

Mount Tabor Record

VOLUME III. NUMBER 2.

Dover, N. J., Friday, August 15th, 1879.

FRED. T. LEPORT, Editor.

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Those who have taken almost everything and still have malaria in your system—there is hope for you. Get

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Among the Useful Toilet Articles

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If you have not already found it out, that a disordered Stomach is a menacing danger to life. Always corrupting the blood, it disfigures the skin with Pimples and Eruptions, and embitters life with the sufferings of Dyspepsia, Low Spirits, Nervousness, Inability to Sleep, Palpitation of the Heart, Headache, Heartburn, and the constantly recurring miseries of Debility that fill the heart with despair. Worse than all, it so weakens the Lungs as to render Coughs, Colds and Sore Throat painfully frequent and threatening. All of these afflictions are speedily overcome by PARKER'S GINGER TONIC, a combination of concentrated vegetable remedies that no one can take without benefit. Every sufferer from Coughs, etc., will escape the danger of Consumption by using this remedy without delay. Keep it always ready for these dreaded Bowel Disorders, Cholera Morbus, Cholera Infantum, Colic, Cramps, Dysentery and Diarrhoea. It will often save life, and cannot be substituted by any other remedy. You can buy it of druggists and dealers everywhere at 50 cts. and \$1.00 per bottle.

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THE TEMPERANCE CONVENTION.

Our report of yesterday brought the proceedings of the Convention to the address of Dr. Dashiell on Wednesday afternoon. On being introduced he said that we cannot be blind to the fact that we and our fellow citizens are confronting one of the most important and gigantic issues of the last quarter of the nineteenth century. We are not to take too gloomy an aspect of the progress already made. Public sentiment has been created—a public sentiment not only among the masses of the people, but a sentiment that is going through the church of God and refining and quickening it. He showed the change that had taken place in the aspect of the church toward the temperance cause, and claimed that no reform can be substantial that does not connect itself with the gospel of the Son of God. The present phase of the temperance question is decidedly a gospel phase. We should also not take too discouraging a view of the prospect ahead.

This question differs from many others that come before us. There are some questions that are confined to a single locality or to one generation; but here is a great question, confined to no one locality, no one generation, no one race, no one people. He doubted if there was a family in this State that either now or at some remote period had not been touched by this curse. This generation may have escaped, but as we go back we shall find that the blood that flows in our veins has been touched and cursed by this influence. He commended the work of the Law and Order Association of Newark as the best that could now be done. He was in full sympathy with the work, but he wanted to go beyond it. He believed that we ought to insist that as the State makes the law the State should enforce the law. He would go still further yet and demand that the law allowing the sale of ardent spirits shall be repealed, and a law of prohibition enacted in its stead. He claimed that the law of license is in opposition to the great common law that underlies society. What right has any individual for his own selfish personal aggrandizement to enter upon a business that is antagonistic to the best interests of society? In a state of nature man vindicates his own rights and protects himself against wrong; but when society is organized man comes out of nature and society agrees to protect him when he becomes a citizen and relinquishes his natural right. Government is bound in the highest consideration to protect me and my property and my family. If I was in a state of nature I would do it myself, but when the Government assumes that right it must protect me. He showed the injury inflicted upon society by the establishment of grog shops. If in a state of nature, he with his neighbors would make short work of the grog shop, but having given up that natural right it is the duty of the government to do it. The State violates that compact of protection when it allows the existence of grog shops. An old writer says that "States are organized for the promotion of that civilization which elevates and refines the individuals of a community." Is this done by the establishment of grog shops in a community? It is a violation of the compact entered into when I became a citizen.

What will we do with this thing? I want to say to temperance men I am right glad in my soul that the papers tell me that they are going to make this an issue with us. They say to politicians what Christians have not had the pluck to say, "if you are not for us you are against us." They have one advantage of us, but they will not have it long. They are a unit, and will sink party beneath their feet. We must meet them upon the same ground. All good men must band together, and by the grace of God we will beat them. Let the Germans make this issue and you will have with you many who are not temperance men themselves—men who do not want their boys to become drunkards—men who, though they use liquor, do not want their families damned by it.

In speaking of the duty of Christians in reference to this subject the Doctor said he had never violated an oath made twenty years ago—not to vote for any man who made, sold or drank rum, and being a Democrat he had sometimes had hard work to find a candidate to vote for. Twice he had been unable to vote for President because he had found that both the candidates used liquor.

What we want in New Jersey is not a strictly prohibitory party. What we want is a representative government, and that when we elect a representative, he stands, speaks and votes for you as your representative. Let every Christian vote be a vote dictated by Christian conscience.

