

Mount Tabor Record

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MORRISTOWN, N. J., AUGUST 16th, 1880.

FRED. T. LEPORT, Editor.

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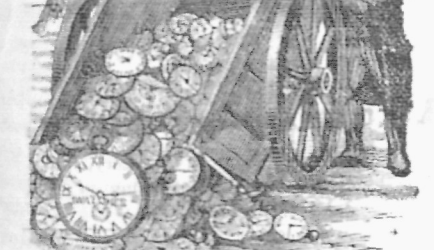
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Saturday Morning Service.

History repeats itself, in the history of this day at least, for one year back, as we had the same interrupting shower on the corresponding day last year. There was a larger congregation out to the 6 A. M. prayer meeting than ever before, proving conclusively the deep interest taken in it. The regular services at the stand this morning were held at the hour appointed and the preacher was greeted by a large audience.

SERMON.

Rev. Dr. Porter, the octogenarian, was the preacher for the morning and his text is to be found in the 8th chapter of Deut. commencing with the 15th verse, and the parallel passages found in Matt., beginning with the 24th verse.

The account of the transfiguration is found in the gospel by Mark and Luke, and although there are some variations there are no contradictions, and it should occur to all thinking minds that a history thus repeated by the direction of the unerring spirit of God in the same Scriptures would be well calculated to edify the church of our divine Saviour through all generations.

He became transfigured; what that means may not be for us fully to understand, but there was certainly a great change in his appearance, and so brightly was his glory displayed that his garments became illuminated and "did shine and his face did shine as the sun." Perhaps we have nothing more striking said of him while he was sojourning with us.

This glorious event occurred while he was praying. Oh! what power is there in prayer, and if the son of God was never contaminated with sin though he dwelt among sinners, and came to sympathize with sinners and save them though he was always well pleasing to the father; if he found occasion to pray, how much more occasion have we. Jesus was transfigured whilst he was praying—this certainly indicates that if we would be like Jesus and be changed into the image of the divine from glory to glory as by the spirit of the Lord; we should never lose sight of the grace of the sacrifice of the cross and lose sight of the fact that whatever we have been made by the operations of the divine spirit, it is through the continuance and prevalence of merit of that atoning blood that we are accepted, as we may be from day to day, from hour to hour and from moment to moment.

We never reach a state of grace in this life where we do not need continuously the atoning blood; and, blessed be God, there is not a moment in our history from the time we first believed until we place our souls into the hands of our Saviour, that we may not have it.

When Jesus entered upon his ministry there was a voice to the same effect as when he went up out of the Jordan, having been baptized of John.

The preacher referred to the effect of this appearance upon the witnessing disciples and held that the same might come upon us here at Mt. Tabor, and we might feel that it was good to be here.

The kingdom of God is a great study. The disciples were slow to understand it and never did until the resurrection occurred.—The kingdom of God in one of its respects is within us, and of that kingdom, Paul says "It is not meat and drink." It is the kingdom that we pray for when we say "Let thy kingdom come;" and it will yet come in greater power and glory.

It is that visible organization of Christian and believing men who are associated together, composed of all denominations, a great many millions in that kingdom and it is spreading.

Another phase of the kingdom was then touched upon; namely, its glory.

One account says that the kingdom of God should come with "power."

Moses and the company above sing his praise and we will sing hymns below and follow his ways.

The voice said also "hear ye him." If we open our ears to hear the Son of God who is thus commissioned we shall hear.

In order to follow Christ a great change will take place in us, for we are all contaminated with sin, and we must repent and believe on the Lord Jesus Christ in order to get in the path to follow Him, and having repented of our sins and believed in Him this inward kingdom will then be set up in it, on the highway that leads to our father's houses in glory. Though there may be some little obstructions thrown in our path by the enemy, if we keep close to our leader we will go right along.

If we have or have not been sanctified, unless we follow on we cannot keep what we have and improve all the time.

We owe to sing and talk about the unseen things of Jesus; that is right, but we should never be satisfied only as our souls are reaching out after God.

Afternoon Service.

On account of the great amount of space necessary for the Sunday services we are unable to give an extended report of this meeting.

The attendance was good and the sermon a fine effort. The service began with the 319th hymn, "There is a fountain filled with blood," followed by prayer by Rev. Mr. McCormack, next succeeded by the 339th hymn. The preacher, Rev. Mr. Scarlett, took his text from Ecclesiastes 9: 10. " whatsoever your hand findeth to do, do it with thy might."

Evening Service.

The showers of the afternoon made it impossible to hold the usual service at the stand. In Ebenezer Pavilion the Young People's Prayer meeting was a season of deep interest and many fervent prayers and testimonials were offered. At the usual time for

closing, the service was merged into a general prayer meeting, under the direction of Rev. Mr. McCormack, which was continued until the usual hour for the conclusion of evening service.

IN BETHEL.

The pavilion was filled to overflowing and many were crowded outside the rail. Several hymns were sung, and prayer was offered by Rev. S. D. Decker. Rev. James M. Tuttle was the preacher for the evening in the place of Rev. Mr. Barrett who was not present.

The speaker quoted as his text, part of the 11th chapter of Matthew. "He that is least in the kingdom of heaven is greater than he." It is not possible for us to give an extended report of this excellent sermon.

The speaker endeavored to encourage those who were laboring under any disadvantages in the world by showing that they might attain unto as blessed a state as more fortunate ones.

The prayer meeting which followed was one of unusual fervency.

Sunday Morning Service.

