

Mount Tabor Record

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FRED. T. LEPORT, Editor.

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A Rainy Camp Meeting Day.

BUT NEVERTHELESS A DAY OF RELIGIOUS ENJOYMENT.

The heavy rain which fell almost unceasingly from the skies on Saturday morning affected the number but not the spiritual interest of the early meetings.

The general service was held in Ebenezer pavilion, which was filled with people, and the exercises were commenced with a voluntary by the choir. The 1st hymn was sung, Rev. J. W. Seran offered prayer, a portion of the 51st Psalm and the 1st chapter of the 2d Epistle of Peter were read, and the 521st hymn was rendered.

Rev. D. E. Strowbridge, of the 18th street M. E. Church, New York City, preached the sermon from the text contained in the 11th verse of the 6th chapter of Romans: "Dead indeed unto sin."

We have in this verse set over against each other the most opposing of powers and principles. Death means separation. One has described it as the departure of the soul from the body—another as the division of the mind from the body. This expression is the one used in the text to show the state of the believer. It also means a departure into another world, and this figure means spiritually that to be dead unto sin is to pass into another world—a new world whose atmosphere is love, whose food is purity, and whose condition is peace. The figure of dissolution helps us to understand the decay of sin, which like Aaron's golden calf is ground to powder. These teach us that this death is a separation from sin.

We shall say, if we speak the truth, that this is a great salvation. We think sometimes that it is too much, and we withdraw into our cave of doubt and unbelief and like the galley slave stand benumbed and astonished after our chains are stricken off. He showed how the Scriptures contain provision for this unbelief of our hearts, and would guard against it, and if possible bear us over it, by that little word "indeed." God here is charged with a great thought, and with the solid shot of this little word breaks through our unbelief and batters down the walls of doubt.

One of the first effects of this is a loss of relish on our part for sin or anything sinful. A second consequence is a quickened conscience, so now that sin is no longer a relish but painful. It was also interesting to notice how this truth applies to temptation. He demonstrated how temptation is not sin, and that there are situations when to be tempted is not a humiliation. It is said that the greatest temptation is not to be tempted by the devil. The success of temptation lies in the fact that the desire for sin within is a solicitation for the attacks from without. The fact that we are delivered from inbred sin is our best protection from outside temptation.

It was interesting to know how this truth presses upon the idea of Christian growth. An idea prevalent among Christians is that growth is the getting rid of evil, rather than the acquiring of good. There is such a thing as gradual growth, for the reason that there is no other kind of growth. He believed that the growth of life could never remove the evil. If the evil is to be removed God must remove it. Jesus Christ came into the world to save us from sin, and he only can do so. He called attention to this growth in the first chapter of 2d Peter. In order to grow we must add to our faith the excellencies of virtue, knowledge and experience. Another promise we have from Scripture respecting this growth is that a righteous man shall hold on his way, and that the man with clean hands shall grow stronger and stronger.

In a most impressive manner the preacher spoke of the inconsistency to their professions in the lives of those who call themselves Christians. As Christ's burial was a sign of his actual death for sin, so should our profession, our baptism into the Christian church, be a sign of our actual death to sin. Man urged to this by the very heresy which Paul combats in the 6th chapter of Romans. What does he say? "Shall we continue in sin that grace may abound?" No, but "God forbid." How long shall the Church of Christ in her campaign against sin be compelled because of the unworthy lives of professing Christians to carry her flag at half mast.

In conclusion the speaker appealed to our happiness and duty to beseech Christ the Lamb who taketh away the sins of the world. We feel like crying out here on Mount Tabor, "Oh, that God would come this way!" This mutilation we know will not approach to doing justice to this, one of the grandest sermons we have heard in a long time—elo-

quent, learned and richly illustrated through out.

After the sermon a meeting of prayer and experience was held for half an hour, which proved a rich season for all who attended.

THE AFTERNOON SERVICE.