We can revolutionize this State in three years. In every ward, precinct and county let there be a register made of temperance men who will pledge each other and pledge God that they will vote for no man directly or indirectly interested in the rum traffic. Let this be posted in every place where the usual registry of voters is posted, and when parties know that these men are banded together in this way, they will not nominate a rumite, because they want votes. You do not want a majority, and you can have a balance of power that will settle the fate of any candidate.

At length the speaker noticed the intricacies of politics and the means of success in the hands of temperance people. God is forcing this issue upon us, and the time is coming when every man must show his hand. He hoped to see the time when a man would be elected to fill the gubernatorial chair of New Jersey on strictly temperance principles.

Mr. Bartram, of Paterson, followed in a strong earnest appeal that temperance men should exert their privilege and be true to their principles.

In the evening the ladies held another meeting in Mrs. Fitzgerald's cottage and before the stand Hon. E. J. Ferry, of Orange, and Dr. J. B. Graw, of Tom's River were expected to make addresses. As we knew that our space would not admit of a report, we did not remain to obtain it.

The First Day on Tabor.

AN AUSPICIOUS BEGINNING OF THE MEETING OF 1879.

The heavy skies of the early morning made the friends of the meeting fearful for a time that the opening services would be dampened with showers of rain. But after a time the clouds began to clear, and the sun made known its genial presence by the rays that came glimmering through the trees.

The first observance was a Holiness meeting, held at the cottage of Mrs. Fitz Gerald in the early morning.

At the general preaching service before the stand the audience assembled was larger than that which usually attends the first preaching service of the meeting.

The choir gave a voluntary with their usual good taste, and Rev. J. H. Dalley announced the 8th hymn.

"From all that dwell below the skies Let the Creator's praise arise."

Rev. Jas. Ayers then led in prayer, Rev. Mr. Dalley read the 1st chapter of 1st Corinthians, beginning at the 10th verse, and Elder Vanhorne made the announcements for the meeting. Rev. Dr. Cran read the 919th hymn:

"Jesus shall reign wher'er the sun Does his successive journeys run."

Rev. J. H. Dalley, of Halsey Street, Newark, was announced as the preacher and took for his text the 26th verse of the 9th chapter of St. Luke:

"For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

He also read as parallel passages the 38th verse of the 8th chapter of St. Mark, and the 33d verse of the 10th chapter of St. Matthew.

By a comparison of these texts we learn at the outset that to be ashamed of Christ is equivalent to denying him, that in order to insure the most terrible consequences that result from denying him, it is not necessary for a man to expend the power of his intellect in spreading infidelity all over the world like Tom Paine and others. Our Savior has laid down a law which renders such a course unnecessary, whether the result to be reached is condemnation in our own eyes or in the sight of heaven. He that is not with me is against me; he that will not speak for me is ashamed of me, and his silence is an evidence of his shame. In not speaking for Christ in the council of his enemies Peter was not the only disciple that denied his Lord. James and John, who stood with Peter on the Mount of Transfiguration, who had heard the voice of Christ ringing through the rocky sepulcher—they who had seen the winds and the sea controlled by his word, denied him. Philip, and Matthew, and Joseph of Amathia, and Mary Magdalene all denied him. Joseph, of Amathia, loved Christ as a brother, as a magician, as a wonder-worker. He was willing to beg the body of Christ in order to sepulcher it in a new tomb; Mary Magdalene loved Christ, and because she loved him she was early at the sepulcher, but neither of them loved him as their Lord and Master. If they had, then Joseph's pleadings would have been for the

bleeding Jesus, not for the body of the crucified, and Mary's tears would have been shed at the council before Pilate. There are multitudes ready to confess Christ as the Son of Joseph, as the son of David, but how many are ready to confess him as the son of God?

The import of my text is evinced by the thought that is found in all synopsis of the Gospel. What reason was there, or is there now, that any should be ashamed to confess Christ as the Son of God, or his word as divine? We know very well why the Jews rejected him. They could not endure his humble birth. If his first breath had been amid the perfumed air of the palace—if some noble princess had been his mother—although all prophecy had been unfulfilled, they would have rallied around him. What if his birth place were a manger? The circumstances of a man's birth do not determine the latent fires that burn within him. The Jews as a people had strangely forgotten the root from which they had descended. They had long since forgotten who Abraham was before God called him out of the land of Urr, the land of the Chaldeans, that Joseph was the pet child of an humble shepherd; that Moses, whose laws had been the statutes of the nations 2,000 years, was of lowly parentage; that David had been lifted up out of the dust. They had been rich and they hoped to be rich again. They had made their enemies tremble and they hoped to make them tremble again. They thought nothing could be gained from this nameless Nazarene. They said, we will have nothing to do with him. The preacher demonstrated that the spirit of the present age was similar to that of the time when Christ was upon earth, and he thought that if Christ should reappear he would be received in the same manner as by the Jews.

