

**THE PULPIT.**

**AN ELOQUENT SUNDAY SERMON BY BISHOP H. C. POTTER.**  
Subject: The Church and Labor.

Brooklyn, N. Y.—The Rt. Rev. Henry C. Potter, Bishop of New York, preached in St. Ann's Church on the Heights, Sunday. His subject was "The Church and the Labor Question," and for his text he took the two passages: St. Luke 3:10 to 14 (R. V.): "And the multitude asked Him what they must do? He answered and said unto them, 'He that hath two coats let him impart to him that hath none; and he that hath food let him do likewise.' And there came also unto him a tax collector, and he said unto him, 'Master, what must we do?' And he said unto them, 'Exact no more than that which is appointed you.' And the soldiers also asked Him, saying, 'What must we do?' And He said unto them, 'Extort from no man by violence; neither accuse any one wrongfully; and be content with your wages.'" And St. Matthew 11:2 to 7: "Now when John had heard in prison the works of Christ he sent one of his disciples and said unto Him, 'Art Thou he who should come, or look we for another?' And Jesus answered and said unto them, 'Go your way and tell John the things which ye see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the good tidings preached to them; and blessed is he who shall find no occasion of stumbling in Me.'" Bishop Potter said:

I wonder if it has ever occurred to you to ask yourselves the question, how far the absolute incidents of the gospels are a witness to their truth? There are incidents like that which must present itself in connection with John the Baptist, and that other which occurs at the close of St. Matthew's and St. Luke's gospels in connection with Peter which make us feel that if any one were writing a book in which he should be content to use simply a favorable impression of this or that man there are certain things in the gospels which would have been left out. Nothing is finer, for example, in its way, than the language which John the Baptist uses in connection with the coming of him in the desert of the people, and of the soldiers, and the tax gatherers and the rest. It is a singularly direct and explicit way in which he lays down to each group what should be the law of their life. And it is entirely another man, if we stop and think a moment, whom we encounter in the gospel for the third Sunday in Advent: "Art Thou he that should come?" Really, I do not know whether you are or not.

That is the implication of the words, and I can imagine an unbeliever using these words as a very effective argument against the belief of John the Baptist in the divine claims of Jesus. Here is a man who has been sent as the forerunner of Jesus, who had baptized Jesus, who was profoundly persuaded of the mission and truth and divine character of Jesus, and yet there comes a moment in his life when he says, "Well, really, I am not clear about you. You claim to be the Messiah. You have appeared to this nation and to this era in the history of the world with a revelation of the Supreme Force in the world. Art Thou he who should come?" But the fine thing about these two texts is the fact that each one of them is a distinct and explicit witness to that time of which you and I are perfectly conscious in ourselves. That is, in every man and every woman, made up of two men and two women; that there are types of character which are so contradictory and so unlike each other that abstractly we should say they are absolutely irreconcilable and that they belong to the same person, influenced by different circumstances and challenged by different perplexities. There can be no doubt as to the impressions which had been made by the teaching and life of Jesus upon John the Baptist in the words I have read. John, in other words, grasped and seized with singular clearness and force the fact that here in the advent of Jesus there had entered the world an absolutely new law in the conception of life and of the individual's relations to other lives about him.

Go back to the beginning of civilization and trace step by step to this hour and you will be amazed to find how largely they built on the complications and phenomena of caste. My brother (Dr. Alsop) might make an interesting sermon upon the tragic and dramatic forces of caste in India, whose religions it would be well to remember are older than ours. In other words, the moment that barbarism begins to lift itself by organization, by the creation of the governing society, it differentiates barbarism from civilization. It begins also to emphasize the distinction of caste. You know that to-day in Paris, one of the classes in India cannot walk on the sidewalk of the street after 3 o'clock in the afternoon because it is possible that this Parisian, whose touch is defilement, might brush against a Brahmin? In other words, the moment that we push the theory of the isolation of the caste to that point where he cannot allow one not of the same caste to walk on the same side of the street with him. When I was in India I asked a Hindu on a boat on the Hooghly River to sit down and eat with me, and he turned as if I had struck him and said: "My caste forbids; I cannot eat with you because you are a Christian."