Prayer meetings were held immediately after dinner at Mrs. Fitzgerald's cottage, and in Ebenezer pavilion.

The regular services were also held in this pavilion, the opening exercises consisting of the singing of the 321st hymn, prayer by Rev. W. H. McCormick, the reading of the 5th chapter of Romans and the singing of the 323d hymn.

Rev. C. R. Barnes preached the sermon, taking as his text the last two verses of the fifth chapter of Romans:

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

There were brought to notice from the text—sin, law and grace, or rather sin and the law as opposed to sin and grace. The sinner was compared to a sick man who does not care to recognize the fact that he is sick, until the acuteness of the symptoms reveals the disease; and not only do they fail to recognize the disease, but after perceiving it they are ignorant of the nature and causes. Men everywhere differ as to the nature and cause of sin.

Reference was made to the attempts of scientists to locate the cause of sin. Men have made a great mistake in the power of law, in thinking it has for its object the reformation of men. It takes power to reform; it takes power to move any material body, and the law has no power to inspire one single reverential thought in the hearts of men. It was likened to the chart used by the mariner—which indicates the direction but does not supply the wind or steam. The law has no power to make us good, because it is weak through the flesh. It tells holy men what to do; but the carnal mind being at enmity with God, the law does not control it. The object of the law is that offences might abound. By learning men how sinful they are, it shows them their danger.

The more law you give men without giving them the law-abiding spirit, makes them worse. He showed how men try to evade the punishment of broken law by conforming to some other law. This was demonstrated to be mere evasion. We give the law to the thief and he breaks it; then you give him all the law in the decalogue, but it does not reform him; it only makes it harder work for him to break the law. When men are charged with breaking the law they at first deny the charge if they can, and if they cannot they try to drive away the light. Another reason why law has not the power to reform men is because it incites their curiosity, from the fact that there is nothing in sympathy with the law in a man's heart. A man in his natural state likes honesty, because its prevalence renders his property safe—virtue because the honor of his family is protected; he likes quiet tongues because he is secured from the danger of slander. But he does not like them for their own sake. The whole office of the law was finally summed up to the bringing of men into that condition of helplessness that causes them to feel the need of the Saviour.

God does not leave us with the law alone. Grace comes—that as sin abounded, so should grace much more abound. He showed that grace was the natural complement of law, because when men become enlightened by the Spirit of God they could not live outside of the condition of grace one moment, for as long as they felt themselves tied to this body of sin the thought would be like the torture of eternal punishment. By grace we understand the loving disposition of God by which he manifests himself to us as a kind father desiring to save us—that wonderful power by which he works in us to will and to do his good pleasure.

He showed that the covert sinner need not stand in fear of the law any more than an angel in heaven, for when God pardons a man he does not send him into the world helpless, to grope his way as best he can, but leads him continually. The work of grace is first shown in the new birth of the sinner. It is proved by physiologists and physiognomists that all the traits possessed by children were contained in their parents. In this new birth the sinner bears the impress of God's qualities. He is made almost like God Himself.

The preacher exposed the fallacy of the idea entertained by some that sin is stronger than grace. Although the mountain of sin may loom high, the mountain of grace overshadows it. Sin is of the creature, and

therefore finite; grace is of the Creator, and infinite. Let us believe in the grace of God; Let us seek for it in a trustful faith. Do not put any bound to God's grace. Men are sometimes borne down by the great weight of sin, and feel very little of the grace of God. They must get more of it. Let us use this grace, for like everything else it increases with the using. Let us consecrate our hearts and lives to it, and we shall be advertisers of it to men. There is some sinner living near you who needs it and if you are living in grace God will point you to him as an example. Grace is the prophecy of glory. We are raised from grace to glory by the Spirit of God. Some day we shall stand before the throne saved by grace divine.

A temperance prayer meeting was held at the conclusion of the service.

The children's four o'clock meeting was also held and maintained its interest despite the storm.

THE EVENING SERVICES.