It is my purpose in applying this text to take for an outline that summation of excellencies which Paul with one grand sweep of his mighty mind gives in the beginning of the First Epistle to Corinthians. Paul said to these proud, intellectual, haughty Greeks that God had chosen the weak things of this world to confound the mighty. God is made unto us wisdom, righteousness, sanctification and redemption. This is the summation of the excellencies that are in our Lord Jesus Christ.

The wisdom of God, through Christ, is not imputed to us, nor righteousness, sanctification or redemption are not imputed to us. But I understand the Apostle to say that Christ is the meritorious cause and the efficient agent through whom these blessings are given to us. Christ is made unto us wisdom in that he is the image of the invisible God. He has come out of the infinities and out of the eternities to express to us visibly and audibly what otherwise we would never have known. The Lord is made wisdom unto us in that he is the only medium of communication through which a knowledge of God is obtained, by his intelligences in the wide universe. Hence in the first chapters of the book of Genesis he is called the voice of the Lord God. "They heard the voice of the Lord God walking in the garden in the cool of the day." Christ is the only medium, primarily, of communicating the knowledge of God to his intelligences wherever in the wide universe they may be. He made known in the work of creation the eternal attributes of God. Prior to the incarnation there was a time when nothing was but God. He of all that is, is eternal. The Trinity of persons—the unity of the God-head—existed amid the illimitable void. They existed alone, but were not lonely.

He is made the wisdom of God unto us in that he hath verbally published his protest against sin, and has given us law. The flood that destroyed the race from the earth did not wipe out the black spot of sin. The wickedness that covered the earth with violence and blood, like a pall still remained. Then the Son hung himself in the clouds and came down and stood on Sinai's steps, and the hills resounded with the echoes of God. He lifted out of the heavens and out of the darkness and thundered the ten commandments. Only direct necessity could have caused God thus to speak to his creatures that he had made in his own image, and upon whose souls he had drawn out the lineaments of his own form.

But Christ was made the wisdom of God permanently when he came into the world as Emanuel—when the word became flesh and dwelt among us, and we beheld his glory as the glory of the only begotten of the Father, full of grace and truth. He manifested in his incarnation—in his Messianic career, the same attribute of God by which he made the world. His lips poured out burning eloquence, his mind grasped

CONTINUED ON THIRD PAGE.

Mount Tabor Record.

FRED. T. LEPORT, Editor.

Published every morning at the office of THE IRON ERA, DOVER, N. J.

PEN SKETCHES.

REV. I. THOMAS.

The subject of this sketch was born at Mount Bethel, Pa., on the 7th of June, 1833. He received his education in Minerva Seminary, Easton, of which the late Dr. Vanderwever was principal, and for a time thereafter taught school, while he pursued studies with the purpose of fitting himself for the ministry. He joined the Conference in the Spring of 1857 and was stationed at Oakland, Orange County, New York, under Presiding Elder Benjamin Day. Since he has served the charges of Walpack Center, New Germantown, Denville, East Newark, Vernon, Port Oram, Little Falls, Andover and Rockaway, and is now serving his second year at Peapack. His pastorates have not been signalized by unusually large or sweeping revivals, but rather by a steady work, no one year of his ministry having passed without a number of conversions being made in his charge. He did, however, enjoy good revivals at Milford, Walpack Center, New Germantown and Little Falls. At Oakland he built a new church, laid the foundation for another at New Germantown, and has made repairs and additions to still others. His present charge at Peapack is in a prosperous condition. Although not called to large enterprises in the work of the church, his course has been straightforward, consistent and useful, and to his credit it is said that there has never been any dissensions or difficulties upon any charge during his connection with it. He is a regular attendant at Mount Tabor and this year occupies a tent on Morris Place, opposite the cottage of Mrs. Fitzgerald.

RICHARD STEPHENS, ESQ.

A familiar form about these grounds is that of Richard Stephens, Esq., who has enjoyed every camp meeting season thus far held at Mount Tabor, and whose pretty grounds and tent have always been greatly admired. Mr. Stephens was born in England in 1820 and came to this country in 1846. He has always been engaged in mining, and was at first connected with the Baltimore Copper Company. For nearly twenty years past, however, he has superintended the immense iron mining interests of the Mount Hope Iron Company, at Mt. Hope, in this county. He espoused the Methodist Church in his native land over 40 years ago. Of his life as a Christian and a business man it is unnecessary for us to speak; the correctness of his living has made the best history of his life that could be written. For one thing, however, the people who visit Mount Tabor are under considerable obligation to him—that is, the presence of the Mount Hope choir at these meetings, Mr. Stephens having been the originator and main support of this pleasant feature of the camp meetings.

