

The Pulpit

A SERMON
BY THE REV.
J. W. HENDERSON

Subject: The Church at Home and the Foreigner.

Brooklyn, N. Y.—Preaching on the theme, "The Church at Home and the Foreigner," at the Irving Square Presbyterian Church, Hamburg avenue and Welfare street, the Rev. F. W. Hender son, pastor, took as his texts Ps. 96:3—"Declare His glory among the heathen, His wonders among all people," and Mark 16:15—"Preach the gospel to every creature." The duty of the Church of Jesus Christ in America is most inconsistent. The call to the service of those who are not native to the land is mandatory. Whether we look about us or abroad we find the foreigner our mightiest problem and our satisfaction of the needs of the alien our greatest care. From many climes the multitudes have herded to our shores. Sheep they are that seek a competent shepherding. They look to the land of their adoption for the best that the world holds dear. To us they come expecting a larger vision and a larger life. Their heroism is magnificent. Their hope is inspiring. Their courage should be augmented by the power of our assistance. Their faith should be justified by the character of our leadership. We have men to make; the destinies of a nation to determine. For the fate of the foreigner is the future of America. The welfare of the alien is the concern of the country.

The duty of the church of America to the foreigners is most insistent because it is her largest duty. At home we have far out-numbering the native born in not a few localities. Abroad there are unnumbered. The foreign duty of American Christianity is largest because therefore it is most numerous. The Christians, influential and considerable though they are, comprise a minority of the religious people of the world. A massive horde of Mohammedans and Buddhists, Confucianists and followers of a hundred sects, have yet to learn the beauty of the unrestricted truth of God as it is revealed to men, and to us, in Jesus Christ. The Jews, here and abroad, are a burden on our souls. The followers of philosophers and priests and sages over all the earth are our special field to whom in the providence and under the direction of the living Christ we must declare the glory of the one true God and the saving value of His gospel.

We shall subdivide our duty to the foreigners, as Christians and as heathen, at home and abroad. God has given to our world a multitude of Christian foreigners, men who know Christ, men who yearn to understand Him more. To these and to the Christian brethren of other lands the church of America has a duty to fulfill. And that duty both inspirational and educational.

The church in America—both Catholic and Protestant—in spite of her short-comings and in spite of her apparent sins—is the fairest flower of the universal church of Christ. Nowhere else is there more open-mindedness and less of self-complacency. To be sure, we may find much of intellectual arrogance, of spiritual narrowness, but taking it by and large the church in America, in all its branches, is the freest and most vigorous production of Christian experience, endeavor and of Christian fervor that the world has seen. The duty of that church, standing as it does at the zenith of religious progress, is to be an inspiration to the Christian churches of the earth. Since the days of Christ the world has not seen the time when to be an inspiration to humanity was a more glorious occupation or when the role of prophetic leader was more divine.

Seddon has there been an epoch reader to respond to the call of inspired leadership than ours. Rarely has inspiration been more necessary or more certain to enter into its reward. And the church abroad needs the uplift of the example of the church at home as much as any foreign institution in the world. The Greek church is anything but a credit to Christianity. The church of Rome in the United States is the salt that savors Catholicism whenever the mass is said or sung. Much of European Protestantism needs a Luther. The duty of the American church of Christ is to inspire the multitudes that are rushing westward to our shores to enthrone the soul of the church abroad by such an example of fidelity to Christ and of obedience to His spirit as shall make them all to feel and to know that the enduring truth of God is still invincible, that the power of the personality of the risen Jesus is still supreme.

