

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., WEDNESDAY, AUGUST 23, 1882.

NO. 6.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF JACOB W. STEPHENS, ESQ.,

Asbury Place, Mt. Tabor.

The owner of this gem among the forest trees of Mount Tabor was this year first, among those who dwell here during the season, to turn his back upon the city and turn his key in the door of the home that opens its hospitable doors the greater part of the year. It is the cottage of Mr. J. W. Stephens, of Newark. The outside speaks for itself, if we except the tasteful colors in which it is painted, the shades bringing out the various angles, and graceful proportions of the building in fine relief. Within it is richly papered and draped, furnished with the modern improvements, provided with a fine cellar, &c. Mr. Stephens owns the lot on the left, forming a corner on West Pass, and contemplates an addition to his already convenient and every way delightful home which will make it as large and roomy as could be desired.

Morning Service.

Yesterday morning the Reverend Professor Miley, of Drew Theological Seminary, delivered a most learned discourse. He began as follows:

It has been announced that I am to speak to you on the "Person of Christ." I shall read as a proper basis of the subject out of the Gospel of St. John, i, 14: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The learned gentleman urged upon his hearers the necessity of the strictest attention, as the sermon was a doctrinal one, and he believed it was the understanding that it would so be treated. I should like always in the selection of a subject to combine two qualities—thoroughness and simplicity. They are very difficult attainments in a subject of this kind—difficult in point of thoroughness because of the profoundness of the subject. There is no profounder subject in all Christian theology, and because so profound the second quality, simplicity and clearness, is also difficult of attainment.

We must look at this text in close connection with the opening verses where we have a description of the Word and what the Word has done. Primarily the Word is not a person, but the Word of the opening of this chapter is a person clearly. In the text that personal Word is identified with the Son of God, that He has personality as the only begotten of the Father.

As we come to speak of the person of Christ certain great questions arise to be adverted to in the opening and explained a little further on. The humanity of Christ would not now be questioned. There was an ancient heresy that denied it. Was Christ divine? Was the divine nature of Christ united with human nature in personal oneness? These are questions concerned in the subject of the person of Christ, and if we find their verity we have at the outcome a great truth profoundly mysterious. The Divine truth of Christianity of Jesus Christ was very God Man. As theologians express Him, His character was strictly, truly theophanic and God-Man in unity of personality. Now the question is profoundly important—errors go together, truths go together.

If faith mistakes the true person of Christ it will mistake the Atonement of Christ; if faith mistakes the true doctrine of the atonement it will mistake the great cardinal truths of God in Christian life. The doctrine of justification by faith will be different or excluded. The doctrine of assurance will be different or excluded. The doctrine of sanctification will be excluded, so that there will be a change entirely. There must be a change in view of the Christian life, in short, of the view of the change in Christ. So if we want this truth as the attainment of Christian life, we want the true in Christ.

The leading facts combined in the true doctrine were held from the beginning. But there are elemental truths of it in the form of constructed doctrines. Human thought has a great part in this matter, and a common purpose which directs men in scientific investigation and instruction. Facts become first as elemental facts, and then when the facts are obtained and studied and understood, they are combined in the

principle which underlies them, while in the attainment the facts verify the principle all from the law of sense. The facts come first in mind, then the facts are combined in doctrines. This was the way of the doctrine of the person of Christ. Among those made in the Nicene creed respecting the divinity of Christ and the doctrine of the Trinity there are divergencies of opinions respecting the person of Christ.