The Mt. Tabor House.

Under new management, that of E. M. Clarke & Co., this house this year is a decided success, and the veriest epicures will here find their wants met in a satisfactory manner. The new firm has completely revolutionized the system of management and a most agreeable change is the result. Instead of the European plan of calling for what you want and running the risk of getting it, substantial and well served meals is now the rule. With new furnishing and facilities all is order and neatness, and one trial will afford sufficient evidence of the fact that the management of the culinary department is in skillful hands. To the pleasantness of the surroundings and efficiency shown in every detail is also added the substantial charm of cheapness. An inspection of the terms of board set forth in their advertisement elsewhere will show that one can enjoy the present meeting without suffering the severe cost usually attached to living at large resorts, and this will make the Mount Tabor House popular with all who patronize it.

A visit to the mammoth establishment of Hahne & Co., 649 Broad street, Newark, N. J., will convince the reader that they have a larger assortment of goods and sell at lower prices than New York houses. They have also added to their large stock of Toys, Fancy and House Furnishing goods, an immense Five Cent Counter, where articles of every description and too numerous to specify in our limited space, can be found. We have visited this establishment and know whereof we speak. This latter department is no mere catchpenny affair, but each article is worth the money, and the buyer can examine them at his leisure without being importuned to buy. Crowds visit the establishment daily and are shown through by the polite corps of salesmen and salesladies.

MALARIA is everywhere, and MOORE'S PILULES are a positive antidote to all malarial disease. See to it that you have the Pilules always in your family, they are far better and safer than quinine. Vought & Killgore, agents, Dover, N. J. Orders filled by mail, or through Record newsboy.

Programme of the Services.

At the beginning of the service yesterday morning Presiding Elder Van Horne announced the order of the services during the meeting substantially as follows:

There will be three sermons preached every day—at 10 A. M. and 7:30 P. M. For these services two bells will be rung—the first a quarter of an hour before the time of meeting, and the last about the time of beginning.

The early prayer meeting will be at 6 o'clock and a bell will be rung for this a quarter of an hour earlier. For the other prayer meetings but one bell be rung.

At 8:30 o'clock A. M., there will be a prayer meeting before the stand.

At 1:30 P. M. a prayer meeting will be held before the stand for consecration to the work of the camp meeting.

The children's meeting will be held daily at 4 o'clock P. M., in the large tent on Summerfield Avenue and will be conducted as heretofore by Rev. S. W. Clark.

The Young People's Prayer Meeting will be held each day at 6 o'clock P. M., in Ebenezer Pavilion, and will be conducted by Rev. D. R. Lowery, assisted by Revs. Bryan, Burgess and others.

In announcing these meetings Elder Vanhorn favored short exercises—brief exhortations, prayers, experiences, etc., and the reading of selected passages of Scripture. He also counseled the avoidance of a controversial spirit.

CAMP GROUND NOTES.

A neat gift for a friend at a distance is a copy of the Record during the camp meeting.

Great numbers of people are expected today to hear Bishop Simpson, Dr. Hanlon and Rev. G. W. Smith.

We are compelled in order to issue the Record early every morning to merely mention the evening service.

Among the subscriptions received for the Record yesterday was one for "Zerexiub Qureub, in care of Z. L. Yuxoz."

Subscribe for the Record while numbers can be obtained from the beginning, and the file for the meeting preserved complete.

The young people will be glad to know that Rev. D. R. Lowery will again conduct their daily prayer meetings during the present meeting.

Rev. H. A. Buttz, D. D., and not Dr. Dashiell, is associated with Elder Van Horne in the conduct of the religious services, as we stated yesterday.

Mrs. Denman wishes us to say that in her remarks of Tuesday she said she had attended a political caucus in Hightstown—not Hackettstown, as at first reported.

The many friends of Rev. Mr. Opdyke, formerly Presiding Elder of the Newton District, received yesterday with much sorrow the news that he was believed to be in a dying condition.

Among the familiar faces missed at Mt. Tabor this year are those of Rev. Thomas Walters and Cyrus Edwards, Esq., who since the last meeting have been called to higher glories than those of Tabor.

We are requested to note that a camp meeting will be held in the Buttzville charge, near Green's Pond, Warren County, from September 1st to 6th. The meeting will be under the direction of the pastor, Rev. P. G. Ruckman.

One of the most animated scenes to be seen along the line of the D., L. & W. Railroad is the Mount Tabor depot on the arrival of a train, when the youth and beauty of the camp grounds congregate to meet or take leave of friends—and possibly for other reasons.

Shortly after the commencement of the service yesterday afternoon a brisk shower came up, causing no little stir in the audience, which led Elder Vanhorne to express the hope that before long a canopy would be provided that would shelter the preaching enclosure.

