THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY

Subject: The Church and the Men

Brooklyn, N. Y.—"The Church and the Men" was the subject discussed Sunday morning in the Greenwood Baptist Church by the Rev. Joel B. Slocum, whose text was Ezekiel 10:8: 'And there appeared in the cherubim the form of a man's hand under

Baptist Church by the Rev. Joel B. Slocum, whose text was Ezekiel 10:8:

"And there appeared in the cherubin the form of a man's hand under their wings." Mr. Slocum said, among other things:

It is significant that in the midst of the complicated celestial forces revealed to Ezekial there was the appearance of a man's hand under the wings of the cherubim, as though supporting their flight.

There has never been a time when the multiplied machinery of Christianity did not disclose, somewhere, the hand of a man. Never was the presence and power of that hand, and all that goes with it, more needed than now. No reflection is intended upon the great host of faithful women and earnest men who, in all ages, have carried forward the burdens of the church; but the need of the hour is more men. I saw, the other day, in the window of a grocery, this brief but pressing request: "Wanted—A strong boy." And the thought flashed upon me that we need in our churches strong boys who will grow up to be strong men. Not strong boys to tarry awhile in the Sunday-school and then graduate away from it and from everything else connected with the church, but boys who will stay and put their manhood where it will continue to count for the most.

We are facing a somewhat startling fact—the fact that, as a rule, men do not go to church. Vastly more serious is the fact that the church no longer enters into the serious consideration of most men. Mine is not the mission of the alarmist and the pessimist. I do not seek to overemphasize an unpleasant truth. It is the purpose of the speaker this morning merely to look this condition squarely in the face as he passes to some other considerations. It is

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is the purpose of the speaker this morning merely to look this condition squarely in the face as he passes to some other considerations. It is enough for our present purpose to recognize that the men are not with us; and, without discussing the reasons for their absence, hasten to concern ourselves with the all-important business of bringing them back.

The church that succeeds in this great restoration will be the church whose all-absorbing objective is the kingdom of God. "But," exclaims some hearer, "do you mean to imply that any Christian church could have any other goal than the kingdom?" Most assuredly that is my implication. Have you not known a church whose aim was centred, not in the kingdom, but in the church, the local organization itself?

There is great danger lest we miss the proper point of view. It is one thing to be so absorbed in the prosperity of the individual church of which we are members as to lose sight of anything beyond its advancement. It is quite another thing to see, with so clear a vision, the majestic opportunities and obligations of the kingdom of God, that we shall never fall into the error of supposing for on instant that even so sacred an institution as the church itself can be other than a means to that sublime end. other than a means to that sublime

other than a means to that sublime end.

I would not leave the impression that the Christian is to be a visionary, and, fixing his eve on some faroff glory, succeed in neglecting a nearer duty to his church. But I do mean, to suggest that the church that accomplishes the return of the men from their exile will be the church that is so moved by a spirit of devotion to the great ultimate purpose of carrying forward the kingdom to its earthly culmination, that non-church men will catch the irresistible contagion of such a motive and join ranks with the advance guard of the soldiers of the cross.

There is recorded in Chronicles a touch of patriotism that has always made my blood course a little quicker when I have read it. I refer to the gathering of a mighty host of warriors, veterans all of them, who came from near and far, animated by a common purpose was to make David king. The brief and yet thrilling narrative is thus concluded: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest, also, of Israel were of one heart to make David king."

The members of the Christian church will one day come together with a perfect heart to make Jesus king. And when they do, the citatele of sin will topple into dust and the royal diadem of the world's surrender will be put upon the brow of our Lord. There is yet much to be done. The forces are only gathering for the final advance. If all who can keep rank will take the field, not for self-glory and not even for the glory of the special church, but for the glory and triumph of our king, then victory is assured. Then will we comprehend the imperishable truth, that men do not now attend our churches are needed by these same churches, not primarily to swell the membership and meet the current expenses, but to enlarge the army of those who with singleness of spirit are moving on to make Christ king. Let us take our inspiration and our example from Him who made no attempt to found a visible church, but who gave His very life to inaugurate a spiritual kingdom. The church is already organized; it now becomes our duty to fing it into the great cause of subduing the world to Him who is the living head of the church. This leads me to say that the church that secures the return of the men will be the church that develops an intense enthusiasm for humanity. It is not merely because they are men that we want them back, but because they are among those for whom Christ died. I am not filled with alarm at the prospect of a manless church. It would still be an effective organization committed to a great work. No, I am not so much afraid of what will happen to the men who thus ignore the sweetest privileges of their life.