The duty of the church of America is likewise important. It is not enough to inspire. It is not enough to kindle the fine flame of religious devotion. We must give inspiration, wisdom. We must direct enthusiasm. We must guard the flame of devotion and control its fire. Inspiration run riot spells fanaticism. Enthusiasm without direction may invite excess. The unwatched flames may cause a religious conflagration. And nowhere is undirected or misdirected enthusiasm and fervor more dangerous than in matters religious. The pages of authentic history reek with the record of the crimes of religious arrogancy and of ill-directed spiritual exaltation. Many a ghastly deed has been done in the name of the Prince of Peace. Many an intellectual and spiritual silliness has been propounded and propagated by unbridled zeal. The church in America, fragrant with the sanity and vision of the Saviour, ought to give direction and education to the aims and efforts of the church abroad.

With the church abroad, so with the Christian foreigners who are our neighbors. To eradicate false notions and to supply new ideals; to purge the human mind of all that is less than noblest and to suffice it with vitalizing and superb wisdom; to take the raw material of other nations and to fashion it into sublime temples for the sake of the spirit of God, is the opportunity and duty of the church at home.

Not otherwise is the duty of the church at home to the heathen who are here and in the corners of the earth. The civilization that is most modern is co-terminous with the progress and the influence of Christianity.

Modern civilization as we understand that term is the product of Christian lands and of the genius of Christian peoples. To the heathen both at home and abroad modern civilization and Christianity are synonymous. To him the followers of

Christ are the exemplification of modern advance. And they are. But they ought to be more. Unfortunately the church is associated in the heathen mind with the vices as well as with the virtues of latter-day civilization. We as a church at home, blessed beyond computation by the grace of God, owe it to the heathen over all the world to be such an educational and inspirational force that "he that shall see God in us and the salvation of the nations in the beauty of our religious self-expression. If we have an obligation laid upon us to inspire, to enthuse, to lead up and on and out the Christian hosts of God, we have at least an equal commission to do as much for those benighted souls who worship God under other than the ensign of the Cross."

But how shall we be fit to inspire, to educate, in short, to save? How may we effect the transformation of the world? How may we make actual the majestic vision of "the salvation of the world in this generation"? We can accomplish it only by being inspired, educated, saved ourselves. Till we are these the work will remain unfinished. Till we are consecrated after this fashion the labor cannot be completed. For how can an uninspired church enthuse? Can the blind lead the blind? Can an ignorant church educate anyone in the knowledge of the deeper truths of the Kingdom of Almighty God? How can people who have not experienced the joys of a salvation declare the glory of God to the heathen and declare "the gospel to every creature"? It can not be done by any save a church that is itself inspired, that is itself versed in the eternal mysteries of the truth of God. How can people who have not experienced the joys of a salvation declare the glory of God to the heathen and declare "the gospel to every creature"? It can not be done by any save a church that is itself inspired, that is itself versed in the eternal mysteries of the truth of God. That is the secret of the success of the Master (Matt. 18: 5, 6), so that if they appropriate the offered blessings God's good promises become theirs (Acta 2: 29).

All religious systems that endure begin with the children. It is constantly enforced in the Bible. Methuselah was a teacher of the Mishnah (a collection of traditions and interpretations of Scripture) before the flood. Shem and Ebor opened a "house of instruction" for the study of the Halacha after the deluge. Abraham was a student of the Torah at three years of age. Jacob, a good boy, went to Bible school, while Esau had none, did not. Dinah got into trouble by remaining away from Bible school, while her brothers were there. Samuel started Bible schools which continued until the days of Elisha. Joshua was made Moses' successor because zealous and apt in Moses' training school. Ahaz closed the Bible schools in order to exterminate the religion. The chief purpose of the synagogue was to instruct and discuss the law. There was no surprise at the boy Jesus talking with the religious doctors. Plato said, "He who would be good in anything must practice that thing from his youth up." The Scriptures say, "Train up a child in the way he should go, and when he is old he will not depart from it." Saint Francis Xavier (a Roman Catholic) said, "Give me a child until he is seven years old and you can have him the rest of the time."

