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FRED. T. LEPORT, Editor.

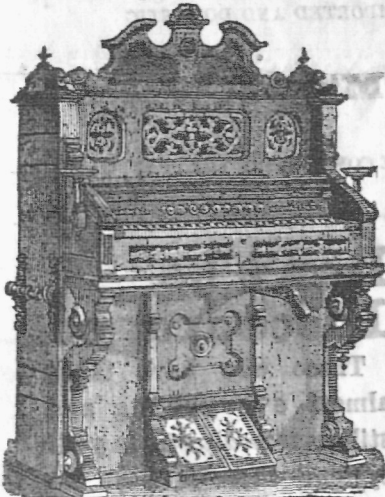
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The Second Day at Mt. Tabor.
A LARGE ATTENDANCE AND GREAT SERMONS BY
BISHOP SIMPSON AND OTHERS.

The second day of the meeting of 1879
dawned gloriously. The air was deliciously
cool, and the early mists that hung below
Tabor were dispelled by an unclouded sun.
Bishop Simpson, the great attraction of the
day, arrived on one of the early trains, and
great throngs of people came on all the
following ones.

The six o'clock meeting was led by Rev.
W. C. Nelson and the family prayer meeting
preceding the general service was conducted
by Rev. A. L. Brice, and both were marked
by an earnest religious feeling which was
expressed in all the exercises.

At the time for the general service a very
large congregation occupied the space before
the Tabernacle, and the stand was filled
with the clergy.

After announcement by Rev. J. R. Dani-
els the 594th hymn was sung.

"Awake, my soul, stretch every nerve
And press with vigor on."

Prayer was offered by Rev. Dr. Miley, of
Drew Seminary. Rev. W. I. Gill read for
the Scripture lessons the 46th Psalm, and a
portion of the 11th chapter of Hebrews,
commencing with the 29th verse.

Elder Vanborne announced the probable
fatal illness of Rev. S. H. Opdyke, and a
moment of silent prayer was engaged in for
him and his family, concluding with a few
words of audible prayer.

Rev. J. W. Young read the 327th hymn.
"Of Him who did salvation bring
I could forever think and sing."

Bishop Matthew Simpson, on being intro-
duced, announced as his text the 1st and 2d
verses of the 12th chapter of Hebrews:

Wherefore seeing we also are compassed
about with so great a cloud of witnesses,
let us lay aside every weight, and the sin
which doeth so easily beset us, and let us
run with patience the race that is set before us.

Looking unto Jesus the author and fin-
isher of our faith; who for the joy that was
set before him, endured the cross, despising
the shame, and is set down at the right
hand of the throne of God.

The Scriptures abound in exhortation to
incite us to holy living. They recognize the
fact that difficulties beset us in every path-
way, that there are oppositions and enmities
and that we shall require a great effort in
order to successfully accomplish the work
God gives us to do. The examples of the
good and great are brought to view, and in
the chapter preceding that from our text is
selected the apostle enumerates a number
of those who were remarkable for their de-
votion to God and in the midst of difficulties
were enabled to triumph. After naming a
number, he then speaks of the great mass
unnumbered of whom he has not time to
speak, of whom the world was not worthy,
and who suffered exiles, persecutions, afflic-
tion of every character and death itself;
they were more than conquerors through
the grace of God, and then for our encour-
agement points up to them and says in
the language of this text "seeing we are
also compassed about with many witnesses,
etc."

The human life is here depicted as a race
course, a pathway in which we must walk
or run. Witnesses look down upon us and
also testify to the providence and care of
God. Christ himself is gazing upon us and
we are to look at him as the author and
finisher of our faith. The figure is one
which is used repeatedly especially in the
writings of St. Paul, and was taken from the
custom prevalent in society in that age and
in that part of the world. Games were ce-
lebrated several times during the year, at
which the people assembled in large con-
course. They assembled for the purpose
of greeting each other, and for the purpose
of exchanging views, sometimes listening to
poems or narratives or history, and specially
for enjoying in their way the contests
whether of wrestling or running or of such
other character as might be at the time
practiced. In order that these games might
be witnessed by the greatest number of
spectators, large buildings were erected,
generally placed on ground peculiarly suited
and constructed generally as an amphithe-
atre rising not merely as this ground is,
directly in front of the speaker, but on each
side, just as this camp ground is raised, so
that arranged in a half-circle the largest
number of people might witness the games.
These buildings were frequently very large
—far beyond the size of any of our public
buildings—because the object was not to
hear chiefly, but to see, and hence vast
numbers of people, amounting to from
20,000 to 100,000, assembled on such occa-
sions. The ruins of the old Colosseum of
Rome still remain to attest the magnitude of

