

Mount Tabor Record

VOL. VIII.

MOUNT TABOR, N. J., MONDAY, AUGUST 18, 1884.

NO. 3.

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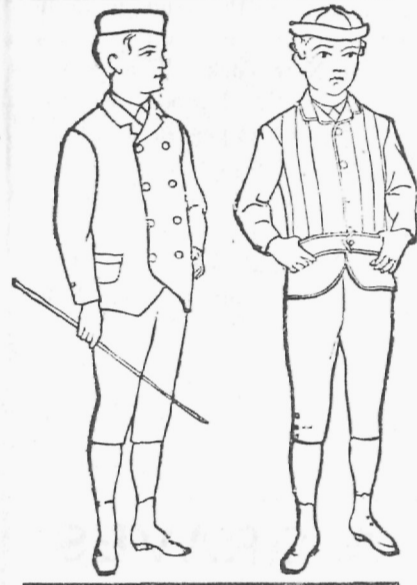
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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF MRS. M. S. ALLISON,
Trinity Park, Mt. Tabor.

Perhaps no dwelling in this "City set upon a hill" presents an appearance of more solid comfort than the one above. Facing the grand open space known as "The Circle," with a superb fountain just before the doors, throwing its silvery spray beneath the shade of arching trees, the location is one to be desired. The front of the Allison cottage is largely of glass, giving it a light, airy appearance, while the window drapery adds to the air of comfort and ease.

This is purely an outside view. Within, the house is roomy and most conveniently arranged, embracing the common-sense ideas of the late M. S. Allison, who during his life time was one of the most notable figures in the laity of this Conference, and who died lamented of all men whose good fortune it had been to meet him.

Saturday's Services.

The continuance of the delightful weather brought an interested audience before the stand on Saturday morning. The services were opened with the hymn, "Oh for a thousand tongues," prayer by the Rev. George W. Smith, and the singing of "All hail the power of Jesus' name."

The preacher was the Rev. John A. Munroe, of Hackettstown, N. J. His text was a part of John 15: 9—"As the Father hath loved me, so have I loved you." You may have noticed that the Scriptures have used various illustrated phrases to show the Divine love for us. We all know how much easier it is to present great thoughts by illustration. Hence the demand for the pictorial newspaper. Men want to see the thought embodied. In the Scriptures we have this expression: "God so loved the world," and then the text goes on to show *how* he loved it. It would seem as though it were sending the mind out in search of the comparison. Our text this morning has this same illustrative principle: "As the father hath loved me, so have I loved you." It is not a wordy declaration of love, but an exhibition of it. As John says, "Herein is love, not that we loved God, but that he loved us"—that is, herein was *manifested* the love of God. Christ was constantly giving proofs of the Father's love, and of his own.

The love of Christ can be really appreciated only by being reciprocated. We cannot take it in wholly unless we return his love. We love him *because* he first loved us. Paul brings out this thought in writing to the Ephesians, when he declares that it is our being rooted and grounded in love which enables us to comprehend and know the love of Christ: "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge." Rooted in love, like these grand old forest trees, gathering their nourishment from the soil, and their strength as well.

These are some of the methods by which the Scriptures teach, by illustration, the Divine love. Now, let us look at the subject as Christ presents it to us in the text. He calls attention to the fact that his love for the disciple is like the father's love for himself. Look at God's love for the world. Now, to illustrate the case, who does God love most after the world? In our conception of his love we might say that next to the world he loves his people. Well, what next? Perhaps the blood-washed throng in Heaven. And if we are permitted to ascend this artificial scale, we may say that the angels rank next in his affection. And who next? Far above all other objects of the Divine love is the Son of God. For, certainly God loves his people better than those who love him not; he loves the blood-washed, who are beyond all danger of lapsing, even better, perhaps, than the saints on earth; he loves the angels who have never been disobedient, better than those

who once had been; but surely he loves his son with a supreme affection. Where are we who have been redeemed? What grade do we occupy in God's regard? You perceive, from the text, that it is the topmost place. That is where Christ himself puts it. It is that supreme love which he describes as being like that which the Father has for the Son. And see how strongly we are united to God by this love of the Son of God.

