

Mount Tabor Record

VOL. XVI.

MOUNT TABOR, N. J., MORRISTOWN, N. J., MONDAY, AUGUST 22, 1892.

NO. 3.

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A Talk on Clothing.

WE MIGHT AS WELL TALK OF
THE MOUNTAINS OF THE MOON AS
TALK ON CLOTHING AND FAIL TO
TELL YOU WHAT YOU WANT TO
KNOW. YOU WANT TO KNOW
WHERE TO BUY YOUR CLOTHING
AND WHAT KIND OF CLOTHING TO
BUY. WE TRY AND KEEP GOOD
GOODS, WELL MADE AND TRIMMED,
AND SELL AT LOWEST PRICES
POSSIBLE. WHEN THE EQUALITY
AND MAKE IS TAKEN INTO CONSID-
ERATION. WE DO NOT KEEP
CHEAP SHODDY CLOTHING THAT
LOOKS VERY WELL UNTIL WORN,
BUT WE DO KEEP SUCH GOODS
THAT WHEN SOLD WILL BRING
YOU BACK TO US WHENEVER YOU
WANT ANYTHING IN OUR LINE.
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Saturday's Services.

MORNING.

Saturday was one of the great days
of the meeting, being Epworth
League Day.

The morning dawned bright and
clear, and the early trains brought
hosts of Epworth Leaguers and ex-
cursionists.

The exercises of the day began
with a 6 o'clock prayer-meeting, con-
ducted by Rev. S. K. Doolittle. A
blessed consecration service was held
at 9.30 A. M., led by Rev. R. K. Boyd,
of Paterson.

The consecration meeting was
largely attended, and full of holy
fervor.

The regular service of the forenoon
was held at the usual hour, 10.30.

Rev. L. C. Multer, of Newark, con-
ducted the devotional exercises.

Rev. Bradford P. Raymond, D. D.,
President of the Wesleyan Universi-
ty, made the address of the morning,
his theme being, "Young Men in the
World's Work."

Dr. VanBenschoten having charge
of the services for the day having
been called away to attend the fune-
ral of Brother Arndt, Dr. Hammond
took his place.

Dr. Raymond began his speech by
saying that it is always a pleasure to
speak to young people. I have one
supreme desire in what I have to say
this morning, that you may go away
with a little firmer faith in the Lord
Jesus Christ. There is much work
to be done in this world and a great
variety of work. The real work of
the world is along intellectual and
spiritual lines. If every man were
rich, and every person fully educated,
the world's work would still be un-
done, for the great end of man's ex-
istence is spiritual. The essentials of
the world's work have only been
touched and mastered, when a man
has been brought to the Lord Jesus.
When a man or a community have
thus been brought into relation with
Jesus, certain things will surely fol-
low. Every vice will be eradicated,
every relation of life sanctified,
every employment dignified, every
heart purified, every home made
glad.

The chief business of this world is
to bring men where they can say
"Abba, Father." "This was the great
work of Christ. All time before him
was simply preparatory to his com-
ing, hence his advent is said to have
taken place in the fullness of time.
All the heroes and great men of
earth must lay their laurels at his
feet. All human interest revolve
around him, for all was made by
him and for him. This is the great
thought of the Pauline Epistles. The
whole creation moves onward to-
ward the enthronement of Christ.
Let us look at the present conditions.
It is not easy to estimate the full
meaning of the work in which we are
engaged.

Amid the smoke of conflict it is
hard to tell how the battle goes. To
estimate present conditions aright we
must consult the Word of God, and
the Word of God should be studied
upon scientific principles. Science
is simply the observation and classi-
fication of facts in the natural world.
In the promise, given to our first
parents, that the seed of the woman
should bruise the serpent's head. We
have the germ of the whole Messianic
hope and plan, as we have the oak in
the acorn, and the eagle in the egg.
God choose a single man, Abraham,
and gave to him the wonderful prom-
ise, that in him, all the nations of
the earth should be blessed. Later
on God raises up a prophet, Moses,
and thus the Messianic germ unfolds.
The individual thus become a tribe,
and the tribe a nation, and the na-
tion is brought out of Egyptian bond-
age, and established in Canaan, the
Land of Promise. The Messianic
idea is further unfolded in the priest-
hood of Israel, and in the sacrifices
of the Levitical law. God taught