these structures. The ruins, such as exist
on the isthmus of Corinth show the vast
multitudes that must have assembled there,
and to which the Apostle alluded. These
vast multitudes assembled in a place, in the
centre of which, where we would place our
pulpit or platform, was the point where
these games were celebrated. A large space
was allowed for gladiatorial combats and the
combats of men with wild beasts. In the
latter case this part was enclosed so that the
audience could not suffer danger.

All these vast multitudes looked down up-
on those who were engaged in the games.
Where the race course was laid off there was
a pathway into which the contestants must
enter. They must keep on that path way
and circling the ground turn again to the
goal, where were these judges who decided
the contest, ready to bestow the crown or
other emblem of victory. So the Apostles
takes this as an illustration of human life.
We enter upon a race course; it is marked
out for us. And when we think of the path-
way of life, we notice first how we receive
it from the hands of God. Our life is not a
matter of our own choice. We were not
consulted whether we should ever be on this
earth of ours. It was God's pleasure to give
us a being on this earth, and He has sent us
here on a mission, having given us some
definite work, which we are to perform;
even as the Father sent the Son, so he sends
us. When I look over the vast audience
this morning I recognize the fact that there
is not a being here but has been sent by di-
vine power and authority into this earth of
ours—sent here for some great purpose,
though that purpose may be for the time
veiled from our view. Yet we are com-
ponent parts of God's great scheme for the
elevation of this world. And I say it with re-
verence, since God has purposed as he has,
his great purposes could not be carried out
without you and me. Imperfect as we are,
worthless as we are, God needs us to carry
out his great plan. When we look around
this earth we are almost astonished to see
how perfectly we are environed and encir-
cled—how little room there is for our per-
sonal volition. In the first place the age of
world in which we should come has been se-
lected for us. It is none of our choice that
we live in the nineteenth century rather than
in the ages before Christ. You and I might
have preferred in some respects to have lived
in the time of Christ and his Apostles. How
we should have enjoyed listening to St. Paul,
and how glad we should have been to have
heard Peter on the day of Pentecost—to have
been in that multitude who heard the voice
of Jesus when he preached on the shores of
Galilee—when He touched the leper, when
He raised the sick from their beds! How I
should like to have been with him when he
stood at the tomb of Lazarus, commanding
the dead to stand forth, and death gave up
the prey! And yet I think this age is a bet-
ter one to live in than any that has preceded
it. When I think of the light of this age—
of the liberty of worship—of the recognition
of the rights of men—I feel that we have
much that transcends the privileges of those
times. What the twentieth century may be
I cannot tell; our children may know—many
of us never will. But it is God's pleasure
that you and I shall live in this precise age.
We are here with all the light of the past
beaming upon us, with all the responsibili-
ties of the present around us—we are with
the vast future awaiting us, and we are here
to do our part well. It is not for us to sor-
row that we did not live earlier, or that we
came so early.

It is not only that God has chosen the age
for us, but he has also chosen the country of
our birth and association. He has given us
this goodly land to dwell in. Some of us
were not born in this country, but God di-
rected our pathway across the ocean or the
mountains by his own right hand. But
whether born in this country or other coun-
tries we are here by the providence of God.
That we are not in Africa, in the darkness
which reigns there, is a thing for gratitude—
not in Asia bowing down to stocks and stones
and idols. What a matter of gratitude it
should be that we are here in a land of free
expression and thought and pursuit. It is
through no merit of ours, but simply the
providence of God.

