

SUNDAY SERMON

A Scholarly Discourse By
Dr. C. Edward Locke.

Brooklyn, N. Y.—Dr. Charles Edward Locke, in the Hanson Place M. E. Church Sunday, preached on "Popular Desecration of Sacred Vessels; The Sin of Irreverence." The text was from II Samuel vi:7: "Uzzah put forth his hand to the ark of God and took hold of it; and God smote him there for his error." Dr. Locke said in the course of his sermon:

There is danger that our greatest national sin shall be the sin of irreverence. The ancient story of Uzzah's act of desecration in placing his hand upon the holy ark of God is full of serious and important lessons which apply with solemn significance to our age, and our country and our individual citizenship.

God had given commandment to Moses to construct a sacred chest to be overlaid within and without with pure gold. It was to be surmounted with two cherubim of beaten gold. This chest was to be a repository for the Tables of Stone which Moses had received on the top of Mount Sinai, and it is beautiful ark was to be an altar of prayer which was to be kept in the midst of the people, for God had said, "There will I meet with thee." God explicitly commanded Uzzah no hand should touch the ark save the priests' and rings and poles were provided by which this sacred vessel was to be carried.

The Philistines came up against Israel and captured the ark and held it captive for sixty years, when David conquered Philistia and built a suitable place for the ark, and, with 30,000 warriors, went down to the borders of the enemy's country and secured possession of the precious treasure. In the excitement and joyousness of this long looked for victory, Uzzah's mortal sin of irreverence was committed, which cost him his life.

In the days of prosperity, irreverence grows most insidiously. When men feel secure in their own successes they are prone to forget the commands of God. We do not depend so heavily on our Heavenly Father when our achievements have given us great confidence in ourselves. National and individual prosperity are at once our greatest danger and greatest security. In the frenzy of victory, as did Uzzah, so do we often commit acts of irreverence.

Sometimes it is fashionable to be irreverent. The Philistines, in transporting the ark, had placed it upon an ox cart, and when the Israelites captured the ark they followed the error of the Philistines and were returning with the ark drawn by oxen, instead of carried by the slaves and things, as God had peremptorily commanded. One act of irreverence leads to another. And when the ark shook as the cart wobbled, Uzzah's trembling hand, Uzzah heedlessly committed his serious offense. When the church allows the world to set its fashions, sacrileges, disastrous and deplorable, speedily follow.

Two other fruitful causes of irreverence are familiarity and familiarity. The ark had been in Uzzah's house since his boyhood and he dared to take privileges with the sacred furniture. Familiarity sometimes breeds contempt. It is not discoverable that Uzzah was either malicious or willful, but he was heedless and even so apparently a harmless and headstrong brought upon him the awful penalty for his disobedience. The influence of sacred things depends upon their sacredness being preserved. God could not control Israel without their respect and obedience to the sacredness of Uzzah. No sin is more treacherous than irreverence. It decays its victims. It is like dry rot in the ship's timbers. Irreverence evilly gains admittance where reverence could be easily rejected. Satan is constantly busy trying to transfer the sacredness of Uzzah to himself, and he is successful. Beware of the deceptive tendencies of familiarity; when delicate respect for holy things is lost, then desecration and sacrilege easily enter. When reverence departs character cannot be retained, for character depends upon faith and in obedience to sacred things.

At Belshazzar's feast, in the supposed impregnable city of Babylon, it was the lowering crime of irreverence in dealing the sacred vessels of the temple, which brought disaster and death to the insolent young monarch. What are some of the holy things to-day which must be honored and preserved?

The church is a sacred vessel. Dedicated to the service of God, it should not be diverted to secular uses. Jesus drove the merchants out of the courts of the temple, and, as yet, there has been no permission granted for their return. The sons of Aaron were deposed by the strange fire which they undertook to offer at the altars of the Lord. And still, in our day, the day in the consuming of holy institutions and respectful inclinations, when the church of God is made a place of amusement and merchandizing. In chapels and parish houses many things are treated which in the sanctuary had unmistakably been consecrated.

The Bible is a most sacred vessel. There is not much danger of bibliolatry, but we need to be much on our guard lest the very availability of our Greek Bible shall cause it to be less appreciated. Things are often valued by us in proportion to the sacrifice which has been suffered for them. A gentleman placed a copy of the Gospel of St. John on my desk the other day, and said it cost only two cents. It was in excellent type and neatly bound. During the days of the persecution in Constantinople, many Christians surrendered their Bibles, and the sacred contents of worship, and in consequence lost their faith. When the Bible goes out of our lives, our Christian character loses its chief support. A man once, in the presence of his family, turned a Bible, which he had turned its pages carefully for a few moments, and perfunctorily threw it down upon the table, saying, "Palmer give me Shakespeare!" Perhaps he never knew that the Bible was the acknowledged fountain of the marvelous lines of Arminius, and that it is certain no man ever prefers any other book which has discovered the extraordinary beauty and power of the Bible.