Now, Jesus came and John the Baptist sees first of all that he had struck at the foundation, at the system of the theory of caste. The theory of caste carried with it the right of certain privileged people to maintain a certain autocratic and imperious sovereignty over the lives and property of others. "No," said John, having been long enough in the presence of his Master to grasp that great central truth of the Master's teaching, "no, you and I, the soldier and the tax gatherer, the man who pays taxes, and all the rest, are one family in the family of God, and in your relations to one another you must govern yourselves by the law of equity and not by the power which comes into your hands because of any words, caste, inheritance, whatever your office or place may be in the inheritance of power over another."

The believers in the religion of Jesus Christ were slow to grasp that truth. John the Baptist himself began to doubt whether Christ had come to create a new system under which men should sustain new relations to each other. "Art Thou he who should come? If so, why don't you strike at the foundation of this concrete, ecclesiastical, political, social order of which you and I are a part?" Now, we come to the great truth which Jesus strikes to get to the minds of His disciples: "Go tell John

**THE SUNDAY SCHOOL.**

**INTERNATIONAL LESSON COMMENTS FOR JANUARY 26.**

Subject: Jesus Cleanseth the Temple, John 2:13-22—Golden Text, Psalm 93:5—Commit Verses 15, 16—Commentary.

TIME.—27 A. D. PLACE.—Jerusalem.

**EXPOSITION.**—I. The zeal of this house hath eaten Me up 13-17. Jesus was an obedient Son of the law and went up to the passover according to the commandment (Deut. 16:16; Luke 2:41). He found in the temple men selling oxen, sheep and doves, and the changers of money. A similar state of affairs can be found in many churches to-day. All these things had something to do with the temple services, but it was being carried on for private gain, and Jesus was greatly displeased. The defense of buying and selling in the house of God often made to-day is that all this has to do with the support of worship. But this does not make it right in God's sight, as is plainly taught by this lesson. Jesus put it all out of the temple in a sudden manner. If He were to go to-day to our places of worship with our fairs and festivals and auctioneers of pews, etc., etc., doubtless He would put them out also and would be no more gentle than He was with these ancient defilers of the house of God. It was not the force that there was in the scourge of cords, nor the muscular energy that Jesus displayed that drove these defilers out. It was the majesty of His presence and the consciousness on their part that they had no business there. Gentleness and thoughtful consideration for even the birds were mingled with His severity; He did not drive out those who sold the doves, but simply bade their owners carry them out. He gives a reason for this: "Ye have said that this house should not be made a house of merchandise. How many that profess to be followers of Jesus have forgotten these words of their Master. In the use of the words, 'My Father's house,' He shows his right to act as he did. It was His Father's house and it was His business to cleanse it. The cleansing of the temple was only temporary. All these things were brought back again (Luke 19:45). All religious reforms among men are temporary. Man is prone to backslide and we cannot live to-day in the power of a reformation wrought twenty years ago. Every new generation must have its own reformation and every new year must have its own revival. When Jesus cleanseth the temple a second time, that was even more severe. He said that they had made the house of God a den of robbers instead of a house of prayer (Luke 19:46, R. V.). Men in their defiling of God's house thus go from bad to worse. It is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one of us. One social problem here in America, and especially those problems which involve our relations to the men who work with their hands, are not to be solved by revolution, but by quite another method. First of all we must recognize the situation, the tremendous convulsion, the transformation I may venture to call it, which has come to pass in the workingman's life by the invention of machinery, but building up a great central force for the employment of men under conditions which separate him absolutely from the master whom he serves. The workman is as absolute-ly unknown to the man or the corporation—and it is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one of us. How much do you know of the life of the workingman? How much time have you given to understanding it or to softening it or to inspiring it? It is not the giving of money, or the creation of charitable institutions that builds up the feeling of brotherhood among men. The poor man resents our condescension. He does not want that your gold; he wants recognition of his manhood. The shop girl wants you to honor her womanhood; to respect her in the task in which she is toiling and suffering. You can do much to make that task easier and create an atmosphere in which she and you can move alike as members of the same divine society and fellow soldiers under the same Master.