One of the most perfect days in the history of camp meetings brought the largest congregation ever gathered at Mt. Tabor, yesterday. Not only was the usual campus picketed with horses but the large grove below the grounds was opened and well filled with vehicles of all kinds from far and near. The immense crowd was exceptionally orderly and all the meetings during the day were attended to their utmost limit.

The notices of early services will be found in another column.

The usual opening services were held at the Tabernacle, the singing being led by Mr. John Day of Newark. The first hymn was the 44th. The lessons were from 19 Psalm and the second chapter of the 2d epistle of Paul to the Hebrews, followed by the 197th hymn.

SERMON.

Bishop Hurst announced as his text Matt. xviii, 20: "For where two or three are gathered together in my name there am I in the midst of them." These words were spoken by Christ when near his departure from his disciples and without question they needed some special words of encouragement, for the time was soon coming when they should see his face no more. If ever there was a great task placed before a few men in the history of the world that greatest task stood before these few disciples. They were to be deprived of the visible presence of their teacher and leader; they were to stand in the presence of kings and of nobles and of a whole hostile world. They were to feel that notwithstanding the great work which was before them they were to have some spiritual and some divine support. These words, which promised the perpetual presence of Christ under all circumstances, must take their place among the most comforting and cheering words which God has spoken to man. The disciples were just as we are, inclined to trust the present and to distrust the spiritual and invisible. In the common things of life we are quite willing to take report of men; we are ready to assume that a thing is true or not true, on ordinary human testimony, but when it comes to great spiritual concerns of the soul we are loth to take the testimony of others. Like the doubting disciple we will not believe the risen one until we see him. We are prone to believe what comes to us in the common way of testimony, but the truth is the greatest things in this world are the invisible, the greatest things on which we lean for our best comfort and future salvation are the things which our hands cannot touch and our ears cannot hear, which we cannot see with our natural eye, and yet which have a positive existence.

Now this is the fundamental fact which underlies this great promise of Christ to his children—that there is a realm somewhere, though we cannot see it, nor grasp it, though our ears cannot hear the voice of it—this is what we must lean upon. It is the visible presence of Christ upon which we must lean, upon which we must trust, to which we must come in all times of sorrow—where we must build our faith when all human supports fall away. You will notice here that one of the most incredible features of this promise strikes at the outset and that is the small number to whom Christ promises his presence. It could hardly be smaller if it should read "one or two" were gathered; "where two or three are gathered together in my name there am I in the midst of them." It means that indefinite number so small that we would not believe it, unless we should read it, and yet because of its variable quality, so large that it will embrace the world. Now our human tendency is to trust in large numbers for success.

It was the saying of the first Napoleon. "that God is always on the side of the greatest battalion." We get at that a little from the common things of life. If one wishes to navigate the sea to some distant port he calculates the amount of resistance of tide and of wind and the possible contingencies and spreads his canvass to overcome these resistances of nature or supplies his vessel with steam power to oppose them. This thing of meeting our common difficulties every day by common forces is something that we are constantly accustomed to. But in the spiritual world we can lay down no such law as that—we are dealing with an entirely different element. We come to measure man with God. In all these calculations you must leave the number out. Sometimes it is the burden of our soul that somehow grasps the great things of a church or of a generation and pleads with God, and the whole world may be forgetful, and yet if that one soul keeps on and trusts in him God by his history proves that he looks down in mercy and compassion and hears the prayer of one single pleading soul.

The whole word of God abounds in wonderful illustrations of how a single heart that gets near to God catches the secret of the divine nature and God answers prayer and sends the answer quickly to that soul. If prayer be something, then, that is not confined to the number; if there is a probability of the human soul looking up to God without regard to the hundred or thousand, we can see how it is that God has been blessing his church through these ages.

Now and then we find God placing a great burden on one soul. Here and there we find it repeatedly that two are not taken, or a congregation, or a colony, but where one heart seems to be the depository for a little time of God's great promise. We find that the case with Abraham; with Jacob. So it is in these times; we are apt to look upon God's word as a closed book. So much of it completely closed that it does not bear fulfillment and repetition in these times. The more closely we live with God, the more fully we commune with him, the more intently we await the fulfillment of his promises and learn that that blessed Book is wide open still as well in this century as in the first century. Wherever there is one trusting one we shall find that that promise is for that trusting one as fully as if the promise had only been recorded yesterday.

It seems to be God's choice in order that men may not glory in the collection of members or in the power of organization. The greatest of Church historians, Leander, has said, "that it is a lesson for the church in our times not to trust too much in organization, but to trust largely in the power of the individual heart," and he has given abundant illustration everywhere of how single hearts, in the burdens that have been placed upon them have done great service in the church of Christ. I say it is God's choice—"God hath chosen the foolish things of this world to confound the wise." We find that it is true that "one shall chase a thousand and two put ten thousand to flight." It is the little mustard seed, the smallest of all seeds; we can hardly see it, but you may plant it in this spiritual soil and get ready for this spiritual harvest, it shall grow, it shall strike its roots deep, its branches shall spread far and wide, and by and by the fowls of the air shall take shelter therein. Now if it is true that in the spiritual life one can be so strong there is a place for every one of us; there is a closet of division where each of us can come. It places it out before you as a great worshipping congregation on this perfect Sabbath morning in God's own great temple. I place it before you; if God promises so much to us few; if there is such a contrast between the magnitude of the fulfillment and the smallness of the power that can claim it, there is a chance for salvation for every one; there is a power of development for every soul. Wherever there is a family that has no altar of prayer God promises to be present, if his presence is sought.—Wherever there is a worshipping soul among all the pilgrim paths of this life God is ready to be present and he promises to meet his suffering and hungry child.

