

Mount Tabor Record

VOLUME IV. NO. 6.

MORRISTOWN, N. J., AUGUST 11th, 1880.

FRED. T. LEPOR, Editor.

Dover.

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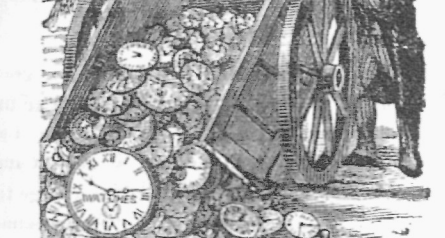
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JOHN H. SCHMIDT.

Market Street, Morristown, N. J.,

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Tuesday Morning.

The congregation assembled before the stand yesterday was not large. The usual hymns being sung, the Rev. Wm. H. McCormack preached from 14th Chap. John, 22d verse: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

SERMON.

This question has been propounded to-day by a great many persons; it understood under a mistaken apprehension of the kingdom of the Messiah. These men expected that Jesus was going to remain with them, and that they were going to enjoy the same privileges that they had been enjoying; they were going to Christ with all their troubles; in times of despondency they were to receive words of comfort from him. In this passage he indicated to them that the time of separation had come. They are slow to believe it, they could not understand it. I do not wonder they did not want to. When it was fully explained to them we are told that sorrow filled their hearts. Then Jesus said to them, "If ye love me ye would be glad because I go to the Father." Then desiring to comfort them, just as he always does when he breaks a heart, he stands ready with a balm to heal it, and says, "Let not your hearts be troubled," and then he tells them "he will send the comfortor." If there is one fact which is true, it is that this is a dispensation of the spirit, "Thou wilt manifest thyself unto us." That is a wonderful saying, "us." God's people are a distinct and separate people from the ungodly—in harmony with what the Lord Jesus Christ said himself, "if ye were of the world, the world would love its own, but because ye are not of the world, the world hateth you." That is the whole substance of Christian life, being separate from the world. No man or woman was ever acceptable to God until they were ready to renounce the world. We are wedded to the world, just as that young man or woman to-day, that is saying, I am not willing to give up the world, I want to enjoy myself a little while; I am not willing to make the surrender, and become gloomy and unhappy.

That is a very prevalent notion with the young. They think religion is an unhappy thing. It is a lie! It comes from the father of liars. To be a follower of the Lord Jesus Christ is to be elevated above the world, and to have a joy implanted in the heart that the world knows nothing of.

The cause of so many backsliders is to be found in the fact that they are wedded to the world.

There is a fearful responsibility resting upon the followers of Christ in their contact with the world. The speaker said these were not times of great persecution, that we get along in our Christian calling very pleasantly, and do not have to pass through the fiery trials that persecuted the early church. But still, when a man came out squarely on the Lord's side, he would not want for persecutions from the ungodly.

The mysterious manifestation of God in the hearts of believers was next referred to, and a thing you cannot explain, yet, all could testify of its results. The speaker could testify from his own experience during the 25 years of his conversion. He referred to that innate fear of death which seizes the hearts of the best Christians, but when the time came to die, the believer would find grace sufficient for every need in the manifestation of Christ to the soul.

Rev. R. Johns followed in exhortation.

Rev. Mr. Tunison announced his text from 12th chapter of St. John, verses 23, 24, 25.

SERMON.

This is the language of the Master to certain Greeks who came to him to enquire of him concerning his kingdom. You remember at the birth of Christ that learned and wealthy men came from the Eastern lands, doubtless representing that section, to pay their homage to the Lord Jesus, indicating, I think, in the fullness of time, the wealth, honor and wisdom of this world shall pay their homage to Jesus. At the close of Christ's ministry came these Greeks to Jesus, tired of empty forms of worship and their idolatry, and they sought the desire of all nations; he announces to those cultivated men what may perhaps be the nearest to the philosophy of our Christianity, instead of propitiating those worshippers of the beautiful we find that he presents to them the most rigid truths connected with the Gospel of Christ; he taught them that we are ready to reach life through death. I intend to present you this morning the subject of spiritual development. Don't be alarmed at that term *development*, because it has been used by scientific thinkers and perhaps turned aside from

its proper meaning. There is a spiritual development—every true Christian must illustrate that fact. We begin in the natural and must grow up into the supernatural; we begin down low—it is for us to climb up high. There are three thoughts that we will take in the inverse order from which they occur in the text:

First. The Master announced that the law of spiritual development is the law of self-sacrifice. Then next the Saviour illustrates this great truth of spiritual development by appealing to the realm of nature—"For except a grain of wheat fall into the ground and die it abideth alone." The man from the one is the great law. Thirdly. He illustrates in his own life, sufferings and death and resurrection, the glory which follows. First, this law, we must lose our life to find it; this is a sort of paradox which our Saviour employed on different occasions; you will find the full meaning of that phrase in this world. You will remember that on a certain occasion the Apostle Peter said unto Jesus, when the latter had intimated that he should die in Jerusalem, for Peter looked for a temporal kingdom and not one founded on suffering and self-denial, his words were, "Be it far from the Lord, this thing shall not happen to thee," the Saviour rebuked Peter for his words. Jesus said in another place to his disciples, "He that will follow me must take up his cross, and he that loveth his life shall lose it," &c. And again, "For what is a man profited if he gain the whole world, and lose his own soul." Here the Master intimates that there is a life consisting in what a man has in possession and wealth as distinguished from what a man is, a man is to be rich towards God as well as rich in the accumulations of this world. When the Master looks at a man he strips from him all his trappings, and the man in his true character must stand forth.—The Master says that true life does not consist in these things that may perish; there is a higher life, a life consisting in character, godliness and goodness. On the other occasion He said to his disciples, "He that loveth father or mother or sister or brother more than me, is not worthy of me."—Here the Master presents a life consisting in our relationship with others, that is a higher life certainly than a life consisting of what a man accumulates, and yet the Lord Jesus would teach us that it must be secondary to our life of love and devotion. It does not mean that we shall serve God better by loving our relations the less. There was a time in the early history of Christianity when it cost one his home and friends for the sake of becoming a follower of the Lord Jesus.—This paradox containing this truth is adapted not to the few but to all; he uttered it in the presence of the whole multitude; he makes it a little stronger on another occasion, "Except a man hates his father, mother, sister and brother, or even life itself, he cannot be my disciple." The speaker demonstrated that the word *hate* in the Jewish phraseology meant to love less,—that God did not mean that we should not love our friends, but that it should be secondary to our love for him. No one need hate anybody under heaven except the devil, to be an acceptable servant of the Lord Jesus.

There is another declaration of the last quotation, and that is we are to hate our own life; we must loose all our possessions and break away from our friendships, but, more than that, we must surrender our own selfish lives in order that we may become the followers of Christ.

Now, there is a life consisting in the sensations—in the thrill of a nerve—the desire of the flesh and mind.

There is a selfishness that has become part and parcel of us that occupies the inner citadel of the soul.

We are not willing to give up or surrender that selfish nature which is our enemy; but when a man reaches that point at which he is willing to crucify the flesh with the affections and lusts—to give up all—it is then that he receives all, it is then that the fulness of the blessing of the gospel comes into his heart. The life in this world is the phrase used in the text.

We are to hate the life "which is in this world;" these words indicate a low, groveling earthly character, in common with the life of the animal creation. It is said that the German's heaven is six feet below the surface of the earth; there are multitudes of men whose heaven is but six feet above the surface of the earth; their life is in this world; they are rooted in it; they are like those vines that run along the surface of the ground, having no disposition to find a trellis; "the life in this world," the life consisting of eating and drinking and dancing, and being merry—the life of the flesh—God says there is a better life; a diviner life than that, and the master wants you and me to take hold on the eternal; and we feel that this life needs a support; we must grasp hold of the eternal, and thus

may we be sustained to meet the circumstances of this life.

St. John defines it, the life in this world "consists in the lusts of the flesh and the lusts of the eye, and in the pride of life." The Lord Jesus Christ presents in opposition to this life—the outward and inward spiritual, divine life, which consists in the ecstasy of spiritual enjoyment—he presents to us in opposition to the mere transitory pleasure of the hour, the pleasures which endure for evermore at God's right hand; the whole blessed truth sank deep into the minds of the Apostles, and especially of Paul, he said, "I die daily;" "The outward man perisheth, but the inward man is renewed day by day."

Oh, brethren, when the light of this world shall be fading away, the Lord shall be our everlasting life; when desire fails, when age creeps upon us, there is joy for evermore at God's right hand. When we feel that the light is fading, God becomes our light and our salvation, yet, when the golden bowl is broken, when the immortal spirit is unfettered and free, it seems to me that man is nearer to the Lord than ever before; you are clearly to understand, then, what Christ means by the life which man must give up if he would keep the other.

Now, the master very beautifully illustrated the great law of spiritual development—life out of death—by an appeal to the realm of nature, "except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

Both the Master and Paul loved to trust to the profound analogies between the world of spirit and the world of nature, and we find that one as but the reflection of the other.

Let us look at the relation existing between these two lives—the inward life that we want to save, and the outward life that we must lose as presented here in this illustration. First of all we remark that this spiritual life that we want to keep is deeper and broader than the life that we give up, one of the profoundest feelings of our nature is that of responsibility to God. No wonder that the greatest orator that America ever produced, Daniel Webster, in answer to the question, what is the greatest thought that ever animated his soul, said: "The greatest thought that ever took possession of my soul, was the thought of my responsibility to my God." We may try and obliterate these divine thoughts of the Almighty, but they will not out. We are told that seeds have been recovered from the wrappings of Egyptian mummies, which have been there for hundreds of years, which are able to germinate and grow. It is so with this germ of spiritual life; though 6,000 years have passed away it still survives. Men may keep their materialism; they may try and show that mind is but the result of material organization, but still no less our nature, and the very deepest essence of our nature is the thought of our responsibility to our heavenly father. As in the grains of wheat the outer or albuminous matter is related to the germ, and that outward life must nourish the inward germ before life begins, so our old organic nature must be crucified with Christ, and but be a part of the divine or spiritual life in the midst manifesting itself under the gracious influence of God. Thus we see that the laws of nature, sunshine and shower, are related to this germ as the forces of our nature may be related to our spiritual life within. God intends this outer life to nourish and cherish the deeper and spiritual life.