That brings into view the relation of the church to these great social problems. You and I somehow or other must bring the man who works with his hands to recognizing his place, his right, his office, his calling in the church of God. The first business of the church is to place her houses of worship at the service of the people who work with their hands and then in the life of the church to encourage that spirit which will help us to understand and to serve it. There is one way to do that. Instead of urging to any "ism" of the hour or theory of social reconstruction, or any new philosophy, which undertakes to re-create society upon theories which are essentially barbaric in their nature, you and I must go back and look into the face of the Master and find in Him the secret of our service and our triumph.

**A Prayer.**

Soul of our souls, Thou to whom we turn for life and health, inspire and quicken us, and by our worship prepare us for our work. Give us a steadfast spirit, a heart enslaved by no appetite or passion, a will guided by wisdom and firm for the right. Give us power to work and power to wait, mercifully look upon our infirmities and those evils, which by our frailty, our sin, or our ignorance we have invited, turn from us. Transform evil into good, put of our weakness, bring forth immortal strength. May the fire purify, and not consume; and, when we pass through the rivers, may they not overwhelm us. Stay with us from dawn till eventide. Should the way be rough and stormy, may we put our hand in Thine, and, if we are led out into the dark, still let us hold fast by Thee, and cast away fear. In the crush and clang of life, may a blessed calm often visit us, telling that a Holy Ghost has entered in, and will not leave us till we bid Him go. Amen.—P. E. Viard.

**REALISTIC.**

Wiggs—"Scribbler's new novel is very realistic, don't you think so?" Wiggs—"Yes, indeed. When I came to a six-page description of a yawning chasm it actually put me to sleep."—Philadelphia Record.

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**WHAT WOMEN ARE WEARING**

New York City.—Fancy waists make an important feature of the wardrobe, and at this season when so many coat suits are worn, are especially in demand. This one includes a very dainty and attractive chemisette effect, and is adapted both to silk and to all the wool materials that are liked for the purpose. Again, it suits the entire gown and the separate blouse equally well, so that its usefulness is extensive. An illustrated one of the pretty plaid silks showing lines of brown and tan on a white

White Kid Gloves. Heavy white kid gloves faced with color are the smart kind for mourning.

Substitute Vell. The face veil of net with a heavy thread or two run along the lower edge like the ribbon or crape border is a satisfactory substitute for the mourning veil as one lays aside first mourning.

Passemeterie and Fringes. Passementerie ornaments in tassels and other forms and fringes of all sorts, including chenille, are much employed for trimming long coats. Satins and heavy soft silks are also extensively used, while lace coats with chiffon interlinings and warm satin inner finishings are still modishly indorsed.

Favorite Hat Trimming. A favorite trimming for handsome hats is the uncurled ostrich feather in boa effect. This is wound around the crown of the hat in very graceful fashion, and is often completed by an ostrich feather pompon. The latter, however, is not always used. The boa effect can be combined with floral trimmings or a long plume can be substituted.

Ruffles on Skirts. Last season we had a fashion of arranging ruffles on the bottom of skirts that were raised on the two sides; now we are setting them on high in the front, in a point, some reaching as far as the knee, where they gradually descend to the hem, covering it in the back. Large drop ornaments or handsome bows of ribbon hold down the point in a pretty way. The arrangement is a graceful one, but should only be attempted by a slight and tall, girlish figure.

