

Mount Tabor Record

VOL. VII.

MOUNT TABOR, N. J., SATURDAY, AUGUST 18, 1883.

NO. 8.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF THOMAS JAMES, ESQ.,

Sommerfield Avenue, Mt. Tabor.

Embowered in a wealth of climbing vines, its front shaded by the rich and graceful foliage of the Austrian pine, while the chestnut arches its roof with sturdy branches, the architectural beauties of the summer home of Mr. Thomas James, of Brooklyn, L. I., are obtained only as they peep through the foliage. Enough is seen, however, to prove it a building of liberal size and unique design, and if we pass within its spacious doors we find it furnished mainly with an eye to comfort, but rich withal. It is fitted with the "modern improvements,"—not the "moderate improvements" of the old time country home.

Mr. James's lot is one of the finest on Mount Tabor, having a liberal front on Sommerfield and running back to a front on St. John's Avenue. The "Summer field" has attractions for the feathered songsters, and hence the artist has caught us a few.

Friday's Services.

MORNING.

The 10:30 service before the stand
was attended by the largest concourse
of people yet at any service this year.
The preacher of the day was Rev. S.
N. Bebout, of Newark, N. J.

THE SERMON.

Text—Isaiah, 26, 4. "Trust ye in the
Lord, for in the Lord Jehovah is ever-
lasting strength." I desire to ask
your attention in the first place to the
object of our trust—the Lord.

The exhortation is a very inspiring
one, just as a word of sympathy com-
ing to us in time of need is very
precious! God has not been prodigal
in the distribution of talents to the
children of men. Very few men stand
intellectually head and shoulders
above their brethren just as very few
men are physically superior. This is
an age of specialties. One man is a
great statesman, another is a great orator
and so forth.

Suppose now that we could find a
man excelling all his fellow men in
wisdom and knowledge, knowing
more about all the sciences than any
other man, who had more muscular en-
ergy than Samson possessed, and was
richer than the Vanderbilts, or the
Rothschilds. The most loving, gentle,
sympathizing and compassionate man
who would make every one of us his
friend. Suppose some one professing
to speak in the name of God should
say to us, trust ye in this man. He is
your friend—all that he has
is at your disposal. He is
your servant to do your bidding at all
times and under all circumstances.
Would there be any inspiration in an
exhortation of that kind? The soul
would not respond because there is
nothing in it to stir or thrill the soul.
For, we know how transitory are hu-
man endowments. That man of mas-
sive brain and ripe scholarship
to-day, may be an idiot or
an imbecile to-morrow. Riches take
wings and fly away. The greatest
strength wasteth in the presence of
disease. All these in the plenitude of
their power could not help us in any of
the great emergencies of life.

Man has an inner nature, an immor-
tal part—his true self, and, often this
nature rises up and asserts itself de-
fying all earthly power, all human
knowledge and effort, and will not be
satisfied with anything less than com-
munion with his maker—"Jeremiah
says—"cursed is he that trusteth in
man; that makes flesh his arm."

With God for the object of our trust
we can safely live, secure from every
danger that may beset us. But, it may
be objected that many great and un-
expected events occur under the divine
Providence. That God either permits
or wants a large amount of evil to trans-
pire, and that therefore it is neither
wise nor safe to trust in Him implicitly.
A society of atheists once put out a
card with these words:—"What be-
comes of God's omnipotence if He would

prevent suffering and could not?
What becomes of His benevolence if He
could prevent suffering and will not?"

Sure enough, without a better revela-
tion, we could not explain one scene
in the drama of human life, standing
amidst nature's gloom, we cry out:—
"Verily, Thou art a God that hidest
Thyself." God does seem to keep Him-
self in awful seclusion from human
eyes, as if the sight of man were either
too much or too little for such as He.

We observe that individuals are left to
work out their own ruin, and the inno-
cent suffer for the guilty. Nations
trample out other nations. Helpless
women and little children are victims.
The great wheels crush into and
crumble up the little wheels. But in
the midst of this darkness and gloom
comes the Word of God as a light to
our path and as a lamp unto our feet.
How brightly shines the promise.

"What thou knowest not now, thou
shalt know hereafter." This precious
Book not only assures us that what is
mystery now shall become revelation
hereafter; but it also declares that the
God in whom the Prophet desires us
to trust, in infinite pity looks down
upon man. Brethren, the New Testa-
ment declares this same fact with a
more intense significance. The fond
mother doats upon the glossy ringlets
of her boy, and he finds them laid away
carefully amongst her treasures after
he has carried her to her burial. But,
God, with the affairs of a boundless
universe on His hands, finds time to do
what has never been done by the young
mother—the hairs of our head are all
numbered—just as the discovery of
gravitation is the key that unlocks the
universe to man, so taking this key,
that God is a personal, faithful friend
to every one who will be his friend,
from God's Word, we can unlock the
mystery of human life so far as suffer-
ing is concerned. To the eye of the
good man it is not so much the great-
ness of God's love as the minuteness of
that love that overwhelms Him. The
scientist tells us that the microscope
has revealed more of the wonders of
nature than the telescope, and it is this
microscopic look into human life that
reveals this marvellous goodness and
loving kindness of God. Let any man
allow himself to review his life from in-
fancy to the present time, and he can
not help but be conscious of the many
evidences of divine love to Him only,
coming into the soul like the flood of
many waters. Too minute to mean
much in the rehearsal, and yet so inter-
woven into our being that we can never
think of them without thanksgiving,
either silent or audible, going up from
our hearts to God. Now it is hard to
convince one who has never been the
recipient of these awakening influ-
ences in his own life, of their reality.
If I take my ebony ruler and draw it
over a heap of iron filings, they lie
inert still, but if I take a magnet and do
the same, the filings are attracted to
that magnetic bar. So that in a man
whose faith is dead and cold, let him re-

view his life and he will find nothing
suggested to his faith, but let him be
gladdened by divine grace and then he
cries out—"Thy goodness and mercy
hath followed me all the days of my
life."

