

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., THURSDAY, AUGUST 24, 1882.

NO. 7.

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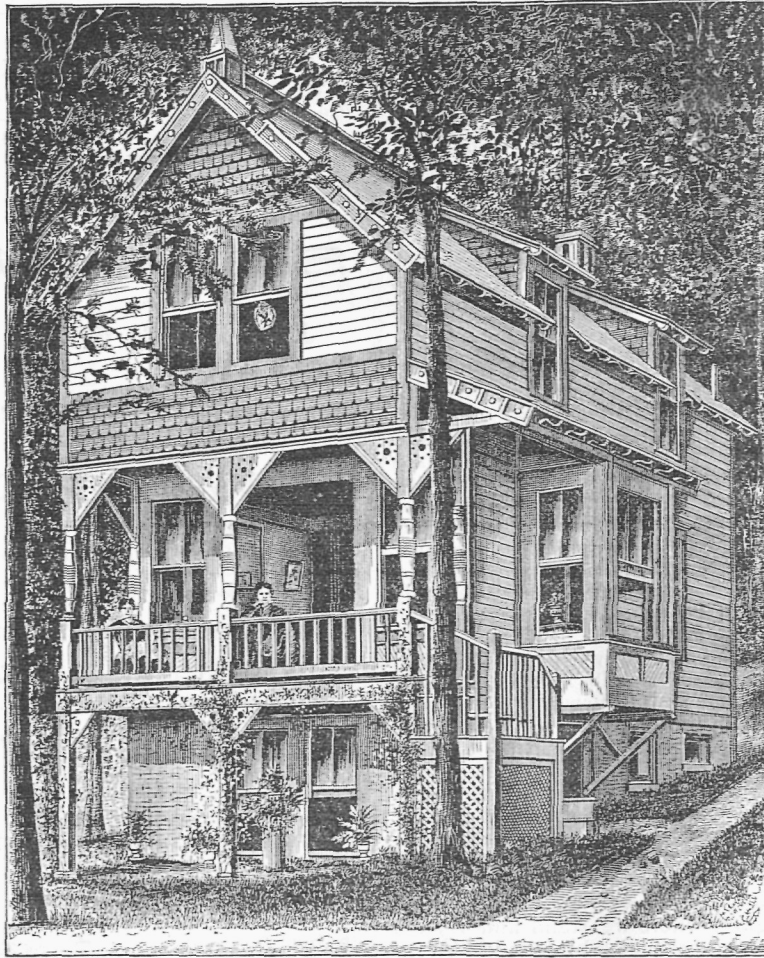
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THE RECORD'S ILLUSTRATIONS.

"BONSALINE COTTAGE"—RESIDENCE OF MISS H. L. BONSALE.

Cor. Morris Avenue and Searing Place, Mount Tabor.

Among the avenues of Mount Tabor no one is more largely "built up" than Morris, and among all of its improvements there is none more striking in architectural finish than that of "Bonsaline," the property of Miss Bonsale, of Morristown, N. J.

It is not only large but also roomy and convenient. The first floor, which is built high above the level of the street to accommodate a basement that affords a superior dining room and kitchen, is cut into reception room and parlor, the front piazza offering a superb view on Morris Avenue and over the whole of Trinity Park. The sleeping apartments are excellently arranged. The walls and ceilings of the first floor and basement are richly papered, the outside painting is dark green cut with India red, and it is altogether a first class property.

It was designed by and erected under the supervision of Mr. George W. Bower, architect, who has offices both in Morristown and Chatham.

Wednesday's Services.

MORNING.

The Rev. Dr. Sims preached a pleasing sermon to a large congregation from the text Acts i. 3: "To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

The words and the works of Jesus are all wonderful. They seem to take hold of and participate in His own infinite character. He lived in the light of all worlds—this world, Heaven, the past, the future, and so He is continually surprising us. I suppose if all the words and all the recorded acts of the Lord Jesus were printed, they might be printed upon two pages of your own daily newspaper. Think of it! Yet the world has been profoundly studying those words and works for nearly two thousand years—studying them to know our own nature, our own privileges, our relations to God, our own destiny and the circumstances under which we are surrounded. Against these words infidelity for eighteen hundred years has been levelling its artillery and discharging its batteries, and yet in those eighteen hundred years there has never had to be a promise thrown out, never a single statement revised, never a single doctrine rewritten, and yet there they stand with the stamp of divine wisdom and permanency for all the ages. Of all the wonderful things connected with the life or teachings of the Lord Jesus, to my mind there is nothing more wonderful than the history of those forty days from the Resurrection until the Ascension, in which He was separated from us by all the distance and the mystery of the grave and the Resurrection, and yet in which He was so near as to be in all their conversations, to sit with them at the table, to break meat with them and be in intercourse with them. How blessed were the associations of those days! What did it mean? When the gates of Heaven were opened and the everlasting doors were lifted, and the Heavenly hosts were awaiting the coronation day, why was it He lingered? Why did He walk and talk and teach His humble followers?

