

Mount Tabor Record

VOLUME IV. NO. 2

MORRISTOWN, N. J., AUGUST 6th, 1880.

FRED. T. LEPORT, Editor.

Dober.

OLD HEADQUARTERS FOR SEWING MACHINES AND SUPPLIES.

Machines sold on installments of \$3 per month. Demorest's Reliable Patterns. P. H. BURRILL, Sussex Street, Dover, N. J.

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Cor. Blackwell and Bergen Sts., Repairing and Jobbing done with neatness and dispatch. Cottages put up on the grounds on a weeks notice, if necessary. Orders can be left at my cottage, at No. 12, East Morris, where I can be found every evening during the meetings.

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Repairing Attended to with Promptness.

Residents of the Camp Ground may procure Organs for the season, as I have a number of fine instruments to let. I make a specialty of selling instruments on installments. Arrangements can be made for as low rates as \$1 per month.

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NEW CLOTHING STORE, On Dickerson Street, (opposite the Depot.) DOVER, N. J.,

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Have opened their establishment with a choice stock of ENTIRELY NEW GOODS. All the leading styles of

SUMMER AND FALL GOODS.

Having a long practical experience we desire to establish a reputation for GOOD WORK and take especial pains to make up all orders in the most thorough manner and in the prevailing styles. Prices guaranteed as low as the lowest. Call and see for yourself.

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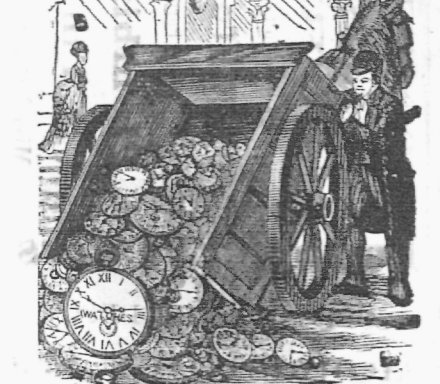
I am not handling any Prepared Butter. The patronage of the public is respectfully solicited.

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Next door to P. O. DOVER, N. J.

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Cottages on the Camp Ground and other insurance as low as the risk will warrant.

JOHN H. SCHMIDT, CARRIAGE MANUFACTURER,



Foot of Market street, at Parsons' old place, MORRISTOWN, N. J.

A fine lot of Carriages, Buggies, Phaetons; Rockaway, Coupe, Grocery Wagons, Farm Wagons, Carts, of my own make and warranted. Also, a number of second hand Buggies and Rockaways on hand. Repairing of all kinds, Painting and Trimming in the best style, and Carriage Blacksmithing, all kinds of Jobbing connected with Wagons and Farming Machines. Branch at Madison.

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JOHN H. SCHMIDT,

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Opening Day at Camp Tabor.

The clouds lay piled in dense masses, obscuring the early morning sun, and preventing a rapid evaporation of the rain of yesterday. It was exceedingly damp throughout the camp, but before service the sun shone fitfully through the trees, and gave promise of a pleasant day.

The early trains brought a goodly number of excursionists, which increased throughout the day, until fully 200 people were congregated around the tabernacle when the preaching began. There were about a score of preachers assembled on the platform.

The exercises were opened by the singing of "Stand up, Stand up for Jesus," by the men choir, followed by the 490 Hymn.

The collection was taken up as usual, and Rev. J. R. Daniels offered the opening prayer, praying that a baptism of the spirit on cleansing power might come upon this encampment, and offering up a fervent thanksgiving for the many souls saved in the past at Camp Tabor.

The morning lesson next followed, taken from 1st John, 3d and 4th Chapters.

The 460 Hymn was then sung, and after the usual announcements had been made by Rev. Mr. Fitzgerald, which will be found elsewhere, the Rev. R. Johns, of Flemington, began the opening sermon, taking his text from Romans, 1st, 7 (look up the text).

SERMON.

The preacher stated that his object in selecting this text was to promote a higher standard of Christian life as being very urgently needed at the present time, not to propagate the feeling of "I am better than thou when we look on the world."

There are two or three points of interest in the language of the text, "Called Saints." You observe that the words are spoken not of the glorified in heaven, not of the angels of God, but they are addressed to men and women who were in an earthly church. They are in the Scriptures called "Saints."

The Roman Catholics canonize certain persons who are supposed to have been eminent for their piety, and call them saints after death.

They have Saint Peter and Saint Catherine, and Saint Mary, and prayers are sometimes offered to them, perhaps, more than to the Lord Almighty Himself.

Now, we smile at their superstition and error, and yet we come very near them ourselves. We give the word saints to the departed, to the Evangelists, St. Matthew, and the rest. We feel almost that it would be irrelevant to address them as Peter or Paul, a kind of superstition that it would not be respectful to them. And when some good man or woman has gone to the better land who have lived a holy life in this world, we remember them with such lively interest, and say they are saints.