Only Christianity can elevate humanity to the level of the best. Only the Church of Christ can transform the heathen. The church of the living God in America may, if she will, enthuse and regenerate and educate the world. For in Christ alone is found that catholic universal message that meets the necessities of all the world. Blessed with our vision we shall be cravens if we do not bear the flag of Jesus high aloft and ahead. "Neither head-strong nor heart weary," but, in the words of Dr. Stryker, of Hamilton College, "as mediators and contributors to the only time we shall ever have to do with," let us "declare His glory among the heathen," let us "preach the gospel to every creature," let us enthuse, inspire, educate mankind. Let us be alive in Christ.

The Sure Guide.

The late Dr. Andrew A. Bonar relates to me the following incident: "A man once asked me, 'Is not conscience a safer guide than the Holy Spirit?' I just took out my watch and said, 'Is not my watch better than the sun?' Suppose that I said to you, 'I will tell you the hour by my watch, and you must always take the time from me.' That is conscience. It is the sun that is to rule the time. Conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam, it would be as if my watch were always to agree with sun. But now is a most unsafe guide. Sometimes we hear men say, 'I don't see any harm in this practice,' my conscience doesn't condemn it.' It is not your conscience that you are to follow, but your reason. Your consciousness that is the rule of right and wrong; the law is the standard. By the law is the knowledge of sin; sin is the transgression of the law, not of conscience."—Home Herald.

The Bridge of Faith.

Are we not daily all through life's journey trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without a doubt, wondering or complaining when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depths of the two eternities?—Phillips Brooks.

The Grace That Brings Happiness.

Let us seek the grace of a cheerful heart, and even temper, sweetness, gentleness and brightness of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and centre of all mercy, loving kindness and joy.

—John Henry Newman.

Tall Shooting in West Virginia.

There is an old Confederate soldier now visiting some friends in Greenbrier County, W. Va., who was a holy terror in battle. He was a shot from wayback. He came to the reunion at Richwood and stopped off. Among his feats of marksmanship the following simple exploit, we are told, are performed: He can suspend a bottle by a string, shoot and cut the string and then break the bottle with another shot before it hits the ground. With a small calibre gun and a large lead pencil he can knock the lead out when the pencil is thrown into the air, and not injure the wood covering. A favorite pastime with him is to start a barrel rolling down hill and put a bullet through the bunghole every time the barrel turns over. We call this good shooting.—Staunton Spectator.

London's newest music-hall, the vast Coliseum, in St. Martin's Lane, completed at Christmas, 1904, a structure erected at enormous expense, is to be sold by auction.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 18.

God's Care for the Young—Psa. 73: 1-8. Sunday School Interests.

Passages for reference: Deut. 11: 13-21; Psa. 103: 17, 18; Prov. 3: 1-10; Isa. 54: 13; Matt. 18: 5, 6; Acts. 2: 39.

If parent's taught God's truth to the children they would "set their hope" in him, and his would be followed by a remembrance of "the works of God" and an effort to "keep his commandments" so that his favor might remain upon them. If children are thus started early, truth will so deeply root that there will be no old "roots of stubbornness," but glad obedience as they work toward their "hope." Home religion must be cultivated by teaching and precept (Deut. 11: 19-21). Blessings follow the whole family when it steadily obeys God (Psa. 103: 17, 18). Finest health and prosperity are insured to children who love good and depart from evil (Prov. 3: 1-10). Peace, not wroth, comes from a religiously taught children (Isa. 54: 13). Little ones are precious to and protected by the Master (Matt. 18: 5, 6), so that if they appropriate the offered blessings God's good promises become theirs (Acta 2: 29).

