

# Mount Tabor Record

VOLUME IV. NO. 3.

MORRISTOWN, N. J., AUGUST 7th, 1880.

FRED. T. LEPORT, Editor.

## Dover.

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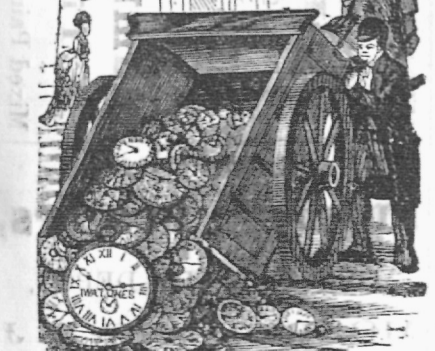
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## Morning Service.—Second Day.

The day opened bright and fair and many visitors were present at the opening services at the stand. The choir began the service with a fine opening piece. The 212th hymn was then sung; prayer was offered by Rev. Mr. Decker, who also read two lessons from Isaiah lxiii., and from the first chapter of John, followed by the 241st hymn.

Rev. S.W. Decker, of Allendale, N. J., preacher of the morning, announced his text from the 1st chapter of St. John, last part of 29th verse: "Behold the Lamb of God that taketh away the sins of the world."

### SERMON.

In the march of the ages, as they unfold themselves in the development of the Divine plan of redemption, the hour had come in which the problem should be solved, in which the longings of the human heart should be satisfied, when the oft-repeated question should be answered, "How should we get rid of this, that blasts this life and clouds the future with unutterable mystery and horror?" This question had puzzled the wisest and best of men, and they had bent their energies and taxed their genius to find an answer that would give them quiet and peace in their minds. God had brought the hour though there had been an apparent closing up of what had seemed, and, indeed, what was, a glorious opening of this auspicious day—when the boy teacher and learner as well had gone back to his quiet home in Nazareth, had passed out from among the activities of his time, it seemed as though a ray of light that had started athwart the sky had gone out, and as if a hope that had been kindled in human hearts had died, and the mantle of despondency and almost despair had wrapped itself around the nation. For eighteen years this uncertainty continued and darkness seemed to increase until a strange and promiscuous gathering of pilgrims wending their way from every point; hastening to that strange man whose clarion voice was heard in the wilderness and seemed to possess a strange and enchanting influence. The question was mooted, "Is not this he that was to come—may not this be the Messiah?" and so that this question might be answered and the Jewish Sanhedrim no longer in doubt, a deputation was sent to propound several questions to this strange man to whom the whole region round about flocked to his ministry and baptism: "Art thou he that should come?" and the answer to this finally came, "I am not he," but "I am the voice of one crying in the wilderness prepare ye the way of the Lord."

The deputation returned to them that sent them forth, with the answer that he was not the Christ but the herald of Christ. In the afternoon of one day when wearied with the numerous baptisms which he had performed, there came another person requesting baptism at his hands. In the mind of John there seemed to be this impression, "It is he," but the sign had not been given by which all doubts were to be removed and by which he was to know positively that the Christ had come. Said John to this new comer, impressed with the dignity, the grandeur and the glorious presence, "I have need to be baptized of thee; why comest thou to me?" Jesus said, "Suffer it to be so now," and John baptized him. Then came the sign from the skies, then came the Holy Ghost in the form of a dove and rested upon Him, and the voice from the excellent Glory attested to the satisfaction of John, "that this indeed was the Christ."

First, we want to see what the Scriptures teach concerning this new way of putting it (quoting the text) which is discovered in the language of the Baptists that the phraseology originated with John, but not the idea that it embodied, not the blessed history that lies behind it. The Jews were familiar with the use of the Lamb in the economy of God; they understood that it was the most sacred animal among all, in that it was selected to be used as a sacrifice for sin, typical of Him who should come in the fullness of time as the Lamb of God, clad with all the honor, laden with all the virtue that would make his atonement so complete that it was never to be repealed, as Paul has said: "This man offered himself once for all, he forever sat down at the right hand of God." The Lamb was the first whose blood had ever stained a human altar; Abel was the first person who seemed to catch the idea of God's, to redeem the world by the shedding of blood. He took the best of his flock and brings it before God, understanding that the life blood which was in the lamb should be sprinkled upon the altar as typical of that One who, being born of the seed of the woman, would wash away human guilt. Noah, you remember when he came

out of the ark, built an altar on which he proposed to offer up a sacrifice. He too takes the lamb and sprinkles its blood upon the altar. Abraham when he came up on his long journey from the borders of the Euphrates to Bethel, built an altar there on which he placed the sacrifice in token that he consecrated himself to God, to virtue and to truth. God accepted this sacrifice and made a covenant with him that cheered the patriarch's heart. And so for fifteen hundred years, without cessation, we find that the lamb was offered as a sacrifice, as the antitype of Him whose blood should wash away the stain.

