

## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY  
DR. ROBERT J. KENT.

Theme: The World-Wide Vision.

Brooklyn, N. Y.—In the Lewis Avenue Congregational Church, Sunday morning, the pastor, the Rev. Dr. Robert J. Kent, preached on "The World-Wide Vision." He took for his text, Revelation 11:15: "The kingdom of our Lord and of His Christ, and He shall reign forever and ever." Dr. Kent said:

"The World-Wide Vision" and the men who have been privileged to see it is my theme this morning. The power to see visions and to dream dreams is one of the noblest God has given to men. Men might be classified according to the scope and quality of their visions. There are those who cannot see beyond the narrow horizon of their own selfish interests, their own health and happiness, their own home and business. They are spiritually near-sighted. "God bless me and mine" is the burden of their prayer if they pray at all. Then there are those whose vision includes their village, their political party, their denomination. They dream of a glorious future, but of a future hemmed in by their narrow interests. They are like men who have climbed to some spur of the mountains whence they get a splendid view, but it is only in one direction. Others there are who climb to the summit and get the inspiring prospect of a far-extended and unbroken horizon. Such men are thinking not only of their city, State, nation, but of the world; not only of their family, their clan, their social class, their race, but of humanity.

There have always been men who have thought and hoped and prayed in terms of the whole world. Their feet may never have crossed the boundary of their native land, but their love and hope and prayer have encompassed the earth. In a recent classification of the books of the Bible, two of the sacred writings, Daniel and Revelation, have been called books of vision. But the entire collection, psalm and prophecy, gospel and epistle, is bright with the light of the world-wide vision. That magnificent statesman-prophet, Isaiah, prince of preachers, whose messages we have been pondering Sunday mornings, stood on the summit and saw all nations walking with glad willingness in the light of the divine revelation that should shine forth from Jerusalem. And we hear the great prophet of the exile proclaiming in words that after all the intervening centuries still sound like majestic music: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee and His glory shall be seen by thee. And the nations shall come to thy light and kings to the brightness of thy rising." True, in the golden future that the prophet saw, Jerusalem was the centre and her dominion was world-wide. Nevertheless, it was a universal reign of righteousness, good will and peace.

It seems strange that anyone should be satisfied with anything less than a world-wide vision, who has vowed loyal allegiance to Jesus and has pondered the Master's words. For in parable and prayer, in cheering assurance and in the final commission He spoke in terms of the wide world. You recall His familiar words, "The field is the world. The kingdom of heaven is like the grain of mustard seed that grows into a great tree. It is like leaven that in time leavens the whole lump. When the Son of Man shall come to judge, all nations shall be gathered before Him. Be of good cheer, I have overcome the world. When ye pray, say, our Father, which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on the earth as it is in heaven. All power in heaven and in earth is given unto Me; go ye, therefore, and make disciples of all the nations." How significant in this connection is the title He assumed, Son of Man! As if thereby to proclaim that He stood in relation to the whole of humanity, and that His mission of love and life was to the whole world. That world-wide vision has been part of the heritage handed down through the Christian centuries. It set on fire the heart of Paul. He recognized no barrier to the conquering advance of the gospel. The world was divided into Jew and Gentile, and to both the gospel was the power of God unto salvation. That world-wide vision has given us our New Testament.

Never in the world's history have there been so many men and women who have beheld the vision as to-day. The increasing number of those who stand on the highest peak of hope and aspiration for humanity is an outstanding feature of our own day. It is a sign of the times. The young men who saw visions while they prayed in the shelter of the haystack, the men who dreamed dreams while they worked at the cobbler's bench or in the mill, have been followed by a vast multitude, whose prayer is, "Thy kingdom come," and whose song is "Christ for the world." This is the day of great missionary conventions, when the largest auditoriums in the city are needed to accommodate the multitudes who have seen the vision, but the largest gathering is but a very small minority of those who believe and pray that the kingdom of this world shall become the kingdom of Christ.

It is only when we consider the essential features of this world-wide vision that we appreciate the sublime

