatting on doorsteps, and thirty-two were sleeping in the gutters at Hyde Park corner. Between Marble Arch and Lancaster Gate he found seventy-two leaning against the park rails.

There are no real municipal lodging-houses in London, and all the private shelters are crowded every night, while hundreds are turned away, and there is no place for them but the streets.”

Not While I Live



It is a little more than ninety-nine years since Admiral Nelson was wounded in the battle of Trafalgar. The brave officer was carried below, and knew that death was at hand. Under these circumstances, a subordinate intimated that Admiral Collingwood should take command, to which Nelson replied: "Not while I live, Hardy." The wounded Admiral soon passed across the silent stream, but a square in London bears the name of Trafalgar, and in this square a great column, with Nelson's statue on the top, and four immense lions at the base, has been erected to his memory. The story of the battle of Trafalgar Bay has been preserved, and the words, "Not while I live," are still handed down. Let us get a lesson here.

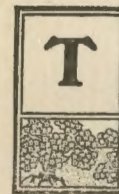
Jesus Christ, the well-beloved Son of the Father, was wounded for our transgressions and bruised for our iniquities, and

to him has been given all authority in heaven and on earth. Moreover, God has said: "This is my beloved Son, in whom I am well pleased; hear ye him." No subordinate can take his place. But in these days there are many things to draw us away from Christ. Various societies are organized to do work which the Almighty intended to be done in that divine institution called in the Holy Scriptures the church of God. When we are asked to join one of these, we should remember the fact that Christ ever lives to make intercession for us, and that we can not properly go into these institutions of human making. There are many innovations upon the divine system of religion which Jesus gave us, but while he lives, we can not accept them and be loyal to the Captain of our salvation. Let us ever be looking unto him who is the author and perfecter of our faith and never be led astray by the vain philosophy of the world. While Nelson lived he did not want any one to take his place in the British navy; and Jesus Christ, who ever liveth, does not want weak, erring mor-

tals to assume functions which belong only to the blessed Son of God. Let us be loyal to Christ. To Him be all honor, praise and glory.

S. S. CEDRIC, November 26, 1904.

The Way Of Life



THY word is a lamp unto my feet, and light unto my path (Psa. 119: 105). The law of Jehovah is perfect, restoring the soul (Psa. 19: 7.) Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed (Gen. 12: 1-3). By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall pos-

sess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice (Gen. 22: 16-18).

Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut 18: 15-19).

John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness

we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ (John 1:15-17). On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! * * * And I have seen, and have borne witness that this is the Son of God (John 1:29, 34). And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased (Matt 3:16, 17). While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him (Matt. 17:5).

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me (John 14:6). And Jesus came to them and spake unto them, saying, All authority hath been given unto

me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Matt. 28:18-20). And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned (Mark 16:15, 16).

And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem (Luke 24:46, 47).

And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And

he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God. (Acts 16:27-34.) Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. * * * They then that received his word were baptized: and there were added unto them in that day about three thousand souls. (Acts 2:37, 38, 41). And Philip

opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. (Acts 8:35-39.)

And one Ananias, * * * came unto me, * * * and he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name (Acts 22:12-16).

Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him (Heb. 11:6). He that disbelieveth shall be condemned (Mark 16:16). The times of ignorance therefore God overlooked; but now he commandeth men that they should all every where repent (Acts 17:30). Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish (Luke 13:2-5).

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven (Matt. 10:32, 33). For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation (Rom. 10:10). The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ (1 Pet. 3:20, 21). Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew he can not see the kingdom of God. * * * Jesus answered, Verily, verily I say unto thee, Except one be born of water and of the Spirit, he cannot enter into the kingdom of God. * * * Marvel not that I said unto thee, Ye must be born anew (John 3:3, 5, 7).

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we

also might walk in newness of life (Rom. 6: 3, 4). Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead (Col. 2:12). For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ (Gal. 3:26, 27).

There is therefore now no condemnation to them that are in Christ Jesus. * * * The Spirit himself beareth witness with our spirit, that we are children of God. Rom. 8:1, 16. But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father (Gal. 4: 4-6).

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say

to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:21-23). Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it (Matt. 7:13, 14).

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely (Rev. 22:16, 17).

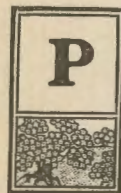
Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto

righteousness? (Rom. 6:16.) Thou hast commanded us thy precepts, that we should observe them diligently. Oh that my ways were established to observe thy statutes! Then shall I not be put to shame when I have respect unto all thy commandments (Psa. 119:4-6).

Prepare to meet thy God (Amos 4:12). Make your calling and election sure (2 Pet. 1:10). Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20). Behold, now is the acceptable time; behold, now is the day of salvation (2 Cor. 6:2). I will arise and go to my father (Luke 15:18).