There is something that is exceedingly appropriate in the words of John when we come to analyze what he said. The lamb of God, the lamb's fleece, is used to prepare a covering for the bodies of men, as a protection, as a shield to protect them while they are tabernacling on the earth; and, so we are told in the Scriptures, that Christ clothes us with the garments of salvation to protect us, and to shield us from danger. And, by this covering, we are protected from the otherwise destroying wrath that shall be poured out upon the earth and its inhabitants. And then, too, the fleece of the lamb is not only useful, but the flesh also is good for food; it nourishes and sustains the animal life, so the body and blood of the Lord Jesus Christ sustains and preserves unto eternal life, for "he that eateth my flesh and drinketh my blood, hath in him eternal life."

Then again, there is an appropriateness in the innocency of the lamb. This creature is always used as the synonym for innocence. As it is applied by the Baptist to Jesus—for oh, He was innocent, He was gentle, He was kind, sympathetic, He was full of love.

His heart yearned over the distressed and down-trodden of earth, and His hands are outstretched, moved by the kindly impulses of his nature, until he left this world to go to that from which he is to come to judge the quick and the dead.

It is declared in the word of God, with emphasis, that he that sinneth shall die, so it is important for us to stop right here and have a careful and well-defined understanding of what sin is. I remark in the first place that sin is the want of conformity to God. Man was created in the image of God. Paul explains this to us, for he says the image of God consists in righteousness and true holiness. This, then, was the image in which man was created, but he lost it; that image became marred, and in its stead there is the image stained with all the evil propensities and tempers of this vile, this fallen, this apostate age. But not only is an absence of conformity to the will of God, but it is a moral defilement as well, which consists not only in the absence of purity, but it is the presence of depravity; not only is it an absence of moral purity from the human heart, not only are there lovely traits taken from Him, but in their stead is impurity and pollution, which is of the devil.

When we come to look into our hearts, using the telescope of God's word, we start back with horror at the vileness, at the pollution that has taken possession of us; sometimes we are led to take erroneous views of our natural condition. Sometimes we are led to listen to the voice of the enchanter, and try to make ourselves believe that we are not totally depraved after all; that there are still remains of this image; still some of those traits that have not marred or injured; but place your eye at the telescope that God has prepared, and, as you gaze down into the human heart, you will hear him say, it is full of pollution.

"For, man has wholly gone astray." And then again, he says, "It is desperately wicked and deceitful of all things," and then the enquiry comes, "Who can know it?" None but God believed can reveal to us the terrible depravity of our natures. Sometimes when God thrusts the probe down into the human heart, and the vileness therein is exposed to the sinner, it is so terrible that he calls to God to stay his hand. But, again, sin is not only the want of purity, and the absence of conformity to the Divine will, but it is antagonistic to the government and spirit of God, and hence it is rebellion. Sinners are in rebellion against God. They have set up an independent confederacy; they are trying to conquer God in the mighty strife for victory, of virtue over vice, and down the centuries comes the clash of conflict, and the aspect of the scene varies with the age; the result is only the question of time. "The lion of the tribe of Judah" shall conquer in the end, truth shall conquer in the end; lastly, in this definition, sin is transgression, hence the world sets at defiance the commandments of God.

While God speaks in tones full of divine sympathy, and pleads for men's hearts, when Jesus asks for human sympathy, men trample his request beneath their feet, and defy his authority,

and press on in their acts of rebellion against His kingdom. Sin, beloved, is the cause of all human misery and pain; as we look out from this standpoint, and take men as we find them, we see that they are touched and marred by this sin.

Look at man physically and you will find that all the aches and pains and all the consumptions and fevers, and all the distresses that pray upon humanity are the results of sin; sin turns this world into a vast graveyard, sin digs the graves and then thrusts the victims into them. Take if you please the whole world and sin is the cause of all the ignorance and all the superstition there is in the world, and when God made man how knowing he was, what a vast amount of wisdom he possessed when God called the creatures whom he had created to pass in review before man. God in his word betrays the ignorance of man when he says to this depraved fallen creature thou art naked, poor and needy. And if you take the nations of the earth unenlightened by the word of God you will find that ignorance and error prevail as widely as the race. Take the social world if you please and you discover the same characteristics. Ah! sin is the cause of all the frauds, of all the rascalities, of all the evil, in that line that is in the world to-day—it is no wonder friends that God hates sin in the extreme.

The speaker further showed that God's patience being exhausted, the thunders of his wrath will be poured upon the head of the transgressor. We are told to view the inhabitants of the old world as they sink in the waters of the deluge and struggle to rise no more. They point us to Sodom which by this living flame of fire is swept from the earth. Look beyond the veil that hides the sight from view, another exhibition of God's wrath against sin; look at Calvary with the uplifted cross and the victim hanging thereupon in his dying agony, mark his bloody sweat and his expiring groans. God loved holiness and hated sin so that he gave his Son for the sinner's redemption, so that he might be just, and yet justify every one that believeth in his name. We will look for a moment at the idea couched in that single word sin of the "world." Not only the sin of the one individual or nation, or even planet, but the sin of the world he came to take away. I want you this morning to understand that we have a great Saviour, just such a Saviour as we need, Jesus Christ has bought salvation, a perfect and complete salvation. He proposes to take this sin away, not to cover it up to be breaking out again, not to put something on it to keep it down, not to touch here and there a spot, and to take off a few excrescences, but to take it away every branch, root and fibre. Don't think that by the observance of certain commands, that by a carefulness in certain lines of living that this shall be accomplished. No, beloved! it is the work of the Lamb of God. God took away the sin of the old world but he had to take the men with it.