Some think only of the love of God toward the world, but forget that it is not only the Father who is loving, but Jesus Christ also. The father made an offering of the Son, but the Son was a willing sacrifice. The blood-washed in Heaven sing unto "him that hath loved us and washed us"—a special reference to the affection of Christ. Through this love of Christ they are made kings and priests unto God.

We have often taken moral excellence as the basis of our best conception of God's love; but I venture to say that his love is not moved in this way. It is not so among men. We choose companions who are congenial to us. Who can say that the sinner, no matter how excellent he may be in certain ways, can by any possibility be pleasing to God? The basis of God's love for men does not grow out of any moral excellence in men, but by virtue of the establishment of a redemptive relationship between them and God. For, you perceive, that the operations of his love are not manifest toward us after we become good, but before—"while we were yet sinners." It is this wonderful and gratuitous manifestation of the love of God, this living without a reason as far as we are concerned, which calls for gratitude and praise. God is love—it is his nature. In illustration of this Paul shows that God hath commended his love toward us in a peculiar manner. "Scarcely for a righteous man" would one die, "but peradventure for a good man one would even dare to die." But Christ's love was wonderful in his dying for actual sinners. Paul makes a contrast between a righteous and a good man. A good man is not only righteous, but he is more than that—he is kind and generous and loving. Peradventure, for such a man (though it is doubtful) some one might be found to suffer death. But Jesus did not die for the righteous. He died for sinners.

In the next place Christ's love, as thus described, is consistent with the suffering permitted to come upon the object beloved. This is seen in Christ's sufferings on earth. It would seem as though these sufferings must have drawn him nearer to the Father. Just so a parent bends with more tenderness over his suffering child. There is no proof of any lack of God's love toward Christ in all his life—except once. That was on the cross. Oh, the sadness of that hour! It seems strange to us that the Father who accompanied him through the years, and encouraged him in his work, should have left him in this period of darkness. Why hast thou forsaken me. To my mind the explanation of this is to be found in the fact that Christ had gone where God's love could never go. God could not love sin, but Christ must carry the

burden of it to save us, and so must needs go beyond the reach of the Divine favor. Hence there is a peculiar significance in the expression of the Apostle, when referring to the sadness of Christ's life: "The fellowship of His sufferings." Paul, in his trials, drew near to Christ in blessed fellowship. But when Christ suffered I have thought he did not suffer alone—the Father suffered with Him. I cannot imagine that he could look upon his Son, made a curse for us, without some sense of grief. So it is, that God can come nearer to us in our affliction than at any other time. We allow him nearer, for we feel our need of Him. When the three Hebrew children were cast into the fiery furnace, lo, a fourth stood with them! And he was the Son of God! The story of Daniel is no Eastern fable, for when he suffered God was with him in the den of lions. Skeptics may scout the story that Christ would come to save his children in a furnace so hot that the flames shot out and destroyed those who fed the fires—but we believe it. It is always true that Christ keeps company with those who suffer for Him. The fellowship with Christ with the Father, and the love between them, is illustrated in the prayer of Christ at the tomb of Lazarus: "Father, I thank Thee that Thou hast heard me." How did he know that the Father had heard him? Lazarus was not yet raised, and yet our Lord speaks with the assurance of one who has received the gift for which he made petition. He knew so well the mind of God that he took it for granted, as though the deed were done. That is shown by that other passage in his prayer: "I know that Thou hearest me always."

One said to Christ, "How is this that Thou wilt manifest thyself unto us and not unto the world? The Lord answered by telling him that when men were true and faithful the Father and himself would come to them and take up their abode with them. It may not be a manifestation, such as Paul received, or Stephen, or John, on his lonely isle; it is not a mystical manifestation, but a spiritual. There is a text of Scripture which teaches that "The secret of the Lord is with them that fear Him." The things we cannot understand become plain—the preaching of the truth, the mystery of the Scripture, and countless things that are obscure, become clear. We learn much in secret prayer. It is not simply revelation of the Word—that is much—but it is more than that; it is the revelation by the Spirit Himself, in each individual heart. As Paul says, "With open face beholding, as in a glass, the glory of the Lord." Like a mirror which stands in the march of the sun until it catches its full reflection, and then that which we had looked into so often, becomes too intensely brilliant to look upon. So Christ comes out of the Word of God reflected on the mental vision until we can scarcely behold, and we also catch some of his splendor.