The young people's prayer meeting at six o'clock and the general prayer meeting half an hour later expressed the faithfulness of the people by their attendance and were remarkable for deep feeling and power.

The Ebenezer pavilion was packed with people at the time of the evening service. The opening services comprised the singing of the 302d hymn, prayer offered by Rev. W. E. Blakeslee, and the singing of the 305th hymn.

Rev. J. R. Bryan, of Haverstraw, was the preacher of the evening, and took for his text the 9th verse of the 17th chapter of Jeremiah:

"The heart is deceitful above all things, That is deceitful that tends to mislead, or in which we cannot confide. The man who professes friendship for us in our perplexity and brings us added perplexities is deceitful. Such were compared to Job's description of the brook, which was deceitful because in Eastern climates, on sandy desert, they are lost in the sand or dried in their courses. In the winter time, or time of freshet they are swollen, but in Summer time or drouth, they wander on in the desert, become smaller and smaller, and are finally lost. Other Scriptural symbols of deceit were also shown. The man who flatters us, who takes advantage of our vanity to rob us of our virtue or our property deceives us. He cannot be trusted. Oh, how full is this world of deceitfulness.

But the heart is deceitful above all these. The design of the preacher was to illustrate the deceitfulness of the human heart. Men are deceived often in regard to their real character—or, in other words, the heart practices a deception upon us in regard to its natural tendencies. The representations of the deceptiveness of the human heart in the historical parts of the Bible, are not more pronounced than those shown in the histories of Sallust and other profane historians. Yet it is evident that man in nature does not apply this truth to himself. The Christian does, because he has learned it by the revelation of the Spirit and his own bitter experience. But the mass of people will not.

Who can bear to be told that he is a hater of God, and that his heart is deceitful above all things and desperately wicked? The preacher showed at length how man insists that the integrity of his conduct is unimpeachable, and that the charge of total depravity preferred by the Bible is unjust. They will not believe that there is no such natural goodness as men suppose they possess. Another consideration is that men once as good as these have been convinced of their error, and have changed their opinions. Another, that there is nothing easier than to deceive ourselves on these points. We have prints of character which are commendable in themselves, and we substitute them for those required by God. Again, is it not possible to conceal offensive points of character from ourselves and the world? Then we are flattered by friends, parents and ourselves for our talents, and we substitute these for virtue, forgetting that the carnal mind is enmity to God. Are you not deceived in the estimate of your character which you form in regard to your love of truth? Men deceive themselves in regard to their attachments. Again has not the world an undue influence over you? Do you not believe in the doctrines of Christianity in the lump and reject them in the detail? The heart deceives itself also in its power to resist temptation.

These were merely the headings of topics which the preacher clearly elaborated. Then he showed vividly how many perish by the power of temptation even under the opposition of safety; how the heart deceives itself in its promises of reformation and

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 amendment. He closed by showing that there is a danger of losing the soul, that man nor God cannot trust the heart, and that the tempter only confides in it. Life and death and hell and the judgment are sure, and the preacher strongly exhorted the giving of the heart to God.

Rev. W. H. McCormick followed in exhortation, several persons came to the altar and prayer was offered for them.

THE SERVICES OF THE SABBATH.

WELL ATTENDED AND INTERESTING MEETINGS IN THE PAVILIONS.

The whole of the surrounding landscape was obscured by mists on Sunday morning, and the rain fell drearily and monotonously. Yet despite these unfavorable circumstances all the services were largely attended and the people seemed to get closer together in the earnestness of their devotions. Although there were not many visitors from the surrounding country, large numbers had come in on the trains of the previous evening, and every place on the ground that would accommodate visitors was filled.

The early morning prayer meeting was well attended and a goodly number assembled before the table and engaged in the love feast conducted by Rev. J. M. Tuttle.

At the hour of the general service both the pavilions were filled with people, and sermons were preached in each.

IN BETHEL
 the exercises were opened with the singing of the 1st hymn, followed with prayer by Rev. W. E. Biakeslee, and singing of the 8th hymn.