Then, again, you find not merely the age
and the land, but all the associations around
us. God gave us the parents of our being.
That sainted mother, now in glory, was given
to instruct me, to teach me at her knee to
fold my tiny hands together and say "Our
Father," to lead me to the sanctuary, to whis-
per of Heaven and God. That father was
given to take me by the hand to be my guide
and counsel. And, oh, the memories they
have left! How they rest on the heart! There
seems to be a kind of radiant light

that shines upon the pathway on which they
went to the throne of God. Their words
ring in our ears; we almost feel their pres-
ence around us. How different has been
the lot of some.

Then the schools in which we were edu-
cated—the very playmates of our youth—the
landscapes on which we looked—how much
they have done to fix our character, to form
our thought. What streams have been pour-
ing in our minds from all the surroundings
not by our will, but because of the provid-
ence of God. Our bodies are such as they
are, not of our choice, but by God's provid-
ence. In our physical formation, mentally,
in our reason, imagination, memory and
tastes we are such as God made us. What
you boast of, what you pride yourself of,
was a gift of God. In carrying out this
thought the Bishop showed that whatever
we possess of physical or personal beauty we
must attribute to God. When the edict
went out to slay a whole race God sent out
a little girl in order that her beauty might
soften the heart of the destroyer, and this
beauty caused her to be seated upon the
throne of the monarch to save her people.
She could take no credit to herself—she only
used the power God gave her.

Men may say what have we to do if we
are so environed and surrounded? I answer,
while I look out on the work that surrounds
and controls me I find it not my own, but
there is one little circle in which I am mas-
ter. God has imbued me in the midst of
these surroundings with the power of choice
and free will. In his own image and in the
circle he gives me he throws upon me an im-
mense responsibility—that I am enabled to
serve God, and I have such a strength and
power that I can say even to the infinite God
I will not. Oh, what a terrible power! What
a terrible responsibility—to be able to
face God upon his throne and all the angels
of Heaven, and the universe, and to stand in
the consciousness of having the power to re-
sist them. There is not a world that floats
through space that can disobey its maker.
It must go on its way and fulfil destiny, but
man can stand up and say "I will not." This
is the power of choice. God has left us
free. He sets before us the pathway that
leads to heaven, and the pathway that leads
to hell, and he says to us, choose. To very
many on the camp ground the voice to-day
strikes upon the conscience—choose ye whom
ye will serve.

To run our pathway in life, from infancy
to the grave requires patience. We are re-
quired to run the race with patience and to
lay aside every weight. This life has its dif-
ficulties, sorrows and cares. I believe God
in some way tries every heart. You some-
times pass before a beautiful mansion, and
you say, how happy must the inmates be,
and yet if the doors were to be opened, and
the closets shown, there would be found a
skeleton in almost every family. And some-
times so dark are the shadows that surround
them, and so heavy the pressure of the bur-
den that were it not for the thought of the
unknown and terrible future life before us
we would almost wish our life were
ended. Yes, you have sometimes
wished you were dead. That was a disci-
pline that God was putting you through,
teaching you to exercise patience to bear
your sorrows. While taking this gloomy
view we should remember this, that God has
said you shall not be tempted above what ye
are able to bear. As thy day so shall thy
strength be. Though you may have a thorn
in the flesh you have also the whispering of
Almighty God, "My grace is sufficient for
you." This should prevent us from mur-
muring at our pathway. You sometimes are
tempted to envy the rich, or the physically
strong, and say "If I had only the wealth of
such a man, or health and strength like that
man, how much good I could do." Your
place is simply to take the wealth and the
health, the intellect, the surroundings you
have, and use them all for God's glory, and
all the time you spend in murmuring and re-
pining you are unfitting yourself for your
work. God gives you the present hour to
improve, and you are wasting the moments.
Yonder is the woman whose husband is a
drunkard. She married him a hopeful young
man; he is going downward, her children
are suffering, and her heart is almost broken.
She has a very hard path in life, and yet
just in so far as she has done, and is doing,
her duty. God has sent her to be angel
of mercy to that family, and very probably
she may win that husband yet, and she may
train those children to be stars in the crown
of righteousness.