The preacher related the incident of a remarkably homely woman, in whose company, when he met her for the first time, all consciousness of her lack of beauty vanished. It was because she was so good that her really homely features were covered with the glory of her inner life. "Beholding, as in a glass, the glory of the Lord, we are changed from glory to glory." Spiritual things are beautiful. The glory reflected in the glass is upon them all. That is how it is that of the disciples it is said, "They took knowledge of them." The spiritual glory is perceptible even though it be in the life that is hid with Christ in God.

The speaker concluded his discourse with an earnest exhortation that his hearers should rise to the privileges growing out of the great love of God.

AFTERNOON.

Prayer was offered by Rev. W. S. McCowan, of Hackensack, N. J. After singing the hymn, "When I survey the wondrous cross," the Rev. D. R. Lowrie introduced the preacher of the afternoon—Rev. Thomas E. Gordon, of Rahway, N. J. His text was John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The preacher announced his theme to be the Divinity of Christ's teachings. He said that there were three ways in which Christ endeavored to impress upon men that he had come from God: 1. By his personal worth; 2. By his miraculous energy, as when he exhorted them to believe for the very works' sake; and 3. By the truths he uttered: "If any man will do his will, he shall know the doctrine." It is certain that the people were amazed and fascinated by the speech of Christ; and while it is true that it would seem to be polluted by flowing through other lips than his, and to be restricted in power on account of the limitations of human language, and a certain loss in repetition, yet the fact remains that

the word of Christ, even then, has wondrous energy. It is not singular that the fascinated multitude exclaimed as they listened to his words, "Whence hath this man this wisdom?"

The text shows that he was conscious of the certainty that would come to any soul, concerning what he had spoken, if he should do the will of God. Christ had in himself the absolute assurance that every sermon he preached came straight from God. There is no child of God but longs for sacred consciousness as well as for sacred scholarship—the certainty of faith. It is a great thing to be brought to sit at the feet of Divinity itself to learn these things. Christ assures the disciples that it is possible to know the truth by the experiment of doing the will of God. What was the Master's meaning? It was the sense of the realization of the Divinity of Christ in what he said and taught. First we have presented to us in the text the basis of true Christian judgment. At this time the Bible is passing through the furnace-heat of skeptical criticism. Some there are who find in it only that which is ignoble and base. Even the sermon on the Mount has been subjected to evil judgment. The cry concerning Christ is to-day, as in ancient time, "crucify Him!" "He hath a devil!" Others there are who declare that Scripture teaching cannot be safely taken of, unless prepared by such men as Heber Newton. Who is to be interpreter of the Word of God? He only is qualified to be a true critic who doeth the will of God—he shall know of the doctrine. Christianity alone gives us glimpses of infinity. It has a strange and powerful fascination for the people.

The speaker related the incident of a Hindoo, who, in studying the Word of God, was excited to holy mirth as one truth after another rose out of the text. He laughed in ecstasy, and exclaimed, "Oh, how beautiful it is, and how true!" Another point which is involved in the text is its presentation of the basis of true Christian culture. When it was asked of Christ, "How is it that thou wilt manifest thyself unto us and not unto the world?" His answer was, "If any man love Me he will keep My words." Again, Christ said in Revelation; "Behold, I stand at the door and knock; if any man hear my voice, and open unto me, I will come in." It is the same great principle which we find in our subordinate relations in life, that is, that the truth enters in as we give it admission. So it is with the development of the art faculties. Mozart may be brought home to any man who can appreciate and comprehend the magic art of the matchless musician. In one sense it may be said of such a man as it is said of the growing Christian, he is "changed into the same image," and we may reverently add, "as by the spirit of the Lord." In the case of the student of Mozart it is evident that the splendor of his soul enters into that of the student inspired by his music. Any man may have this higher culture. Oh, that our eyes might be anointed, that we might see the force of that word of Christ, "I will come in." The word reaches to all, "If any man will open." If Christ were merely a blunderer among these grand truths, or only an inquirer after higher wisdom, the picture of the Divine truth would be obscure and forever preclude our entering into it; but he is the express image of the Father. The truth he presented was not of angelic origin, but it came direct from God. Any man who willeth to do the will of God shall know of the doctrine—shall know the grandest truth that can thrill a human heart. "Hereby we know that we know him—any one of us may reach this blessed experience. Do you ask how can the poor fishermen to whom our text was first spoken—how can they know? Is it not beyond their comprehension? God brings this experience to the consciousness of the earnest enquirer by the Holy Spirit. He may not know the process by which he reaches it, but God makes for him a way into His Kingdom. The Lamb himself shall lead them into the glory of it.