faith and hope of which it has been born. It includes the establishment of the kingdom of God in this world. Men still believe in heaven; its faith is their comfort and support in bereavement and when life's evening shadows lengthen, its songs inspire them with peace and joy. But they believe more than they ever did before in the future of this world, and that here the purpose and plans of God are to be worked out. Then the vision embraces all classes and conditions of humanity, separated though they are by differences of culture and caste, nationality and religion—far more serious barriers to union than are oceans and mountains. Moreover, it contemplates a complete fusion of mankind into one brotherhood. It means the regeneration and transformation of society. We are hearing a good deal to-day about a social salvation. It is a true and very significant note to strike in the effort to redeem the world. Not only must the heart be changed, but the customs and relations of men must be brought into conformity with the spirit of the Master. The leaven must work in city and village, in store and factory, in legislatures and courts, in the markets and bank, as well as in the home and church. The command of Jesus included more than the act of baptizing on confession of one's faith. A long, patient process of Christian education was emphasized: "Teaching them to observe all things whatsoever I have commanded you." That means the translation of the Sermon on the Mount into the life of the world. That takes time. In the Laymen's Missionary Movement, which is interesting our city just now, the idea of uniting the energies of the denominations for a speedy conquest of the world is often mentioned. By all means speed the day when the whole earth shall be filled with the knowledge of the Lord as the waters fill the sea. But let us not forget that the world-wide vision will not be realized until the sovereignty of Jesus is established over the life of the world. Consecrated men and money could, within a generation, doubtless carry the Gospel into all the world, but it will take more than a generation before the song that the multitude sang in the apocalyptic vision shall be sung by a thoroughly Christianized humanity: "The kingdom of the world is become the kingdom of our Lord, and of His Christ." Such is the scope and character of the world-wide vision. It is a dream of a universal golden age. It is a hope of brotherhood embracing every tribe and kindred. It is the kingdom of God on earth.

Such a vision is proof either of sublime faith or folly. Folly it would be were it not that we have confidence, first of all, in the purpose of our Father. That confidence in the Eternal justifies the vision. The trend of the ages is toward its realization. We cannot prevent the tides from rising and falling; we cannot change the course of the seasons; we cannot stop the planets in their orbits, but we could do so sooner than we could keep God from fulfilling His purpose. Then, too, we have confidence in the mightiest of all solvents—love. It is the miracle-worker of every age. In Zangwill's great play, "The Melting Pot," in response to the passionate assertion that in every land to which he has wandered or been driven the amalgamation of the Jew with other peoples has never been accomplished, he makes David respond: "You have tried hatred and failed; try love." We have not forgotten the apostolic formula, "Faith which worketh by love." The world-wide vision would be a colossal folly were it not for this mightiest of all powers in the world. Moreover, the heroic achievements of those who have caught the vision and have toiled and sacrificed inspire firm confidence for the future.

They who see the vision are not visionaries. There is a difference between them. There are idle dreams and dreams that prompt to noble endeavor. The visionary is impractical, but among the world's most practical men have been those who have looked upon the splendid picture of a future golden age. They have toiled hard to make their dreams come true. The American Board, completing a century of activity and growth, owes its origin to the young seers of haystack fame. The men who compose the Laymen's Missionary Movement are intensely practical. How to get and equip and support the men who will go forth to preach and teach; how to secure the funds necessary to support them from givers of large and small financial ability, are the practical problems they are taking hold of in an earnest, business-like way.

No one need have any fear that interest in the Christian conquest of the world will lessen his sense of obligation to support the work in his own land and his own church. The truth is there is no real antagonism between home and foreign missions. The distinction between them is being obliterated. Foreign missions are at our very doors. Samuel J. Mills had the world-wide vision, but he was a faithful, intelligent worker in the home field. Our own land is but a segment of the great circle of the earth. He who looks afar from the mountain top will not fail to see the village at its base. The wish to win the world will spur one on to Christianize his own land that it may help in the world-conquest. Our thought to-day in national politics, in manufacture, in commerce, in education, is on no less a scale than that of the earth. The inventor, the manufacturer, the thinker wants an open door in every country for his products. A good thing, a thing that adds materially to the joy of living, cannot be confined to any land. Telephones, engines, railroads, textbooks, the Bible, and the kingdom belong to the world.

I want you all to see the world-wide vision. I have no fear that it



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will lessen your interest in our own church. The people who pray and sacrifice for the redemption of the world are not the ones who neglect the work at home. Rather do they seek to make and to keep the church strong, that it may do its part in saving the world. No better surety could any pastor have that he will be supported in his work by his own people than the fact that they are devoted to the task of winning all nations to Christ.

I want you to get the world-wide vision for your own sake. It will expand your thought, enlarge your heart, enrich your life. It is an education in the largest and noblest university in the world. One is brought into contact with whatever concerns humanity. Religion, civilization, art, government, the oldest and the newest, all have their bearing upon the great problem and in your effort to contribute to its solution you will find yourselves growing in knowledge, in interest, in sympathy. You become citizens of the whole world. Let us then offer the prayer the Master has taught us, Thy kingdom come, with a resolute determination to do more than we have ever done to make the kingdom of the world the kingdom of Christ.