this great truth by object lessons,
and is not this in accord with the
most modern method of teaching?
The later prophets unfolded still
more fully the Messianic idea. The
whole movement of scripture is on-
ward toward the Christ. The great
contest has been fought out upon
the principle of self-sacrifice. Our
work, as an Epworth League, must
be done in accord with the same
truth. The supreme consideration is
not to have a good time, though we
have, and ought to have, a good
time. Neither is it intellectual cul-
ture, although that is important and
not to be neglected, nor yet is it
moral reform that we have as a final
end, but the bringing of souls into
fellowship with Christ. All denomi-
nations to-day are preaching a full
and free salvation.

We are not seeking the glory of
our church, as a supreme end; but
may we ever be the church that goes
for and wins the millions for Christ.
The gospel of Christ is a joyful
gospel. The gospel wholly moves in
the direction of bringing men where
they can say, "Abba, Father."

How are we going to do this?

We have the best equipped age
and the best equipped church that the
world has ever seen. We have our
church edifices, literature, schools,
and ministers. Yet, there is a peril,
that we forget the great core of the
gospel that God is with us, and we
can do nothing without Him. Do we
realize this as fully as our fathers did.

We had better remember this, even
if we forget everything else. We
are in danger of putting law in the
place of God. If we would bring
men, where they can say, "Abba,
Father, we must remember that the
gospel is the power of God unto sal-
vation. The realization of this great
truth was the strength of the apos-
tles, and is ever assumed and acted
upon in the New Testament. The
very last words and commission of
Jesus teach this great lesson. His
miracles represent the same truth.

His name was Emmanuel, "God
with us." John declared him to be
the "word made flesh." This that
we represent to-day, is a divine
movement.

The young people of our land are
being brought to Jesus; are being
taught to look up, and to lift up.
The Epworth League, the Y. M. C.
A., the Sunday school and the Young
People's Society of Christian En-
deavor and other kindred societies
all work along the same line of bring-
ing the world to Christ. This is
God's movement, not ours. May
God give us great success in the
coming year.

Rev. E. N. Crasto, made the con-
cluding prayer, Mrs. Keatley sang a
solo, and Rev. Dr. Lowrie pronoun-
ced the benediction.

AFTERNOON.

A Junior League meeting was held
at 1.15, led by Rev. E. N. Crasto, of
Jersey City, and at the same hour an
Epworth League Prayer Meeting was
conducted in the Tabernacle by Rev.
N. Brooks, of Newark.

The Mass Meeting was held at 2.20,
presided over by Rev. George P.
Eckman, of Orange.

Rev. S. B. D. Prickett, of Succa-
sunna, conducted the devotional ex-
ercises.

A very large audience greeted the
speaker of the afternoon, Mr. Robert
H. Doherty, Ph. D. Dr. Doherty,
as usual, made a very entertaining
and instructive address.

Mrs. Keatley sang, by special re-
quest, "Jesus is calling."

Dr. Doherty began by saying that
each one of us is of more importance
because of what he can do than be-
cause of what he is. Each person
represents just so many possibilities.
The great church organ was at one
time a pile of lumber and a heap of
lead. But even these materials when
formed into a grand organ, will give
forth no melody until the musician
appears and brings forth its hidden

music. A human soul is like that
organ. Made in the image of God,
man does not respond to God, until
the Holy Spirit moves upon his
heart. Unlike the organ, man has a
free will, and God's Spirit cannot
sway his life, until man yields him-
self to the divine touch, moved
by Divine power, man stamps him-
self upon all that is about him.
The Epworth League has more in-
fluence upon the individual life, than
any movement of modern times.
How can we best develop our indi-
vidual powers. We should first be-
come acquainted with ourselves,
and then with our surroundings. This
is a life work. We live in that part
of the world known as Christendom.
The ancient Christians imagined the
cross to appear everywhere in nature,
on the earth and the sky, upon the
trees and flowers. In our day the in-
fluence and power of Christ every-
where appears. We divide our time
by his birth. Our country is a Chris-
tian country, and yet sin and vice
appears upon every hand. Public
opinion is wrong upon nearly all the
great questions of the day. In fact,
public opinion is nearly always
wrong. Public opinion pressed the
hemlock to the lips of Socrates, con-
demned Galilee, maintained slavery,
and licenses the liquor traffic. Yet
even some good Methodist will swear
by the editorials of their favorite
political organ, and then doubt some
of the statements of the Apostle Paul.
Nearly every question has a moral
side, and we should form our opinions
independently, and maintain them
bravely. To do this, we must secure
a certain amount of self-culture.

