

Mount Tabor Record

VOLUME II. NUMBER 4.

Dover, N. J., Monday, August 19th, 1878.

JOHN S. GIBSON, Editor.

Thos. Walsh,
THE
One-Price Clothier,

BLACKWELL ST.,

DOVER,

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Our own manufacture always in stock.

WE PROMISE

A man's French Calf boot back and front for
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WE PROMISE

A man's Chicago Kip, full double sole and tap
for four dollars and twenty-five cents.

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A man's Chicago Kip, single sole and tap for
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A man's heavy wax upper double sole and tap
boot for three dollars and seventy-five cents.

WE PROMISE

A full line of gents' French calf button con-
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WE PROMISE

A Chicago Kip Brogan for two dollars.
These goods are all manufactured by our
own workmen and every pair warranted.
We also keep the largest stock of sale work
at lower prices than any establishment in the
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OPP. R. R. DEPOT,
DOVER, N. J.

IF YOU WANT GOOD HONEST

Bread, Cake,

Pies, Pastry,

or anything else in the baker's line at the
lowest prices, or fine

CONFECTIONERY

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SUSSEX ST., DOVER, N. J.

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Sussex St., DOVER, N. J.,

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Watches and Clocks,

Chains, Rings,

Silver-plated Ware, Jewelry, &c., at prices
lower than were ever heard of before in this
section, and will do all kinds of repairing
promptly and cheaply.

IT WILL PAY YOU TO BUY

groceries, Provisions, etc.

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VOUGHT & KILLGORE'S COLUMN.

XX COUGH XX SYRUP.

Have you a Cold?
Have you a Cough?
Have you the Asthma?
Have you Bronchitis?

Have you Tickling in Throat?

Get the best remedy you can find at once.
It may lead to something serious. XX COUGH
SYRUP has cured thousands. It will cure you.
25 and 50 cents per bottle.

Vought & Killgore, Prop'rs, Dover, N. J.

Depot in New York at Ditman's Astor House
Pharmacy.
Depot in Newark at Smith's, Broad Street.

SUN CHOLERA MIXTURE

A valuable remedy for Diarrhoea, Dysentery,
Cholera Morbus. The Sun Cholera Mixture
was the successful remedy used in check-
ing the great Cholera epidemic in New
York 40 years ago. See that each bot-
tle bears the name of "Killgore's
Sun Cholera Mixture." Twenty-
five cents a bottle. Prepared by

VOUGHT & KILLGORE, DOVER.

XX Camphor Cream!

Will Cure

Rheumatism.
Chilblains or
Frosted Feet 99
in 100.
Sore Throat,
sure.
Stiff Neck,
cant be beat.
Sprains,
never fails.
Bruises,
in all cases.
Stiff Joints,
it beats all.
Bites and Stings
At all times.

Lame back, infallible. Cuts or wounds,
good. Pimples on the face, it has no
equal. Burns, safe and sure. For all
Pains, absolute; try it. 25 and 50 cts.
per bottle.

Vought & Killgore, Prop'rs.

THE WORLD PAUSES TO

Among the Useful Toilet Articles

We notice a much-liked preparation for
the hair, possessed of properties so re-
markable that no one who cares to own
a clean and healthy scalp with beautiful
Hair should pass it untried. Its prop-
erties are cleansing, invigorating and
healing, and after a few applications the
hair ceases to fall, Dandruff and Humors
disappear, and the hair grows clean, soft
and silky. It keeps the head cool and
comfortable and, in a few days restores the
hair if Gray or Faded to its natural and life-
like color, beautiful to look upon. It is
PARKER'S HAIR BALSAM that has
won such popular appreciation by its many
excellent and healthful properties. We
notice dealers are selling it at 50 cents
and \$1.00 per bottle.

ADMIRE THE BEAUTIFUL

PARENTS,

Delays are dangerous. The lives of our
little ones are dear to us, and it is the
wish and hope to see them look bright,
cheerful and happy.

We advise you not to give them any
of the dangerous worm syrups or liquids
of any kind or name. They are not only
bad to use and really dangerous to take,
but the stomach often rejects them and
are used with peril to those little ones
who look to us for care and protection.
Van Deusen's Worm Confections are
pure, white and are made from the pure-
st vegetable medicines. They are the
only safe and sure worm medicine ever
discovered. They have become a house-
hold remedy and are now sold in every
store.