But this is not Scriptural; the words of my text are addressed to living men and women, members of churches on earth; "they are called saints."

We all have a sympathy, perhaps, with a remark a sister made the other day; in her modesty, she said, "I don't feel like calling myself a saint;" but she must not call herself a saint, if the Lord calls her a saint that is enough. It is true we ought not to parade the name to make a show, but it is nevertheless true that God calls his people saints—if they are anything in His kingdom, they are His saints.

In the language of the text there is a divine authority, a divine power and positiveness in the manner in which these words are put. Some of you may doubtless participate in the feeling I heard expressed in reading this text, it is this, the Lord calls us to be saints, that is what we ought to be, we are not that yet. Some are, we are not, but we hope to be so sometime—as though it were a matter of small importance whether we accept the Lord's call or not. Now there is a divine reality in these words, "called saints."

We may take the other interpretations of this word called, and render invited, or as Clark does "constituted." Are you invited to be saints? Are you summoned in any way? Do you hold his will supreme, regulating your life and character. Can you be at all if you refuse to be what the Lord

invites you to be? Called saints God says so, invites you. Can you be his child at all only as you become his saints? But I take it to mean "constituted." We are constituted God's saints.

Now God's words and names applied in both the Old and New Testaments have a reference to the character and qualities of persons as well. You will find all those names of the Hebrews, and those given in ancient times indicate these personal characteristics, and the Lord never makes a mistake, and when he calls his people saints by the pen of his servant Paul, it is because they are constituted saints. Now to be a child of God in any sense of the term, even in the lowest of any involves an ineffable change in our moral nature, whereby we are separated from the practice and guilt and dominion of sin, to be children of God. How can it be otherwise when we consider this fact, that there is represented in the Scriptures that a great change takes place in a man's nature at the time he enters into the kingdom of God. Once in the night, a benighted man came to Jesus that he might enquire into the mysteries of the teachings of this new master. And the Lord said to this benighted man, opening before him the bright day, even though it were night. "Except a man be born again he cannot enter into the kingdom of God, and then again it is said, if any man be in the spirit, he is a new creature. "Old things have passed away and behold all things are become new," and then we put off the old man and his deeds, and put on the new man.

When I hear the expression used inadvertently, "mere justification" I feel it a little, for I think that the fact that one is born again into the kingdom of God is one of the grandest things that can take place. We cannot magnify anything in order to magnify something else. We cannot magnify entire sanctification by magnifying our introduction into God's kingdom. The first step is blessed beyond expression, and the next one more blessed still.

If there is anything of blessedness in the call of God in a religious experience and in the call of Jesus to "whoever will," it is this: it is an amazing salvation. If it is anything less than this it is worthless; it is nothing better than the philosophers give us; it is nothing better than the maxims of life can give us. All the teachings of Jesus point to this showing: that to be a Christian, in even the ordinary sense of the term, involves this proper saint-hood.

I have read that somewhere in London a rich man has built a large establishment for wayfaring men, or "tramps," as we call them, who, knocking at the door, are admitted, and with all his filth, admitted into that mansion and is conducted to a bath, and while he is refreshing himself his clothes are taken possession of by some of the attendants and put through a process of purifying and purging by which they are made entirely clean, and when they are restored to him he can go on his way rejoicing, with a sense of manhood within him that cannot be connected with filth. Now that is just what God does to the soul that comes to him—the penitent that kneels down into the straw and says, "God be merciful!" It is Jesus who cleanses him from sin. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Then some one may ask, "What is the difference between this introduction into the kingdom whereby we become saints and anything further?" I want to show you that there is a great deal more in religion than many think. To my mind this experience of entire sanctification is a blessed thing and meets my hearty sympathy. To my mind it is not anything outward. What I mean to say is that so far as the outer life is concerned of a converted man or woman who is entirely sanctified, there is no difference, there can be no difference; whosoever committeth sin is of the devil.

God gives the soul a greater mastery over himself, or God himself keeps the mastery of that soul and body, as never before, and the victory is gained without those throes of agony which sometimes convulse the struggling one.

The speaker derived great encouragement from the manner in which God, through his servants, speaks to those Corinthians and Ephesians, for they were no better than us.

There is a division of mankind into two great classes—not three. To one all the thunders and lightnings, all the awful warnings and the invitations to come. But on the other hand, the words of tender endearment and the pathetic appeal and the fond affection and encouragement that Jesus lavishes upon them—two great classes in God's world, saints on the one hand, sinners on the other. There are no sanctified saints, and mere common saints and then the world, the ungodly. No, two great classes, if we are on the one side we are sinners, if on the other we are

saints, saved through the grace of God, whatever may be our spiritual attainments in after life.