Let us observe the reason which
the Prophet gives for the exhortation:
"Trust ye in the Lord." Why? "For
in the Lord Jehovah is everlasting
strength."

"Now there are just two things to
note in this. The Prophet desires us
to fix our thought, on the strength of
God. "He spake and it was done. He
commanded and it stood fast." "He
upholds all things by the word of his
power. This thought it is which makes
the omnipotence of God so dear to us,
for it is a fact that the strength of God
is enlisted in our behalf, and when we
remember that the omnipotence of
God is keeping us; when we remember
that God's strength is our strength,
and that we are encircled in these arms
of omnipotence, are transported in the
regions of rapture and rejoice exceed-
ingly that our God is omnipotent."

And observe also that it is "an ever-
lasting" strength. The duration of
our trust and the strength of our
God are unparalleled. We are to trust
forever in the great Jehovah, the ever-
lasting strength.

I want to say a word in conclusion
to the unconverted. There does not
seem to be anything in this text for the
sinner. Can a sinner, as such, trust in
the Almighty? He can not. As often
as he thinks of Him, he must think
of Him as his enemy and not as his friend.
But I want to say to you my dear
friends that there are two words in this
text of infinite moment to you. "Ever-
lasting strength." Of infinite terror
to the sinner, but of infinite consol-
ation to a child of God. If you would
come to realize your position this
morning, dear unconverted one, you
would be filled with horror. Oh, I
pray that not one of you for a mo-
ment entertain the thought that God
will not punish them that sin, and
punish forever.

I believe that a great deal of the sin
that is committed in this world is done
under the false impression that God
will not punish it eternally. Oh, that
God may impress upon the unsaved
here, and that He will punish them,
world without end, if they fail to re-
pent.

AFTERNOON.

Rev. Daniel Halleron, of Newark, N.
J., preached the afternoon sermon,
taking his text from Second Corin-
thians, fifth chapter, part of the nine-
teenth verse. We have in this text to-
day God assuming the initiative in the
redemption of mankind. We say this
was necessary from the universality of
sin. There is no doctrine of the Scrip-
tures that is more generally antago-
nized at the present time than this doc-
trine of universal depravity of the
human heart. The Bible is clear on
this point and its statements cannot be
gainsayed. Behold I was shapen in
iniquity. Behold we like sheep, have
gone astray, we see that wherever we
go we find no discovery made antago-
nistic to the statement of the existence
of universal sin. Not only is sin uni-
versal, but the effect of sin is such upon
the human heart that it compels the
Almighty to take initiative in our re-
demption. God is a participant in our
redemption. Now I suppose you and
I have done about the same thing. We
have compared the Almighty to a jailor
who would not turn the key to liberate
the prisoner until the last farthing had
been paid. But God, the father, gave
the son, and the son came, and the
Holy Ghost is the executive of Jesus,
in applying redemption to the human
heart. Now that is all perfectly correct
as far as it goes, but some how we leave
out God. God in the preparation is
very clearly seen; time with the Al-
mighty is not of much account. Men
are talking that it took four thousand
years to perfect the scheme of salva-
tion for the human family. I don't
know why it was. Mushrooms grow
up in a night and perish in a day,
but the mighty oak is years in growing
and stands for centuries. And perhaps
God was striving to find a foundation
upon which He was to build His temple
for the gathering of the children of
men while they exist upon the earth.
Then in regard to the question of re-
conciliation. God does not forgive by
piece-meal. The thoughts of your
heart and the active sins of your lives
are all wiped out; there is no need of
asking the question—"Am I fully for-
given?" God forgave Peter at once,
and He forgives every penitent child
who comes to Him in the right spirit.
This reconciliation is an intelligent re-
conciliation. Every man knows whether
he is forgiven or not. This theology
that has no certainty in it is not Bible
theology. This reconciliation is an in-
violable reconciliation and perpetual.
It does not evaporate in our slumbers,
and there is nothing that can harm a
child of God; there is nothing that can
deprive him of the divine favor but his

Among our large list of advertisers there is probably no house in any line of business that is better known to residents of the State than that of Isaac N. Doty & Co., Newark. Having long enjoyed a leading position among the dry goods dealers of New Jersey, they are brought into close business relations with many families and have a personal acquaintance with a majority of those residing in this immediate vicinity. Since enlarging their place of business one year since, they have enjoyed a full share of that success which is sure to follow in the wake of enterprise and bring substantial reward to its promoters. Messrs. Doty & Co. are now through with their semi-annual clearing sale, and are opening fall importations in anticipation of an early trade. Their various departments are thoroughly stocked with the finest and choicest specimens of popular and novel fabrics and colors, and none in search of good goods at the lowest possible prices can fail to be suited. Having obtained possession of the entire building in which they have been located for years past, Messrs. Doty & Co. opened a Carpet Department, and though it has been in operation but six months is probably as well known and popular as any in the country, this is wholly due to the fact that in Carpets as in everything else, none but first class goods are exposed for sale. The recent reduction in the tariff will benefit housekeepers inasmuch as Carpets and housekeeping dry goods can be supplied at reduced prices. When about replenishing, don't fail to call upon Isaac N. Doty & Co.

own sins. The speaker closed with an earnest appeal to all who have never felt the thrill of the divine power—the presence of God in the heart—to seek Him now, while there was yet time.