So far as the second department of this subject is concerned, the power of the name I think we shall see abundantly illustrated God's presence in the history of his church. What is there in the name of Jesus that should carry with it such a power? There is nothing in the way of a charm or incantation as is common among pagan nations. The mere utterance of any other name brings no power with it. But when the mind carries with it the utterance of the name, the significance of it, its relation to us, then you have the important factor. Then you bring on the element of knowledge, and when the heart comes with its tribute,

you bring the additional element of faith.

Now, it seems to be a great law of Scripture that when a great change takes place in one his name is changed. That was true of Jacob—"no longer shalt thou be called Jacob, but Israel, for, as a prince hast thou wrestled with God." There came a time in the history of Abraham when he passed from an old into a new life. When, overcome by the magnitude of the great promise of God, that his posterity should be as numerous as the stars of heaven, it was then that he grasped the great promise in its fulness, and God gave him a new name, Abraham. So, thus, when a great spiritual transformation—a great work of regeneration—takes place in us, men may call us by the same name, it may stand in the same light before our generation and the world, but that is a place where a new name is given; where God records our name, our new name, so that in the light of heaven, in the language of the spiritual world, as companions of the great invisible and innumerable church, we are not known by the unregenerated name—that old life is forgotten, it is blotted out, and God has given us a new record—we stand registered in the Lamb's book of life. We do not belong to the world's affinities and its corruptions, but pilgrims along its dusty pathway, we almost see only the city that is just beyond, and we are going to that invisible but certain city. Now, when we come to think of Christ in this, we find his name is above every name—that at the name of Jesus every knee shall bow. And so there is something in that name that has a magical charm. As soon as it is uttered the child of God knows what it means. He knows that by and by, later along, Jesus became the incarnate son of God, and that all along, since the Apostolic period, that everywhere people trusted in it; they know, too, that in the 260 languages of this earth, when the Bible speaking to-day, that that same name of Jesus never has been translated—it stands the same in all tongues; it is the one word that languages can do nothing with; it stands immutable like God himself. It is a name that goes all around the earth, always one we can trust in, for we know what it has done and what it means—it means the power of faith. Take Christ out of human history and you will have no meaning to the world; there is no meaning to any generation if you take Christ of its history. And yet that is what the skepticism of our day would try to do. If I were asked to define what is the one great thing, the foes of Christianity to-day mean; what is the one great central point that gives significance to all their writings, I would say it is to take Christ away from mankind. It means to take him from the church, that there shall be no church; to take him away from our hearts so that the world shall be a piece of machinery wound up in the morning of creation, as in the morning a man winds up his watch, and the force is withdrawn, and everything goes on by blind brute machinery. No, that is not the way the web of this world's history has been woven; Christ has been in it—in every stage from the morning of creation to the present time. It means that all over the world; wherever there is a worshipping congregation, there Christ is present.

You have seen dying saints that have forgotten all their experience but the moment Christ came to them; you might have gone to Paul in Corinth, Ephesus or Athens, and told him something about his experience when a boy in the house of his mother at Tarsus and perhaps he would have forgotten it, but if you had said to him even after his last experiences in Rome, "did any change come over you when one day or one hour, when near Damascus, did you fall from your horse, were you stricken blind, were you afterwards led about as a little child, did you not say 'Lord what wilt thou have me to do'—that apostle to the Gentiles would have clung, and did I dare say, cling to that experience more firmly than to all the other experiences of his life. I tell you it is a revolution—the transformation, "old things are passed away and behold all things are become new." Now when the name of Jesus comes to a heart it has its different effect on men; it makes one man a preacher, another to do just what he can in his present field of labor; to some it comes with a peculiar charm, as in the case of Charles Wesley; to some it comes with such apostolic power that it sends them all through the land as it did John Wesley, and George Whitfield to preach the gospel of Christ. It means perpetual care over us; why need we be burdened by the great discussion concerning the resurrection of the human body or with the discussions of that little group of people who think in them is centered all the wisdom of the church and of the world. All we need to do is to trust in Christ—he will take care of this body—all we need to do is to trust to him, and let the world change after we are gone.

In the next place we shall find that what Christ says to his people, that he is in the midst of them, indicates the peculiar power and virtue of his presence. There is a great difference in a system of archways and columns, in the support that is placed on them; that one in the centre does greater work than all that are about it. As suppose the sun that shines on our pathway to-day were some remote part of the uni-

verse, his rays would be lost in their passage through space, but it is because the sun is the centre of the universe and all other bodies are revolving about it that it has such great power; so it would seem that Christ, in the promises to his toiling and serving church would indicate to those that trust in him that he does not stand far from them, as an observer of their life, but that he is in the midst of them, hears their whispers, sees their sorrows. He is in the midst of the church which looks to him for support. What constitutes the great source of spiritual supply of the church to-day?—it is not by virtue of any system of ecclesiastical life; we sometimes think that it is because we are grouped in one great body that reaches over every continent and embraces the islands of the sea that we carry on the work God gives us to do; that is not the case, it is because we are supported by the component faith of God's children to-day.