Another thought. Who can be the beloved of God? They that rebel against him—whose nature is unlike his own? The mere fact that a man can be called beloved of God is an indication that he is consecrated and a saved soul. Does not God love all those? Did I not read in this morning's lesson, "Herein we love;" not we love God, but that God loved us.

Yes, but there is a twofold love in God. There is that benevolent pity that goes out from affection towards all, even the worst man.

But there is a peculiar love of complacency with which God looks upon consecrated and saved ones, and the very fact that these two things are associated together, "beloved of God, and called to be saints," shows the preciousness of that relation which a child of God sustains towards the Father by virtue of his salvation through the blood of Jesus.

This strikes at the root of an error that prevails very largely. If a man professes to be wholly sanctified, he must live consistently, and these members of the church—that is, the ordinary members of the church—expect that as he makes such high professions he ought to live accordingly. They say, "I don't make such high pretensions, so of course it don't make so much difference how I live; but he must live up to his professions and I am going to watch him." That I believe to be a very prevalent error. But just as God says in his Word, "Called to be saints if you are a child of God, in the lowest sense you are obedient to his will." As Bishop Clark says,—"Jesus Christ never saved a soul that did not serve him." And that Christ cannot be estimable or precious in the sight of any man until he come into spiritual knowledge of God's will and God's authority and willing to be obedient to him.

Now my friends you are keeping a watch over those that make a louder profession than yourselves, and you think you can do as you please, but remember he that committeth sin is of the devil. If you knowingly excuse yourself when doing wrong because you are not a sanctified person or professing to be such, I most earnestly remind you that you are wrong, that you are not saved at all. If you are saved in any sense of the term you cannot sin and hold a clean conscience any more than any other person can.

The speaker related an anecdote in reference and support of this point. There was an old Quaker who once said that "If a man walks on the whole pretty straight and is in general consistent as a christian the Lord will not hold him responsible if he has a few spots in him." One of his hearers turned to a person sitting near and asked "how few?" A man might have one too many. Do you wonder how many? It has seemed to me that very many are trying to see how many they can have and yet keep in safety. I tell you friends not one,—not one that you know you have.

The speaker next referred to the low estimate which had been put upon the word saint. How often we hear the world use that word in a sneering way, and perhaps we feel it a little. If the world call us saints if they give us that name because we are near God as they gave the name of Methodists to our forefathers because they lived by method, but the word expressed a truth they did not appreciate. Let us not feel hurt if they do so.

The name is sometimes regarded as implying a weakness—not so long as we have a Havelock to defend the gates of Lucknow—no weakness is there in the man who reads the Bible to his men, and sometimes preaches to them. Was not Cromwell one of God's saints? and he is one of the grandest heroes. Cromwell made a king to flee, and proved himself always invincible in battle. There was Gustavus Adolphus, too, and Washington; were they weak men?

And we find a courage among the saints still nobler than that displayed on the field of battle. I see it especially in Luther when he said, "These are my sentiments, and I stand on them, live or die." What was his reply to his friends when they warned him not to go to a certain city, that all his enemies were there? He said, "if every tile in every house were a devil, still I would go."

Again, we find some that think the inner reality must precede the outward conformity; and they make a mistake. God does not call his people saints until they become such.

The preacher closed with a caution to the believers in the church against setting up a standard which the world would approve of, but rather to be free from any such thought, and attain to that holier life through faith, so that the world will know you have been with Jesus, and learned of him. The service closed with prayer.

Afternoon Services.

About the same number of people that were present at the morning service assembled in front of the stand at the service at 2:30 P. M.

The services were begun by singing the 319 hymn. Prayer by Rev. R. Van-Horne. Reading of a part of the 40th Chapter Isaiah by Rev. C. S. Coit, followed by singing the 324 hymn. Rev. C. S. Coit, the preacher of the afternoon, took as his text the following words: "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come."

In preface to his remarks on this text he alluded to the intense desire of all men, that is worldly persons, to obtain profit in trade, and of the uncertainty of the tenure of such gain after it was obtained. He quoted a story of a man who had toiled all his life to make a living on a little farm in the mountains and just as it was about to be taken away from him for debt, a vein of silver ore was discovered under the ground; a living could be found. Thus it is with us, said the speaker, we exhaust ourselves, we elaborate our plans, and often, late in life when everything else is failed we are compelled to adopt the conclusion which God has revealed in his word, that "Godliness is profitable unto all things."

We understand by Godliness, that which pertains to God. It is the quality of an action, therefore it is not a mere theory, it is not an idle thought passing through the mind. But as the brother who preached this morning said, the outward christian life must come from an inward christian experience. Godliness is God's nature revealed to us.

How can we have that experience of divine things and how can our outward lives resemble God? I answer it has been demonstrated in that Jesus Christ was in the flesh, and that he was divine. There was a divine nature in humanity, dwelling among us and we beheld his glory.

