

Mount Tabor Record

VOLUME II. NUMBER 9.

Dover, N. J., Saturday, August 24, 1878.

JOHN S. GIBSON, Editor.

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THE
One-Price Clothier,
BLACKWELL ST.,
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SUMMER STOCK
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WE PROMISE
A man's Chicago Kip, full double sole and tap
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WE PROMISE
A man's heavy wax upper double sole and tap
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We also keep the largest stock of sale work
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Pies, Pastry,
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Chains, Rings,
Silver-plated Ware, Jewelry, &c., at prices
lower than were ever heard of before in this
section, and will do all kinds of repairing
promptly and cheaply.
IT WILL PAY YOU TO BUY.
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OPP. DEPOT, DOVER, N. J.

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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.

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Rheumatism.
Chilblains or
Frosted Feet 99
in 100.
Sore Throat,
sure.
Stiff Neck,
cant be beat.
Sprains,
never fails.
Bruises,
in all cases.
Stiff Joints,
it beats all.
Bites and Stings
At all times.

Lame back, infallible. 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.

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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
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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
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Delays are dangerous. The lives of our
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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 pur-
est 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
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Van Deusen's Worm Confections
Are sure protection.
They bring to terms
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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,
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The above Remedies are for sale on
the Camp Ground by J. Arndt.

THE RECORD OF YESTERDAY.

A LARGE ATTENDANCE, GOOD PREACHING AND DEEP RELIGIOUS INTEREST.

The weather was somewhat threatening
in its aspect yesterday morning, but still it
did not prevent great numbers of people
from coming to Mount Tabor, and all the
trains were filled. The early morning
prayer meeting, the preacher's conference,
and the family prayer meeting before the
stand were all fervent, interesting and prof-
itable.

The audience that was gathered at the
general service at ten o'clock was again a
very large one. The exercises were opened
with the singing of the 484th hymn, prayer
by the preacher, reading of the 3d chapter
of Thessalonians, with comments by the
same, and the singing of the 290th hymn.

The preacher, William Taylor, who has
been a missionary in all parts of the world,
then took as his text the 34th and 35th
verses of the 13th chap. of St. John:

"A new commandment I give unto you,
that ye love one another; as I have loved you
that ye also love one another."

By this shall all men know that ye are my
disciples, if ye have love one to another."

The ten commandments breathed nothing
but love and good will to men. They in-
dicate our legal relations to God—the measure
of man up the simple line of equity and
justice. Some people think that if they
could just keep the ten commandments they
would be perfect. They can never go to
Heaven that way; the law can do nothing
for them. It evidently depends upon which
side of the law we are on. Sometimes the
laws of men hang people—put them in
jail. Unfortunately, in regard to the laws
of God we got on the wrong side when we
were quite young, and the law can do nothing
for us. In illustration of this fact he
related an anecdote that came under his
notice while preaching on the island of
Ceylon. Among the persons who were con-
victed of sinning against God's laws, and of
belief in the Scriptures was a doctor—a man
of learning, of large practice as a physician,
but a Buddhist. He expressed his surprise at
finding so many learned men cleaving to the
Buddhistical religion. Taking the doctor one
side, he read and explained to him the
ten commandments, putting the question,
have you kept this commandment, as each
separate one was read. The doctor was
sure he had not stolen, nor murdered, nor
coveted; but it was explained to him that
these crimes represented only the higher
forms of transgression—that a man could
sin without breaking the letter of the law.
The preacher went on, knocking one prop
after another from under him until at last
he stood convicted of the whole. Yes, and
had broken them many times over. The
death penalty attaches to every one of them.
The poor fellow groaned, fell down upon
his knees, and cried. How glad he was
when I showed him the way out. Many are
on the wrong side of the law though there
are so many on the right.