The preacher closed with a strong appeal to his hearers to bring their hearts to the foot of the cross, and have them wash in the blood flowing therefrom.

Mr. McBride closed with an exhortation.

The 1:30 prayer meeting was well attended, and was held in Bethel.

### Camp Meeting Calendar.

EASTERN AND MIDDLE STATES.	
Abingdon, Pa.	Aug. 18-25
Asbury Grove, Hempstead, Md.	Aug. 27-Sept. 6
Buttsville, N. J.	Aug. 23-28
Downtown, N. Y.	" 18-27
Eastern L. I. Jamesport.	" 16-20
Elton, N. Y.	" 19
East Livermore, Me.	" 23-28
Fairport, N. Y.	" 11
Forestville, N. Y.	" 25
German, at Sea cliff.	" 11-16
Hadley Creek, near Barry, Pa.	" 17-22
Juniata Valley, Pa.	" 10-20
Lyndonville, Vt.	" 16-25
Mt. Tabor.	" 5-15
Merrick L. I.	" 10-19
Mountain Grove, Pa.	" 10-20
Mountain Grove, Pa.	" 11-19
Martha's Vineyard.	" 16-23
N. Y. E. District, Redding, Conn.	" 9-14
Napoli, N. Y.	" 24
New Haven, Vt.	Aug. 24, Sept. 3
Oil City, Pa.	" 25, " 2
Ocean Grove.	Aug. 16
Oswego District, Spencer, N. Y.	" 17-24
Onida, N. Y.	" 18
Pittman Grove.	" 8
Plainville, Conn.	" 16-21
Pine Grove, Canaan, Conn.	" 23-30
Sing Sing.	" 9-20
Simpson Grove, Pa.	" 10
Shelter Island.	" 15
Salem Camp Ground.	" 17-26
Silver Lake.	" 18-27
South Seaville, Cape May Co.	Aug. 26, Sept. 9
Tarentum, Pa.	Aug. 11
Tonawanda, N. Y.	" 11
Troy Conf.	Sept. 1-10
Wood Lawn, Md.	Aug. 10-20
Women's Nat. Union at Round Lake	" 11-15
West Jersey Grove.	" 17-26
Wyoming.	" 17-27
Willsboro, N. Y.	" 20-26
Wyalusing, Dimock, Pa.	Sept. 1-9
Yarmouth, Mass.	Aug. 1-9
Young People's, Pitman Grove, N. J.	" 13
Young People's Camp Ass'n, New Castle, Pa.	Sept. 3-13

### Afternoon Services.

After singing by the choir of the 535th Hymn, Rev. J. R. Runyon, of Jersey City, preached from the following text: 6th Chap. Daniel, 10th verse: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime."

#### SERMON.

The Apostle Paul tells us that all Scripture is given for our instruction in righteousness. I shall, for a few minutes, talk to you about the necessity fixed and decided at all times, in your religious profession, taking the case of Daniel to illustrate the thought.

You are well acquainted with the history of this man. Brought a captive from his country to be borne into a strange land. The king was pleased with him, and set him apart to be educated for one of the wise men.

You remember this man, when but a boy, showed his love for the religious law of his land, when he refused to defile himself with the meat that the king had ordered he should be supplied with from his own table.

He did not reason with himself; "I am here a captive in a strange land, among a strange people, and their customs differ from ours, and if I were at Jerusalem, I would not eat meat that had not been properly prepared, that was prohibited by the Jewish law, or meat that had been offered to idols, and now I should do as this people do, if I want to succeed." Policy—worldly policy—would have taught Daniel to have laid aside his religious scruples, and to have looked upon the Jewish law as done away, and to have eaten that which was provided. But not so; Daniel, in that land, remembered God, and was faithful to the law of the church and the law of the land from whence he had come.

A great many people in this day of ours follow what they call the road of policy. It may be at times, at the commencement, a very pleasant road to travel. The road is sometimes very broad and the skies are pleasant and the world makes it very easy. But a time comes to the individual, who instead of choosing duty, simply chooses the way of expediency, when the way becomes very narrow and the road gets very rough and the skies overhead get very dark, and he finds it hard traveling; while he who goes and steadily walks in the path of duty, though it may be narrow and rough at the commencement, though many things may be unpleasant, though it may require much sacrifice and self-denial, yet the time comes when the path grows broader and brighter, and by and by it opens up into a grand and glorious land.

