

# Mount Tabor Record

VOLUME II. NUMBER 10.

Dover, N. J., Monday, August 26, 1878.

JOHN S. GIBSON, Editor

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Pains, absolute; try it. 25 and 50 cts  
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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  
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Are sure protection.  
They bring to terms  
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Cures every child,  
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Your pets may live,  
If these you give.

Ask for Van Deusen's Worm Confec-  
tions. Sold at every store. 25 cents a box.  
Merchants can get them at wholesale  
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The above Remedies are for sale on  
the Camp Ground by J. Arndt.

### SATURDAY'S PROCEEDINGS.

A DAY OF INTEREST AND GOOD BREACHING.

That a bad beginning sometimes has a  
good ending seems about to be verified in  
respect to the weather at this meeting. Yes-  
terday morning was beautifully clear and  
cool, and as a result many people came to  
Mount Tabor. The early morning prayer  
meeting and the family prayer meeting be-  
fore the stand were well attended and marked  
by deep feeling and earnestness.

The morning service before the stand was  
opened with the singing of the 175th hymn,  
prayer by Rev. T. E. Gordon, reading of the  
7th chapter of St. John, beginning with  
the 11th verse, and the singing of the 158th  
hymn.

Rev. A. Craig preached the sermon from  
a part of the 46th verse of the 7th chapter  
of John:

"Never man spake like this man."

Many attempts have been made to de-  
monstrate what Christianity is by the rules  
of logic or mathematical calculation. These  
have all failed because God never intended  
that it should be demonstrated in that way.  
Every individual soul must find out for it-  
self the truths of the Christian religion along  
the lines of faith. Faith must make its own  
demonstration. The speaker referred to his  
own early struggles and attempts to investi-  
gate the character of Christ. He read books  
with reference to the subject in which the  
truths were demonstrated and all the objec-  
tions advanced against them; and it seemed  
as if the objections made a firmer impression  
in his mind than the truths themselves. He  
had reason to believe now that he had pur-  
sued a wrong course in beginning to reason  
from God downward, when he should have  
commenced with the man Christ and reason-  
ed upward. The preacher noted some of  
the elements in the character and teach-  
ing of our Lord which establish His claims  
as a divine teacher and Saviour of men.  
Some say that He was only a man, but I  
think if we will take up Jesus Christ just as  
a man—just as we know Him—born in  
Bethlehem, living in Nazareth and taking up  
the forms of work of a minister among the  
Jews, going up and down through that coun-  
try, uttering the words which are attributed  
to Him, doing the works which He did;  
then we need not touch that which is su-  
pernatural and miraculous in His life demon-  
strate that He is the Son of God.

The speaker instituted a comparison be-  
tween the life of Christ and the lives of other  
great men. See if there is not a great dif-  
ference between the life, thought and activ-  
ity of the Lord Jesus Christ and all great  
men—yea, indeed, between him and all the  
largest possibilities which we can conceive  
in any other men. All human teachers have  
been searchers for truth. They have con-  
fessed this and have regarded the confession  
as the noblest they could make to their fel-  
low men. Jesus Christ stood up and said  
in His simple words, I am the truth: I am  
the source of all truth. No man could utter  
a declaration like that and be considered  
same; but it seems perfectly natural as com-  
ing from the lips of the man Christ.

Christ never reasoned out His truths, or  
His principles, as other men do. All other  
great human teachers have tried to link their  
truths with some other truths and preserve  
complete harmony between them. Christ  
knew that these sayings which fell from his  
lips were divine truths and needed no pro-  
found reasoning to substantiate them.

All human teachers have been great writ-  
ers. We can conceive of no other way of  
advancing truth except by means of writing.  
Jesus Christ utters the profoundest truths  
and seems not to care what shall become of  
them. He knew that whether they were  
written down or not that they would endure  
—whether men cared to preserve them or  
not they would be preserved. It is even  
probable from His life and history—from  
our knowledge of His early education, that  
He even did not know how to write. There  
was no necessity of his knowing. We hear  
at one time of his stooping down and writ-  
ing upon the sand. I fancy that was, as the  
children say, make believe writing. Yet I  
fancy that the Lord Jesus Christ started  
more pens than all the scientists and philoso-  
phers of the world put together.