The preacher at this point dwelt upon the significance and power of the human will, and showed the necessity of self-surrender to God. The bravery of faith, requisite to the accomplishment of great spiritual purposes, was illustrated by the incident of the Prince of Wales' visit to the great Faraday. The latter was showing the Prince some metals glowing in the furnace at white heat, and said to him have you faith in science. The prince declared that he had. "Then thrust your hand up to the wrist in that molten metal!" The prince looked earnestly at the scientist and said, "do you mean it?" Being assured that he meant what he said, he heur to the kingdom, so implicit was his faith in the knowledge of Faraday, put his hand into the molten mass, and then drew it out unharmed. There is a provision of natural law by which it is possible for human flesh to come in contact with certain metals at white heat for a moment, without damage. Whether this story be true or not, it illustrates the thought of the bravery of faith. We have such an instance in the life of Abraham, who, with unquestioning obedience, was ready to offer up his only son. Have we this spirit? Do we believe? We need the spirit of Balaklava with the six hundred ready to dash into the jaws of death if the command be given. "If any man will be my dis-

ciple, let him take up his cross and follow me." Let us be like the horsemen sitting in the saddle with swords unsheathed, and ready for the word. May the Lord breathe courage into our souls!

The preacher closed with a tender allusion to Father Boehm, of sainted memory, and with an appeal to the unconverted.

The Rev. Dr. Charles Larew, of Jersey City, followed the sermon in an unique exhortation. He commenced by exhibiting a small vial filled with a dark colored fluid which he had taken from his pocket medicine case. "I hold in my hand," said he, "That with which I am seldom without. It is a medicine which was accidentally discovered about forty years ago—a sovereign remedy for pneumonia and kindred ills, curing within three hours from the time it is administered. It is the extract from the yellow jessamine of the south. Its effect is a general relaxation of the system, inducing a gentle perspiration, and a healing that is almost magical. Through many generations the plant was growing, but it was only when its curative powers were discovered and applied that the world realized its benefit. There is salvation in Christ if men would only seek it. They do not know because they will not seek—they will not prove the Word of God.

EVENING.

A very large congregation assembled in the evening to listen to a sermon by the Rev. Enoch Meacham, of Phillipsburg, N. J. After prayer offered by Rev. William Blakeslee, the preacher took for his text John 12: 32, "And I, if I be lifted up from the earth, will draw all men unto me."

Sunday's Services.

Holy Communion was administered to a large number of people on Sunday morning. The service preceding this began at nine o'clock, and the whole was under the direction of the managers—Rev. Messrs. Brice and Lowrie. A short experience meeting followed the sacrament, during which many vivid testimonies were given with an earnestness and fervor which thrilled all hearts.

The regular service at the stand, began at 10:30 o'clock with the hymn, "When I survey the wondrous cross." Prayer was offered by the Rev. James G. Johnston, of Somerville, N. J. David Campbell, Esq., President of the Camp Meeting Association, made an address, urging the raising of a sum of money for the building of a tabernacle for the protection of the congregation in stormy weather. He was followed by Rev. D. R. Lowrie and the Rev. D. W. Couch. The last named quoted a part of 2d Corinthians concerning liberality; and then made a direct appeal for \$3,000. The amount obtained on subscription was \$2,539. The hymn, "All hail the power of Jesus' name" was sung. The Rev. John Cookman, of Brooklyn, N. Y., had been announced to occupy the pulpit; but at the last moment the programme was changed at his own request.