Van Deusen's Worm Confections
Are sure protection.
They bring to terms
Intestine worms;
Cures every child;
Are tasteless, mild.
Your pets may live,
If these you give.

Ask for Van Deusen's Worm Confec-
tions. Sold at every store. 25 cents a box.
Merchants can get them at wholesale
drug Stores. Van Deusen Brothers,
Kingston, N. Y.

The above Remedies are for sale on
the Camp Ground by J. Arndt.

THE SERVICES OF SATURDAY.

The heavens were still overcast on Satur-
day morning, but there was no rain, and
through rifts in the clouds the sun occasion-
ally peeped forth, giving promise of clear-
ing weather. The early morning prayer
meeting was led by Rev. J. H. Robertson,
and the well attended family prayer meeting
before the stand was conducted by Revs.
Vanhorne and Hays.

The regular service before the stand was
opened with very interesting exercises, con-
sisting of several voluntaries by the choir,
the reading of a part of the 14th chapter of
John, beginning at the 14th verse, and the
singing of the 572d and 358th hymns.

Rev. R. Johns, of Belvidere, preached the
sermon from the text found in the 2d verse
of the Epistle of Jude:

"Mercy unto you and peace and love be
multiplied."

I have a special liking to the class of scrip-
tures to which this text belongs. Speaking
of the mode of commencing the epistles the
speaker said these are not according to the
custom which prevails among us. In letters
of friendship, too often, I fear, we begin
with "My dear sir," and "My dear brother,"
addressed to those whom we care nothing
about, just because when we were boys we
learned that a certain letter must be directed
in a certain way. I do not say it is so in
every case, for when we write to those who
are truly friends, or brothers, or sisters, we
are sincere. I have a special liking for the
text because it shows a spirit of benediction.
These benedictions expressed all that the
Apostle wished. They were the believing
expressions of a devout heart. And, my
friends, if you would confer the same bless-
ing upon your friends you cannot do better
than to let your heart go out in such expres-
sions as these. We look first at the separate
items that are expressed here and we will see
how rich is the endowment of the believer—
mercy, that boundless compassion that God
has for lost sinners; that mercy is like the
rolling deep—it covers the loftiest mountains
as well as the little hills, with the greatest
ease. And this passage strikingly accords
with the glorious spirit of revelation. Even
for him who shall like Moses rise so high on
the mountain of God that his face shall
shine. The peace—that wonderful legacy
God has left for His children. Not only
that God is peaceful in His views and feel-
ings, with respect to individuals, but that
there shall be peace with God, and peace
through our relations to the world.

Further, God's love is real to us when we
meditate upon his nature—upon his attri-
butes; it is love which seems to render Him
dearer to us than any thing else. It is that
which seems to unite God close to us. Be-
fore the sun first shone upon the worlds that
revolve around him, they were dark and un-
lovely; but when he let his rays shine upon
them they became radiant. When God's
love first shone upon us what was there in us
that could possibly excite his interest? We
can then devoutly pray that mercy, peace
and love shall be multiplied to us. You will
see that these three—mercy, peace, love—
are all the graces which can enrich and bless
man. What is there that you can conceive
of that can add anything to a moral and
spiritual character? What is there that can
make our character complete? Whatever it
may be, or whatever name you may give it,
you will find it included under one of these
three names—mercy, peace, love. The Apostle
speaks of these three graces as being the
most important of all. The temple, with all
its costly ornaments, made so beautiful that
it might be in its quiet beauty the dwelling
place of the Most High, exemplifies how this
mercy, peace and love are the proper adorn-
ments of that temple which God dwells in—
the heart.

The preacher then explained that it was
impossible to fix a specific value upon these
graces. There is no standard of value cur-
rent among men that can testify to their in-
trinsic worth. Gold and silver will turn the
scales, but we cannot weigh mercy, peace
and love. We can estimate the value of a
horse or farm. Men of the world can tell us
what these things are worth, but when you
come to ask the man of the world what peace
is worth he cannot tell you. The speaker
further demonstrated this fact by reference
to a visit to Niagara. While watching the
tremendous cataract, he turned to a man by
his side and said, what a wonderful God we
have that hath created all these things. His
only answer was a grunt. That is the way
men of the world appreciate these blessings.
The poorest man in the world who has them
is rich. The richest man, though he were a
Vanderbilt, or a Rothschild, that has them
not is poor. He cited in illustration of this
an interview between the Duke of York and
John Milton, during which the Duke became

so incensed that he asked his brother, the
King, to put Milton to death. "You say
that he is blind and poor," said the King.
The Duke assented. "Then let him alone,"
said the King; "what greater punishment
can he have than these?" Ah, how little did
he know of the reality. John Milton, with
his poor blind eyes, seated at his organ, or
when the divine inspiration of poetry was
upon him, had greater riches than all the
King's revenues.