The very fact that Jesus Christ has conquered human nature, that he has held it in subjection, for he had a nature like ours, and that he raised that nature triumphant to Heaven and stands before the father with his glorified humanity is a proof that the two natures can be blended. An illustration drawn from the process of grafting was next cited in proof of this. The quince bearing a sour fruit is grafted with a pear and a new and superior fruitage ensues.

It may be that below the graft there will start a few limbs, and there may be a few sour quinces for a time and this may be necessary to draw the sap up to the graft to make it healthful and vigorous, but after a while the man takes his pruning-knife and takes them off, and then the graft has all the full force and vigor of the mother root.

Now here we find our natures sinful, they bring forth bitter fruit and sour, worse than the quince, but God by his holy spirit and truth comes into our hearts, and if we let him he will stay there. And he will take hold of our forces and natures, and the result of this divine union will not be the baser passions of the human heart, but the loftier and the grander and the God-like. "The fruits of the spirit are love, joy, peace," etc.

Now the Apostle says that Godliness is profitable. Now we are too apt to look upon it as a losing affair,—something that is antagonistic to our best interests, but when we come to examine it that it forms the basis of all our prosperity, and of all our happiness.

The first thing that godliness gives us is the law, and a law that is calculated to restrain and protect, and lift up.

He showed how business men of the world appreciated this fact, by wishing to encourage the building of churches and supporting of preachers, as promoting better security to their property.

When we come to look a little further, we shall see that it underlies our homes. What makes the home? Not Mormonism, not the teachings of Confucius, nor Brahmanism; it is the fear of God; it is the family altar; it is the truth taught to the children.

The religion of the Lord Jesus Christ is not at war with a single human interest, Godliness, experimental and practical, does not war with our life.

We hear of some people who lose their reason, and some say they have gone religiously insane.

It is not true that the religion of the Lord upsets their minds, it is some fanaticism. The truth agrees with the body too, and prolongs our days; "Length of days is in her right hand, and in her left riches and honor."

It is sin that wars with the human constitution; it is debauchery and crime; it is not devotion. "They that wait on the Lord shall renew their strength." The record of the longevity of the race is greatest in Christian countries. The oldest men that the speaker knew were all Christian people.

The question of profit cannot be determined in a day, or year. A business man once told me that at the end of each year he could not tell whether he had made or lost; consequently, he waited five years before striking a balance.

I think, said the preacher, five years is too short a time to determine the question of true profit.

We are not to estimate the profit of life by dollars and cents, or bonds or

stocks, or houses or lands. They may be all swept away; a Brother once said after he was sold out by the sheriff, when I inquired of him about his circumstances: "Oh, I haven't lost all; I put \$9,000 in the Central Church when I was prosperous, and it is safe, and I have given many a Methodist preacher a suit of clothes, and they are safe."

A. T. Stewart must make his will like the miser that died lately in Pennsylvania, with a bag of gold and silver coin by his bedside, holding up the coin and letting it fall again, and just before death he grasped a handful and died with it in his clasp, and a servant took it all away from him, and not a farthing was taken with him. He had not anything, because he had sought his profit in worldly goods.

But suppose we seek it in godliness, is it not yours? Does it belong to some institution or corporation? What says the Apostle? "We have this treasure," blessed be God! and ours to keep, and the only thing that we take with us when we come to leave this world. Its character—what God has done in us and by us, and through us—that is ours and therefore it is profitable, having promise of the life that now is.

A life unassociated with Godliness is a failure. The world without God would be more terrible and dreary than the world without the sun.

But that is not all. I want to come to the end, if there is an end. I want to look at the other side of the ledger. For I see that this life is unlimited, it runs beyond the vision of men, and beyond the grave.

The speaker next related a few incidents to prove that in the last moments of the life of man the vision is sometimes so strengthened as to reach into the world beyond.

It is only like the life of the oak in the acorn. I suppose that by the power of magnifying the eye might behold there in the acorn the tree of miniature. And in the egg of the eagle you may behold there the fowl, but what is that life compared with that of the eagle on the wing, soaring in the blue azure, and ranging among the mists and rising towards the stars; it is grander than the life in the egg.

We know that there is a life to come. We feel its throbbings in our own souls, and we rejoice in it. Not when we are sinners. Not when we are disobedient. Not when we shun the cross and run away from it. But when we are in harmony with God, when our hearts are put in union with his, and when we realize that his love reigns supreme, we stand on the summit of Pisgah.

The speaker closed with a feeling allusion to the last moments of Bishop Haven.

The meeting ended with a prayer by Rev. Brownwell Andrews.

The First District Census.

Supervisor Doremus has completed his work and sent his returns to Superintendent Walker at Washington. The district embraces the counties of Bergen, Essex, Morris, Passaic, Sussex and Warren, and the population is 407,197 as against 322,238 in 1870, showing an increase of 84,959. Essex county shows the largest increase. Passaic being next. Morris has gained in the ten years 7,740. Paterson has gained 17,571 within ten years.

