

# Mount Tabor Record

VOLUME II. NUMBER 8.

Dover, N. J., Friday, August 23, 1878.

JOHN S. GIBSON, Editor.

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THE  
**One-Price Clothier,**  
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**SUMMER STOCK**  
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A man's French Calf boot back and front for  
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A man's Chicago Kip, full double sole and tap  
for four dollars and twenty-five cents.

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A man's Chicago Kip, single sole and tap for  
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or anything else in the baker's line at the  
lowest prices, or fine

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lower than were ever heard of before in this  
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XX SYRUP.**

Have you a Cold?  
Have you a Cough?  
Have you the Asthma?  
Have you Bronchitis?  
Have you Tickling in Throat?

Get the best remedy you can find at once.  
It may lead to something serious. XX COUGH  
SYRUP has cured thousands. It will cure you.  
25 and 50 cents per bottle.

**Vought & Killgore, Prop'rs, Dover, N. J.**

Depot in New York at Ditman's Astor House  
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**SUN CHOLERA MIXTURE**

A valuable remedy for Diarrhoea, Dysentery,  
Cholera Morbus. The Sun Cholera Mixture  
was the successful remedy used in check-  
ing the great Cholera epidemic in New  
York 40 years ago. See that each bot-  
tle bears the name of "Killgore's  
Sun Cholera Mixture." Twenty-  
five cents a bottle. Prepared by

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**Will Cure**  
Rheumatism.  
Chilblains or  
Frosted Feet 99  
in 100.  
Sore Throat,  
Stiff Neck,  
Sprains,  
Bruises,  
Stiff Joints,  
Bites and Stings  
At all times.

Lame back, inflexible. Cuts or wounds,  
good. Pimples on the face, it has no  
equal. Burns, safe and sure. For all  
Pains, absolute; try it. 25 and 50 cts  
per bottle.

**Vought & Killgore, Prop'rs.**

**THE WORLD PAUSES TO**

Among the Useful Toilet Articles  
We notice a much-liked preparation for  
the hair, possessed of properties so re-  
markable that no one who cares to own  
a clean and healthy scalp with beautiful  
Hair should pass it untried. Its prop-  
erties are cleansing, invigorating and  
healing, and after a few applications the  
hair ceases to fall, Dandruff and Humors  
disappear, and the hair grows clean, soft  
and silky. It keeps the head cool and  
comfortable and, in a few days restores the  
hair if Gray or Faded to its natural and life-  
like color, beautiful to look upon. It is  
PARKER'S HAIR BALSAM that has won  
such popular appreciation by its many  
excellent and healthful properties. We  
notice dealers are selling it at 50 cents  
and \$1.00 per bottle.

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little ones are dear to us, and it is the  
wish and hope to see them look bright,  
cheerful and happy.

We advise you not to give them any  
of the dangerous worm syrups or liquids  
of any kind or name. They are not only  
bad to use and really dangerous to take,  
but the stomach often rejects them and  
are used with peril to those little ones  
who look to us for care and protection.  
Van Deusen's Worm Confections are  
pure, white and are made from the purest  
vegetable medicines. They are the  
only safe and sure worm medicine ever  
discovered. They have become a house-  
hold remedy and are now sold in every  
store.

Van Deusen's Worm Confections  
Are sure protection.  
They bring to terms  
Intestine worms;  
Cures every child,  
Are tasteless, mild,  
Your pets may live,  
If these you give.

Ask for Van Deusen's Worm Confections.  
Sold at every store. 25 cents a box.  
Merchants can get them at wholesale  
Drug Stores. Van Deusen Brothers,  
Kingston, N. Y.

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

**YESTERDAY'S SERVICES.**  
A GRAND METHODIST FIELD DAY ON MT. TABOR.

The people flocked to Mount Tabor yester-  
day in trains and wagons until a vast  
multitude was gathered upon the grounds. The  
early morning prayer meeting, the preach-  
er's half-hour conference, and the half-past  
eight o'clock meeting before the stand were  
all marked by a large attendance and deep  
religious sentiment.

Before the stand at ten o'clock there was  
an immense concourse of people. The ser-  
vices were opened with the singing of the  
758th hymn, prayer by Rev. T. H. Landon,  
and the 765th hymn.