The second thought I will mention is that
here (I do not say it was by design) we have
the order in which the divine graces are felt
in the human heart—mercy, peace, love.
Was not that the way it came to you my
brother? You prayed and then mercy came,
and then peace, and then you rose to your
feet and felt the divine love. I hope I am
speaking to some one who is inquiring the
way to the King. My brethren, mercy must
come first. Perhaps you are looking for
peace first—for works first; but the first
thing you want is mercy—mercy, like a bird
of beautiful plumage, dropping from the
skies. For a man to be a Christian, to fix
his mind on the very highest ideal of Chris-
tian life, and try to attain to it, it is grind,
grind, grind. The sinner will say, how shall
I receive this pardoning mercy? Now I am
satisfied that many a man in the world has
a wrong idea of religion. He thinks that if he
is a Christian he will have to give so much
to the support of the church that it will im-
poverish him; but I tell you, my Christian
friends, that when the mercy of God comes
to you it will be one of the greatest blessings
of your life to give.

Again, notice the completeness—the per-
fection of the chain composed of three links.
There is nothing wanting. What can you
think of! what do you want, brother or sis-
ter, beyond these—mercy, peace, love—
these comprehend all. John Bunyan says
that all the flowers that grow in God's gar-
den are double. Another writer improving
on the sentiment says that each flower grows
on one stalk, but each flower contains many
flowers. When you take of God's mercy, of
God's grace, then all the rest will come.
How beautiful, how complete, is this circle
of God's goodness! Joseph Cook asks, which
is the first in the Christian life, the ethical
or the spiritual? He took the ground that
the spiritual is the foundation of the ethical.
Sometimes by trying the ethical—by trying
to do right—a man comes to the light; but
really the spiritual is the foundation of all
that is ethical. You cannot have one with-
out the other. A man must keep God's law
when he has become converted; and if a
man loves God he will keep his command-
ments. But the ethical, without the spiritual,
is dry and husky. O, poor souls, be sure
that you have the spiritual reality. There
are many men in this world whom I es-
teem and honor—men of the world—men
who come to our churches earnest, and en-
ter into the services earnestly and sincerely;
but they know nothing of that peace which
passeth all understanding. Would to God
they all could experience religion. Get reli-
gion! I like that phrase—get religion.

And now I must notice the measure of in-
crease—mercy, peace, love be multiplied.
It is easy to say twelve and twelve make
twenty-four, but how much better to say
twelve times twelve make one hundred and
forty-four. Is it not true that we often
think that there is a law of spiritual birth?
There are some men who are talking about
growing for forty years and yet you cannot
see that they have advanced any. I do not
mean that growth is to be dispensed with,
but I do say this grace, mercy, peace, must
be multiplied. I do think that in our Chris-
tian experience we reach some certain stage
—some distinct point and power of grace by
which we or know what we are.

Brother, have you got this peace? Busi-
ness men, oppressed by cares and troubles
which are thickly crowding upon them in
these times, are kept from seeking this
peace; but you have opportunities; no cares
of this world can prevent your seeking sal-
vation. Business men say that preachers do
not know anything about the cares of busi-
ness. Do you think, brother, you that have
two or three thousand dollars invested, or
the care of two or three workmen, know
more of care than the minister with three or
four hundred souls under his charge? The
sermon was closed with an exhortation to at-
tain these virtues—mercy, peace and love,
that their souls may be blessed.

The meeting closed with the usual season
of prayer conducted by Rev. J. R. Daniels.

THE AFTERNOON.

By noon the weather had cleared beautif-
fully, gladdening the hearts of all upon Mount
Tabor.

The prayer meeting was held in Mrs. Fitz
Gerald's cottage as usual, and the regular

service began at the stand at the appointed
hour, when the effects of the fine weather
was noted in a considerably augmented con-
gregation.