Even J. J. Hill, who fears that our agriculture is failing, submits the Philadelphia Ledger, may take comfort in the computation that the number of farms in the United States has increased 18 per cent. in the last ten years, nearly a million new farms being created in that period. Notwithstanding the tendency to the amalgamation of small farms into larger holdings, there are said to be three times as many farms now as there were in 1870, while their values are at least two and a half times as great. The aggregate valuation of farms, buildings and stock is estimated as something like thirty billions of dollars, a gain of 44 per cent. in ten years. These figures, which are compiled by the American Agriculturist, are in general accord with those of the Department of Agriculture. They are especially interesting in the prominence they give to the increase of separate holdings, thus answering the very frequent wail that the American farmer is losing his independence.

Cleveland's example in forbidding theatrical managers to permit late comers to take their seats during the progress of the play illustrates again the simplicity of the Western mind to the New York World. To appear at the opera on time, Cleveland may not know, is as bad form as to remain silent during the performance.

### PROMINENT PEOPLE

George Kabot Ward, Secretary of State of Porto Rico, has resigned that post.

Major Alfred Dreyfus spends his leisure hours in the study of the social problems.

Dr. Jean Charcot gave a summary of the scientific results of his Antarctic expedition.

Ex-Vice-President Fairbanks was received by the French Senate and the Chamber of Deputies.

Chancellor MacCracken, of the New York University, announced that he would retire on September 26.

Andrew Carnegie wrote to Mayor Gaynor indorsing his proposal to abandon taxation of personality.

The estate left by Henry O. Havemeyer was shown by New York State appraisals to be worth \$14,500,000.

Brander Matthews, author, educator, member of the bar, has written largely on the drama, is fifty-eight.

Thomas W. Lawson, frenzied finance expert, and author of "Friday, the 13th," is fifty-three years old.

George Gray Ward, vice-president of the Commercial Cable Company, declares the cost of service has been reduced.

Lloyd C. Griscom succeeded Herbert Parsons as president of the Republican County Committee in New York City.

William B. Hornblower, eminent counsel for financiers, appeared as counsel for a friendless negro charged with murder in New York City.

Henry Smallwood Redmond, banker and yachtsman, of New York City, died aboard Commodore Thompson's houseboat Everglades at Miami, Fla.

President Wheler, of the University of California, delivered his farewell lecture at the University of Berlin. The students presented a silver cup to him.

### KEEP SPECTACLES BRIGHT.

If the little ones are obliged to wear glasses, see that they are taken off two or three times a day and polished.

Dust and perspiration soon accumulate, the glasses become dim and the eyes get strained trying to look through them in this condition. If the glasses look greasy and will not polish, rub them with a little methylated spirit and then polish them with a chamois leather.—Home Chat.

Our idea of a great financier, submits the Ohio State Journal, is a man who worries more about the price of call money than he does about the price of pork chops.

## ONE CAUSE

of headache is straining the eyes and using them until they feel weak and bleary. If the people could realize the need of proper glasses, there would be less sore eyes and fewer headaches.

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### STUB ENDS OF NEWS.

The American financial group in Peking, China, opened new quarters.

Fears were expressed in Paris that the Turko-Bulgarian situation might lead to war.

A great boom in rubber shares occurred in London, and many new companies have been formed.

Germany, Austria-Hungary and Russia prepared to intervene to prevent a Turco-Bulgarian war.

The Czar left Tsar-skoe-Selo and drove into St. Petersburg, where he called on King Ferdinand of Bulgaria.

The City of Montgomery, the largest of steamships built for coastwise service, was launched at Newport News, Va.

President Taft sent a special message to Congress urging the adoption of Secretary Meyer's plan for the personnel of the navy.

Fire destroyed a Dartmouth College dormitory at Hanover, N. H., the students barely escaping with their lives and losing all their effects.

Mayor Gaynor, of New York City, decided to appoint a committee of 100 citizens to greet ex-President Roosevelt on his return in June.

Plans are under way for a new aero club federation to be formed at the national convention in St. Louis of affiliated American aero clubs.

The Metropolitan Life Insurance Company, of New York, settled by compromise a dispute over the payment of a policy on the life of an executed murderer.

The Controller of the Currency suspended E. S. Pepper, the bank examiner who examined the books of the wrecked National City Bank, of Cambridge, Mass.

"Red" Adams, the international swindler, who posed in Brooklyn as "Mr. Currie, real estate man," was found guilty on five indictments for misusing the mails.

The only inscription on the corner stone of the giant new municipal building will be the date in Roman numerals, MCMIX. That is all very well, contends the New York Tribune, so long as it is not mistaken for a monument to some New York statesman. It is quite possible that in a future age the question will arise, Who was McMIx?

The fellow who makes the most noise, defines the Philadelphia Record, doesn't always have a sound mind.