Now my theme this morning is the significance of the forty days of the Saviour's earthly life between the Resurrection and the Ascension. What may be their meaning we will see by one or two things. Those days were like all other days of His ministry. There is contained in those days lessons for us. Why did he stay here all that time? We review for a little while some

of the recorded appearances and the circumstances attending the appearances of the Lord Jesus after His Resurrection. First was His appearance to the women. They were a band of faithful women who never forsook Him—never even, when the disciples fled, never in the darkness of the crucifixion. Never after the body was taken down from the cross. Those faithful Jewish women stood near enough to hear His last words as He hung upon the cross. These women who wrought upon the silent form those last offices of affection in which the difficulties of the Jewish Sabbath and the strict Jewish police regulations prevented them for a time, nevertheless these women came back when they might lawfully resume their work of completing the embalming of His body. In this picture of women gathered about, Mary Magdalene occupies the most prominent position, all others having disappeared. Why is this? Let us think a moment. Who was she? It was she out of whom He had cast seven devils. What must have been the condition of the woman when the Saviour found her? The speaker here graciously referred to the strange characteristics of the minds of insane people—each one being engaged solely in talking of his or her idiotic idea and their own troubles and grievances, being completely absorbed in themselves. He also spoke of the unwavering faithfulness of Mary to Her Lord after the casting out of the seven evil spirits—her anxiety for the body of our blessed Lord and her weeping. "Because they have taken away my Lord, and I know not where they have laid Him," and her being comforted by the question, "Why weepest thou?" "What meanest this grief?" Then she said, "Oh if you have taken Him away, tell me where you have laid Him." Then came the words, in that familiar voice, "Mary," and she answered, "Rabboni, my Lord, my Master."

our Lord and Peter when he came back and was again established and following the Master; he never mentioned it. Nothing could longer frighten Peter, there were no prison doors or ingenuity of cruelty, could frighten him. Again He appeared unto the twelve beloved disciples. He came again into their midst. The doors were locked, there was no means of entrance and He stood in their midst and said "Peace be unto you." The doubting Thomas spoke out. There are always two classes of doubters—one like Thomas, who simply doubts; others who doubt and demand the truth of Christianity and throw up impassable bulwarks for themselves against Christ and demand the proof of a living God. But that same Thomas was a doubter who fully believed by his acts in God.

The speaker also referred to Christ's appearance to the disciples at the sea of Tiberias and explained the position of St. Peter. Peter had before denied His blessed Lord, and upon this occasion had been questioned by our Lord three times. Peter had been of a doubting mind and had not fully made up his mind to follow the Lord and he questioned him whether he would go back to his fishing for a living or be a fisher of men. They had toiled all night and had gained no fish; tired and weary were they when the Lord approached and bid them cast their net on the right side and the seine was filled. So it is with us. We are likely to say in times of prosperity "I have done this" and "I have done that," but when a heavy affliction or burden comes upon us we considered it God's mysterious Providence. We should remember God in happiness as well as in the hour of tribulation.

The speaker referred to the various appearances of Christ and proceeded to argue why our Lord remained upon the earth forty days before His glorious Ascension.

First of all, it was to prove clearly to all men that He had arisen; that no deception had taken place. We might meet our deceased brother, sister, father or mother once and it would be said that it was an hallucination or an optical illusion, but when our Lord appeared again and again it was no strange thing for Him to be seen and thus proved implicitly that it was He who had risen and no ghost.

The other points made by the learned speaker went to show the benefits gained by our Lord's stay of forty days upon earth between the Resurrection and Ascension and how it affected us in preparation to enter that glorious kingdom above.

AFTERNOON.

At the afternoon service the venerable Rev. Dr. Porter now on the superannuated list, preached a most comforting sermon. He prefaced the discourse with the following words:

I scarcely have ever made much apology when called upon to preach the name of the Lord. On this occasion I doubted whether it was proper for me to accept the invitation of the brothers in charge, but early in my ministry I learned to believe that I was preaching the Gospel, because the Lord had called me to do it; and, as called of God, I almost fear, when the opportunity is offered to speak, to decline—hardly ever allowed myself to ask myself to be excused when invited. The Doctor referred to the example of the late lamented Father Boehm, whom he admired and esteemed, and whose example he hoped always to follow. As nearly as I could I would follow it. I had gone through the ordeal of leaving the pew for the pulpit. I must now leave the pulpit for the pew. Father Boehm seemed never to be hurt if he was not called upon to preach. He never declined to preach when asked. I have tried to follow that example since I have retired from the effective ranks. I am glad to preach the Gospel and glad that I am happy over it, but I have reached a point where I cannot preach as I once thought I could. I have got to be an old man. This is my birthday. The 23d of August, 1805, I first saw the light of this world. This is the winding up of my seventy-seventh year. I have had the good fortune to preach and labor for God and the Lord. I would fain still do what I might for Him. Pray for me. Lord bless you, and may we all meet each other on the other side.