And now let all of us forget about the
hardships of our lot, and look at it just as it
is and say "here is the problem—given our
tastes, our powers of every kind, our sur-
roundings, and the providence of God, what
shall we do?"

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roundings, to make this world happier and better, to rise a little nearer the throne of God," then we get right conceptions of our mission.

It is not patience only that is required—it is action. To fill our sphere these powers are given us. We all of us know that the man in the race cannot afford to carry unnecessary weight with him. He drops everything that may impede his course. So we are to drop everything that may prevent us from running successfully the race. God sometimes strips us himself. We cannot afford to have so many of the goods of this world, and he takes them away. We have too many friends; God sees fit to estrange them from us. Or perchance we lean upon one friend too much, and God takes him away that we might put our hand on the arm of Jesus. God sent his angel and called those little ones away that we might not rest our affections so much upon them. But look up to Jesus; he has carried the lambs to his bosom. So it is that God, in what we call affliction, is really acting the part of a merciful father.

Another weight to be dropped is the sin which does so easily beset us. Some one has rendered the passage—a close fitting sin, that seems to be so much of ourselves that we can hardly tell whether it is external or internal. Some of these habits we have acquired, some of these appetites that we have abused, these powers that control us, instead of our controlling them—everyone has some of these fitting himself so closely that he cannot get rid of them without tearing himself. Before one can run the race well he must strip off these easily besetting sins. Sometimes we seem to be clear of these sins for a little while, but how they come back. How we are foiled and overcome. Some of us have been struggling after the manner of a balloon, filled with the light gas, trying to rise. But there are some cords that tie it down, and they must be cut before it can ascend. We must cut these cords that hold us to earth. These besetting sins, are sins of purpose, of desire. Oh, who would like to have the mind thrown right open and have the world looking right in and seeing all that we wish and desire? And yet all that shall be made visible; the secrets of the heart shall be known in the day of the Lord Jesus. We had better get the victory over them now, for they hinder us in our whole career. And then, too, will be known why God has dealt with us as he has. One of the great objects of our whole intense religious struggle is to get the victory over these weights.

The Bishop proceeded to show that in the pursuits of life one may possess the Spirit of God. We may be talking on human affairs, and yet the soul runs in thoughts of glory. While we are full of occupation of hand and mind this love of God that passeth knowledge comes gently down, illumining and permeating and purifying and elevating every part of our nature. We can think more accurately and love God all the time. We can enjoy the beauties of the globe and of heaven and love God. Are we weighed down with temper, we can get rid of it, for the grace of God is sufficient. He further showed how this grace is sufficient to help drop all besetting sins.

Even a doubting Thomas could strong and say "My Lord and my God." Though you do not see Jesus you can be more blessed without seeing him, because if you could see him he is outside of you, and if your sight grew dim you could not see him at all; but if he is in your heart you feel him there in all his fullness, and we carry heaven with us as we are going onward to glory, for Jesus, the author of life and glory, comes into hearts. He will not come into our hearts so fully unless we get rid of all these besettings.

Christ and sin do not co-exist together. If you want more of Jesus, and heaven, and glory, get rid of every thing else. It was a great stimulus to those who ran to think of the eyes that were upon them. We cannot help—for God has made us so—being influenced by the thoughts and presence of those around us. Some of us may assume a great deal of independence, but there are none of us independent. We lean upon others; we are influenced by others. But it is the unseen that has the greatest power. We can get so far that things at present visible will be away from us and invisible. Eyes are looking down upon us—a presence untold, unestimated is always with us. Who can tell the power that such a presence has over us. Sometimes in passing along the streets I have looked up in the windows, and some of them being of a peculiar kind of glass, just a little convex externally, you can see nothing as you look up. There are inmates there, but they are unseen to you, but they can look out and see very clearly whatever passes. I have sometimes thought it was so with the invisible ones who are on the other side. We look up—we cannot see through the surroundings of heaven. Though the windows of heaven may not be very far away we cannot see through them, but the preacher fancied they might see us.