Rev. David W. Couch, of New York City, consented to stand in the breach, and he announced as his text, 1 John 3: 2, "Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Some are apt to imagine that the highest state and dignity to which they can arrive, is to become the sons of God. That certainly, is a glorious relationship; but we are not to think that it is the highest to which the human soul can aspire. "Beloved, now are we the sons of God"—that is our condition now; but the text shows us that there is something beyond it—"We shall be like him." We are to become like Christ. To be sure, in a general sense, we may all of us be called the sons of God. He is our Maker. But there is a sense in which we are peculiarly the sons of God on account of likeness. We see this in what Christ himself declared: "Except your righteousness exceed the righteousness of the Scribes and Pharisees," he tells you that you cannot enter the kingdom of Heaven. So he tells us that except we be converted and become as little children we cannot enter it. Again we are told that unless we are born again we "cannot see the kingdom." The language is not, "shall not see," but, "cannot see" the kingdom of Heaven. Oh, that our eyes may be opened, that we may see. From all this it is evident that there are some whom God does not regard as sons. Hence the expressions in the Scripture: "Children of the world," "Children of the wicked one," &c. These certainly are not the sons of God in any such sense as those who are spoken of in the text. There is a wide distinction. When we are told those who are strangers to God and living without hope and God in the world, do we not see that the Bible draws a strong distinction between the two classes? Such things are never said of the child of God.

Let us then consider this subject of being born again, that we may become "sons of God." What is regeneration? It is that wonderful work wrought by the Holy Spirit which transforms the whole man. The things I once loved now I hate—those carnal things in the heart. Well, what is adoption? That is the transfer of the soul out of the kingdom of this world into the king-

dom of God. When the news was brought to David while he was yet a poor shepherd boy that the king's daughter was offered to him in marriage, David said: "Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?" David was overwhelmed because he had been invited to marry a king's daughter: but what shall be the glory that comes to us who are adopted into the family of God.

It is a great thing to be a son of God on account of the lessons which he is enabled to teach us while occupying that relation to him. Among other things we learn to love the Bible. I would give all the money I have and all the money I could borrow with the prospect of paying it back, if I could have the last letter my father ever wrote to me. It was written with a trembling hand, and it was not very long, and I did not specially prize it at the time because I did not know it was his last. I would give anything to have it now. He was a good man. As he was dying he sang, not as the poet has it,

"Jesus can make a dying bed
Feel soft as downy pillows are."
he did not sing it that way, but my sister, who was there, said he sang it "softer than downy pillows are." I wish I had his last letter! A little child came running to me with a short letter from her grandmother in printed characters. It was not much, but oh, how she prized it! So should a child of God prize the only letter God has ever written him. If the Bible is a dry book to you, you need to be saved. When I asked a poor woman whether she liked to read it, and she answered that it was "sweeter to her taste than honey and the honey comb," I knew in a moment that she was a Christian.

Then, too, we learn as sons of God to obey Him in all things. The preacher here related the amusing incident of the man who was publicly reading the passage from Paul's writings where the Apostles declare, "I can do all things." "No you can't, Paul! I'll bet a guinea you can't do all things!" Then reading the text to a finish—"I can do all things through Christ," the man exclaimed, "Oh, of course you can! Anybody can do that! I'll take it all back!" The child of God cannot do much of himself, but through Christ he can do all things which for his own blessing are worth being done.

It is a great thing to be a son of God because of the privileges of that relation. 1. Consider the privilege of church membership. The church is a blessed institution and it is an honor to belong to it. It is not your business to bruise it and treat it unkindly. You don't want to become so holy as to think nobody else is so. Be careful of the Church of God, and nourish it. 2. Consider the privilege of prayer. What a terrible thing it would be if you could never pray again. God hears prayer. The old prophet came to Hezekiah and told him that his days were numbered; and Hezekiah turned with his face to the wall and prayed—and God added fifteen years to his life. John the Baptist was beheaded, and his disciples went and sadly buried him. Then they came and told Jesus. There are some things I don't tell to any human being, but I tell all to Jesus. Oh, but you say, "he knows them anyhow." Yes, but I love to tell them. As parents love to provide an inheritance for their children—not always a wise thing to do, it may prove to be their ruin because they are too ignorant, too inexperienced—nevertheless, as parents love to provide for their children, so the Lord has provided an inheritance for the sons of God, and he has so arranged it that we cannot enter upon it until all danger of our injury from it is passed. It is a wonderful inheritance. It is a perfect provision for our happiness. As Joseph Cook says: "God hangs no half-hings."