EVENING.

Rev. Dr. J. M. Buckley, Editor of the *Christian Advocate*, addressed a large congregation this evening upon the following text: Ecclesiastes, 8th chap. 10th verse, "And I saw the wicked who had come and gone from the place of the holy, and they were forgotten in the City where they had so done."

The speaker, by way of preface, remarked that man was always trying to make himself appear better than he really was, and no matter what crimes they had committed they could always seem to find some one lower than themselves, to whom they could point as worse and derive comfort thereby. The Bible definition of sin, is not committing murder, or theft or anything of that kind; but is disobedience to God. But one may ask do you mean to say that a moral man and a thoroughly corrupt wretch will go to the same place in the world to come? Do you mean to say that their punishment will be the same? Admittance into heaven turns upon obedience to God, and rejection from heaven depends upon the same. Let two men commit the same crime, burglary, one of them a thorough debauchee and the other an observer of all the laws of health, and give them the same punishment, 5 years in the same cell, in the same prison for the same act, and one man will suffer tenfold more than the other as a natural consequence of his acts, but relatively to the main crime the punishment is the same. I do not say that a man who never drank, never stole, never murdered, will suffer in the world to come, according to the Scriptures, as the man who has done all these things, but we can say, according to the Scriptures, that if the two men agree in this, that they refuse to give their hearts to God, the two men will be rejected by God for the same reason, whether the one is the young man who came to the Saviour, and went away sorrowful because he had great possessions, and the other the very man who betrayed his Lord. Relatively they occupy the same position. "And I saw the wicked who had come and gone from the place of the Holy."

"Now the place of the holy is the Temple of God, the church of the Living God, where the Gospel is preached, where hymns are sung and where all the services of religion are performed. "Coming and going" my friends, is a habit of attending divine worship—therefore the text does not lead us to consider those who are non-church goers, but it leads us to consider the fate of that man who does come and go from the place of the Holy, and that includes every person who is here now in God's first great temple—the grove.

Now the simple declaration of the text is that these persons "come and go." They come wicked, and they remain wicked, finally they die, they are buried and forgotten. That is all that the text teaches. But there is a very great question implied here and without which the text would not have been placed where it is. It is a mystery that a man can habitually attend the worship of the Almighty God and remain wicked, and it is that mystery which leads to the utterance of the text. Consider the place of the Holy, God's people meet there, hymns of praise are sung, earnest supplications are offered, and influences not to be measured by ordinary material elements, powerful influences that run back into the days of our childhood, that bring before us parents perhaps now sleeping in death, whose last words to us were an urgent appeal to meet them in heaven. This mystery appears to be greater when we consider that a large number of those who go to the house of God are to a considerable extent good. Many perhaps go from force of habit, contracted in early days, not so many from hope of temporal advantage, for in these latter days temporal advantages are not dependent upon this and we see thousands of our fellow citizens who never attend church, succeed politically and commercially. Now if I should state one word which explains this mystery a good many persons would say there is not much in that, but I suppose there are many here who have learned that all truth of any importance is to be found in things that we ordinarily neglect. The man who has a long sentence and a profound and subtle treatise has no truth of any importance to mankind. All that teaches us anything of value in this world is not subtle but simple, and the reason that men fail to find these things is because they are looking for something subtle and do not see the simple truth which would lead them to Christ. It is true everywhere. "If the prophet had bid thee do some great thing." Now I find an explanation of this mystery in the single word "Custom."

The explanation of the fact that men can come and go from the place of the Holy, is in the habits of thought, speech, feeling, association and occupation that they have. In the habits of thought a large number of our hearers have a habit of doubt. They do not recognize it exactly, they would deny that they were infidels; but for all that, they have a habit of doubting

