

# Mount Tabor Record

VOLUME IV. NO. 9.

MORRISTOWN, N. J., AUGUST 14th, 1880.

FRED. T. LEPORT, Editor.

## Dober.

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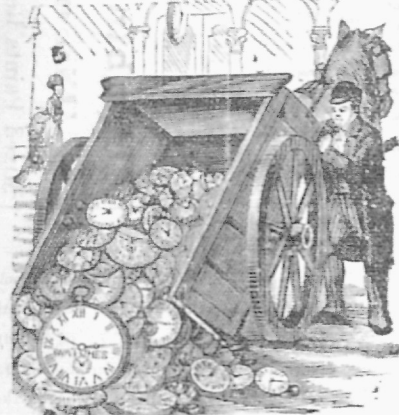
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## Thursday Afternoon Service.

(Continued from yesterday.)

the Jews as they gave expression to them which testified that there was in them a something better and deeper than the other had, a something more capable of making men of them. As the Gospel of our Lord Jesus Christ has become the law of human hearts and minds men have attained dominion over themselves, over those powers which may be made instrumental in building up themselves to a condition of happiness, civilization of a solid type prevails. The speaker here referred in glowing terms to that system of government planned by those noble pilgrim fathers as embodied in the Constitution of the United States.

He next spoke of the wonderful achievement of modern civilization which was completed just as the Geneva Commission was in session, and which by arbitration averted war; both these events proving that man was obtaining the mastery over himself as well as over nature. Now we see Jesus Christ coming, the Son of God, and as man receives him he may become a child of God. He receives the divine nature of Christ and he walks with God.

This is his character; this is his inward constitution and spiritual structure; he is one with the whole family in heaven and earth, and he becomes lifted up to a fellowship with God.

We dare to say there is not in all the vocabulary of the angels—in that of God himself—a descriptive term implying greater dignity and grandeur than that word, Christian.

He then exhorted his hearers against professing a lowliness that was debasing. We insult the cause and degrade it when we thus volunteer a humility which God has not authorized. We are sons of God. We walk in the light.—The angels have charge over us; God himself walks with us, and now there is a pledge given to us. Why should we so humiliate ourselves down into unnecessary darkness?

Children of his household, we have a right to his riches. His promises constitute an inventory of all his riches. We can take them and go to him and say, "Thou gavest those promises to me and I claim them."

He closed with an exhortation to the congregation to respect themselves and put away all these mistaken notions of humility.

## Friday Morning Service

Began by singing the 521st hymn, followed by prayer from Rev. Mr. Loomis and the reading of the lesson. After the singing of the 531st hymn, Rev. Wm. Tunison, the preacher for the day, preached from the text found in Luke v., 4: "Launch out into the deep."

SERMON.

These words were uttered a little while after Christ had escaped a violent death at the hands of the men of Nazareth, where he had been brought up. Their indignation had been excited by his assertions in the Synagogue on the Sabbath day that he was the predicted Messiah, but he escaped by passing from their midst.

As he was journeying to Samaria, along the sea of Galilee a great multitude of persons followed him, under the influence of the hope of hearing from him from time to time such religious truth as he was accustomed to utter from time to time; and to avoid the pressure of the crowd he takes his place in the boat, and when it had been pushed a little from the shore he taught the multitude.

At the close of his discourse he utters the language of our text.

These words suggest a very important and spiritual truth. There is a deep in religious experience. I look out upon the world and find everywhere the law of growth, of development, of progress; it is a universal law in the vegetable world. There is first the seed, then the shoot, and then the sapling, and afterwards the great tree. In the animal world we see the same law. Our minds are at first weak and sluggish, but by contact with other and stronger minds they become strengthened and developed. I cannot but conclude that what is true of the mental faculties and of the animal and vegetable world must also be true of the moral and spiritual world.

The analogy suggested by this thought appears to be confirmed by the heart longings of believers.

Those who possibly after repentance and consecration and faith have been pardoned and converted, and adopted and saved, are very unlike in their circumstances, different in social interests and position and property; they have different measures of grace, saved though they are.

There is a longing in the heart of all for more and more of the grace of our Lord Jesus Christ. I hold this as true:

that universal desires are divinely implanted and that he by whom these desires are implanted hath made provision for the gratification of them. All men love light and God floods the earth with light; all men love air and God fills the earth with air; all men love knowledge and happiness, and all these things are placed within the reach of all.