Now let us consider the latter part of the text, "It doth not yet appear what we shall be." When the Queen of Sheba visited Solomon she said to him that she had heard of his greatness in her own far away country; "but," said she, "the half was never told." After we have reached the celestial city and gazed upon its wonders, we may remember that we had heard of the jasper walls and the golden tide of the sea of glass, but when we glance at the glory of the things which we shall then behold, we also will exclaim, "the half was never told!" Oh, brethren, we mustn't miss it! It doth not yet appear!"

I believe I shall have a real body—not the airy, fanciful body, that incomprehensible vision of Swedenborg. His conception of the spiritual body is too faint and shadowy. He seems to think that the resurrection body is a metaphor. What would happen to me if somebody struck me a metaphorical blow? It will be a real body—just as real as Christ's was. In the great ingathering day we shall be raised as Jesus was raised. He is the first-fruits. He is the sample of the harvest. After his resurrection he appeared to his disciples and said to them: "A spirit hath not flesh and blood as ye see me have." His was a real body—a material body, if you please—a sample representing what our bodies shall be—having the power to disappear and reappear. Having given us a sample of what he will do for us, will he disappoint our expectation?

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**Hammocks, Trunks, Satchels and
Fancy Riding Goods.**
GEO. GREEN & SON,
Harness Manufacturers.

(Continued from second page.)

"Well," says one, "it shall be a spiritual body." "Yes, so it shall be; but notice that it is sown a natural body and it shall be raised a spiritual body—*it* shall be. God can refine matter to a wonderful degree of fineness. The sun shining up yonder is composed of the same materials as this brown earth, but how glorious it appears! What makes the difference? It is the power of the Lord! Take the finest linen—it was once nothing but dust. It came up from the ground. These vile bodies shall be changed and made like unto Christ's glorious body. "But," you say, "how can that which has mouldered away in the grave be raised again?" Should it be accounted a strange thing that God is able to raise the dead? I sit down at the table and eat bread which has grown on the plains of Minnesota, and finish with tropical fruit brought from a quarter of the earth thousands of miles distant; and these things, grown so wide apart, are assimilated by some wonderful agency, by my body. Who knows but that in this glass of water, which I am now drinking, there may be the dew-drop that glistened on the first flower in Paradise! The apostles beheld this refinement of the body hinted at in the transfiguration. It was so unlike anything that they had ever seen before, that Peter proposed that they should fix up things and stay there forever. It doth not yet appear what we shall be in respect to knowledge. "Now we see through a glass darkly—then face to face." "Whether there be tongues, they shall fail." That is, there will be only one language. As the stars go out when the sun rises, so all earthly knowledge will fade before the heavenly.

It does not yet appear what we shall be in the dignity to which we shall attain. The Scriptures have more than intimated that the sons of God shall be like the angels. We have never seen an angel. John saw one in his remarkable vision, who threw brightness all about him as he walked—the angel of the apocalypse. The Church is the bride, the Lamb's wife, the queen of Heaven, sitting by the side of the King. Oh, who wouldn't be a Christian? When exalted to the dignities of Heaven, he shall be filled with the fullness of joy. Here on earth our joy is mixed with particles of sorrow.

At Sing Sing Camp meeting a man said that he wondered if Abel ever felt lonely in Heaven, for he was the first man who ever went there; but we may be satisfied that he had his joy. Enoch, the man who walked with God and was translated, soon joined him; and that reminds me that Enoch must have a real body, and not one of those unsubstantial ones we were talking of. God took him to Heaven just as he was, and God will treat us all the same way, for he isn't going to be partial. I said to a Jew the other day, I am the real son of Abraham, for I have been circumcised in heart and you have not. You have gone back on your old father. I am the real Jew. I want to see Abraham, that grand man, and David, the sweet singer. My own name is David, and I remember the text I learned when I was a boy, and that I have had in mind ever since I began to preach: "God remembered David in all his afflictions." I want to see Isaiah and John the Baptist, the twelve disciples, Calvin and Melancthon and Zuinglis and Wesley. I want to hear Charles Wesley and Watts sing together in glory. I once supposed that was a thought original with me, but I have since found it in a book. It's a question whether anything is original. Well, anyway, I would like to hear them sing together. In these days it is hard to tell the difference between the Methodist and the Presbyterian, or the Baptist; although the Baptist said when it rained so hard at Sing Sing Camp Meeting that the Lord was trying to make Baptists of the Methodists by giving us plenty of water. "All right," said I, "but you see, he pours it out upon us, rather than dips us into it!"

