

Mount Tabor Record

VOLUME II. NUMBER 7.

Dover, N. J., Thursday, August 22, 1878.

JOHN S. GIBSON, Editor.

Thos. Walsh,

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The above Remedies are for sale on the Camp Ground by J. Arndt.

YESTERDAY'S SERVICES.

A CONTINUANCE OF GOOD PREACHING AND FINE WEATHER.

The fine, cool weather yesterday morning no doubt conserved greatly to the drawing of the many people that came to Mount Tabor on the early trains. The early services were also marked with the greatest interest, beginning with the six o'clock meeting, and continuing through the preachers' half-hour conference at a quarter to eight, and the family prayer meeting at half-past eight.

A very large audience gathered to the general morning service before the stand. The initiatory exercises consisted of the singing of the 212th and 163d hymns, the reading of 5th chapter of Galatians, from the 3d verse, and prayer by Rev. Wm. Tunison.

The preacher was Rev. Dr. Vail, of St. Paul's, Newark, who took as his text the 7th verse of the 6th chapter of Galatians:

"Be ye not deceived; God is not mocked; for whatsoever a man soweth that shall he reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

God has two chosen methods by which He illustrates His power. One is in the slow process of growth; as the seed develops up into the leaf and stem and flowers and fruit.

The other is by the quick, marvellous manifestation of His power, by which in a moment of time the mountain is reared up by volcanic forces, or the island sinks beneath the level of the sea. These two laws that are so common in nature have their illustrations in the kingdom of grace. There is that wonderful manifestation in the event which we call conversion, that is as sudden as the upheaval of a mountain. Though there may have been before a long preparation, there is a moment when the miracle is complete, and the soul stands regenerated. Another manifestation is found in the slower process, and yet none the less wonderful, by which the soul takes on all the graces and beauty of the Christian life—a growth that continues through all the changes of time, till it stands complete in the likeness of the Son of God. Though it is of the highest importance that men should be truly converted, it is of the last importance that after conversion they should seek to develop the graces of the Christian life. And in our efforts to bring men into the kingdom of truth we must keep them in this growth.

The text compares the Christian life to the growing seed, and all the graces and virtues of Christian men are like the sowing and developing of the seed. If you sow the seed of goodness and virtue and truth you will reap the fruit of happiness and strength and eternal life; but if you sow the habits of carelessness and neglect it will develop into evil—only evil—forever evil. The text commences with a challenge to the thoughts of men—"Be not deceived." Men say, these habits which we have formed will in the proper time be easily broken when we feel they are harmful; and we hear the same thing echoing from the pulpit, it is an easy thing to be a Christian, and men are deceived. God here states the fearful fact that if we sow to the flesh we shall of the flesh reap sorrow, suffering and punishment. There could be no more correct and positive statement of the truth which underlies not only holiness but sinfulness. Men have said that the Bible contains no positive declaration of punishment for sin. I challenge you in any volume in the world to find a greater or more positive law than this—whatsoever a man soweth that shall he also reap. The Apostle grasps this great law that there is no change—that like produces like forever. I apprehend in the light of this text that it may be necessary to re-cast and re-read our doctrine of special providence. We are wont, too often, to bring the interposition of God in the affairs of this life. When some sudden calamity falls upon a man we attribute the cause of it directly to God. But we should see in these events the direct results of his own folly and sin. The man is stricken in health, or meets with some sudden loss of property or position, and his friends wonder and he wonders, that God should have visited upon him that punishment. But if the matter is investigated closely it will be found that he has violated some natural or social law. In former times, in the event of an accident, like the bursting of a boiler, a coroner's jury would sit and eventually ascribe the cause to the direct providence of God. But now we go deeper into the matter and find that the cause lies in the wilful and criminal negligence of those who in the greed of gain neglected to provide for the safety of those imperiled by defective machinery. And so, in a multitude of cases, men throw back upon God the results of their own ignorance. There is many a man

who folds his arms with complacency and looks back upon his worthless life and says it is a strange providence that has rendered his life what it is. We have brought great discredit upon religion by throwing upon God's shoulders that for which we alone are culpable. God does not interfere with the affairs of our human life. There is a divine power that manifests itself in the history of nations and individuals, but that does not conflict with the great law, that we shall reap what we sow. Let no man have any doubt in his mind concerning providences.