S. S. CEDRIC, November 27, 1904.

Wasted Opportunities



PERHAPS we are all guilty of wasting our opportunities to a greater extent than we realize. Many times when we might benefit ourselves or others we are either blind to our opportunities or negligent of them. It is an easy matter to observe this in others.

At present there are quite a good many persons in this room occupying the time—some with cards, others by sitting idly around and engaging in conversation. These hours, if devoted to the study of a useful book, would be productive of much good. Some of the passengers on week days pass a portion of the time by dancing on the deck to the music of an accordion. This voyage will probably occupy nine or ten days. How much better it would be to spend the time in some useful manner than to dance away the hours or occupy them in playing cards or checkers!

As I was walking through a certain section of the great British Museum, I asked one of the guards a question concerning some of the exhibits in that department, but he could give me no information. There he was, from day to day, surrounded on every hand by curious and interesting objects, concerning which he might have learned a vast deal by devoting some time each day outside of his hours of employment to study. But he may have thought of nothing more than a certain amount of service and a certain amount of salary. It is not wrong for him to draw his salary, but he might also, quite legitimately, be drawing a great deal of useful information about the objects around him without making any one poorer.

I asked a young man in Glasgow concerning a large monument in the cemetery near the cathedral, but he was unable to tell for whom it had been set up. Later I visited the spot and found the monument was erected to the memory of John Knox, the great Scotch reformer. In Melrose, I inquired of a woman for the Abbey, but

she could not give me definite directions. It is reported that a lady tourist stood by the Jordan and asked her guide: "Where is the Land of Promise?"

Elihu Burritt learned Greek while working at the forge. Abraham Lincoln studied law from books borrowed from an office before it closed at night, and returned at its opening in the morning. It is also reported that he would often walk fourteen miles to borrow a book, and would master thirty or forty pages of it as he returned home. It is said that Garfield studied a book while he drove mules on the tow-path of a canal in Ohio. I have heard of a gentleman connected with the postal service in a Southern city, who was successfully carrying on his work in a medical college while still holding his position with the Government, and Brother Joe McPherson, a letter-carrier in Nashville, Tennessee, finds both time and opportunity to preach the gospel of Christ, and by his efforts many people have been turned to the Lord. Brother John Straiton, of Londonderry, Ireland, is maintaining himself and family

as a commercial traveler, but I heard him say that he was doing about as much preaching as he formerly did when he was recognized as an evangelist.

There are very many opportunities for doing good, and we are instructed "as we have opportunity," to "work that which is good toward all men, and especially toward them that are of the household of the faith." Gal. 6:10.

The kind word, the word of encouragement, and sometimes the word of correction, need to be spoken. The sick need visiting; the hungry need feeding; and the alien needs enlightenment; the ignorant need instruction; the feeble, support; and the brother in error needs reproof and exhortation. As opportunity is afforded, we should bless these several classes, according to their needs and our ability.

But we should not overlook or underestimate *the matter of doing good to ourselves*. None of us are so good, or so wise, or so influential that we can not become better, wiser and more influential by giving proper attention to our opportunities

for improvement. If it is an improvement in our moral condition that we desire (and who is it that does not need this?), we know that sincere prayer, careful and thoughtful Bible reading, and the frequent and intimate association of the saints are helpful along this line, and I suppose we might all avail ourselves of these helps to a greater extent than we do at present. If we desire to become more effective preachers of the gospel, we know that neatness and cleanliness of person, the proper use of English, and greater familiarity with the word of divine truth, all tend in the desired direction, and no doubt most of us could do better along these lines than we often do. If we wish an increase of knowledge either of the Scriptures or of other lines of useful information, we may have it by the proper application and use of time which others are wasting in idle conversation, or in the reading of light, trashy literature. There are many opportunities for self-improvement, and we need to have our eyes open to them.

One man stands on the street selling

matches and shoestrings. Another is at the head of a large department store, where almost anything from a needle to an automobile may be purchased. One man ekes out a miserable existence by doing whatever of other people's drudgery he can get to do, and another lives in comparative ease while following some useful and honorable occupation. Why do we have these wide contrasts? Doubtless they may often be accounted for on the grounds of wasted opportunities. The good Book speaks of some who "lacked opportunity" in a given matter, so due allowance must be made for the poor, unfortunate people who, by reason of circumstances over which they had no control, have been brought to their present undesirable and unhappy states; but still, in view of what has been accomplished in numerous cases, even under adverse circumstances, it may be safely said that many are in their present conditions through failure to use the opportunities for self-improvement which came to them.

