

# MOUNT TABOR DAILY RECORD.

VOL. I. No. 4.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 20, 1877.

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## THE EXERCISES OF SATURDAY AND THE SABBATH.

DAYS OF REFRESHING.

Saturday dawned beautifully clear upon Tabor, and the cool, bracing breeze that came singing through the chestnuts, brought with it a refreshing sense that was only surpassed by the effective refreshing obtained from the services.

The early morning prayer meeting was led by Rev. W. Robertson, and the half-past eight o'clock meeting by Rev. S. D. Decker. The general meeting at the stand was opened by the singing of the 25th hymn, and prayer by Rev. A. M. Palmer, followed by a few remarks by Rev. R. Vanlorne, advising the people not to allow the temporal comforts they were enjoying to entice them from their religious duty and work.

Rev. C. C. Wimans read as the lessons, the 126th Psalm and the first ten verses of the 14th chapter of St. John.

After the singing of the 225th hymn Rev. J. B. Faulkes announced as his text the 2d verse of the 4th chapter of 2d Corinthians:

"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

The Apostles and their brethren lived in war times—in times when they had to receive blows and shed blood in the cause for which they were striving. The Apostle was a soldier and so were his brethren. He had to overcome prejudice, the subtleties of philosophy and the dogmas of religion. But of all the things he had to contend with the most trying was the intimation of corrupt motives, which to us is one of the most wilting and disgraceful things. But the Apostle just refutes that and passes on, and in doing so gives us a good text, showing the real motives of his brethren. It is appropriate to all who undertake the Christian life.

In the first place he noted the truth by the manifestation of the truth—the truth that God has given to save the souls of men—the revealed truth—the Word of God. It seemed to him that all the truths of the Bible might be classed under four heads.

The first is its historic truth. The Bible is a history, telling us whence we came, what we are, and where we are going—who made the world and a thousand other things. He thought men made a mistake when they rejected its historic truths and accepted only its moral teachings.

In its ethical truths it teaches us imperatives—our duty to others and our duty to God.

He knew that its doctrinal teachings were much decried, but in an elaborate argument showed the value of doctrinal truths.

The other class of truths it conveys is very beautiful—it may be called the experimental—the truth felt in the heart and expressed. We do not know exactly what they mean until we experience them. To them who thus experience the truth it is their all in all as material to their use. Would to God we had more confidence in them.

He next considered the human conscience and the manifestation of truth to it. The conscience is not the intellect, but so noble is this faculty that it has by some been called the voice of God spoken in the soul of man. He did not believe in this assumption. If this was so it would be infallible, and would not have to be corrected or cultivated. But we must not accept this. The conscience is a part of man through which God's will is revealed to him. It is not a part of God and needs cultivation and correction. Thus the Apostle applied the truth to the consciences of man. The conscience is imperfect. We do not know all truth by the conscience. It is not sufficient to follow the conscience; we need the truth to instruct it. The conscience is that imperfect sense of right and wrong which waits to be addressed by the truth and to be instructed by it. He showed how the conscience was above, outside of and independent of our senses. It is a part of us which will live forever, and through it the truth is addressed to us.

The third object set before us in the text is the concluding part, "in the sight of God." He compared the omniscience of God with the consciences of men. The body of the words is the same. Remove the prefixes and they imply knowledge. But the prefix of God's knowledge is "om," that is, all knowledge, while the prefix of conscience is "con," that is, man's knowledge. He held up the truth of God, the conscience of man, and the knowledge of God to show that these were the means by which the Apostles were to connect God to man, by addressing his deepest nature—by going down to the core of his being—by manifesting the truth of God to his conscience. When the truth goes down

below the sensibilities it finds something there which it takes hold of and makes a lodgment.

He wanted to get nearer the Apostolic methods of manifesting the truth of God, and showed how we can do this by uttering it—by teaching it. It is necessary to teach the letter of the truth. The form is not to be condemned, but the trusting in the form alone. We must not be afraid of the letter of the truth, of the teachings of the form of God's word. When the Truth is instilled in a man the Spirit finds something to work upon, and a new man is born in Christ Jesus. A better way for man to teach the truth is by illustrating it in his life. He then exerts an unconscious influence, which goes out, touches human sympathies, and brings souls to Christ.

Every man's conscience is on the side of the Christian. Thus to live, and thus to preach the truth, in the sight of God, how sublime it is. Another way to illustrate the truth is by telling it. He showed the value of personal labor, and what grand results have been accomplished by personal effort, by telling the truth to sinners, by confessing Christ. He hoped for personal work on the grounds. When we confess Christ we manifest Him. Christ saith, "I am the truth," and by manifesting Him you manifest the truth. God help us to manifest the truth to the consciences of everybody upon these grounds.

An exhortation by Rev. Mr. Vanhorne followed and the service was turned into a prayer meeting.