There are some hopeful signs of The members of the Christian

the times. Indications favor the impression that the church is awaking to her opportunity. If you look closely at the record of the life of Jesus, you will not be long in discovering that He was not satisfied with the conditions that everywhere prevailed. His whole strength was resolutely set against the tide of ignorance and worldliness that threatened to sweep men to destruction. He succeeded, as no one ever since has, in giving personal illustration of what Paul means by advising that we do not allow ourselves to be conformed to this world, but transformed or transfigured by the spiritual forces within us.

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The mission of the church is not to be conformed to the customs and conditions of this age, but to stand in the midst of this age, but to stand in the midst of this age as an effective agency for the regeneration of society. Not to be a lump of clay to be molded in the fingers of every passing trickster, but to be an artist with a great ideal and a trained eye and hand to execute his will on the waiting marble.

The work of the church does not grow more easy, but when she comes into her rightful heritage—the conviction of her divinely ordained privilege as the lover of men—then she will begin to realize her mission. But first, last and always, she will gain her adherents in the ratio of her enthusiasm for and devotion to humanity.

Finally, the church that brings

manity.

Finally, the church that brings back the men will be the church that takes Christ to the needy world. It so metimes seems as though there are so many other voices that the cry of the church and her Christ will be drowned in the din of materialism. But there are still some listening ears that will not be stopped. Into the midst of this wild storm of buying and selling, of loss and gain, of crying and laughing, of sorrow and sin, will come, once more, the humble Nazarene, and His yoice will turn the tempest to calm: "Be still, and know that I am God!" Jesus left an unanswerable argument to His interest in humanity when He gave Himself to men. Anything else that He might have given would have been criticised; but when He gave Himself, that softened the hard heart of the world because they saw that only love could do that. The fellowship by which Jesus is to unite men with Himself in His everlasting kingdom of God, to make sure the enthronement of Jesus Christ in the affections of men; to cultivate a fervid enthusiasm for their souls; to take to the world's sicknesses the matchless Physician who never lost a case intrusted to His care. When men know that the church is praying and longing and laboring, with a divine passion, for their souls, they will come to the Christ and to the church.

The hour of victory seems long delayed, but every soldier must keep his place and by and by the waffare will be accomplished. We must remember that not only was the man's hand. God and the church will work side by side. The human and the divine will supplement each other.

It is said that Napoleon once appealed to his guards in the interests of a forlorn hope. He made request for only a hundred men. But they must all be brave. Every man would be exposed to the enemy's fire, and nothing but death could be expected. Let a hundred men step forward out of the ranks! Forward, march!" At the word of command, not a hundred men, but a regiment sprang forth as a single man and were ready for duty and death.

And shall Christ ask i

What Love Owes to Love.

What Love Owes to Love.

A missionary was preaching to the Maori tribe of New Zealanders. He had been telling them of the sufferings of Christ—how He-had poured forth His soul unto death for them, and as he concluded the hills rang to the thrilling question:

"It is nothing to you, all you who pass by? Behold and see if there be any sorrow like unto His sorrow."

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered with emotion he spoke:

"And did the Son of the Highest suffer this for us men? Then the

"And did the Son of the Highest suffer this for us men? Then the chief would like to offer Him some poor return for His great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot and keen of scent, the tribe has not such another, and he has been to the chief as a friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift he resumed: "Yet perhaps He would accept my well-tried rife. Unerring of aim, the chief cannot replace it." Again the missionary shook his head.