The preacher, referring to the battle of Lookout Mountain, stated that upon an investigation which had its foundation in a statement by Gen. Grant, it has been discovered that no such great battle was ever fought; still it has developed the fact of a master piece of generalship upon the part of Gen. Hooker, in which, by his stratagem, and generalship he won a more glorious victory than could have been obtained by a great effusion of blood. Because we say that all these things are not the direct interposition of providence, we must not think that there never was a battle above the clouds. But I say man is very largely the arbiter of his own fortune and life. We reap as we sow.

It has its application in our lower nature. We have presented here the obligation that we as Christians ought to take care of our health. It is sometimes thought that poor health, and wan, sorrow faces are a sign of Christianity, and that the man who is most negligent in his dress and dirtiest in his person had the greatest amount of grace. But it is a great truth that man needs all the powers of a healthy and sound body to carry on the fight with sin. And so it is our duty to obey these natural laws of health. Sometimes it happens that men inherit these tendencies—that they have to bear the punishment of a long and persistent violation of the laws of health by their ancestors. In application of this truth the speaker said that all the greatest sinners of the Old Testament were the ancestors of Christ; and so all these results of their sin were inherited by Christ—that he should be tempted in all points like as we are.

Pursuing the same line of argument, the Doctor showed that we are wont to form certain channels in our mental habits, down which certain tendencies may run through our whole life, leading us into a certain direction. God uses this law in our religious culture, so that as we are inclined in the direction of holiness, and improve every opportunity, we shall finally attain certain results. Christianity proposes not only to change the heart, but to develop in all its beauty the mind of man. He next showed that all the latent energy of men must be put to some kind of work. The energy is in our nature and it must have some way to come out. God comes to us and says that all this fire and energy and power of the heart must have a certain direction. It has no power of itself; you must direct it. You must dig for it channels for virtue and truth to run down in. God will have us train these dispositions very early. You are uncharitable; sacrifice that habit of your mind. Put in practice day after day the habits of kindness and appreciation; struggle to make it the law of your life, and you channel your heart so as to make it easy to be good. Persistently train yourselves in habits of religion. We say many men seem to do good so easily that there is no credit in it. We have but to go back in the history of such individual lives to see whether it has been easy. See the tears and agony over mistakes and the prayers to God to give grace to help them keep His commands. The law is, therefore, that if we sow these things we may reap them. When I see a man doing good very easily I say it is one of the greatest of miracles. The Doctor referred to a performer on a piano, who, although, he could perform difficult music with the greatest ease, yet at one time he had to spell out the A. B. C.'s of the notes, and make many discords before attaining such success. Just so it is with the beauty of holiness in all strong, robust religious characters.

Allusion was made to the channels in which this mental activity is apt to run—sometimes in fear, sometimes in imagination—sometimes in brooding over losses, and sometimes in a morbid remorse for sin, which refuses to be comforted.

"Be not deceived." What does being deceived mean? Simply the most fearful thing in this world. It means your habits of sin are channeling themselves in your nature, which, when free from the conditions of grace your mind becomes forever sinful. You ask where is hell. Your own heart carries within it the possibilities of your own doom, and in this law which God

has stamped upon your nature, for happiness or for fearful misery. He thought the arguments of the doctrines of Universalism were weak. He could understand that a soul could be stricken out of existence by the interposition of God's power, but he could not understand how a man who, dies sinful could be anything but sinful for ever after. There is no time of probation after death. If we have been created immortal then there must be an immortality of sin, for God has not said anything to the contrary in His word. In illustration of this he cited the phonograph which retains a speech or whatever is spoken in it for ages.