We must valiantly defend the Bible against irreverence. It is the fountain of our civilization—the foundation of liberty—the cornerstone of truth. I submit whether we do not commit a serious offense against the sacredness of the Book when we indulge in constant jokes and puns based upon the Scriptures. It cannot be anything less than a sacrilege to wave the Bible through the air and incidents of Bible history into ridiculous story. The Bible deals with most serious questions which involve the life and death and we do not violate its

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS
FOR JUNE 12.

Subject: Peter's Great Confession, Matt. xvi, 13-28—Golden Text: Matt. xvi, 16—Memory Verse, 24, 25—Topic: Confessing Christ—Commentary.

1. Different opinions concerning Jesus (vs. 13, 14, 15). "Caesarea Philippi." It seems that Jesus did not enter this city, but taught in its vicinity. "Whom do men say?" Christ did not ask this question (1) for information, or (2) because He desired the applause of men, or (3) because He intended to form His course according to the reply. But (4) because "He desired to reveal His identity to His disciples." "Son of man." This was a title He frequently applied to Himself.

2. "Some say," etc. People held different opinions concerning Christ. Some said John the Baptist had returned to life. Some thought that He was Elias the great prophet, or Elijah, who was to be the forerunner of the Messiah; others believed Him to be Jeremiah, in accordance with the tradition that Jeremiah was to come and reveal the place where the sacred vessels were concealed, and others said He was one of the prophets.

3. The great confession (vs. 15-17). "Whom say ye?" Notice the pronoun "ye," plural; Jesus speaks to all His disciples. 16. "Peter answered." He answered as spokesman for all, as he did in many other cases. "Thou art Christ, the Son of the living God." Peter and the apostles were blessed with the "unfettered" Son of the living God, because He is the author of all life and existence; hence, self-existent, eternal. 17. "Blessed art thou, Peter, and the apostles were blessed because of the Father's will, who revealed to them the things which were hidden from the wise and prudent, and revealed unto thee. Such knowledge does not originate in the human mind.

4. The sure foundation (vs. 18-19). "Thou art Peter," Petros, the Greek word for stone, or a piece of rock. Jesus gave him this name when He first met him (John 1:42). "Upon this rock," in the Greek this petra or rock in the Bible was often used to signify a foundation. Regarding this there are four principal views, all of them supported by good authorities. 1. That Peter was the rock on which Christ was to build His church. 2. That Peter and all true believers are the rock. 3. "That the confession 'Peter art thou' made was the rock." That Christ had a reference to Himself when He said "upon this rock." "My church." The word for church properly denoted a congregation or assembly of people.

5. Divine authority given (vs. 19, 20). "I will give unto thee the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This is an explanation of the gift of the keys. 20. "Tell no man." Galilean enthusiasm might have endeavored to make His kingdom a political one, and even made openly.

6. Christ foretells His death (vs. 21-23). "Began Jesus to show." Hereafter He did speak obscurely, but now for the first time He speaks plainly of His coming sufferings and death. "Of the Son of Man." This is a title which was used by the Jews. This detailed enumeration proves that there was a general conspiracy. 22. "Peter took Him." Aside, apart from the rest. "To rebuke Him." The idea of a suffering Messiah was abhorrent to Peter and all the Jews. 23. "Said unto Peter." Christ perceived that He was not being rebuked, but that He was being rebuked by the others. "Get thee behind Me, Satan." Satan means adversary. Jesus did not call His apostle a devil. "Thou mindest my life and mine, but not understand or discern the things of God; thou art wholly taken up with the thought that My Kingdom is of this world."

7. Conditions of discipleship (vs. 24-26). "Who will come after Me?" Will follow Me, and be My disciple. "Deny Himself." Christ shows the necessities of the nature of His kingdom. They must "abstain from all indulgences which stand in the way of duty." "Take up His cross." Whoever would follow Christ must be ready to endure affliction and even death for His sake. "Whoever succeeds in obtaining the life of worldly comfort and pleasure by avoiding the life of self-denial and at the expense of righteousness shall lose even the earthly rewards he seeks and also the eternal life of spiritual joy and blessedness. "For My sake." The loss of life for Christ's sake brings the promised blessing.