The Bishop thought that those in heaven see us in our trials, sorrows and struggles. He spoke feelingly of the examples and teachings of his mother. And did she bend over me for three score years as her son, and now that a little spasm has passed over her face, does she forget me? Though I cannot see her now I fancy that she sees me. The witnesses in heaven are those who have passed through like scenes as we, and have conquered. The Apostle selects some of these witnesses from the past. He depicted Abel who worshipped as he was directed, even though he died for it. Away yonder, though he lived 6,000 years ago, he still speaks to us. Not a solitary word that Abel uttered has been preserved—all Cain's are—he yet speaks to us through his conduct and devotion, for actions speak louder than words, and says, it is safe to worship God. Noah, who was saved by his confidence in God, talks to us and says it safe to obey God. Moses, who became a slave to serve God, says it is better to obey God than to wear a crown—better to do right than to have the applause of the world. And so Paul tells of the cloud of witnesses who have suffered and endured. They are all with God to-day and they are looking down on us and saying, "Drop that weight; forsake that besetting sin; it is safe to trust God—it is best. Among other witnesses he spoke of the great host of heaven seen by the shepherds of Bethlehem, of what the Apostles saw when the windows of heaven were opened to take Jesus up, of the two men who slipped from heaven and stood beside them. He did not know, but he had often fancied that these were Moses and Elias, who had come down to see how the law and the prophets had sweetly combined in Jesus.

These witnesses have observing and testifying qualities, but Jesus does for us what all the world could not do—he is the author and finisher of our faith. He comes not only to be our guide, but to put the glory of heaven in our hearts. He gives strength to lift up all his weak ones, to bless all his followers. A grand plea was made for the giving of hearts to him. Just open the door and let him come in. The poorest man may be the richest in faith, the weakest man the strongest in confidence. The very afflictions of this world work out a far more exceeding weight of glory. The responsibility of all was vividly portrayed, and admonition was given to those who find fault. If the devil can make you feel dissatisfied with your preacher this year he is loading down your soul for perdition. He spoke of the conduct of parents before children. You want to see your children converted, but you will not let them be. He counselled all to be cheerful Christians, to go on their way rejoicing and win the world for Christ.

The meeting was closed with singing and the benediction.

AFTERNOON SERVICES.

A spirited prayer meeting was held at half-past one, and conducted by Rev. J. R. Daniels.

A large audience was gathered at the time for the general service. The preliminary exercises consisted of singing, "A charge to keep I have," prayer by Rev. Dr. Crane, a voluntary by the choir, and singing of the 565th hymn.

Rev. Dr. Haalon, President of Pennington Seminary, preached from a part of the 3d chapter of 1st Corinthians, beginning at the 11th verse.

Two thoughts of our text are the combination of faith and works in the salvation of man, related to our life here and especially hereafter. Other foundation can no man lay. There is no way to be saved only by faith in Christ, but there is only one way to gain a reward, and that is by work. The foundation is faith, but the manner of our building will be the measure of our reward, and though the building be never so humble, he shall receive a proportionate recompense. If any man's work shall burn, he shall lose all his life work, but he shall be saved, but as by fire. The preacher enlarged upon the difference in the rewards and punishments meted out to men. There is no reason to suppose, he said, that all sinners are on a dead level in hell, no more than all Christians are equal in heaven, and that if a man only succeeds in reaching his final home, all difference between his life and the lives of other men are obliterated.

Nicodemus in answer to his question, what shall I do to be saved, was told he must be born again. He had been living a consistent, moral life, and needed not the plain matter-of-fact scriptural instruction the sinner must turn from and forget his sins as in the case of the jailer at Phillippi, and the answer in every case must be based upon faith in the Lord Jesus Christ.

The speaker found in looking at the thought of the salvation of men that it was based not at all upon works, but upon the fact of the acceptance of Christ by the sinner, and after that comes the make-up of the reward, and in referring to the 25th chapter of Matthew we find the question of works in its proper relation, the judgment is going to be occupied in canvassing the life of every man making an account of the deeds done in the body.

CONTINUED ON FOURTH PAGE.