The following are the returns from the district compared with 1870:

	1880.	1870.
Essex.....	190,584	143,907
Passaic.....	68,780	46,416
Morris.....	50,877	43,137
Bergen.....	36,303	30,122
Warren.....	36,598	30,316
Sussex.....	23,553	22,808
	407,197	322,606

The township details of Morris, are as follows:

MORRIS COUNTY.		
	1880.	1870.
Boonton.....	2,686	3,458
Chatham.....	4,277	3,715
Chester.....	2,397	1,743
Hanover.....	4,138	3,233
Jefferson.....	4,702	1,430
Mendham.....	1,525	1,523
Montville.....	1,270	1,403
Morris.....	6,843	5,074
Mount Olive.....	1,862	1,624
Passaic.....	1,531	1,511
Pegannock.....	2,339	1,511
Randolph.....	7,701	5,111
Roxbury.....	2,141	3,320
Rockaway.....	7,399	6,445
Washington.....	2,654	4,384
Total.....	50,877	43,137

Athletic Sports.

To the lovers of Athletic performances it will probably be of some interest to know that at a recent meeting of the Executive Committees of the Morristown and Madison Athletic Clubs it was agreed that they should hold their annual contest on or about the 25th inst. The programme which was followed out so successfully last year will be the same this year except the bicycle race and half mile run. There will be substituted, however, an open event (100 yards dash) which will be contested for by fifteen or twenty of the most celebrated amateur runners in America. Two handsome prizes will be given to the winner and second best in this event, as well as gold medals to the winner of each and every event.

The committees who have the superintendence of the contest this year are: Mr. W. B. Wood, Pres.; T. F. Randolph, Vice-Pres.; H. B. McCarroll, Treas.; John Pitney, Sec'y, of the Morristown club, and Mr. W. Toler, Pres.; E. R. Bellman, Sec'y, and Mr. C. W. Pinckney, captain, of the Madison club.

GRANDMOTHER'S SERMON.

The supper is over, the hearth is swept,
And in the wood fire's glow,
The children cluster to hear a tale
Of that time so long ago.

When grandmamma's hair was golden brown,
And the warm blood came and went
O'er the face that could scarce have been sweeter
Then
Than now in its rich content.

The face is wrinkled and careworn now,
And the golden hair is gray:
But the light shown in the young girl's eyes,
Has never gone away.

And her needles catch the fire's light,
As in and out they go,
With the chinking music that grandma loves
Shaping the stocking toe.

And the waiting children love it too,
For they know the stocking song
Brings many a tale to grandma's mind
Which they shall hear ere long.

But it brings no story of olden time
To grandma's heart to-night—
Only a sermon, quaint and short,
Is sung by the needles bright.

"Life is a stocking," grandma says,
"And yours is just begun:
But I am knitting the toe of mine,
And my work is almost done."

"With merry hearts we begin to knit,
And the ribbon is almost play:
Some are gay-colored and some are white,
And some are ashen gray."

"But most are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole is fair and strong."

"There are long plain spaces without a break,
That in youth are hard to bear,
And many a weary tear is dropped
As we fashion the heel with care."

"But the saddest, happiest time is that
We court and yet would shun,
When our Heavenly Father breaks the thread
And says that our work is done."

The children come to say good night,
With tears in their bright young eyes,
While in grandma's lap, with a broken thread,
The finished stocking lies.

Edwin Ross Freeman, a six year old son of Chas. Freeman, of Rockaway, fell into the canal and was drowned on Friday while fishing. Mr. Freeman has a situation at the Asylum and is leader of music in that institution.

Next Sunday the meeting in the Park, Morristown, will be led by Henry Day, Esq., of N.Y., beginning at the usual hour; singing led by Mr. Geo. Udall, Jr., with his cornet, and a quartette of young ladies and gentlemen. To meet the growing popularity of this meeting additional seats will be provided.

Gray hairs are honorable but their premature appearances is annoying. Parker's Hair Balsam is popular for cleanliness and promptly restoring the youthful color.

The original Rockaway undertaking establishment still conducted in all branches of the business. Entire satisfaction guaranteed in every respect. Prices will be named as low as any now prevailing. J. C. Johnson, attendant, (formerly with C. A. Gillen, of Dover,) I. N. Beach, Proprietor.

A large sale of lots will take place at Mt. Tabor on Tuesday, August 10th. Over 120 lots will be sold. This is the largest sale that will be made for many years. This is a splendid opportunity to secure choice building sites in this beautiful summer resort. The terms are remarkably easy, being ten per cent. down, the balance in a note for four years, bearing six per cent. interest, payable principal and interest in equal annual installments, free from all taxes for the four years.