Before turning away from this subject of doing good as we have opportunity, let

consideration be given to the matter of doing the good while those who are the objects of the good deeds done are yet in the land of the living. Flowers and funeral orations do not benefit the dead. So far as the deceased is concerned, weeds piled on his coffin, and curses uttered over his lifeless form would be just as productive of good. On the right hand and on the left are dozens and scores of people to whom we may be a blessing while they remain among us, but when they are gone from the shores of Time, our opportunities are forever cut off, so far as they are concerned.

Our friends might be made much happier without us being made any poorer if we would but speak the kindly word and otherwise use our opportunities while they are living. And our parents—may the Lord bless them—might enjoy much more of life if we were more alert to the occasions and opportunities for pleasing and honoring them. Who appreciates his parents and esteems them as highly as he should? And who is it that might not in some way or ways relieve father and mother of cares

A view of one of the third-class dining rooms. The chairs are in order as if for inspection. See page 80.

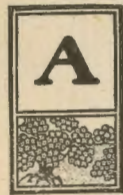


and duties to a greater extent than at present and otherwise bless their declining days? Perhaps those who fall below the mark of what could reasonably be expected here are a great host. When "stiff the hand and still the tongue," tears, wailings and lamentations will be all unavailing of any good to the dear parents who have loved us and cared for us when we were unable to care for ourselves, and have never forgotten nor forsaken us, even in the time of our greatest disobedience and sinfulness. Their love has been "constant and tender and true," all the while, but we, perhaps, have not appreciated it. *Now*, while they yet remain within our reach, let us use our opportunities to do them good.

Ere long the silent stream will have been crossed by us or our friends and benefactors; finally we will have entered into the regions beyond; and at the proper time we'll stand before the great Judge. May we then not be condemned on the ground of wasted opportunity.

S. S. CEDRIC, November 27, 1904.

Association



LONG time ago "Jehovah God said, It is not good that man should be alone; I will make him a help meet for him" (Gen. 2: 18). This indicates that man is a social being. He is so constituted that he needs companionship, and the secluded life of the hermit does not find its indorsement in the Scriptures.

The way to be holy and happy and useful is not to seek a cave or a convent in some out-of-the-way corner of the world and try to hide from the evil that is in the world. It is only the association with the vile that tends to vileness, and however strong the evil influence of such may be, it should not be forgotten that the benefits derived from association with the pure-minded and true-hearted are very great indeed. The evil-doers should be shunned, and the company of the righteous should be sought.

By proper associations we may increase our knowledge of things, both religious and secular, and have many false notions corrected. By associating with persons better than ourselves we may improve our morals and increase our zeal. The benefits and blessings of such associations are not likely to be over-estimated.

It is very natural for us to become like those with whom we associate. This is especially true when we are admirers of those with whom we keep company. Gradually, and perhaps unconsciously, we are changed to be like them. This is not only true when our associates are good, but the principle applies just as certainly with respect to those who are bad. It is, therefore, a matter of very great importance that we exercise care in choosing our company. Young people in particular need to give this point thoughtful consideration.

The happiness that comes from agreeable associations has long been known. A certain good man, in the days of long ago, wrote as follows:

“Behold, how good and how pleasant it is
 For brethren to dwell together in unity!
 It is like the precious oil upon the head,
 That ran down upon the beard,
 Even upon Aaron’s beard;
 That came down upon the skirt of his
 garments;
 Like the dew of Hermon,
 That cometh down upon the mountains of
 Zion:
 For there Jehovah commanded the blessing,
 Even life for evermore.” Psalms 133.

So it is both “pleasant” and “good” to
 mingle with the faithful children of God;
 to associate with those who have forsaken
 the way of sin, and have espoused the cause
 of true holiness. Such, indeed, are conge-
 nial companions for him who would finally
 rest in the Paradise of God.

We have come out of the kingdom of
 darkness into the kingdom of God’s dear
 Son. In one Spirit we have all been bap-
 tized into one body. Our aims, and hopes,
 and future destiny are all the same. We

have become members of the royal family
 of the universe, and are brethren in the
 Lord. For such to meet often together,
 for conversation along proper lines, for
 Bible study, prayer and praise, can not
 fail to be productive of much good. “Then
 they that feared Jehovah spake one with
 another; and Jehovah hearkened, and
 heard, and a book of remembrance was
 written before him, for them that feared
 Jehovah, and that thought upon his name.
 And they shall be mine, saith Jehovah of
 hosts, even mine own possession, in the
 day that I make; and I will spare them, as
 a man spareth his own son that serveth
 him.” Mal. 3:16, 17.

There is no earthly association like that
 of the saints. There is no companionship
 equal to that of those who are really in the
 Lord. This matter is deserving of careful
 consideration. It would probably be a
 great improvement if congregations that
 are in the habit of breaking up without
 the brethren seeing each other, would de-
 vote at least a few minutes, before leaving
 the place of worship, to social intercourse.