Rev. Dr. H. A. Buttz, of Drew Seminary,  
preached the text from Romans, 8th chap.,  
28th, 29th and 30th verses:

"And we know that all things work to-  
gether for good to them that love God, to  
them who are the called according to his  
purpose.

For whom he did foreknow, he also did  
predestinate to be conformed to the image  
of his Son, that he might be the first-born  
among many brethren.

Moreover whom he did predestinate, them  
he also called: and whom he called, them he  
also justified: and whom he justified, them  
he also glorified."

The interest of a Creator in that which he  
has made is one of the primary facts of our  
being. The productions of our own brains  
can never be indifferent to us. The tree  
which we have planted, the house which the  
carpenter built, are objects which never  
lose their interest. The book which a man  
has written is as dear to him as one of his  
family. Nor is this interest in that which  
we have made merely fortuitous and acci-  
dental. Everything which we have made  
has in it a part of ourselves—the tree, the  
building, and the book are all the produc-  
tions of labor and skill, care and thought,  
and are part of our lives. But it is only in  
a modified sense that we can speak of man  
as a creator. Man can fashion and form  
truths which have been in the world before,  
but he can originate nothing; he has no  
power to create in its real sense. The  
greatest things in the world have always  
been ascribed to a Creator beyond man.

The ark, for instance, the most wonderful  
vessel that ever rode upon the water, was  
built by the divine hand of God. Now, if  
man is not an actual creator how much  
higher must the interest be which rises in  
one who is an absolute creator. God is the  
only creator existing. We cannot examine  
into His power, for God, as if to put a stop  
to all inquiry, says in one place, "Where  
was thou when I laid the foundations of the  
world?" In the very first verse of the whole  
Bible we find in the beginning God created  
the world, and God's sovereignty in crea-  
tion is the first topic we have to deal with.  
I say to-day deliberately that the chief of  
the theological heresies of the day is the  
failure to recognize this sovereignty of God's  
power, of God's thoughts, and God's teach-  
ing. The first chapter of this epistle to the  
Romans opens in a storm. Paul is chiding  
the Romans for their attitude toward God.  
He tells the Jews they need not boast of  
themselves, because being under more law  
they are liable to more obligation. In the  
seventh chapter he recounts the storm in the  
unregenerate man's heart. In the next  
chapter he comes to the glorified resting out  
of the regions of storm into the harbor of  
peace which God has provided. I speak of  
salvation not on its Godward side, but upon  
its manward side. Paul never confuses  
himself in his own arguments. When he  
talks of the saved he does not talk of the  
unsaved, and vice versa. When the people  
came into the early church they came not to  
be pampered, to be palliated, but to suffer.  
People came to the Christian church and  
Christian people and asked, what have you  
got to give us if we shall embrace this new  
doctrine. Paul answered truthfully—we  
have suffering, ignominy and shame. Then  
they asked, have you anything to offset  
this? Yes, he replied, the sufferings of this  
life are not to be compared to the glory that  
shall be revealed to God's people. They  
will also have the Holy Spirit given them to  
help them from their infirmities. All things  
work together for good for them that love  
Him.

The salvation of God's people was fore-  
known and regulated before it was entered  
upon. We will now consider some of the  
steps of foreknowledge. You cannot con-  
ceive of God apart from foreknowledge of  
what is to take place. He that made all  
things, and by whom all things exist, must  
be acquainted with the universe which he  
has made. This is assumed in all prophecy  
—which is simply the history of the world  
written by God.

The preacher here alluded to the different  
interpretations of this word foreknowledge,  
given by different commentators. I want

to insist upon the strict construction of it.  
I lay this down as a cardinal principle—  
every word in the Bible must be received in  
its ordinary sense unless there is some ex-  
egetical necessity for rendering a different  
construction. In the mind of God fore-  
knowledge embraces the whole world; He  
foreknew all men, all classes. He foreknew  
you and me. If you can find in the whole  
world a single being, not foreknown of God,  
that is an abridgement of this principle.  
Another thought is that we are to be con-  
formed to the image of His Son. The  
preacher referred to the requirements which  
those who are predestinated must be subject  
to, after conforming to which all the nations  
of the world are to be blest. He also  
referred to the epistle to the Ephesians as  
the first Epistle that enables one to under-  
stand the word of God upon this subject.  
He next dwelt upon the fact of the univer-  
sality of this predestination, which should  
comprise all nations and all people. The  
Jews thought that no one but a Jew could  
be saved, but Paul taught them that the  
middle wall of partition was torn down, and  
that the Gentiles should be co-heirs of the  
promise. Here is a breadth of purpose on  
the part of God—the grandest and most  
momentous that can be found on all the  
pages of history God has a grand wish for  
this world, that we might be conformed to  
the image of His Son.