If that principle be correct, and if God implants universal desires, he provides a means for their gratification, inasmuch as there is a longing for larger measures of divine grace we must needs believe that there must be such measures provided. Many texts were quoted containing promises to the effect that God would give such an increase of that grace.

Most assuredly, he who wanted men to do a holy work, and he who knew just what was in man, could not select, and would not select, unholy men to do that work. Did not the Saviour say, "I have chosen the twelve," and one of them is a devil? but he does not say one of them was a devil. There was a time even in the history of Satan when he was a pure angel. He rebelled under the influence of a longing for power and honor, and became a devil. So I believe that Judas was a pure man when chosen by Christ, but under the influence of the greed for gain, he, too, became a devil. You won't doubt that Peter and James and John were good Christians when they were called to the work of the ministry, and yet there was a different measure of grace possessed by the very best of these men before the day of Pentecost, and after the day of Pentecost had come. The speaker had noticed the same truth in regard to ministers of our Lord Jesus Christ. The biographies of the Saints of God of other ages, and in our own age, demonstrate this principle. But you ask the question, do you mean to preach perfection?—Answer if you please—or sanctification? if you please. Do you mean perfect love? I mean more grace, and more grace until glory consummates the grace begun.

The second thought suggested by the words of the text, is the will of God that all his people should reach this deep. The fishing of Peter was in the shallows along the shore, and the Master said, "launch out;" and the Master says the same to each of us. I read in God's word, "be ye holy as I, the Lord your God, am holy." In the new testament, "be ye therefore perfect, even as your Father, which is in Heaven, is perfect." Perfect in benevolence, as the context indicates, but perfect morally and spiritually in the broad and general sense. I find in this Bible, also, promises which shadow forth very clearly the self-same truth. Then I look at the divine provisions, and reach the same conclusions. I go into a manufactory and examine the machinery, and I conclude that it is proposed to manufacture cotton or woolen goods, or iron or copper goods; the machinery indicates the thing in view on the part of the proprietor of the establishment. I enter an office and examine the books arranged upon the shelves. If I find those works to be theological, I conclude that the owner of them proposes to teach the people theology; if law books, that he proposes to practice law. Let us examine the provisions God has made for the accomplishment of his purpose. Here the speaker quoted numerous texts containing provisions which God had made to redeem mankind. The first is the holy spirit, which, I am told, is the sanctifier. Still further, I find the blood of our Lord Jesus Christ, and I am told that that blood cleanseth from all sin. Oh, surely, these divine provisions indicate divine purpose; and demonstrate the fact that God's will is that his people should reach the deep. It is quite out of the question to accomplish the purposes of God unless we reach this deep. What are the purposes of God concerning us? The Book says, "love the Lord thy God with all thy heart, mind and strength, better than you love anything in the world," and a man or woman cannot do that until they get away out in the ocean of religious experience; and then again, we are to serve God with all our strength—that is, employ our physical and intellectual powers, and our spiritual and moral powers in doing the divine will, in accomplishing the divine purposes. We can meet these requirements only when we reach the deep. The third thought is the effort necessary to reach it. The Saviour said, launch out, a term implying effort. Let me say to you that the very first thing to be done in order to reach this deep, is to resolve that you will reach it. My dear friends you never uttered a word or performed an act without a preceding volition. You may have been conscious or unconscious yet the volition is incident to the act—and just so here there must be a firmly fixed purpose and to form a purpose renouncing as we must the world, sacrifices are involved that require an effort. A battling will of ne-