The opening service was conducted by
Rev. S. N. Bebout, who offered prayer. The
900th and 498th hymns were sung, and the
13th chapter of Paul's Epistle to the Corin-
thians read.

The preacher of the afternoon was Rev.
Gilbert H. Winans, of Paterson, who took as
his text the 1st verse of the 12th chapter of
Romans:

"I beseech you therefore, brethren, by the
mercies of God, that you present your bod-
ies a living sacrifice, holy and acceptable to
God."

We have to do to-day with the nature and
effects of consecration. In the preceding
chapters of the apostle he speaks of the doc-
trine of the holy Scriptures—of the inspira-
tion of the Old Testament Scriptures. He
speaks of the person and Christ, and the
Spirit—the Redeemer of men. The Apostle
shows us the connection between these great
doctrines. Under the dispensation of the
law they offered beasts as sacrifices to the
Lord; under the Gospel dispensation we are
to offer ourselves unto God. Referring to a
conversation between a gentleman and a
light house keeper, the keeper was asked
what would be the consequence if his light
should go out. He, startled at the idea, re-
plied, "When I look out of my tower on a
dark night upon the dark sea, I feel as if the
eyes of the whole world were upon my
light. It can never burn out." Of similar
import are the words of the Saviour, "Let
your light so shine before men that they may
see your good works and glorify your Father
which is in Heaven." The Apostle says this
is a reasonable service. An old rabbi says
this world is a house built up by God—the
sky is the roof, the stars are the lamps and
the earth is the table. The fruits of the
earth are the table spread. The teaching
which comes of God is designed to lead us
to a holy life. These words of my text find
an expression in the life and experience of
St. Paul. We may see their effects to some
extent at least in the lives of all who receive
Christ. The first thing is that it led him to
renounce the world. He lived in a different
atmosphere and upon a higher plane than
those above him, he was in the world, yet
not of the world. The very erroneous no-
tion concerning the world in the Apostle's
day is that it was old-fashioned and dead;
and as if it were easy to renounce and live
separate from such a world. But the world
of apostolic times had the same attractions,
the same emulation among men to acquire
honor, wealth, position, to excel in the sci-
ences and in philosophy, and Paul, with his
grand mind and his extensive learning, was
fitted to shine among his fellows. The
preaching of the Gospel in that day was not
regarded as it is now by the people who
were to hear it, and looking at it from a
worldly standpoint, we think it surprising
that he should preach the Gospel of the de-
spised Nazarene. Why should he not secure
a position among men, found an empire, and
rule the world? But he was independent of
these things—as independent as the eagle
soaring above the earth. And why should
he not be so? Christ—eternal life—was be-
fore him, and to have sought worldly things
instead of the reward of the faithful servants
of God would have been the height of folly
—as silly as for the millionaire to stoop to
pick up a penny. Paul looked upon this
world as a workshop to fashion the souls of
men into the similitude of God. The Apostle
was constrained to adore God. An in-
genious and learned writer created a
great sensation by stating that a commu-
nity of atheists would make better citizens
than a community of superstitious devotees.
How many people are living as slaves in
this world. Happy are the people who have
heard the joyful sound; happy the man
who has learned to know God as He is
revealed in His word—not only as the legis-
lator and the judge, but as the Saviour, as
the Heavenly Father.

Paul was a happy man under all circum-
stances. John Lavater must have had some
thing of Paul's spirit; when he was bent
with age and sickness and pain was pressing
upon him, exclaimed, "I am a King without
a throne." How singularly does Paul's expe-
rience speak to us to-day.

Again, the Apostle, in his reception of the
gospel, was characterized with zeal for souls.
The speaker, relating an incident of two
vessels in close proximity passing through
Hell Gate, said a man fell overboard from
one of the vessels, and the passengers of
each vessel waited in expectancy that the
others would offer assistance, instead of
exerting themselves and the man was lost.
That is something of the spirit about us.

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Mount Tabor Record

JOHN S. GIBSON, Editor.

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

The First Sabbath of the Meetings.