Reference was next made to various texts  
in the new Testament to prove the watchful,  
brooding care of God over the beings He  
has created. In all the history of the world,  
from the very beginning God has ever looked  
forward to the final salvation of men by the  
mediation of His Son. He whom He justified  
Him he also called. This means the invita-  
tion—the call to the work of the Gospel. In  
the primal command of Christ there was this  
utterance, go ye into all the world and  
preach. Whom He called them He justified.

Now we come to speak of man—man's  
first modification of the universality of God's  
will. The human will refuses to submit to  
the commands of God. Listen to what the  
Scriptures say to such—"he that believeth  
and is baptized shall be saved; he that be-  
lieveth not shall be damned." Many are  
called, but few are chosen. Life is there,  
mercy is there, heaven is there, all blessings  
are there, but ye will not come to me that ye  
might have life.

God has manifested the splendor of his  
reward; God has willed and wished for you;  
and also for the whole world, final salvation.  
How blessed it will be in the heights of glo-  
ry to look back upon the steps which we have  
trod to attain to that height, and the mercy  
and watchful care which has encompassed  
us. Every part of the Christian life is link-  
ed to God. Man is at no time in his life  
separated from his maker. How plainly  
God has written it. He calls, He justifies,  
He predestinates; He it is that glorifies.  
The preacher found the key note to the fail-  
ing of systems of theology in the fact that  
they are always talking about what man does  
instead of what God does.

In the Old Testament time we read if they  
were hungry He gave them meat; if they  
were thirsty He gave them drink. The hu-  
man teaching tells us so much about man;  
the Bible so much about God. I like the  
Bible because it tells me of some one grand-  
er than myself. The loftiest strains of di-  
vine poetry glorify God; the highest theme  
of human poetry is to idealize man. A com-  
parison was here made between some lines  
Homer with some of the divine strains of the  
Psalmist. In these quotations he found the  
grandeur of God manifested. That life of  
yours is linked with the infinite. Nothing  
in this world can separate us from a love  
that is so grand. The successive steps in  
the Christian life are not a development from  
one to the other, but are the result of special  
acts of faith. Some think that when the  
love of Christ is implanted in the heart all  
that is then necessary is to remain passive.  
You cannot expand yourself into a Chris-  
tian life without activity. If you neglect to exert  
these necessary acts of faith you lose your  
connection with God because you have bro-  
ken the link of faith. Do you want justifi-  
cation? Believe in the Lord Jesus Christ.  
Do you want sanctification; believe in His  
promises. Do you want glorious Christian  
graces; you must believe. It is hard to for-  
give our enemies, even once; Christ told  
His Apostles they must forgive seventy  
times seven. What did the Apostles do when  
the Lord said that? They said, Lord, in-  
crease our faith. Faith secures pardon,  
cleanses the heart, clothes with righteous-  
ness, lifts the believer to the height of God.  
It seems to me this text contains the most  
complete promise in the Scriptures—all  
things work together for good. You will  
find in the Bible the growth of promise.  
Some promises are integral, some are spe-

cific; but you will find in the whole book a  
successive chain of promises, although none  
as strong as that.