when they hear the minister of the Gospel say, "Except a man be born again, he cannot see the Kingdom of God." They say, are there not a great many people, whom we know are on their way to Heaven, who did profess that thing? This habit will antagonize the most powerful sermon that was ever preached. What did the tempter say to our first parents, according to the narrative in the Bible? which is true to human nature, whether it be literally true—like a history of the battle of Bunker Hill—or not? When the woman said that God proclaimed: "In the day that thou eatest thou shalt surely die." Did he dare to say that is false? No; he only intimated a doubt—"Thou shalt not surely die." Where there was an inclination to the act, a doubt from a suspicious source was sufficient to antagonize the words of the eternal God! There is a habit which men have of thinking that religion consists of an insupportable series of restraints. We may say to a man—did not our Lord say—"Come unto me all ye that labor and are heavy laden and I will give you rest." And he looks us in the face in such a way as to make it appear that he thinks religion is a gloomy thing—something that we must come to at last, as a sort of desperate remedy that will taste bad in the mouth, but which we must all take in order to be saved. Another habit, common among the young, is that of thinking that religion is a sad sort of thing all the way through. I declare to you that this is absolutely erroneous. Religion has a gloomy commencement, because it begins in repentance. How can a man be happy while he is drinking the waters of repentance? If a man were sick unto death and some one would offer to him an infallible remedy, and the only remedy, is there a sane man on earth that would refuse to take it because its taste was unpleasant? A man with very little religion, and whose conscience troubles him, may be gloomy, but that is not to be attributed to religion. He is not gloomy because he is constant to his religion—but because he is not. Is there anything gloomy in a man being united to all that is good and pure on earth, and to be able to sing the new song with the saints in Heaven? Of course I do not say that you can come out of worldly society to give your heart to God, and go back to it again. But when you have given your heart to God fully, you will not care to come back to it, and you will not miss your worldly pleasures.

Another evil habit of thought that is very common, is that, "there is time enough yet." I admit there is time enough yet, if you live any length of time. I have never yet tried to get a person to give his heart to God, by urging that it was probable he would die the next day. It is possible for a person to die to-night—before the next morning. I have had this brought very forcibly to my mind. There is great force in the proverb "A man should give his heart to God one day before he dies." But how can a man know that this is not the very day? The only safe way for him, is to do it to-day. If you should live a month, a year, or a score of years, there is time enough to give your heart to God a hundred times, but provided you will wish to do so, at any one time; and that is the only proviso: But it is a terrible proviso. O how does a man know that he will wish to do at any time, what he does not now wish to do? When a man says to the Lord Jesus Christ, "I will love and serve thee to-morrow" it is the same as to say to our Lord, "I do not love thee now." Now is there anything more absurd, than for him to conclude there is time enough yet, especially when he has just said, perhaps, that religion is a series of insupportable restraints?

One further thought. Men think that all they have to do is to ask, God at any time to accept them and he will do so. Now that is a mistake. It is contrary to the Bible. "Seek ye the Lord while he may be found, and call upon him while he is near." Does that mean you can find him all the time? What does it mean when the Apostle says, quoting from the Psalm, "To-day if ye will hear his voice, harden not your hearts."

Our Lord was asked; "Are there few that be saved?" He did not answer the question. It was an impertinent question for a man who had not made his peace with God to ask—but he replied—"Strive to enter in at the strait gate." etc. And so a man who tells me he is going to give his heart to God some day, makes a mistake on two points. He does not know that he will ever wish it; and he does not know if he does whether in view of this postponement, the honor of God will allow him to accept his tardy request.

Men go and come from the holy place and remain unchanged by habits of feeling. Did you ever pause to think that feeling make habits, and stronger than thoughts or actions? The terrible breaking down of a man's pride to come out from the world and be a Christian among those with whom he has associated—how do you account for the fact that the strong man will say "I felt myself glued to the seat." That they could not bring themselves even after they were convinced of their sin, to come and make any public movement in the way of conversion. People will do anything except what

the Church ask them to do. If the church asks them to come to the altar, no they will not do it they will rise for prayers. If the church asks them to rise for prayers, they find fault that the old fashioned Methodism is dying out because they cannot go to the altar. This habit of pride is what keeps a man from Christ, and that is the reason so many come when they are humbled. Let a rich man fail in business, and he will come to the altar if he ever had an inclination to be converted. Then there is a habit of not wishing any restraint that causes people to rise for prayers, but they will not join the church, because they say they wish to be free. They do not realize that the essence of all sin towards God is this desire to be free from restraint. But it is a fact that a man who serves and loves God has every path in the universe open to him. Then there is a distaste for religion. A great many people think they love religion because they love to go to church. But it is a mistake. They love to hear an eloquent minister talk, they love to hear music, or they think they have religion because they love the beautiful. But this is not so. Again, in regard to habits of speech. Whatever a man thinks and feels—if he speaks it out he increases it—if he is afraid and talks, he is more afraid—if he is angry and talks, he is more angry. So a great many men are kept from giving their hearts to God, because they always talk in favor of religion. I talked with a man of this sort once. Why, he said, "I am not as bad as you think I am; don't they call me the brother-in-law of the Church!"

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MOUNT TABOR CAMP GROUND.
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This house is again open under the same popular management as last year, offering all the advantages of a First Class Boarding House.
Boarding per week, one person, \$8 00
Board per day, 1 25
Table Board, \$5 00 per week.
For the convenience of transient visitors we have opened a restaurant, or lunch counter, where meals or lunch may be obtained on the European Plan, at all hours.

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THE MORRISTOWN
House Furnisher & Stove
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HAVING SECURED A
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Expects next year to open an establishment well stocked with the best goods of this description, besides being fully equipped for plumbing work of all kinds, and he takes this opportunity of notifying his friends to that effect.
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Real Estate & Insurance Agent,
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Rents and the Collection of Rents
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READY-MADE CLOTHING,
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Plans and Specifications furnished. Estimates cheerfully given.
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SOUTH STREET, OPPOSITE DEHART ST.,
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SPEDWELL AVENUE,
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Residence:—Second door below M. E. Church.