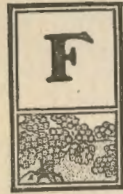
When a meeting is dismissed, I do not like to see the people going out of the door like water through a funnel—as fast as possible. To pass around through the congregation, greeting the brethren, and inquiring as to their welfare, or offering words of encouragement, according to the circumstances, costs but little, and may be productive of much good. These friendly associations will make us love each other more, and cause us to have a greater desire for the house of God.

It would probably be pleasanter to regard the matter of visiting the brethren in their homes as a privilege than to think of it as a task. With more visiting there might be fewer lukewarm and indifferent Christians. It would give encouragement to all, and perhaps it would tend to help each to realize that he is a part of the temple of God, and in thus doing others good, we would be doing ourselves good. Let us have more friendliness and more interest in each other. Let us be sociable creatures and realize more fully what the brotherhood of Christians means. “Behold,

how pleasant and how good it is for brethren to dwell together in unity.”

S. S. CEDRIC, November 28, 1904.

Two Cities



FROM the top of the Fire Monument, I viewed the great city of London, or, rather, that portion of it which was in sight. This, the largest of all earthly cities, covers a vast extent of territory, and has a population of five millions of people, but clouds of smoke obscure the horizon, and the sound of rattling wagons in the busy, crooked streets below comes to the ear, while the eye looks out upon a great mass of buildings, darkened by the smoke of the city and the years of time. There is a river here, but its waters are dark, and doubtless laden with many impurities. In this great city there is much sin and much misery.

But I think of another city, not of this world, whose streets are gold-paved; whose walls are of jasper; and each of its twelve gates is a single pearl. In that grand city there is no need of the light of the sun or

the moon, for "the glory of God" lightens it "and the lamp thereof is the Lamb." The river "over there" is as clear as crystal and it issues from the throne of the great I Am. In that city sin and misery are not known. Whatever is offensive to God is forever excluded. "And death shall be no more, neither shall there be mourning, nor crying, nor pain any more." All tears shall be wiped away, and throughout unending eternity the redeemed of earth shall dwell in that glorious land and enjoy God.

In the language of Thomas Guthrie, the eternal abiding-place of God's faithful children, commonly called heaven, is "a city not built with hands nor hoary with the years of time; a city without griefs and graves; without marriages or mournings; without births or burials; where no nodding hearse creeps slowly with its burden to the tomb. A city which has God for its king, saints for its citizens, and angels for its guards; whose walls are salvation, and whose gates are praise."

S. S. CEDRIC, November 28, 1904.

Two Forces



ONE night, while in London, I attended a Band of Hope meeting, where several well-disposed persons were trying to fortify the young against the awful liquor curse. Perhaps there were two hundred children in the meeting and it required a good deal of attention to preserve order among them while temperance was being taught by the speaker. Many of those who read these lines will be unacquainted with the moral condition of the poor children gathered in this meeting, but those acquainted with life in the great cities will be able to form an idea of the lives of these nervous, restless little people.

From the temperance meeting, I went up on the street, where a hand organ was in operation, and some little girls, perhaps not yet into their teens, were dancing to the music, while a great crowd stood around and looked on. Near by was a saloon with

six visible entrances. The glass front was beautifully ornamented; the place was brilliantly lighted with fine lamps, and nicely decorated with pretty ferns. Here, both men and women were spending their means for that which is not bread.

Thus, you see, two widely different forces were at work, very close together. And this is usually the case. Paul found it a law that when he would do good, evil was present. If we keep in mind the fact that Satan ever seeks to lead us astray, that evil is likely to be found not far from the good, it may save us from a fearful and awful fall.

S. S. CEDRIC, November 28, 1904.

Uphold The Flag



THIS afternoon, I listened with interest to the story of the taking of San Juan Hill, in the Spanish-American war, as it was narrated by a young man who was in the United States army at the time, and assisted in the successful charge up the hill. It was interesting to hear him tell of the men lying behind the breastworks for days, with poor water to drink and short rations to eat; of the brave officer who, flourishing his bayonet in lieu of a sword, called out: "Who will follow me?" and of the speedy victory which came to American arms, with the death of the gallant officer; and of the roll-call on the hill-top; but that which most impressed me was his reference to the feeling experienced by the soldier when he sees his flag go down.

In the engagement referred to, the color-bearer was shot down. Another man took his place, and he, in turn, was wounded.

Several men—perhaps ten or a dozen—rushed to the flag to keep it up, and when the engagement was over, the soldiers rallied around that banner "as though it had done it all." The young man who was telling the story said the flag never looked so pretty to him as at that time, and he added that the eagle on the staff looked like it "could talk."