cessity occur in connection with that purpose to reach the deep and there must be no shrinking back in the day of trial. You must say I will go there God helping me. After this purpose has been formed the anchor must be lifted. When a little boat is in the shallows and the deep is to be reached Christ teaches the first thing to be done is to left the anchor and until that was done it was entirely out of the question. The great difficulty is that our anchors are down in very many cases. If you are in a business which is essentially a sinful business, depend upon it that will be an anchor to hold you where you are. If your business is more extensive than it ought to be and your time occupied too much although it may be an honorable business, that will be an anchor to hold you. Our associations very often hamper us. The sails must be hoisted in order to help us by making the winds of heaven work for us. The oars must be plied. The wind may not always blow, and in the calm we must ply the oars. There are two of them,—the oar of faith and the oar of works. Great advantages result from reaching this deep. The very first of them is increase of spiritual security. I believe that a man who is pardoned and converted and who retains the pardoning and converting grace is just as sure to go to heaven as he is sure that God is in heaven. There are also results and increase of enjoyment. The speaker was glad that the representation that was made that religion was a gloomy thing was a satanic caricature and not a real fact. The kingdom of God is not meat and drink, but righteousness and peace and joy, so says the apostle. Then there is an increase of usefulness; at the very time at which our text was uttered the disciples had been fishing all night without success. I don't wonder that they were quite discouraged and that when the Saviour commanded Peter to launch into the deep he answered that there was no use. It would fail again. But you remember when Peter did get out where the water was deep he met with astounding success.

The apostle, in his works before the day of Pentecost, did not catch a single man, but when it did come, and he got out into the deep, and the Holy Ghost came down upon him in a very small part of one day, he caught three thousand souls, and the work still went on, not gathering men by the score, but by hundreds and thousands.

And then there follows an increase of reward. We have the reward of victory. I am compensated for the effort made to get into the deep, when I am conscious of the great security. I am rewarded when I am fuller of divine knowledge. I am rewarded when I am conscious of larger usefulness for the church and in the world.

But there is a broader and richer reward beyond this world.

The preacher closed with an earnest exhortation to the people to launch out into the deep now, and attain unto that reward.

The meeting closed with prayer by the Rev. I. H. Robertson.

## Friday Afternoon's Services

Began with the singing of the 51st hymn followed by prayer and the reading of the lesson. After the usual collection the 699th hymn was sung, and the preacher of the afternoon, Rev. S. Van Benschoten, announced as his text the last clause of the 11th verse of 81st Psalm. "For the Lord is a sun and shield."

SERMON.

The goodness of God is especially manifested to his people. It is true the Lord is good to all, and "his tender mercies are over all." "He maketh his sun to rise on the evil and on the good." It is, however, an old and an established principle in the economy of his grace that the secret of the Lord—for while the heavens declare his glory and the firmament showeth his handiwork and his will is revealed in his Word—still he has a secret, and the secret of the Lord is for them that fear him and to them will he show his covenant.

While in one sense, and that by no means insignificant, he is the Saviour of all men; he especially is the Saviour of "those that believe." When a telescope is directed towards a distant landscape we are enabled to see what we could not otherwise have seen.—The natural eye sees nothing but the blue line stretching along the horizon; by the aid of the glass there bursts upon it a charming variety, the fields and woods and spires and villages. When the telescope of the inspired word is directed towards the world of humanity, we are permitted to see as we could not without it, how eminently God favors his people, and a charming variety bursts upon us of God-given peculiarities.

What God is to his chosen people is

one of the pleasing points of the landscape, and what he is to them more than to others is beautifully expressed by the Psalmist in figurative language. Two figures are employed; they are both instructive as well as beautiful. One is taken from an object of nature, the other from a piece of defensive armor—"For the Lord is a sun and shield."

God, then, is a sun to those that love and serve him.

The sun is distinguished for its splendor. Its light is said to be equal to 5563 wax candles held at the distance of one foot from the eye. It would require 800,000 full moons to produce a day as brilliant as this. And, from these facts we may gather some faint idea of the splendor of the sun.

One of the first deviations from the truth in the early ages, was that of making this planet an object of worship. It was natural, perfectly so, for men to expect from visible manifestations of the Supreme being to find an object for worship. Hence, looking on the heavens above, and upon the earth beneath, for some grand inception of the great God, to it with ignorance and superstition, men naturally turned. It is not, then, a matter of intelligent surprise, that worship they paid to the sun and his shining crowd of celestial associates. It excites the astonishment; it certainly augments our appreciation of the splendor of the sun, in that even the Jews, that people to whom God entrusted his truth, made the sun an object of worship. It is recorded of King Josiah that he took their horses and burned their chariots in the fire which were consecrated in a temple, to the sun. The Greeks and Romans imagined that the sun rode in a splendid chariot drawn by four horses. It may be that this idea was gathered, or took its rise from the circumstance of Elijah passing into heaven in a chariot of fire, being known throughout the heathen world. An emperor once said to a servant of the Lord, "if God is everywhere present, show him to me." "He is too glorious to be seen by mortals," the prophet replied. The emperor sneered and insisted; "I will first try you upon one of his ambassadors," and he pointed to the sun, and said, "look at him. Oh, if the shadow is so glorious that intelligent beings have been led to worship it, and the natural eye cannot gaze upon it, what must the substance be?" Away back in the very earliest ages men entertained the thought that the sun was but an opening in the sky, through which a lake of liquid fire was seen.