The best place in Dover, to buy fresh meats and vegetables, is at Frank Cox's. He is supplying dealers all along the line of the M. & E. Road, and if you can't get what you want at Tabor, send to him. He keeps constantly on hand the finest assortment of livery turkeys in town. Call and see him on Warren Street, Dover, N. J.

GET THIS OUT.—People stopping at Camp Tabor are reminded that it is always safe to carry a bottle of Killgore's Sun Cholera Mixture with you. It is a sure remedy for Diarrhea, Cholera Morbus and all derangements of the bowels. To be had of the proprietors, Vought & Killgore, Dover, or of Buck, Camp Tabor, at 25 cts per bottle.

B. K. & G. W. STICKLE,

DEALERS IN
Timber, Lumber, Lath, Lime,

Cement, Hair, Brick, Nails,

COAL AND HARDWARE.

ROCKAWAY, N. J.

Prompt Attention Given to Delivering on the Camp Ground.

WM. A. STRYKER,

(CITY ATTORNEY AND COUNSEL.)

Attorney-at-Law,

Solicitor and Master in Chancery,
Law Offices, first floor, 144 Washington Ave.,
WASHINGTON, N. J.

Mount Tabor Time Table.

Trains LEAVE MOUNT TABOR as follows: For
New York, Hoboken and Newark, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
*Roseville, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05, 8:44 P. M.
*Grove Street, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
*Arlington Avenue, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05, 8:44 P. M.
*Brick Church, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
Orange, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
Highland Avenue and Mountain Station, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
South Orange, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
Maplewood, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
Wyoming, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
Milburn, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
Short Hills, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
Summit, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
New Providence, 8:55 A. M., 1:02, 4:20, 6:05 P. M.
Chatham, 7:12, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
Madison, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.
Convent, 7:12 A. M., 1:02, 2:58, 4:20, 6:05 P. M.
Morristown and Morris Plains, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44, 10:20 P. M.
Rockaway and Dover, 9:10 A. M., 12:05, 1:19, 1:42, 4:45, 5:12, 6:02, 7:05, 9:40, 10:10 P. M.
Port Oram, 9:10 A. M., 12:05, 4:45, 6:02, 9:40 P. M.
Drakesville, Stanhope, Waterloo, Hacketts-town, Port Murray and Washington, 9:10 A. M., 1:42, 5:12, 6:03, 10:10 P. M.
Broadway, Stewartsville and Phillipsburg, 9:10 A. M., 1:42, 5:12, 10:10 P. M.
Easton, 9:10 A. M., 1:42, 5:12 P. M.

BOONTON BRANCH.

Secaucus, Kingsland, Rutherford Park, Delawanna, Passaic and Clifton, 7:51 A. M., 3:03 P. M.
Paterson, West Paterson, Little Falls, Mountain View, Lincoln Park, Whitehall and Montville, 7:51 A. M., 3:03, 9:35 P. M.
Boonton, 7:51, 9:12 A. M., 3:03, 6:15, 9:35 P. M.
CHESTER RAILROAD.
Chester, Ironia, Succasunna and McCainsville, 9:10 A. M., 4:45, 5:12, 6:02 P. M.
D. L. & W. RAILROAD.
Oxford Furnace, Bridgeville, Delaware, Portland and Stroudsburg, 9:10 A. M., 1:42, 6:02, 7:05 P. M.

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Next door to the Post Office.

NOTICE.

The Trustees of Mount Tabor have, at great expense provided hitching placed for an unlimited number of horses, and in lieu of an entrance fee, which is exacted at many Camp Meetings, they have concluded to charge the following rates for the use of these accommodations:

SINGLE HORSE,	10 cents.
DOUBLE TEAM,	15 cents.

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MT. TABOR GROCERY,

J. C. BUCK & SON, Proprietors,
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FOREIGN AND DOMESTIC FRUITS,
Tobacco and Cigars.

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Mt. Tabor Camp Ground,

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This house is again open under the same popular management as last year, offering all the advantages of a first class boarding house.
BOARD PER WEEK, ONE PERSON, \$8.
ONE WEEK FOR TWO PERSONS, (occupying same room, each, \$7.
BOARD PER DAY, \$1.50.
TABLE BOARD, \$6 per week or \$1.25 per day.

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Special inducements in ladies' and children's

SHADE HATS,
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MORRISTOWN, N. J.

I have great pleasure in presenting the testimonials of persons for whom I have done work in my line who are competent judges of thorough dentistry. S. E. Hodges, M. D.; Rev. J. K. Burr, D. D.; Rev. A. H. Tuttle are persons well known throughout the entire State.

CHESTER, N. J., July 28, 1880.

DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time.

I had taken gas once before at "Headquarters in New York city and my impressions were unpleasant and its effects damaging to my health.

As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.