All religious systems that endure begin with the children. It is constantly enforced in the Bible. Methuselah was a teacher of the Mishnah (a collection of traditions and interpretations of Scripture) before the flood. Shem and Ebor opened a "house of instruction" for the study of the Halacha after the deluge. Abraham was a student of the Torah at three years of age. Jacob, a good boy, went to Bible school, while Esau had none, did not. Dinah got into trouble by remaining away from Bible school, while her brothers were there. Samuel started Bible schools which continued until the days of Elisha. Joshua was made Moses' successor because zealous and apt in Moses' training school. Ahaz closed the Bible schools in order to exterminate the religion. The chief purpose of the synagogue was to instruct and discuss the law. There was no surprise at the boy Jesus talking with the religious doctors. Plato said, "He who would be good in anything must practice that thing from his youth up." The Scriptures say, "Train up a child in the way he should go, and when he is old he will not depart from it." Saint Francis Xavier (a Roman Catholic) said, "Give me a child until he is seven years old and you can have him the rest of the time."

For late pastures for the hogs sow a mixture of rape, oats and barley on the earliest harvested grain fields. Besides furnishing a fine supply of green feed, the hogs will do a good job cleaning up the field.—Farmers' Home Journal.



Pasture For Hogs.

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Clean the Troughs Thoroughly.

It is very essential, if you want your lamb to eat, that you always sweep your troughs out thoroughly before you put in fresh grain. And when you feed more grain than the lambs will clean up in, say, twelve hours, don't leave it until they have finished it, but sweep it out and put in fresh. These sweepings need not be wasted, as other live stock will eat them, but you might better waste them than to attempt to make the lambs eat them.—Delaware Farm ad.

Fertilizing Value of Clover.

A speaker at a Wisconsin farmers institute calls attention to the fact that clover has a big value as a fertilizing crop. For Wisconsin there is about eight dollars of fertility in a ton of clover hay, and it is worth three-quarters of that in manure after it has been fed. Therefore, if an acre yields two tons of clover hay, having a feeding value of \$16, and it is fed on the land, so that \$12 of fertilizer can be returned to the soil, a value of \$28 would be realized, and in addition there would be one-third of the crop in the ground, which would remain in the soil to fertilize it, supplying the important element under climatic conditions favorable for garden beans.

It is better to procure seed of the soja bean grown in the North, if possible, as the seed from very far South is not well adapted to the Northern climate. The growing of the soja beans and cow peas widens the farmer's privileges by giving him two crops rich in seed and vine and of qualities that serve to assist him in winter when variety of food may be necessary in order to keep the stock in thrifty condition. Canada has made her field pea a leading crop for years and greatly to her advantage. With cow peas and soja beans our farmers can grow better foods with no additional expense than from grain crops, while the soil can be greatly increased in fertility by plowing under the vines, especially if lime is also used on the land.—Epitomist.

Removing Stones.
Do you know of a machine made for gathering small stones on a field? I have been told that some manufacturers a machine for that purpose that works to great advantage and is a great labor-saver, but I have never seen one advertised myself, and the man who told me that he had seen it did not know where it was purchased. J. N. C.

Stones six inches and smaller may be gathered in rows with an A-shaped frame and harrow teeth. Load with four or six-tine fork, unload by dump-boards or square pointed shovel. A mud-sled is best for short hauls, but must be unloaded by shovel. If you use a mud-sled, have a five-foot stake at hind end, and fasten lines to this; then a touch to either line with fork-handle guides the team and saves time.]—Country Gentleman.

Calf Scours.

Professor Shaw, of the Michigan College, says concerning the treatment of scours in calves: "One of the best things we have used and are using almost altogether with which to suppress outbreaks of calf scours is a mixture of tincture of rhubarb, camphor and opiate, equal parts in hot water, about a teaspoonful. One of the most interesting recoveries I have ever seen was about three weeks ago in the case of a calf that scoured and was so near death the feet were stretched out cold and stiff, and there was every symptom of death. The calf was treated in that way twice, then fed with raw eggs and milk occasionally, and he recovered. He was the sickest calf I ever saw; so sick his hair all come off after a week or ten days, but he is one of the best feeders we have in the bunch to-day."

Too Much Alfalfa.