His sayings did not seem to be the result  
of thought or study like the declarations of  
other men—especially great men. Jesus  
Christ stands upon the Mount of Olivet and  
utters many score of thoughts without seem-  
ing to meditate at all. The only hypothesis  
that can explain this fact is that Christ was  
full of truth, and it came out. He spoke  
and it was done.

All He said was universal application and  
adaptation. Others have been class teachers.  
They have written for the learned, or per-

haps, for the masses, or it may be for  
scientists. The writer has always chosen his  
field of thought and led all his productions  
in that direction. It was of paramount im-  
portance that the poor should have the Gos-  
pel preached to them; but Christ did not  
say the rich should not enjoy the same  
blessedness.

The doctrines of Christ are adapted to  
every age. For instance, in the parables the  
smiles he employs are familiar to us in our  
own day. We do not require to train our-  
selves in the history of the times in order to  
comprehend them. He takes the barrel of  
meal and shows how the leaven of righteous-  
ness permeates the soul. The sower who  
goes out to sow indicates the spread of the  
gospel. Christ did not seem to be tram-  
eled by this early education—by the habits  
of thought of the people among whom He  
was born. The Jews were the most bigoted  
and narrow-minded of any people who have  
ever lived. That very fact has prevented  
the Jewish nation from producing any great  
men or any great writings. From the train-  
ing and associations of our Lord we would  
suppose Him to be the most bigoted of men;  
but we find Him to be entirely free from  
any trace of bigotry. Christ cannot be  
claimed by any age of the world. Men may  
arbitrarily put Him in a certain age; but  
he belongs as much to our time as to the  
time in which He was born. It is a wonder-  
ful thing to us to find a man ahead of His  
age. Jesus Christ was eighteen hundred  
years ahead of His time. When he came  
into the world eighteen centuries ago He  
presented to us the moral ideal of a man.  
The world has been pressing up toward that  
ideal ever since, but has never reached it.

The grandest proof of the fact that Jesus  
Christ was greater than all other teachers,  
and all other wise men, is to be found in  
the harmony between the truths which he  
taught and the life which He led. Many  
men have taught beautiful systems of truth  
—not perfect, of course, but very good, but  
they have been obliged to confess that their  
own life was very far below the standpoint  
which they had been able to set up. But  
now, my friends, the same saviour still  
speaks to-day just as He has been speaking  
for eighteen hundred years—"Come unto  
me all ye that labor and are heavy laden and  
I will give you rest." The words of our  
Lord Jesus Christ are true; they are tried  
words. I challenge any man in this congre-  
gation to produce any objection against  
them. Will not your sorrow in eternity be,  
my unconverted friend, that you have re-  
sisted the truth of the Lord Jesus Christ,  
although He was manifested unto you as the  
God Incarnate.

In conclusion he said that Christ has  
proved His power by coming down into the  
lowest depths of humanity, and making men  
kings and priests to God. When men start  
out to reform society, or to create any per-  
fect work, they select the best materials  
possible, but Christ takes that which man  
rejects—he takes publicans, sinners and  
harlots, and transforms them into perfect  
models of His will. He advised his hearers,  
in attaining the Christian life, to study the  
Saviour's His life, from the babe in the  
manger throughout His whole career in the  
world.

### THE AFTERNOON.

Mrs. Fitz Gerald's one o'clock meeting and  
the prayer meeting at the same hour in Beth-  
el, proved intensely interesting and were  
fruitful—quite a number being converted.

The afternoon general service was pre-  
ceded by a service of song, during which a  
large audience gathered before the stand.  
The services were introduced by the singing of  
the 290th hymn, prayer by Rev. J. P. W. Blat-  
tenberger, reading of the 15th Psalm, and  
singing of the 174th hymn.