Paul urges us, in song, prayer and
testimony, to edify, that is to build
up, others.

If a man is boorish in manner, and
ungrammatical in expression he will
injure his influence over others.
Some are models of manner at home
and yet boors in the church of God.
In all our churches are people who
would be as much disconcerted if
they found a stranger in their pew,
as if they found a fly in their cup of
tea.

We are working for God, having
the tools with which to labor, and
material to work upon, and if we are
faithful, by and by, we will be taken
up into the light and glory of God.

The address was followed by a so-
cial half-hour in tabernacle.

EVENING.

Rev. D. R. Lowrie, D. D., conduct-
ed the vesper service in his usual
effective manner. Mr. George C.
Smith presided over the evening
meeting. Rev. S. N. Bebout made
the opening prayer. Mr. and Mrs.
Sturgis sang a duet, "In the shadow
of His wings." Mr. Jarvis W. Atkin-
son, of Jersey City, then read an es-
say. It is natural for us to look
forward to the future. To every life
there will be a future, however brief
it may be. My object to-night is to
tell you how to make your future
bright, how to be happy. Be very
careful in the selection of friends.
Those who are your true friends will
confide in you. Our fathers and
mothers are our truest friends. For
us they have toiled and sacrificed.
God bless our fathers and mothers.
Adversity is the test of friendship.
Help those who are down. The
shores of time are strewn with many a
wreck. John Hanlon was a high type
of true friendship, a man beloved of
all who knew him. Love your
preacher. Send him a turkey every
holiday. Remember him with yel-
low-legged chickens. If any man
would do him an injury, sail into him,
and devour him. Get up early and
make the fire for your wife. I pity
the old bachelor. He is like a bottle
without a cork. Some say that the
Epworth League tends to help young
people to find their affinity. Some
people make themselves miserable
by growling and finding fault. Some
men find fault with the pies of their
wives, and some wives find fault
with their husbands because they
are not pious enough. Be true to

God and your country. Never get too high-toned for the Methodist church. This life is a struggle to prepare us for a higher life.

The rest of the services were carried out according to the programme and proved very interesting.

Sunday's Services.

MORNING.

A love feast was held in the Tabernacle at 9 o'clock led by Rev. J. B. Faulks, Presiding Elder of the Jersey City District. The spirit of the meeting was fervent, the testimonies being numerous, brief and earnest.

Rev. Homer Eaton, D. D., preached at 10:30, to a large audience, in the auditorium. Dr. Eaton is one of the Book Agents, and a minister of wide, extended and well established reputation.

Rev. Dr. Upham offered prayer, and Rev. Albert Clement announced the second hymn.

Dr. Eaton preached for his text—John 10th chap., 7th verse, "It is needful for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go away I will send him unto you."

AFTERNOON.

Rev. J. A. B. Wilson, D. D., was the preacher. His sermon was a forebode and eloquent unfolding of his theme.

SAVING A SACRIFICE.

Mark xv: 30—"He saved others. Himself he cannot save."

The incarnate Son of God, the man of sorrows acquainted with grief was expiring upon the cross. Forsaken of the Father He was draining to the last dark drop his cup of anguish in atonement for a lost world.

Witnessing his agonies were the Chief Priests and Scribes. They spake, these bitter enemies, this bitter truth for a bitter purpose. "He saved others, Himself he cannot save." Strange it was left for such as these to voice a great primal truth of His kingdom. Yet they, out of their malignity, spake more wisely than they knew. True it was that in saving others Himself He could not save, and not of Him only is it true, but of all who shall follow Him in the regeneration. They shall indeed drink of the cup of which He drank, and be baptized of the baptism of which He was baptized, with all its legacy of suffering and sorrow. Know, however, that to save even at this price is the only worthy aim of life. Yet ever and always is SAVING A SACRIFICE, which is the central thought of the text and suggests these two propositions.