When the average worldly observer looked out yesterday morning and saw the threatening aspect of the skies he triumphantly exclaimed: "Didn't I tell ye so; it ALLERS rains at camp meetin'." The poor fellow had forgotten that the camp meeting weather of the past two years was most delightful.

We venture the assertion confidently that one of the greatest singing Sabbath Schools in the Conference is that at Rockaway, a few miles from these grounds. Yesterday we learned the reason. Mr. J. J. Peer, the Superintendent, who is also a member of the Mt. Tabor choir, devotes one evening each week to training the children in the rudiments of music.

The well-known Mount Hope choir made their appearance yesterday, and as of old delighted the visitors at Mount Tabor with their singing. The choir is composed of Thomas Ball, tenor; John J. Peer, bass; Mrs. James Spargo, (late Miss McKinnon) soprano; Miss Samantha Peer, soprano; Miss Emma McKinnon, alto; Henry Lobbs, leading cornet; William Osborne, second cornet; L. W. Stephens, euphonium.

PEOPLE WILL TALK.

You may get through the world but 'twill be very slow, If you listen to all that is said as you go; You'll be worried and fretted and kept in a stew, For meddlesome tongues will have something to do, For people will talk.

If quiet and modest, you'll have it presumed That your humble position is only assumed; You're a wolf in sheep's clothing, or else you're a fool, But don't get excited, keep perfectly cool, For people will talk.

If generous and noble, they'll vent out their spleen, You'll hear loud hints that you are selfish and mean; If upright and honest, and fair as the day, They'll call you a rogue in a sly meaning way, For people will talk.

And then, if you show the least boldness of heart, Or a slight inclination to take your own part, They will call you an upstart, conceited and vain, But keep straight ahead, don't stop to explain, For people will talk.

If threadbare's your coat and old-fashioned your hat, Some one will surely take notice of that, And hint rather strong that you can't pay your way, But don't get excited, whatever they say, For people will talk.

If you dress in the fashion don't think to escape, For they criticize then in a different shape; You're ahead of your means or your tailor's unpaid, But mind your own business; there's nought to be made, For people will talk.

Now the best way to do is to do as you please, For your mind, if you have one, will then be at ease; Of course you will meet with all sorts of abuse, But don't think to stop them, it ain't any use, For people will talk.

Over Half a Million people each year for the past two years have been successfully treated with "Moore's Pilules" for Chills and Fever and Malarial Complaints. If you know Brother Fitzgerald, P. E. Newton District, ask him about "Moore's Pilules." Sold by Vought & Killgore, Agents, Dover, N. J.

LOZENGES.

Chaplain McCabe writes July 17th, 1879: Dr. C. C. Moore, New York: "Your throat and lung lozenges are superb, affording me great relief from hoarseness, almost instantaneously. They taste well too, which is a remarkable quality in a lozenger." Vought & Killgore, agents, Dover. Orders filled through newsboy.

Father Boehm before he died said of Moore's Throat and Lung Lozenges: "I have used them and been benefited by them, and I take pleasure in recommending them to the public." Dr. Moore's address is 68 Cortlandt St., New York, or can be bought of Vought & Killgore, Darggists, Dover, N. J. Orders filled through the newsboy.

KEEP IT IN MIND

THAT

E. LINDSLEY & SON

has just now a superb stock of

Dry Goods,

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SILKS, CASHMERES, LAWNS, GINGHAMS, CALICOS, etc., etc.

Ribbons, Hose, Parasols, Umbrellas, Buttons, Handkerchiefs and all other novelties.

Carpets!

By the aid of the exhibitor can show the BEST STOCK and GREATEST BARGAINS.

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The finest and best ware and lowest prices.

Window Shades AND Fixtures.

Some of the prettiest designs in shades and greatest conveniences in fixtures ever seen here.

Furniture!

Always a complete stock. A splendid parlor suit for \$35; Bed Room Suits from \$18; a set of Chairs for \$3.70; a fine Lounge with 12 springs for \$6. OIL CLOTHS, MATTINGS and RUGS in great variety at the Dry Goods, Furniture, Grocery and Hardware House of

E. Lindsley & Son.

M. V. B. SEARING,

CARPENTER & BUILDER,

SLATE ROOFS A SPECIALTY.

Blackwell St. DOVER, N. J.

Mount Tabor Time Table.