The great law that life springs out of death is fulfilled when death is made subservient to life. We see there must be death everywhere before we can have life; the mountain must be pulverized into a fertilizing soil before vegetation can grow. The lower forms of vegetable life must decay in order to give life to the higher forms, in order that its material may be assimilated with the soil to enrich it. In the very simple process of pruning you have an illustration of this law, as every horticulturist knows. I used to be astonished when I saw him pruning his grape vines; cutting off almost every branch and leaving the vine almost entirely naked, but I was told that if he wanted sweet grapes, and not foliage and sour grapes, he must prune that vine down to the lowest capacity. The interior life of that vine then would go to make foliage and to make fruit—ripe, purple grapes. Some people are very much afraid of pruning; they are not willing to "cut off the right hand and to pluck out the eye that offendeth." Why, bless your soul, that is the condition of a higher, purer and better life; you will have the spiritual life and divine life if you are only willing to have the old nature pruned.—Well, now, the only way to make a tree grow up tall and graceful is to trim it. We are a sort of upas tree that are sending down branches and becoming rooted here and there in this

world, instead of having them grow up towards heaven. Don't think so much of this life—this low, earthly groveling life. Give it up, and there is better life you will have in place of it. The fruit that glitters in the sun from above is fruit that will satisfy your soul—better than anything connected with this present life. The trouble with many of us is that we have too many suckers—I don't mean poor relations, living with us. These dry up the sap before it reaches the branches; every careful farmer will tear them off. We are under great afflictions and troubles, and the weeping willow of our souls seems to cleave to the dust. We have got to get clear of many of these earthly things; our old nature may be made subject to our new. The Israelites did not do their whole duty. The Gibeonites were spared. They were not spared to be equal to Israel in the land of milk and honey,—but they were to be made servants, hewers of wood, and carriers of water. They were to do service for the spiritual Israelites, and so when we are converted to God we are not called upon to exterminate our old nature out to bring it subservient to the new. Frequently people are enthusiastic and fiery, and feel that they can never be transformed into that quiet, peaceful Christian. Why, bless your soul, God don't want you to be such a Christian, God wants your old fiery, enthusiastic nature to battle in a new channel. He wants you to show that enthusiasm by going to every prayer meeting that you can, and show your fire by setting other people on fire. When we lay out our flower gardens, there are first springing up weeds that grow faster than the good seed that we plant there. If we wish a successful product we have got to assiduously weed. Well, that is not a pleasant thing, but yet it has got to be done. After God has planted in the soul the seeds of eternal life, the cares of this life, and the deceitfulness of riches are growing up, and unless every morning we go out and dig up these weeds, they will overshadow the better life. The little new young life that you put there, representing the spiritual life that God implants in the soul, must be kept uppermost. After a little while you need not weed so much; a man that has to weed all through the summer has a very poor garden. As the plant becomes more vigorous, and the leaves broad enough, they take the sunlight and the dew, and the little noxious plants that lie below them are hidden. I am saying nothing against the great doctrine of instantaneous sanctification, but I do say that we must so cultivate our spiritual nature that the better life may be uppermost. The volume of this life is infinitely greater than the contracted life of nature. Oh, how we love this outer life! The speaker showed by comparison of the grub in its chrysalitic state, with the butterfly, the difference between the outer and inner life. There was an oak near my house, which the storms of winter had beat upon, and yet the leaves clung tenaciously to the branches. But one spring morning we had had about two beautiful spring days my little oak had clung to its old decayed leaves, but on the third morning I saw that they had disappeared. There had been no wind, no storm during that night, the secret was this: During those three days the power of the sun had caused the sap gradually to creep up the trunk of that tree and to ramify through all its branches and twigs, filling it with a new life, and that life, that new life, had loosened every one of the remnants of death, and they fell off because there was an inner life that pushed them off. Our old habits and natures are fluttering dead and dried; there is no room for any green thing to grow upon us, but when the life of Jesus comes into our soul, then its old nature drops off. Two celebrated rivers of the ancient world—to further illustrate, the Tigris and Euphrates—rise upon opposite sides of the mountain. One flows eastward, and the other westward. Now these rivers, like all rivers in mountain countries are vigorous and full in their very beginning. The affluents are many, and rush with impetuosity down the valleys swelling these rivers so that they are both rivers of the first magnitude after they have left their sources.—But these two rivers are very different with regard to their tributaries. We find the one, the Euphrates, has not a single tributary. On the other hand the Tigris is enriched by its affluents all the way down, until it reaches the Persian Gulf and enters the great ocean.