Rev. S. Parsons preached the afternoon  
sermon from the text found in the 14th verse  
of the 6th chapter of Gallatians:

"But God forbid that I should glory, save  
in the cross of our Lord Jesus Christ, by  
whom the world is crucified unto me, and I  
unto the world."

The cross, once the emblem of shame and  
death, has become the emblem of a glorious  
Christianity. A marvellous paradox—shame  
and glory—weakness and yet strength. To  
the Jew and to the Greek it may be a stum-  
bling block, but to them that believe it is the  
power of God unto salvation. Our theme is  
the grandeur of the cross. From the first  
point of view, and that the lowly cross  
appears to be the symbol, not of glory, but  
of suffering, shame, weakness and death.  
The preacher said it would not be necessary  
to rehearse the proceedings of the mock tri-  
al, of the planting of the cross, and all the  
proceedings which led to the sacrifice on  
Calvary. We say that there seems to be no  
glory when we look upon Christ as the suf-  
ferer. Every cross seems to be surrounded

by blackness and darkness, but the eye of  
faith has the power to penetrate that gloom,  
and if we have the eye of faith we shall see  
beyond the cross our salvation, as Paul dis-  
cerned it. It was to him the blessed Shekin-  
ah. This is one of the most powerful  
indirect evidences of the divinity of our Lord.  
If Christ had been simply a man, or an arch-  
angel, we would not expect to hear Paul us-  
ing the words of our text. It is not that we  
glory in the cross of Christ because of the  
suffering and shame that were endured upon  
it, but in the death of Jesus Christ we find a  
man suffering as the representative of the  
whole world. In the cross of Christ we find  
the emblem of divine love—the love of God  
the father blending with the love of the Son.

The test and the measure of hope is the  
amount of suffering endured by the person  
exercising that love. The heavens declare  
the glory of God, but the cross declares His  
love. Christ died while we were yet ene-  
mies to Him, while we were helpless, and  
made us the recipients of the divine favor.  
If you want to know how much God loves  
you go and find out how much it cost the  
father to give His Son to die.

We behold the cross as the emblem of di-  
vine justice. We see in the sacrifice most  
clearly manifested the fact that God cannot  
look upon sin with any allowance. The cross  
of Christ is one of the grandest protest  
against sin which can be conceived. God,  
demands satisfaction for the sins of the  
world. Oh, may we to-day realize what it  
is to have Christ for a Saviour in view of the  
great cost to which the Father has been. In  
another point of view we behold the cross of  
Christ as an emblem of harmony, produced  
between the mercy and justice of God.  
There needed to be a satisfaction made—di-  
vine justice barred the way to God's mercy  
and love. Mercy intercedes for the poor,  
trembling culprit, and asks, can there not be  
some sacrifice brought that can make the  
atonement for the sins of men. Is it not  
possible that a man could be found to bear  
upon him the sins of his fellows? Divine  
justice says the blood of goats and bulls can-  
not wash away a sin, and the sword of jus-  
tice hangs suspended over the world.

Again, mercy intercedes that something  
may be done. Is it not possible that some  
blessed archangel should be willing to suffer  
and die for the redemption of men? Right-  
eousness sternly replies, I demand the utter-  
most farthing, and the sword of justice is  
still descending upon the downward world.  
Mercy still looks around to find if there may  
not be some sufficient atonement, and sud-  
denly it cries, Lo, He comes! Behold the  
Lamb of God. And justice sheathes the  
sword and is satisfied. The punishment is  
visited upon the head of the substitute rather  
than the sinner. What a blessed thought  
that this justice of God which once stood  
like flaming sentinels before the entrance of  
the garden of Eden should now be converted  
into man's staunchest friend.