In conclusion he spoke of the comfort which the text contains for those who do good under great difficulties, and showed that God did not take away these evil tendencies when men became christians, but that there is an incessant conflict going on in the converted soul against temptation. It may be sometimes that you need some sorrow to waken you to the possibilities in your nature. God wants us to be better in the power of habit, and more so in the power of grace—God that worketh in us both to learn and to do. And I believe that in the habits of obedience and piety we shall have our reward.

THE AFTERNOON SERVICE.

Again the prayer meeting at Mrs. Fitz Gerald's cottage was filled full and an overflow meeting held in Bethel.

At the usual hour before the stand there was assembled a large congregation of people, which however was quickly dispersed by a few drops of rain beginning to fall. By the time, however, that they had finished singing a couple of selections, the threatened shower had passed by and the audience had resumed their seats.

The opening exercises consisted of the singing of the 343d and 568th hymns and prayer by Rev. W. Tunison.

Rev. Dr. Jas. Porter, the preacher of the previous evening, preached at this service, taking as his text the 28th verse of the 3d chapter of Romans:

"Therefore we conclude that a man is justified by faith without the deeds of the law."

You perceive that this text is connected with something that has been said before. "Therefore"—that word shows that the text is the conclusion of an argument which the Apostle had given, to show—first, that all men were miserable sinners, that all had gone out of the way; they were all under condemnation, and therefore there was no possible justification by the deeds of the law. He entered into this argument to show the Pharisees that they were included in the "all" that had gone out of the way. They had broken the law, notwithstanding their pretense of perfection, for he that keepeth the whole law and offendeth in one point is guilty of all. They must attain the pardon of their sins by some other process than by keeping the law, and he showed that the only possible way of obtaining mercy was through our Lord Jesus Christ. Though a man may be ungodly, though he has no claim on the score of personal righteousness he may be justified without conformity to the law. My object in introducing this subject is to ask your attention to that faith which justifies. The faith which justifies is the faith which pardons; pardon and justification is about the same thing. When a man gets enough faith to be pardoned he is generally regenerated, for God does not leave a man merely pardoned, cancelling his sins from the book of remembrance and leaving him to fight his battles in his own strength, but when He forgives a man He renews him—gives him positive hatred for sin and positive love for goodness. We must not give this up. The preacher did not believe that people could be christians by merely wishing to be christians. I want to see them act as christians, and if they are called upon to do anything for the sake of religion they must do it. When the subject of religion is in view they must not stickle and trifle over some little point. He further would not advise anybody to join the church unless they were sure that God had forgiven them. By justification I mean a new heart and all the other good things that follow. If you wish to have sanctification I shall not object to it. I treat the subject of justification as pardoning and correcting our relations to this God and fitting us for heaven.

It is a most remarkable thing about some sinners, that they think they are good enough, although some of them have the spirit of the poor publican who cried "God be merciful to me a sinner." He envied the Pharisee who had goodness to boast of. I tell you, despair is a healthy state of mind; CONTINUED ON THIRD PAGE.

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faith and despair are about the same thing. And now about this faith. It is simply trust. It is a difficult thing to have perfect trust. Sometimes it seems where a man sets out to be a Christian, as if he gathered all his assets together, and taking them to God, like an honest man going into bankruptcy, and asks Him to accept them, and sometimes to value them for more than they are worth. When he finds that they are worth nothing he takes another tack, and makes himself miserable for a month or so, thinking that if he does penance God will pity him and sanctify him. There are people to-day who imagine that in order to be sanctified they must agonize. If they can do some agonizing thing; have a long fit of sickness; if that husband could lose his wife he could be sanctified. That is not faith; it is penance—the Roman Catholic doctrine of penance.