The clear and deliciously cool condition of the weather yesterday morning, resulted, as might be expected, in sending large throngs of people to Mount Tabor, and for two hours prior to the opening of the morning preaching service, they began arriving at the grounds from all directions and in vehicles of every description. It is estimated that the seats in the Tabernacle, and those in front of it will seat about four thousand people, and these were nearly filled at the time the general service opened. And throughout the whole day this number continued to increase—those constantly coming more than filling the places of those departing. The weather on Mount Tabor could not have been finer. The foliage of the trees turned off the glowing rays of the sun, and a delicious breeze pervaded the preaching places and every part of the grounds, making it possible for all to enjoy the services with the greatest comfort. And in as full a sense as the day was endowed with natural beauty all the religious services were invested with spiritual power. The sermons, noted in their proper place, were of a high order, and those who came to Mount Tabor to hear good preaching did not go away disappointed. It was indeed a grand day in every sense and all the favorable circumstances that surrounded it contributed to the belief expressed on every side that a week of good weather and great religious interest was being inaugurated, and that the days to the close of the meeting will prove a continuation of this feast of tabernacles.

CAMP MEETING NOTES.

There were three conversions in the prayer meeting on Friday night.

Rev. Dr. Brice is pastor of St. Luke's Church—not St. Paul's—Newark.

The early morning prayer meeting has been placed in the charge of Rev. S. N. Bebout.

A telephone was erected on Saturday, connecting the railway station with the office in the Tabernacle.

We are compelled to omit "Pen Sketches" and the time table to-day to make room for the services of the last two days.

Rev. T. H. Landon, of Succasunna, will preach this morning, and Rev. T. H. Stockton, of Jersey City, this afternoon.

The annual meeting of the lot owners will be held to-morrow, at 1 o'clock P. M., in the Children's tent on Summerfield Avenue.

The trains that stopped at Mount Tabor after the clearing of the weather on Saturday brought many people to the grounds.

By subscribing for the Mt. Tabor Record to-day the three back numbers of last week can be obtained, thus completing the file.

There seems to be considerable competition among the boot blacks and the price of the luxury provided by them has been decreased to three cents.

Those who visit Mount Tabor would do well to bear in mind the Children's meetings on Summerfield Avenue, which are always interesting and attractive.

The Mt. Hope and Rockaway choir was augmented yesterday by a number of its members not present previously, and the power of their music was considerably enhanced.

Those who preserved a file of the Record last year tell us that they have found it often since a pleasant reminder of that meeting. Secure a full file for this meeting and preserve it.

The mails at Mount Tabor depart as follows: Going East—7.45 A. M., and 3 P. M. Going West—at 9.10 A. M., and 5.10 P. M. The mails arrive from both directions at 10 A. M., and 6 P. M.

"Confusion worse confounded!" In correcting the age of Rev. A. H. Tuttle we committed another error and made him ten years too young. We sincerely crave pardon for this continued mutilation, and hope to reach the happy medium by stating that he is 34 years of age.

Because we have heretofore noted that a couple of clergymen on the grounds were suffering from malarial fever it must not be supposed that they contracted their illness here. We have never heard of a person becoming ill in this way on Mount Tabor, while those who have come here suffering from malaria and other ills have been benefited by the rarified atmosphere.

It is said of Dr. Larew, the preacher of yesterday morning, that when a boy he was apprenticed to a shoe-maker who would allow him no fire in the cold evenings, compelling him to retire to his bed and with his awl pin a candle to one of the head posts in order to pursue his studies. The old interrogatory, "is the game worth the candle?" is answered in the affirmative in this instance.

THE DOVER LUMBER COMPANY,

just organized, has taken the well-known **Dover Lumber Mill and Yards,**

and will hereafter conduct the business. The yard has just been stocked with a large assortment of all kinds of

LUMBER,

FOR BUILDING PURPOSES. THE MILL has also been put in running order and is prepared to furnish all kinds of

Building Materials,

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The advantages of having lumber cut and worked to order are well known, and this can be done here in any shape desired, at prices that will make building profitable even in these times.

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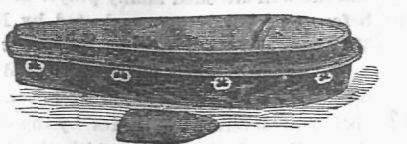
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NOTICE! None but pure Drugs and Medicines sold

for which a reasonable price will be charged. Pure Wines and Liquors

for Medicinal purposes only. PRESCRIPTIONS carefully prepared, and no Commission allowed either directly or indirectly, which materially reduces the price. Trusses fitted. Abdominal Supporters. Elastic Stockings, Shoulder Braces, &c., always on hand.