It seems from a higher standpoint that the  
cross is glory because it is the symbol of re-  
deeming and transforming power. By it  
the world is crucified unto me and I am cru-  
cified unto the world. It is the emblem of  
a double crucifixion. What is meant by  
these words,—crucified with Christ—dead to  
sin—crucified to the world? They are  
phrases which occur frequently in the word  
of God, and seem to set forth that great  
change which we call justification, by which  
a man is taken from under the wrath of  
heaven and placed under the protection of  
our heavenly Father. When we are freed  
from the disabilities of them, then it is said  
that we are dead to the world. Christ be-  
comes our substitute—and we are made free  
in Christ by virtue of His crucifixion. An-  
other meaning involves a moral change that  
of the world's being crucified unto us; when  
a man puts on the reality of Christ, he has  
the reality of Christ in his own heart, and  
when you undertake to separate justification  
of the soul from the sanctification of the be-  
liever, you divide things of which God has  
said let no man put asunder.

Perhaps you will say that justification is  
an instantaneous change, whereas sanctifica-  
tion is a gradual work, or a work which can  
only proceed by regular stages. I believe  
that when a man has put on the righteous-  
ness of Christ, and is secured by faith in the  
redemption, there is a saving power of sal-  
vation imparted to every fiber of his being.

The speaker demonstrated the fact, that a  
man must be thoroughly immersed in the  
blessed stream of justification, in order to  
keep the inherent tendency to sin below the  
surface, and that the best way to keep that  
saving grace in the heart, was purity of con-  
science.

He next showed the fallacy of believing  
that when justified and abounding in grace,  
we could sin with impunity; and quoted

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Paul's words: How shall we sin, who are dead to sin? He next spoke of the blessedness of putting on the robe of righteousness, and of its being a complete protection from the shafts of the enemy—more complete than the armour of the fabled Achille, which had its weak point and was pierced by the enemy at last. And closed with an earnest exhortation to glory in the cross of Christ, and that they might be led to Christ.

Following the regular service were the usual Gospel Temperance meeting and Children's meeting were held and had a large attendance.

THE EVENING.

The Young People's prayer meeting and the prayer meeting at the cottage of Mrs. Fitz Gerald, were as usual filled to overflowing, and each distinguished by the interesting features that have hitherto marked them. The assemblage upon the stand at the hour of the general service was also. The opening devotions began with the singing of the 912th hymn, followed with prayer by Rev. T. E. Gordon, reading of the 1st chapter of Hebrews and singing of the 924 hymn.

Rev. Thos. E. Gordon, of Flemington, preached the evening sermon, selecting as his text the 17th verse of the 15th chapter of Genesis:

"And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a smoking lamp that passed between those pieces."

These words bring Abraham before us at a period when he was especially among the greatest of men. He had just returned from battle where he had succeeded in defeating the great King whom he had went out against. He was now experiencing the truth that no excitement can ever last long. He was now sitting down after the strife and his temper was cooling off. He was gloomy and was feeling his nothingness when God spoke to him after the reaction of the battle. He was thinking that his enemies, though defeated, were still living, and might come upon him when he was unprepared and destroy him. Marvellous were the words uttered. God promised unto him all the earthly protection he could desire, perhaps more earthly things than man could wish, and assuredly eternal rest. Abraham asked by what sign he should know that God would do all these great things for him. The text was God's answer, and it concerns us as much as it did Abraham. God told him to prepare certain beasts and birds after the custom of the sacrifice and watch and wait. Then Abraham fell into a deep sleep and received God's promises, the vision concluding with the scene related in the text. The speaker showed the meaning of the sacrifice and how these pieces were necessary to it, making an application in which he showed the necessity of consecration of all our parts. Our offerings must be as complete as then when all the parts were necessary to complete the sacrifice. Next was shown the fact that the pieces were guarded by the patriarch, teaching that we must guard and watch the sacrifices we lay at God's feet—guarding especially against the enemies of our peace and consecration, which comes in the shape of demon thoughts.