8. "What—profit?" The question implies that there is no profit. "The whole world." Even though it were possible to gain a little of the world's wealth, honor and happiness the world had to give, and then lose his soul, his loss would be infinitely greater than any earthly pleasure he may have had. "Lose." He cast away. "His own soul." The Greek word for soul has the double meaning "life" and "self." The soul is the man himself. The only thing we really and absolutely possess is our "soul." In exchange. The price the worldling pays for carnal delights is his soul. 27. "For." Reasons are now given why the soul is of such priceless value. "Shall come." From heaven, at the end of the world. "There are some," etc. This verse has elicited much discussion, and concerning it there is a wide difference of opinion. This verse is parallel with Matt. 19:23; both are fulfilled at Christ's resurrection. The coming of the Kingdom of God with power (Mark 9:1) was the consequent miraculous establishment of Christianity on earth.

9. Value of Glass. When is glass worth more than gold? When it is the lens of a microscope. The record increases in value of the manufactured article over the raw material, probably made by this variety of glass, which multiplies itself 50,000,000 times. The front lens of a micro-objection costing about \$5 weighs no more than about .0017 of a gramme, hence the value of such lenses to the weight of a kilogramme would be about \$5,000,000. The cost of making this weight of glass is three to six cents, and thus when worked up into the shape of a lens the glass has increased in value about 50,000,000 times.

10. His Perils. They stood on the old porch watching the red full moon climbing over the water. "Dear me!" said the girl. "I wonder why the moon is always redder when it is full." "Sh!" whispered the tall young chap at her side. "That is just the man in the moon's nose that we see."—Columbus Dispatch.

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 10.

Christian Education a National Safeguard.—2 Chron. 17: 7-9; Deut. 31: 11-13.

Education, to be complete, must be of the whole man—physical, intellectual, spiritual. An educational scheme that neglects any of these elements is imperfect and may easily become dangerous.

In this country there is small reason to fear that education of the physical and the intellectual faculties will be overlooked. The danger is that we shall forget the culture of the spiritual nature.

To avert this danger Christian schools and colleges are established. They are not to be the only schools, but supplement these at the point of religious culture, while equipping them in the attention paid to the other element of education.

But Christian education is not, first of all, a matter of schools. It is a matter of homes and churches, which shall see to it that always in the study of life events, of present natural phenomena, of processes natural, mathematical, mechanical, biological, there shall always be the background of deity. Education which ignores God is one of the strongest allies of the devil.

Education is development. It may be either a blessing or a curse. The things that condemn, in one of the Scripture passages given for reference, are things which develop the power of evil in the life. Shun these things, he says. But he does not stop with mere prohibitions. He provides positive instructions. He recommends the doctrine which is according to goodness. He urges the student's attitude toward the World. He insists on spiritual education.

There is abundant opportunity for wrong education. Life calls to us in so many alluring ways, and promises short cuts to so many desirable things, that it is easy to be deceived. "Foolish and unlearned" is the apt description of these short cuts. They promise learning, but have only the show of it. They look wise, but their wisdom is mere veneered folly. There is many a short cut to the making of a living, but none to the making of a life.

When one becomes a Christian he has a new ambition to make the most of himself. Education that is not Christian in character, and of doubtful value in the end, both to the individual and to the nation.

The daily life of the nation needs to be moved by Christian ideals and purposes. The highest criterion is found in an intelligent Christian citizenship. Christian education puts emphasis on character.

Many who are having their first experience with epworth league make the mistake of seeing it in the spring usually sowing it in with the rye. The idea is that if this is done there will be a fairly good crop to turn under in the fall. Possibly this may work in some cases and some seasons, although it is not a safe proposition to follow generally. By far the better plan would be to sow the crimson clover seed in July or August in some cultivated crop, corn being the usual crop in which it is sown. The result of this plan would be a good crop of clover the following spring in the cases out of ten where the soil was suited to the crimson clover. This plan will not in any way interfere with the proper cultivation of the corn or other crop which will have ceased before the time for sowing the clover.

Where considerable corn has to be shelled for the animals on the farm it is often wasted by falling on the barn floor and through the cracks between the boards. The device here suggested is easily made, and if correctly made

FOR THE FARMER AND STOCKMAN

MORTIMER, PRESUMED.

But Gratzella thought matter to be a piece with true feminine strategy. "Mortimer Jarvis, I hate you!" It struck him squarely between the eyes, and he reeled as if from an actual blow.

The young woman who spoke these words sat in a Gibson girl attitude with her elbows on the table, and glared at the masculine person who faced her from the opposite side of the table.

"You—you hate me?" he said, recovering his equilibrium with an effort. "And hatred is akin to—well, never mind what it's akin to," he added, as no available relationship seemed to suggest itself. "Is this a new emotion, Gratzella, or is it one you had left in stock when you moved last?"

"My name is Miss Twigg. Of course I do." "Do what, sir?" "Twigg. Do you continue to hate me, Miss Twigg?" The stony glare with which she regarded him appeared to indicate that she did.