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OF THE CHOICEST KINDS.

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Market on the New York Plan!
A GREAT VARIETY OF
FRESH FISH and GAME,
VEGETABLES, FRUIT, &c., &c.

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Is filled with the best grades of all styles.
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MASON AND BUILDER,
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Estimates promptly furnished for mason work of every character and good work and material guaranteed.

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OF Littleton, N. J.

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Dry Goods,
Velvet, Tapestry and Ingrain Carpets, Linoleum, Oil Cloth, Rugs, &c., &c.
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E. T. & W. H. Mott,
HACKMEN,
ROCKAWAY, N. J.
If you want HORSES and WAGONS furnished for parties. Parties taken to Morristown and all like distances for 50 cents a head. Please mention the number you wish to carry—we have wagons to carry from two to sixteen persons.

Mount Tabor Record.

Published every morning at the office of the "BANNER," Morristown, N. J.

Single subscription, - 40 cents.
In Clubs of five, - 30 cents.

An additional subscription given with each Club of ten, (\$3.00).

Address all communications:
"BANNER" OFFICE,

Morristown, N. J.
Entered as second class (mail) matter at the Post Office, Morristown, N. J.

MORRISTOWN, N. J., Aug. 18, 1883.

Mount Tabor is 709 feet above sea level! The figures are according to the Geological Survey of this State.

There is a much greater representation of the pastors of the Newark Conference on Mount Tabor this season than in any previous year.

Among the newspaper men living on Mount Tabor, are Mr. J. S. Brown, of the New York *Evening Telegram*, Mr. Rowe of the Newark *Daily Advertiser*, and Mr. Wm. W. Reeder, of the Elizabeth *Journal*.

Rev. E. O. Howland, of Parsippany, was at Tabor Friday soliciting subscriptions for the purpose of removing a debt that has encumbered that church for a long while. Let all whom he approaches give him a hearing as his is a worthy object.

Rev. Dr. J. S. Porter, a veteran Methodist almost 80 years of age, and one of the originators of Mount Tabor is again visiting Tabor. He is hale and hearty. He will conduct the Love Feast on Sunday morning before the Tabernacle at 9 o'clock.

Rev. Mr. Vaughan, pastor of the Ames Methodist Episcopal Church, of New Orleans is visiting Mount Tabor. He is engaged in work among the Creole Catholic population of that city, and bears credentials from a number of the Bishops of the Church. He is endeavoring to raise money to continue this good work, his aim being to erect a chapel for this Creole mission.

Friday was an old-time day at Tabor. It is estimated that fully 1,500 people came in on the two trains arriving at the grounds at 9 o'clock, a. m.

At 10:30 the excursion train from Flemington arrived with 12 cars packed with people, there being over 700 on this train alone. The rain of Thursday contributed to swell the numbers coming to-day, and the whole region round about was well represented.

Nothing makes us feel that Mt. Tabor has arrived at the dignity of a city, more than the fact that we have a real, live Base Ball Club in our midst. A match game between the Mt. Tabor nine and an amateur nine from Boonton will take place to-day at 2:30 p. m. on the grounds.

The following is a list of the members of the Mt. Tabor club. J. H. Bryan, c; W. L. Price, p; E. A. Jacobson, 1st b; Eugene Keenan, 2nd b; W. Crawford, 3d b; D. C. Day, s s; Chas. B. Dickinson, r f; C. L. Roff, c f; T. L. P. Mulford, l f.

The new Board of Trustees met at the cottage of the President, D. Campbell, Esq., Wednesday evening and organized by the re-election of the old officers as follows: President, D. Campbell; Vice-President, R. Grant; Secretary, S. M. Long; Treasurer, Jas. M. Bonsall.

The following standing Committees were selected for the year:

Finance—David Campbell, W. L. McDermut, J. M. Bonsall, F. A. Day, Rev. Jas. Montgomery, Rev. C. R. Barnes.

Executive—R. Grant, Dr. J. W. Stickle, J. S. Richardson, S. M. Long, Rev. D. R. Lowrie, Thos. James.

Police—J. S. Richardson, Thos. James.

Transportation—D. Campbell, R. Grant, Dr. J. W. Stickle.

Lodging—Dr. Stickle, Rev. Jas. Montgomery, W. L. McDermut.

Tennis—Rev. D. R. Lowrie, Rev. C. R. Barnes, F. A. Day.

The Rev. Mr. Church, of East Orange, has recently had completed a handsome and very pleasantly located cottage on east side of St. John's avenue, with a fine outlook on St. James Square. Mr. Church has all the advantages of scenery with which his neighbors are so highly favored, and as the park containing the grounds for croquet, archery, lawn tennis, &c., &c., is located directly in the rear of his cottage, he may if so disposed, watch these games from his own windows without being sufficiently near to be annoyed by the same in case quiet and rest is preferred.

Those Who Preach.

Saturday, 2:30 P. M., Rev. H. D. Qpdyke, Dover, N. J.; 7:30, Rev. Charles Laraw, M. D., of Belleville.

Sunday, 10:30 Rev. H. A. Henderson, D. D., Jersey City, 2:30 P. M., Rev. J. B. Brady, Newark. There will be on Sunday morning at 9 o'clock the usual Love Feast before the Tabernacle, led by Rev. J. S. Porter, D. D., one of the fathers of the Church.