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We clip the following from The New York Freeman's Journal of New York city, issue of Aug. 2d, and after having visited their establishment and examining their instruments we fully concur with what the editor and proprietor has been pleased to say concerning these instruments:

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To our question he said he never believed a reed-organ could do what Cornish made his do—and that since he has had his he has recommended the like to half a dozen purchasers.—It is by using the best materials and careful skill that Cornish has done what other manufacturers of reed organs have failed in.

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CONTINUED FROM THIRD PAGE.

In enlarging upon this thought it was advanced that a man's reward is constantly increasing after his death until the final judgment, and that in the case of great and good men it is not immediately at death, but through eternity their reward is made up—constantly increasing in many rivulets, all pouring in the one great reservoir.

As reward is proportioned to our works, the preacher counselled all to be ambitious in order to secure as great a place in heaven as possible. He did not envy the ambition of the man who simply wants a crown without a star.

He believed the lives of man to be divided into three parts: the cathedral where there is worship and song, the period of work in the burning heat of the day, and the last period, that of the hospital—of pain and sickness. The life of Jesus was referred to as being molded after this pattern.

He next cited a number of men whose lives were examples of faith and great works among whom the great Archibald Alexander,

When the redeemed receive their reward in the day of judgment it is always a great surprise to them, while on the other hand the moral men expect to be rewarded and suffer disappointment. The speaker held that the reward of the child would be different from that of the adult Christian; that men of forty, fifty or sixty years, with the work of a lifetime to their credit could not be content to sit down in the child's heaven, which is the reward of faith only. He did not think that the dying thief and John Wesley were to be found walking together arm in arm, as much as is supposed and closed by describing the glories of the heaven above where the redeemed shall be clothed as the angels, and exhorted his hearers to be active in speaking for Christ. The Rev. Elbert Clemens followed in an earnest exhortation.

A temperance prayer meeting was held at the conclusion of the service in the Bethel. THE EVENING SERVICES.

The Young People's prayer meeting in Ebenezer was largely attended and most entertaining, and the prayer meeting at Mrs. Fitzgerald's cottage was characterized by the usual fervent spirit.

A large audience for the evening was gathered before the stand at the time of the general service. After a voluntary the 138th hymn was sung. Prayer was offered by Rev. Geo. Hughes, editor of the N. J. Methodist, and the singing of the 450th hymn followed.

Rev. A. M. Palmer, the preacher of the evening, discoursed from the 58th verse of the 13th chapter of Matthew:

"And he did not many mighty works there because of their unbelief."

This is said of Nazareth, the place of our Saviour's early life. Let us look at the meaning of the expression "mighty works." Miracles are undoubtedly meant, primarily, the meaning of which was shown by the preacher, who in illustration spoke of the miracles of the Old Testament—the ten plagues, the dividing of the waters, the falling of the manna, and the water from the rock; also the miracles of the New Testament—the turning of the water into wine, the feeding of the multitude, the opening of the blind eyes with clay, the restoring to life of Lazarus and others. These miracles are contrary to the established law—something supernatural. The spiritual application is to the mighty work in which the Father, Son and Holy Ghost are engaged—the work of conversion, or the new birth. The work of conversion is a miracle far greater than the physical and material miracles referred to. To secure this great miracle of conversion cost much more than those spoken of, in the price of our salvation through the suffering and sacrifice of Christ.

The magnitude and beauty of the work of salvation, which begins with conversion, were shown. The many hindrances to the work were also given considerable promise. Among these the greatest is unbelief, which is opposed to faith. This was shown in many phases—in the direful effects of parental example and in the lukewarmness of churches as evinced by their lack of faith.

He hoped there would be penitents here to-night. We have reached the second night of the meeting and we ought to have penitents here at the altar. To these the preacher brought the message of salvation, its surety through the atonement of the Saviour. Why cannot we Christians have greater belief. Men of old, those men spoken of in Hebrews were not archangels, they were simply men, but they believed and God honored their belief. Shall it be said of Mount Tabor that he did not many mighty works here because of their unbelief? Unbelief is our great fault—faith our great need. Lord, give us greater faith.

The prayer meeting that followed was conducted by Rev. George Hughes.

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