All this has to do with cruel, carnal warfare, which Christians should love to see removed from the face of the earth, but it shows how a soldier loves the flag of his country, and how careful he is that it shall not be trailed in the dust. The Christian's life has been compared to a warfare, and we speak, figuratively, of "the blood-stained banner of the cross," which sounds very well indeed, but do we love that banner as we should? Are we as zealous of the cause of our adorable Redeemer as we ought to be? Are we willing to follow our commanding officer anywhere he may see fit to lead us? and are we at all times disposed to "fight the good fight of the faith"? Are we ever ready "to contend earnestly for

the faith which was once for all delivered unto the saints''?

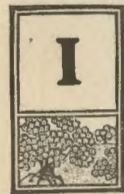
We ought to love the church of God dearly. We should take delight in doing the will of the Master. We should not seek to avoid this or that duty, nor try to shift our work to others. And when a valiant soldier of the cross falls in the ranks, we should not allow the Lord's work to stop, but, like the soldiers on the field of carnal strife, we should close the breach and, taking up the work where the deceased stopped, should carry it on to victory and unending glory.

When military men have made long, hard marches; have lived on a limited supply of food and poor water for days; and have fought their way through the enemy's lines and reached their objective point, no doubt there is great rejoicing among the veterans. But, brethren, what will it mean when all the battle-scarred soldiers of the Lord's army have fought the last battle, have finished the earthly campaign, and have discarded their fleshly tabernacles for the eternal mansions? When the hands of

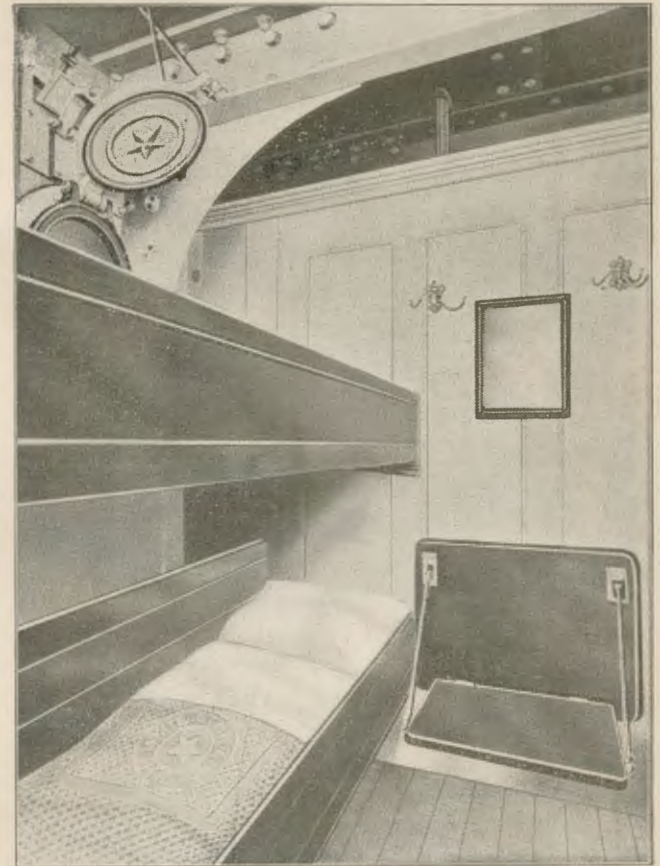
Moses were held up, Israel prevailed. Let us stand close together in the ranks and keep the banner floating.

S. S. CEDRIC, November 29, 1904.

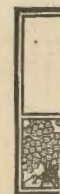
Inspection



T requires a great deal of work to keep a ship in good order. Some of the floors are scrubbed daily, and everything must be put in good condition for the inspection made by the captain and four or five other officers, including the physician, when they make their rounds each day. The table-cloths are straightened out and the chairs are all turned the same way, for this occasion. This morning, I heard one of the stewards telling a passenger to sit down, and he added that he was looking for the captain any minute. This daily inspection of the ship is altogether right. Without it, the stewards might be negligent and the passengers might have to occupy unclean quarters. Those who are responsible for the condition in which the ship is kept, feel the importance of having everything in good order when the hour of inspection arrives.



Third class cabin with two berths.



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There is a great inspection day ahead, when the "Captain of our salvation" will "judge the world in righteousness." In that day, everything will be brought to light, and only those who have "the right to come to the tree of life" will be permitted to "enter in by the gates into the city" of God, and rest forever in his Paradise. These steamship stewards know that the inspection will take place, and they make ready for it. We, who are stewards of God, know that the day of judgment will come, and we should make the necessary preparation for it. The stewards on ship-board know about what hour to look for the captain and his fellow-officers, but no man knows the day or the hour of our Lord's return, or the day when he shall be called to answer the death angel's summons. It is, therefore, highly important for us to make all due preparation for the great inspection day.

