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 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 then must we do? He answered and said unto them, the think half the control of the said of the multitude asked him what then must we do? '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 publicans to be baptized and they 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 sald unto lence; neither accuse any one wrong fully; 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 two 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 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 occa-Bishop sion of stumbling in Me."

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 to you 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 desired to present to us 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 lan-guage of John the Baptist in connection with the coming to him in the desert of the people, and of the sol-diers, 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 n moment, whom we encounter in the gospel for the third Sunday in Advent: "Art Thou He that should come? Really, I do not know wheth-

er 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 cas been sent as the forerunner of Jesus, who had baptized Jesus, who was profoundly persuaded of the mis-sion and truth and divine character of Jesus, and yet there comes a mo ment 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 thing of which you and I are perfectly conscious in our That is, that every man and every woman is made up of two men and two women; that there are types of the acter which are so contradictory in I so unlike each other that abstrally we should say they are absolute. Threcon Hable and yet they belong the name person, influenced erent 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 selzed 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 civili-

zation and trace step by step to this hour and you will be amazed to find how largely they built on the complications and philosophies of caste. brother (Dr. Alsop) might make an interesting sermon upon the tragic and dramatic forces of caste in India, whose religious it would be well to remember are older than ours. other words, the moment that barbarism begins to lift itself by organization, by the creation of the governing society, it differentiates barbar-ism from civilization. It begins also to emphasize the distinction of caste. Do you know that to-day a Pariah 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 Pariah, whose touch is defilement, might brush against a Brahmin? In other words, the Brahmin has pushed 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 Hoogly River to sit down and eat with me, and he turne as if I had struck him and said: "M 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 sys-tem of the theory of caste. The the-ory of caste carried with it the right of certain privileged people to main-tain a certain autocratic and imperfous 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, "ao, you and I, the soldier and the tax gatherer and the men who pay 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 more caste inheritance whatever your office or place mey be in easte inheritance of power over another."

The believers in the religion of Jesus Christ were slow to grasp that truth. John the Baptist himself be-gan to doubt whether Christ had come to create a new system under which men should sustain new rela-tions to each other. "Art Thou He tions to each other. "Art Thou He who should come? If so, why don't you atrike 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 strives to get to the glads of His disciples; "Go tell John

the things you have seen." What was the definition of the Master's method? That He put into human society an absolutely new concention of the relation of man to man and left it as a seed. He did not deal with the miseries of society, as you and I are often tempted to deal with them. He did not dismiss the blind and the lame and the rest out of His sight and the rest out of His sight and teaching. He dealt with them four-square, and relieved them. He translated the mind and the heart of God to the consciousness of man and He made them realize at last that His religion was in the world to be a reereative force. First of all, begin-ning at the individual heart and life and then bringing about the reconstruction of society because of the different way in which men regarded

each other. That brings me to the subject on which I have been specially asked to speak to-night. You and I, whether we are discosed to like the situation or not, and most of us resent it as an insufferable impertinence, are confronted in this republic, and in this twentieth century, with incomparas relation to the right construction f human society, with which the re-ublic has yet had to deal, and that roblem is the problem of the unification of the ideas and sympathies and purposes and aims of men, and you cannot go home to-night and lay your head upon your pillow without being conscious, whether you choose to acknowledge it or not, that there is in the depths of poverty and want and shame all about you a profound so-cial discontent, and that there are earnest and able men (let us be just, although we don't love them), who are deeply persuaded that there can he no peace in human society unless that peace is wrought by the absolute estruction of principles which are reclous and beautiful and dignified n human society. They say the down and thrown to the ground and the man who stands in the way of hat must be got out of the way. Now the question which confronts you and me is: How are we to deal with this state of mind and what are we to do to remedy it? We know that if such a social revolution were to come to by equal and brutal indignities and that the guardianship of the family and the safety of the State itself would be imperiled. Our social prob-lem here in America, and especially those problems which involve our re-lations to the men who work with their hands, are not to be solved by revolution. but by quite another method. First of all we are to recognize the situation, the tremendous convolution, the transformation I may venture to call it, which has come to pass in the workingman's life by the invention of machinery, life by the invention of machinery, by the building up of great central orces 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 cororation—and it is often a corpora-on—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 to whom I am speaking. How much do you know of the life of the workingman? How made you given to understanding it or to you given to inspire it? It is not workingman? How much time have the giving of money, or the creation of charitable institutions that builds up the feeling of brotherhood among men. The poor man resents our con-He does not want that or your gold; he wants recognition of his manhood. The shop girl wants you to honor her womanhood; to re-spect her in the task in which she is ciling and suffering. You can do much to make that task easier and ireate an atmosphere in which she

of the same divine society and fellow soldiers under the same Master.
That brings into view the relation the church to these great social roblems. You and I somehow o wher must bring the man who works with his hands to recognize his place, als right, his office, his calling in the hurch of God. The first business of he church is to place her houses of worship at the service of the people who work with their hands and then n the life of the church to encourage hat spirit which will help us to unierstand and to serve it. There is out one way to do that. Instead of urning to any "lsm" of the hour or heory of social reconstruction, new philosophy which underakes to re-create society upon theo-ies which are essentially barbaric in heir nature, you and I must go back and look into the face of the Master and find in Him the secret of our ser-

A Trayer.