Trains LEAVE THE CAMP GROUND as follows: For

New York, Hoboken and Newark,	7:12	7:46
8:55	10:35	11:05
8:44 P. M.		
*Roseville, 7:46,	10:35	11:05
8:44 P. M.		
*Grove Street 7:46,	10:35	11:05
P. M.		
*Arlington Avenue 7:46,	10:35	11:05
P. M.		
6:05, 8:44 P. M.		
*Brick Church 7:46,	10:35	11:05
P. M.		
Orange *7:46,	10:35	11:05
8:44 P. M.		
Highland Avenue *7:46,	10:35	11:05
P. M.		
Mountain Station *7:46,	10:35	11:05
P. M.		
South Orange *7:46,	10:35	11:05
6:05, 8:44 P. M.		
Miplewood *7:46,	10:35	11:05
P. M.		
Wyoming *7:46,	10:35	11:05
8:44 P. M.		
Milburn 7:12, *7:46,	10:35	11:05
6:05, 8:44 P. M.		
Short Hills 1:02, 4:20,	6:05	8:44 P. M.
Summit 7:12, 7:46,	10:35	11:05
6:05, 8:44 P. M.		
New Providence 10:35	11:05	11:40
Chatham 7:12, 8:55,	10:35	11:05
6:05, 8:44 P. M.		
Madison 7:12, 7:46,	8:55,	10:35
4:20, 6:05, 8:44 P. M.		
Convent 7:12,	10:35	11:05
P. M.		
Morristown and Morris Plains 7:12,	7:46,	8:55,
10:35	11:05	11:40
P. M.		
Rockaway and Dover 9:10	10:10	11:10
4:45, 5:12, 6:02, 7:02,	9:40,	10:10
Port Oram 9:10	10:10	11:10
Drakesville 9:10	10:10	11:10
Stanhope, Waterloo and Hackettstown 9:10	10:10	11:10
1:38, 5:12, 6:02, 7:02	10:10	11:10
Port Murray 9:10	10:10	11:10
Washington 9:10	10:10	11:10
1:38, 5:12, 6:02, 7:02,	10:10	11:10
Broadway, Stewartville and Phillipsburg 9:10	10:10	11:10
1:38, 5:12, 6:02		
Easton 9:10	10:10	11:10
* Change cars at Summit.		

BOONTON BRANCH.

Secaucus, Kingsland, Rutherford Park, Delawanna, Passaic and Clifton 7:51	8:03
P. M.	
Paterson, West Paterson, Little Falls, Mountaintop View, Lincoln Park, Whitehall, Montville 7:51	8:03, 9:35
Boonton 7:51, 9:12	8:03, 9:35
CHESTER RAILROAD.	
Chester, Irons, Succasunna and McCainsville 9:10	4:45, 5:12, 6:02
D. L. & W. RAILROAD.	
Oxford Furnace, Bridgeville, Delaware, Portland and Stroudsburg 9:10	1:38, 6:02, 7:02

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TEA " " "	.75

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CONTINUED FROM FIRST PAGE.

difficult problems, and answered the hardest questions which were propounded. The speaker then referred to the wondrous power of Christ in being versed in these abstruse theories without having had the discipline of Aristotle, Plato and other philosophers.

He is God in exhibiting to us the moral attributes of God. He came in the fullness of time to vindicate the veracity of God—the first promise that sounded amidst the wreck of Paradise as sweet music in the ears of the pair that had sinned, that had kindled hope in thousands of breasts—the seed of the woman shall bruise the serpent's head. He showed how this promise of God had been forgotten by the Israelites when they were under God's displeasure. They said within themselves, "Has God forgotten to be gracious? If not, where is Shiloh?" and then came the consumation when the Son was born into the world. Christ came to fulfill the promise of many generations. He was the answer of the prayers of the pious for four thousand years. He is the answer of the prayers of all the pious, until from the throne of universal empire, all the former things are passed away and all things are become new.

Again he is the Wisdom of God, in that he alone in his incarnation and suffering and death disclosed to us satisfactorily the law of God.

The speaker found in the beauty of the sky and sun a type of the power and love of God. No heart that has been touched by divine love can hear the birds singing and not detect in their sweet melody the voice of God speaking of love.

A beautiful thought was also brought out by the illustration of a stream as it increases from a small to a greater magnitude and goes finally on its career to the mighty ocean.

The preacher also showed that Christ is made the wisdom of God in exhibiting to us divine justice. Christ through all his Messianic career made the nicest discrimination between characters—between the humble and the proud. His presence was unbearable to those who were nothing better than hollow sepulchers. He was the refuge to every sin-purged soul, and they could come unto him and find safety. He shall separate men—one from the other, as the shepherds divide the sheep from the goats.

He is wisdom in that he enables us to know ourselves. No man in his ungenerate state knows his sin, nor feels the disease of his own soul; the heart is deceitful above all things.