He is to God's believing children an ocean of splendor, of which the sun is but the opening, diminished in comparison to the ocean beyond as a needle's point. Can we look intelligently at the sun, and at the existence of God of all the glory of his infinite perfections as thus represented here, and not feel that your supreme love is demanded by God, and that your entire service belongs to him. In the language of Mr. Spurgeon, "Every meal ought to be a sacrament. Every garment ought to be a vestment. Every breath ought to be a prayer and our whole probationary life ought to be one continued Hallelujah to the Lord God omnipotent." The splendor of the sun involves his illumination. He is the great source of light to our world. In this he symbolizes what the Lord God is to his people. He dispels the night of sin from the believing heart; in the original creation he said, "Let there be light and there was light." He uplifted the veil that shrouded the material world and made the whole panorama of visible order and beauty in the primitive creation. And he is no less, he is infinitely more in the spiritual world. Oh, give me relief from darkness, that is the cry of humanity that has been ringing down the ages. "Let there be light" hath been the answering command of God. And not in the hearts of one, or even a thousand, but millions of hearts on earth and in glory alike blessed with divine illumination has been the result achieved. Do you not feel as you look out upon the earth unveiled by the light of the sun that you are the inhabitant of a beautiful world.

Do you not know because the Lord God is your sun that you are in a world where every object is painted and adorned with somewhat of the brightness and beauty of celestial glory. My dear Christian friends every event with which we meet in our probationary period however adverse it may be is touched into beauty by a single promise, "All things work together for good to those who love the Lord." Away back in the twilight of development of religious truth and the unfolding of religious character Enoch walked with God and God is light and in him is no darkness at all. Therefore it is said that he had the testimony that he pleased God. For three hundred years he had that experience and thank God we may have it to-day. I tell you if you walk in the light of God's countenance he will so illuminate the darkness of the valley of death that as it was in the case of Enoch when God took him it will be little less than a translation in passing through it.

The father of Bishop Pierce as he was dying said, "I am not able to leave a dying testimony, but I wish you would say to the church, that I died just outside of heaven."

There is just where we all ought to be—just outside of heaven; there is

where we all may be—in the land of Beulah; where the sun never goes down; with God and the Son, his gracious presence with him, he simply stops just outside heaven to leave his garments, to shuffle off this mortal coil and leap into the splendor of his glorious presence. God is his sun. This illumination of the sun involves warmth. It is said that the heat received by this earth from the sun annually is sufficient to melt a layer of ice fifty-eight yards in thickness and covering the whole earth. And the Lord God is our Sun, to warm our affections into activity and delight.

Mr. Wesley, he who sat under the direct rays of the "Son of Righteousness," said he "felt a strange warming," and any man who gets right under the direct rays of the "Son of righteousness" will feel the same warming. And he knew just where it happened; he said, "It was in that religious service in Aldersgate street"—and just when it occurred—"at a quarter past nine o'clock in the evening."

You know for twenty-five years, at least he said so, he had a religious struggle before he came to this point of strange warming. Now I advise you not to wait twenty-five years; I pray you have not been half a Christian all the time you have made a religious profession. To-day I want you to get warmed up and go with your soul all on fire to your home or charge. Christ's illustrious forerunner declared, "I indeed baptize you with water of repentance, but he that cometh after me is mightier than I; he will baptize you with the Holy Ghost and with fire."

Now, an experience, it seems to me, without the warming influence is like the world without the heat of the sun. I don't care how much intelligence you have, or how much refinement; I am glad the church is growing in these respects—but God have mercy on us, don't let us lose the fire; don't let us have an experience like the old mariner when he said "ice was here and ice was there, and the ice was all around"; I have been in churches when I thought "ice was all around," and in pulpits where it seemed that I was surrounded with icebergs. Sometimes I hear our Christian friends talk about their religion getting cold; I don't understand the philosophy of that; what little religion I have warms me, and if it does not you, my brother, you need to get religion, and then you will get your heart warmed.

