

# MOUNT TABOR DAILY RECORD.

VOL. I. No. 2.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 17, 1877.

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in great variety, astonishingly low. In order to  
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the lowest rates. We have not space to  
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times. 1,000 employees must  
have work. New 7 1/2 octave  
rose-wood case \$650 Pianos for  
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Money refunded and freight paid both ways if  
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FOR SALE!  
The commodious, well arranged cottage  
of WM. HIXON, on Wesley Place, near the  
Circle. Apply to  
S. M. MATTOX,  
ON THE GROUNDS.

## THE SERVICES OF YESTERDAY. A PROFITABLE OPENING.

The heavy mist and clouded sky of yester-  
day morning portended an unpleasant  
opening for the camp meeting, and no doubt  
deterred many from coming who would  
otherwise have been present. At about ten  
o'clock the clouds opened and from between  
the rifts the glorious sunlight beamed upon  
the encampment, causing all to rejoice and  
hope that the glorious sun light of the  
loving Spirit of God would be revealed in a  
similar manner to the hearts of all present.

THE MORNING SERVICE.  
At half-past ten o'clock the first public  
exercise was opened by the singing of a  
part of the first hymn—  
"O, for a thousand tongues to sing  
My Great Redeemer's praise—"  
the rendering of which was accompanied by  
an organ and cornet.

This was followed by a fervent prayer,  
offered by Rev. D. Walters, invoking God's  
blessing upon this encampment and its ser-  
vices.  
Rev. J. B. Faulkes next read a part of the  
33d chapter of Ezekiel, and this was suc-  
ceeded by the singing of the 570th hymn:  
"A charge to keep I have."  
Rev. J. T. Crane, D. D., who had been  
selected to preach the opening sermon,  
announced as his text the 7th verse of the  
55th chapter of Isaiah:

Let the wicked forsake his way, and the  
unrighteous man his thoughts; and let him  
return unto the Lord, and he will have  
mercy upon him; and to our God, for he  
will abundantly pardon.

Our space will not allow us to give ex-  
tended reports of the sermons of this meet-  
ing, but to cull from them such thoughts as  
will be profitable to our readers. We know  
that in taking such a course with such an  
able and complete sermon as was that of Dr.  
Crane, we do the preacher great injustice,  
and therefore sincerely regret our want of  
space and time. This sermon was particu-  
larly effective because of the simplicity of  
its forcible argument, and went straight to  
the heart of every hearer.

Dr. Crane said this text had been selected  
by him several days ago for this occasion,  
but he had been sick here, he was  
doubtful if there was need for such a text  
or such a sermon as would grow out of it.  
But he thought there might be one here to  
whom it might come as a special call from  
God. For a number of years he had had a  
special regard for this text for the reason  
that it was instrumental in saving a soul.  
Fifteen years ago one of the official brethren  
in the church of which he was pastor, asked  
him to go and see his aged father, whose  
health was failing, and who, he feared, was  
nearing his end. He informed him that he  
was a man of strong prejudices, that he had  
once been a member of the church in the  
old country, but had given up one duty  
after another until he had gone back alto-  
gether to his wicked ways and in his old age  
was comfortless and hard hearted. He called  
upon him and found him sitting in a big  
chair, looking apparently comfortable, yet  
indicating a general decay.

After being introduced to the old man, he  
engaged him in conversation upon a num-  
ber of subjects, but never broaching reli-  
gion, preferring to let him to do that himself.  
After a time he arose and began looking for  
his hat, as if to go, when the man asked  
him if he would not pray. This was what  
he had been expecting, but if it had not  
been offered he would have solicited the  
privilege. As he arose from his knees he  
made some remark about his old bones  
getting stiff, that the old machine was  
wearing out. The preacher replied that the  
machine would eventually wear out, and  
what then? The old man said he had joined  
the church honestly when a boy, although  
he did not understand much about it, but  
he had about forgotten it, and did not see  
that there was any use thinking about it  
now. The speaker told him there was use  
and quoted to him the text. The old man  
asked him if he was sure there was a passage  
to that effect, and if he had quoted it cor-  
rectly. On being replied to in the affirma-  
tive he asked him to find it, which he did  
and read it to him. The next day he called  
again and waited for him to bring up the  
subject of the text. He did not bore him  
upon the subject of religion, for he knew  
that if he did the man would shut himself  
up like a land turtle. Pretty soon he ad-  
mitted he had been looking at the text and  
said, "Why, there's a whole gospel in that  
text." It had awakened him. Some time  
after that he was in bed and going down  
rapidly, but he had begun to put his trust in  
that text, and his faith took hold of the  
declaration it contained. He would say,  
"Brother, I am holding to my text," and he