1. THE TRUE MISSION OF LIFE. "He saved others."
2. THE COST OF ITS ACCOMPLISHMENT. "Himself He cannot save."

1. THE TRUE MISSION OF LIFE. THE CHARACTER OF IT.

One has said that "it is a solemn thing to die;" but I say unto you—it is a thousand times more solemn to live, with all the tremendous possibilities and obligations that crowd in front of it. Yet, the responsibility of life is upon us whether for good or for ill. It is to be lived. Its highest purpose is served only when it is lived objectively rather than subjectively. Its normal development is centrifugal rather than centripetal. "For none of us liveth unto himself and no man dieth unto himself, for whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore of die, we are the Lord's.—Rom. xiv: 7, 8. "Ye call me Master and Lord and ye say well for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you"—John xiii: 13-15. "Thou shalt love thy neighbor as thyself." Go ye into all the world and preach the Gospel to every creature. It is after all then a work of salvation. To save men, to bring them back to harmony with God. This is the mission of all saved life to save others and to go everywhere and to everybody in order to do it. For this Jesus is the efficient cause, Truth the instrument, and Redeemed humanity the agency. I repeat, to save unsaved humanity is the great life mission of saved manhood and womanhood, and this to

the extent of mental, moral, spiritual, physical and financial power. For thus saith the Lord, "Whosoever thine hand findeth to do do it with thy might; for, there is no work nor device, no knowledge in the grave whither thou goest."—Ecc. ix: 10. "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not which shall prosper either this or that, or whether they shall both be alike good."—Ecc. xi: 6.

The parable of the talents teaches as unmistakably this tremendous fact that all committed unto us must be included in the investment we make for God.

2. THE MODE OF ITS FULFILMENT.

The first feature of which is preparatory, namely to be (1) personally empowered.

For this the Disciples in the beginning were to delay their going, and behold I send the promise of my Father upon you. Tarry ye in Jerusalem until ye be endued with power from on high." Luke xxiv: 49, and being assembled together with them commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which saith He ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence," Acts 1: 4, 5. In the works of saving we need not only knowledge but knowledge empowered, not only zeal and energy and perseverance and devotion and love but all these empowered by the Holy Ghost. It is this that makes us impressive, this that convinces intelligence, melts the heart, stirs the emotions. This that inspires men to move upward toward Him, who calleth them to holiness. Tarry ye in this Jerusalem until this empowerment comes upon you.

"O that it now from heaven might fall,

And all my sins consume,
Come Holy Ghost, on Thee I call,
Spirit of burning come.

(2.) Exemplify this power

This means to show forth the power of this salvation in our own lives. Christianity must be lived before the eyes of men—a great continual object lesson of its blessing. More are misdirected by the inconsistent lives of Christians so-called than by all overt influences against Christianity the whole world.

"Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted, it is thenceforth good for nothing but to be cast out and trodden under foot of man." "Ye are the light of the world, a city that is set on a hill cannot be hid."

"Neither do men light a candle and putteth it under a bushel but on a candlestick, and it giveth light to all that are in the house."

"Let your light so shine before men that they may glorify your Father which is in Heaven." Matt. 5: 13-16.

3. Witness to its facts.

It takes facts to produce convictions. James are moved by facts. The world needs the actualities of Christian life, experience and the presentation of facts is the work of witnesses, and "Ye are my witnesses saith the Lord, and my servants whom I have chosen."—Isa. xliii: 10. "Fear ye not neither be afraid, have not I told thee from that time and have declared it, ye are even my witnesses."—Isa. xliii: 8. "And that repentance and remission of sins should be preached in His name, beginning at Jerusalem, and ye are witnesses of these things"—Luke xxiv: 47, 48.

4. Teach its abstract principles.

Thus saith the Lord: "And these which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi: 6, 7.

It is not enough, however, that we limit our saving efforts, the Word being the instrument, to being: 1. Empowered by the Holy Ghost, 2. To exemplifying its power upon human life, 3. To witnessing to the facts; or 4. To teaching its abstract principles. But that we

(5) Relieve from abject conditions.

Humanity must be followed to every

depth where it has fallen, in every lane and by-way and wilderness where it has wandered. We must take men as we find them, and not as they ought to be. Every age seems to bring the church particular phases of work to be championed. This seems not to be the period of dogma. While sound doctrine is not to be ignored, yet pre-eminently this is the age of concrete appliances in gospel endeavor.