He is made unto us wisdom in that he is the fountain of all knowledge. If any man is in lack of wisdom let him ask of God, and it shall be given unto him. In the midst of the wonders of his universe what he says to every man—to the philosopher, the scientist, the metaphysician, as well as the theologian, is, if any man lack wisdom let him ask it of God; he giveth unto all liberally.

He is made our righteousness and sanctification—that is, he shows us the ideal excellencies to which it is necessary for every man to attain, or rather, after which it is necessary for every professor to aim, and then he draws us toward that idea excellence with a magnetism which is just commensurate with our apprehension of understanding and duty. He helps us to attain unto this holiness through the spirit, operating in the heart, or by the word he accomplishes his aim in our individual hearts. "Sanctify them through the truth, thy word is truth."

Referring to the case of Paul the speaker showed, that even he, did not feel that he had apprehended absolute perfection, but forgetting the things which were behind, he would press forward toward the mark.

Christ is also unto us Redemption, he is the creator of all things, he said let there be light and bathed the universe in the transcendent effulgence which came from the throne of God; all things were made new, the old earth shall be rejuvenated; this earth of ours thus wet with tears and stained with blood, shall lay aside its funereal attire, and raise the sweetest song in the orchestra of heaven.

The preacher then proclaimed the fulfillment of the marvelous prophecies regarding Christ's coming, and closed with an earnest exhortation to his hearers not to be ashamed of Christ as all would have to stand at the judgment seat of God.

THE AFTERNOON SERVICES

Began with an interesting prayer meeting before the stand at 1:30 conducted by Elder Tunison.

The general service before the stand began with the singing of the 714th hymn:

"Jesus these eyes have never seen
That radiant face of thine."

Prayer was offered by Rev. Mr. Tunison, and Rev. Mr. Bowman read the 4th chapter of the 1st Epistle of John. Then came the singing of the 733d hymn, after which Rev. S. L. Bowman, D. D., of Morristown, the preacher of the afternoon announced as his text the latter part of the 7th verse and the whole of the 8th verse of the 1st chapter of 1st Peter.

"Jesus Christ: whom having not seen ye

love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

That passage portrays a wealth of Christian experience in a few words. There are four things which seem to be intimated in the text, when we come to consider it properly, and in the analysis of these things, and in the order of them, I purpose to pursue this discourse. The first is sight, as it stands related to the unseen Jesus, as indicated in these words, "who having not seen." Then faith in Jesus, then love for Jesus, whom having not seen ye love; then joy in Jesus in whom we rejoice with joy unspeakable. Thus sight is the basis of believing and faith is the basis of loving, and loving is the basis of joy. In the very first instance, the grand truths of christianity were placed on the low level of the human senses. The foundation of faith is to be found in fact. The three great facts that have upheld the world's faith through all the ages of suffering and persecution have been faith in the life of our Lord, which includes his dying; faith in the rising of our Lord, shadowing his death; faith in the ascension of our Lord, when he was inaugurated to his reign in the Empire of Glory. The disciples therefore of our Lord enjoyed peculiar privileges in that they saw Jesus. This was indispensable to their work. It was indispensable to identify Christ that they should be familiar with him as he wandered up and down on his mission.

We find that this same Jesus was announced by the angel which appeared on the morning of the ascension to his disciples as they stood gazing heavenward. Jesus became then the object of their worship. The belief of their gospel story and the end of their conscious experience. Thomas, the disciple, was the most abused of all the college of disciples, who had been wandering about the hills of Jerusalem with the impress of the awful spectacle of the crucifixion Jesus, thinking now that the temporal kingdom which he expected to come, and in which he hoped to occupy a prominent position, had fallen to the ground. The very head of the kingdom was himself mortal. When he saw he believed. Jesus did not condemn that sort of faith, but he taught that there was a better sort of faith. So it was that our Lord presented himself to his followers forty days that they might be able to say, "We cannot but speak of the things which we have seen and heard."

The Doctor read testimonies from Peter, Paul and John, showing that much of their preaching was founded upon what they had seen and heard. Seeing, then, is a foundation of faith. Simeon had revealed to him by the Holy Ghost that he should not see death until he had seen the salvation of Christ, and he saw it.

The Lord Jesus having moved before the disciples as the one spirit, the commanding character that stands head and shoulders above the men of his age, and having fulfilled the function of Messiah, having finished the work which he came to do, unlifted by human hands, unchained by angels, ascended to heaven and a cloud received him out of their sight. That word is left to us, and those twelve apostles with words of faith and love, based upon sight, have said, we have seen and do testify that the father hath sent his Son to be the Savior of the world.

The preacher observed that in the darkest ages of superstition there always existed in the minds of men the idea of a superior all-powerful being. The Greeks and the Romans seemed to be prominently impressed with this belief. In the Pantheon of Rome there were not less than 30,000 gods, placed there for the purpose of worship; yet these superstitious idolaters always expected this superior God to come at some future time and to sweep away all the other gods.