did hold to it. Do you wonder I have a  
special regard for this passage of Scripture,  
which was God's message to that soul and  
was the means of saving it?

This declaration, said the speaker, is ad-  
dressed to the wicked individually. There  
is no qualification or restriction, and it  
means every wicked man; not the beginners  
in wickedness, not the old in wickedness,  
not the moral wicked, but every wicked one.  
The forsaking of his wicked ways is the  
best test of the repentance of the wicked  
one. If you are in doubt of the genui-  
ness of your repentance let me ask you this  
question: "Have you forsaken your sins?"  
If you have turned from your sins, making  
no exception of your favorite sins, then  
there is no doubt of the genuineness of your  
repentance.

The second clause, inviting the unright-  
eous man to turn from his thoughts, was  
next considered. There is a distinction be-  
tween the unrighteous and the wicked. We  
find in every community men who seem to  
be Christians in everything except profes-  
sion. Perhaps these are the unrighteous  
mentioned. These men are called to forsake  
their thoughts. What does this mean? It  
means for them to turn from outward  
thoughts to the inner workings of the soul.  
It is incorrect to say an irreligious man is  
a moral one. How can one be a moral man  
who does not keep the moral law? He felt  
no desire to depreciate the lives of the out-  
wardly correct, but all this may be when  
there is no piety, because it may not be  
based on the love and fear of God. If there  
is no God in the conduct of men there is no  
piety in it. He spoke of the generous traits  
and habits of the moral persons, which  
always command our love and esteem. The  
action of the mother to the child may be  
good and beautiful, but if not done in the  
love and fear of God there is no piety in it.  
The bear that inhabits the icy North will  
fight for its young as soon as you. Let the  
moral man not trust in his outward acts.

We love him, we honor him for his moral-  
ity; but if there is no religion in it there is  
nothing in it that will serve him for his  
future life. When they acknowledge that  
what they thought was light is darkness,  
there is yet one thing more for them to do—  
let them return to the Lord.

The learned divine illustrated how confes-  
sions made to fellow men will not avail those  
who make them. Your telling your brother  
or your minister that you want to a christian  
amounts to nothing unless you go to God  
with it, and make a sincere confession of sin  
and earnestly implore forgiveness. If I wrong  
my neighbor I cannot atone for it by giving  
hints to others that I have done wrong, and  
that my neighbor is a better man than I  
thought he was. If I am an honest man I  
will go to him, confess it, and be reconciled.  
This is just what you ought to do to God.  
Return to the Lord and he will have mercy  
upon you. He will abundantly pardon. He  
will pardon freely, fully and generously.  
Suppose that neighbor to whom you go for  
pardon says severely and coldly, "I suppose I  
must forgive you—it is a Christian duty, and  
I must do my duty;" or, "Yes, I forgive  
you, but I cannot forget." Or suppose he  
says, "Yes you have done meanly and I for-  
give you, but I won't have anything more to  
do with you." This would think that strange  
forgiveness. This is not the way that God  
forgives; He forgives abundantly. In elo-  
quent terms he told how God forgives when  
a man acknowledges his sins, makes an ear-  
nest confession and tries to live a new life.  
God does not remember his sins against him.  
This declaration of the text comes to some  
one here assembled; it is God's declaration  
to you. Have you the heart to refuse it?