The signs given were noticed. One of these was the gloom that fell upon Abraham. God by His Holy Spirit teaches us that there are signs, and that one of these is deep. One of the most evident signs of God's presence is the deep mental and moral gloom that falls upon the sinner. When gloom comes, when mysteries come, when impenetrable problems come, look out for signs and for answers. Then there were pains and a smoking furnace passed between the lamps. These signs not only include dense gloom and intense pains, but great light. The light of comfort in affliction was also shown. We want the burning lamp to shed its rays upon the mystery of suffering. When this burning lamp comes to the penitent it will show what joy there is in the mystery of penitence. The lamp, as it flitted between the pieces, not only revealed the pieces, but it revealed itself, and so between the pieces God will pass and make all His mercy to be seen. The speaker concluded with an eloquent exhortation, and was followed by Rev. J. M. Tuttle, after which the invitation was given and quite a number went to the altar.

SUNDAY SERVICES.

The early morning prayer meeting and the love feast at half-past eight o'clock were very interesting events and evinced a deep religious sentiment. A children's love feast at 9 o'clock, in the tent on Summerfield Avenue, was a most beautiful and impressive occasion.

The threatening weather prevented an unusually large attendance at the time of the regular service, and yet there was a goodly number present. After the preacher had begun his discourse, however, the rain began to fall and that part of the audience not under shelter quickly dispersed to the pavilions and tents.

The opening services consisted of the singing of the 194th hymn, prayer by Rev. W. H. McCormick, reading of the 19th Psalm, the 14th chapter of St. John from the 15th verse, and singing of the 193 hymn.

Rev. S. Van Benschoten, preached the sermon, from the 2d verse of the 19th chap. of Acts.

"He said unto them, have ye received the Holy Ghost since ye believed? and they said unto Him we have not so much as heard whether there be any Holy Ghost."

The question was asked upon a visit by St. Paul to the church at Ephesus. His suspicion had been excited respecting the thoroughness and genuineness of their conversion. He knew they had heard John preach, and had embraced his doctrine and became subject to his baptism; but they had not accepted the Christian truth in its richer and fuller development, unfolding into ripe, saving experience. The answer they so promptly returned fully justified his suspicion. The outpouring of the spirit had been promised by Christ, and given to the Apostles in the day of Pentecost; yet in the face of this fact, it was deliberately confessed, "we have not so much as heard whether there be any Holy Ghost." The speaker thought it was no more than justice to say that these disciples had heard of the Holy Spirit, being Jews, as the fact of the Holy Ghost was embodied in the theology of their fathers and was one of the articles of their religion. While they had probably heard of Him as essential existence; they did not know of Him as an earthly, conscious manifestation. They had not heard of Him manifesting Himself in the people or in the churches.

Paul's question effectually broke the spell of the delusion, and introduced into their experience an influence that made all things new. Every man of them knew before he left that there was a Holy Ghost. It is true they had no sudden sign of conversion, as the rushing of the mighty wind, nor the cloven tongues of fire that characterized the original Pentecost, but they had the inward consciousness that the Spirit was with them. The Apostle's question, though eighteen centuries have elapsed, has not become obsolete. It is a living question now. The Holy Ghost is still visiting churches and knocking at the door of hearts that profess to believe. The preacher said that there were many who, repeating the words of the Apostle's cry, "I believe in the Holy Ghost," are woefully ignorant of its manifestations every day. The Holy Ghost is one of the persons of the Godhead, and names only appropriate to the divine being are applied to Him. The preacher instanced the reply of Paul to Ananias, "Thou hast not lied unto man, but unto God," as showing the divine nature of the Holy Ghost. He also showed that the Holy Ghost is made an object of blasphemy which may even exceed the bounds of pardon. I say unto you, he that blasphemeth against the Son shall be forgiven, but he that blasphemeth against the Holy Ghost shall not be forgiven; and if the Holy Ghost were no more than a man it would seem that blasphemy against man were greater than against God.

The speaker illustrated how the theory of development in the natural world, as maintained by scientists, had been carried by some theologians into the spiritual life; this he claimed was antagonistic to the doctrine taught in every page of the Bible, and demonstrated that holiness and heaven were not natural development; but the sudden manifestation of the presence and power of God. Taking the testimony of Paul, which is to the effect that God reached down His hand and laid it upon the lion's mane, and the lion became a lamb; his roar was hushed but not hushed forever, but to be heard again preaching Christ in the resurrection. He maintained that the God that changed the soul of Saul of Tarsus, had changed his (the preacher's) heart, as He would the hearts of all by faith in the Son of God.