Soul of our souls, Thou to whom a 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 to appetite or passion, a will guided by wisdom and firm for the right. live power to work and power to walt. mercifully look upon our in-firmities and those evils, which by our frailty, our sin, or our ignorance we have invited, turn from us. Fransform evil into good. Out of mortal weakness bring forth immor tal strength. May the fire purity, and not consume; and, when through the rivers, may they not overwhelm us. Stay with us from dawn till eventide. Should the way be rough and gloomy, 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. Vixard.

Another wireless telephonic feat has just been accomplished by the Amalgamated Radio Telegraph Company, of Berlin, Germany. Perfect communication was obtained over fifty miles on land between the company's laboratory, near Berlin, and a small station at Juterbog. This feat is regarded as all the more remarkable since the whole city, with its multitude of disquieting influence, intervened. It is said that this longdistance communication without wires was achieved by using the underfed and continuous waves generated by the Poulsen system, and that ques tions and answers were exchanged without interruption.

REALISTIC.

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

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-MENTS 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 .- Jerus-

EXPOSITION .- I. The zeal Thine house both eaten Me up, 13-17. Jesus was an obelient Son of the law and went up to the passover ac-16:16; Luke 2:41). He found in the temple men selling oxen, sheep and doves, and also 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 no gentle 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 hese 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 con-sciousness 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 rea son for His action, namely, that God's house should not be made a house of merchandise. How many that profess to be followers of Jesus have for-gotten 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. .He did. The cleansing of the temple was only temporary. All these things were brought back sgaln (Luke 19:45). All religious reforms among men are temporary. Man is prone to backsliding and we cannot live to-day in the power of a reformation wrought twenty years ago. Every new genera-tion must have its own reformation and every new year must have its own revival. When Jesus cleansed the temple a second time He was even more severe. He said that they had made the house of God a den of rob-bers 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. At a later date the disciples in recalling this incident saw in it a fulfillment of Old Testament prophery regarding the Messiah (v. 17; cf. Ps. 69:9). It was zeal for His Father's house that constrained Jesus to the present action. Is it zen! for God's house or is it zeal for our own ideas that constrains some of us to attacks upon the modern defilement of the house of God?

II. The sign that Jesus was the Messiah, 18-22. Both the disciples and the Jews recognized in Jesus assumption of authority and in His words, "My Father's house" (v. 16), a claim to be the Messlah. The Jews at once demanded a sign to back up this claim. Jesus gave them a sign, a sign which they did not understand at the time, the sign of the resurrec-tion (v. 19; cf. Matt. 12:38-40; 16:1-4). His resurrection from the dead is God's seal to all the claims of Jesus. The resurrection of Jesus from the dead is one of the best proven facts of history, and it proves everything that is essential in Christianity. It is God's seal upon Jesus Christ's claim to be a teacher sent from God who spoke the very words of God (ch. 7:16; 12:49; 14:10, 11, 24). It is God's seal upon Jesus Christ's claim to be a divine person in a unique sense (ch. 5:22, 23; 10:30; 14:9; Mark 12:6, R. V.) is God's seal upon Jesus Christ's claim that He was to be the judge of the world (ch. 5:22, 23, 28, 29). Not even the disciples of Jesus understood His words at the time, but after His resurrection they remembered them and they served to confirm their faith, as well they might. The final outcome was that the disciples believed the Scripture and the word which Jesus had said, i. e., they be-lieved the Old Testament Scriptures which prophesied these things and the words of Jesus upon which God had set the stamp of His own endorse ment. Happy is the man to-day who believes the Old Testament Scrip-tures and the word which Jesus speaks. Jesus' miracles at this time ed many to believe in Him, but Jesus saw the superficial character of their faith and did not believe in them (vs. 23-25, R. V.). When men believe in with that true and saving faith which leads them to commit them serves to Him, then and only then does He commit Himself to them.

LEADING QUESTIONS. — What characteristics of Jesus come out in this lesson? What fulfillment of prophecy is there in the lesson? What sins of the modern church are re-buked by this lesson? What does the lesson teach about the resurrection of Christ? How did the disciples show their wisdom? What is the best les son in the passage?

It is God's.