After singing "I Love to Tell the Story,"  
Rev. R. Vanhorne made an exhortation, im-  
pressing upon all the necessity of examining  
their hearts—even those who feel themselves  
forgiven—to see if they have the witness of the  
Spirit in their hearts to assure them of for-  
giveness. He announced that they would  
spend a few moments in prayer, specifically  
for this that the Spirit of the Son of God  
would come into our hearts and cry "Abba,  
Father." Prayer was then offered by Rev.  
Mr. Walters, and after singing "I need  
Thee every hour," and a few remarks by Mr.  
Vanhorne on the order of meetings and re-  
ligious conduct of the people, the meeting  
was dismissed with the Doxology and Benedic-  
tion.

THE AFTERNOON SERVICES  
were opened with a prayer meeting in  
"Bethel," at half-past one o'clock, led by  
Rev. J. B. Faulkes.

The meeting at the Tabernacle was opened  
at half-past two o'clock. There was every  
indication of a thunder storm at the time of  
commencement, and the attendance was  
about as large as that of the morning ser-

vice. The Mt. Hope choir made its first ap-  
pearance, and opened the services with the  
voluntary, "Though the night be dark and  
dreary."

After singing the 42d hymn Rev. C. F.  
Hull offered prayer.  
Rev. S. N. Bebout read the 4th chapter of  
2d Corinthians, which was followed by the  
singing of the 94th hymn. Then Rev. S.  
N. Bebout, the preacher of the afternoon,  
announced as his text the 33d chapter of  
Isaiah and the 16th verse.

"He shall dwell on high. His place of  
defense shall be the munitions of rocks."  
It has been remarked, said the preacher,  
that this chapter is a triumphant ode upon  
the destruction of Jerusalem. In reading  
this chapter one cannot but be impressed  
with God's awful denunciation of the ene-  
mies of His Church, and with His promises  
to bless and defend his people. As God's  
ancient people were the subjects of perils  
and trials, so also the world is now arrayed  
against God. He showed how God never  
forsook His people when they trusted in  
Him, and all who now trust in Him shall be  
as the temple of Zion, which cannot be  
moved.

He next considered the habitation of God's  
people. The world is in decided hostility to  
God, and there are many who do not believe  
in Spiritualism of any kind. The astron-  
omer believes in the law of gravitation with-  
out being able to explain it, and the chemist  
believes in the principle of life without being  
able to find it, or produce it. How absurd  
then it is that because man cannot discover  
the mystery of regeneration he discards it.  
When the Phillippian jailor called to Paul  
and Silas, "What shall I do to be saved?"  
they decided that momentous question by  
declaring, "Believe on the Lord Jesus Christ  
and Thou shalt be saved." We can feel the  
regeneration of our souls if we cannot tell it,  
and despite all the infidel doctrines that can  
be brought against it the Christian says, "I  
feel that Christ is in my soul and I know it's  
true."

The comfort, power and joy of the  
Christian religion were next expatiated  
upon. Holy lives and holy deaths have been  
the most powerful agencies by which the  
church in all ages has won its most wonderful  
victories. This is what humanity has been  
craving in all the ages, this heart experience.  
It is God in the Church that has caused her  
to live and outride all the storms, even to  
this hour.

The good man's home and eternal treasure  
is on high. This the preacher illustrated  
clearly by incident and argument, showing  
how those who have laid up their treasure  
on earth have met the hour and article of  
death in comparison with those who have  
laid up their treasure in Heaven. The good  
man not only triumphs in life, but triumphs  
in death.

The good man's security shall be the mu-  
nitions of rocks. The protection of the  
Almighty is even greater for the good man  
than were the mountains round about Jeru-  
salem for that city. The same Divine pro-  
tection that made a hedge about the house  
of Job is made for every christian in every  
age.

The invulnerability of the defense of the  
Christ'n was finally considered and well  
illustrated by incidents, in the relation and  
application of which the preacher showed re-  
markable force. There are no fortifications  
earthly, no matter how massive but can be  
battered down by the munitions of war, but  
he knew of one fortress that is invulnerable—  
the munitions of rocks. In conclusion he  
showed the need all had of this security and  
exhorted all to obtain it.

The remainder of the meeting was occu-  
pied in the singing of selections by the  
choir and prayers by Brothers Hubbard and  
Johnson.

The benediction was pronounced by Rev.  
Mr. Johnson of the South American Mission.  
THE EVENING SERVICES  
opened under more favorable circumstances.  
The skies had cleared, and then there was a  
much larger attendance. After a voluntary  
by the choir the 465th hymn was sung, an  
earnest prayer was made by Rev. I. Thomas,  
and was succeeded by the 463d hymn.