The speaker thought these rivers were pictures of two very opposite lives. There is the life of nature and the life of God in the soul; there is that sort of life represented by the river Euphrates—a life thus impetuous and filled with fresh torrents in its earlier flow, but long before that life ends these tributary streams of enjoyment cease to fill up the soul, and, like the river, it ends in a marsh, for we are told that excepting at high water the waters of the Euphrates never reach the sea, but enter into marshes and are spread over a vast tract of swamp.

The Tigris, on the other hand, represents a fuller life, that is always getting broader and deeper as it flows on into the ocean of God's infinite love.

The life of Paul was referred to as being of such a character.

I like the Jacob life better than the

Esau life, for Jacob thought more of the everlasting inheritance than of the temporal possession.

This royal law, that life springs out of death, was illustrated in the life of Jesus Christ, and we must have the death of Christ reproduced in us.

I would rather throw away a bushel of good wheat in the hope of having thirty in the coming harvest. The worldly wisdom which claims that "a bird in the hand is worth two in the bush" would tell you to eat your bushel which you now have and not trust to the future, but you will eat up your bushel of wheat and then starve; but they that depend upon the harvest shall be rewarded with an increase—some sixty fold, some one hundred—indeed I might truthfully say a thousand fold.

Tuesday Afternoon.

A Woman's Foreign Missionary meeting was held this afternoon before the Tabernacle with a fair congregation, most of the audience being composed of ladies, as the male portion were attending the sale of lots. After the usual singing, prayer was offered by Rev. Mr. Vansant. Mrs. Van Horn then introduced the speaker of the afternoon, Miss Lizzie Boyd, of Wheeling, West Virginia. Mrs. Klotz, of Hackettstown, read a very interesting letter from a Bible reader, which we print entire in another column.

ADDRESS.

The speaker then took the stand.—She opened her remarks by saying that: There was a time in her life when she would have felt very much embarrassed to stand before such an audience, but God had removed that fear. She then read from the word of God, Exodus, 35th and 36 chapter, commencing with the 4th verse, and commenting upon the same while reading. She then told how she became so much interested in the missionary cause. She was converted among the hills of Pennsylvania when she was 18 years of age. She also related her personal experience in this cause; she said her heart had failed her a thousand times the same as a great many of yours has done a number of times. Soon after being converted and studying the missionary cause she had a great desire to go to India as a missionary, but at that time she knew very little of the difficulties attending such an undertaking. She then settled down doing the work that lay close at hand. She then gave a very graphic description of Isabella Coburns, of Boston; how she entered the missionary field. She was the first single lady who was appointed as a Missionary to India; although Miss Coburn was to go abroad Miss Boyd remained at home, and for years she traveled over the hills of West Virginia, explaining the merits of the missionary work. The little fire that began to burn in her heart years ago, still burns in her heart with increased ardor. Here is an open door, and God wants you to enter it. She made an appeal to go and tell the story—go tell it to every one.

Christ means for us to be in this world the same as He was when upon the earth. She said while she was attending a prayer meeting a few months ago, she heard one of the brethren pray for more ornamental Christians; she rose up and made the remark that we wanted more working Christians, not ornamental Christians; she said you may go into any prayer meeting, and you will find a great number of those ornamental Christians, who, when you go to them and wish them to engage in a missionary work, they will begin to make excuse, viz.: that they are not fitted for the work, and have no special power; and, as a result, they will sit still and do no work. Some say that they have missionary work enough at home without going abroad.

Those who are the most interested in the heathens at home, are the first to take hold of the foreign missionary work. Don't imagine that God does not want you to take hold of this work. All the work that some do they want to be done in their own church, and not go outside of it. We cannot, all of us, give the same amount of our time and greenbacks, but God wants us to do our little might. She then spoke of the sainted memory of Dr. Dashiell, who preached in the church of her home.

Rain here interrupted the services; the people gathered in and around the Tabernacle; the lady then proceeded with her discourse.

She then related a strong missionary story in reference to a heathen lady who had two children a boy and girl; the mother said because she had offended God her boy was born blind, and she in heathenish devotion cast her girl in the river Ganges; when questioned in regard to it she said she could not give to God her boy who was blind she would not give him her blind boy, but the girl who had perfect sight.

All we ask of the ladies is the small sum of 2 cents a week. The lady who lives in her fine house and dresses in her silks and the lady who washes at the tub all the week each come side by side and drop in their 2 cents a week. If we make the sum larger this would exclude the poor.

By the payment of \$60 you may support a Bible Reader, \$40 a year supports an orphan, \$20 a year a life mem-

ber. We would like each one of you to give us \$1, in support of this cause, if you do not have the dollar make a box at your house for the cause and drop 2 cents into it each week; and when you come to Camp Tabor next year you will find you have saved more than \$1. Solicitors were then sent out among the audience to solicit subscriptions for the Foreign Missionary work, in which they were very successful.