It is altogether probable that the Camp Meeting of 1883 on Tabor will close on Monday morning with the Sacrament of the Lord's Supper, beginning at 8 o'clock.

Dentistry

IN ALL ITS BRANCHES AT

Dr. A. E. Sheets,

466 Broad, Corner Orange, Street,

NEWARK,

One Block from M. & E. R. R. Depot.

A Set of Teeth warranted the BEST and Newest Mould, only \$10 00

CHEAPER SETS IF DESIRED.

Sets Made Over good as new, \$4 00

SETS MADE IN ONE DAY BY APPOINTMENT.

Gold Fillings, a specialty, from \$1 50 up
Silver and Platina from 75 "

Also a Specialty in setting the

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All Work warranted as represented.

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Ice Cream! Ice Cream!

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BREAD, CAKE, PIES, &c.,

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Chopping, Broad, Post & Rail Axes.

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IN MARBLE OR GRANITE.

Monuments, Headstones,

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Work done only in the VERY BEST MANNER.

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Furniture removed to Newark, New York and elsewhere, and promptness and care guaranteed.

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ETC., AT

SAVIDGE'S NEWS EMPORIUM,

Washington Street, Morristown, N. J.

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PHOTOGRAPHER!

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Photographs of Cottages made to order; Ferro Types of every size and style.

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I will give a Superb Building Lot and allow A CHOICE OUT OF

46 FINE PLOTS!

to any person who will erect upon it a dwelling worth \$3,000

None of these lots require grading, they lay right OPPOSITE THE MORRIS PLAINS DEPOT, and are first class in every particular.

FINE BUILDING LOTS

FOR SALE.

The tract is regularly laid out, the lots being 50 feet front by about 225 feet deep, and none of them require the expense of grading. They lay on the finest part of Morris Plains—handy to the depot, post office, stores, churches, schools, &c.

These lots embrace five times the number of square feet, or are five times larger than a city lot. They are laid out on an avenue 60 feet wide, and for parties desiring a comfortable home in a healthy locality and at a moderate cost they offer superior advantages. The water is of the best, and there is an abundance of it. Fast trains to New York City and every facility of that sort. All trains stop at Morris Plains.

F. W. JAQUI,

Morris Plains, N. J.

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"The Little Store Around the Corner,"

MADISON STREET,

Near the Corner of South, Morristown.

Stoves, Ranges and Crockery,

HOUSE FURNISHING GOODS,

Plumbing, Tinning, Etc.

THE BEST KEROSENE AT THE

LOWEST PRICE.

Call and test our goods and Prices.

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Horse Shoer,

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Speedwell Avenue,

MORRISTOWN.

Horses Shod in the Most Careful

Manner,

Particular attention being paid to those that interfere or are troubled with quarter cracks, lameness from careless shoeing or other ills that horseflesh is heir to.

Thirty years experience in the business in Morristown.

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that I send by mail any BOOK, MAGAZINE, NEWSPAPER, PERIODICAL, SHEET MUSIC in any language to any address on receipt of publication prices. Subscriptions received for all Foreign and American publications at publisher's prices.

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ROSS & BREESE,

Real Estate

INSURANCE AGENTS,

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Lime, Cement, Hair, Brick, Nails,

Coal and Hardware,

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Prompt attention given to delivery on the Camp Ground.

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ETC.,

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TIN & SLATE ROOFING, &c.

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For the MONTROSE BRICK SET

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JAMES E. STILES,

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Drugs Medicines

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Pharmaceutical Preparations!

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FRUIT AND VEGETABLES, THE BEST IN THEIR LINE.

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The Most Popular Exhibition of White Goods, Laces

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(NEWARK CONFERENCE SEMINARY.)

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Ladies receive degrees with diplomas. Young men prepared for college or for business. Superior facilities for Music and Art. The building is pronounced the best of its class in the land. Close attention to manners, morals and health. Our patronage includes leading ministers and laymen throughout the land. Catalogues free.

Term Commences September 5th.

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GILT AND EBONY MULDINGS, &c.

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IN ALL ITS BRANCHES.

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

The Record's Pen Sketches.
REV. D. R. LOWRIE,
BLOOMFIELD, N. J.