Passing from this subject, we call your attention to the time to which our text refers. Darius the Mede occupied the throne; he had divided up his kingdom into one hundred and twenty provinces, and over them he had made governors or rulers. He had placed three presidents over them and Daniel was chief of the three. The king thought to place him over the whole kingdom next to himself, to make a prime minister of him. This excited the jealousy of the other presidents and princes and they sought some means to destroy this man of God.—They sought means to pull him down and build themselves up, and so they carefully canvassed all his actions and looked over all of his decisions; did all they could to find something concerning this man that would bring him into disgrace. After having zealously sought to bring a charge against him and failing, they came to the conclusion that they would attack him on the ground of his faithfulness, and they say to themselves, "We can find nothing against this man except it be concerning the law of his God." Oh! what a character for one man, for an enemy to give another, after searching carefully, to find nothing against him except that he is faithful in the service of the God he loves. Oh, that a changeful, gainsaying world could find no harsher charge to-day against the Church of the Lord Jesus Christ.

These men sought earnestly to destroy this man in order to build themselves up—in order that they might reach higher positions. They made a mistake and one that many others have made since that day, for no man ever successfully built his own fortune upon the ruins of another, that he himself had tried to pull down; has ever built a successful reputation or character upon the ruins of some one else's character. And yet many men have tried it in their business, they have sought to undermine others in order to help themselves. You will find sometimes even in the church professed followers of Christ who seek to build themselves up by pulling down others. And I have known cases where even ministers of the gospel have sought to do the same thing, and to keep his hold on the favor of the people by detracting from or by seeking to overthrow the power of his predecessor or successor in the place of labor. But this is a mistake, and in the end the individual will find his hits come back with terrible force on his own pate.

But look at Daniel's case. These men came to the conclusion that they must attack Daniel upon the score of his faithfulness. They draw up a writing which should become a law when once signed by the king, forbidding anybody in that vast kingdom to pray to any one except the king for thirty days—not even to the gods—no one must pray to anybody but Darius, or else he might be thrown in the den of lions. They knew their man, and they knew very well that this man of God would not fail. The king signed the law, flattered by their attention, supposing that they wished to honor him, to raise him in the estimation of the people; that they intended to install him in the place of a god for thirty days—and it is something for poor, frail humanity to be even a thirty-day god. We are told that as soon as the writing was signed Daniel knew it.—He went into the danger with his eyes open; he dared to pray with his windows open towards Jerusalem, as Solomon did when he offered the dedicatory prayer of the Temple. I am glad that it is said he got down on his knees before God. I have no objections to any one's praying whether he stands or sits, but I believe after all that a man comes nearest to God who gets down not only humbly in soul but in body also.

We can imagine how others would have done. A great many people would have said, "The king is my friend, he does not understand this matter, he has been misled by those people and I'll just put off my praying for thirty days; God looks at my heart; he understands that I am pure in my intentions; God knows I do not desire to do wrong, but here is this people in this land captives; the Jews are looking to me to help them with my influence; I have an honorable position, I am getting a fine compensation for my work in this kingdom, and then my life is at stake; God will look upon these things and I will just stop praying."

A great many professing Christians do not pray at all, or hardly ever. I once knew a case where a man and woman were in good standing in the church. But, after marriage, and all along until their oldest boy was 18 years old, he was very much surprised to hear it said that the father and mother belonged to the church; for 18 years he never had heard them pray. A great many people who claim to be the followers of the Lord, may never pray; at least, you never hear them pray. And when we ask them to pray in public, they always make an excuse and every one here who has been a soldier knows that those who make a bad appearance in dress parade are those who never attend drill. Those who are unwilling to pray in public are those who never pray in private. Now my friends, Daniel didn't put off praying. He might have said, "I'll pray in my heart. God looks into us; he will see it just as well, and know that my heart is right." Ah! that would have been deception, and no child of God ever intentionally deceives, but that act of deception brings injury to him.

No Christian intentionally deceives another, even when that act would save his natural life.

Daniel was above sin of any kind, and deception is sin; and when he knew that the writing was signed, he went to his chamber and he kneeled upon his knees and prayed as he did aforetime, three times a day, and poured out the trouble of the burdened soul. He knew that his enemies were watching him, and would call the attention of the king to the violation of his law.

I see him there as the words swell up from that burdened heart, as he tells his God the story. And I see, too, the angels as they lean over Heaven's battlements, listening to catch the first word that comes up the hill of Zion, and hear the Heaven's ring with their shouts of praise, that Daniel, in idolatrous Babylon, within the sound of the voice of the beasts of prey, perhaps within even the sight of the den, this one man dares to pray, although for that praying he must die. The speaker continuing, graphically narrated the terrible test Daniel was then subjected to, and the triumphant result for him, and the destruction of his persecutors.