Girl's Bloomers. Bloomers such as these are exceedingly desirable garments, not for the exercise suit alone, but to be



laid in tucks, but the backs are plain and the closing is made invisibly. The sleeves are distinctly novel and are arranged over fitted foundations. The quantity of material required for the medium size is three yards twenty-one, two and three-eighths yards twenty-seven or one and five-eighths yards forty-four inches wide, with five-eighths yard of silk for the vest and five-eighths yard eighteen inches wide for the chemisette and cuffs.

Rose Rosettes Returned. There is a return to the rose rosettes for hat and dress trimming, and these are not nearly so difficult to manufacture as are the genuine rosettes. The material is cut on the bias, then folded around and around, beginning in the middle, until one reaches the desired size. Silk, satin, gauze and chiffon are appropriate materials, and in addition to being used as hat trimming, evening frocks are most successfully decorated with them. They catch waist drapery, hold lace bouffants and sometimes finish the ends of ribbon strands.

For Hat Pins. Have you invented in a pair of fur hat pins with which to pin on your fur hat? If not, you should really do so at once. Little are a most charming accessory. They fit head to match the fur of your hats are attached to long hat pins. They may be used to "rosily truly" pin on your hat, or they may be stuck in simply as trimmings.

No Strict Tailor-Made. Where is the strict tailor-made? We see so few of them nowadays that by comparison with the raffish, half or quite dressy cloth suit, the tailor made would appear quite old-fashioned.



**OMNIPRESENT**

We have learned to bear the speeding motor car of the crossways, and have grown used to its hiss, thug, and it brings the odors of the nether world to our sweet, leafy country roads; but it is with a certain dismay that we realize how fully the last retreat of a quiet mind, literature, has been invaded by the machine. I can think of few recent American tales where it has not been a chief feature. We can dodge it upon the highway; but who can dodge it in the magazines? The escaping villain uses it only to be overtaken by the victorious hero in one of better make; the eloping lovers find it indispensable; philanthropy disdains any other vehicle for swift rescue of suffering; birth and death seem unworthy, and burglary unsuccessful unless associated with it; and, in the matter of adventure, whether it dashes off the cliff into the sea, or wrecked by striking miners, serves as a barricade for the besieged capitalist, it has no rival.

We find it pictured on every spot of earth from desert sand to mountain height, and Kipling's "They" shows it running between the visible world and the invisible. It has dimmed the glory of the football tale, tarnished the splendor of the yachting romance, and made the bicycle, amorous or adventurous, a thing of the past. As England moves through Shakespeare's historical plays, dim hero of the whole, represented now by Richard, now by John, now by Henry, so the automobile moves through our fiction, the true hero, mere man being introduced chiefly to manage its exits and its entrances. The thing becomes alive; pleased fancy plays with it as a cat with a feather, imagining it sentimental. With the good auto we become heroic and perform wonderful deeds of prowess; with the bad auto we are frankly villainous and add murder to our other crimes; breathlessly we speed with the detective auto, the very Sherlock Holmes of manufactured things, in ferreting out crime. In fine, this has absorbed all known motifs, and no novel or story can go without its motor car. —From Scribner's.

WORDS OF WISDOM.—Bible. Man's life on earth is a temptation.—Bible. Good news sweetens the blood.—Shakespeare. He scolds best that can hurt the least.—Danish. God tempests the wind to the shorn lamb.—Starné. Men are but children of a larger growth.—Dryden. Accidents ruin men; not men accidents.—Herodotus. How poor are they that have no patience!—Shakespeare. Anger begins in folly and ends in repentance.—Pythagoras. Avarice increases with the increasing pile of gold.—Juvenal. Not unacquainted with misfortune, I learn to succor the wretched.—Virgil. As we act toward others, so we may expect others to act toward us.—Syrus. A man who is young in years may be old in hours if he has lost no time.—Bacon. Equality may be all right, but no human power can convert it into a fact.—Balzac. To love abundantly is to live abundantly; to love forever is to live forever.—Drummond. The really happy married people are where love, sublimed by horse sense, is content to dipen back into friendship.—Puck. When you begin to think every other man's business is superior to your own, you will soon realize that your own business is superior to yourself.—Spare Moments. They say that at the sight of Apollo the body erects itself and assumes a more dignified attitude; in the same way the soul should feel itself raised and ennobled by the recollection of a good man's life.—Souvestre. Much of our lives is spent in marring our own influence and turning others' belief in us into a widely concluding unbelief, which they call knowledge of the world, while it is really disappointment in you or me.—George Elliot.