THE AFTERNOON SERVICES were opened by a prayer meeting at half-past one o'clock, conducted by Rev. Thos. Walters.

The singing of the 812th hymn, prayer by Rev. John N. Crane, and the reading of the 26th chapter of Matthew from the 26th verse, and the 22d chapter of Luke, from the 29th verse, followed by the 813th hymn, were the opening exercises.

Rev. C. E. Little, of Hackettstown, preached the afternoon discourse from the text found in the 62d verse of the 22d chapter of Luke:

"And Peter went out and wept bitterly."

He thought the subject one which may be made profitable to every Christian. He felt when he preached upon the subject that it was very profitable to him, and he trusted that it might be profitable to all his hearers. In the text we have one of those incidental evidences of the divinity of the Holy Scriptures, presenting the defects of one of the chief Apostles, and like its history of all its characters it does not cover up the blemishes of great men. In the history of Washington we find no blemish was upon his character; but the Scriptures give a true record.

In considering the subject of Peter's fall we must find from where he did fall, when he fell into sin. He fell from the very highest place in which a man could stand. He fell from an official place, for this same Peter was the first man that the Saviour called to His ministry. He narrated the means Jesus took to call him from the humble position of a fisherman; how He told him to cast his net when despairing of success; of the great draught of fishes; and how when he discovered the great multitude of fishes he did not see what some men see when God sends prosperity to them. Instead of beholding in them the price of his gain he beheld his own worthlessness, that caused him to fall at the feet of Jesus; and his humility caused the Saviour to choose him as one of the special few who were called to be fishers of men. It was not long after that when he put down his net in the streets of Jerusalem and caught a multitude of three thousand. The high character of his ministry was also noted.

Another circumstance of his fall was that he was one of the Saviour's most intimate friends. There were three friends chosen to be with Jesus when others could not be with him, because from the peculiarity of their character they were fitted for His intimacy—Peter, James and John. And yet this Peter, with lying lips and blasphemous tongue, was the one which said he knew Him not. It would seem that Peter, having the evidence of Christ's power over death, would have fortified himself against any circumstance.

Another circumstance that ought to have united him to his Lord forever was his privilege to be with Him on the Mount of Transfiguration, a beautiful description of which, and the glories Peter saw, were given. It was a wonderful experience which the Lord gave him because of His friendship.

But there was another experience when the Lord permitted Peter to behold Him in the Hour of His agony, the sacredness of which was forcibly illustrated. It would seem from these circumstances—from being the first chosen, and this peculiar intimacy—that

whatever befel the other Apostles Peter would stand firm.

Another feature was his fall through cowardice—he who was ready to fight if necessary for the Master. When warned of his danger Peter said to his Master, "Though all the world forsake Thee, I will not forsake Thee." He believed Peter was sincere and was ready to display his courage by protecting his Lord, that he was the last man of all to be distrusted in the hour of danger. A description of his fall followed. After he found that falsehoods would not cover up his infirmity he added blasphemy to deny his Lord. As he turned to see what would become of Jesus he caught that mild, reproving look, and went out and wept.

The instrumental cause of his fall was a woman—the natural cause, over self-confidence. He would have stood before a man, but his cowardice took hold of him before a woman. All greatest men have fallen through their greatest strength. He was not prepared for an attack on that side. He fell because he did not follow his Master as John did—because he sat down with his enemies and tried to be at home in the wrong house.

The speaker next turned to the new Peter, after he was baptised again with the spirit at Pentecost—a man who does not waver in all his subsequent experience.

There is doctrinal value to this narration in that Peter was a very poor foundation upon which to build a church. A church built upon such a crumbling foundation must come down. Again, that a man after receiving the favor of God may lose it through sin. The first practical lesson we are taught is that he who st. n. d. h. should take heed lest he fall. A second is that he who has fallen away from his Master may be restored again. He showed the great danger to which Christians are exposed when they associate among those who are the enemies of Christ, and the necessity of Christians identifying themselves with God's people.

The influence of woman was noted. It was not the High Priest's wife that came to Peter and said that he was 'the man,' but it was a menial in the household of the High Priest that came to this great Apostle and said, "Thou art the man," and he before such a one quailed and fell. He showed from this the power of the influence of woman, which if enlisted for good would do away with many evils, particularly intemperance.

The bitterness of Peter's sorrow and his deep contrition were next shown, and also Jesus' tender regard for his genuine repentance when he said, "Send and tell my disciples and Peter that I go before them into Galilee." Beautifully did the preacher depict the appearance of Jesus unto them, the anxiety of Peter to hasten to the Master and get one word that would remove the burden from his heart; the forgiveness of the Saviour and the restoration of Peter to his Apostleship and the favor of his Lord.

The application was that all unfaithful ones could come as Peter did and be forgiven and restored. Quoting the story of the prodigal son he eloquently exhorted all to come, in the manner of the prodigal, back to the Father's house.