Every generation has its spiritual battles to fight. We have our great trials and great work that he gave us to do; all that he requires of us is to do what we can to perpetuate the work he has placed in our hands; just as when we stand upon the unfinished walls of a great building those that have gone before us have laid the foundation and laid the walls and passed away; those that come after them also have a work to do to complete the unfinished walls; though our hands be small and our nerve and muscle but weak and we can only carry some little pebble, yet God requests that we do that, and all that we can do is to complete the unfinished walls of his earthly kingdom.

If you ask what is the church of God to-day, I say it is no great system of human power that formed its onward march, but it consists of the heart far removed from public gaze, praying ones, poor widows who stand alone in life, and little orphans who do not know where they can look in this world for help; people that are languishing upon beds of sickness; people far in a distant mission station; others that are singing God's praise in an unknown tongue.

Another thing we learn; however God preserves his church, men may fail, but his work goes on; now, while we trust in the divine sovereignty and presence in his children, we must take in the double fact that God does not depend upon one generation to complete his work, and at the same time he needs the help of all his children. It is true that every heart that he converts he needs for his kingdom. We find that all through the word of God he has made use of certain instrumentalities for the extension of his kingdom. None can have sympathy with any theological system that says God does not need his children for the extension of his kingdom. No heart has ever been strangely warmed; no arm has ever been brought into submission to God's kingdom that he has not needed, with all reverence be it said, for the extension of his kingdom. So that I think if we bring our own lives into this experience and see what the work is which God would have us do we shall see that much of our life has run to waste; as something that has not been doing what it should have been doing. It was the custom of Martin Luther that in regard to any soul which he wished to see converted to write down its name and pray for the desired end. It came to his knowledge that there was a little province in the heart of Germany that had not become converted to Protestantism; he wrote the name of the province on his paper and took it into his closet and prayed that it might be converted and in a little while the word came to him that his prayer was answered. There was one city that stood out against the reformation—the city of Hanover.—Luther wrote the name of Hanover on his little slip of paper and asked God to give him every church in Hanover for his glory. Not long after the bells of every church in Hanover were ringing out praises to the living God of Luther and Melancton. And I tell you when we come to God with nearness, with that fixedness of purpose and directness of vision which does not sweep all round the horizon but fixes its gaze on one point, then God fixes his eye also on that point and answers our petitions.

"Where two or three are gathered together in my name there am I in the midst of them." This is not a promise in its fullest sense; there is one thing that is greater than a promise and that is its fulfillment. There is only one thing that is greater than the resurrection of the body and that is the risen body. So here the promise is not exactly in the form but more than that—"I am in the midst of them," not "I will be" in the midst of them but "I am" in the midst. God is already here, God sees our hearts when we make our first step toward serving him and he comes to us then just as he did to the disciples on their way to Emmaus.

You do not have to search for his presence and feel blindly for his hand; you do not have to grope in the darkness of the world. "There am I in the midst; he is here. He is in his church; in the little places of devotion; in the forest; in the schoolhouses; everywhere wherever there are enough to claim the promises; and if he be present, we are rich in that, and it would seem that we had everything. He has been with us through these years from our earliest experiences through every

moment of our life, and is with us still. If the Bible did not say so; if he did not say it himself we could hardly believe it. To some scientific man should come to us and tell us that his science taught it, we could not, would not believe it; but God's own word tells us that we do not have to fight these battles of life alone, but that everywhere God gives us his omnipotence to help us in our weak humanity.

The time is coming when these little figures in the text shall undergo a change, and no longer two or three, but it shall be an innumerable company whose voices shall be as the sound of many waters, an innumerable company from all lands; from the farthest forgotten generations they shall come up; they shall pass through the gates of pearl, and shall walk the streets of gold in their robes; redeemed and washed in the blood of the lamb.

Oh, what a company that will be. Jesus will be in the midst of them. They will not need the sun they shall not need the moon; they shall not need any of these artificial lights, but the Lord God is the light of that kingdom.

The first hour of the vision of the king in his beauty will make us forget the whole pilgrimage of sorrow, and these lips of ours that have had to speak so feebly here shall take up the song of Moses and the Lamb—the song that shall sound through all the heavenly courts.

We shall behold the king, we shall be participants in his rule, we shall reign with him, we shall be heirs of God, joint heirs with Christ, "To an inheritance that is incorruptible, that is undefiled and fadeth not away."

Afternoon Service.

The largest congregation ever assembled at Mt. Tabor was present at this service. Over ten thousand people were upon the grounds, but there was nothing of disorder and the immense audience before the stand at the opening of the meeting was as quiet as if within the consecrated walls of a church.

The services began with the 327th hymn; prayer was offered by Rev. T. C. Mayhem, after which the 316th hymn was sung, and Rev. Dr. Beach, President of Wesleyan University, preached from Genesis xxxii., commencing with the 24th verse and onward.

SERMON.

It has been a question with some whether the mystery recorded here was a vision or a reality. Those who call it a vision only, certainly find little in the terms of the narrative to encourage that opinion, on the contrary every word of it would indicate that it was a real occurrence.

But for the strangeness of the vision I think there would be little difference of opinion concerning it. Its reality would be allowed and that is the only way we can explain many things connected with it. Was Jacob's thigh dislocated by a dream, or would he have gone halting through life because of any vision he had seen. This being the nature of the event, what further is to be said concerning it?—The speaker then by way of preface to his remarks, described the actors in the scene related in the text, one of whom was of course Jacob, and the other was proved to be the angel of the Lord. The contest was not hostile, it was a simple strife on the one part to obtain the blessing, and on the other to withhold it. We now come, said the speaker, to consider what is by far the most important thing with respect to this curious event, and that is its significance. What did it mean to Jacob, and what does it mean to us. It is difficult for us to conceive at first how a matter of this kind and character could have transpired with respect to God, an event which is almost open to ridicule, except upon the supposition that in it God had some great and important lesson which he would teach Jacob, and through him teach others and all. Some lesson which in no other way could be taught us so effectively.