The preacher of the evening was Rev. Mr.  
Gill, of Waverly Church, Jersey City, who  
spoke from the text contained in the 2d  
verse of the 2d chapter of 1st Corinthians:  
"For I determine not to know anything  
among you save Jesus Christ and Him cruci-  
fied."

The Apostle Paul, said the preacher, does  
not seem to have found it needful after all to  
make any special resolution on this subject.  
It seems to have become a part of his life to  
act upon this motto. It had laid its hold  
upon his life and his life was Christ. So  
he said "For me to live is Christ;" if he  
[CONTINUED ON FOURTH PAGE.]

The Circle.

Trinity Park, or as it is now commonly known, "The Circle," is the chief point of interest upon the grounds, from the fact that here the public services are held.

The cottage of the late Hon. Peter Smith, of Waterloo, Sussex County, was one of the two erected during the first season of the existence of Mount Tabor.

The cottage of Rev. C. S. Coit, of Jersey City, one of the projectors and most earnest workers for the success of Mt. Tabor, is large and well arranged, and presents a fine appearance architecturally.

The adjoining cottage is that of Rev. J. M. Tuttle, who, like Mr. Coit, has been an untiring worker each season at these grounds, being generally placed upon some important committees.

The Ebenezer prayer pavilion occupies a central position on the East side. It will accommodate three hundred people comfortably, but is generally crowded with about four hundred.

The cottage of Dr. J. P. Stickle, of Newark, presents a most beautiful appearance, and in its architectural proportions, painting and other exterior arrangements is different from anything else upon the grounds.

The cottage adjoining is that of Mr. M. S. Allison, of Jersey City, and is perhaps the finest single cottage upon the grounds having recently been completed at a cost of over \$2,000.

Mrs. Fitzgerald, of Newark, has a very commodious and well arranged cottage on the South side. She takes up her residence in the upper story and devotes the lower part to special public meetings upon the subject of holiness.

The next structure is a treble cottage, occupied by the families of Dr. Cosad and J. Q. Richardson, of Jersey City, and Rev. A. Craig, of Westfield.

"Ebenezer" pavilion comes next, and is of the same style and dimensions as "Bethel." Both are octagonal in shape.

David Campbell, Esq., of Newark, the President of the Association, lives in a large cottage adjoining, which combines all the advantages of light, room, comfort and convenience.

Mrs. Young, of Belvidere, owns and occupies the cottage which terminates the circle at the West end of the Tabernacle.

It is really worth a walk around this circle of cottages to see the many designs in flowers and vines with which the lady residents have adorned their temporary abodes.

But those above named are not the only residents of the circle. Interspersed among the cottages are quite a number of tents erected upon platforms and occupied by the following families:

- Mrs. Allee, of Newark.
Rev. J. R. Daniels, of Nyack, N. Y.
Mrs. Langstroth, of Newark.
Rev. D. R. Lowery, of Haverstraw N. Y.
J. V. Bentley, of Morristown.
Olin B. Coit, of Jersey City.
Rev. M. C. King.
S. M. Mattox, of Rockaway.

Camp Ground Notes.

Rev. Dr. Sims, of Brooklyn, preaches this morning.

There are now over one thousand people living upon the ground.

A very interesting prayer meeting was held in one of the pavilions on Wednesday evening.

Services will be held daily in Mrs. Fitzgerald's cottage at the hours of 8 A. M., and 1 and 6 P. M.

We noticed yesterday, the absence of a long established feature in Methodist meetings—the collections.

An excellent change has been effected at the station by removing the ticket office from the eastern end of the platform to the centre.

Copies of the first number of the Record, containing a history of Camp Tabor, and a description of the grounds and improvements, can be had upon application to the newsboy.

Kerosene lamps were substituted last evening for the usual gas arrangements, in the interest of economy. The kerosene, with the aid of reflectors, made a very good light indeed.

The circle extending in front of the Tabernacle will seat 4,000 people, and within hearing of the services 8,000 people can congregate.