Now you see the difference between Watts and Wesley: Watts was always a little doubtful. He sang "God but climb where Moses stood." You see? "could we *but*." Doubtful, perhaps. Now, hear Wesley sing, "The promised land, from Pisgah's top, I now exult to see."

Something certain about it. But the grandest sight of all is to behold Jesus. "We shall see him as he is." The sinner cannot see him. A man who has always been in the dungeon, and is suddenly brought into a bright light, has lost the use of his eyes. The sinner who should endeavor to look upon Jesus as he is, with his unspiritual vision, would be blinded by the brightness. Lift up your eyes. Oh, Christians! Behold him now, that you may hereafter see him as he is. "He that hath this hope in him purifieth himself."

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A Set of Teeth warranted the BEST and Newest Mould, only \$10 00

CHEAPER SETS IF DESIRED.

Sets Made Over good as new, \$4 00

SETS MADE IN ONE DAY BY APPOINTMENT.

Gold Fillings, a specialty, from \$1 50 up
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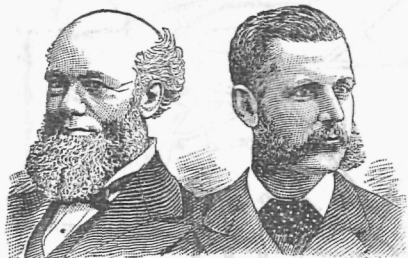
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in Crayon Pastel Portraiture,

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Umbrellas, Parasols, etc., Re-

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One of the most stylish and durable carriages ever made.

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We make these Wagons in all styles, adapted for Delivery Wagons, Trucks, Etc., with moveable seats.

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A large lot of second-hand Carriages and wagons on hand at low figures.

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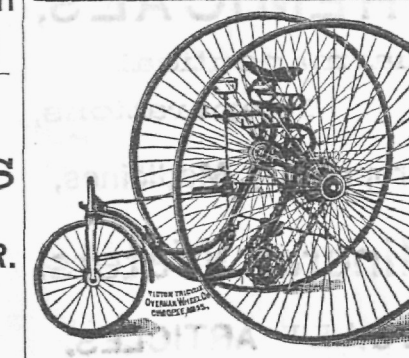
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Tuesday—10:30 Missionary Service, led by Rev. Dr. Ried and Rev. Dr. Fitzgerald; 2:30 Women's Foreign Missionary Society, addresses by Mrs. Dr. Butler, from Mexico, and Mrs. Skidmore, of New York; 7:30 Rev. T. Haulon, D. D., President of Pennington Seminary.

Wednesday—Memorial Day—10:30 Rev. Dr. To-d, of Newark, and Dr. Crooks, of Drew Seminary; 2:30 Rev. J. M. Freeman, D. D., one of the editors of the *Sunday School Advocate*; 7:30 Rev. S. Sargent, South Orange.

Thursday—10:30 Rev. H. Tuttle; 2:30 Rev. H. A. Bottz, D. D., President of Drew Seminary; 7:30 Rev. S. Galloway, Newark.

Friday, 10:30 Rev. S. Hunt, D. D., New York; 2:30 Rev. W. Wigg, Paterson; 7:30 Rev. C. Yatman, Secretary of the Newark Y. M. C. A.

Saturday, 10:30 Rev. A. Mann, Verona; 7:30 Rev. J. W. Marshall, Roseville.

Sunday, Love Feast at 9 A. M.; 10:30 Rev. J. W. Johnston, Newark; 2:30 Duncan McGregor, Brooklyn.

A CARD.

The following has been received by the Editor of the RECORD in reference to Dr. Osmun of Morristown:

PATERSON, N. J., AUG. 25, 1888.

Mr. Editor:

It was a remark of wide application made by the late Horace Greely, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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Dr. S. R. Osmun:

DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time.

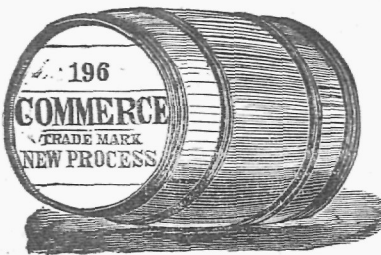
I had taken gas once before at "Headquarters" in New York city, and my impressions were unpleasant and its effects damaging to my health.