Now, some astronomers have supposed that the planets farthest from the sun have an atmosphere which acts as a refractory medium, gathering the light and heat from a great distance, and concentrating it upon an otherwise dark and cold abyss. Now, by nature we are far from God, and are far out of our orbits, but the Lord God in his infinite mercy, has surrounded us with a spiritual atmosphere which serves as a sort of a refractory medium; it is gathering life and heat from God himself, and pouring it upon our hearts; such is the Bible teeming with its exceeding, great and precious promises; such is the church with its ordinances and services; with its prayers; its happy consecrations and life activities; such is the presence of the Holy spirit offering us grace to help in every time of need. Now, men are assimilated into the moral character of the object they worship; do you doubt this? Look over the whole history of the idolatrous world, there is unquival testimony to the fact. That true worshiper of the living God is assimilated to some extent into his likeness. Do you see Moses leaving the camp and going up to the summit of Mt. Sinai. Do you notice anything peculiar in his face? But he is there for a time communing with God, worshipping God. He comes down; now look at him, his face is covered with the glory of the Lord; he cannot even speak with the children of Israel without a veil to cover his face; he reflected the glory which he received from God in worshipping him.

Brother, where do you get your light? Is it the light of Genius? Is it not borrowed light? Is it not just as some of the planets borrow the light from the sun? you have borrowed it from God. How did you get it, by worshipping Him? You have been assimilated into his image which is righteousness and true holiness. But we are all beholding the glory of the light, as in a mirror, and change into the same image from glory to glory.

There is a change you never can go beyond no matter to what height you have risen in Christian experience; if you are a true worshiper of the living God, in your experience you will be changed from glory to glory by the spirit of the Lord. Every man is a mirror and in some sense reflects the object at which he looks, as that worldly man looking at worldliness all the time reflects the object at which he looks.

Now we are ninety-three millions of miles distant from the sun and we see its splendor, but where are we spiritually? Where do you stand spiritually? We stand upon the atonement, and the atonement has a divine element in it; it is a planet very near the central sun, from it the moral reflections from God appear emblazoned with celestial glory. I see his mercy, his compassion, his love magnified in his Son, in the face of Jesus Christ the Lord. Creation is full of God, Providence is the constant exhibition of God, but redemption is the brightness of his glory. Brother, God don't warm your heart and give

splendor to your heart and life for nothing; it is to be reflected upon others. I tell you you are to bear this light and warmth to all. That is what God is keeping you here for; you are to hasten the coming of the millennial morning.

Now, there are some who say if they seek religion—if they get this warmth and light, and splendor—they cannot retain it. There are some people who are in a great hurry to go to heaven, for fear they will backslide. You need not be alarmed about that. God wants you to stay here if your hearts are warm and full of splendor; he wants you to stay here and reflect his character all around you.

We have provision made for this in the text, for the Psalmist says, "God is our sun and our shield."

We need protection as well as warmth and light, and splendor, in our religion. The Lord, by the mouth of his servant, saith, "I will be a wall of fire round about you, and a glory in the midst." Thank God, while he is a glory in the soul, he is like a wall around me to take care of me, and maintain me in my Christian experience. Now, the Bible speaks of three kinds of shields for the righteous.

First, the shield of faith; "above all, taking the shield of faith."

Second, "His truth shall be thy shield," and third, the Lord God is a shield. The speaker next quoted many texts, in which the three defenses were used to protect the righteous.