I am inclined to believe that some of us have made mistakes by sowing too much alfalfa seed. Two years ago, on our farm, we prepared twenty acres of land for this crop, plowing in July after wheat, and harrowing it eight or ten times, getting it into the finest tilth imaginable. This made an ideal seed bed. We sowed twenty pounds of good alfalfa seed to the acre, and I am confident that the stand was entirely too thick. There is a distinct relation between the amount of seed to use and the state of preparation of the land. I think that on land prepared like that above described ten pounds of seed would have made an excellent stand. However, if the land is cloudy or otherwise in bad condition, it may be necessary to use even as much as thirty-five pounds of seed. Usually it will be cheaper to put the land in an ideal condition of tilth and use a smaller quantity of seed.—W. J. Spillman, in Hoard's Dairyman.

Illustrations.
Obstinate is the firmness of a frozen post; decision, the firmness of iron set in stone.

Even delicate frames become decisive through earnestness, as a candle or complain when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the great resting places of God's wisdom that are hid from us in the depths of the two eternities?—Phillips Brooks.

—John Henry Newman.

Practical Poultry Points.

If hens lay soft-shelled eggs, it is a good indication that they need lime, and a supply should be kept where they can help themselves.

Whitewash the hen house frequently. Lime will not only arrest disease to a certain extent, but destroys lice, also ill odors, and gives a neat, clean appearance to the place.

Have movable perches, they are more easily kept clean.

Plant sunflowers in the waste corners. They are said to be valuable in warding off malaria, and they certainly furnish, in their seed, a fine dessert for the poultry in winter, especially the laying hens.

Place the mother hen's coop in, or near, the garden, so that the little chicks can help you in your warfare against insects. They are too small to do any harm by scratching, and by having the run of the garden they will very materially lessen the ravages by insects there.—American Cuckoo.

A Valuable Leguminous Crop.

Racks—"What kind of breakfast food do you use?"
Sacks—"Whatever happens to be on the first page. Generally a munder."—Harper's Weekly.

BREAKFAST FOOD.

Perry's Last Dash For the Pole

By FREDERICK BOYD STEVENSON

Will he make it?

I asked him this question the other day. He turned in his chair and looked at me. The muscle in his face half relaxed. Peary seldom smiles.

"I hope to make it," he said, quietly. "This will be my last attempt. I believe it will be successful."

Despite the softness of his voice one felt the conviction of conquest. He gave no promise, no hint of the breaking of the Far North record in 1906, when he advanced within two hundred miles of the goal. There was no boasting of past achievement; no speculating on future glories.

Peary is perhaps better qualified than any other in this quest of the pole. He began it twenty years ago, and on each of the seven journeys he has made to the arctic zone he has been pushing farther and farther north. In his heart is the confidence of success on this eighth journey.

"The beginning and the end of a polar expedition may be expressed in one word," said the Commander. "That is *sin*. It is not the cold, it is not the exposure, but the failure to supply that wrecks the enterprise. Three things are actually needed for *sin* in the north: pemmican—a dried meat that can be made into soup—ship-biscuit and tea. Tea is stimulant, so one can get along without it; ship-biscuit are a luxury, so one can get along without them; but pemmican is a necessity that one must have in the arctic region."

But a man who confesses to have eaten raw dog with a relish may not be generally considered as a purveyor of tempting menus.

"Does meat?" Peary repeated.

"Why, one who can eat hog meat or cheese can have nothing to say against dog. To be sure, the hind leg of an overworked dog is a little tough and rank sometimes, but a man who has eaten mutton stew in a cheap restaurant cannot complain, nor is he apt to complain when the gnawings of his appetite attack him with the temperature seventy degrees below zero. The dogs readily eat their comrades when they fall by the way, and this, to a great extent, solves the problem of feeding the animals. I have considered the question of taking dog-biscuit with me on my dash to the pole; but while the Siberian dogs will eat it, the dogs which I use on my expeditions—practically all wolf—will eat nothing but meat."</p