Who are those that love God? Not the  
Methodists. Not the Presbyterians, nor any  
particular denomination. It does not mean  
any of us in particular; the description ap-  
plies to every one. Now, if you love God, I  
have a promise for you; if you do not you  
are still out of the pale of this promise—all  
things work together for good. The preach-  
er thought that some sudden calamities or  
loss of friends or property would make men  
appreciate the love of God better. Those of  
you who in the days of your prosperity for-  
got God may when you become poor be able  
to enter into the spirit of prayer—"Give us  
this day our daily bread." The man who  
has plenty of money does not know the  
full force of that petition. Most of us have  
to earn our daily bread by labor to-day. Do  
not let us be sour over it. We have a bless-  
edness in knowing that all things are work-  
ing together for our good. Sometimes God  
helps you over the trouble; you are begin-  
ning to despair, and just at the right mo-  
ment the help comes. Sometimes he does  
not do that and you have to die; but there's  
glory beyond the river. The mother of  
Wesley, said "Sing songs when I am gone."  
The speaker also illustrated the fortitude of  
the Christian women of the French Revolu-  
tion, who went to execution, singing, "Veni,  
Creator." We must think with them that  
there is something better than life—better  
than earth—better than reputation on the  
other side. Brethren, I want you to take  
these passages over which men have strug-  
gled so much, and take them and make them  
part of your religion. If Paul looks down  
from Heaven, as I know he must, he won-  
ders why we spend our time in arguing and  
combating these old gospel truths instead of  
accepting them in faith. He concluded by  
giving the encouragement that if his hearers  
would accept these truths their end would  
be well.

**THE AFTERNOON SERVICES.**

The one o'clock prayer meeting at Mrs.  
Fitz Gerald's cottage was over crowded, and  
two overflowing meetings were held in Beth-  
el Pavilion, conducted by I. N. Vansant, and  
another in Ebenezer, by Rev. J. W. Cole.

At the regular Tabernacle service there  
was a very large audience, the vast circle be-  
ing well filled with people. A few drops of  
rain, however, caused a general scattering  
while the collection was being taken up. It  
lasted but a moment, however, and the au-  
dience soon assembled again. The intro-  
ductory services consisted of the singing of  
the 334th and 337th hymns, prayer by Rev.  
Fletcher Lummis, and the reading of the 33d  
chapter of Ezekiel.

Rev. W. Tunison, Presiding Elder of the  
Jersey City District, preached the sermon,  
taking as his text the last clause of the 25th  
verse of the 1st chapter of Acts:

"That he might go to his own place."

In these few and simple words the veil is  
rent which hangs suspended between the  
world in which we live to-day and the world  
to come. They were originally uttered by  
the one hundred and twenty disciples who  
were assembled in an upper room in Jerusa-  
lem, shortly after our Lord's ascension. We  
have a record of the actions of Judas in his  
early life. In the light which the Gospel  
affords we can trace him upward from a  
lowly position in society up to the lofty atti-  
tude of an Apostle, and down to the low  
level of covetousness, theft, treason and sui-  
cide. These evangelists contented them-  
selves with giving a brief and occasional  
record of his life, leaving him at last man-  
gled and dead by his own hands. But these  
words of the Apostle place him in the future  
and eternal world, and gives the fearful in-  
timation of his fate. These words refer to the  
apostate in perdition. Two thoughts occur  
to me in this connection. The first of these  
thoughts is that men make their own place  
in the future and eternal world. There is  
no room for doubt and question in this mat-  
ter that God allows men to fix the positions  
they are to occupy when they have passed  
away from earth. I mean simply that He  
does not condemn men arbitrarily. The  
Bible teaches that he is absolutely perfect—  
absolutely holy—therefore is absolutely just.  
A human ruler, if he be really just, cannot  
bestow rewards or inflict punishment arbi-  
trarily—that he will reward and inflict pun-  
ishment in respect to the deportment of those  
whom they affect. God will reward men  
according to their moral character and their  
moral conduct. For whatever man has lost  
at the first fall he retains his moral freedom.  
The speaker here quoted a number of pas-  
sages to prove this truth.

Certainly all of these utterances on the  
CONTINUED ON THIRD PAGE.



CONTINUED FROM FIRST PAGE.  
part of God assume that the individual has the power to secure the promise uttered or the punishment denounced. As God in His holy word assumes man's moral freedom, so do men in making laws and inflicting penalties for breaking them, assume that persons have the ability to avoid crimes. In regard to moral freedom it is true that we are free—really free, consciously free. We are free as far as our physical nature is concerned. Within certain limitations, and not say narrow limitations either. We can accept God's invitations or trample upon His commands. Every Christian before God did for a time refuse to obey God's commands. You who are unsaved before God to-day are unsaved because in the exercise of your own agency you have refused to repent and believe in our Lord Jesus Christ. The preacher here related a touching incident to prove that men, even in the most trying ordeals, have the power of resisting temptation.