Rev. J. W. Seran, the preacher, discoursed from the text found in the 16th verse of the 1st chapter of Romans:

"I am not ashamed of the gospel of Christ, because it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek."

He was aware that some would say, this is an old text, but all texts are old and the Gospel itself is old. He showed the relation of the pulpit to the Gospel, the responsibility the minister bears for the teaching he has received and the imparting of it in all its purity.

We have a Gospel of which we may well feel proud, because we are enabled to commend it to all. The Gospel has not only to deal with love, sympathy and mercy, but knowing the terrors of the law it persuades men to come to Jesus, the central figure of the word of God.

The preacher showed that obedience is better than sacrifice. Hence, when the gospel is presented to the sinner he should not cavil at it; he should be glad to accept salvation at any sacrifice. The glory of the gospel is its simplicity. It tells the sinner of his condition, of the certainty of eternal punishment, and points him to the jewel-bedecked crown that drinks in the beams of eternal day.

There is no other name by which we can be saved, and but one way of salvation. Paul was not ashamed of the Gospel of Christ. Why? Because it is the power of God unto salvation. He was not ashamed of a gospel that contained so much of good and diffused so much of beauty to man. He demonstrated the stability of the arguments of the Bible—their superiority over the sophistries of man. Vividly he showed the power with which the gospel of God arms all Christians and enables them to overcome the world. The basis of the gospel is omnipotence—it is the power of God, which in its sweep wraps the world and raises it into the light of salvation. Well understood and properly applied it bestows all the powers of Omnipotence. In conclusion he showed how it was the power to every one that believeth, and exhorted all to a belief in it.

An exhortation by Rev. Mr. Parsons followed, and a season of prayer was engaged in.

IN EBENEZER.
 The opening services consisted of the 703d hymn, prayer by Elder Arndt, reading of the 98th Psalm and the 4th chapter of 1st John by Rev. J. R. Bryan, and the singing of the 540th hymn.

Rev. Geo. Hughes, editor of the N. J. Methodist, was the preacher and selected his text from the 13th verse of the 13th chapter of 1st Corinthians:

"But the greatest of these is charity."

He referred to the popular use of the word charity as being applied to alms giving, and benevolence; but it should be here regarded as meaning love. The subject of his discourse was the pre-eminence of Christian love, and the definition of love was considered which he defined to be that affection of the mind which is excited by beauty, or works of any kind, or by the qualities of an object which incite or give pleasure. Christian love is an impartation of the divine nature to us, as shed abroad in the heart by the Holy Ghost given unto us. It was said to have a two-fold reference—the first to God as the highest and supreme object. It has a reference to him in two respects—absolutely and relatively. Absolutely, as a being of infinite, harmonious and glorious perfection,

and it is that movement of the soul toward him in this respect which excites admiration, approval and delight, in the contemplation of God. Relatively it is referred to those ceaseless emanations of his goodness which mark our life—especially to his manifestation of that great favor toward us by sending Jesus Christ into the world.

The second reference of Christian love is the love of the creature. He contended that his love would not make us love our friends the less; we cannot love them properly unless we love God.

He showed how this love for the creature was manifest by Christ in that he associated with publicans and sinners. Also that love, in the opinion of the Apostle, love was pre-eminence above all other gifts. It is first seen in its nature. He that loveth is born of God, he that dwelleth in love dwelleth in God and God in him. It is said to be the one attribute of God. God in the Scriptures is not called hope or faith, but it is said that God is love. This pre-eminence is also seen in manifestation. Love is an active principle and exercises such an effort as to bring wonderful glory to God, to lift us up to the plane of moral excellency which is indeed grand to contemplate.