The first lesson we learn from this, is, my friends, if you fight against God you will be destroyed. There is one thing that has always seemed strange to me, that when once an individual's heart gets brimful of the Devil, all his activity seems to run down into his heels, and they begin to serve their master by dancing. These men, with their friends, spent the night in dancing. I have noticed, that especially when a Methodist backslides, he generally gets to dancing. I have never known one, and I have known a great many, who did not practice this. I have never known one who was not a backslider, who did, that had Jesus Christ with them when they did; who, when they followed this course, have manifested any zeal for God.

You may battle against God, my friend, and His church, and ministers, and people, but, rest assured, every pit that you dig for others, you will be apt to fall in yourself.

God always delivers those who put their trust in Him. God never has, never will, never can fail once. He is a covenant keeping God. He is a faithful and true witness, and though the heaven and the earth pass away, not one jot or tittle of that word shall

ever fail until all be fulfilled. This being the case, let us be earnestly encouraged to make no compromise whatever with the world, or with sin, or with the devil.

A great deal of this compromising I find in my day. Ministers, and sometimes men who occupy higher positions in the ministry, who in some places where the church is a total abstinence church, are strong and valiant in the cause of temperance. I have known the same parties, where men loved and drank their beer and loved all these things, to be very quiet on the subject, or at least touched it very lightly, if ever. If you and I believe in God then God will never suffer us to come to harm or be injured or made ashamed.

There came to me the other day a good sister, and a member of my church who had a house or store she had been wanting to rent for some time. She had an applicant at last, and came to ask my advice as to whether she had better rent her place to a man who was going to sell liquor there, and who had told her that Sunday would be his best day. I advised her to refuse. If you could not obtain support in any other way than by this accursed traffic, you had better starve.

A young man came to me who said, "I am getting good wages." Ah! in this New Jersey, in some parts of it at least, there is a wonderful amount of Sabbath desecration.

This young man said, "This man who employs me wants me to work on Sunday; he says that if I won't work for him on Sunday I can't work at all; he has even gone so far as to say that perhaps I shall find it better to work for him than for Jesus." I told him "you go back to the man and tell him you will not work for him at all, you will work for nobody but the Lord Jesus Christ." And that young man has a much better place to-day and makes money, and I find him a regular attendant on all the means of grace.—There may be a great many such things, perhaps not in that form. You will get out sometimes in their company and your young friends will get a pack of cards out and they will say to you, "It's no harm, come and have a game just for pastime." You will be invited to go to balls and have a dance, or to do a great many things that are directly opposed to your profession as a follower of the Lord Jesus Christ, and perhaps you are ready to say, Well, now if I don't do this, then my friend will not like me; I will hurt their feelings. You had better injure the feelings of every person on this earth, than injure your soul; better give affront to every earthly friend, than affront God and bring disgrace upon Jesus Christ. You may not agree with me, but I am satisfied the one great trouble with the M. E. Church, is, that it has not been true to God, or true to her discipline; the very fact that she has courted favor, where she ought to have repulsed people; because they would not go according to the doctrines of the Lord Jesus Christ is a proof of a lack of earnestness and zeal in this matter. I repeat again, that God honors those who honor themselves, and if you and I look to our churches and gather our people and guide them until they experience such a share of that power that God is willing to bestow upon them, there will be no trouble in the future. We will see God's work revived, souls saved, and the Church moving on and prospering.

Rev. Wm. J. Gill followed in an earnest exhortation, further applying the ideas of the text of the preacher.

A safe and sure means of restoring the youthful color of the hair is furnished by Parker's Hair Balsam, which is deserved popular from its superior cleanliness.

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 turnouts in town. Call and see him on Warren Street, Dover, N. J.

Rev. John Scarlet says: "XX Camphor Cream received of you has worked as a charm in relieving my wife of excruciating pain, experienced from a dislocation of her collar bone. Your remedy cannot be too highly recommended. Yours, &c." Vought & Killgore, proprietors of XX Camphor Cream, Dover, N. J. Newark agency, Smith & Bell, 805 Broad St., and Morristown Druggists.

**B. K. & C. W. STICKLE,**  
DEALERS IN  
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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 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., 12:08, 1:19, 1:42, 4:45, 5:12, 6:02, 7:05, 9:40, 10:10 P. M.  
Port Oram, 9:10 A. M., 12:08, 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, 6:02, 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.

At **MRS. A. LYON'S**  
**BOARDING COTTAGES**  
Meals \$1 per day, with lodging \$1.25. At Mr. A. Lyon's mammoth tent, Simpson avenue, MEALS can be obtained AT ALL HOURS.  
CAMP TABOR.

**J. HENRY JOHNSON'S**  
**MORRISTOWN**  
Real Estate & Insurance Agency  
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.

BY ORDER OF TRUSTEES.

**MT. TABOR GROCERY,**  
**J. C. BUCK & SON, Proprietors,**  
SUCCASSUNNA, N. J.

**Groceries, Provisions,**

**CROCKERY AND TIN WARE,**

FOREIGN AND DOMESTIC FRUITS,  
Tobacco and Cigars.

**MT. TABOR HOUSE,**

**Mt. Tabor Camp Ground,**

**E. M. CLARK & CO., Proprietors.**

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.