These commandments cover a great belt
in the spiritual world. The legal zone, if
you like, we will call it; and all sinners lie
in that legal zone, and very naturally they
want to know how to get out. That way of
salvation lies in the eleventh commandment,
which is given in my text. I was preaching
in Ceylon again, and as a result of my
efforts had about thirty who were convinced
of their sins, and I tried to teach them the
ransom and the remedy. It is a simple
thing to teach these poor heathens whose
minds are untrammelled by theological dog-
mas and learned definitions; but when a
man has to grope his way through a cloud
of abstruse theories and multiplied doctrines
it is pretty hard for him to see the light.
One of those thirty was a poor old Buddhist
who got down upon his knees on the bare
pavement. He could not understand the
way of salvation, but the preacher simpli-
fied the way for him by showing him the
course he would take if he was attacked by
the cholera. He would not try to make
himself believe he had no cramps and pains,
but would send for a physician—one in
whom he had confidence, and place himself
entirely under his care, and have faith in
his ability to save him. He showed further
how upon the same principles faith could
be had in the Lord Jesus Christ. I ex-
plained His mediation and the poor old man
began to talk to Jesus for the first time in
such a simple way that it brought tears to
my eyes. It was not five minutes after I
got through the exposition of the personal
demonstration of the spirit before it took
effect. He received Christ and got salva-
tion.

This surrender to God and acceptance of
Christ is a thing of the heart. A man may
be righteous, but God only is competent

to judge of that. There is a plain way, suited
to the capacity of a child, which is simply
to submit to the evidence of God's ability to
save. God will judge when you are in the
right condition; don't interfere with his
prerogative. Faith is the act of receiving
Christ intelligibly and honestly. Wherever
it may be you receive Christ God acquits the
sinner. At this court of immutable right-
eousness none but God can pardon and ac-
quit you. Don't go to inferring that; don't
let any one infer it for you. You will ob-
tain the virtues of his salvation actually.
God will let you know; Christ tells you
plain enough. He says, "man, thy sins are
forgiven thee," or "thy faith has saved thee."
God sends forth His spirit by His Son into
your heart. Then he takes you in hand and
perges out all the lusts of the flesh. The
great deliverer brings you out of the legal
zone—out of the pit-of-horrible darkness,
and puts you up into the zone of the new
commandment—the glorious zone where the
light of heaven shines all the time. This
zone runs its lower boundary right along up-
on the upper boundary of the legal zone.
The Saviour puts you through the gate from
one into the other and starts you on your
way.

I have showed the legal law—the law of
simple equity and the relations of equity be-
tween God and ourselves. God under the
old law, would have staid in Heaven and sent
us to hell. He would not have left all His
riches, honor and glory to descend among
men; He did not stand upon the old law.
He gathered up all His riches, and all His
honor, and all His glory, and brought and
laid them upon the altar of human redemp-
tion. Though He was rich, for our sakes
He became poor. He made Himself of no
reputation and became obedient unto death.
This new commandment was given on the
eve of His death. This is the great princi-
ple of Christ's likeness to which we are to be
conformed. That gives the distinction be-
tween the narrow limit of selfishness and
that of full sacrifice. We must have one de-
velopment in the zone of the new command-
ment in order to reach the perfect life. Mr.
Wesley says there are three stations on the
line of full salvation—justification, holiness
and heaven.

The speaker showed that after people be-
came converted their inherent natural de-
pravity remains, that they were not guilty
because these tendencies were inherited.
People have much of remaining carnarity,
but under control.

We find much remaining of spiritual igno-
rance and legalism. This legalism shows
itself in covenants which we make to amend
our lives. We come to camp meeting and
present our bodies a living sacrifice, and we
make a solemn vow to do better, and be more
holy; and then we go away and our lives
show little or no improvement. Now we
have got to learn the lesson of faith better.
I struggled for four years to attain from the
first to the second station. Now let me ex-
plain this development of the same principle
of obedience with which we set out. It
takes a higher form. Man in the legal zone
consented to obedience through fear. But
now when you progress in Christ between
the first and second stations on the line of
His goodness, you do it through His will,
and His love. You cheerfully accept God's
plan, and intelligently and faithfully follow
His arrangements. This principle you have
in St. Paul's exhortation, "I beseech you,
brethren, (not by the terrors of the law, but)
that ye present your bodies a living sacrifice."
There are two points in the princi-
ple of obedience—first, the motive, and sec-
ond, the standard of obedience. The high
standard of the new commandment was then
demonstrated, and the obedience which was
required under it. You have no right to
question a soldier's loyalty before he has
been tested. While in the barracks or on
parade, with plenty to eat, plenty to wear,
he thinks it is a good thing to be a soldier,
but when he is sent out to face perils, on the
scout or in the battle, then it tests his cour-
age and the standard of his obedience. The
fidelity of a soldier in one of the French
wars who gave his life in order to effect the
destruction of a bridge, was cited in illustra-
tion of these principles of sacrifice and obe-
dience. Is it not a pitiful thing that we can-
not have perfect loyalty to God? Tenny-
son's poem of the battle of Balaklava was
recited to show how men would endure death
for loyalty's sake even though they knew a
mistake had been made. And now we want
devout—perfect heart loyalty to God. He
is not going to make any mistakes. This
great loyalty is revealed even in the animal
kingdom. The speaker cited the dog as an
example of the fidelity of animals. If God
cannot bring us up to a decent standard of
dog fidelity, then we are to be pitied. He
thought it a great pity that we should squab-

ble so much about the manner of getting sal-
vation, and said, never mind when you get
it, or where you get it, but get it—receive
Christ as a living sacrifice; receive the Holy
Ghost.