I don't suppose I shall preach much, but I will read a good text: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ.—(Eph. i, III.)"

The discourse this morning was a very good one, and it seemed to me that it would be less difficult to keep right on in that line as far as we might than to turn our attention to another line of thought. Those of us who have been accustomed to read the New Testament Scriptures have doubtless perceived that the Apostles themselves

never seemed very well to understand what was meant by the Kingdom of God and the Kingdom of Heaven until after the Resurrection from the dead; hence while they received Jesus of Nazareth as a Messiah who was to come, and were sometimes very well assured that they were right in that, they were at times perplexed and in doubt even about that. We are reminded of that in the discourse this morning. We have heard that noble confession which was quoted: "Thou art the Christ, the Son of the living God," which was a rebuke because He was talking on another line from that which the great Teacher and our Redeemer was acting on. The Apostles were looking for Him, the Son of David, as they regarded Him, to establish a temporal, secular kingdom there at Jerusalem, and to stay upon the throne of David and to raise up the Jewish people, to extend their dominion and his successors to reign forever, I suppose there or somewhere else on the footstool of the great God, but it was that they were hoping for only a little while before Jesus was betrayed. The mother of James and John was moved to speak to Him for the positions they should occupy in His Kingdom. She wanted her sons to sit, one upon the right hand and the other upon the left, in His Kingdom. You know how He answered her. That was the temporal kingdom which they were expecting to be established, in which they expected to be high officers. That was their hope. And as we were told this morning that hope died when Jesus was crucified and placed in Joseph's tomb. Their hope of setting up the Kingdom of His father David and their sharing in the glory of that kingdom died with Him and was buried with Him, and Paul has referred to that when he says that they were "begotten again unto the lively hope;" they were begotten to that hope by the Resurrection of Jesus Christ from the dead, and there He speaks of that in the text we have read, which they hope for with the new light they had received. Those disciples on the way to Emmaus, said that they had hoped to see Israel redeemed. It was after Jesus had died that that hope had died with Him. It was after He had risen, but they had not received the great fact of His Resurrection at that time, but after the great fact of His Resurrection was established, they were still only partially enlightened concerning the Kingdom, for on the very last occasion of His conversing with those disciples they asked Him, "Lord, wilt Thou at this time restore Thy Kingdom to Israel?" He answered on the line of emphasizing the time, and He left it for the Holy Spirit, which He intended to send down upon them, to reveal what was necessary only concerning the Kingdom. He had told them His Kingdom was not of this world; He had told them the Kingdom of God is within each; He had told them it cometh not with observation. But still they did not understand it. He had taken them up into the mountain and there prayed, when He was transfigured; gave them the epitome of His Kingdom in its glory. Moses and Elias appeared in glory and Jesus appeared in His glory. The disciples saw and heard that remarkable conversation, but they were not able to understand, and as they went down from the mountain the Great Teacher charged them to say nothing about it until after His Resurrection, and so far as we know they did not say anything about it. They were not prepared to understand it rightly for themselves, and therefore could not preach of the Kingdom of God to the people until they personally understood it. He had established His Kingdom in some of its phases and aspects; He had administered grace to sinful men from the time that Abel offered his sacrifice and was accepted, and he obtained a witness that he was right and just, about the same as Saint Paul speaks of when he says "the Kingdom of God is righteousness, and peace and joy in grace."

The experience of God's grace and abundant mercy was known even by Abel. The various sacrifices under the Mosaic Dispensation were only profitable as it enabled them to look forward to the great antitype which those sacrifices typified. The Kingdom in that respect existed already in the church; in the days of certain kings Daniel told those of his day that the God of Heaven would set up a kingdom and send the Messiah Jesus of Nazareth, who turned out to be the Christ of God. He came in the times appointed by the prophecy of Daniel. And when His disciples would have Him teach them to pray, the invocation which He gave them was this:—"Thy Kingdom come," and that Kingdom has come. Blessed be God, and it is coming still, and we should still pray for it. It is that organization of believing men and women who regard Jesus Christ as the Lord from Heaven, as the Redeemer of the race and the King of Israel, and who stand up for Him confessing Him before men. Thus the Kingdom has come and is still yet to come. But there are those still in whom the idea that a secular Kingdom, set up here on the earth, which was so much in the minds of those disciples before the Resurrection, still lingers, and there are a great many, perhaps we may call them legion, they are so many, who are still looking for Christ to come and set up His Kingdom somewhere here on this footstool of the Great Jehovah. I think that our