And I think it will be easy to see that God had such a reason as this.

It is abundantly evident from the previous history of Jacob, as recorded in this connection, that God, in dealing with him, had done much to assure him of the divine favor, to inspire in him a strong and almost distrustless confidence toward God.

It seems to have been God's design to make of Jacob a worthy successor of Abraham as the head of Israel.

This was also held to be the design of God's first appearance to Jacob at Bethel, when he was a wanderer from his home, and he then received a promise of protection, as is seen in the vision of the ladder reaching up to heaven, and angels ascending and descending thereon. And, during the period of his banishment, the angel of the Lord appeared again and gave further assurance of divine regard, which was realized by the great prosperity which came to him during the 20 years he dwelt in Syria. Now, after a promise like that of Bethel from God's own lips, and the verification of that promise over and over again, we would expect to see Jacob develop into a character like that of Abraham, a distrust-

less believer, confident in himself and his God.

But no he was not yet fit to be the head of Israel he was a great way from the faith and confidence of Abraham. When the word of God came to him saying, "Arise, get thee now into thine own land and unto thy kindred and I will be with thee," he was afraid and resorted to stratagems, he divides his company, on this occasion, that he might facilitate their escape and does not rise up with that inspiring confidence which Abraham had gathered up his property, going forth with his wives and children and company. He does very different, he steals away unawares, secretly as if it were in the power of Laban or his family to defeat the divine purpose, and afterwards when Laban reproaches him he answers, "I was afraid." And having left Laban he was going on to the borders of Edom through which he must pass in going home to Canaan.

Great was the courage of that brother whom Jacob had so grievously wronged, Esau, from whose wrath he had fled so many years ago, had grown to great wealth.

Jacob was greatly afraid as he approached Edom and receiving assurance for God's care from the angels which appeared to him on the way he had courage enough to send messengers unto his brother, and they came back and said "Lo! thy brother cometh to meet thee and four hundred men with him." All his courage is gone. He divides his property into portions that he might offer them in successive oblations to appease the wrath of his brother and for fear that this might not be sufficient he divided up his family and sent some one way, and some another, saying if Esau destroys one the other may escape and then he goes in prayer: "Deliver me, deliver me" was his prayer "from the hate of my brother for I fear lest he shall curse and smite me." He prayed with all earnestness but with no manner of faith. He seems to have been in that way calling to mind the promise God had made to him at Bethel and at other places and beseeches God to do according to his promise. Now, many there are who see great piety in these exercises of Jacob; great excellency in this fervid petition; but I have no idea that God saw any manner of excellence in these things on the part of Jacob. Excellent as things are they sometimes lose all their excellence when they fall out their proper place. So is it in nature. God, for instance, has made the sun to rule the day, and the moon to rule the night, and when they do their work well and in their respective places, we walk through golden days and silvery nights, but when the light of the night comes in the day, and undertakes to do his shining does it add to the brilliancy of the day? That day is in a measure dimmed by its eclipse. There is a spell of night all over the day. The beast seeks his cover, and man walks around with that silence and solemnity which the night invariably inspires. There are instances when the very earnestness of prayer, or rather the very bitterness of prayer is only the assured evidence of some wrong or weakness in the soul. There are certain times when a prayer may be a very abomination in the sight of the Lord. When the Christian man at least is not called upon, and has no business to pray when he should give over his spoken prayers and tears for a few grains of that faith which makes a man to be still and patient whilst the Almighty God takes care of him; and so Jacob prays his agonizing prayer for safety alone. Will God hear one who is so distrustless? Will he come again and say to him as he had said to him these twenty years "I am with thee and will keep thee in all places where thou goest." As we bear in mind that Jacob had received numberless promises from God and yet all the while was continually fearing that God would not perform them; God determines to eradicate that fear once and forever. Not only for Jacobs sake but yours and mine and all this world. He determines to show Jacob that even if God could be inclined to depart from his promises, which can never be the case, he could yet be compelled to perform them by that man who insisted upon them. In a word, he appears to Jacob just as Jacob was continually supposing that he would. The contest commences. Jacob pleads but he does not succeed. God for the first time seems not to bear with him. Jacob calls to mind the promises of Bethel. The angel seems to pay them no attention. He struggles—how hard, how long, and yet nothing seems to come by it. The night wears away and morning is breaking, and there is Jacob devoid of all promise and comfort. The angel, as if to show how foolish it is for man to contend with his God for a blessing, has touched the hollow of his thigh and forthwith his strength is gone. What encouragement is there any longer for Jacob to contend with such an one as that? And yet it was over such an one that the weak and worn patriarch had the mastery that he knew not of. The angel seems eager to go; he turns to Jacob and says, not as he might have said, "I am going," but "Let me go." How quick the patriarch was to take in the logic of those words; what a revulsion there was to the darkened mind of Jacob in that little moment. Then it was that the great truth which God was trying

to teach him cast its first light, but that first light was a flood; one word spoken has told him everything. He seems to realize the design which God has in view. It flashes like lightning through his being and as a consequence he cries, "I will not let thee go except thou bless me."