Now, I wish to designate the elements of truth combined in the doctrine of the person of Christ. First, the truth of the simple humanity or human nature of Christ; that he had a nature as we have in every thing that is essential to it without the depravity incident to our nature. You will find in Scripture that Jesus Christ was really man in His nature. I do not speak now of distinct personality but of nature. He was promised as the seed in human line, so the seed of Abraham, the son of David, the tribe of Judah, to be born of a Virgin. He was born into the world in the manner of children. He was a babe, a lad, a man amongst men, brother with brother, partaker of the flesh and blood with the children of men. All dynastical facts of the mind and characteristics of human nature are distinctly manifested facts in Christ Jesus and His nature is as thoroughly a truth as that of any public person in history. I said that there was ancient heresy that denied this truth—the dynastical truth to this denial of certain views respecting material nature. He was held by this school to be evil—the source of all moral evil, and therefore Christ could not have partaken of human nature because this would have involved Him in moral evil, and what seemed to be a human personal nature of man was phantasm and seeming. It is understood to them properly that John had been aware of this when he denounced those who denied that Christ came in the flesh. Then other heresies have pervaded the true doctrine to some extent but no heresy denied aloud the physical nature and the soul nature as the seat of conviction, that denied the higher and rational, and thus gave us a very imperfect human nature.

How any man can read the Scriptures and get the true meaning of them and deny the divinity of Christ I cannot understand. If there is a divine Being described in that book, Christ is divine. How do we determine what anything is? How do scientists proceed to classify what this is, that is? They proceed upon certain characteristics, upon certain properties which distinguish one thing from another. There can be no science without this principle. Now we hold and apply it in divine things that God is God by virtue of His nature and attributes and there is not a divine attribution in relation to the Father that is not Scriptural and true of the Son. There is not a distinctive divine title that is not given to the Son; there is not a distinctive divine attribute that is not given to the Son; there is not a distinctive form of divine working that is not attributed to the Son; there is not a supreme worshipfulness in God that is not ascribed to the Son. So other distinctive constitutive facts have also equal application to Christ, and in all the logic of that great principle, Christ is therefore God and is divine. It is Scripture. We may say the Scriptures are mistaken, but we cannot sensibly

deny that the truth is in the Scripture.

Now the third of the elements of truth and the doctrine of the person of Christ is that of His personal one. The characteristic, the determining facts of the personality, simple, single personality, are found to be in Christ. If we come to analyze the question and study it deeply, it is a very difficult question, but I say the popular notion of it is sufficient for us, is simply plain, and we catch it directly. Christ appeared among men as one—not two. He always speaks of himself as one, never as two. In all the allusions to Him, in all with whom He mingled we find the recognition of Christ as one person, never as two. In the next place we have the fact of the Incarnation of Divinity, the assumption of human nature upon the part of the Divine. This is a requirement of two natures in the person of Christ, of two natures united in Christ; the divine in Christ is eternal; the human in Christ originates in man. This is one of the very plain truths of the Scriptures, it lies upon the face of the texts and affects even the profoundest depths. As I stated the Word is a person, and in the beginning with God and was God, the Maker of all things. Here is the Divine Son, this Divine Son is made flesh, not by transmutation of His divine nature but by the assumption of a human nature. It is the plain doctrine of Incarnation and Divinity. Christ was in the form of God, and we must understand in the nature of God.

In the form of God and "thought it not robbery to be equal with God." Of the same nature, he might legitimately possess an estate in glory the same as His Father. He took upon Himself the form of a servant in the likeness of man. This is the expressed thought of Incarnation, so we read God was manifest in the flesh. In Colossians we have a great text with the same thought: thus we have Christ "through whose blood we have redemption;" therefore, it is human nature, and this is Christ who created all things in Heaven, in earth, the visible, the invisible.

Here is the divinity that was in humanity redeeming us by His blood. If you look in the second of Hebrews, it is stated distinctly that Jesus becomes a brother of man with reference to His Incarnation; that he partakes of flesh and blood in common with the child of man. If you turn back to the first chapter, you have the character of Him who thus incarnates Himself the Son of God, Maker, Beholder of all things, and He who in the beginning laid the foundation of the earth.

Just one more fact respecting this Incarnation. It was not the Incarnation of nature simply; as such we speak of the Incarnation of the Divinity and humanity as nature, but we cannot hold a simple view of nature in respect to the Divine. The personal Son incarnated Himself in human nature. This is the sense of the Scriptures. It is a person with personal characteristics that incarnates himself in the nature of man; and we are not to hold a suspension or neutralization of the personality of the Son. This would be inconsistent with the great truths involved in the subject.