Our thanks are due Rev. J. M. Tuttle for the kindly notice he gave of the Record at the preacher's stand yesterday morning. We intend to make the Record as readable as possible during the meeting, and hope all will act upon his suggestion, and subscribe for extra copies to be sent to their friends at home.

The Mt. Hope choir made its first appearance yesterday afternoon, and by the fine music they rendered added greatly to the impressiveness of the services.

LOCAL JOTTINGS.

John I. Blair, the railway magnate, was in Dover yesterday.

Street Commissioner Rose is doing a good work on Blackwell street by leveling the road bed.

A large party of Doverites occupying about six loads regaled themselves at Lake Hopatcong on Thursday.

The rains of the past week have caused the Rockaway river to raise considerable above its usual height at this season of the year.

A number of the members of Vigilant Hose Company yesterday attended in a body the excursion given by Jarrett & Palmer, on the Plymouth Rock, to Rockaway Beach, starting from Port Oram at 6 o'clock A. M.

Mayor Richards and Messrs. I. B. Jolley and Hudson Hoagland, with their families, and friends from Morristown, Newark and New York, made up a pleasant picnic party that left Dover for Lake Hopatcong yesterday.

Mr. Chas. W. A. Hermann, a mineralogist who is stopping in Dover with Mr. John H. Stumpf, has in his possession a meteorite, about the size of a child's head, which weighs twenty-eight pounds. It was picked up in Bolivia, South America, and taken to Germany, where Mr. Hermann purchased it for \$250.

A Singular Case.

On Wednesday of last week Rev. Geo. T. Dickinson, while traveling in the cars, had his satchel taken by a woman who left the train at Dover. A search failed to reveal the whereabouts of the missing article till yesterday, when the station agent at Dover received a postal card mailed at Newark, and signed "S. A. R.," saying that a satchel given to the writer to hold had been left on the main street, Dover, in a store near a dyeing establishment and requesting him to try to find the owner.

HATS FOR THE MILLION!

Hats for Men,
Hats for Boys,
Hats for Children,

STRAW HATS,
FELT HATS,
SILK HATS,
COOL HATS,
STYLISH HATS,
BLUE GLASS HATS.

ALL STYLES, QUALITIES AND PRICES, AT

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NEW STYLES OF HATS ARRIVING AT CARRELL'S EVERY DAY.

EVERYBODY PLEASED WITH THE HATS THEY GET AT CARRELL'S.

Don't fail to see them. All kinds of HATS and HATS for everybody at

Carrell's
THE HATTER.

Mt. Tabor Time Table.

published for the benefit of camp meeting visitors by

WRIGHT & HEINL,
DOVER, N. J.
DEALERS IN
BOOTS and SHOES
OF EVERY DESCRIPTION.

TRAINS LEAVE MOUNT TABOR:
GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:58; 9:00; (Boonton Branch); 10:55 A. M. 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:20 P. M.
GOING WEST—8:40; 9:19; A. M. 1:37; 4:58; 5:12; 5:58; 10:03 P. M.
LEAVE DOVER FOR CAMP GROUND:
7:00; 7:32; 8:42; A. M. 2:47; 6:30; 8:27 P. M.

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OUR STOCK comprises everything new and fashionable in foot wear for men, boys, ladies, misses and children.

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NEXT DOOR TO THE POST OFFICE,
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and you will find an unequalled assortment of CLOTHING,
for Men, Youths, Boys and Children.
CLOTHING MADE TO ORDER
at short notice and low prices. A perfect fit or no sale.
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(Successor to E. E. Pierson.)

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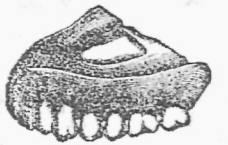
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Part Morris.