The preacher next showed that the Holy Ghost was the most active member of the Trinity. God lays the foundation for our salvation; the Son commences the superstructure by our redemption; but every stone in that building is shaped and fitted by the Holy Ghost; He finishes the structure.

In concluding he showed how wrong was the idea of going about with the head bowed down after becoming converted. We should be happy in the thought that if we have the Holy Ghost we have heaven. The Holy Ghost is the earnest—a foretaste of heaven, and He is also the guide to heaven. Do not say that because God has imparted to us the Holy Ghost the necessity of personal effort is diminished. We must work out our own salvation, trusting in Him.

THE AFTERNOON SERVICES.

Besides Mrs. Fitz Gerald's meeting at one o'clock there were held at that hour, a young people's prayer meeting in Ebenezer, and a prayer meeting in Bethel, all of which were largely attended.

The rain, having ceased to fall, a large congregation was gathered before the stand, at the time of the preaching services, which began with the singing of the 409th hymn, followed with prayer by Rev. R. Vanhorne, after which some time was spent in taking collections for the proposed new pavilion in front of the Tabernacle, and the singing of "Coronation" followed.

Rev. J. P. Hurst, D. D., President of Drew [CONTINUED ON FOURTH PAGE.]

# THE DOVER LUMBER COMPANY,

**Dover Lumber Mill and Yards,**

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

## LUMBER,

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

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**ASSORTMENT** Of Mohair and Linen Dusters, Alpaca Coats, Linen Coats, Pants and Vests, White Vests.

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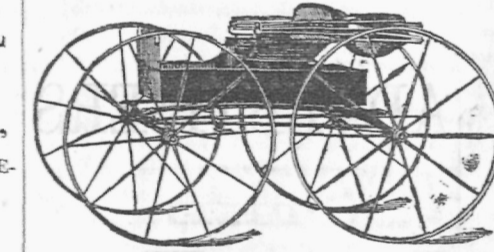


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**S. S. STEVENS, A. M.,**

Newton, N. J.

[CONTINUED FROM THIRD PAGE.]

Theological Seminary, preached the sermon from the text found in the 1st and 9th verses of the 4th chapter of Hebrews:

"Let us therefore fear, lest the promise being left us of entering into His rest, any of you seem to come short of it."

"There remaineth, therefore, a rest to the people of God."

The topic is God's great promise and His children as participants in that promise. After this weariness of life, after the storm and battle are over, there will be rest—long rest—to the weary and heavy laden. The learned divine stated that Paul had appealed to the patriotism of the Hebrews as an argument and reason why they should give their hearts to God—and showed that this principle of patriotism—of being inspired by the deeds of our ancestors—is implanted in every true breast. He cited experiences of the late war as examples, and the appeal of Demosthenes to the Greeks by reciting the deeds of Marathon and Thermopylae, which moved them at once to attack the enemy. The Apostle, in his appeal to the Jews, spoke of the release from bondage—the following of their leader through the wilderness down to the river of Jordan.

The preacher spoke of the surprise of the Israelites at finding the river Jordan so narrow, and concluded that if all could be true Christians and follow our leader faithfully, the river of death would not be as broad or cold as we imagine it to be: but we can just step across it into the land of glory. With all humanity this life is a burden—a care and anxiety. The rest of God is something without weariness—without care, without anxiety. God knows that His plans will succeed and His purposes will ripen fast. Sometimes it seems to be a long while before God accomplishes His ends. The preacher showed how God had formed His plans for the redemption of the world by degrees—gathering His people under one nation and one language, until in the fullness of time—just when God's clock struck the hour, Christ was born. He also showed that there is not a perfection that shines in the divine character that God is not willing to show to all; as Christ came down giving of His infinite fullness to us. Referring to the woman who touched the hem of her Saviour's garment, who was recognized by Him as a heart breaking for some measure of infinite fullness, he demonstrated how she received that measure by the simple touch of faith. By your faith, by your earnestness, by your prayers, by casting yourselves before Him to touch—if it is all that you can do—you shall receive Him. He further explained that this rest is not the natural growth of the heart, but something which must come from abroad—something that must come into barrenness and nothingness, which we never had before. He selected the experience of John Wesley, who had been a preacher a long time before he received this witness in his heart, showing that it was the light that came from God into his heart and awoke his energies. This experience comes to the heart in answer to faith. Paul had a thorn in the flesh and prayed many times; at last the answer came, the thorn was not removed, but God gave him grace to bear it. Sometimes God does not answer our prayers as we would have them answered, but He gives us grace sufficient for our needs.