The merits of the *Heathen's Friend*, a paper published in behalf of this cause, was spoken of by Mrs. Rose, of Jersey City.

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.

"J. M. T." writes the following, relating to Mt. Tabor, to the *Christian Advocate*: "The closing services of the Woman's Camp-meeting at Mt. Tabor reached the zenith of interest. Sabbath was a day of extraordinary power. It was announced that there had been seventy conversions during the meeting of ten days. The attendance on last Sabbath was much larger than on any previous day, and the discourses by Miss Boyd, Mrs. Foote, (colored), and Mrs. Dr. Keller were received with great favor. Many enjoyed very greatly the sermon of the colored sister. The ladies who projected the meeting and gave it direction appear well satisfied with the results. Many entered upon a higher plane of religious enjoyment. The prospects of this Camp-meeting Association never looked better financially."

The Women's Christian Temperance Union announce "summer meetings," as follows: Ocean Grove, August 9 and 10; Round Lake, August 11 and 15; Canaan, August 14 and 15; Old Orchard, Maine, August 28. An interesting programme has been provided for each meeting.

Wonder if the editor of the *Advocate* will excuse the "M. E." in such a little sheet as the *Record*? Methodist Episcopal encroaches wofully on our space, and—truly, it does make the paper look more formidable!

The Rev. Dr. A. C. George and Gen. Clinton B. Fisk have been appointed on the Executive Committee, American section, to prepare the programme for the Ecumenical Conference to meet in London, August, 1881.

The new "Gospel Tent" for the Church of the Strangers at Greenwood Lake, the Rev. Dr. Deems, pastor, was dedicated on Sunday last. Addresses were delivered by Dr. Deems, the Rev. A. H. Bradford and others.

There is a grand list of preachers for the rest of this week, the precise date of whose coming cannot be ascertained with the exception of Rev. Wm. Tunison who is to preach on Friday morning. Then come such names as Dr. Chadwick and Dr. J. S. Porter and several others.

Bishop Hunt and Rev. Dr. Beach, President of the Wesleyan University, preach next Sunday. The latter is the successor of Bishop Foss, the former president.

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

LOST.

SOMEWHERE ON THE CAMP GROUND, on Sunday, August 8th,

A Black Pencil, Gold Slides,

With pen and knife attachment; the finder will be liberally rewarded by leaving or sending it to the office of the

MOUNT TABOR RECORD.

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.

WM. A. STRYKER,

(CITY ATTORNEY AND COUNSELLOR.)

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, 7:40, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.

*Roseville, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05, 8:44 P. M.

*Grove Street, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05 P. M.

*Arlington Avenue, 7:12, 7:40, 8:55, A. M., 1:02, 4:20, 6:05, 8:44 P. M.

*Brick Church, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05 P. M.

Highland Avenue and Mountain Station, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05 P. M.

South Orange, 7:12, 7:40, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.

Maplewood, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05 P. M.

Wyoming, 7:12, 7:40, 8:55 A. M., 1:02, 4:20, 6:05 P. M.

Milburn, 7:12, 7:40, 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, 7:40, 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, 7:40, 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, 7:40, 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, Hackettstown, Port Murray and Washington, 9:10 A. M., 1:42, 5:12, 6:02, 10:10 P. M.

Broadway, Stearnsville 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, 6:15, 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.

J HENRY JOHNSON'S MORRISTOWN

Real Estate & Insurance Agency

Next door to the Post Office.

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.

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.

GEIGER & SMITH,

SUCCESSORS TO H. H. BECKER,

PARK DRUG STORE,

CORNER SOUTH STREET,

Morristown, N. J.

DEALERS IN

DRUGS, PATENT MEDICINES

AND CHEMICALS.

IMPORTED AND DOMESTIC

Mineral Waters!

The Compounding of Physicians

Prescriptions a Specialty.

Morristown.

Great Bargains!

J. E. & T. H. Dunham's

Successors to McGuinness, Dunham & Co.

Great Closing Out Sale of

MILLINERY GOODS,

Special inducements in ladies' and children's

SHADE HATS,

Linen Dusters, Parasols, Fans, &c., Half Price.

A full assortment of

FANCY GOODS, NOTIONS, HOSIERY, RUCHING, 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.

S. R. OSMUN, 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. 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.

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.

Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentistry 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.

Plumbing and Gas Fitting, Tin and Slate Roofing. Mixed Paints Ready for Use. Best Goods and Low Prices.

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.

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 11, 1880.

Translated from Hindustani by Miss G. Floyd.

AMERICAN MISSION,
BARIELLY, March 10th, 1880.