Grim visaged war has smoothed his wrinkled front; the militia have departed and taken the Sergeant-Major with them; the Herald gets up no more sensational telegrams from here; the only reminders of the soldiers we have left are young James Munday and the boys whom he takes out for drill and dress parade occasionally. We are at peace—too much peace. Just before the battle the train men were making full time. Since then, so far, they have made about three trips each, and if the miners hold out—well, some good Samaritan may start a "relief store," or our farmer friends may allow us to dig their potatoes on shares, our creditors may send us to jail for debt, or—we may make an assignment. Howbeit that merchants, business men and speculators have the monopoly of the assignment business? If a fellow gets in debt to the tune of \$500,000 and his assets amount to 0 he makes an assignment for the benefit of his creditors. If a poor devil who has a tough time to pay his rent, buy overalls for himself and calico dresses for his wife, has to keep his family away from Sunday School because they have nothing fit to be seen worshipping God in a church—if he gets in debt fifty or a hundred dollars, and his assets are the same as the other fellow's, why don't they allow him to make an assignment? They sue him for obtaining goods on false pretenses: put him in jail, and, if he has no friends to help him he can stay there until he has paid the uttermost farthing. I do not pretend to understand it. Perhaps the "Grievance Committee" of somebody's Brotherhood will explain.

Talking of Brotherhoods reminds me of a little bulldozing which has lately been perpetrated at Hoboken which may need a little explanation at the hands of the Firemen's Brotherhood of that famous city.

Charlie Wilson had been living here for some years and by good conduct and attention to business had deserved the promotion which was given him just before the strike, from firing a coal train locomotive, to firing the engine on "the fast line." Since the strike Mr. Wilson has been subject to several petty annoyances at Hoboken. They stole his overalls and dinner pail off his engine and wrote him four letters inviting him to go back where he came from. Two of these I have seen, I send you verbatim copies, spelling and all.

"Charles Wilson:—Wee Will Give yo just 3 Days to Get Back Where yo come from yo know that yo stand in the way of Fireman here We wont warn yo anny more to leave. yours. Fireman."

"Charles Wilson  
I suppose that you are aware that your 3 days is up now. Wee TELL you to Heve or you will be carried away."

The signature to this is a rather bad figure of a coffin with "Friends" written across the top and beneath two (very) cross marks made with a pen intended to represent the cross bones. The skull was left out. This letter was pushed under the door of the house where Mr. Wilson boarded at Hoboken with the following superscription thereon:

"C. WILLSON  
LAND LADY sind this to him."

Mr. Wilson decided that it was better to come back where he came from than be carried away, or submit to the petty and contemptible annoyances of the firemen in whose way he was, so he came back here where he has always been held in the highest esteem by all who know him. The question arising out of all this is, "Is the Firemen's Brotherhood" run for the special interest and behoof of the firemen at Hoboken? How much a gallon is the brotherly love worth that is all selfishness? Take our firemen all together, they are as sober, as intelligent, as capable and as competent as those at Hoboken, and they have earned promotion just as well as their brethren at Hoboken. What inducement is there for our firemen here to join a brotherhood, whose members deliberately bulldoze the bread and butter out of Charlie Wilson's mouth, and send him back here to take his chances of six trips a month because one of them wanted to fire his engine, making full time? Consistency, bless you, yes.

The joke of it is, though, as I am credibly informed, Mr. Reasoner, Mr. Lewis, Tip Doty and Ben. Gibbs have received somewhat similar letters and no doubt they will get out too before they are carried out. It would be funny if it were not so confoundedly ridiculous the way men who work for a living treat each other. Talk about your historical tyrants, they don't amount to a row of pins.

Talk about your tall corn. Port Morris has the tallest corn in Morris County. It grows in the garden of George Babcock, No. 12 Reasoner's Row. Mrs. Babcock brought the seed from the Colorado department of the Centennial Exhibition. Come up and measure it if you don't believe it. Moreover we have the biggest corn eater in the county of Sussex or Morris either. "I ate 18 ears of corn for my dinner, half a blackberry pie and other grub in proportion," he said the other day, "and I would have eaten 3 more

ears which were on my plate only my wife would not let me." He shows no symptoms of cholera infantum either.

The Muscoteongs of Port Morris went to Budd's Lake to play a game of base ball with the boys over there. They played five innings—Port Morris 58, Budd's Lake 18. If they had only played nine innings?

George Burt and George Wallace each buried a child this week.

The new coal breaker will be in running order next week. D. J.

Base Ball.