"Do you hate me, Miss Gratzella, Twigg—as much as you did a minute ago?" The curling irony of her lip, so to speak, was sufficient answer to this question, likewise.

"I will ask you now, Miss Twigg," he said, after the manner of a young Gibson lawyer conducting his first important case, "why you detest, abhorrence and regard with abhorrence the individual who now presumes—?" "That is the reason, sir," she interrupted. "You are presumptuous."

"Pardon me, Miss Twigg. Remember you are not on oath. Do I understand you to say I am presumptuous?" "I think that is the word I used, sir."

"I will ask you now, Miss Twigg, you are aware that 'presumptuous' derived from the Latin word 'presumere,' meaning to take beforehand?" "I presume it is."

"Ha! Then you yourself presume?" "Hastily making a note of it on the margin of a newspaper that lay on the table, he proceeded:

"Waiving that point for the moment, however, may I ask you in what respect I have been presumptuous, in the sense of taking before—?" "You take too much for granted."

CHRISTIAN ENDEAVOR NOTES

JUNE TENTH.

Christ's Life, VI. His Relations to His Disciples, and What He Expects of Us.—Matt. 10: 16-33.

Whoever Christ sends forth is as a wolf in the midst of wolves as of lambs. Our testimony will be given us without our preparing only when we have had no chance for preparing. We "hated of all men of His name's sake," when for His sake we do not dare face the sneer of one man?

Our confession of Christ means our life for Him; His confession of us means His life for us—a gift infinitely greater.

Christ does not promise His disciples peace, but better than peace; victory! Christ has promised to be with His disciples always; that promise includes all others.

If Christ should appear to you in human form and bid you follow Him, would your discipleship take on new reality? Then how real is it now? The most holy life is none the worse for shrewdness, nor the shrewdest life for holiness.

A loving child is ashamed to have a comfort or luxury that father or mother cannot have; do we want our lives to be more fortunate than our Lord's?

A soldier readily follows his general who has worked his way up from the ranks. There is no service or trial in which Christ has not preceded us.

The true Christian is an image of Christ, projected by the Light of the world, a new and marvelous stereopticon.

Wireless telegraphy is giving us a hint of how subtle and direct is Christ's communication with His disciples.

Am I recognized as standing for Christ? Would Christ gladly own all my acts and words? Do I rely upon any guide but Christ?

There is no way of being delivered from this life of self but one; we must follow Christ, set our heart upon Him.—Andrew Murray.

MAKING FODDER PALATABLE.

While we would not advocate the substitution of fodder for grain by any means, there is no doubt but what more fodder may be fed to advantage by the majority of dairymen with a corresponding cheapening of the grain bill.

For example: During the first month when the cows are on pasture, before the feeding is very good, we follow the same plan of feeding as during the winter, namely, preparing mixed rations of fodder and grain.

If eggs are cheap in the local market, why not preserve them for use in the fall and winter? The water-glass way is the best. Dilute the commercial solution with ten times its bulk of water. A gallon will cover seventy-five dozen eggs. Next winter they will bring only a few cents a dozen less than fresh eggs. Preserve only fresh eggs. No process can improve a stale egg. Pack in wooden or earthen vessels, putting the eggs in from dry to dry with a wooden spoon to avoid breakage. Keep them covered with the solution and keep the vessels covered and in a cool place.

Many dairymen who are inclined to be exceedingly cleanly about the stables during the winter give them little care during the summer when the cows are largely milked in the pasture, a plan of milking many follow. There are days and nights during the summer when the cows must be housed and the milking done. The stables, hence if they have been neglected the milk is sure to absorb any undesirable odor that may exist.

We find it an excellent plan to clean the stables thoroughly just as soon as the cows are turned out to the grass, and this thoroughness consists in washing the walls and floors with a strong solution of carbolic acid, then going over them thoroughly with whitewash. In this manner all germs and odors are destroyed. This is by no means all, for each week the stables are thoroughly purified so that there will be no possible odor to spoil the milk.

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New blood should be introduced frequently. Crowding is a foe to thrift and productiveness. Injurious effects are often produced by tubercle.

A hen, to be profitable, should lay a dollar's worth of eggs in a year. In supplying water to little chickens arrange so that they can not get their feet wet.

Farmers have come to value sweet milk for feeding as never before. Hundreds of pounds of pork are now grown with skim milk and meal.

One of the prettiest flowers of autumn is the cosmos. Don't neglect it, plant them, and plant now, as they are of slow growth and late bloomers.

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"You take too much for granted." "For instance, Mortimer Jarvis, you take it for granted that I can't know why you have been devoting yourself to me for the last three years."