Very respectfully yours,
S. E. HEDGES.

Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth.

A. H. TUTTLE,
Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentist work for myself and family and has invariably given full satisfaction.

A master of the science of dentistry, he avails himself of all the recent appliances of the dental art and displays great skill and thoroughness in all branches of dental work.

J. K. BURR,
Trenton, N. J., July 26, 1880.

TOMPKINS & WELSH,

MARKET STREET,
MORRISTOWN, N. J.

Keep a full assortment of TIN, SHEET IRON and other wares,
COOK STOVES, RANGES AND FURNACES,
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Plumbing and Gas Fitting,
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INGS, ETC., ETC.

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Mount Tabor Record,

FRED. T. LEPORT, Editor.

Published every morning at the office of the "BANNER," Morristown, N. J.

Single subscriptions to the RECORD, 40 cents.
In clubs of five, - - - - - 30 cents.
An additional subscription given with each club of ten.

MORRISTOWN, N. J., August 6, 1880.

Camp Notes.

For some reason Mr. Lyon's large new tent did not arrive yesterday. By Saturday he expects to have it up, and ready for business.

The receipts for entrance of conveyances yesterday amounted to \$1.00.—Mr. James is seeing that the rule is strictly enforced.

The beautiful picture of the Young People's Temple, presented in yesterday's RECORD, was a most gratifying novelty in its publication and was well received.

Mr. W. F. Day has opened his restaurant and the young people can now obtain caramels by the wholesale without taking the trouble to burn the molasses themselves.

Over forty persons attended the 6 o'clock prayer meeting this (Friday) morning. Verily there are many faithful ones who can make an effort to attend this early meeting.

The Den Lake Athletic Association has been organized with Mr. M. V. Perkins as President; Mr. W. Stewart, Vice-President; Mr. R. Van Horn, Jr., Secretary; Mr. C. Vandervoort, Treas.

The Children's Meeting was not held yesterday according to the programme, but will be held to-day at 4 o'clock. We shall miss Mr. S. W. Clark in these meetings as he has had charge of them for so long a time.

The cottage spoken of in yesterday's paper as erected by Mr. Moore of Jersey City, was really built by Mr. Wm. K. Moore of New York city. It is one of the most substantial structures on Whitfield Place.

The Young People's Meeting held last evening in Bethel at 6 o'clock was under the conduct of Rev. Mr. Lowrey, and was well attended. These meetings have always been a successful feature of the services, and under Mr. Lowrey's management will still continue so.

Mr. Vanhorne paid a deserving tribute to the Mt. Hope choir yesterday when he said that the people were too apt to sit still and listen to the ravishing music of their instruments instead of joining in themselves. The new choir has but one brass instrument, a cornet, played by Mr. J. Weller, of Washington.

Next Sunday promises to be a day of unusual interest. With such preachers as Dr. Newman, of New York city, who delivers the morning discourse, and Dr. Hunt, Junior Agent of the Methodist Book Concern, in the afternoon, there will doubtless be a large attendance.

We fell into an error in our last issue which will be apt to mislead many in regard to the debt resting upon the Association. It consisted in using the word "accrued" for "matured," indicating thereby that the debt was increasing, whereas it remains the same. We gladly make the correction.

Mr. Earle had a little adventure with a tramp last evening. About 7 o'clock he noticed a couple of suspicious characters prowling around the grounds; he followed them down Simpson avenue and saw one of them go to the cottage of Mr. McDermott and ask for food. Mr. Earle accosted him and tried to induce the fellow to come to the entrance of the grounds so that he might take the road and move on, but the tramp persisted in moving on in the other direction; Mr. Earle then attempted to lead him gently around, but the fellow bolted through the brush and jumped over the stone wall into the meadow, leaving a piece of his broadcloth in possession of the police. His companion also disappeared.

Order of Exercises.

The following order of services was announced from the stand yesterday:—
Prayer meeting at 6 o'clock A.M., for which the bell will be rung twenty minutes in advance.
8 A.M. Prayer meeting in Mrs. Fitzgerald's cottage.
9:00. Family prayer meeting in front of the stand.
10:00. Preaching.
1:30 P.M. Prayer meeting in Bethel pavilion.
2:30. Preaching.
4:00. Children's meeting in pavilion.
6:00. Young People's Meeting.
7:00. Preaching.
Exercises of each day to close at 10 o'clock P.M.

The barber shop, opposite Mr. Day's tent, is conducted by some parties from Dover.

The Excursion.

Never has an excursion party from Morristown enjoyed a more highly gratifying trip from beginning to end than those who participated with the M. E. Sunday School on its ride to Ocean Grove and Asbury Park last Friday.

The day was delightfully cool, the party was comfortable in numbers and perfect in deportment from first to last, the railroad officials and steamboat men were obliging, and the stay at the terminus of the route delightful. True, some dozed or so were left, and had to catch the excursion train at Newark by taking a regular train through by the way of Elizabethport, but that was their fault, and we did not hear a complaint.