He believed the knowledge of this state of facts to be the foundation of Paul's famous sermon at Athens, when he taught the Athenians of God without naming him.

The change from living by sight to living by faith after all visible symbols of Christ had departed from the earth was next considered. All the vestiges of idolatry have passed away, leaving nothing in their place, but the cross of Christ has been made a substituted for the visible presence. He next showed the pervasive character of faith in all the walks of life, necessary to all the operations of man and without which all business and all industry must be suspended. This faith is not to be attained by reason, it is to be applied to all classes alike to the wise and to the simple and the rationalist's demand for the reason of our faith is as foolish as to demand a reason for gravitation, or any of the wonderful phenomena of nature.

The topic of Love was next considered as springing out of faith and being founded on it. Love sees what eye cannot see, hears what ear cannot hear, and understands things reason can never know. All earthly empires, whether founded by Alexander or Caesar or Napo'leon, have fallen, but Christ kingdom is eternal founded on that wasteless and deathless quality of love.

The speaker closed with referring to the

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CONTINUED FROM THIRD PAGE.

joy, which grows out of all, and is the climax of all. He thought that the Apostle must have been at a loss for words to express that joy which comes through faith and love, and relieves himself by calling it "joy unspeakable."

The Doctor was interrupted at the beginning of his discourse by a shower, which caused a general stampede to the shelter afforded by the tabernacle. As a consequence but few heard this admirable discourse, of which we in our limited space, can give but a meagre report.

THE EVENING SERVICES.

The series of young people's prayer meeting was very interestingly inaugurated and the meeting at Mrs. Fitz Gerald's cottage was earnest and well attended.

A goodly audience congregated at the general service before the stand. The exercises were opened with a voluntary by the choir, followed by the singing of the 76th hymn, announced by Rev. J. W. Barrett. Prayer was offered by Rev. J. D. Newark, succeeded by another voluntary, and the 1002d hymn.

Rev. J. S. Gilbert, of Grace Church, the preacher of the evening, announced as his text the 12th and 13th verses of the 48th Psalm:

"Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following."

The mere notice we are compelled to give this sermon cannot approach to doing justice to a really able production. This Psalm, said the speaker, was evidently written to celebrate the deliverance of Jerusalem, God's chosen city, which had been besieged by a large and imposing army. But just at the moment of greatest peril God interposed and the invading army was driven back in confusion and dismay. The Psalmist describes the city, the scene, and the divine interposition. In our text he seems to address the retreating host in the language of exultation and challenge. Go and tell your neighbors that no warfare against Israel's God can prosper. The preacher showed how Mt. Zion was the model of our Christian Church, and he proceeded to consider the text as applicable to our modern Zion. The first thought indicated by the text is that of inspection. The Christian Church challenges complete inspection. It has mysteries like those of the God head and incarnation, but no secrets. It has nothing to conceal, in which it differs from all ancient philosophies and all false doctrines.

The next thought was that of prominence—"tell the towers." This was illustrated by demonstrating the prominence of Jesus over all other men, the prominence of God's word over all other books and the prominence of Christian nations over all other nations.

Her strength was the next consideration—"Mark ye well her bulwarks." This was evinced by a glowing description of the great bulwarks of Christianity—the bulwarks of evidence—miracles, the resurrection and prophecy, the full portent of each of which was shown. Besides Christianity has strength to endure, and has endured for over eighteen hundred years despite the persecutions of men.

It has also strength to overcome. It cannot be overcome. It lives because it is the power of God—the power of God unto salvation.

The next thought was that of beauty—"consider her palaces." In his exposition of the speaker showed how Christianity exerted the beauty of truth, power, adaptation to all mankind, universality and holiness.

The final thought of the text was that of experience—"that ye may tell it to the generation following." In this connection he exhorted all to tell the story on earth and depicted the glory of telling it in heaven.

An earnest prayer meeting followed, conducted by Rev. S. Parsons, during which a deep religious feeling was manifested.

Calendar of Services.

The following are the preachers of the different services during the next three days of the meeting:

FRIDAY, AUG. 15th.

Morning service—Bishop Simpson.

Afternoon service—Rev. Thomas Hanlon, D. D.

Evening service—Rev. Geo. W. Smith.

SATURDAY, AUG. 16th.

Morning service—Rev. J. I. Boswell.

Afternoon service—Rev. C. R. Barnes.

Evening service—Rev. J. R. Bryan.

SUNDAY, AUG. 17th.

Morning service—Rev. D. W. Bartine, D. D.

Afternoon service—Rev. J. T. Crane, D. D.

Evening service—Rev. W. B. Wigg.

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