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Again the missionary shook his head.
For a moment the chief paused;
then, as a new thought struck him,
suddenly despoiling himself of his
striped blanket, he cried, with childlike earnestness, "Perhaps He who
had nowhere to lay His head will yet
accept the chieftain's blanket. The
poor chief will be cold without it, yet
it is offered joyfully."
Touched by love's persistency, the
missionary tried to explain to him the
real nature of the Son of God; that it
was not men's gifts, but men's hearts,
that He yearned for.

was not men's gifts, but men's hearts, that He yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, casting aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself!" — The Cottager and Artisan.

A Warning.

When you begin to grow lax about keeping in communion with God; when you begin to neglect your Bible, and when you get too busy about other things to pray, something els is going to happen, something which will bring sad surprise and humiliation to you.—Western Christian Ad-

SABBATH SCHOOL LESSONS EPWORTH LEAGUE LESSUNS

INTERNATIONAL LESSON COM-MENTS FOR NOV. 24 BY THE REV. I. W. HENDERSON.

Subject: World's Temperance Sunday, Rom. 14:12-23 - Golden Text, Rom. 14:17 — Memory Verses, 19-21.

The nub of the lesson is to be found in the stumbling block and the

The nub of the lesson is to be found in the stumbling block and the Judgment seat.

We are to be scrupulous in all things as well as in the use of intoxicating liquors lest we shall be stumbling blocks. And we are further to be very careful because we are to render account before the judgment seat of the Almighty according to our deeds in this life.

It is usual to apply this scripture to the man or woman who uses intoxicants. Especially is it applied to the Christian man or woman who uses liquor. And it is well. Drink is a good thing to dispense with regardless of our rights. It is a waste of money. Its pleasure is fallacious. Its consequences are too uncertain and may be definitely vicious. Its influence may be worse than we ever dream it could become through us. Taking all things into consideration it is no unwisdom to say that every man ought to leave liquor entirely alone as a beverage.

But while it is the custom to remember what we ought to do with liquor or ought not to do with it in its personal relations to us it is quite as largely the fashion to forget that the most of us, especially those of us who are given the suffrage of a free manhood in this land, deliberately place liquor as a stumbling block in the way of men. And we do it by permitting the business to exist at all. We do it by granting it the right by and with the consent of the Government, which in fact we are, to create as well as to supply a demand, to bring sorrow and misery and destruction and death into the homes of our fellow-men.

It is not enough that a man shall according and according to the fairlying intoxicating and intoxicating and according to the covernment as well as to supply a demand, to bring sorrow and misery and destruction and death into the homes of our fellow-men.

fellow-men.

It is not enough that a man shall fellow-men.

It is not enough that a man shall refrain from drinking intoxicating liquor himself. He must see to it that so far as his consent at least is concerned the Government will not be allowed to grant a license to a business which the whole Southland for economic and moral reasons is getting rid of, which the courts of the country have declared to be a nuisance and to have no constitutional right to exist, which is admitted to be a chief agent of the forces of wickedness wherever it is found, which debauches government and destroys the opportunity for multitudes of men, women and children to possess that peace and contentment and chance in life to which under the Constitution of this country as under the laws of Almighty God they are entitled.

Furthermore it, is illogical for a Christian man who has done his duty in the premises so far as his civic relations to his own community or commonwealth is concerned to refuse to wage the fight relentlessly against the national forces of this organized iniquity. For we are not simply a confederation of States, we are a na-

monwealth is concerned to refuse to wage the fight relentlessly against the national forces of this organized iniquity. For we are not simply a confederation of States, we are a nation. And Massachusetts helps to make the laws that regulate the public policy of the State of Oregon. The South makes law for the North ask well as for itself. And if it is wise for a man to refuse the sanction of the liquor business in the State of Georgia ff is no less wise for him to protest against a governmental acquiescence to its national, existence. A man who is an abolitionist so far as the saloon is concerned in the city of Boston has no business to be anything else than that as a citizen of this United States.

The liquor business will go when the church ceases to allow it to be a stumbling block in the way of a nation. And it will not go before. But whether it go for economic or for moral reasons its end is in sight and sure. For it is as unscientific as it is immoral to allow it to exist. To perpetuate it is to perpetuate a plague and a national disgrace. And we will not do it.