REPORT OF ZANANA WORK:

"All praise and glory be to God who is my helper and defender in the work I have to do." (This is literally the Hindustani way of writing) "And I can say truly after my own personal experience, that God is able to make use of the weakest and smallest of his creatures, such as I am, for the honor and extension of his name; for I feel that my work is being greatly blessed; although I am more backward than any of the Bible women in general knowledge, yet the Lord from on high helps me; and the hearts of these heathen and Mohammedan women are touched as with a living fire, a power not of man, but of God, so that it is with joyfulness they draw nigh and listen to the precious words of release through the Saviour of the world, and often ask me to tell them more of these wonderful things, and sometimes when they are convinced of the deformity of sin and its wretchedness, they will cry bitterly with tears of repentance. Several Hindoo women whom I visit have given up the worship of idols, and say "how can things made of wood and stone save us, there is no salvation in any other but in Jesus Christ."

One day it happened that I was sitting near a Hindoo woman reading the Bible; it was a little while before only that she had risen from before a tulsi tree, which she had been worshipping, as I had finished, and was explaining the passage to her, a goat came in, and began eating this tree, to her great disgust and chagrin; upon this she turned to me, and seeing a smile on my face, smiled too; whereupon I said, "There now you see how powerless this tree is to save itself from the goat, then how can you bring yourself to trust in it, and pray to it in time of your need?"

Thus it is they begin to see the error of their ways, and reproach the Pundits (their priests) for deceiving them.

I must not fail to mention the Nanab Talub's house whose wife's heart is inclined to these things, and who has given three of her girls into my hands, that I may teach them reading and writing, "especially, said she, you must teach them the true religion of Jesus." The women often times will come in from the neighboring houses, to hear the hymns and Bible stories, and remind me of a certain hymn or passage which they wish to hear over again.

After this, there is another instance worthy of note, which shows forth the love and mercy of God. There is a house in the very centre of this great city, where a sister used to go to preach in regularly; after a short time the men of the house forbade her going, saying: "We don't wish our women to hear anything of your religion, don't you come any more;" in this hopeless state she left this house and entered another, but I thought it was not right to leave the place, without at least another attempt, so this time I went with her and pleaded earnestly, that those who loved to learn might be allowed to continue, but we were repelled, and returned home that day with heavy hearts.

I made them a subject of prayer, and laid the whole matter before the Lord, and said, "Oh! Thou truest helper, do Thou soften these hard hearts, for are they not all in thy hands." A few days later when it was our day for visiting that vicinity and we barely had time to alight from our vehicle, a boy came running up to us with a message from these people, "Oh! said he, "don't you go anywhere else, come straight to our house. They are calling you, come at once," then, indeed, did my heart fill with joy and thanksgiving; for the very men who had rebuked us said "tell us what you go from house to house teaching; said I listen: First of all I sang two hymns. "Oh! thou thoughtless ones, take heed unto these things," and another "Hear, oh! soul thou must de-

part from this perishing world." They seemed greatly astonished and listened with evident pleasure to the hymns and passages of Scripture. As a liberal Christian they unanimously exclaimed, "these are truly good things, come every day, we have no objections now that we ourselves have heard them."

Forcibly these words of the Psalmist broke upon my ears: "He shall come down like rain upon the mown grass, and showers that water the earth."

Last month I was ill, so ill that all my friends despaired of my recovery, but God in his tender mercy raised me to perfect health once more, so that I praise him for this opportunity of proclaiming the riches of his grace to us, amongst my heathen and Mohammedan sisters. It is Jesus our Lord, who is my helper, and opens new places for me, so that I may speak of his never dying love. Now may it please God to watch over the seed that has been sown, some on stormy ground that it may bring forth fruit, some thirty, some sixty, and some an hundred fold.

Help as you have hitherto done in your prayers, is the prayer of Linda Coit, Bible woman.

Camp Notes

Ex-Mavor N. H. Perry, of Newark, dined at the Mt. Tabor House, yesterday.

Mr. Coolbaugh is at his old post at the Mt. Tabor station. It seems that excursion tickets can not be purchased as formerly at this station.

If you feel time hanging heavy on your hands in the intervals between the meetings, go to the book store and overhaul the great number of religious and secular works to be found there and you can be satisfied.

Mayor Daniel F. Beatty and City Attorney Wm. A. Stryker of Washington, were guests at the Mt. Tabor House today. They are both well known throughout the State—one as the leading piano and organ manufacturer, and the other as a talented and rising young lawyer.

Rev. Wm. Tunison, whose sermon appears in to-day's issue was obliged to fill the breach caused by the non-appearance of Rev. Mr. Adams.

He prefaced his remarks by saying that, when Abraham had made ready to sacrifice, the offering was found in the thicket, and to-day a sacrifice was to be made and he was ready to be offered up.

The 1:30 Prayer Meeting in Bethel, Dr. S. R. Osmuh leader, is a very attractive feature of the meetings.

A cabinet organ played by Miss Green of Morristown has been placed in the Pavilion and Miss Green's rich soprano voice together with Mr. Gulick's powerful tenor, adds much to the musical attractions of Camp Tabor.