Daniel Richmond Lowrie was born in Paisley, Scotland, Sept. 8, 1834. It is good for a man to be well-born, especially to be descended from a stock sound and vigorous in moral fibre. The ancestral stock of Mr. Lowrie has never been surpassed in the robustness of its ethical quality. The Scotch cotenants had indeed their intellectual and theological limitations, and were not free from the spirit of fanaticism and persecution, but they had in them the heart of the matter, viz: righteousness and reverence. His parents removed to this country in 1844, settling in the city of Brooklyn, and having their religious affiliations with the church of which the Rev. Dr. R. S. Storrs is pastor and in the Sunday school of which our friend was for several years a scholar. In 1853, in Clinton Street M. E. Church, Newark, he entered into a conscious experience of Christ's love, under the faithful pastoral labors of Rev. S. Y. Monroe. Mr. Lowrie is a Methodist from choice, not from tradition, and when solicited by the officers of Dr. Storrs' church to prepare for the ministry of the Congregational church, he respectfully declined because of his sympathy with Methodist doctrine and polity. Appointed a class leader by the late Rev. J. K. Burr, his class rapidly grew in interest and numbers. Parts of the years 1859 and '60 were spent in study of medicine, at the college of physicians and surgeons, New York City, under the scholarly Dr. Bloominghall. It was during this time that his thoughts were seriously directed toward the Christian ministry, and no human influence was more potent in the final determination of this question than that of the late Rev. Dr. Dashiell, the magnetic man and the irresistible pulpit orator. The close relations between Dr. Dashiell and Mr. Lowrie survived until the death of the former, and it was an intimacy of which neither need be ashamed. Mr. Lowrie was received on trial by the Newark Conference in 1863, was ordained deacon in 1865, and elder in 1867. His appointments have been as follows: Belleville, Emory on Jersey City Heights, Cross street, Paterson, St. Paul's, Jersey City; Haverstraw and Hoboken. In each of these charges he remained for three years, the full limit of the pastoral term. He has succeeded in every field of labor to which he has been assigned by the Bishops. It is not an exaggeration to say that in the entire course of his ministry more than 1,500 persons have been converted to the Christian life. Morning Sunday schools have been quickened into new life under his magic touch, ugly old debts have disappeared, the social meetings have been made attractive, and the young people in large numbers have rejoiced to know that the church had a place and a work for them. He is now stationed at Bloomfield, N. J., a delightful and cultivated town, where his meetings with every token of growing usefulness and power, his energies being directed at this particular time to the erection of an elegant and spacious chapel, for which he has already secured subscriptions of money fully equal to the entire cost.

From the beginning Mr. Lowrie has been active and influential in the conduct of the Mt. Tabor enterprise. He has been in charge of the Young People's Meetings every year from the first, and to his skill, fidelity, sympathy and prayerful devotion the success of their meetings is chiefly due. He has served as trustee of the association for two years, and by a unanimous vote of the Newark Conference, he has twice been designated as the associate of the Rev. J. H. Knowlton, Presiding Elder of the Newark District, in the general conduct of the annual camp meeting held on the grounds. The duties of this difficult and delicate position have been discharged by him and his associate in a most admirable and praiseworthy manner. It is not a difficult task to record the dates and conspicuous facts in a human life, to tell what has been done here and there by the man or woman in question, but to explain how these things came about, to inquire into the grounds and reasons of success, to analyze the elements of strong characters, is a duty at once complex and delicate, and requires for its successful discharge finer and more penetrating powers than those of the mere annalist. It is easier to set down in order the palmy facts of a nation's life than to construct an adequate and convincing philosophy of that nation's life and thus to disclose the reason of the external events which are the landmarks of its historical career. Mr. Lowrie has succeeded in the work proper to a Christian minister, and the question is natural and pertinent—Why did he succeed? What are the elements of his power? First and chiefest is to be mentioned the reality and fervor of his religious life, his unquestioned personal devotion to the Lord Jesus Christ, and it is never to be forgotten that a genuine religious experience is the indispensable condition of growing and enduring ministerial power. He possesses the power of persistence, in other words, of sustained work, fulfilling the disciplinary injunctions: "Never be unemployed; never be triflingly employed." He is doing something directly or indirectly, all the time. His executive capacity is very great, while at the same time it is unobtrusive. He is getting things done all the time and it would puzzle many observers to tell how they are coming to pass. It may be truthfully said of him that he never does anything personally which can just as well be done by somebody else, and his judgment as to that "somebody else" is astonishingly quick and accurate. He seldom fails to get the right man or woman in the right place. His organizing power, resolved to its elements, consists of his ability to discern what the people in his churches are capable of doing best, and then of getting them to do it. But how does he find out the aptitudes of people, how does he sort them into their right places for church work? This brings us to what in the opinion of the writer of this sketch, is the real secret of Mr. Lowrie's usefulness and power, viz: his subtle gift of sympathy. He knows men because he loves men, is in sympathy with all the deep and strange pathos of a human life and work. Men respond to sympathy, the man of genuine sympathy is, and must always be, an irresistible social magnet, and when such a man stands in the community as a devoted Christian pastor, it is inevitable that he should become the centre and inspiration of its religious life. Such a man is Dr. Lowrie, and there are many who will unite in the fervent prayer that his life and health may be preserved for many useful and happy years!

Special Notice.

Dr. James Douglas, of Morristown, who last year opened an office on Mount Tabor, and acceptably treated a number of our people, again visits Mount Tabor this season, and calls may be left at the Post office for him, or an immediate response will be made to telegrams directed to his Morristown office. He will reach Mount Tabor each day by the 1:45 P. M. train.

TO THE PUBLIC!

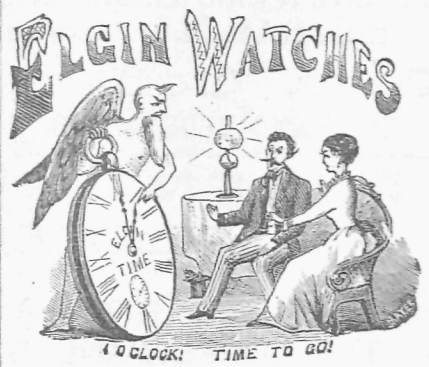
HAVING PURCHASED THE STOCK AND JEWELRY BUSINESS of Mr. J. E. PARKER, I would respectfully inform the old customers and the public generally that the business will be carried on at the same place as formerly, and that my stock is constantly being increased with NEW

IMPORTATIONS OF FASHIONABLE JEWELRY,
WATCHES and articles of virtu directly from manufacturers

FINE FRENCH CLOCKS,
DIAMOND FINGER RINGS,

Solid Silver & Silver Plated Ware
One of the largest stocks of

WATCHES
in Morris County.