This work of character building is a work that man must do for himself. Angels and God may propose to help him build aright, but he alone can perform the act. Demos may urge him wrongly but he has the power to resist all their machinations. Now my point is this, that inasmuch as man builds his own character God will surely assign him to the place which his character fits him to occupy. He found a number of illustrations of this character building in every day life. Some pretend to believe that they have no power whatever to vary their future destiny—that their destinies have been fixed unalterably for time and eternity; but when they have been awakened to the power and grace of our Lord Jesus Christ they surely feel that if they are lost then they are lost through their own fault. Men on their death bed throw aside such shams as these and feel the awful truth. A text was quoted to prove that he that is righteous and commits a sin shall not be saved by his righteousness; but he that is guilty and repenteth of his sin shall avoid the consequences of that sin. The Apostle declares deeply and emphatically that God renders unto every man according to his works. Texts were further quoted to show the judgment that should be upon all hereafter. There is not in God's word, from beginning to end, any words opposing this final judgment, or the doctrine to which I refer, that our eternal destiny depends wholly upon our conduct and character here.

The second thought is, that men go to this place after death. Judas died and the disciples declare that he went to his own place. Man is a dual creature; he is made of the dust of the ground, but we also find that God breathed into his nostrils the breath of life. His natural body was all those properties of matter—impenetrability, indestructibility; but his higher nature has other characteristics.

You have seen a man or woman with perfect bodily health and yet with a mind completely shattered, or you can find many with poor weak deformed bodies and yet with a mind strong and active. So far as we can trust experience our spiritual nature is not affected by any bodily weakness.

I do not wonder that in the light of all these facts the ancients represented those persons who had died as existing in some future state. The speaker mentioned a number of cases where the ancient heathen philosophers expected to meet their friends after death. The Scriptures are very specific upon this point. Abraham died and was gathered to his fathers, not literally to his fathers for he was buried in Canaan, but it implies meeting after death the long line of ancestors who had gone before him. The same thing may be said of Moses. Christ said to the dying thief this day shalt thou be with me in Paradise. There are some heretics who assert that Christ did not mean that day, but at some future time, after that day he would be in Paradise. Christ never talked such nonsense. The Saviour also spoke of Lazarus being carried by angels into heaven; and Dives opening his eyes being in torments. And can anybody say that the soul after death becomes even for a moment unconscious?

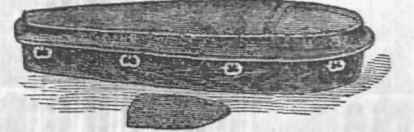
The preacher then referred to the instinct of men at the moment of death as pointing in this direction and thought that God would never mislead man in such awful moments.

And now a third point. Men remain in the place forever, to which their lives on earth, have fitted them. Just as we find these properties in matter, so are they in the soul of man. There is but one other doctrine so universally accepted as the belief in an eternity of existence after death, and that is the existence of a God. The ancients had in their religion a place of eternal joy or eternal woe. So this immortality is an object of general desire. All men do not desire wealth, some despise it, only so far as it enables them to do good to their fellow men. All men do not desire position for the scramble for position is debasing to some minds and they will not enter into it. All do not desire culture or power, but there is no man living who does not desire happiness. If you pray and repent and believe

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and will hereafter conduct the business. The yard has just been stocked with a large assortment of all kinds of

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FOR BUILDING PURPOSES. THE MILL has also been put in running order and is prepared to furnish all kinds of

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ISAAC B. JOLLEY,  
JAS. H. SIMPSON, Sec'y and Treas.  
ISAAC W. SEARING, Gen'l Manager.

AT THE Mt. TABOR

**Book and Stationery Store,**

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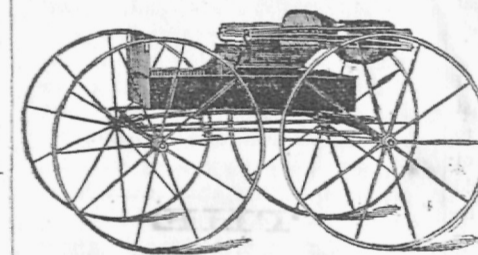
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[CONTINUED FROM THIRD PAGE.]

you will eventually become what you desire a thoroughly happy man.