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The subscriber is sole manufacturer of the following Proprietary or Patent Medicines, (all of which will sometimes fail to effect a cure,) but as a guarantee of their superiority, I agree to cheerfully refund the money to every purchaser who, after using half the contents of the bottle or package, is not perfectly satisfied; believing this course more honorable than advertising them as infallible, and publishing certificates which can always be obtained with but little trouble.

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FOR YOUR Stoves, Tin Ware, Pumps, etc. GO TO

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A very heavy stock of Furniture for the Fall and Winter season,

Parlor Suits, Dining Room Suits, Bed Room Suits,

all of the latest designs, will be received from the manufacturers, and sold on very low margins.

CARPETS!

We make this branch of our business a specialty, always offering the latest and prettiest designs, the beauties of which we show with the aid of our Carpet Exhibitor.

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Always on hand a full line of Builders' Mechanics' and all other kinds of Hardware, which we offer at lowest figures.

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Our large established trade in this department is always proof of the fact that we keep only the best goods and sell as low as the lowest.

Important to Farmers!

We have taken the agency for the celebrated

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which embrace many improvements never before introduced, and are the most durable and most satisfactory working Plows yet put upon the market.

These Plows are made in various sizes and styles and every farmer should examine them before commencing his Fall work. We take great pleasure in showing them, feeling that their merit will quickly establish them.

E. Lindsley & Son, Blackwell Street, Dover, N. J.

CONTINUED FROM FIRST PAGE.

Without the zeal of St. Paul, we are each waiting for the other to take the initiative in the saving of souls.

Unless you and I have been touched by the love of Christ we can scarcely appreciate some of Paul's feelings. Imagine him writing to the Philippians, "for many walk as I have often told you, and now tell you weeping that they are the enemies of the cause of Christ." When he was a prisoner, standing before one in authority, who said to him, "Almost thou persuadest me to be a Christian," how his heart must have leaped within him with holy zeal for the salvation of that person. And to you, man and woman, to-day he appeals with a consideration of the amazing mercy of God, as revealed in the justification and sanctification of men. He appeals in these words, "I beseech you that ye present your bodies a living sacrifice, holy and acceptable unto the Lord."

Consider the moral courage of Paul, prosecuting the work. Nothing could stop him in his zealous preaching. How gladly did he obey the summons to come before Felix and his wicked wife, and made the King tremble at his words. We need men and women who will stand up for Jesus anywhere. Said Sydney when he stood in the presence of Jeffreys, "I wish to stand no longer than my principles will sustain me." Paul fearlessly preached Christ and Him crucified. Many men will risk their lives and all that they have in the pursuit of honor and worldly gain; few there are who will do so for the sake of God's truth.

Paul's confidence in the supremacy of Christ's Kingdom was noticed, and the preacher closed by showing that Christians should never be discouraged, but make full consecration to Christ and keep fresh their faith in Him.

Rev. Dr. Dunn followed with one of his powerful exhortations, and the meeting closed in the usual manner, and was succeeded by the Gospel temperance meeting in Bethel. The children's prayer meeting was also inaugurated at half-past four o'clock when Rev. S. W. Clark preached to the ladies.

IN THE EVENING

Special trains coming to the grounds were filled with people. The early evening prayer meeting in Mrs. Fitz Gerald's cottage and the Young People's meeting were crowded with people and proved of much interest. The latter was led by Cyrus Edwards, Esq., of Newark.

The general service before the stand was attended by a large number of people. Rev. I. N. Vansant conducted the introductory services, consisting of voluntaries by the choir, prayer, and the singing of the 936th and 500th hymns. Rev. Amzi L. Smith, of Wesley Chapel, Rockland County, New York, preached the sermon from the text contained in the 16th verse of the 1st chapter of Romans.

"For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek."

St. Paul in this epistle gives us the most masterly exposition of the Gospel of salvation to be found in the Bible. And now he comes against the opposition and prejudices of his countrymen to make an avowal—a reason for his serving the Lord Jesus Christ. Men may assert, but that is not proof. The Apostle here gives us a reason why he was not ashamed of the Gospel of Christ, and this the preacher proposed to show to-night. The foundation lies in the fact that man needs salvation; because they are in a lost condition. He builds the argument first of all upon human want—an argument hard to answer because it is an appeal to a matter of fact. God had provided a remedy for sin, and Paul was not ashamed to preach a Gospel for the rescue of men. The liability of all men to sin and their amenability to God were shown. The Jews would readily concede the argument as far as the Gentile was concerned, but Paul proved that all men were in the same condition. How were they to be saved? The Jews would appeal to the law, but Paul proved that they had broken the law, and that they could not appeal to the broken law of God for justification. Paul had found a remedy and he was not ashamed of it. The speaker then proceeded to demonstrate that men cannot save themselves.

