

# The Pulpit

A SERMON  
BY THE REV.  
IRA 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 Weirfield street, the Rev. Ira W. Henderson, pastor, took as his text Ps. 96:3, "Declare His glory among all people," and Mark 16:15, "Preach the gospel to every creature." He said:

The foreign duty of the Church of Jesus Christ in America is most insistent. 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 the 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 shepherd. 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 they are fast out-numbering the native born in not a few localities. Abroad they 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 sub-divide our duty to the foreigners, as Christians and as heathens, at home and abroad. God has sent to our midst 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 is both inspirational and educational.

The church in America—both Catholic and Protestant—in spite of 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 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.

Seldom has there been an epoch readier to respond to the call of inspired leadership than is 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 enthuse 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 educational. It is not enough to inspire. It is not enough to enthuse. 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 unwatched or mis-directed enthusiasm and fervor more dangerous than in matters religious. The pages of authentic history reek with the record of the crimes of religious arrogance 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 sanely and vision of the Saviour, ought to give direction and education to the aims and efforts of the church abroad.

As 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 foreign mind of all that is less than noblest and to suffuse it with vitalizing and superb wisdom; to take the raw material of other

nations and to fashion it into sublime temples for the abode 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 they 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? How can an ignorant church educate anyone in the knowledge of the deeper truths of the Kingdom of Almighty God? How can a people who have not experienced the joys of a sure 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 has had the spirit of life breathed of God into its soul. By such a church it can be done.

For the world is ready to receive the truth of the simple gospel of Christ. In spite of many very insignificant signs, the times were never readier. We are told that in China, by way of example, Dr. Robert Morrison labored from 1807 to 1834 to secure in the end but two converts to the faith of Jesus Christ. In 1840 there was but one Christian in the result of missionary effort in the midst of a multitude in China. Today there are 150,000 Chinese Christians. Of these 50,000 have come to Christ since 1900. The great awakenings in Wales and in India, in Korea and in America, in every quarter of the globe, prove that the world is ready to be inspired, ready to be led, ready to receive the truth.

The church in America may move in the van of the effort to lift the world toward God if she will. Her position is exalted. Her call is divine. Shall we lift or shall we leave the world? Christ or paganism? Which?

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 related 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 it 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 or 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.

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"Johnny," said Johnny's little brother, "a fly is a fly because he flies, isn't he?"  
"Yes; that's it."  
"And a flea is a flea because he flees, isn't it?"  
"Shouldn't wonder."  
"Then why are bees bees?"  
"Because they be," said Johnny.—Seattle Times.

### SLIGHTLY MIXED.

Alice—She's angry.  
Kate—Why?  
Alice—He asked her for a lock of her hair.  
Kate—Well?  
Alice—Then, afterward, she asked him to send it back to her.  
Kate—Well?  
Alice—And he sent her a lock that wasn't the right color.—Somerville Journal.

### DOCTORS PRESCRIBE SULPHUR.

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"Hancock's Liquid Sulphur is the most wonderful remedy for Eczema. I have ever known," writes Dr. W. W. Leake, of Orlando, Fla., who was cured of a case of years' standing.

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### ONE DROP FATAL.

"I see that aeronauts are warned to let intoxicating liquors alone."  
"Yes, I can imagine they see the danger of taking a drop too much."—Cleveland Plain Dealer.

### TERRIBLE ITCHING.

Eczema Affected Whole System—Unable to Rest Night or Day—Suffered 4 Years—Cuticura Cures.

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### ANOTHER POLICY.

Knicker—So you think commuters should be regulated by the President?  
Bocker—Yes, they are common carriers.—New York Sun.

### Coleridge and the "Times."

It cannot be generally known that in 1805 the principals of the Times altogether rejected an offer Coleridge made them of his services. Writing in this month's Albany, Mr. T. H. S. Escott tells of how the archives of the Times used to include a memorandum from the poet-philosopher offering his services and specifying his terms, but imposing certain conditions affecting the general policy of the paper. However, says Mr. Escott, neither the Walters nor their editors would have divided their prerogative with a contributor even so illustrious as S. T. C. Moreover, apart from personal irregularities, his recent performances in Journalism elsewhere were of a kind not likely to have recommended him to Printing House Square. He had written in the Courier an article against the Duke of York, and while the number in which it was to appear was going through the press the Treasury got wind of Coleridge's contribution, and intervened so effectively that the two thousand copies which had already been printed off were suppressed, and the offending article never obtained full publicity.—Westminster Gazette.

### Rails and Horses.

When the late George Francis Train was giving evidence before the Metropolitan Board of Aldermen of London, in favor of his scheme for laying a tramway up Ludgate Hill, a noble lord among his interlocutors suddenly fixed the old pioneer with his monocle and said:

"May I—ah—ask a question, Mr.—ah—Train?"

"That is what I am here for, my Lord," he replied.

"You know, of course, how very narrow is Ludgate Hill. Suppose that when I go down to the Mansion House in my carriage one of my horses should slip on your—rails and break his leg, would you pay for the horse?"

The reply came like a flash. "My Lord, if you could convince me that your—horse would not have fallen if the rails had not been there I certainly should pay."—Harper's Weekly.

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### HOW THEY DO IT.

First Little Girl—When you grow up are you going to advertise for a husband?  
Second Little Girl—No; I'm going to be a widow. They don't have to.—Harper's Weekly.

Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

### A HAPPY COUPLE.

The Man—None of their relatives will speak to them since their elopement.  
The Girl—They ought to be a very happy couple.—Puck.

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