Government is the lamp. Public opinion is the oil. Leadership is the light. The mystery of the combustion belongs to God .- Home Herald,

"Next!"

"I was counsel for a railway company in the West," says a prominent New York lawyer, "in whose employ a section hand had been killed by an express train. His widow, of course, sued for damages. The principal witness swore positively that the locomotive whistle had not sounded until after the entire train had passed over his departed friend.

"'You admit that the whistle blew?' I sternly demanded of the

witness. "'Ob, yes, it blew."

"'Now,' I added impressively, 'if that whistle sounded in time to give Morgan warning, the fact would be in favor of the company, wouldn't it?" 'I suppose so,' said the witness.

"'Very well. Now, for what earth-ly purpose would the engineer blow his whistle after the man had been struck?"

"'I presume,' replied the witness with great deliberation, that the whiatle was for the next man on the track.' "-Harper's Weekly.



New York City.-Fancy waists make an important feature of the ward-robe, 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 use-fulness is extensive. As illustrated one of the pretty plaid silks showing lines of brown and tan on a white



ground and the chemisette and sleeve trimmings are of tucked taffeta. Darker colorings could be used, however, if something more serviceable is liked or the chemisette and cuffs beneath cut away it will give the transparent effect that always is so pretty and so dressy.

The waist is made with the fitted lin-

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

Substitute Vell. The face veil of net with a heavy

is a satisfactory substitute for the mourning veil as one lays aside first mourning. Passementerie and Fringes. Passementerie ornaments in tassel and other forms and fringes of all sorts, including chenille, are much employed for trimming long coats. Satins and heavy soft silks are also

thread or two run along the lower

edge like the ribbon or crape border

satin inner finishings are still mo-Favorite Hat Trimming.

dishly indorsed.

extensively used, while lace coats

with chiffon interlinings and warm

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 Shirts.

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, could be made of the muslin that is covering it in the back. Large drop always dainty and charming and va- ornaments or handsome bows of ribrious other changes might easily be bon hold down the point in a pretty made. If the chemisette is made of | way. The arrangement is a graceful muslin or of chiffon and the lining one, but should only be attempted by a slight and tall, girlish figure.

Girl's Bloomers.

Bloomers such as these are exing, and consists of front and backs ceedingly desirable garments, not for with the chemisette. The front is the exercise suit alone, but to be

laid in tucks, but the backs are plain | worn in place of petticoats during

and the closing is made invisibly. The the winter months. They are much

sleeves are distinctly novel and are warmer, much snugger and altogeth-

for the medium size is three yards sary bulk. The ones illustrated are

twenty-one, two and three-eighth made from dark blue serge, simply

yards twenty-seven or one and five- stitched with belding silk, but they

eighth yards forty-four inches wide, could be made from mohair or from

with five-eighth yard of silk for the light weight cloth or from silk, fian-

vest and five-eighth yard eighteen nel lined, indeed, from almost any-

inches wide for the chemisette and thing that is warm and comfortable.

bias, then folded around and around, portions that are joined and gathered

beginning in the middle, until one at their upper edges while they are reaches the desired size. Silk, satin, finished with bands and are closed

gauze and chiffon are appropriate at the sides. They are drawn up be-

used as hat trimming, evening frocks inserted in the hems.

materials, and, in addition to being neath the knees by means of elastic

We see so few of them nowadays that for the medium size (ten years) is

juite dressy cloth suit, the tailor half yards forty-four or fifty-two cente would appear quite old-maidish, inches wide.

The quantity of material required away with a great deal of unneces-

er more satisfactory, while they do

A great many girls like them made

from soft silk with removable lin-ings of flannel or cashmere, which

can be washed and replaced, but

such elaboration is by no means nec-

essary, for light weight serge or fian-

nel are the materials most generally

The bloomers are made with leg

The quantity of material required

three yards twenty-seven, one and a

arranged over fitted foundations.

Rose Rosettes Returned.

There is a return to the rose ro-

settes 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

are most successfully decorated with

them. They eatch waist drapery,

hold lace flounces and sometimes fin-

For Hat Pins.

hat pins with which to pin on your fur hat? If not, you should realy do so at once. They are a most

charming accessory. Little fur heads

to match the fur of your hats are

attached to long hat pins. They may be used to "really truly" pin on your

hat, or they may be stuck in simply

No Strict Tailor-Made.

Where is the strict tailor-made?

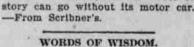
by comparison with the flaffy, half or

as trimming.

flave you invested in a pair of fur

ish the ends of ribbon strands.

euffs.



.......................