In the conviction and faith with which these words were spoken, the grand object of God was accomplished, Jacob's eyes were opened to the character of the divine promises as a something immutable and inviolable; that God is true to his promise, and he must be. The "let me go" showed him that with the promise of God, all he had to do in the worst contingency, was to settle himself down beneath the shelter of it.

A great change which came over Jacob. What gave rise to this change it is not difficult to determine. Faith in God's faithfulness made it. After he had spoken the prevailing words the angel turns and looks at him, as if a new character had come upon Jacob, and, with amazement, he looks at him, and said: "Who art thou? tell me thy name?" "Jacob," said the patriarch. "Jacob, no, no," says the angel. "Jacob I have known these twenty years, and talked with him, and every one in awhile go to him, and tell him I am with thee, and will take care of thee. Jacob don't believe in God. Thou art not Jacob any more, but Israel, for thou hast power with God and with man, and hast prevailed."

If the conduct of the angel is strange so is that of the other. If the one looks at his companion with amazement so does the other for says Jacob, as he looks up "what is thy name?" "I pray thee tell me thy name." "My name! Wherefore dost thou ask atter my name. Thinkest thou that I am changed? I only seem changed because thou art. Thou now seest that I am a covenant keeping God."

"Thou shalt no longer be called Jacob but Israel." Never before had Jacob been worthy of such a name and never before had he the character to suit it. Among other marvelous utterances which the angel made, he tells Jacob he has prevailed with God; what will become of Jacob's humility after an utterance of this sort? will it do for God to relate himself to men in any such way as that? will not preachers like us make too much of any such fact? hence then to be protected from any such conclusion the record says that when the contest was over and the night was gone that as Jacob passed over Penuel the narrative represents himself as halted on his thigh. During the night's encounter the angel had touched the hollow of Jacob's thigh; only touched it, but the muscle thereof shrank and the limb was out of joint. Will men say that this was a victory? Will Jacob himself say he triumphed over the angel, when the touch of his finger was sufficient to blast his might and did it when his own strength was completely gone? What does it mean, that God always guards his own honor. He never, in any concession of his grace, suffers his majesty to be despised. Because Jacob wrestled all night and prevailed in the morning, men have sometimes accepted this fact as the reward of importunate prayer. Nothing, however, could be farther from the intent of God than any such use of the event. Wrestling is no model for christian exercises. They are the prayers of a man that God has been teaching faith to. Unbelief is not the soul of a christian's exercise, and yet that is the sole animating spirit of Jacob's prayer through the whole night, wrestling Jacob a model for christian's prayers?

How opposite to that example is the model which the star out of Jacob gives to us in the one that he pray so often, beginning "Our father who art in heaven, &c." We are rather to learn how to pray from such a source and take our pattern from such a model. Faith in God's faithfulness is the great rock that underlies all practical godliness. What then if God did away back in the early ages teach this lesson in that somewhat singular way, if so it could be taught, and so clearly and emphatically; and in whom could the lesson better be taught than in one of Jacob's fearful distrustful dispositions. We are to remember that the great rock, the true basis upon which our faith most rest are the promises of God given unto us and exceeding great and precious. And finally what is the effect of a right faith upon a man's life; "change of heart," we sometimes say, and perhaps that is the way to speak of it. The work of God's spirit, perhaps that is the proper way; but it is faith, that mental change by which we see the truth so clearly. "To him that believeth all things are possible."

The RECORD is out a few hours later than usual to-day, because of the great length of Sunday's sermons, and the closing items of the meetings.

MARRIED.

At Mount Tabor, Sunday, Aug. 15th, by Rev. S. D. Decker, at his cottage, JOSIAH M. VANDERHOOP, of Dover, N. J., and Miss ERMA E. MINTON, of Franklin, N. J.

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.

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MORRISTOWN

Real Estate & Insurance Agency

Next door to the Post Office.

Mount Tabor Record,

FRED. T. LEPOR, 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 16, 1880.

With the present number closes the fourth volume of the RECORD, and the third season of our labors in the pleasant groves of Mt. Tabor.

We have failed in realizing the plan proposed in our last words of former volumes, but we are nearer its accomplishment than ever before. The brethren have seemed to take an increased interest in our efforts, and it has resulted in our paper's reaching places and persons never before on our list, besides retaining nearly all our old patrons.

None but those who have been in such a position will realize how difficult it is to make a paper what is called "spicy," in a place where routine is the order of the day. The efficient police force at Mt. Tabor has, by its vigilance, deprived us of a fruitful source of "items," and scarcely anything remained outside of the regular services but gossip and commonplaces. But some of our friends have come to our rescue, and we have had many "items" which, from the pressure of time, would otherwise have been lost to us.

And now, after heartily thanking all such for their many kindnesses, we are constrained to say farewell, it may be for one year, and so we sincerely trust, or it may be forever.

Spiritually, the present Camp meeting has been a grand success, but it is not possible to estimate the amount of good done to the multitude. There have been over 50 conversions, and none can tell what the indirect results of the good seed sown now will be in time to come.

Financially, it is easier to reduce the results to figures, which are very encouraging.

The total collections taken in the baskets during the term amount to \$325. The collection for this last Sunday was \$79, some \$15 behind the previous Sunday. The receipts at the gate were much larger than last Sunday, being not less than \$65. The total gate receipts amount to \$170.

Not only were the Camp grounds filled with the carriages, that came from as far as Newark on the east, and from Newton on the west, on Sunday, but farmers in the vicinity cared for scores of teams. The crowd was a church going body, as the meetings attested, and the perfect police arrangements kept the visitors orderly and quiet. A shower the evening previous had laid the dust on the roads, the air was cool and refreshing, and the day, taken altogether, was superb.