A minister in Salisbury, Md., being solicited by one pastor to lend his name to the call to a meeting in the interest of local option, and to give it the sanction of his presence, thus superciliously replied: "The services of the church are amply sufficient for all these things if people will regard them, and I cannot give any assistance or sympathy to mere humanitarian or reformatory methods."

And so said the priest who going up from Jericho to Jerusalem, saw the robbed and wounded man lying helpless and bleeding in the way while he passed by on the other side in his hurry to resume his rights sacerdotal at Jerusalem; and so said the Levite who passed by and hurried on to assist in these same amply sufficient services of the temple. These men were as orthodox as the devil, and anxious to attend to the ceremonies of their religion. But so said not the Samaritan who worshipped "he knew not what," but who, though all wrong in his abstractions, was concretely correct when he saw a man in trouble.

My friends, if Jesus had commended the priest or the Levite, as His follower I would not be in these various reformatory measures of the day. But in the light of His word they furnish a body to the spirit of His gospel and are eternally united into one tangible entity, and what Jesus hath joined let no man put asunder.

If no other word had been spoken and no other utterance recorded on the same line in the whole Bible, I point you to the Saviour's commendation of this good Samaritan, as warrant sufficient from the throne of God for the feeding of every hungry tramp, for the opening of every soup house, every asylum, every reformatory, every hospital, for all private charity; for the organizing of every anti-slavery society, every temperance society and every political party with a great moral issue as its central idea.

Brothers, the gospel of this age is not one of abstraction, but of concreteness. It does not mean simply the whisperings of sweet truths to inquiring minds, but bread and butter for the hungry, clothing for the naked, reformatories for those who need them; concrete remedy for concrete ruin.

Do you recall the miracle of feeding the five thousand, after preaching to them at the seaside? Was it only to feed the hungry or to show us also that after the teaching of abstract truths, we are to meet concrete necessities with concrete supplies.

James says, ii: 14-20, "What doth it profit, my brethren, though a man say he hath faith and hath not works. Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things that are needful to the body, what doth it profit? Even so, faith, if it hath not works, is dead, being alone."

"Thereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren, but whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion against him how dwelleth the love of God in him."—1 John iii: 16, 17.

Spiritual improvement is hindered everywhere by the existence of these material evils, hence the overthrow of material evils are necessary to the development of spiritual life. Every great temperance movement has been followed by a great revival of religion.

As men have striven for the uplifting of their fellows they have come to line after line of entrenchment of material evils, that must be overthrown in order to the development of spiritual life. Slavery, though in the beginning one of God's methods of bringing Ethiopia to God, became one of these lines, and it went down

under the red tide of war. Intemperance is another line. These are not all, but they loom up as the great epochal evils with which those now living have overcome and must yet subdue.

The truth is that while spiritual needs must be met by spiritual supplies, intellectual destitution by intellectual adaptations and applied, heartaches by heart supplies of sympathy and love. Yet concrete evils must be met by concrete conditions.

Stop here; be empowered, exemplify this power in a holy life. Witness to facts. Teach abstractions, but meet concrete evils with concrete remedies.

O, for the constraining love of Christ! Had we His heart of tender compassion the world would be the better for it.

See the bleeding heart of Jesus in presence of human misery. He saw the selfish multitude hungry and had compassion on them. He saw his friend Lazarus entombed and wept over his grave. He saw sinful unrepentant Jerusalem filled with His enemies and wept for their coming misery.

O this heart of Jesus: would it might ever be before us like a Bethlehem star to guide our feet and inspire us in every conflict.

Bruce, in dying, having failed to go upon a crusade to the Holy Land as he had always purposed; called his faithful friend and follower, Black Douglass to him and made him swear that after his, Bruce's death, he would take out his heart and embalming it bear it to the Holy Sepulcher and deposit it there.

Douglass took the heart of Bruce enclosed in a golden casket and with one hundred brave Knights for an escort started upon the journey. They, passing through Spain, turned aside to help the Spaniards against the Moors. In the battle the Christians were being driven before the fierce Mohammedans Douglass seeing that the day was almost lost called to his followers and taking the heart of his master from his bosom threw it far into the midst of his enemies shouting "forward heart of Bruce and Douglass will follow as was his wont." Though Black Douglass fell, they won the fight upon that rally.