We ought to refuse to sanction it at all because of the fact that we shall give an account before the judgment seat of Christ according to our deeds done in the flesh. It is doubtful that any Christian man will upon sober second thought care to admit in the presence of Almighty God that by and with his personal consent as a citizen of America the curse of the American saloon, ruined homes, blighted lives, sank precious souls for whom Jesus died in the mire of unspeakable iniquity. It is doubtful if any of us if we thought of it carefully would care to have upon our souls at the judgment day any portion whatsoever of the blood that has been wrung from innocent hearts by the viciousness of the liquor of the liquor

any portion whatsoever of the blood that has been wrung from innocent hearts by the viciousness of the liquor

hearts by the viciousness of the liquor business. But so long as we perpetuate it we are responsible in no unreal fashion for it, for its crimes, for its attendant misery.

God grant that soon we shall all see that to grant a license to the liquor business is no better than licensing a brothel or incest or murder or all the crimes upon the code. God grant that soon the church will see the blood that is upon her hands. For we have stood so idly by and given our consent. Like Paul when the church awakes to a consciousness of her wickedness there will be an exhibition of religious consecration that will revolutionize the world.

Chief Powderly, of the bureau of im migration at Washington, reports applications from State officials for 256, 400 laborers—men, women and children—at wages ranging from \$3 a week to \$3.50 a day. This is a moder ate estimate of the general demand, says the Boston Post, but it shows the persistence of conditions which have been operative throughout the year. It is a good sign. The further report that in three States alone the commissioners of agriculture call for more than one million settlers to take the land indicates the possibilities which still exist of healthful growth in home-making.

In Holland the horn as a warning signal is reserved exclusively for the use of motorists.

SUNDAY, NOVEMBER 24.

The Evil of Strong Drink-Prov. 23: 29 35-Temperance. Passages for reference: Hab. 2: 5; Isa. 5; 20-25.

15; Isa. 5; 20-25.
People very quickly forget the danger of drinking. The evil results must be frequently depicted. Its miseries are as old as the habit of con-

suming spirituous liquors.

Liquor drinking does no good, is never necessary, is always dangerous, and is therefore inexcusable. The general manager of a great railroad system in 1902 wrote to the editor of the Epworth Herald as follows: "I believe every railroad in this country and necessarily every managing officer, is not merely an advocate of temperance, but of total abstinence." Frances E. Willard once asked Thos. A. Edison why he was a total ab-stainer, and received the answer, "I always felt that I had better use for always felt that I had better use for my head"—than to addle it with liquor. Luther Burbank, the wizard with plant life, never uses tobacco or alcohol in any form. He says his foreman informed him, "The men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers." Secretary Taft said recently: "To the active individual drinking is unsafe and a hindrance to success. To the youth it is a positive danger, and for a doctor to prescribe liquor to any but the is a positive danger, and for a doctor to prescribe liquor to any but the aged, is a real crime." The old story of its need for the consumptive, even, has been exploded. The American Federation of Labor recently issued a circular advising consumptives to leave it alone. The best physicians now say that it actually feeds tubercular germs. Finest practitioners declare that liquor is never needed as a medicine. Baron Liebig, the celebrated German chemist, has demonstrated that as much flour as will lie on the point of a table knife contains as much nutrition as "eight pints of the much nutrition as "eight pints of the best beer made.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-FOURTH.

Home missions: The progress of work among the immigrants. Num. 15: 13:16, 29-31,

The ends of the earth. Ps. 22: 27-

The ends of the earth. Ps. 22: 27-31.

Exalting Christ. Ps. 45: 1-17.

Exalting the church. Ps. 48: 1-14.

Pure living. Ps. 51: 1-19.

Dependence on God. Ps. 67: 1-7.

Earnest supplication. Ps. 86: 1-9.

We cannot expect the strangers among us to do better than we, the homeborn, are willing to do.

To associate foreigners with us in all our church work should be a great joy to us, since we know it is so great a joy to our Lord.

Distinctions of laws, customs or caste that make a difference between foreigner and homeborn are essentially unchristian.

ease, and that is a sin.