**H. G. EMMELL,**  
DEALER IN

**School Books,**

AND  
**SCHOOL SUPPLIES**

OF ALL KINDS.

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Of every description promptly attended to.  
H. G. EMMELL,  
Morristown, N. J.

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**Great Bargains!**  
AT  
**J. E. & T. H. Dunham's**

Successors to McGuinness, Dunham & Co.  
Great Closing Out Sale of

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Special inducements in ladies' and children's

**SHADE HATS,**  
Linen Dusters, Parasols, Fans,  
&c., Half Price.

A full assortment of

**FANCY GOODS,**  
NOTIONS, HOSIERY, RUCH-  
ING, EMBROIDERY, LACES,  
VEILINGS, TIES,

Kid and Lisle Gloves, Ribbons, &c.

A large variety to select from, at  
J. E. & T. H. DUNHAM'S,  
Cor. Park Place and Market street,  
MORRISTOWN, N. J.

**MONUMENTAL WORKS**

**H. H. DAVIS,**  
Morris Street, Morristown, N. J.,  
Dealer in all kinds of first class

**CEMETERY WORK**

IN GRANITE OR MARBLE.

Monuments, Headstones, Tablets, Lot Inclosures, &c.

Work done only in the very best manner.

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**DENTIST,**  
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. Hedges, 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.

Dr. S. R. Osmun:  
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,  
Hacketts-town, 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,**

Parlor Stoves and the Crystal Fire Place Heater.

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Mixed Paints Ready for Use. Best Goods and Low Prices.

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Lumber Delivered on Mount Tabor.

# Mount Tabor Record,

FRED. T. LEPORI, 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 7, 1880.

## Camp Notes.

Miss Bremond of Hoboken, N. J., is stopping at Mrs. Lyon's.

The police force this year is under Mr. J. S. Richardson, as formerly. The members of the force are Jacob L. Gardiner, J. A. Dewey, Chas. Burch, Mr. Earle, Mr. Aber.

A party living on the east of the grounds, this morning found that his horse had strayed away in the night. He organized a search this morning and found him towards Morristown.

Mr. Aber is the man who believes in letting his light shine before men, and he does it efficiently too. In addition to his duties as lamp inspector, he has charge of the gate arrangements at the entrance.

This afternoon (Saturday) Rev. Mr. Gordan will preach; this evening Rev. David Walters.

Sunday morning, Rev. Dr. Hunt; afternoon, Rev. Dr. Newman; evening, Rev. J. R. Daniels.

The family prayer meeting in front of the stand at 9 o'clock conducted by Rev. D. Walters, was not very well attended, owing to the protracted session of the 8 o'clock meeting in Mrs. Fitzgerald's cottage. In the latter service a number were blessed.

The Young People's Meeting, held in Ebenezer pavilion, was conducted by Rev. Mr. Lowrey, and took the form of a praise meeting. The exercises were very interesting and many fervent thanksgivings were offered for the mercies of the past year. We notice a great preponderance of young ladies in these meetings; where are the men?

The 6 o'clock meeting this morning was, considering the earliness of the hour, quite largely attended, there being about sixty there.

The Rev. Mr. Tuttle led the meeting, opening by an address in which he invited all to "testify for Jesus."

In spite of the cold, the meeting was very much enjoyed.

In the absence of Rev. S. L. Bowman, D. D., pastor of the Morristown Methodist Episcopal Church, the pulpit of the church will be filled as follows:

Sunday, Aug. 8th, Prof. J. O. Wilson, of Philadelphia.

Sunday, Aug. 15th, Rev. D. P. Kinder, of Drew Seminary.

Sunday, Aug. 22d, Rev. Dr. Trowbridge.

## Personal.

Arrived at Mt. Tabor House to-day, Miss Dean, of Jersey City; Mr. Alston and Rev. Dr. Porter, both from Brooklyn, N. Y.

At Mrs. Lyon's, Mr. and Mrs. Fisher, of Newark, N. J., and Miss King.

Residents should patronize the excellent laundry kept by Rhoda Curtis, at East Simpson ave.

We are sorry to learn that the illness of Mr. J. S. Richardson will prevent him from staying permanently on the grounds.

We are glad to see our friend Mr. Mattox out again.

## 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.

Rev. William I. Gill.