This is the teaching of God's Word. Amos says: "Prepare to meet thy God." Amos 4:12. And Peter says: "Make your calling and election sure." 2 Pet. 1:10. It

is also written: "Watch, therefore: for ye know not on what day your Lord cometh." Matt. 24:42. "Take ye heed, watch and pray: for ye know not when the time is. It is as when a man sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:33-37.

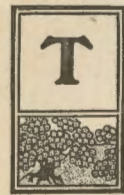
If we have some bad habit, we should break away from it at once, and put forth the necessary effort to keep away from it. If we owe some one an apology, we should not defer the making of it. If we are guilty of sin, we should not hesitate to confess it, and seek to obtain forgiveness. Whatever is necessary to enable us to meet God in peace, should be given proper attention, and should have that attention *now*.

As sure as God exists, the great day will

come; and the condition in which he finds us, will determine our destiny forever. The preparation should not be deferred, for no one knows how soon he will be called. Let us make ready for the great, final inspection, when the deeds of our lives will be duly considered by the Lord, the righteous judge.

S. S. CEDRIC, November 29, 1904.

Proper Regard for What is Written



THE man who is familiar with the word of God, and has a proper regard for all that it contains, is on the highway that leads to heaven, but it matters not how much of the Bible a man *knows* if he does not take heed to what it says. In this dining-room, it is against the rules to smoke. On the walls are two notices, printed in six languages, containing the words, "No smoking allowed," yet the stewards sometimes find men smoking here. The other day a man was sitting within an arm's-reach of one of these notices and doing as he might have done if the prohibitory words had not been posted at all.

The religious people around us are continually disregarding, or passing over, certain Scriptures, particularly those that give the alien full directions as to how to come to Christ. When men and women have

reached the point that they realize that they are lost and that they desire to be saved, it is a disagreeable thing to see them given directions that are not in the Bible, while the inspired answer to the great question; "What must I do to be saved?" is, to a very considerable extent, ignored. It would be a glorious thing if every religious teacher would become familiar with the gospel plan of salvation as it is set forth in the preaching of the apostles and evangelists. At present, some passages of God's Word are certainly not regarded by many preachers as they should be.

But we do not have to go so far even as to our religious neighbors, the denominations, to observe a disregard for portions of God's Word which are highly important and which demand a proper consideration. For instance, our innovating brethren would be much profited by giving due attention to the Scripture which, speaking of Christ, says: "And in him ye are made full," or, as the common version has it: "And ye are complete in him." Col. 2:10. Certainly if we are *complete* in Christ

Jesus, we can not become *completer* by organizing, for religious and benevolent work, a number of societies concerning which the word of the Lord is as silent as the grave.

It seems that a proper regard for what is written might cause these same erring brethren to see that God has commanded music in his worship, and has specified the kind, for that verse which says to speak "one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:19), calls for *music*, and the kind is *vocal music*. But they go onward and abide not in the teaching of Christ (2 John 9) for they often *play* as well as *sing*, thereby making a kind of music which Jehovah has not commanded, sometimes wounding the feelings of brethren, and sometimes rending asunder the body of Christ.

But we do not even have to go among the innovators to find a disregard for certain things contained in the Bible. We have a great many brethren who seem to have no proper regard for those words which instruct Christians not to forsake their "own

assembling together, as the custom of some is." Heb. 10:25. If it is important to give heed to one requirement of the Scriptures, it is also important to give heed to all other divine requirements, yet there are brethren who act with regard to the assembling of the saints as though the above quotation from Hebrews had never been penned.

When brethren, who want to be recognized as apostolic disciples, go and join themselves to one or more of the many secret orders of modern times, they do not appear to have the proper idea of Paul's words, which say, "In him"—that is, in Christ—"dwelleth all the fulness of the God head bodily, and in him ye are made full, who is the head of all principality." On the strength of the Holy Scriptures they will stand aloof from the innovators, who add *societies* to the church for *religious* work, but now they go on and enter *societies for benevolent* work, as though we are only made partially full in Christ. The good Book does not say we are complete *in Christ and in the lodge*.

Concerning church finances, the word

of God is quite clear. "Upon the first day of the week," says Paul, "let each one of you lay by him in store, as he may prosper." 1 Cor. 16:2. The command is not to a few individuals, or to a class, but to all—"each one of you." It is meekly suggested, therefore, that husbands shall not undertake to contribute for their wives and children, who are members of the body, any more than they would try to break the loaf for them. No one in the church of God, who "prosper," is exempt from the contribution. The record clearly says "each one," and if the directions are properly regarded, the finances of the church will be all right.