The manifestation is two-fold—positive and negative, and we shall be puzzled to know which is the grandest and most powerful. The negative power of love is seen when she comes into her predestined dominion in the human soul and puts out the fires of carnality. The envieth not, vaunteth not, is not puffed up, does not behave unseemly, is not selfish, is not easily provoked, thinketh no evil. The positive qualities of love were enumerated, as suffering for mankind. She beareth all things, believeth all things, hopeth all things, and endureth all things. In reference to the latter quality of love he said that many people were inclined to doubt the correctness of the assumption of the Apostle, and think that in our weak natures we cannot endure all the bitter pangs of this life. To confute this he contended that Christ endured all things, and we being in him may be enabled also to endure.

THE AFTERNOON EXERCISES.
 In the early afternoon the air was vocal with the notes arising from prayer meetings held in the pavilions and other parts of the ground. The rain has also stopped its ceaseless drizzle, and the sun deigned occasionally to show his countenance. In consequence of the dampness of the seats however it was again determined to hold the meetings in the pavilion.

IN BETHEL
 the sermon was preceded by the singing of the 1st hymn, prayer by Rev. W. H. McCormick, the reading of the 31st chapter of Ephesians and singing of the 418th hymn.

Rev. Amzi L. Smith, the preacher, announced as his text the 27th verse of the 8th chapter of Romans:

"Nay, in all these things we are more than conquerors through him that loved us."

This and all the sermons we are hearing are like the rain. One sermon is like a drop of water, not much in itself, but it helps to make up the whole. He proposed first to show how to live, and second, how to conquer. He noticed in the beginning the pitiability of man's natural condition, the helplessness of an appeal to the law, and how only we triumph through him that loved us. God holds up faith through Jesus Christ as the result of the atonement, and shows us that we are only to be saved by faith. Faith through the Lord Jesus Christ brings justification. Faith is the first stage of the recovery that God has provided for the human soul. Nor is that all. Being justified through our Lord Jesus Christ we have access to God. Then grace comes to us and every day and every hour through access to God.

We also glory in tribulation. These will come in. When we at first came to Christ we thought the whole world would love us. But when we came into the world we did find antagonisms—we did find that men hated us because we loved the Lord Jesus. All this is justification, the first stage of our recovery. But having grace we stand and rejoice in hope of the glory of God.

But we don't stop with justification. The question comes to us shall sin abound in us, or should grace subject every power of mind and body to Christ. Then we get to conflicts—which the preacher tersely described as trying to serve God without religion enough. Next we get into the eight chapter of Romans, very near to the text. He called attention to two mighty factors, by which we expect to achieve more than victory and become more than conquerors. The first was the mighty co-operation of the Holy Ghost, which continues the work of conversion, and the other God's love. God loves me and all the vast resources of the universe are at his command to enrich me. The preacher showed the enduring, unalterable nature of the love of God. We want faith in these two grand factors. It is not our worthiness but our faith that God loves. In conclusion he showed the abundance of grace which assures victory, and urged Christians to go forward in the confidence of these great Gospel facts.

At the conclusion of the meeting a most interesting temperance prayer meeting was held in the same pavilion, led by Rev. W. I. McCormick.

IN EBENEZER
 the opening services consisted of the singing of the 9th hymn, prayer by the Rev. P. D. Day, reading of the 6th chapter of 3d Kings, and singing of the 733d hymn.

Rev. Dr. J. T. Crane, preached the sermon from the 17th verse of the 1st chapter of 2d Kings:

The sermon, to which justice cannot be done in a brief notice like this, began by comparing man to a caterpillar—a worm, possessed of but the senses of taste and touch, groping in the darkness, and yet all the while possessing innate powers, which

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 All work done in the best manner and at the lowest price.
 Grease spots, paints, oils, etc., removed.

We clip the following from The New York Freeman 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:

CORNISH & Co.'s ORGANS.—If we did not know the fidelity of Cornish & Co. to their engagements we would think it impossible for them to get up one of THEIR Organs for sixty-five dollars. We have seen and heard several of their very best Organs. Two weeks ago, calling on that prodigy of music, in execution as in composition, John M. Lorentz, Jr., we found him in one of his parlors, playing away on one of Cornish's best. It is true he can make an Organ send its sounds round corners, and filling up all odd spaces in a way we never heard any one else do, but in the fullness, the richness, and the delicacy that he brought out of the Cornish he was playing on, the power and qualities of the instrument were proved.