This prayer meeting is for everybody, young or old, and has a large attendance.

The great auction sale of lots took place to-day. Auctioneer Miller arrived from Morristown and the morning was spent by the employees in laying out the lots previous to the sale, which began at 2 P. M.

A number of lots 30x40 on Summerfield brought over \$200, and one was knocked down at \$380. The bidding was spirited throughout, and was much inspired by the fact that so many of the trustees and others not on the board had agreed to invest large amounts in lots. The lots on St. John's ave. were next sold, some of these brought the lowest prices of the sale, some being as low as \$25; the remainder of the bidding was very high and the lots throughout averaged \$100 apiece.

The total number sold was 120; the proceeds after all is concluded will be something like \$12,000.

What do you think of that Mr. Talmage with your \$100 subscriptions? All raised in half a day and among a comparatively small number of earnest men who believe in Mt. Tabor and wish to see it flourish.

The lots were sold on very easy terms which fact did not stimulate many to invest. And now a very heavy burden of debt is about to be lightened to the extent of the proceeds of this sale and as more lots bought necessitates more building on them, and this again will lead to an extension of the improvements of the property. Mount Tabor we prophecy will in the next decade quadruple its present size. There is room enough and to spare.

Morristown.

Smith & Weir,

Manufacturers and dealers in

FURNITURE

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

Upholstering in all its branches.

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

Lambrequins and Curtains Made and Hung.

CARPETS LAID.

Miller Building, South Street, MORRISTOWN, N. J.

J. Walter Searing,

FIRE AND LIFE

Insurance Agent,

BELL BUILDING, MORRISTOWN.

The following first-class companies are represented at this agency:

THE ROYAL, of Liverpool.

GIRARD, of Philadelphia.

London & Lancashire, of Liverpool.

Rates on Cottages as Low as the Risk will Allow.

United States Life Insurance Co., of New York, Organized in 1850.

Assets, \$4,983,326.31.
Surplus as regards Policy Holders, \$872,484.06.

The principal features of this Company are absolute security, economical management, and liberality to the Insured.

Discount to Clergymen.

John Thatcher

WALL PAPERS,

Window Shades, Fixtures, Cornices, &c.,

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

GILT AND EBONY MOULDINGS, &c.

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

Paint and Paper Supply Store.

HOUSE AND SIGN PAINTING,

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.

42 South Street, near the Park

H. G. EMMELL,

DEALER IN

School Books,

AND

SCHOOL SUPPLIES

OF ALL KINDS.

Stationery, Music,

Musical Instruments, Fancy Articles, Games, Toys, &c.

Picture Framing

Of every description promptly attended to.

H. G. EMMELL,
Morristown, N. J.

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.

DON'T BUY A HAT

NOR A SUIT OF CLOTHES

UNTIL YOU HAVE SEEN THE

IMMENSE ASSORTMENT

AT PIERSON'S.

DOVER, N. J.

CALL ON

WALTER H. SKELLENGER,

FOR SOMETHING NICE IN

GENTS' FANCY HALF HOSE,

STYLISH SCARFS AND NECKTIES,

SHIRTS, COLLARS, CUFFS, &c.,

INCLUDING EVERYTHING TO BE FOUND IN AN EXCLUSIVE

GENTS' FURNISHING STORE,

WALTER H. SKELLENGER,

Blackwell Street, DOVER, N. J.

ESTABLISHED 1851.

JAS. A. GOODALE'S

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,

W. F. DAY,

CONFECTIONER

AND

ARCHITECT, Ice Cream Dealer,

Opposite the Square,

MORRISTOWN, N. J.

Next Door to Camp Tabor House,

CAMP TABOR, N. J.

Pitman avenue, opposite The "Arlington,"

OCEAN GROVE, N. J.

Next to the Ocean House, Asbury avenue,

ASBURY PARK, N. J.

At Camp Tabor will Supply Daily

FRESH BREAD,

CAKE, PIES, CARAMELS,

ICE CREAM AND CONFECTIONERY.

Keene House,

99 EAST BAY ST.,

TWO BLOCKS east of CARLTON HOTEL,

Jacksonville, Florida.

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.

LEWIS PIERSON.

CARRIAGES & SLEIGHS,

NEW AND SECOND HAND.

Repairing done right. Cor. South and Elm streets.

Morristown, N. J.

REPORT

OF JAMES M. BONSALE, TREASURER NEWARK CONFERENCE CAMP MEETING ASSOCIATION, FOR THE YEAR ENDING MARCH 31, 1880.

RECEIPTS.