The preacher thought that when men come
to God they try too hard to define what they
want, and are apt to get into a muddle in the
midst of the disputed points among theo-
logians. Our requirements we can only know
by experience. Let God Almighty put you
in the right direction and you can put on
the labels of your wants afterward.

The faith of the early disciples was weak,
as we see from the lessons we read to-day.
Faith as touching the providence of God has
various relations—relations to holiness, to
works, and to Christ. Men sometimes say,
I can fear anything from God, but God has
nothing to do with my trials—they come
from the devil. They have to learn that les-
son that Paul and Silas learned in the dun-
geon and stocks. What has God to do with
that, you say. Did not God keep them safe-
ly through their trials and bring them out
gloriously? The speaker next portrayed
the sneers that were leveled at the heads of
the believers by the unbelieving crowds,
taunting them that their God was not able
to deliver their ministers from the stocks
and from prisons. But God sent the earth-
quake and the people were frightened. The
jailer came in in haste from the magistrates
and tried to make Paul and Silas go. God
converted the jailer at that moment, and or-
ganized a church in his house. The speaker
described the sufferings of Paul—in many
instances imperiling his life—submitting to
the lash though he was a Roman-fighting
the wild beasts at Ephesus. And when the
people saw that Paul could not be made way
with by those means they resolved to behead
him, and when his head was already laid
upon the block, to show you that God was
behind all these things, at this juncture there
arose a cry of "clear the way," and two noble
friends came forward and laid their heads
under the axe—two heads offered as a ran-
som for one. The people again were dis-
committed and dispersed, leaving Paul to com-
plete his glorious work. In the first place
God has no complicity with bad men or
devils, but he has control of both. In the
exercise of your moral freedom, in the for-
mation of your own character you have to
work alone, and as you make it here it will
be good or bad eternally. There is no coer-
cive force in the universe that can counter-
act that will. Jesus comes to the door of
our hearts and knocks. You may say if He
is Almighty, why does he not enter at once?
He is no house breaker. That is when your
character is formed in the untrammelled ex-
ercises of your own free will. The conclud-
ing part of the sermon was to show that God
does not leave us entirely alone, but affects
us by His providences, and that all his hear-
ers had to do was to work out their own sal-
vation as the Saviour has pointed the way.

THE AFTERNOON SERVICES.

Mrs. Fitz Gerald's meeting and an over-
flow meeting in Ebenezer maintained the
standard of earnestness and power that has
heretofore characterized them. The audi-
ence that attended the regular afternoon
service was as usual large. The intro-
ductory exercises consisted of the singing of the
1st hymn, prayer by Rev. J. R. Adams, the
reading of the 91st Psalm, and the singing
of the 174th hymn.

Rev. George H. Whitney, D. D., presi-
dent of Hackensack Institute, preached the
sermon, taking for a text the following, from
the 12th and 13th verses of the 2d chap-
ter of Phillippians:

"—work out your own salvation with
fear and trembling.

For it is God which worketh in you both
to will and to do of his good pleasure."

The great thought of my text is man's
condition and man's destiny; his condition
as a sinner against God, and his destiny to
live forever. It is very difficult for men to
believe that they are lost sinners; there is so
much that is beautiful in this world about
them; there is so much that is good; there
are so many happy scenes like this; there
are so many pleasant associations—the clasp
of friendship, kind words, loving scenes—to
make them disregard their real condition.
God comes to us, my friends, this afternoon
and tells us that by nature we are lost, and
not only that, but that also there is a way of
salvation. I come to you to-day with the
solemn warning, and also with the glad tid-
ings of great joy.