There was a modification of the personality, but whatever that modification there was no suspension of the personality of the Son. Then the outcome to our two natures in the person united is personal oneness. The natures are two; the natures are ever distinct, but there is the result of the unity of the two in one person and not two. This was the doctrine so carefully expressed by the Chalcedon creed and a later council made some additions, but I think without improvement. The nestorian heresy that Christ is ever two and not single and one was here again referred to. Right at this point we come to the mystery, to the profound insoluble mystery of the Incarnation.

That a person Divine should come into textual or sympathetic union or communion with a human person, should so unite human nature with itself that the two should be integrated into unity of personality, I look upon as the profoundest mystery in Christian theology. I look upon this incarnating with this result as if possible a profound mystery then the doctrine of the Trinity itself. That there are three persons and substances in one nature and not seemingly so remote from human thought as two such natures in one person, is the only great mystery. One person in the union of two such natures is also a profound mystery.

There have been attempts to explicate the doctrine, if possible, to unfold it to human thought and human apprehension, but I must think it utterly without analogy, and therefore utterly inapplicable. It is said man consists of two distinct natures—the physical nature and mind nature—and yet he is one in personality. A person is not in the physical part, nor in the mental simply, but in the union of two, and so the Divine and human are united in

simple single personality. There is no illustration here because there is no basis for the assured analogy. In respect to man there is no basis or possibility of two persons, but only of one, and the seat of personality is in fact in the man nature, and the physical has nothing to do with it except as a medium of sensation and of modification of experience. But in respect to Jesus Christ, not only may each nature be a person, but each nature is a person, and an infinite mystery arises in the simple single personality with the union of two such natures, and the alleged human analogy is not correctly analogous for the illustration of this subject. And we have to hold it as a mystery and as an insoluble mystery. I don't look upon it as contradictory. It does rise infinitely above my reason, but it doesn't contradict my reason, and therefore there is a great fact in the truth of the Scriptures lying at the foundation of Christianity, at the foundation of all that is vital in Christianity.

The speaker then proceeded to explain that which he called the communion of the attributes in Christ. In opposition to this doctrine of the communion of attributes in Christ there is denied any communication, that is communication of properties between the natures; that is in the union of the divine and human; the attributes of divine nature were not put upon the human, nor the attributes of the human nature taken upon the divine.

But while there is no communication of this kind between the natures, there is communion of the attributes in the person; thus what we ascribe to the divinity we can ascribe to Christ. Then what we ascribe to humanity we can ascribe to Christ, for the reason that both natures are in unity; the personality, the facts, the attributes of both apply to this first; that is the simple idea. This we hold to be the key to a seeming paradox. You will take up a great many utterances of the Scriptures respecting Jesus Christ and look at them simply as declarations; they are seemingly the most paradoxical and contradictory imaginable. You say that He is a babe, born into the world, and that He is the everlasting Father; you say that He is a creative; that He is the Creator.

The learned speaker, after considering for a few minutes matters bearing upon the subject as above, closed by referring to the great sacrifice of Christ as showing His Divinity and manhood.

AFTERNOON.

At the afternoon meeting at the Tabernacle, the Rev. Louis F. Burgess, of Hillsdale, N. J., preached a plain, practical sermon to a large congregation, and held them, notwithstanding the threatening state of the weather. He read the fifteenth chapter of the Gospel recorded by St. Luke, and bearing upon the parables of the lost sheep, the piece of silver and the prodigal Son. He took more especially as his text the first verse. "Then drew near unto him all the publicans and sinners for to hear him."