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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 BEAUTIFUL SETS OF TEETH
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CONTINUED FROM THIRD PAGE.

When the chrysalis is transformed becomes capable of enjoying a higher life. The insect is destined to enjoy two lives, and so are we. There is no communication between the caterpillar and the butterflies around it, but is there no possibility of such communication between ourselves and the spirit world? We find that the veil has not always been unbroken, that communication has taken place.

That communication was continuous before the fall. A number of instances were cited to prove that after the fall such communication had taken place. Moses had been permitted to see some of the lesser glories of God. On the Mount of Transfiguration the scene was repeated.

There is a higher vision whereby a communion is had with spirits. The case of Stephen was referred to in proof of this. He at the moment of death saw the heavens opened and Jesus standing at the right hand of God. God can reveal eternal things and spiritual things to the soul.

Then the question comes up, have we a right to pray for and to expect such revelation as this? He answered this question by referring to the case of Lazarus when the angels carried him to Abraham's bosom, contending that the angels were sent by God as a retinue to bear him through the gates. He also spoke of Bishop George who in the moment of his departure from earth told the friends around his bedside that he saw his wife who had gone before him. Other similar and well authenticated experiences were also added. He also believed the question respecting our recognition of each other in heaven settled beyond doubt. Peter and John, on the Mount of Transfiguration, knew Moses and Elias, although they had never seen them on earth, because they being in a glorified state of humanity were able to recognize the immortal spirits. He closed with the expression of his conviction that the affections and friendships of this life will be continued hereafter, and the joys of heaven increased thereby.

Rev. J. M. Tuttle exhorted and made forcible application of the truths of the sermon.

THE EVENING SERVICES.

The Young People's prayer meeting at 6 o'clock was marked by all the good features which usually characterize it. As the rain continued to fall at intervals services were held in both the pavilions.

IN EBENEZER.

The services began with the singing of the 656th hymn. Prayer by The Rev Amzi Smith: followed by the 395th hymn. The preacher of the evening was Rev. W. E. Blakeslee, who took for his text the 10th chapter of Luke, the 21st verse: "I thank thee oh father Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Jesus Christ's experience on this earth was that of sorrow. The mission of the apostles was next referred to as being universal and permanent—70 others commissioned by Christ was only temporary.

The disciples had no reason to rejoice in the fact that they were empowered to work miracles, God wanted men to walk by faith and therefore great miracles of grace are withheld from us. Scribes and Pharisees were the wise and prudent, but many things were hidden from them. Christ did not rejoice in this fact but that these things were revealed unto the poor and humble.

The Jews had conceived an idea that they are the seed of Abraham were entitled to a seat in heaven. It was shown that such a claim was false, that no man could be saved by the piety of another, the only way being a simple trust in the merits of Christ.

If men must work in order to be saved by works, many men who in the last moment repent and turn to Christ would be without hope.

Another point made was, that such a method of salvation would only take into account the deeds done, and leave out the deed neglected, "inasmuch as ye did it not."

The Jews living in the midst of the type and shadows of the Redeemer were surprisingly blind when the fulfillment of these types arrived.

The expression of "babes" was thought to typify the depth of weakness and helplessness, and not until the soul felt that perfect weakness could he be in a condition to be saved.

This state of helplessness was also felt to be the best condition for instruction in heavenly things.

The state of childhood is also a period of trust.

The preacher closed with an earnest prayer that God would reduce all that state of helpless trust, and reveal the hidden things of his grace. Rev. McCormick followed with a pertinent exhortation.

IN BETHEL.

No preacher was appointed for this pavilion, yet a good audience was gathered, and a most interesting service was held. Addresses were made by a number of speakers, the invitation given, and prayers offered.



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