The subject of our sketch was born in England, in the year 1813, and came to this country at the age of 17 years. Three years thereafter he entered the Rochester University, and after a thorough and pains-taking course in the Theological department graduated with high honors. He entered the ministry of the Baptist Church and continued with that denomination until the year 1867, when he connected himself with the Methodist Episcopal Church. Since his connection with the Newark Conference of the M. E. Church, he has filled the position of pastor to Roseville Church at Newark, Irvington, Grace Church at Staten Island, Waverly at Jersey City. In 1878, he was sent as pastor to the 2d M. E. Church at Dover. This was a new organization—of a very small membership and the heat and burden of this new vineyard was borne by a few christian brethren. But since the appointment of Mr. Gill as shepherd of this flock its membership growth has been marvelous, outstripping in numbers and interest many sister churches of prior organization. Mr. Gill is one of the noted men of the Newark Conference—an eloquent and logical preacher—deep and sturdy thinker, learned and classical scholar—he has combined within him the elements which constitute the true preacher, philosopher and pastor. In the literary circle his rank is on the top of the ladder—having contributed to the philosophical world two works—"Evolution and Progress," "Analytical Processes," both of which evince deep thought and study. In Theology he has issued a work on "Christian Conception and Experience," which should be in every preacher's library. He is now industriously at work on and has nearly ready for publication, two philosophical works and one on the subject of Theism. Mr. Gill is an indefatigable worker—always at his post in pastoral work, yet continually engaged in the drudgery of authorship—and at the same time ready to champion the cause of his church and defend the faith that is in him. During the year 1879, when the Conference was in session at Port Jervis an implied challenge was hurled at members of the M. E. Church there assembled, by the "liberals" of that place to discuss the principles of christian belief. Mr. Gill picked up the gauntlet and the renowned liberal B. F. Underwood of Boston was selected to meet the sturdy champion of the christian faith. In the month of May following, five nights were devoted to the public debate, and Mr. Gill covered himself with honor and took rank as a fearless debater. The Rev. Dr. Crane said as to the result—"while not one believer's faith had been weakened several liberals had changed their views."

We want to have a talk with the gentleman from Dover, who thinks that the Morris & Essex R. R. people have so much time on their hands that they can stop a train and let the train men chase ground-hogs.

Rev. Edward J. Bird, a son of Isaac Bird, Esq., of Morristown, is now in Nebraska, having left North Carolina. He expects soon to be connected with the Nebraska Conference. Bro. Bird was Presiding Elder of a North Carolina District with parsonage on Harker's Island, on Core Sound, but the sea breezes were at times so strong that the dishes were shaken off their shelves and the location of the parsonage was changed about the time Mr. Bird removed west. The congregation gathered to the church from all points in boats of all kinds and characters—if the weather was pleasant. If not favorable (and the storms on that coast are frequent and severe) they gather when it is pleasant. It has been well said that notwithstanding the severe weather experienced about Mt. Tabor, its residents have never yet been compelled to gather at their meetings in boats!

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.

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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.

SPECIAL ATTENTION GIVEN TO

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Hair, Husk, Fiber, Jute and Straw Mattresses Made to Order.

Lambrequins and Curtains Made and Hung.

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**PARK DRUG STORE,**

CORNER SOUTH STREET,

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Mouldings, Brackets, &c.,  
Furnished to Order.

TURNING, SCROLL AND COMMON SAWING.

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**John Thatcher**

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White Lead, Mixed Paints, Oils, Varnishes, Turpentine, Fine Colors and Dry Paints,

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Agency for the New Jersey ENAMEL PAINT. The best and cheapest paint in the market.

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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

The Light Running

**"DOMESTIC"**

**SEWING MACHINES!**

POSITIVELY STAND AT THE HEAD OF THE WHOLE LIST.

For Sale throughout this section by

**S. S. & J. A. LYON, Dover,**  
**And S. S. LYON, Boonton.**

Upon Long Terms of Payment or at a Large Discount for Cash.

We Sell Five Dollars Cheaper than New York city prices.

TRY THE "DOMESTIC" BEFORE BUYING ANY OTHER.

**Special Inducements in TEAS, COFFEES and SPICES,**

AT  
**Stiner's New York and China Tea Co.,**  
BLACKWELL ST., COR. MORRIS, DOVER, N. J.

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.,  
OPPOSITE WASHINGTON MARKET, N. Y.

**PIERSON'S STORE**  
AT DOVER, N. J.,

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**HATS! SHIRTS!**

Neckwear, Gloves, Underclothing,  
&c., &c.

Shirts Made to Order and a Fit Guaranteed.

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**GENTS' FANCY HALF HOSE,**

STYLISH SCARFS AND NECKTIES,

**SHIRTS, COLLARS, CUFFS, &c.,**

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**RED FRONT DRUG STORE,**

Corner Blackwell and Sussex Streets, Dover, N. J.

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,**

**ARTIST AND PHOTOGRAPHER,**  
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If you desire satisfactory and pleasing pictures of yourself or the children, visit Lacey's Gallery. The largest and best appointed in the State of New Jersey. Every description of pictures made. Sittings by appointment when desired.

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Repairing done right. Cor. South and Elm Streets.

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Next Door to Camp Tabor House,

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Pitman avenue, opposite the "Arlington,"

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Next to the Ocean House, Asbury avenue,

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At Camp Tabor will Supply Daily

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TWO BLOCKS east of CARLTON HOTEL,

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Now open for permanent and transient guests. Rooms light and airy. Invalids given home care and comforts.

Terms---\$5 to \$7 per week.