He began by calling attention to the crowd attracted about our Saviour—one such as might be gathered about the Five Points, and made up of a sprinkling of all classes, classes of people whom the most respectable people of the place would even pull aside their skirts so as not to be touched by their contamination. He called particular attention to this fact, that our Lord Jesus Christ valued every soul there gathered—no matter of what class or station in life. He drew attention to the anxiety shown by the shepherd for his lost sheep, and especially dilated upon Christ's power of adapting Himself to circumstances, and especially here where the inhabitants were almost solely shepherds. He took again the case of the lost piece of silver. Not one out of a hundred, but one out of ten, a much greater proportion, and thus it was that Christ sought each one of us. The third parable of the prodigal Son's was most fully explained. The father having two sons each differing from the other in vices. The one desiring to secure his pleasure at any cost, the other to keep character and social standing. One coming home, expecting to be despised, but finding his ancestor on the way, and contrary to all expectations, being taken back as a son and not as an outcast. It was thus with us in Christ. We might wander away, but would be welcomed back by Him and would find Him like the earthly parent, ready to receive and only too willing to help us.

He referred us to Christ as a cure for all ills—He was the great Physician of our souls. All nature taught us that Christ was, is, and that He is ever willing to assist us earthly pilgrims in reaching that Heavenly Kingdom on High.

The German services held in Bethel Pavilion yesterday afternoon under the leadership of Rev. J. N. Truend, ex-Presiding Elder and pastor of the German Episcopal church of Newark, and who is tenting on the ground, was a marked success, being well attended by the friends as well as a number of Americans.

EVENING.

Yesterday evening the Rev. J. R. Bryan, of Elizabethport, delivered a most effective and earnest sermon, from St. Luke. XIV, 28: "For which

of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it."

He called attention to the cost of being a Christian, saying that it was necessary to give up certain enjoyments,—not all those of innocence and pleasure—but the great ones which interfere with our soul's welfare. The warfare of a Christian was constantly going on; Satan was ever watchful and glad to seize the opportunity of capturing a soul.

He believed that we should carry our religion into the shop and the world, always with us. There was too much stealing and robbery under the guise of Christian life.

The great indulgences of society should be put down by the church and every inducement made to bring out innocent amusements which do not hurt the soul's being.

He spoke of the difficulties besetting the Christian's struggle and exhorted all to come out and count the cost of their happiness.

After the sermon the usual prayer meeting took place which was the means of bringing a number of souls to Christ.

The hearts of the little ones are again made glad by the presence this season of their beloved Miss Frazee, the successful conductor of the children's meeting held daily at 4 P. M. Miss Frazee, who is at the head of a very large infant class connected with Centenary church, Newark, is an exceptionally thorough, earnest and entertaining, and therefore successful, teacher. As we heard a lady remark, "the children think her perfection." God bless the lambs of the flock, and fill the Shepherdess with his Spirit.

The 6 A. M. prayer meeting, conducted now as in years past by Rev. W. C. Nelson, is well attended, a deep interest being manifested. The voices of the worshippers at the six o'clock meeting float out in sweet strains on the morning air, fastening the attention of the listener and carrying the mind from the first moments of wakefulness to the duties of the day.

Special Notice.

Dr. James Douglas, of Morristown, N. J., will be at the Treasurer's Office on Mt. Tabor every afternoon, from 1:45 to 2:45, P. M.

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The Record's Pen Sketches.

REV. JOHN KRANTZ, JR.

Pastor of the M. E. Church at Somerville, N. J., is one of the most promising young preachers in the Newark Conference. He was born Nov. 19, 1852, at Racine, Wisconsin. His father is a German, and mother a native of Switzerland, but both parents are Methodists. After going through the public schools and two year's service in the post office department, Mr. Krantz prepared for and entered college at Beloit, Wis., in which city he was converted to God during his Freshman year. In the Fall of 1873 he entered the Sophomore class of the Northwestern University at Evanston, Ill. He graduated from this institution in 1876, receiving the degree of B. A., and three years after received also the degree of A. M. During his collegiate course he was an indefatigable worker not only attending to his studies faithfully but also editing the college publications and assisting in missionary labors. In the same year after his graduation, Mr. Krantz was offered a position on "The Methodist," of New York, where for one year he was business manager. Not gaining admission into the Newark Conference in 1877 on account of its over-crowded condition, Mr. Krantz supplied various pulpits on the Sabbath for the brethren of the Conference, and during the week assisted Messrs. Kiddle & Schem in preparing the "Encyclopedia of Education" for the press. He also aided Prof. Schem in his History of the Eastern War.