As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.

Very respectfully yours,

S. E. HEDGES

Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth. A. H. TUTTLE.
Hackettstown, N. J., July 28, 1880.



\$200.00 REWARD!

We will pay a reward of \$200.00 to any person who will produce testimonials equal to those we receive in relation to the high standard and uniform quality of any brand of Flour now on the market that can be sold at as low price as the

COMMERCE FLOUR.

We have many testimonials of the highest character from leading Ex-Judges, Preachers, Lawyers, Physicians, and manufacturers. In these testimonials many expressions like the following are used: "Unexcelled," "Splendid white loaf of Bread," "Beautifully white and delicious taste," "It has no superior," "Produces a nutritious, sweet white Bread," "Consider it the best Family Flour in the Market," "Most reliable Family Flour I know of," "Unequaled for general use," "It always pleases," "A leading Physician of Newark writes of it: 'We have more loaves from the same quantity of Flour and with more nutritious Bread.' It's a Flour particularly adapted to the working man, for while the grade is kept uniformly high, the price is low, and is the best value on the Market. Try the COMMERCE FLOUR and you will use no other."

WILKINSON, GADDIS & CO.
Distributing Agents

AYER'S
Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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Sold by all Druggists.

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PURE DRUGS,
MEDICINES

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Pharmaceutical Preparations.

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PLUMBERS,

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Tin Copper and Sheet Iron Ware,
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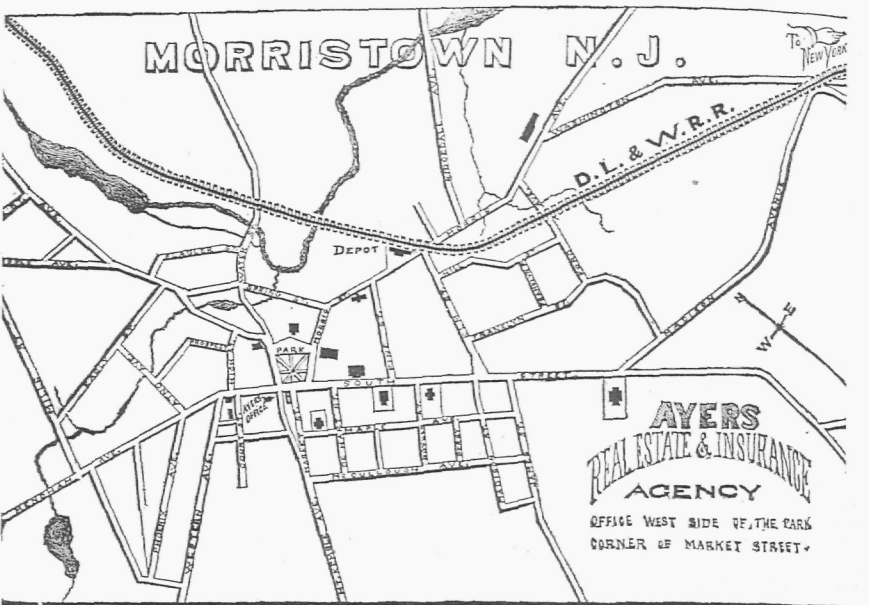
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Tin Roofing, Plumbing and all kinds of Job Work promptly attended to.
PLUMBING AT CAMP TABOR A SPECIALTY.

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WM. E. BUNNELL.



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REAL ESTATE—Property of all descriptions for Sale, Exchange or to Let.—THEO. AYERS & SON, Theo. Ayers, Theo. Ayers, Jr.
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L. G. AYERS,

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The most Complete Assortment of
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Fruits, Vegetables, Etc.,

To be found in Somerville or Somerset County, is at

The Grand Central Grocery

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IMPORTED GOODS A SPECIALTY, and DOMESTIC FANCY SHELF GOODS in an Abundance.

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Madison St.,
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Mt. Tabor Residents
WILL FIND THE

DIETZ
Oil Stove

the most perfect, rapid and economical Cook Stove made. House is not heated, no smell. We guarantee satisfaction. All Manner of Goods in our line at the **Lowest Prices.**