Illustrations. Home missions stand at the cross roads, with lines from everywhere, and also lines to everywhere. Home missions are a form of national hospitality. These foreigners are our guests. Success in business requires the choice of a specialty, and so does success in learning about home missions. Specialize on the Chinese, or the Italians, or on city missions. A mill soon becomes valueless if more raw material continually comes in than finished product goes out. So with our country. A POET'S VISION. For years the poet Francis Thompson had been one of the "submerged," selling matches, calling cabs, anything to obtain the pence necessary to buy food. At last he yielded to despair and having for some days saved up all he could earn he devoted it to the purchase of a single dose of laudanum sufficient to end his troubles. With this he retired at night to his haunt, the rubbish plot in Covent Garden Market. Then by his own narrative the following incident occurred. He had already taken half the fatal draught when he felt a hand upon his arm, and looking up saw one whom he recognized as Chatterton forbidding him to drink the rest, and at the same instant memory came to him of how, after that poet's suicide, a letter had been delivered at his lodgings which if he had waited another day would have brought him the relief he needed. It happened so with Thompson, after for infinite pains the editor of a magazine who had accepted and printed an essay and a poem of his, but could not discover his address, had that very morning traced Thompson to the chemist's shop where the drug was sold, and relief for him was close at hand.—From the Academy.

**CHRISTIAN ENDEAVOR NOTES**

JANUARY TWENTY-SIXTH.

Topic—The home mission work of our denomination: a survey. Isa. 58: 1-14. Phillip a missionary. Acts 8: 26-31. Missions a duty. Luke 19: 29-40. Our stewardship. 1 Pet. 4: 7-11. Sending His word quickly. Pa. 147: 11-16. Giving ourselves. 2 Cor. 8: 1-7. Declaring God's goodness. Mark 1: 35-45. Is ours a Christian nation? The test is not outward religion, but inward character (v. 2). Freedom—from what? Ours is a land of freedom only as it is free from sin (v. 6). The best way to deal bread to the hungry (v. 7) is not to give it to him, but to give him a chance to earn it. The national game that is best worth having (v. 8)—the only game worth having is the renown of just dealing with all. Men from all the world are here. Make them Christ's, and our nation will have a Christian relation with all the world. There is romance in home missions as well as in foreign missions, but it is not in learning about home missions. The home missioner is to do mean our nation of to-morrow, to provide for which is the great duty of today. The best way to learn about this complex work of home missions is first to take one branch of it, such as school among the Indians, familiarize yourself with that, and then pass on to another branch. Illustrations. Home missions stand at the cross roads, with lines from everywhere, and also lines to everywhere. Home missions are a form of national hospitality. These foreigners are our guests. Success in business requires the choice of a specialty, and so does success in learning about home missions. Specialize on the Chinese, or the Italians, or on city missions. A mill soon becomes valueless if more raw material continually comes in than finished product goes out. So with our country.

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Corundum is an aluminum oxide, the colored varieties of which are the sapphires, Oriental rubys, Oriental topaz and Oriental amethyst. Emery is the granular variety of corundum.

Too Risky. "Do you really like me, Charley?" "Sure. Don't I come to see you regularly?" "But men often call on a girl for whom they care little or nothing." "Not with Christmas looming up."—Houston Post.

Like Some Others. "But she sings more than she plays; why do you speak of her music as instrumental?" "Well, it's instrumental in making the neighbors move out."—Catholic Standard and Times.