And in another very important particular, it seems that many of us fail to regard God's word properly, and that is in the matter of relying fully upon the "precious and exceeding great promises" of Jehovah. To take a specific case for an example, reference is made to the language of our Saviour in the thirty-third verse of the sixth chapter of Matthew. After giving the disciples an object-lesson on God's care

for his creatures, based upon birds and lilies, he says: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; *and all these things shall be added unto you.*" How many of us really seek first the kingdom of God and his righteousness? The church of the Lord ought to have first place in the heart of every child of God. Its interests ought to be considered above our own individual interests. How often does it happen that a Christian moves with his family to a place where there is no congregation of apostolic disciples, merely because the prospect for making money seems better there than at some other place, where he could have the blessings of a true church of God? And are there not many who will miss a meeting of the church to attend a birthday party, or some other social gathering? Is this putting the Lord's cause first?

The promise is a valuable asset to the true child of God. It helps him to keep his courage up. It comforts and cheers him when everything, humanly speaking, seems dark and dreary. Let us give further attention to the promise contained in the foregoing paragraph. The Lord had just spoken of food, drink and clothing, warning his disciples not to be anxious about these very important things, which, he assured them, would be given to those who sought first the kingdom of God and his righteousness. The "shall be" of this verse is just as reliable and just as trustworthy as the "shall be" of Mark 16:16: "He that believeth and is baptized, *shall be* saved."

But what weight have these words with hundreds of disciples to-day? It seems that many toil on just as they would have toiled if the "blessed Redeemer" had never uttered a word on this subject. Have we no confidence in God's promises made through his own dear Son? For some of them we have sufficient regard.

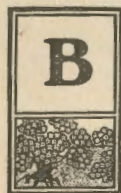
We confidently rely on the promise of salvation in Mark's record of the great com-

mission, and we all believe Peter's language to the Pentecostians, when he told them to "repent and be baptized," adding the valuable promise, "and you shall receive the gift of the Holy Spirit." These are true words, and reliable promises, but they are not more reliable than the promise already quoted from the sermon on the mount. Why do we regard some of the Lord's promises, and disregard others? Do they not all rest upon the same authority?

We, who have been redeemed by the blood of the Lamb, should not be like the man on this ship, who smoked beneath the sign forbidding it, neither should we walk in the ways of those who profess to hold the Bible as a sufficient rule of faith and practice, and yet do not abide within the limits of its teaching. To please and honor God, and make our "calling and election sure," we should have a proper regard for all that is written in the blessed and holy book called the Bible.

S. S. CEDRIC, November 30, 1904.

Imitating Paul



BRETHREN, be ye imitators together of me. Phil. 3:17.

I beseech you, therefore, be ye imitators of me. 1 Cor. 4:16.

Be ye imitators of me, even as I also am of Christ. 1 Cor. 11:1.

We can safely imitate the man, Christ Jesus, but there are comparatively few men whose lives can be taken as worthy models for others. In the references given above, the great apostle calls upon the brethren to be imitators of him. In doing this, I understand that he wants us to do the will of the Lord as he did it; to follow Christ as he followed Christ. And, while the world's Redeemer is the great example and pattern for us, it is quite right to be imitators of Paul.

In the first place, let it be noticed, that Paul was ready to abandon error as soon as he knew himself to be in error, and to accept the truth as soon as he learned it.

This is very clearly shown in his conversion. For years the principles of the law of Moses had dominated his life, and, sharing with his Jewish brethren in their misconception of the Christ, he went about, vigorously persecuting the disciples. It appears that he was the chief opponent of the Lord's people in Jerusalem, and he is spoken of as "breathing threatening and slaughter" against them, but the very moment he knew the voice of Jesus from heaven, he earnestly and sincerely called out: "What shall I do, Lord?" Brethren, consider this point. Be ever ready to give up error and to accept the truth, thus imitating Paul.

And Paul was "not ashamed of the gospel of Christ." To become a Christian and an apostle, he gave up whatever of earthly glory the Jews might have given him; he gave up the religion of his fathers, and the association of those who had been his friends, and travelled extensively to carry the gospel of God's grace. Writing to the brethren in Rome, he says: "So as much as in me is, I am ready to preach the gospel

to you also that are in Rome." In those days it was with great danger that men made known the gospel which opposed all the evils of the times. In one instance, Paul was stoned by a mob, until they thought him to be dead, but when he recovered consciousness he went on to another town and preached the gospel, for he was not ashamed of it. And you, brethren, should not be ashamed of it either, but should make it known to the sons of men, privately and publicly, as you have opportunity.

The great apostle was a man who knew the meaning of sacrifice, and he was willing to give up all things for Christ. We can not be true servants of the Lord, and do everything the world does, or have everything the world has. The life of a Christian is a life of sacrifice, and the better we learn this the more likely we are to please God, and win the great reward.