O heart of Jesus, thou hast gone before us into every place of misery where humanity festers and sins and gasps and dies. My Lord and Master, we must follow thy bleeding, quivering heart of sympathy, and humanities' battle shall be won."

The true mission of life then, is to save. To save intellectually, spiritually, materially. We need to be empowered divinely; exemplify the power, witness to the facts. Teach the abstract principles, save from abject conditions.

But in saving others we shall find that ourselves "we cannot save." And this brings us from a consideration of the true mission of life to

II. THE COST OF ITS ACCOMPLISHMENT.

No greater mistake can be made than to suppose that our zeal and love is to be seen, understood or appreciated and rewarded as we toil for humanity. Those who go in with the Master to save others need expect no appreciation from those receiving the greatest benefit.

And this is the most fruitful source of discouragement to the young and ardent who knowing their motives and actions are worthy find themselves denounced as frauds or fools instead of applauded for zeal and unselfish devotion to the cause of philanthropy and too often they give it up and settle down upon the existent crystallized moral attainments instead of advancing the sentiment of their time to a higher plain. Schopenhaver said, "Who earnestly pursues a cause which doesn't involve material advantages has no right to expect appreciation and sympathy from his generation." Yet, how slow we are to learn the lesson of the text in its application to ourselves. It has been the experience of all who have striven to lift the world. Moses in his first effort to liberate his people was almost betrayed into the hands of his enemies and theirs, and it took forty years of tutelage in the wilderness to make him comprehend the price he must pay for the privilege of suffering for them.

But so it was with nearly all the Hebrew prophets and the Apostles; their saving of others was at the price of themselves. The world has climbed along a bloody pathway to her present glory, and the blood has been of her noblest sons. They have always built the tombs of the dead prophets and killed the living ones.

The anti-slavery agitators were the fifth and offscouring of the earth in their day, yet the world was not worthy of them.

The temperance agitators of the most advanced thought are beginning to count their martyrs.

Whoever combated among or lifted a human being Godward but at the cost of personal suffering and sacrifice? When Wilburforce first introduced his anti-slavery bill into Parliament an old peer said to him, "So you aspire to be a reformer of men's manners, young man. Well," pointing to a painting of Christ on the cross, he said, "that is the end of reformers."

Why is it so? Who can tell? It may be necessary:

1. To winnow the chaff from the wheat.

Possibly if reward was too immediate and motives were quickly read, even bad men would turn reformers on speculation, and it remains that he who would lift the world must do it at the expense of ease and safety, and often of life itself.

"Careless seems the great Avenger, histories pages but record One death's grapple in the darkness 'twixt old systems and the Word. Riht forever on the scaffold, wrong forever on the throne, Yet that scaffold sways the future and behind the dim unknown, Staudeth God within the shadows, keeping watch above His own."

Compensation may be found in this order of things, from the fact that.

1. We are paying to the future our debt to the past. Our present civilization was purchased at the same price. All the advances of our present were wrung from the conservative hands of the past, at the price of blood; and blood is sprinkled on all the raiment of him that won them for us. Shall we eat the fruit of their planting and make no contribution to the future for those who shall come after us? And yet at what cost of reputation and comfort must it be? The disciples of suffering fluids its compensation.

2. In the purifying of personal character.

As such, it is worth all it costs, for character is eternal and there is no golden way to its purification. The marble comes to its polish and beauty under the discipline of friction. The diamond brings its lustre and glory but from the wheel of the lapidary, "and the trying of your faith worketh patience." For, "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." There is no other way.

"He who would climb to heights sublime and breathe the purer air of life, must not expect to rise in ease; but brace himself for toil and strife."

If it costs so much to fulfill the true mission of life it costs more not to do so. I know a number of gentlemen, who within the same decade became members of the most brilliant bar I have ever known. Of high social positions, well educated, naturally talented they entered upon their life work. Many of them have risen to eminence, wealth and honor. Some of them were church members. They accepted the sentiment as they found it. Content to move in their own orbit they let the world and the church take care of themselves and kept on good terms with both, and both the world and the church have rewarded their conservatism. There is with them the shrewd worldly wise look which is generally found in the faces of men who have made what is called means in life.