The Doctor related an anecdote of a woman, which had come to his notice, who, being a member of the Roman Catholic Church, and feeling burdened by sin went to the priest for consolation. He set her fasting for a long time, and by way of penance gave her an hour's prayer each day, and after pronouncing absolution, the woman went away, yet unsatisfied. This was repeated again and again with the same results and no relief was experienced, until at last she forsook her penance and came to the altar and believed.

These good works are all proper and right and indispensable, but they cannot form the whole of religion. We are going on the wrong course. We must face about or else we will be wicked and miserable and stumble. We must come to God and ask for pardon, and do everything he or his ministers require of us. God has no mercy for a man who will not do so simple a thing as come forward to the altar or who will not rise for prayers.

The speaker said people were getting off very easy nowadays by being simply required to hold up their hands. But he believes in coming out square before the world. Come out like a man, and if there are any stones thrown, bare your head to part of them. It is well enough to pray in your room, but you will not find God until you come right out before the world. That is the way with the church. We have too much darkness, and too little light. We agonize too much. You have prayed and exerted enough to save every soul in this camp meeting; and why is it we see but little result? The reason is because we mean so little. We keep teasing God for that which he is more willing to grant than we are to ask. We don't fulfill all the requirements of God's salvation. The Doctor said he was present at a lecture on electricity one evening, and made one of a number who joined hands, that a current might pass through them. Upon applying the battery, almost all of those in the circle jumped, as they felt the shock, but some were untouched and would not believe that anything had been done. Upon investigation it was found they had neglected to remove their gloves, and had not submitted to all the requirements, as their gloves were non-conductors. And thus it is with those who are seeking religion. They get up some issue of their own, and refuse to walk in God's appointed ways. The pastor says you must believe; and they go away and struggle to believe, and why do they not do it? There is no difficulty in believing if you come up to the requirements. Let there be nothing in controversy with yourself and God; we disgrace the cause of the church and religion by asking so much and not receiving. The world will scoff and say they don't believe in the efficacy of prayer, as they do not see that your prayers are answered. Oh! let us have an increase of faith.

Again, circumstances sometimes conspire to keep us away from this blessing of sanctification, we have some little accounts to settle with our fellow men before we can feel that God will accept us. After we have made those settlements and we find there is nothing more, it is easy then to believe. It does not require so much agony and prayer to attain that end. The Priests of Baal prayed loud and out up their bodies in the hopes that a little fresh blood would propitiate their gods; but of no avail. When it came Elijah's turn, there was no hurry, no loud calling upon God. But in the fulness of his faith he stood up and said, Lord God of Israel, show the people that thou art God, and that I am thy prophet. Let us try to believe this afternoon, and be justified in the fulness of time. God will take us home to rest.

The Gospel Temperance meeting at the afternoon service was profitable to all, not only as regards the special subject, but in other respects, and was well attended.

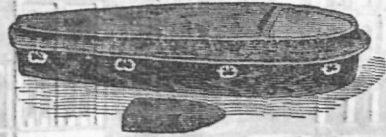
The Young People's prayer meeting and the prayer meeting held in Mrs. Fitzgerald's cottage, knew no diminution either in point of numbers or interest.

At the time of assembling upon the grounds the rain began to fall lightly, but before the

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Newton, N. J.

[CONTINUED FROM THIRD PAGE] introductory services were concluded and had ceased and a good audience soon gathered. The meeting opened with the singing of the 1st hymn, followed by prayer by Rev. S. K. Doolittle, and the singing of the 145th hymn.

Rev. D. B. F. Randolph, of Hoboken, was the preacher of the evening, and selected as his text a part of the 26th verse of the first chapter of St. John:

"Behold the Lamb of God."

The necessity of making the evening services brief deprives us of the pleasure of publishing a good sermon upon a good text. The first chapter of John, said the preacher, is so familiar to you, as well as the incidents which gave rise to the text, are so well known, that it will not be necessary for me to attempt its exposition in the light of the context. John the Baptist, the herald of our blessed Lord, enlisted the attention of the people and pointed them to one who was greater than he. But just when he was the most popular of men, just as the people were inquiring whether he was the Christ he withdrew himself saying, "Behold the Lamb of God!"