No trouble to show goods. Call and examine my stock.
Being a Practical Watchmaker all work will be under my personal surveillance and guaranteed.
Having a long experience in the business I can guarantee satisfaction in the quality of my work and the work done. FINE FRENCH CLOCKS a specialty, and especial attention given to the delicate work of the finer grades of watches, French Clocks, etc.

ALONZO GRAVES,
West Side Park, Morristown, N. J.

A CARD.
Having sold my business to Mr. Alonzo Graves, I take this method of thanking my friends and customers for their liberal patronage in the past and hope the same may be continued to my successor; he is a practical watchmaker and comes highly recommended by parties with whom I am well acquainted. My clocks will be left at the store and Mr. Graves is authorized to receipt all bills due me. Respectfully,
J. E. PARKER.

FARMERS

AND THE PUBLIC GENERALLY
Are invited to give my NEW

Process Flour

A TRIAL.
The Patent Process Flour that I have been manufacturing for more than a year gives universal satisfaction, and is pronounced as good as the best made. I have just added to my machinery a "Reduction Mill" newly invented, by which the wheat is more thoroughly prepared and consequently a much superior flour made.
My Mill is the only one in this part of the country that can make the Patent Process Flour, and one among a few only that have introduced the New Reduction Mill.
CUSTOM WORK IS SOLICITED,
and if farmers or others at a distance will let me know by postal day or two before, I can grind the grain immediately on coming.

F. W. JAQUI, Proprietor.
Morris Plains Steam and Water Power New Process Flouring Mills.
P. O. Address: Morris Plains, Morris Co., N. J.

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SEGARS

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Washington Street, Morristown, N. J.

NEW YORK ROOFING CO.,

(Department of New Jersey.)
OFFICE:
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General contractors in all kinds of
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Wholesale dealers in
Roofing Materials
manufactured expressly for us. Pat 2 and 3 ply Ready Roofing, Sacket's Celebrated Sheathing paper 2 and 3-ply, just out, superior to any thing in the market, proof against water, moisture or gas, clean and dry, 1,000 feet in each roll. Send for samples and price list.
CHAS. L. PITTS, Treas.

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Washington St., Morristown, N. J.,
CARRIES AN IMMENSE STOCK OF

Crockery,

OF ALL GRADES.
Stoves, Ranges, Furnaces,

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PLUMBING, TINNING, Etc., Etc.

FURNITURE!

LOWEST PRICES

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Goods bought for cash and sold for cash, consequently I can sell cheaper than those who buy on credit.

Parlor Suites

FROM \$35.00 UP.
HARD AND SOFT WOOD

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MATRASSES,

Cots, Pillows, Etc., Etc.

GOODS WARRANTED AS REPRESENTED.

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BUILDER!

Rockaway, N. J.

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Furnished on Short Notice.

SASH, BLINDS, DOORS,

and all kinds of Building Material supplied.

Jobbing Promptly Attended to.

A large number of the COTTAGES AT MT. Tabor were designed and built by me. They speak for themselves in general appearance and workmanship, and as to my promptness and reliability I respectfully refer to their owners.

J. C. BIRD. L. D. BABBITT.

Bird & Babbitt,

Clothiers!

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MORRISTOWN, N. J.

C. G. ROCHAT,
WATCHMAKER AND JEWELER

2 doors below Washington Hall,
South Street, Morristown, N. J.,
Also 588 Newark Ave and 73 Montgomery Street, Jersey City.

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Specialty for this week, new and selected stock of

WATCHES & CLOCKS.
3 ounce American Silver Watch for \$11 00
Do. do. do. Stem Winder for 12 00
Do. do. do. " " " 14 80
Ladies' Gold Watch " 14 00
Both Key and Stem Winder, 24 00
Clocks from 28 00
ALL ABOVE GOODS STRICTLY WARRANTED.

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Pianos and Organs
Sold on instalments.
SHEET MUSIC, MUSIC BOOKS
AND
Musical Instruments
OF ALL DESCRIPTIONS.
Tuning & Repairing.



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BEST IN THE MARKET. 600 SOLD BY US.

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MOWERS, REAPERS AND BINDERS.

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Very respectfully yours,
S. E. HEDGES.

Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth.

A. H. TUTTLE.
Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done denture work for myself and family and has invariably given full satisfaction.

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J. K. BURR.
Trenton, N. J., July 28, 1880.



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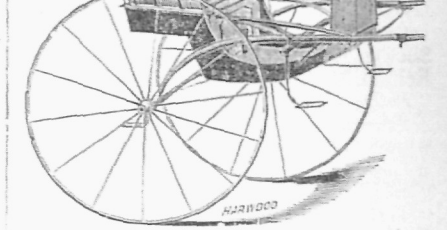
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