Now, nearly 2000 years of Christianity has rolled up an ever accumulating amount of testimony since the words were written to the truth, as multiplied a million fold. There are witnesses which the people of this world, and of the world to come, with examples of their power and beauty, but St. Paul, nearly 2000 years ago, could testify to this fact. It is said in Rome there is an elegant fresco which covers a lofty ceiling; standing upon the pavement and looking up at it, the neck becomes stiff, the head becomes dizzy, the figures become indistinct, we soon get tired, and turn away; but the owner of the palace has put a broad mirror in the floor, so that now you can sit down by it at your leisure and look into the mirror and enjoy the fresco. There is no more stiff neck, or dizzy head, or indistinct figures; there is no more tired feeling. It seems to me that there are a great many professed Christians who are all the while looking to heaven, and their necks get stiff, their heads get dizzy, and the figures are indistinct. It seems to me the way to look at heaven is to look into the character of Christ and his disciples, and to have that character assimilated into the likeness of God, in which you can see heaven. A great many people love to talk about traveling in Europe, when they have never been anywhere in their own country, and there are a good many Christians who talk about going to heaven, who know very little about Christianity in this world. We are assimilated into the divine likeness, "But we know that when we see him we shall be like him, for we shall see him as he is." Oh, what a glory this glory to come will be! Following a life of devotion to God, where God is our sun, and being our shield is keeping us for that glory—what is it? If you will come and see me in about a hundred years, and meet me on the other shore, I will tell you more about it. This glory will be something like what the astronomers have predicted of our solar system. They have represented that the orbs passing around the sun are describing nearer and nearer circles to the central luminary; and will eventually drop into it and be incorporated with it for ever. My idea is that this glory may be something like that. I would like to start you on that career to-day. Then your Christian life will be describing nearer and nearer circles to the great central sun until you finally drop into it—I don't mean to lose your identity; never! But I mean to be like God; to enjoy God, and to be incorporated with him forever. These frail vessels that float upon the sea of life for a little while, then foundering in the gulf of death on the spring tide of the resurrection, will float into the harbor of immortality to be lost in God forever. Then shall come to pass the saying that is written: "Death is swallowed up in victory. Oh, death where is thy sting! Oh, grave where is thy victory!" Praise be to God who giveth us the victory through the Lord Jesus Christ.

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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.

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.

### 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, 7:46, 8:55 A. M., 1:02, 4:20, 6:05, 8:44 P. M.  
\*Grove Street, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
\*Arlington Avenue, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05, 8:44 P. M.  
\*Brick Church, 7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
Orange, \*7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
Highland Avenue and Mountain Station, \*7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
South Orange, \*7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
Maplewood, \*7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
Wyoming, \*7:12, 7:46, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
Milburn, 7:12, \*7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
Short Hills, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
Summit, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
New Providence, 8:55 A. M., 1:02, 4:20, 6:05 P. M.  
Chatham, 7:12, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
Madison, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44 P. M.  
Convent, 7:12 A. M., 1:02, 2:58, 4:20, 6:05 P. M.  
Morristown and Morris Plains, 7:12, 7:46, 8:55 A. M., 1:02, 2:58, 4:20, 6:05, 8:44, 10:20 P. M.  
Rockaway and Dover, 9:10 A. M., 12:08, 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, 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.  
Seacucus, Kingsland, Rutherford Park, Delaware, 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., 1:42, 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.

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Prompt Attention Given to Delivering on the Camp Ground.

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J. C. BUCK & SON, Proprietors,

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Groceries, Provisions,

CROCKERY AND TIN WARE,

FOREIGN AND DOMESTIC FRUITS,

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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.

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SUCCESSORS TO H. H. BECKER,

PARK DRUG STORE,

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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,

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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. 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. Osmon:

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. Osmon 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. Osmon 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.  
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. LEPORTE, 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 14, 1880.

### Camp Notes.

Arrived at the Mt. Tabor House: Mr. G. T. Egbert and Mr. J. J. Hemingway, both from Staten Island.

A larger number of visitors from Morristown were on the grounds last evening than at any time during the meetings.

The Ocean Grove Camp Meeting opens Tuesday next, and will continue to the 26th. Bishop Harris is to preach the opening sermon Tuesday morning.

Bishop Bowman has dedicated one thousand churches, and will probably add three to the number next week.

Readers of the RECORD will be pained to learn of the serious illness of Rev. J. K. Burr, D. D., formerly stationed in Morristown. He has been compelled to leave Ocean Grove.

About \$75 have been taken at the gates during the last few days: as this amount is about equal to the collection it will be need to help keep expenses paid.

The music yesterday was under the direction of Thos. J. Kennedy, organist and chorister of the Bayonne, N. J., M. E. Church. Mr. Kennedy is one of the finest leaders in the State, and under his management the music was unusually good.

The meeting of lot owners took place yesterday in the children's tent. Over one hundred persons were there and much interest was manifested in the election of officers which resulted in the appointment of the following trustees: David Campbell, J. S. Richardson, Rev. R. VanHorne, W. L. McDermott; elected for three years. James N. Tuttle was elected to fill the unexpired term of David Walters, resigned.