The Closing Services.

Monday morning broke bright, cool and delightful. On every hand the sounds of hammers and preparation for fitting were heard, neighbors bade each other good-bye, and friends assisted friends in the labor of packing, a large percentage of the campers, however, being simply spectators, as they propose to remain at Mt. Tabor for the rest of the season.

At eight o'clock about 1,000 persons gathered in front of the Tabernacle, and for an hour songs of praise to Him whose presence had been so manifest during the meetings arose from the throng as, led by Brothers Fitzgerald and Brice, the impressive services, so often described, were gone through with. Tears and smiles of joy commingled on the faces of many as some incident of the meetings was awakened by parting words; but finally the time for closing arrived, the throng repaired to cottages and tents, and, as the shades of evening settle down over the grounds they will have assumed the quiet and peace that prevailed before the opening of the meetings. It is thought a larger number than usual will remain on the grounds, some for a few days, others for weeks.

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

Morristown.

Great Bargains!
AT
J. E. & T. H. Dunham's
Successors to McGuinness, Dunham & Co.
Great Closing Out Sale of
MILLINERY GOODS,

Special inducements in ladies' and children's
SHADE HATS,
Linen Dusters, Parasols, Fans,
&c., Half Price

A full assortment of
FANCY GOODS,
NOTIONS, HOSIERY, RUCH-
ING, EMBROIDERY, LACES,
VEILINGS, TIES,
Kid and Lisle Gloves, Ribbons, &c.
A large variety to select from, at
J. E. & T. H. DUNHAM'S,
Cor. Park Place and Market street,
MORRISTOWN, N. J.

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

CEMETERY WORK
IN GRANITE OR MARBLE.
Monuments, Headstones, Tab-
lets, 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 testi-
monials of persons for whom I have done work
in my line who are competent judges of thor-
ough dentistry. S. E. HEDGES, M. D.; Rev. J.
K. BURR, D. D.; Rev. A. H. TUTTLE are persons
well known throughout the entire State.
CHESTER, N. J., July 28, 1880.

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

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

As administered by you its results were per-
fectly harmless and very satisfactory, and I
shall take pleasure in recommending to my
friends not only your art in filling teeth but
also a fearless use of your gas.
Very respectfully yours,
S. E. HEDGES.

Doctor S. R. Osmun has done work for my
family in almost every branch of dentistry and
I unhesitatingly pronounce it to have always
been of the highest order. I have such confi-
dence 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.
Hackensack, N. J., July 28, 1880.

Dr. Osmun has for a number of years done
dentist work for myself and family and has in-
variably 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 thor-
oughness 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.
Patent 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 un-
limited 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 accommo-
dations:
SINGLE HORSE, 10 cents.
DOUBLE TEAM, 15 cents.
BY ORDER OF TRUSTEES.

Morristown.

Smith & Weir,
Manufacturers and dealers in
FURNITURE
OF EVERY DESCRIPTION.

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

SPECIAL ATTENTION GIVEN TO
Upholstering in all its branches.
Hair, Husk, Fiber, Jute and Straw
Mattresses Made to Order.

Lambrequins and Curtains
Made and Hung.
CARPETS LAID.
Miller Building, South Street,
MORRISTOWN, N. J.

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FIRE AND LIFE

Insurance Agent,
BELL BUILDING, MORRISTOWN.

The following first-class companies are rep-
resented 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.

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Window Shades, Fixtures,
Cornices, &c.,

White Lead, Mixed Paints, Oils,
Varnishes, Turpentine, Fine
Colors and Dry Paints,
GILT AND EBONY MOULDINGS, &c.

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The best and cheapest paint in the market.

Paint and Paper Supply Store.
HOUSE AND SIGN PAINTING,
In all its branches.
**Decorative Painting and
Fine Paper Hanging**
A SPECIALTY.

Call and see our large and new assortment
of Wall Papers, Shades, &c., just received.
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DEALER IN
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AND
SCHOOL SUPPLIES

OF ALL KINDS.
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Musical Instruments, Fancy Arti-
cles, Games, Toys, &c.

Picture Framing
Of every description promptly attended to.
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The Light Running

"DOMESTIC"
SEWING MACHINES!

POSITIVELY STAND AT THE HEAD OF THE WHOLE LIST.
For Sale throughout this section by
S. S. & J. A. LYON, Dover,
And S. S. LYON, Boonton.

Upon Long Terms of Payment or at a Large Discount for Cash.
We Sell Five Dollars Cheaper than New York city prices.
TRY THE "DOMESTIC" BEFORE BUYING ANY OTHER.

Special Inducements in
TEAS, COFFEES and SPICES,
AT
Stiner's New York and China Tea Co.,
BLACKWELL ST., COR. MORRIS, DOVER, N. J.

SAVE YOUR MONEY AND TRY OUR
NEW CHOP TEAS,
Which we are retailing at
50 Cents Per Pound.
And which are better than sold elsewhere at 70 cents per pound. Our Coffees are always fresh,
being Steam Roasted daily. Sugar sold at cost.
Principle Warehouse, 77, 79 and 81 Vesey St.,
OPPOSITE WASHINGTON MARKET, N. Y.

DON'T BUY A HAT
NOR A SUIT OF CLOTHES
UNTIL YOU HAVE SEEN THE
IMMENSE ASSORTMENT
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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.