In 1878 Mr. Krantz was admitted to the Newark Conference and appointed to Boonton, N. J., where his labors were blessed by the conversion of many souls. After two years' successful labor at Boonton he was sent to his present appointment at Somerville, where he is now closing up three successful years. The church at Somerville has prospered wonderfully in his hands. The finances are in a good condition and the membership has been more than doubled. It is to-day one of the desirable appointments in the Elizabeth district. Mr. Krantz is a faithful student. He is as familiar with the German language as the English. In college he ranked among the foremost in scholarship and elocution. Mr. Krantz is an able preacher and an excellent pastor. He is full of zeal, earnest, a lively, interesting speaker in the pulpit, and a loyal son of the Methodist Church. He preaches the old fashioned Methodist gospel, and works on the principal that the greatest success of a Christian minister is to win souls for Jesus.

The improvements made by the Trustees during the past year are as gratifying as they are striking. Durbin avenue has been straightened and widened from Simpson avenue to the public road, the gutters being thoroughly cobbled their whole length. Fletcher Place is also a fine broad avenue that delights the eye, from the road to its junction with Simpson avenue. Strowbridge avenue, St. John's and others have also been greatly improved, and as the finances of the Trustees improve (which they are doing every month) a complete metamorphosis of certain parts of the grounds to which it has hitherto been impossible to do justice, will be made. Of course no item of this kind is perfect without reference to the entrance, along some 600 feet of which a wall at once substantial and ornamental has been erected. Fronting the avenue leading to the depot the wall is finished with pillars, that are surmounted by handsome vases filled with a profusion of rich plants and flowers, a beautiful flag floating at the head of a tall spar adding a finish to that particular locality.

It is the intention of the Trustees to form a handsome park of the entire front by taking out all superfluous timber and forming rich lawns and flower beds among gracefully built promenades—in fact a study in landscape gardening. Mt. Tabor was originally laid out simply as a tenting ground for open air worshippers. It has rapidly and wonderfully outgrown the ideas upon which it was started, and the Trustees are now endeavoring to "catch up" with a movement in which they are not only in full sympathy, but have themselves largely promoted. This contemplates going over ground that was once laid out as a "permanent improvement," and the labor is great. But they are equal to it and even more.

A friend said to us recently "how do you manage to live on Mt. Tabor, so far from all the advantages of a city." And we smole a broad smile at the innocence of the callow youth and replied with unction why, bless your heart, we are in perfection a city without one of a city's unpleasant summer associations. We have the purest, clearest, softest water in an abundance, driven to the tops of our houses by gravity pressure. Stores of every desirable character and none open to questionable traffic of any sort. We have better facilities than any other

known city for securing fresh fruits, berries, vegetables, ice, milk, and other necessaries and luxuries. The drainage is perfect. Not a pint of surface water was ever seen about the place an hour after the hardest rain storm, for a well arranged system of over and underground drainage carries it off our sloping sides to the brooks that take their rapid flight from the valleys below us to the sea. Our avenues and streets are never heated by a summer sun because it can only reach them through the cooling action of forest leaves that spread their protecting shade over our whole limits—and far out into the "suburbs." We said this, or words to this effect, and added much more, and he opened his eyes and said "So! Guess I'll come up and see you."

Mr. Coolbaugh two or three weeks ago placed three half-pound brook trout in the spring at the farm house. They are indeed beauties, and their presence prove one of two things—Mr. C. is either very self-denying or he don't like trout!

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