There is another yet living of this number, equal in talent to the best of them, but few hours have come to him as they would (time, i. e., no great wealth. He was a reformer. He took part in the anti-slavery agitations. They later, he became a temperance reformer. How he has been abused. I have seen him weep bitter tears, at the assaults upon his reputation. But there is a solar light, a benevolent glory shining out from the face of William Daniel, of Maryland, that I would not give for all the wealth and all the honors that have come to every worldly wise attorney in his native state. Their wealth and honors will perish in this life, but it is the glory of the other world that shines in his face, and will ally him to the eternal Son when he passes through the portals of the great hereafter.

Brothers, followers of Jesus in the regeneration, it is ours to suffer with, that we may reign with Him. "For the Captain of our salvation was made perfect through suffering," "who for the joy that was set before Him, endured the cross, despised the shame and is set down at the right hand of the throne of God. For consider Him that endured such contradictions of sinners against Himself lest ye be wearied and faint in your minds, ye have not yet resisted unto blood, striving against sin" and "These light afflictions which endure for a moment, work out for us a far more exceeding and eternal weight of glory."

He dies but once who dies for right, Struck by the ruthless hand of might; He dies again who truth betrays, For selfish ease and present praise.

Thus was it ever and will be
Who pre-empted thought and lives to free
His fellows and to lift them higher,
Must walk amid the burning fire.

They build dead prophets tombs on high,
The living prophets, true, must die;
The world is saved by sacrifice,
Who saves it, bows his head and dies.

Flag of the cause he died to save,
Shall wave in triumph o'er his grave;
And then shall poets lofty lays
Sound through the world his worthy praise.

Alas, he lived before his time,
And lived alone his life sublime;
Now lifted, people shout acclaim,
All honor to the Martyr's name.

Let not the ever cursing plan
Gainst him who lifts his brother man;
Deter them from the rugged road
That brings our fellows up to God.

Eternity is more than life,
And God's approval worth the strife.
No one hath ever lost by Him,
Who did by blood the world redeem.

The martyr to the cause of truth,
Shall bloom into immortal youth;
Who lives alone to highest aim,
Not here, but there, shall get acclaim.

Our God above, who reigns on high,
Shall call him to the upper sky;
Well done, thou faithful, enter in,
Shall be the note his joys begin.

But how much of blood and disap-
pointment and heartache and suffer-
ing and tears it means to win that
commendation. But with your eye
on the Judgment Throne, your hope
on the eternal future, and your hand
on the crumbling, vanishing present,
I ask you, is it not worth all it costs,
and would it not still be worth its
cost were the price ten thousand times
greater than now?

Here is your field! Behold your
work and mine, in it there is no
place for time-servers or compromis-
ers.

"We want no cowards in our band,
Who will their crosses fly;
We call for valiant hearted men,
Who are not afraid to die."

Many have already fallen in this
mortal agony for a world's uplift.
"But whether on the gallows high
Or in the battle's van,
The noblest place that man can die
Is where he dies for man."

We need to sink ourselves in the
cause with noble self-abnegation.
Remembering that the cause we re-
present is everythi g, ourselves no-
thing.

At Gettysburg when Picket's line
made that ever to be memorable
charge; Brigadier General Armisted
had actually broken and passed the
Federal line and thought the battle
won when he fell mortally wounded.
The color-bearer who saw him fall,
forgetting for the moment his own
high commission, stooped to raise
his fallen chief, but the dying soldier
remembering only the cause, waving
him off said sternly "Carry the colors
forward! carry the colors forward!"

O, men and women who charge the
world's serried line of evil remember
that the cause you serve is greater
than you.

What though I fall, stop not to
bury me. Carry the colors forward!
What though a seeming reverse
comes to our advancing column, carry
the colors forward! What though
all hell should oppose and every in-
fluence of the world and the flesh re-
enforce the man of sin. Carry the
colors forward!

"Thy saints in all this glorious war
Shall conquer though they die,
They see the triumph from afar,
By faith they bring it nigh."

Soldiers of Jesus, humanity's de-
fenders, yonder are the battlements
where sin in the mind and sin in the
spirit and sin in the vitiated concrete
conditions is entrenched. Make no
compromise with it—peace is not the
first condition, but purity. Until
that is secured Christ came not to
send peace, but a sword.