MT. TABOR GROCERY,
J. C. BUCK & SON, Proprietors,
SUCCASSUNNA, N. J.
Groceries, Provisions,
CROCKERY AND TIN WARE,
FOREIGN AND DOMESTIC FRUITS,
Tobacco and Cigars.

MT. TABOR HOUSE,
Mt. Tabor Camp Ground,
E. M. CLARK & CO., Proprietors.
This house is again open under the same
popular management as last year, offering all
the advantages of a first class boarding house.
BOARD PER WEEK, ONE PERSON, \$8.
ONE WEEK FOR TWO PERSONS, (occupying
same room, each, \$7.
BOARD PER DAY, \$1.50.
TABLE BOARD, \$6 per week or \$1.25 per day.

E. G. LACEY,
ARTIST AND PHOTOGRAPHER,
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.

LEWIS PIERSON.
CARRIAGES & SLEIGHS,
NEW AND SECOND HAND.
Repairing done right. Cor. South and Elm
streets.
Morristown, N. J.

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CONFECTIONER
AND
Ice Cream Dealer,
Opposite the Square,
MORRISTOWN, N. J.
Next Door to Camp Tabor House,
CAMP TABOR, N. J.
Pitman avenue, opposite The "Arlington,"
OCEAN GROVE, N. J.
Next to the Ocean House, Asbury avenue,
ASBURY PARK, N. J.

At Camp Tabor will Supply Daily
FRESH BREAD,
CAKE, PIES, CARAMELS,
ICE CREAM AND CONFECTIONERY.

Keene House,
99 EAST BAY St.,
TWO BLOCKS east of CARLTON HOTEL,
Jacksonville, Florida.
Now open for permanent and transient
guests. Rooms light and airy. Invalids given
home care and comforts.
Terms—\$5 to \$7 per week.
MRS. F. W. CARR.

Camp Notes.

The Mount Tabor house yesterday supplied the wants of over 500 guests. To do this required 75 loaves of bread, 125 lbs. meat and vegetables, *ad libitum*. Mr. Lyon's tent and cottages were also filled to their utmost capacity.

Rev. James M. Tuttle made the announcement on Saturday that the Association was anxious to dispose of a number of tents. This is a good chance for camping parties to obtain an outfit at a low price.

If it should so happen that any subscriber to the RECORD has missed getting any Number, a postal card stating that fact, addressed to the BANNER Office, Morristown, will meet prompt attention.

The Love Feast held yesterday morning at the stand was well attended. The occasion resulted in many fervent and stirring testimonies to the blessings which each individual experienced in his Christian calling.

During the remainder of the season persons can obtain lodgings in the ice house, at a very cheap rate. In its cooling shades a party was quartered last night, and he reports the climate delightful; no mosquitos.

The general exodus has commenced, the express wagon is kept busy carrying trunks to the depot, and in a few days the population of Camp Tabor will settle down to the thirty or forty families who remain until Fall.

Tabor must now take rank among first-rate towns. During this present meeting, besides the 153 cottages filled to their fullest capacity, over 63 tents have been put up, giving a resident population of over 800 souls.

The police had a number of new locusts on hand for use in case of a row yesterday, but the clubs came out unspotted from any contact with rebellious heads, and will keep Mrs. Earls supplied with rolling pins during the next year.

We have ascertained, through Mr. Coolbaugh, that excursion tickets can be obtained at the Camp Tabor Station for Newark and New York, at the reduced rates. We were under the impression that none whatever were sold, as stated in a former issue.

The Young People's L. & M. Union will meet at the cottage of Mr. Stephens, on Asbury Place, on Monday evening, at 7 o'clock. Important business is to be transacted, and we are only permitted to say that a pleasant surprise will be given to make the occasion a very enjoyable one.

Rev. Dr. Brice made an appeal for aid yesterday in behalf of the Franklin street Methodist Church of Newark. There is a debt of \$11,000 resting upon the church, and the Doctor is laboring hard to get it raised. A number of subscriptions were handed in yesterday. Any one wishing to contribute can address the above named, P. O. Newark, N. J.

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

Killgore's Sun Cholera Mixture is in great demand—everybody should have a bottle in their tent or cottage for any sudden attacks of diarrhoea, cholera morbus, &c. It has relieved thousands, 25 cents per bottle, at Vought & Killgore, the Dover druggist or of Buck's Camp Tabor store.

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

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.

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.

B. K. & G. W. STICKLE,
DEALERS IN
Timber, Lumber, Lath, Lime,
Cement, Hair, Brick, Nails,
COAL AND HARDWARE.
ROCKAWAY, N. J.

Prompt Attention Given to Delivering on the Camp Ground.

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 Featherbeds.

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.

GEIGER & SMITH,
SUCCESSORS TO H. H. BECKER,

PARK DRUG STORE,
CORNER SOUTH STREET,
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DEALERS IN
DRUGS, PATENT MEDICINES
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IMPORTED AND DOMESTIC

Mineral Waters!
The Compounding of Physicians
Prescriptions a Specialty.

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

MORRISTOWN, N. J.
Mouldings, Brackets, &c.,
Furnished to Order.

TURNING, SCROLL AND COMMON SAWING.

JOBBING, &c., PROMPTLY ATTENDED TO.
G. W. GREENWOOD. J. W. HAYS.

OLD HEADQUARTERS FOR
SEWING MACHINES
AND SUPPLIES.
Machines sold on installments of \$3 per month.
Demorest's Reliable Patterns.
P. H. BURRILL,
Sussex Street, Dover, N. J.

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

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