Another peculiarity about this fulfillment is that it is largely in excess of the promise. The preacher assured those who are in the Christian life that they need have no fear of their faith being overthrown. He showed how the Mosaic accounts of the flood, and the confusion of tongues at Babel, and the fall of man, had been authenticated by the discovery of Babylonian writing found upon tablets unearthed at Ninevah, and was satisfied that at some future day every word of the Bible would be verified by just as good authority. Skepticism has no place now; all that we want is the faith we have from Christian experience—the human confirmation of God's blessed revelation.

IN THE EVENING three most interesting meetings were begun at six o'clock—the prayer meeting in Mrs. Fitz Gerald's cottage, the Young People's prayer meeting in Ebenezer, and a general prayer meeting in Bethel.

The audience before the Tabernacle was very large, and the services were opened as follows: Singing of the 804 hymn, prayer by Rev. Mr. Hays, the reading of a part of the 32d chapter of Exodus and the singing of the 403d hymn.

Rev. N. Vansant preached the sermon from the text in a part of the 26th verse of the 32d chapter of Exodus.

"Who is on the Lord's side?"

It is said that during the late war a distinguished clergyman waited upon our martyred President and encouraged him by expressing the belief that ultimate success would crown our arms because the Lord was on our side. "It is well," said the President "to know that the Lord is on our side, and it is also well to know that we are on the Lord's side." This is about the aspect of our subject to-night. The preacher noted the circumstances that called forth this question from Moses, when, upon returning

from the Mount of Sinai he found the people worshipping the golden calf of Aaron.

Our fallen humanity is divided into two general classes, and these are sub-divided into a number of others. One is the class who are confessedly not on the Lord's side and don't want to be. Another class consists of those who are conscious that they are not on the Lord's side, and yet would like to be, but who never exert themselves to get on the Lord's side. Still another class are those who are feebly seeking to be on the Lord's side—who never get beyond their feeble efforts. These are simply drift-wood that eddy about in a circle, never progressing, and finally getting stuck in the head or lodged in the grass. These must strive to enter in at the straight gate. Another class is those who are trying to be on both sides—made up largely of members of the church. Ye cannot serve God and mammon. "Because they are neither hot or cold I will spew them out of my mouth," said the Saviour. The next and final class referred to was those who are uncompromisingly on the Lord's side.

The preacher next noted at length the signs or marks that distinguish the latter. In brief they are: A prompt cessation of evil practices; a bold renunciation of wicked companions; a public union with the church; a ready obedience to divine requirements.

Next was noticed some of the motives for being on the Lord's side, such as good company, unerring guidance, safe keeping, lucrative employment and a glorious recompense held to us whereby we may be advised to come over and abide on the Lord's side. In conclusion was shown the way to get over on the Lord's side. Having got on the Lord's side, stay on the Lord's side.

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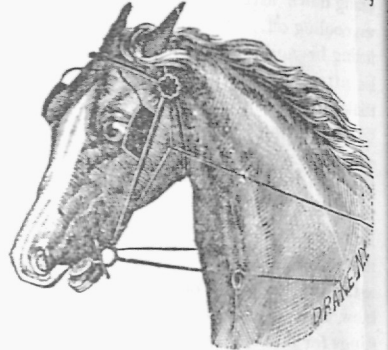
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