Should the weather prove favorable a game of base ball will be played Saturday afternoon on the grounds recently fitted up by Mr. Samuel Coss, opposite this office, between Protection Hook and Ladder Company and a picked nine. This being the first match of the season it will no doubt prove interesting to the many admirers of the national game. Seats will be provided for ladies. Game to be called at 2 o'clock. The Dover Band will be in attendance.

The young people connected with the M. E. Church at Mendham will hold a public sociable on Friday evening, Aug. 24th. The bill of fare contains readings, recitations, singing, instrumental music, ice cream and cake.

Camp Tabor Meeting days have come, The wettest of the year.

Tabby and the Bees.  
Charles Kaiser, who has the only hive of bees in town, says that when he first got his swarm his old cat's curiosity was much excited in regard to the doings of the little insects, the like of which she had never before seen.

At first she watched their comings and goings at a distance. She then flattened herself upon the ground and crept along toward the hive, with tail horizontal and quivering. It was clearly evident that she thought the bees some new kind of game.

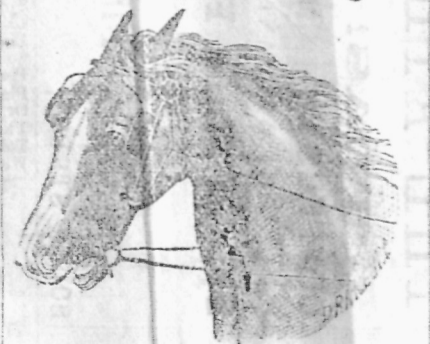
Finally she took up a position at the entrance to the hive, and when a bee came in or started out, made a dab at it with her paws. This went on for a time without attracting the special attention of the inhabitants of the hive.

Presently, however, Tabby struck and crushed a bee on the edge of the opening leading to the hive. The smell of the crushed bee alarmed and enraged the whole swarm. Bees by the score poured forth and darted into the fur of the astonished cat. Tabby rolled herself in the grass, spitting, spluttering, biting, clawing and squalling as cat never squalled before. She appeared a mere ball of fur and bees as she rolled and tumbled about.

She was at length hauled away from the hive with a garden rake, at the cost of several severe stings to her rescuer. Even after she had been taken to a distant part of the grounds the bees stuck in Tabby's fur, and about once in two minutes she would utter an unearthly "yowl" and bounce a full yard in the air. On coming down she would try to scratch an ear, when a sting on the rump would cause her to turn a succession of back somersaults and give vent to a running fire of squalls. Like the parrot that was left alone with the monkey, old Tabby had a dreadful time.

Two or three days after this adventure Tabby was caught by her owner, who took her by the neck and threw her down near the beehive. No sooner did she strike the ground than she gave a fearful squall, and at a single bound reached the top of a fence full six feet in height. There she clung for a moment, with tail as big as a rolling pin, when with another bound and squall she was out of sight, and did not again put in an appearance for over a week.

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Boys' Wool Hats " " 50  
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of all grades and colors.  
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ARE SPEEDILY CURED BY USING

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[CONTINUED FROM FIRST PAGE.]

died it was gain in Christ. I think that what was the practice of the Apostle—that was engrained in his life so thoroughly—might be the spirit of all the people of Jesus. We should determine not to know anything but Jesus Christ and Him crucified. If we do this we should make him the authority of our determination in all the actions of life. We should acknowledge his authority in the absolute control of our life in all its details.

The teachings of Jesus are beautiful and absolutely pure and there can be no reason for deviating from them. If we do not acknowledge them then some other authority has the precedence of the teachings of Christ. None claim that the teachings of Jesus have been surpassed in sublimity, purity and moral force. This is acknowledged by infidels of all grades, and the world has made no progress in improving these moral lessons these thousands of years. The human heart has always seen in its purity the obligations Jesus puts upon us. But the human heart also sees thousands of other things at variance with the teachings of Jesus, and this brings us back to Jesus, the fountain of love, and the arbiter of all things. Men want a God revealed—a God that discloses his attributes—a God with the sword of justice on the one side and the olive branch of peace on the other. And it is just here that Jesus comes in, to inspire confidence, beget repentance, and allure poor sinners to the way of life. If we carry out the spirit of the text Jesus in His spirit will go with us, to save us from the vanities and temptations of the gay world, and determine us to know nothing but Jesus and Him crucified.