Lord Jesus Christ is just where we want Him and where we need Him. Had He not risen from the dead, Peter would never have been able to do what transpired; never have been able even to have believed on Him as the Christ of God. All his hopes had failed him, and his brethren were with him, they were completely nonplussed, they knew not what course to take, but when the fact was established so impressively presented to us this morning, that He was risen indeed, and that of that there could be no doubt, then they obtained a new hope, but especially after they had seen Him go up to His Throne. It was then they understood and trusted Him.

"Christ is able to save unto the uttermost and He ever lives to make intercession for us." Brethren, He is just where we want Him. If He were to go to Jerusalem, how would we be able to go to Him? Glory to God, glory to Jesus Christ our Saviour. He is at the right hand making intercession for us. The speaker thought it was especially a blessed fact that He has sent down the Spirit according to His promise and that the Spirit is still permeating the church.

Now, brethren, just that thing which was the means of restoring them to a new hope is that which raises us to a hope of glory. If Jesus had not died there would have been no atonement made, but a God could be just. If Jesus had not risen again, He could not have ascended up to His place in the presence of the Father and of the throne, to take the government as mediator between God and man and administer that government where mercy abounds and justice is not overlooked. He went up and was accepted, crowned, enthroned, and sways His sceptre, and His kingdom is still increasing. The apostle speaks of the words concerning our great inheritance. It is incorruptible, undefiled and it fadeth not away. That which was hoped for was corruptible and was defiled and it faded away and never was realized, in fact it only existed in their ideal and it was a false ideal. We who are justified by faith in Jesus Christ have peace with God, and not only so but we have access unto this grace where we stand and rejoice not in the hope of a kingdom to be established at Jerusalem or anywhere else on this footstool, but rejoice in the hope of glory.

The speaker very forcibly showed by illustration that those in Christ do not die, but escape death, and concluded by relating two touching similes upon our inheritance and glory in death: The one was that of a young girl in the church over which he was pastor, who became very ill with diphtheria, and when told that she could not live, said: "I want my Pastor," and I was very glad to go and see her. She said, "I am very ill, and am told by the doctor that I cannot live. My mother died a short time ago, and I suppose I shall go where she is." Said I, "Do you love Jesus?" "Oh, yes," said she, "I do." "Do you feel that you can trust Him now that you are sick and dying?" She said, "Yes, I can trust Him and not be afraid. I am sure He loves me, and I have loved Him a good while. My mother used to teach me to love Jesus, and I loved Him before she died. Mother is there with him, and I shall soon go." Then she called her sister—she was only about eight years of age herself—she told her that she was going to see her mother, and said, "You must be a good girl, and believe in Jesus and love Him, and you will soon come and be with mother and with me and with our Saviour in Heaven." He thought if a child can die so, who of us may fear?

He was called to the bedside of his daughter, who was about to die and who was most triumphant in the last hour; he had been to see her during her illness, and soon she began to sink and when her hand was almost cold in death, she said to her husband, "Sit me up in the bed and give me pencil and paper and book to write upon," and she wrote to her father, "I am now crossing the cold river, but Jesus is with me. I am trusting all in Him. I shall expect to see soon you and mother—good bye brother and sister," and signed "Mary" as well as she could. She wrote a beautiful hand when she was able but this was scrawled and crooked, but oh, what precious words, "Jesus is with me and I am trusting all in Him."

Strange to say my probationary life is lengthened out. I am happy to see these camp grounds, these brothers and sisters once more, and worship with them, and with a few concluding remarks about joining the brethren on the other shore, the aged minister sat down, having moved many to tears.

A smart shower came up early last evening and drove the people to shelter, so that Rev. J. W. Seran, of East Newark, was compelled to deliver his sermon in one of the Pavilions. He chose for his text Heb. 2, III—"How shall we escape if we neglect so great salvation?" The text is one particularly adapted to revival occasions, and the discourse was presented in an effective and eloquent manner.

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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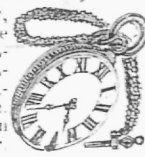
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AND
KID GLOVES DYED at 30 cents per
pair, or CLEANED at 10 cents
per pair.

O. C. JENSEN,
Dyer and Finisher,
MARKET STREET, Morristown, N. J.
**Colors Warranted not
to Smut.**