At 4 o'clock yesterday afternoon a grand temperance meeting was held in the Bethel Pavilion. Rev. Mr. McCormick was the leader, and opened the meeting with a short address.

There were other speakers, Mrs. Aber of Newark, Mrs. Lewis, Mr. Thomas Keenan and Rev. Mr. Loomis, who all made short addresses, and a few reformed men who gave some very impressive testimonies. The Pavilion was crowded.

There is no doubt that a new departure, in the affairs of Mt. Tabor, is to be made. We mean in the improvement of the grounds and by the general work of the trustees. The financial affairs of the Association were never in better shape than they are at present and when we say this we give the key to the contemplated additions. The plans for the changes are being matured and the next year will see some of them made.

Mt. Tabor is becoming more and more popular each year as it is as unquestionably healthy as it is beautiful and romantic in location. The drainage is perfect. Within five minutes after the heaviest summer shower there is no water on the grounds, gutters and ducts having led it off to the natural water courses at the foot of the mountain. Persons afflicted with malarial fever and chills here find relief and all that is needed to bring the place into high popularity is the improvements contemplated. Its ambrosial shade, quiet and retirement make it a paradise for children during the summer months, and for the parents also, as they can here enjoy outdoor exercise in peace and comfort—no dust, no danger from passing vehicles, none of the fashionable frivolity and dissipations of other resorts. Healthful rest is the desideratum of those who seek such a place as Mt. Tabor and here it may be found "with all the modern improvements," that will be still further appreciated when the work contemplated by the trustees has been well started.

### 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.

7:30. Preaching.

Exercise of each day to close at 10 o'clock P.M.

Bishop Hurst, who preaches at Mt. Tabor on Sunday, has twice received the degree of L. L. D. since his ordination—once from Asbury University and also from Dickinson College.

As an external application XX Camphor Cream surpasses anything yet discovered. Rheumatism, flat aches, neuralgia, pain in side, back or limbs, cuts and wounds of every kind in either man or beast. Wholesale and retail by Vought & Killgore, the Dover druggists, and by Smith & Bell, Newark, and Morristown druggists.

### Camp Meeting Calendar.

EASTERN AND MIDDLE STATES.	
Abingdon, Pa.	Aug. 18-25
Asbury Grove, Hempstead, Md.	Aug. 27-Sept. 6
Ruttsville, 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
Smythsville, Va.	19-25
Mt. Tabor.	5-15
Merriek 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.	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	11
Tarentum, Pa.	Sept. 1-10
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. 9-16
Young People's, Pitman Grove, N. J.	13
Young People's Camp Ass'n, New Castle, Pa.	Sept. 3-13

### 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 COUNSEL.)

#### Attorney-at-Law,

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

### H. H. DAVIS,

#### MONUMENTAL WORKS,

MORRIS STREET

MORRISTOWN, N. J.

(between Depot and Green,) dealer in

#### Monuments, Headstones, &c.,

Italian or American Marble,

Scotch or American Granite.

Deals largely in the celebrated

Quincy Granite.

A SPECIALTY MADE OF CEMENTERY PLOT INCLOSURES.

#### H. H. DAVIS.

No Agents employed. 57-1v

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Domestic

#### SEWING MACHINES

FOR SALE. LOWER THAN EVER OFFERED IN THIS COUNTY.

FOR CASH!

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WM. RUNYON, Agent,

GERMAN VALLEY, N. J.

### 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.

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

#### J. Walter Searing,

#### FIRE AND LIFE

#### Insurance Agent,

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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

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Window Shades, Fixtures, Cornices, &c.,

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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School Books,

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SCHOOL SUPPLIES

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Of every description promptly attended to.

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## "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.

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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,

## ARCHITECT,

OFFICES:

MORRISTOWN and CHATHAM.

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. C. LACEY,

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MORRISTOWN.

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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NEW AND SECOND HAND.

Repairing done right. Cor. South and Elm Streets. Morristown, N. J.

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## Ice Cream Dealer,

Opposite the Square,

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Next Door to Camp Tabor House,

CAMP TABOR, N. J.

Pitman avenue, opposite The "Arlington,"

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Next to the Ocean House, Asbury avenue,

ASBURY PARK, N. J.