The speaker noted the disposition of the world to exclude Christ from a part of His rightful authority. Some claim that there is a time for business and a time for religion. Such a man is a business man always and not a religious man. He will carry out his religion in the footing up of his ledger columns—in the measuring out of his potatoes—in short, it will be the guide of all the acts of his life. He next showed how the acceptance of Christ would do away with the necessity of preaching political economy. Referring to the recent labor troubles he said if the riotous strikers had knelt to Jesus before starting out on their work, they would not have raised the brick bat; they would not have uttered the fatal curse; they would not have imbrued their hands in their brothers' blood. If we had the Spirit of the Lord Jesus Christ we would not oppress when we have the power. It would give to railroad corporations souls, and they would not give \$40,000 a year to one man, and to another only \$300. What we want in this world is renovation. If we knew Jesus only His will would be supreme over the actions of men. God makes the almighty communication of His grace depend upon the faith of His people. Quoting from the life of Paul and his connection with the Corinthian Church the speaker demonstrated that when the Church discards all human dependencies, when it relies upon God as all in all, when it becomes nothing in itself, then will it be most successful.

Next was noted the transformation in men by the acceptance of Christ, and how this great truth becomes a sweet, living reality in the soul as it seeks grace Divine. When in all things we see Jesus, when in all things we experience Jesus, then do we become conformed to Him. In the trials of life—when the cloud lowers—to see Jesus in all these painful providences in conquering the world. The experience of one was quoted to the effect that when he was rich he was rich in Christ, and when he was poor he had all things in Him. Heaven, he thought, consists of knowing nothing but Jesus. The unconverted, he said, know about Jesus, and he exhorted them to come to Jesus and know Jesus himself.

Rev. J. R. Daniels followed in a powerful exhortation. He alluded to the profit of the first day spent on Tabor. It had been a well-rounded day. The key-note had been struck here to night for Mount Tabor for 13 days—only Jesus. He exhorted all to work and not spend the time here in pleasure, and invited sinners to come to Christ. At the conclusion of his remarks one person came to the altar, and the remainder of the meeting was spent in prayer and singing.

People are already complaining of the peril of driving on the road from Denville to Mount Tabor. For nearly a mile the railroad and turnpike are "beside themselves," and horses, drivers, women and children are often in the same condition. Such has been the anxiety of those who realize the peril and responsibility of a drive over this road with their loved ones that many are really deterred from visiting the grounds; others have left their vehicles and traveled on foot for a mile or more, and all denounce the approach to the camp grounds from a westerly direction as being detrimental to health and happiness and prolific of profanity.

The Rev. R. Vanhorne, Presiding Elder of the Newark District, will make his second visitation to the M. E. Church, Mendham, on Aug. 25th and 26th.

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P. H. HANN, Cashier.

E. Parsons, Esq., Brookville, Kansas, says:  
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From Mrs. E. L. Rhodes, Eufala, Ala.:  
Organ has arrived and I am very much pleased with it; in tone and workmanship it cannot be surpassed.

John Fletcher, Esq., Little Rock, Ark., says:  
After a thorough test trial the Piano which you sent me has proven perfectly satisfactory.

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ought To be Bought, Silver or Gold, Merchandise Sold, Goods to Appraise, Opening Days, To announce; Houses or Acres, Butchers or Bakers, Boats, Votes, A Dress or a Flounce, A Cure for Disease, A handy Valise, A Muslin Chemise, Cheese, Teas, Bees, Peas, Or are prone, Free from Fits, Your Store, Hostelry, Dry Goods, Upholstery, Picnics, Excursions, Knick-Knacks, Diversions, Clothes ready made, Increase of Trade, Coals, Coke and Wood, Pictures, Lectures, All kinds of Food, Works on Theology, Magic, Astrology, Wealth or Felicity, World-wide Publicity, Flags, Bags, Nags, Dress-shirts or Collars, Almighty Dollars, Houses to Rent, Store, Tenement, Cash to be Lent, Cash to be Spent, Seent, Tent, Roman Cement, Go, Read the advice Far beyond price Written below—

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