**MRS. F. W. CARR.**

**The Evening Service.**

Fully the largest congregation thus far, assembled on the grounds at any meeting, was convened at this service. After the singing of the 331 hymn, "Blow ye the Trumpet Blow," Rev. Mr. Lacy spoke from the text found in the 28 verse of the 11th chapter of Matt. "Come unto me all that labor and are heavy laden, and I will give you rest." The life, acts and words of our Saviour tell us that he did not come into the world to condemn the world, but to save it.

The speaker next showed the reason for Christ's coming to make such an appeal to the wearied world. Jesus, our ever true friend in time of need speaks to us.

As in the case of a physical sickness we would be anxious in finding a physician who was kindly and affectionate, and sympathizing.

Jesus is in possession of such compassion, we see a manifestation of it in the reception which he gave to the little children, as he said: "Suffer the little children to come unto me."

And in the last hours of his life he prays for his tormentors. "Father forgive them."

You desire your physician to have skill. Jesus has the skill of heaven, and he knew man perfectly. He knows how to arrest every disease and what specifics to apply.

The physician sometimes comes to a point where he is unable to give any help to his patient, but Jesus never fails; he can save to the very uttermost.

The preacher believed in the old fashioned doctrines of the cross.

The invited one was next referred to. The invited are those crossed by sin, the heavy laden of the world; even those who are surrounded by the evidences of wealth and civilization, are closely connected with the mass of those who are in the very depths of misery.

The incubus of generations of sin has fallen upon our own age. The country has been driven back, full fifty years, in civilization and morality by the curse of the Civil war, which in God's providence came upon us.

The accursed rum traffic has brought its load of evil upon us, and its twin brother, opium, is entailing a world of woe upon the wretched Chinese.

Man is largely the creature of habit. The liberator is here, but men see him not, but when the soul does hear him, wonderful changes take place.

The speaker did not believe that young children, even though carefully nurtured, could be justified without a change of heart.

Every soul, when brought to a conviction of sin, not by excitement or enthusiasm, but quietly and really must cry out in the words of the startled jailer to Paul, "What shall I do."

The condition of the coming was next commented upon.

It is the full and hearty coming to Christ—a coming in a humble and frank spirit, and a freedom from cant and hypocrisy. And the soul comes prayerfully; the mighty force of the will grasping the atonement. The fourth thought was defined to be the precious promise: "I will give you rest." Humanity is seeking rest. They must do something; this plunging into amusements of all kinds is an indication of this. In Christ this rest was to be found, but our hearts must be made clean, and then we shall have a full acceptance and peace with God in our Lord Jesus Christ. We shall receive eternal joy, unspeakable.

The preacher feared that there was a falling off of the old fashioned amens and hallelujahs.

This rest is abiding and permanent. The speaker closed with an impassioned appeal to all to overcome all difficulties, and come directly to Christ. Rev. Mr. Hayes followed in an earnest exhortation.

We find the following sketch of the life of John P. Sharp, late of Hackettstown, in the *Christian Advocate*: John P. Sharp was born at Hackettstown, N. J., July 4, 1798. He was converted in the autumn of 1826, and joined the Methodist Episcopal Church at Hackettstown. He was a man of solid religious principles, and never run into extremes of any kind. He led a pure religious life, and let his light shine. He held official position in the church from the time he was converted until he died. He was the oldest member of Central Methodist Episcopal Church of Trenton N. J., being 82. He spent his last Sabbath on earth bearing the gospel preached in the morning, and visiting in the afternoon his final resting place, Mercer Cemetery. In the evening he was taken sick, and breathed his last May 25, 1880, full of the peace of God. He leaves two sons, a daughter, and numerous friends.

The Reformed congregation at Friedriehstadt, Schleswig-Holstein, owes so much property that the members do not need to pay anything for the pastor's salary, etc., but each member received last year a dividend of \$15. If that church was located in this section the increase in its membership would soon reduce the dividends.

Food for the brain and nerves that will invigorate the body without intoxicating is what we need these days of rush and worry. Parker's Ginger Tonic restores the vital energies, soothes the nerves and brings good health quicker than anything you can use. *Tribune*. See other column.

**BRUEN & BUNNELL, PLUMBERS.**

Manufacturers of and dealers in **Stoves, Ranges and Heaters,** Tin, Copper and Sheet Iron Ware, Hardware, Cutlery, Glass and Wooden Ware, Paints, Oils, Lamps and Kerosene Oil, Oil-cloths, Carpets, Matting and Feathers.

Also Dealers in Stove Coal, **ROCKAWAY, N. J.** Tin Roofing, Plumbing and all kinds of Job Work promptly attended to. Manufacturers of Bunnell's Patent Self-tightening Spring Beds. J. WRIGHT BRUEN. WM. E. BUNNELL.

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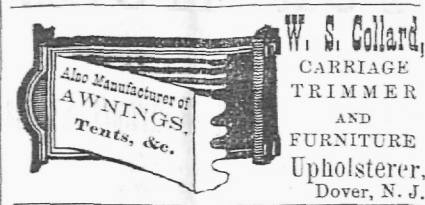
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