In proportion as you could have prevented it, and did not, you will be involved in the drunkard's doom.

The united saloon forces are never to be conquered by sundered temperatures.

The seal of the drunkard's doom is the loss of will power; his salvation nust come from outside himself.

MILK AND HONEY

A French writer and user of honey comb and extracted, says that if those who use comb honey pour milk on it they would find the honey greatly improved, as the milk deprives it of the intensely sweet flavor that prevents most people from eating more than a spoonful at one That is all true, as I know by time. experience, only 1 improve the milk by dropping the honey in that. Father Langstroth once wrote an article in which he showed that milk is the natural complement of honey, and that the two should be used together when noney is used for food. times, as we learn from the Bible, milk and honey were always considered as supplementary to each other. Eigh-teen books in the Bible refer to honey, and in every instance it speaks of it favorably, and generally as a great blessing.

If all the tenement dwellers in the lower east side of New York city should be in the streets surrounding their homes at one time, reckons the New York Herald, they would be so crowded as to hardly be able to move.

OF INTERESTSTO-WOMEN

New York City.—Unquestionably cutaway coats are favorities of the season, and many exceedingly smart



variations are shown. This one is aunty and youthful in the extreme, Scarabs in Favor

Scarabs in Favor.

Scarabs are much affected now among those fond of antiquities.

Your scarab may not be a genuine antiquity, but so long as your friends don't know it it's all right.

Walking Skirt With Panels.

The skirt that is made with panels a favorite among the latest models and has much to commend it. The long narrow gores give slenderness to the figure, while there still is abundant flare at the lower portion and there is unusual opportunity afforded for effective use of the fash-ionable stripes. This one combines ionable stripes. This one combines plain gores with fancy panels and is exceptionally graceful. As shown, it is made of hand loom Scotch tweed in shades of brown and tan, and is finished with stitching of belding silk, but it will be found appropriate both but it will be found appropriate both for all fashionable suitings and for the similar materials used for the odd skirts to be worn with the separate coats that are promised such vogue. If striped materials are chosen the pleated portions of the panels would be peculiarly effective cut on the bias or cross. The use of buttons makes a distinctive feature of the season, and the tailor ones illusthe season, and the tailor ones illustrated give unquestioned finish, but the detail is, nevertheless, optional as the skirt would be perfectly finished without.

The skirt is finished in nine narrow gores with panels between, and and consequently suits young girls row gores with panels between, and peculiarly well. It includes the long these panels are made in two sec-



sleeves decreed by fashion, and it is | tions each, the upper plain, the lower ished in the severe tailor style that | pleated marks the latest and best modes. The original, from which the drawing was made, is designed to be worn with skirt to match, the material being cheviot, in one of the new dark blues with the being cheviot. blues, stitched with belding silk but the coat serves quite as well for a separate wrap and is adapted to all seasonable suitings and cloakings Shadow effects and inconspicious plaids are much liked for the and green and black with col suits green velvet is both chic and girlish.

The coat is made with fronts, backs and side-backs. There are the regulation collar and lapels finishing the neck, and the sleeves are cut in two pieces each in true mannish style. pieces each in Button-holes with handsome buttons

effect the closing.

For a girl of sixteen years of age
the coat will require three and onequarter yards of material twenty seven inches wide, two and one-eighth yards forty-four or one and five-eighth yards fifty-two inches wide.

The Popular Color.

The decided color of the moment is green instead of Nattier or Copenpenhagen blue. Green in dark emerald, lettuce, spinach or onion peel shades are the most popular. Bluishgreen is fashionable for some gowns.

Mother of Pearl Links.

Mother of pearl cuff links are much prettier to wear with shirt waists than gold plated ones, or even ster-ling silver.



lengths are correct, and what is most becoming makes the best for each individual.

The quantity of material required for the medium size is eleven and one-half yards twenty-seven, six and three-quarter yards forty-four or five and one-half yards fifty-two inches wide when material has figure or nap; eleven yards twenty-seven, five and three-quarter yards forty-four or four and three-quarter yards, fifty-two inches wide when it has not.

Mussy Veils Disgraceful. It is disgraceful to wear a mussy