Some, arguing upon the use of the word destroy, in the bible claim that it means utter extinguishment, as when God speaks of the wicked as being utterly destroyed. But that is not a just conclusion the word destroy is used in the same sense that we speak of the destruction of a house by fire which is really only a change of state from one form to another. There is no such thing in the material world as annihilation, and therefore we conclude that the soul is essentially immortal as regards the character of its possessor.

The speaker in conclusion stated his belief that there would be no probationary period after death, and if there were, men would be less fitted for preparing for another world, than now. And, no cleansing spirit could save those who had been condemned in this period of Gospel light. And closed his remarks with a warning to those who were finding their path through life smooth and easy, lest at the last, dying in sin, they be lost forever. After the service was closed the congregation assembled at a prayer meeting, held in the Ebenezer and Bethel Pavilions, which proved a blessed season of spiritual refreshment to many souls.

The Children's meeting, at half-past four o'clock, conducted by Rev. S. W. Clark, was interesting, and the exercises were participated in by Rev. Dr. Freeman and Rev. J. P. W. Blattenberger. The Gospel Temperance meeting at the same hour was interesting in experiences of Reformed men and addresses by temperance women.

IN THE EVENING

there was the same great interest in the Young People's prayer meeting and the prayer meeting in Mrs. Fitz Gerald's cottage. In the former there were about a dozen seekers after religion.

The knowledge and reputation of the preacher of the evening drew a vast audience before the Tabernacle.

Rev. Dr. Sims, of Brooklyn, New York, the preacher of the evening, conducted himself the introductory services, embracing the singing of the 175th hymn, prayer, and then the 902d hymn. The Doctor then announced as his text the 6th verse of the 158th Psalm.

"Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off."

If there is one thing more than another in connection with this meeting that we regret, it is that we are unable to report this sermon, because of its being preached in the evening, compelling us to curtail it like all its predecessors.

The learned divine said he had read the latter part of the verse not for the purpose of a comment on the first part, except to show how the lowly is the opposite of the proud. He would have his hearers remember that whatever there is of comfort in the word of God comes to the meek and contrite in spirit. He demonstrated that though the Lord is all powerful and great he watches over and cares for the meek and lowly.

The language of the Psalmist is that of surprise—not because he is surprised at what God does, but because it is so opposite to the way of the world. It is not the spirit of the world that those who are great should recognize the lowly. Graphically he showed how men could not understand the distinctions position as God does—that the great and lowly here are out of sympathy with each other—that they are put apart in the thoughts that occupy their minds—that they are put apart by what the world thinks of them. Most of us form our estimates of ourselves not by what we are, but by what the world thinks of us. It is pretty hard for you to believe that you are a mean man, it is hard for you to believe yourself a sinner when the world flatters you. The world advertises greatness whether it wants to be advertised or not; but it does not advertise the humble and homeless ones, but leaves them to get along as best they can. The great and lowly do not understand each other and they wrong each other in their hearts. Though the Lord be high—higher than any of us, yet hath He respect for the lowly—the lowest of all. With grand illustrations and powerful eloquence he showed God's greatness and our littleness—how He elevates us by the respect He has for us who are lowly—how He has regard for the lowly in the fact that when He wants to do great things He begins with little things—how He uses the weak things to confound the mighty—how He makes you know that He hath respect for you because He talks to you personally, and teaches you to call him Father. In conclusion he showed how Jesus loved the lowly, and powerfully pleaded with all to come to Him.

Wm. Taylor, the missionary, followed in exhortation with great effect, and a number went forward to the altar.

A friar, when preaching in a nunnery, observed to his female auditors, "Be not too proud that our blessed Lord paid your sex the distinguished honor of appearing first to a female after the resurrection; for it was done that the glad tidings might spread the sooner."

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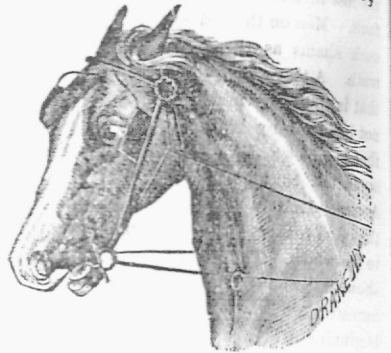
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