In this condition of man we find in the
text something besides mere salvation. "Work
out your salvation." There is no working
out unless you are far from God; there is
no salvation unless you are lost. Man is to
a great extent his own savior. No man is
ever saved by God unless he wants to be

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saved; therefore, all of us are the arbiters of our own destiny. This statement that man is a free agent has been denied; it would be out of place to discuss it in the limits of this sermon, yet it is necessary to refer to it from its connection with the text. Since the world has been men have been found to deny this truth, and it meets with the same treatment that all the clearest and most conclusive scientific truths have met with, in that they have had to fight their way through years of controversy, and so it is with all religious truth. There is not one truth in this Bible but some human heart has risen up to combat, and said, I will not believe it. The Bible authority, as God's word, treats man as free; the warnings of Sinai and in the pleadings of Gethsamene alike treat man as though he had the power to choose whether he will live or die. God never seeks men when they are asleep; they must be awake; they must listen and exert their power of choice. Knock and it shall be opened to you. God's door of mercy is not for him who will not try to open it.

I am well aware that this freedom may be destroyed. We have met men in the depths of sin who have lost their free will, and nothing but the miraculous interposition of God's power can restore it. The drunkard, from a condition in which he is able to touch the intoxicating draught or leave it alone, has fallen into that state where his diseased appetite rules, and he has no power to resist. The debauchee sees nothing but lust, the gambler nothing but spoil, and men, by a long course of wrong reasoning, sometimes become incapable of judging the truth. As an illustration of this last position, the Doctor showed that it was a rule that all physical powers, from constant use, become stronger, and by disuse will soon lose all power of action.

It is true that this course of argument, if carried to extremes, will make hero worshippers of men. In the case of some successful general, or preacher, perhaps, we will be apt to ascribe to them all the glory of their achievements. But we cannot accomplish anything without God's help. Whosoever findeth life, findeth it by the help of God. You cannot make men seek Heaven unless they are told there is a possibility of Heaven. You cannot get men to look for gold unless you show them there is gold to be had. Unaided by the Holy Spirit, men can never attain salvation. Men rush into hell without knowing it; men cannot get into Heaven without a persistent struggle.

On the other hand, there is a fact that chiefly concerns us as immortal creatures: There is no value in God's work in matters of religion without man's work. I say that, though Jesus died on the cross, it never can save you unless you co-operate with the plan of redemption. All along this line of thought are the miracles of Christ. They are examples of the co-operative help of man, working with God, with but few exceptions—one of the exceptions is the raising of Lazarus from the dead,—of course the dead man had no power to rise until Christ called him forth. The Master's question was, in many cases, "Wilt thou be made whole?" and the answer, "Yes." The same power of will was possessed by the man with the withered hand, and he stretched it forth. The same question is put to you this afternoon, and unless you answer "Yes," and run to meet your Master, there is no possibility of your being saved.

The preacher referring to the letters of Paul, extolled them as powerful exhortations, as the productions of one of the grandest exhorters in the cause of Christ. He thought that men needed exhortation most in the present day. But there can be no effective exhortation without argument. Men cannot be induced to believe in heaven unless it is first proved to them that there is a heaven. God worketh in you both to will and to do of his good pleasure. That is, you cannot work out your own salvation. The tree cannot grow of itself; but the forces of nature must combine to help it.

He worketh in your hearts by His providences; watching over your daily steps, coming into your business relations, sweeping all your bright prospects away in an hour. God's hand is in all these things. Men do not appreciate the superintending providence of God; they are not thankful; they do not discern the hand of God in the events transpiring around them. We should make our offerings to Him hour by hour. He is all the time urging us to enter the straight gate.

The Doctor spoke of the number who had listened to the preaching of God's word at this camp meeting, year after year, and yet had gone from the place untouched, and had neglected to send up the cry, God have mercy. May you feel that unless you choose God, you cannot be saved. I have said that this text is more particularly an exhortation, and in a camp meeting especially, exhortation and teaching must go hand in hand.

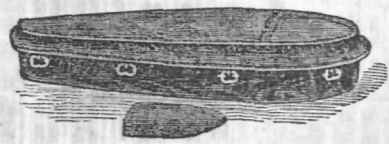
The man who stretched forth his hand had to use something—I had almost said greater than faith—will. You have said of some, that they are grand men, because they have a strength of will.

God works in you by his providences, by

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times.