The first surprise was when the party, boarding a ferry boat for transfer across the river, were taken a mile or two up toward the Palisades. The train was ahead of time and rather than keep the people waiting on the dock the Central railroad officials were kindly giving them an extra sail. The second surprise was when the party were shipped on the magnificent steamer St. Johns, instead of the smaller Chancellor. And a word about this boat is not out of place. She was built under the direct supervision of her captain, and during the spring, fall and winter months makes regular trips from New York to the St. Johns river, touching at various points on the Atlantic coast. She was built for and is now owned by the Astors, who own large plantations South, and runs to the St. Johns more for their own convenience than anything else. There is not a more seaworthy nor more convenient vessel that sails out of New York harbor. She makes her trips to Sandy Hook day after day in an hour and ten minutes without varying a minute, and is the easiest riding vessel we were ever in. The Central railroad pays \$24,000 for her use during the three summer months, when she is off her Southern route.

The toy pistol and its cardboard cartridge were the cause of injuries to 157 boys in Philadelphia on the 4th and 5th of July. Fourteen have died of tetanus. As inquests were held on only six of the fourteen cases it is presumed that the deaths will aggregate fully a score. The majority of the deaths were reported as from tetanus, without giving superinducing cause, so that no inquest was held. Dr. Croll, of the Pennsylvania Hospital, said that a real pistol would be far less dangerous, for the bullet would go through the hand, while the Bristle-board of which the cartridge of the toy pistol is made is torn into shreds and lodged in the hand. The cartridge is exactly like a real cartridge in appearance, except that cardboard is used instead of lead, and the powder is fulminate of mercury and chlorate of potassium. All the injuries were in the hand. The youngest victim was eleven and the oldest sixteen years of age.

Only the architect, will make the plans for the addition to the chapel of the First church, Morristown. He meets the Trustees to-morrow morning, and the improvement will, it is expected, be immediately pushed.

Mr. Geo. Lindsley, of Pleasantville, assumed the position of baggage master at Dover last week.

Send for a catalogue of the Hackettstown Institute; see advertisement.—This institution is rapidly growing in public favor as a place for the training of youth. Some three hundred students were enrolled last year, and many more can find a pleasant home within its precincts. Catalogues may be had of Rev. J. M. Tuttle, on the grounds. Dr. Whitney can be seen personally some time during the coming week.

Mr. R. Van Horn, Jr., has at his home on Morris avenue one of Beatty's handsomest organs. This organ which is a model of workmanship, an exceedingly sweet toned instrument, is sold at a very low figure. See advertisement.

A new map of Mt. Tabor has just been completed by Thomas Hughes, C. E., Morristown. It is up with all the improvements that have been made since the last map was completed.

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Smith & Weir,

Manufacturers and dealers in

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OF EVERY DESCRIPTION.

Rich Parlor and Bedroom Suites

In stock and a large selection of Dining-room and other Furniture always on hand.

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In all its branches.

Decorative Painting and Fine Paper Hanging

A SPECIALTY.

Call and see our large and new assortment of Wall Papers, Shades, &c., just received.

John Thatcher.

South Street, near the Park

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"DOMESTIC"

SEWING MACHINES!

POSITIVELY STAND AT THE HEAD OF THE WHOLE LIST.

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S. S. & J. A. LYON, Dover,
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Upon Long Terms of Payment or at a Large Discount for Cash.

We Sell Five Dollars Cheaper than New York city prices.

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Special Inducements in TEAS, COFFEES and SPICES,

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SAVE YOUR MONEY AND TRY OUR

NEW CHOP TEAS,

Which we are retailing at

50 Cents Per Pound,

And which are better than sold elsewhere at 70 cents per pound. Our Coffees are always fresh, being Steam Roasted daily. Sugar sold at cost.

Principle Warehouse, 77, 79 and 81 Vesey St.,
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IS THE BEST PLACE TO BUY

READY-MADE CLOTHING!

HATS! SHIRTS!

Neckwear, Gloves, Underclothing,

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Shirts Made to Order and a Fit Guaranteed.

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SHIRTS, COLLARS, CUFFS, &c.,

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RED FRONT DRUG STORE,

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NOTICE—None but Pure Drugs and Medicines sold. All medicines advertised in this paper sold at this Drug Store; orders may be left at the store of Mr. Buck at Camp Tabor.

GEO. W. BOWER,

ARCHITECT,

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Special attention given to the designing of Cottages for the Camp Ground.

Morristown Office: over Day & Muchmore's, near the depot, where he can be seen Tuesdays and Fridays of each week.

Residence: Chatham, N. J., and Office in rear of A. M. French's store, Chatham, N. J.

E. G. LACEY,

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