At Camp Tabor will Supply Daily

## FRESH BREAD,

CAKE, PIES, CAMELS,

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.

**The Evening's Service.**

The congregation assembled at this service was estimated at over 2,000, but the best of order prevailed. The exercises commenced by singing the 200th hymn. Prayer was offered by Rev. Mr. Palmer.

The preacher of the evening, Rev. J. T. Dodd, stationed at Phillipsburg, took his text from Corinthians ii.: 9, 10, 11.

**SERMON.**

But, as it is written, "eye hath not seen nor ear heard, neither has it entered into the heart of man the things which God has prepared," etc.

St. Paul was certainly a splendid and powerful character. We will find this to be true, considered simply as a man, but when we look upon him as inspired it is certainly true.

All the doctrines he has given us in the fourteen epistles which he wrote are very clear and concise.

This text was part of a quotation from Isaiah, not literal but the idea of the two passages is the same. The persons spoken of are identified by certain characteristics given by the apostle; they are called "them that love God."

This class could not include the ungodly, but Christians who trust in him as their Saviour, and faith towards the Lord Jesus Christ begets love towards God, then unto us by his spirit.

The qualification of the spirit of God to be the teacher of mankind will be readily seen when we comprehend that the spirit of God is God.

"The spirit searcheth all things" and knoweth all about the thoughts and intents of the heart. Yea the deep things of God."

And no man can know them except the spirit comes down to his dead level and reveals the light of God.

It taught the apostle in there. St. Paul says: "We know we have passed from darkness into life." The preacher could from his own experience testify to this work of the Spirit better than he could explain the why and therefore of the things prepared for the righteous.

The things spoken of are not the blessed glories to come. These joys are indeed far beyond our comprehension. In the text, before evidently means something else. He says, "God hath revealed them unto us." What, then, are the things referred to in the text? They are the blessings experienced in a present salvation in the world. The Lord Jesus has come and paid the price, and has become a Saviour unto us.

We have joy even in the midst of sorrow—the joys of pardon and peace, and all who trust him do receive them.

The mode of communication we see on every side, evidences of divine will, and thus are we led from nature to nature's God.

The ear is another means by which the knowledge of these things may be attained.

A man may spend a lifetime in researches, but his knowledge can be communicated in one short hour to a thousand people at once.

The mind is another channel by which we obtain much.

But all these things do not effect salvation, and therefore philosophers and wise men object to our blessed religion because they say they do not understand it. This is perfectly natural, for the natural man cannot discern these things, but God hath revealed.

He in conclusion, spoke of the peculiar adaptation of this means. If in order to receive salvation it was necessary to see, thousands would never attain unto it, for they are blind.

And if it were necessary to hear in order to obtain this grace from the preacher, many others would never be brought to this grace, for they are deaf.

And if the only means was by the use of the reasoning faculties, other thousands would never have the time or the mind to seek salvation.

But as the Spirit was the means, all would come, whether unlearned, or blind, or deaf.

The universality of this means of salvation was, lastly, commented upon. It can come in the whirl of business in our workshops, and no place is too mean or strange for the spirit to come in.

We cannot be deceived by what we feel in our hearts, for it is the "Spirit of Truth."

The preacher closed by asking his audience to seek to find this spirit, and realize all those joys revealed by it.

Rev. C. T. Woodruff followed in an earnest application of the preacher's remarks in exhortation to the people to come to the knowledge of the truth.

The stables of Mr. Daniel Sutton, of Washington Corner, was broken open Monday night and his horse, truck wagon and harness stolen. The horse is black, nine years old—a good animal; the harness was nickel plated. The barn was unlocked and the thief therefore had no difficulty in getting the things together, hitching the horse and driving off.

One night last week a horse was taken from the stables of Freeholder Jos. C. Leek, of Mendham, driven hard during the night and returned by daylight next morning.—This is an old trick and not at all smart until the guilty party is made to smart for it.

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. Beech, proprietor.

Hundreds of men, women and children rescued from beds of pain and sickness and almost death and made strong and hearty by Parker's Ginger Tonic are the best evidences in the world of its sterling worth. You can find these in every community.—Post. See advertisement.

**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. JOBING, &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 36 Feet Front EAST SIDE OF PROSPECT STREET.

View extends for 12 miles, and unobstructed in every direction. INQUIRE AT BANNER OFFICE Morristown, N. J.

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