To Balance March 31, 1879,	\$893 76
Rec'd from loans,	896 93
Notes discounted,	96 10
D., L. & W. R. R. donation,	250 00
Tents and floor rents,	\$169 25
Assessments, 1879,	726 50
Arrear assessments,	15 06
Interest,	271 55
Water,	124 14
Hard coal,	43 40
Charcoal,	11 72
Ice,	135 18
Straw,	20 73
Baggage express,	219 25
Lumber,	7 07
Storage,	5 00
Rent of farm,	95 00
Cartage,	37 10
Bedding,	2 00
Table castor,	1 25
Horse feed,	6 00
Nails,	25
Lamp chimneys,	30
Shifting water pipe,	3 00
Rent of ground, Temperance Alliance,	10 00
Rent of cots,	8 25
Removing tree,	1 00
Hay,	8 30
Kerosene oil,	53
Hoop poles,	49 25
Assessment sale of lots,	158 40
Sale of lots,	167 56
Licenses,	795 05
Loggings,	33 85
Subscription, 1877,	10 00
Reservoir subscriptions,	5 00
Seat do,	249 61
Collections,	406 49
	\$5,630 37

DISBURSEMENTS.

Interest on bonds,	\$700 00
Int. bond and mortgage,	679 07
Discount,	23 10
Interest,	146 04
Note paid,	1,548 11
	\$96 93

EXPENSE ACCOUNT.

Reservoir,	20 00
Sundries,	348 30
Superintendent,	300 00
Labor,	402 81
Bruen & Bunnell,	189 55
Blacksmith,	49 06
Repairing and painting,	79 44
Lime and seed, farm,	87 85
Lumber,	83 85
Freight,	6 70
Oats and feed,	60 06
Insurance,	36 90
Supplies,	107 08
Settees,	324 00
Furniture,	908 15
	1,232 15
	\$3,094 94

Paid former owners on account of assessment sale,	21 80
Balance,	68 59
	\$5,630 37

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
Downsville, 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
Moundsville.	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
Oneida, N. Y.	18
Pitman Grove.	3
Plainville, Conn.	16-21
Pine Grove, Canaan, Conn.	23-30
Sing Sing.	9-20
Simpson Grove, Pa.	10
Shelter Island.	15
Silver Lake.	17-26
South Seaville, Cape May Co.	Aug. 26, Sept. 11
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.	17-24
Wyoming.	17-27
Willsboro, N. Y.	20-26
Wyalusing, Dimock, Pa.	Sept. 1-9
Yarmouth, Mass.	Aug. 9-16
Young People's, Pitman Grove, N. J.	13
Young People's Camp Ass'n, New Castle, Pa.	Sept. 3-13

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.

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.

Sure, safe, prompt and thorough are the characteristics of Killgore's Sun Cholera Mixture, its merits has made it known everywhere for years as a sure cure for cholera, diarrhoea, cholera morbus and all diseases of the bowels. 25 cents per bottle at Vought & Killgore's drug store, Dover, or of Buck, Camp Tabor store.

A smooth complexion can be had by every lady who will use Parker's Ginger Tonic. For promptly regulating the liver and kidneys and purifying the blood there is nothing like it, and this is the reason why it is so quickly removes pimples and gives a rosy bloom to the cheek. See notice.

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.

Geo. A. Aber.
AUCTIONEER
AND
Real Estate and Insurance Agent,
NEXT TO POST OFFICE,
MORRISTOWN, N. J.
COLLECTIONS PROMPTLY ATTENDED TO.
Rents and the Collection of Rents
A Specialty.

DAY & MUCHMORE, Lumber Dealers,
OPPOSITE THE DEPOT,
MORRISTOWN, N. J.
Lumber of All Kinds,
CYPRESS AND PINE SHINGLES, MOULDINGS, ETC., ETC.
Lumber Delivered on Mount Tabor.

GREENWOOD & HAYS, CARPENTERS AND BUILDERS
And Manufacturers of
SASH, BLINDS and DOORS,
OPPOSITE R. R. DEPOT,
MORRISTOWN, N. J.

Mouldings, Brackets, &c.,
Furnished to Order.
TURNING, SCROLL AND COMMON SAWING.
JOBBING, &c., PROMPTLY ATTENDED TO.
G. W. GREENWOOD. J. W. HAYS.

THE BEST SITES
FOR
BUILDING IN MORRISTOWN
ARE ON
PROSPECT STREET,
150 feet Front
on that street are offered For Sale on the best of terms, and can be purchased in lots of 50 or 100 feet or the whole lot. Depth about 175 feet.

THE VIEW FROM THIS SITE IS UNEQUALLED,
looking to the North, South, East or West, and is unobstructed.
Its situation, but a few minutes walk from the Park, and yet retired from the main thoroughfares, renders it unequalled as a place of residence, being in the country and yet in the heart of the city.

ALSO A LOT
86 Feet Front
EAST SIDE OF
PROSPECT STREET,
View extends for 12 miles, and unobstructed in every direction.
INQUIRE AT BANNER OFFICE
Morristown, N. J.

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.
W. S. COLLARD,
CARRIAGE TRIMMER
AND
Furniture Upholsterer,
Also Manufacturer of
AWNINGS, TENTS, &c.,
DOVER, N. J.

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