Another reason why Paul was not ashamed of this Gospel was because it finds those that were lost—because through it every one might be saved. How does it save us? By the power of God, by faith in Jesus. He was not ashamed of it because it had the element of God in it—because it links humanity with divinity—because God is pledged to finish the mighty work he undertook to accomplish. I am not ashamed of the gospel that saved a poor boy and sent him out to preach the same gospel that Paul was not ashamed of.

The extent to which this gospel saves was shown. Paul says it saves to the uttermost. Bound that if you can. The remainder of the sermon consisted of an earnest and simple effort to demonstrate by Scriptural proof the completeness of this salvation. The exhortation was a most powerful one and

had a plainly visible effect upon the congregation.

At the conclusion Rev. I. N. Vansant conducted a service of invitation, exhortation and prayer, at which a deep feeling was manifested and five or six persons went forward to the altar, while others expressed a desire for religion by rising from their seats. The plain elucidation of Gospel truth uttered by the preacher of the evening had evidently struck fire and kindled into a flame the religious sentiment of the Christian people on Mount Tabor.

THE SUNDAY SERVICE.

A grand day of spiritual interest was inaugurated in the early morning prayer meeting, and the interest there inaugurated was enhanced in a grand Love Feast before the stand, led by Rev. J. M. Tuttle.

The regular services before the stand were commenced in the presence of a vast concourse of people. They began with the 522d hymn, succeeded by prayer by Rev. Dr. Brice, a strong financial plea by Rev. Dr. Dunn, and the singing of the 532d hymn.

Rev. C. Larew, D. D., of Newark, read the 6th chapter of Romans, beginning with the 8th verse and a part of the 3d chapter of Colossians, taking as his text several verses of the first named chapter; and particularly the 11th:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive again unto God."

There is a sharp contrast between the writings expressive of the experiences of the New Testament Christians, and the experience of the present day in important particulars. I think numbers of you who have read and pondered this subject may have observed it to a greater or less extent. In the New Testament expressions we find that the Christians were so free, so assured, so at liberty, they seem to have set on foot in the spirit of liberty and the power of assurance, and at once started out on their way to do battle and conflict with rejoicing. But somehow in the latter days, everywhere I think there is a turning of ourselves—an introversion. There is a self investigation which is well enough in its degree and in its time, but when it begins to be a constant habit from a sense of duty we develop a consciousness that becomes embarrassing to the life and assurance of our holy religion. This self observation and self doubt trouble us constantly. It takes out the power and the flavor and the sweetness of the holy plant of the Christian experience as we find it blooming in the New Testament. We find in reading these passages that man is a sort of an enigma—a sort of mystery to himself and others. He is called upon to rejoice evermore and yet he is subject to sorrow; to be in conflict and battle, and yet trust in the Lord; striking against sin and yet abounding in righteousness; subject to death, and yet possessed of an everlasting life.

There are two men in Christians; there is the old man and there is the new. Man is but a synonym of nature. Every nature has its own particular attributes and qualities, so combined and so constituted as to make a form peculiar to itself. We have in us the two natures—the one the old man, sometimes called sin—sometimes the natural man. On the other hand there is the new man—sometimes called righteousness. The one is sensual, the other heavenly and spiritual. The one originates in the first Adam, the other in the last man—Christ. The speaker went on to say that the only fit comparison to man in his natural state is the dumb brute; ourselves of a higher order, but still of the same nature as the brute. In putting on the new man the old man must become dead. An error common among us has been to conceive that in the spiritual life, when we put on the new man, the old man will be blotted out of existence, and that we shall have nothing but what is spiritual and religious; but you will find that the spirit lusteth against the flesh, and that the flesh lusteth against the spirit. We are to be in conflict with the flesh until we become conquerors at the last. Now this does not imply that we are subject to this old man, for we may have these temptations and lusts of the flesh, and keep them in subjection. There has been a theory that a man could be tempted without feeling, but we are accustomed to say when a thing does not touch us, or does not cause any sensation, "that is no temptation to me." But when it touches the sensibilities—when there is an impression made in accordance with the natural propensities, that is temptation. Every Christian being is subject to temptation, and will be subject as long as he lives to impressions from the world and from the devil. If the old Adam was allowed to use us according to his nature, a man would fall into sin easily.