In the world's broad field are you
to be a worker or a shirker, which?
The shirker drifts with the current;
the worker turns the tide. Shall
the advanced posts, the crucial points
where battles turn be manned by
you? Are you ready to be crucified?

O ye toilers for God through hu-
manity I see a vision of your line of
battle. It extends back through the
mist of ages. At the head of this
column are God the Father and God
the Son and God the Holy Ghost. I
see also righteous Abel and Enoch
who walked with God, and Noah the
preacher of righteousness all in that
line. Abraham and Israel and Moses
and Elijah and Elisha and Isaiah
and Jeremiah and Ezekiel and Dan-
iel, and the Shadrach, Meschac and
Abednego all in the line.

The holy apostles with Stephen
and Paul are here and the martyr
fathers and the Confessors and the
reformers down to the anti-slavery
agitators, and Haddock and Gaubul
and Northrup are in these platoons.
There has always been an ad-
vance line in the battle of
the Lord for the betterment
I want to be in it. Who will
volunteer for it this hour? Remem-
ber it puts you in touch with the
sufferings of Jesus, and with Him
you shall find that in saving others
yourselves you cannot save. But
when the battle is over, and you
have fallen with your face to the foe.
"Aye, who are these clothed in
white robes, and whence came they?"
These are they which have gone up
through great tribulation and have
washed their robes and have made
them white through the blood of the
Lamb. Therefore are they before the
throne of God.—Rev. vii.

Rev. Chas. B. Mitchell, pastor of
the Methodist Episcopal Church at
Plainfield, N. J., recently received
the degree of Ph. D. from Allegheny
College.

Mount Tabor Record

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MORRISTOWN, N. J., Aug. 22, 1892.

MOUNT TABOR IS 709 FEET
ABOVE SEA LEVEL! THE FIGURES
ARE ACCORDING TO THE GEOLOGI-
CAL SURVEY OF THIS STATE.

A CAPD.
The following has been received by the Ed-
itor of the Record in reference to Dr. Osmun
of Morristown:

PATERSON, N. J., Aug. 25, 1883.
Mr. Editor:

It was a remark of wide application made by
the late Horace Greeley, that he who causes
two blades of grass to grow where but one
was before produced, deserved well of man-
kind. On the same general principle, it is
doubtly true, that one who is a conservator of
any good thing already existing, especially
should it be part and parcel of the human or-
ganization, should be honored and sustained
by his fellows in all the walks of life. It
chanced to the writer to have a tooth so situ-
ated that its loss would work great discomfort
and disfigurement, restored to its us-
fulness, and preserved in its original excellence
by Osmun, the dentist, by a most skillful and
delicate operation; and though several years
have elapsed, my gratitude has suffered no
diminution nor the work any deterioration.
I believe him to be unexcelled as a co-scientist
and skillful dentist.

E. T. BLACKWELL, M. D.

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my family for many years, and in almost
every branch of his profession. In skillful
workmanship and satisfactory results, I
doubt whether he can be surpassed. He is
certainly abreast with the most advanced
thought and methods of the science he repre-
sents.

A. H. TUTTLE.
BISHOP FITZGERALD'S TESTIMONIAL.
Newark, August 10th, 1888.

For a number of years the dental work for
my family and myself has been done by Dr. S.
R. Osmun, and in every case both the work
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To any who may require the services of a
dentist, I most heartily recommend the Doc-
tor as a master in his profession.

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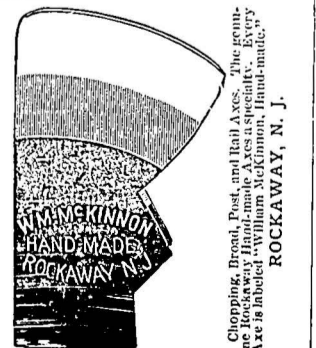
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Deposits made on or before July 2nd, 1892,
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For the accommodation of depositors the
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June 25th, 1892.

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H. T. HULL, Sec'y and Treas.

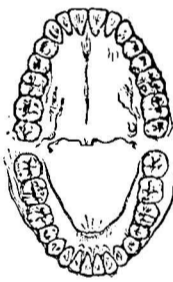
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