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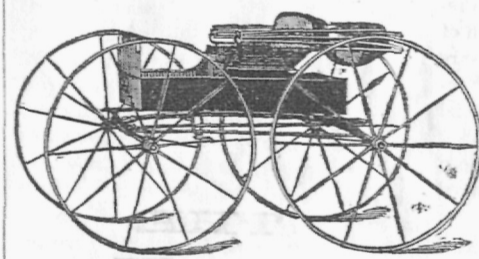
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[CONTINUED FROM THIRD PAGE.]

ten thousand influences. What for? To make you happy, the man who loves God will be supremely happy to help you do his will. There is no grander prayer that a man can make than, thy will be done. And now to these unconverted people here to-day, all of whom shall stand at the judgment seat of Christ, I say, A thousand camp meeting sermons are good for nothing, unless they move you to God's will. It is not sufficient that a man may rejoice in song, and prayer, and sermon, but that his will may be made parallel with God's will. The prodigal, whose heart was desolate, was convinced that a blessed home awaited him far off, and yet he was clothed in rags, wretched and forlorn. So a man hears a grand sermon, and say there is a home for me, and glory for me, and yet he is clothed in the rags of sin. What comes next? "I will arise and go to my father." And so the sinner must say, this life shall be mine; I will arise and go to my father.

In conclusion the speaker showed that every one must attend to his own personal salvation. Many a man, he said, has saved others, but himself has been eternally lost. God wants you to feel that it is a personal matter between yourself and God.

After the general service, the Mount Tabor branch of the Woman's Foreign Missionary Society held an interesting meeting, at which William Taylor, Mrs. Skidmore and others, delivered addresses.

IN THE EVENING

there was the usual interest and attendance to be observed in the Young People's prayer meeting and the one at Mrs. Fitz Gerald's cottage, and a goodly audience met before the stand at the time of holding the general service. The exercises began with the singing of the 529th hymn, followed with prayer by Rev. T. E. Gordon, and the singing of the 500th hymn.

The preacher of the evening, Rev. H. C. McBride, selected as his text the 48th verse of the 5th chapter of Matthew:

"Be ye therefore perfect, even as your Father, which is in heaven, is perfect."

The first thought, or inquiry rather, which comes to our mind on reading this passage is, Are we to understand that we are to be perfect, even as our Father is perfect? You have no doubt often heard this expression offered as an apology for sin, "Oh, there are none of us perfect." Now, there must be some way in which we can be perfect, else the Saviour would never have uttered the significant words, "Be ye perfect." While we cannot be omnipresent, yet we are to be like Christ.

It is claimed by some that we can never be as perfect as Adam was before the fall. The preacher demonstrated that, while we cannot be as pure as Adam was, yet we can be as perfect. Adam had a three-fold perfection—physical, intellectual, moral. We may never be as perfect physically, because sin caused a defection of the body, and subjected it to every form of disease. The atonement of Christ does not propose to remove all our bodily defections—although of late, the preacher said, he was not quite sure of that, and cited instances where bodily infirmities had been cured in answer to special prayer. Did not Christ save the soul also? But one thing is sure: provision has been made for any bodily loss we have sustained in the fall by the resurrection.

We never may possess Adam's intellectual perfections. His knowledge seems rather to have been intuitive than natural, as ours. But in regard to the moral perfections in Adam, the preacher believed that all the loss that we sustained by Adam's fall is made up to us in the atonement; as in Adam all men died, so in Christ are all men alive. When we have received the benefits of this atonement, we are as perfect in our capacity as God is in His infinite capacity. The perfection of God is absolute, to which nothing can be added, while the perfection of man is relative, to which endless additions may be made. This perfection implies completeness—fullness. It means perfect repentance, perfect faith, perfect humility, perfect self-denial, perfect resignation, perfect hope, and above all—perfect love. The preacher said he was glad to preach the doctrine that love is the fulfilling of the law, and in conclusion he demonstrated at length the benefits, and the blessings of perfect love, which we are unable to report for want of room.

Following the sermon Rev. I. N. Vansant exhorted the people to obtain this love by doing God's will, and the invitation was given and a prayer meeting was entered into.

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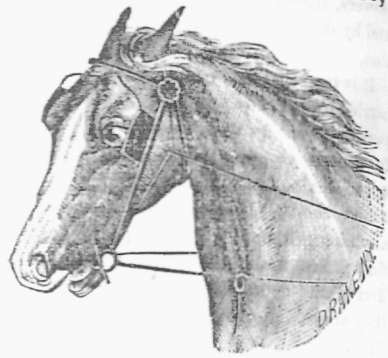
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