We have learned to bear the speed-

ing motor car of the crossways, and

have grown used to its chug, chug,

as 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 vil-lain uses it only to be overtaken by

the victorious hero in one of better

make; the eloping lovers find it in-

dispensable; philanthropy disdains

any other vehicle for swift resent of

suffering; birth and death seem un-

worthy, 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 capi-

of earth from desert sand to moun-

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 bi-

cycle, amorous or adventurous, a

thing of the past. As England moves

through Shakespeare's historical

plays, dim hero of the whole, repre-

sented 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 senti-

ment. With the good auto we be

come heroic and perform wonderful deeds of prowess; with the bad auto

we are frankly villainous and add

murder to our other crimes; breath-

lessly 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

tain height, and Kipling's

We find it pictured on every spot

talist, it has no rival.

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 tempers the wind to the shorn

lamb .- Starne. Men are but children of a larger

growth.-Dryden. Accidents rule men; not men acci-

dents.-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 unacquanted 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, b 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 deripen 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 Apolto 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 Eliot.

Captain John E. Pillsbury said the other day in Washington of a recruit who could not shoot: "The sergeant tried the fellow first at 500 yards, and he falled to come within a mile of the target. Then he tried at 300 yards, then at 200, then at 100, and his last shot was worse, if possible than his first. The sergeant looked at him disgustedly, got very angry, and, walking up close to him, shouted in his face: 'Attention! Fix bayonet! Charge the target! It's your only "-Pittsburg Dispatch

Getting Square.

The following notice was seen for the shon of a barber: "Notis-The partnership heretofore subsisting betwixt me and Moses Jones in the bar-ber profession is dissolutionized. Persons who owe money must pay the subscriber. Them what the firm owes are referred to Moses Jones."-Reynolds' Newspaper.

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 "Not with Christmas oming 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 EPWORTH LEAGUE LESSONS SUNDAY, JANUARY 26.

The Planting and the Training of the Church in the Foreign Field-Acts 14. 21-28; Isa. 19. 18-22. This is a story of the last days of

the first great missionary journey. Paul and Barnabas had gone out from Antioch into Asia Minor by way of Cyprus. They came back with a story such as returned missionaries always bring; of open doors, persecution, opposition and success! That journey of the first missionaries was a prophecy and pic fourney that has been taken since its time. The details vary, the names differ, but wherever the preaching of the gospel among those who have not hitherto heard it is attempted in faith and courage the result is always the same. A church is founded, and converts are gathered into it, to form the nucleus of a

new Christian community.

When Isaiah's prophecy was written, it was the height of improbability that an altar to Jehovah should ever be set up in Egypt Perhaps in other places a man might worship the true God; but Egypt-how could Egypt be won to him? Doubtless the prophet himself did not know, but his vision leaped across the ages to see Egypt with an established worship of God, her idols forsaken, her historic but mistaken faith abandoned, and altars everywhere. What was hard to believe concerning Egypt was even more incredible concerning the rest of the world; but altars to Jehovah have been set up in every land, and in every land they multi-ply. There are those now living, in all probability, who will survive until the Cay when it can be said that the gospel has been preached to every tribe and nation of the earth.

From the very beginning the Christian Church has insisted that it knows no racial, political or linguistic boundaries. It has dared to go everywhere; sometimes with the protection of the civil power, but oftener without any other guarding than that afforded by Him who commanded the afforded by Him who commanded the foreign missionary movement. So it has come to pass that "the history of the church and the history of the world are inseparable." The church is undertaking its work more faithfully in this generation than ever before; it is facing greater problems and is meeting with far greater success. There is not smeet here the cess. There is not space here to recount the story of the church's advance, or even to suggest it; a single glimpse must suffice.

CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-SIXTH.

Topic-The home mission work of our denomination: a survey. Isa. 58: 1-14.

Philip a missionary. Acts 8: 26-31. Missions a duty. Luke 19: 29-40. Our stewardship. 1 Pet. 4: 7-11. Sending His word quickly. Ps. 147:

Giving ourselves. 2 Cor. 8: 1-7. Declaring God's goodness. Mark 1: is onrs 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

The national fame that is best worth having (v. 8)—the only fame 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

needs more knowledge to see it.

The home missions of to-day mean our nation of to-morrow, to provide for which is the great duty of to-

The best way to learn about this complex work of home missions is first to take one branch of it, such as schools 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.

A POET'S VISION.

For years the poet Francis Thompson had been one of the "sub-merged," selling matches, calling cabs, anything to obtain the pence essary 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 subbish 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 lodg-ings which if he had waited another day would have brought him the re-

It happened so with Thompson, for after 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 Themp-son to the chemist's shop where the drug was sold, and relief for him was close at hand .- From the Academy.

Corundum is an aluminum oxide, he colored varieties of which are the sapphire, Oriental ruby, Oriental topar and Oriental amethyst. Emory is the granular variety of corun-