The preacher asked why it was that the Saviour was called the Lamb of God, and then gave a number of reasons why He was so called. One reason why he was called a lamb because he was lamb-like in his character. Then again, He was obedient, submitting to the will of the great Shepherd. He was lam'-like for the reason that He was gentle, and because He was innocent--innocent as a consequence of His submission to the will of the Shepherd, and as a consequence of His gentleness before all creatures. But he was called especially a Lamb because a Lamb was a sacrificial offering. In a higher, broader sense, Jesus was the Lamb of God because He was Son of God. He was the only begotten of the Father and as such was very dear to Him. He was called a Lamb because He was God's offering for sin, and the preacher eloquently showed that as God's sacrifice for sin, God the Father drew the first blood from Jesus in the agony of the bloody sweat in the garden of Gethsemane. In concluding the sermon the preacher showed in a convincing manner the attractions for sinner in the Lamb of God that taketh away the sins of the world.

Rev. Fletcher Lummis followed the sermon with a strong exhortation, but just as he began to speak there was another slight sprinkle of rain, which, though it lasted but a minute, had the effect of breaking up and dispersing a considerable part of the congregation.

Here is a scene that recently occurred in a railway car and for which the comic editor of the Christian at Work is responsible: A young woman enters and bounces into her seat, throws up her hands and exclaims to her companion with a loud voice which all in the cars can hear: "Did you ever know anything so hot? I'm stifling! Can't you open this window? Whew! It's dreadful, isn't it! It's always so in these cars--awful!" When this kink of remark had been made at some length for the edification of the company, a voice was heard from the other end of the car; "Yes'm, it's awful. But we must try to bear up. 'Taint nothin' to the sufferin' of the early Christians." A general laugh followed, and nothing further was heard from that young woman.

Again the "colored brudder" preaches to the point. It was at the class meeting, and he said: "Brethren, when I was a boy I took a hatchet and went into de woods. When I found a tree dat was straight and solid I didn't touch dat tree, but when I found one leaning a little and hollow inside I soon had him down. So when de debil goes after Christians he don't touch dem dat stand straight and true, but dem dat lean a little and are hollow inside." How is it with you? Do you lean a little and are you a bit "hollow inside?" Listen and you may hear the soft footfall of old Satan.

The Talmud has this legend: "A rabbi bade his servant, on a Friday morning, go to the market and purchase the best thing he could find for the Sabbath. The servant brought him a tongue. The following Friday he commanded him to go to the market and buy the worst thing he could find. Again he brought a tongue." Both the best tongues and the worst are to be found in human heads. How is it with mine, I wonder?

A member of a fashionable congregation in New York lately called at a music store and inquired for the music of a piece called the "Song of Solomon," which his pastor referred to the Sabbath previous as an exquisite gem, and the inquirer's wife wanted to learn to play it.

The Methodists of Quakertown, N. J., are building a new church 44x70 feet, with basement, cupola and bell. It is to cost \$6,000. They laid its corner stone recently and hope to have it ready for dedication, free of debt, about the middle of October.

"Mother, did God make that man?" asked a young hopeful as he saw a drunken fellow reeling along. "He did, my son," replied the mother. "I wouldn't have done it," the innocent responds.

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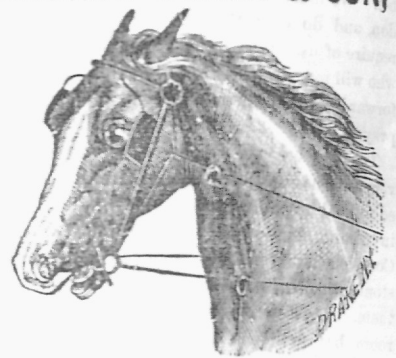
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