It seems very sad to think of a man so dignified and lofty in his aspirations as Paul—so brave, yet sympathetic—capable of producing such a document as the letter

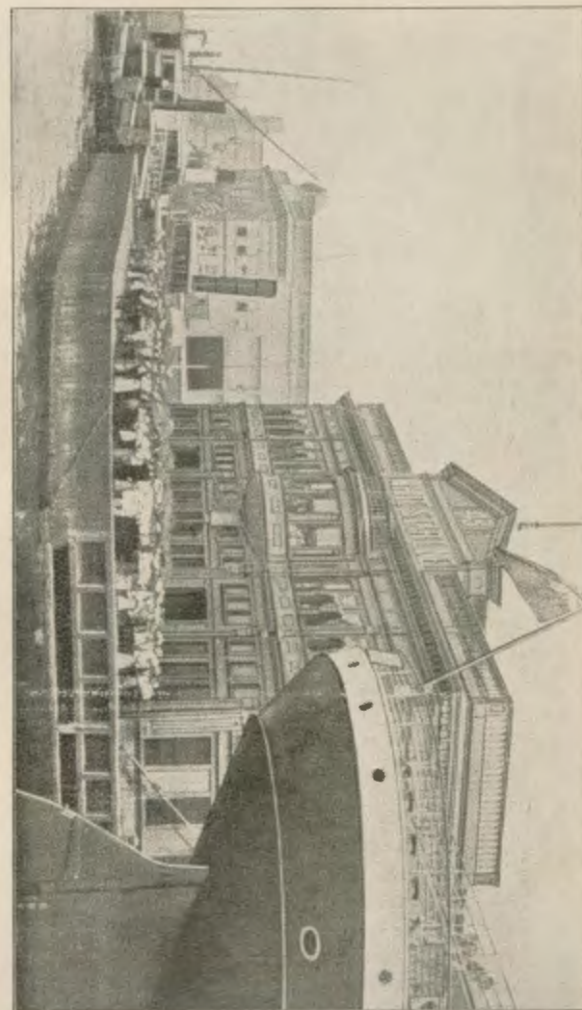
to the Romans, being in want of the necessities of life; yet, in writing to the Philippians, he says: "I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." And in the second letter to the Corinthians, he lets us know that in addition to great hardships and much other suffering he had been *hungry* and *thirsty* and *cold* and *naked*. We must make sacrifices if we imitate Paul.

And he was a firm man. He could withstand Peter when he was at fault, and he could defend himself in court, whether before Festus, Felix, Agrippa, or even Cæsar himself. He would not give place to the enemies of the gospel that the truth might be spoken against, and he was not afraid to "adventure himself into the theatre" at Ephesus, the day Demetrius created such an uproar, but was restrained by the disciples, some of the Roman officers also exhorting him not to take the risk. But he was kindhearted and as sympathetic as a

woman. He teaches his brethren to "let love be without hypocrisy," to "do all things without murmurings," and "in love of the brethren" to be "tenderly affectioned one to another." He also asks them to remember him in prayer. We must be both firm and kind to be like this grand old hero.

Moreover, Paul was a practical man, not a mere theorist, who would ask you to do as he said, not as he did. We can safely do and say what Paul did and said under the same circumstances. He knew the world's need of the gospel, and his obligation to preach it, and he went out bravely and grandly into the fields and sowed the seed with liberal hand, sometimes refusing to take support from those who were blessed by his presence and labors. In the last chapter of the Ephesian letter, he tells the brethren to "put on the whole armor of God." In this, he was only asking them to do as he had done—to imitate him. As I sat in the theatre at Ephesus the other day and read this epistle and these lines about the armor, I thought the great apostle

White Star Line Pier in New York, where the author disembarked.



wore that equipment himself. To imitate Paul, we must have practice in our lives as well as theory.

“Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak and I am not weak? who is caused to stumble, and I burn not? If I must needs glory, I will glory in the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed forever more, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me: and through a window I was let

down in a basket by the wall and escaped his hands." 2 Cor. 11:24-33.

To imitate Paul, to speak as he spoke, to do as he did, may bring one into many perils, trials, hardships and persecutions, but it will surely lead to the highest enjoyment and the greatest happiness here, to a quiet and tranquil death in the glorious triumphs of a living faith, to an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, and to the full realization and appreciation of the rich blessings and happy associations of that splendid and magnificent city whose delights are only inadequately described in the rhetoric and eloquence of mortals.

He who faithfully imitates Paul throughout his earthly pilgrimage, can peacefully and triumphantly approach the great change that awaits us all, with these thoughts abiding in his heart: "I have fought the good fight; I have finished the course; I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not

to me only, but to all them that have loved his appearing." 2 Tim. 4:7, 8. Let us imitate Paul, as he imitated Christ.

BEYROUT, SYRIA.