Many people confound temptation with sin, under the impression that the pure heart is above temptation. Mr. Wesley started the question, how are we to distinguish between sin and temptation? He says it is difficult, sometimes impossible to distinguish between them. A distinction has sometimes been made between being tempted from within and being tempted from without. We cannot be tempted within except by something from without.

Christ possessed the likeness of sinful flesh so that he was tempted like as we are, yet without sin. So He denied Himself; He did not eat when he was hungry; in many respects He did not yield Himself; but he yielded up to crucifixion and death finally. Now when He went into the wilderness to be tempted of the devil, the temptation consisted of an appeal to the natural man. For instance, when the devil asked Him to kneel down before him and become the ruler of the kingdoms of the world, these things made an impression upon Him, but all these temptations were resisted. He carried our nature through all, but never yielded Himself up to sin. The preacher referred to the blessedness of living in the one state and denying the other, and entered into an exhaustive argument showing the necessity of crucifying the old man when taking the new, and of keeping the animal nature under subjection. He administered a scathing rebuke to those religionists who are promulgating the doctrine that we can enjoy the carnal things of this world and then the spiritual things of the hereafter. Referring to persons within the church who are all the time reaching through the bars to crop on worldly pastures—persons who, professing to be spiritual, yet must have their theatres, dancing, and other amusements of the world. These, he said, are the bane of the church; they are bringing down the scorn of the world upon it.

THE AFTERNOON.

At one o'clock the dimensions of Mrs. Fitz Gerald's cottage were too limited to accommodate the people gathered there to attend the prayer meeting. At about the same time was instituted a laymen's meeting before the stand, which was of the greatest interest, and was conducted by W. B. Day, Esq., of Port Morris, and Mr. Hays, of Newark.

The vast circle before the stand was densely filled with people when the regular service began. The 1,111th and 1,100th hymns were sung, prayer was offered by Rev. E. Clement, and the 20th chapter of Revelations read. The preacher, Rev. L. R. Dunn, D. D., of Newark, announced as his text a passage from the 1st chapter of 2d Thessalonians, beginning:

"And to you who are troubled, rest with us. When the Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire taking vengeance on them that knew not God and obey not the gospel of the Lord Jesus Christ. And who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power."

Because the testimony of Christ was believed in that day the persecuted needed comfort and courage. Recent converts to the faith, they had been met with a storm of persecution; but in the midst of it all their faith had grown exceedingly; their charity toward each other had increased, their faith had endured. And yet they needed the inspiring gospel to help them in their conquest. It was under these circumstances that these words of the Apostle were written. The government could trouble the little company of worshippers by persecution and annoyance then, but the Apostle gave them to understand that this was their time of darkness—that a glorious light would come afterward—that these persecutions were permitted to test their faith and try their virtue. The little company of believers expected the coming of Christ at every moment, ever and anon casting their eyes up to heaven, expecting the consummation of their hope. What would a few hours of trial and persecution be to that eternity of joy and rest they would have when the conflict was past and gone forever? Thus encouraged they endured; they held fast from the beginning of their confidence to the end. They became those martyrs whose triumphs have sent a thrill of rejoicing down to the present day.

The times are different now than those of the little church at Thessalonica. But we need the same hopes that this church needed. The facts of God's word are just the same eternal facts that they were then. The first thought to which attention is called is the revelation and coming of our Lord Jesus Christ. To you who are troubled rest with us when the Lord Jesus Christ shall be revealed from heaven. Before He left the world he said to His sorrowing disciples that he would come again. I will not leave you orphans; I will come to you; and that was the last promise he made to the sorrowing children.

The preacher went on to say that this theme of the second coming of Christ by the Apostle was as often and as generally dwelt upon as the resurrection of the dead. It is to be dreaded that this theme has fallen into disuse at the present day.

There are three ways in which this coming is to take place. First, He is to come with the angels of his power; second, he is to come with flaming fire; third, he is to come and be glorified in his saints and to be admired in all that obey him.

The speaker showed that God had always been accompanied by angels on his visitations to earth, and when Christ comes all the angels of His power will come with Him.

[CONTINUED ON FOURTH PAGE.]

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