After an appeal by Rev. Mr. Vanhorne an earnest prayer meeting continuing nearly an hour was held.

EVENING SERVICES.

The young people's prayer meeting, led by Rev. D. R. Lowery, was well attended and of the greatest interest.

At the stand a large congregation was gathered, and the exercises were opened by the singing of the 900th hymn and prayer.

After singing the 914th hymn Rev. C. Clark, Jr., announced that he would preach a sermon upon the relations of Christianity to the present life, and announced as his text the 8th verse of the 4th chapter of 1st Timothy:

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The soul is a unit and by consequence its life is a unit, and the placing of that soul in any relation will not change its life character. What we want to understand is this, that the life we now live and the one to come is one—parts of a great whole. God is the portion of the soul here and God will be the portion of the soul forever. If the soul is a unit, then the moral standards which the spirit attains here are the same hereafter. Death can make no change in this respect—the standards of morality are the same here as in Heaven; there may be an intensity of degree, but they are essentially the same. Godlikeness is profitable.

As I understand it, the character produced, the enjoyment realized in Heaven, are to be produced and realized here—that walking

JOHN S. GIBSON, Editor.

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Monday, August 20th, 1877.

MORRIS AVENUE.

AND THOSE THAT DWELL THEREON.

Morris Avenue extends from Whitfield Place on the East, directly across the summit of the old grounds, to the Morristown road on the west. It was originally laid out as the main street, and by many is yet so considered, although the purchase of the new grounds, which stretch back over the hill on the south, has been the means of the building of many prominent residences farther back, which otherwise would probably have been erected here. The diversity of opinion regarding the choice places of the grounds for residence is great, and it is well that it is so, for thus the cottages have been extended all over the grounds. The dwellers on Trinity Park urge their claims of convenience to worship and all centres of interest. Those on Wesley Place cite the fact that they are easily accessible to the store, boarding houses, post office, pump and other conveniences. The residents of Morris Avenue say they are near enough to all these, and from their elevation look down upon those located lower than they, and think the atmosphere there is not quite as invigorating as upon the hill, where stronger breezes blow.

Beginning at Whitefield Place, and passing along the south side of the avenue, we first come to the cottage of Maj. Samuel Klotz, of Newark, Superintendent of the police arrangements of the grounds. It is a plain, but substantial structure, and looks very cosy. Then comes the others, in the following order.

Wilbur F. Day, of Morristown, occupies a commodious tent adjoining Maj. Klotz. Rev. J. R. Freeman, Superintendent of the Orphan's Home, of Morristown, and Mrs. Bonsall and J. M. Bonsall, of the same place, live neighbors in the tents succeeding.

Farther on I. B. Searing, of Morristown, tents, and beside him Mr. Milton T. King, of the same place, formerly President of the Association, has a tent tastefully adorned with pretty devices.

Rev. Dr. Crane's cottage and tent adjoins—the first a very neat structure. About it is a neatly sodded grass plot, displaying rockeries, ferneries and flowers, artistically arranged. The substantial cottage of Dr. De Witt, of Harmony, next appears, and beyond it the tent of J. Hazen Stiles, of Morristown.

Stephen Dickerson, the original owner of these grounds, comes next, and his tent is artistically screened in front by a miniature grove of evergreens.

H. S. Dickinson, of Jersey City, is the next resident and the exterior of his abode is beautified with moss-bordered flower beds and rockeries.

The tent of G. W. La Baw, of Jersey City, also displays some neat designs in Nature's ornamental products.

Chas. Clair, also of Jersey City, has a tent adorned in keeping.

The cottage—rather let us call it residence—of Rev. R. Vanhorne, Superintendent of the religious exercises, next shows its fine proportions and attractive architecture. It presents one of the most pleasing fronts to be seen upon the grounds, and is roomy and comfortably arranged, and the effect of all is greatly enhanced by handsome beds of flowers and ornamental plants.

The front of the tent of Mrs. Capt. Rose presents a pretty combination of moss and and flower beds arranged at the bases of the trees.

The cottage of Mrs. Britton, of Jersey City, is also beautified in the same manner.

Dr. Perkins, of Newark, is the occupant of the next cottage, the adornments of which are in keeping with those of its neighbor.

A cottage and tent are used for the residence of Mr. Thos. James of Brooklyn. The cottage is substantial, roomy and well supplied with conveniences, but Mr. J. aspires to a more elegant abode, and has just completed on the new ground a cottage of unusual worth which will be described hereafter.

R. S. Smith is the owner of the next cottage, which having been one of the original ones, is not as prepossessing architecturally as some of its neighbors, but possesses the merits of room and comfort.

Mr. Van Buskirk, of Boonton, dwells in the tent adjoining.

Wm. S. Bedell and Watson Tucker are the inmates of a pretty white cottage, with enclosed front.

The tent of Mrs. Rev. Richard Johns again alternates the manner of residence.

The cottage of Mr. Tate of Brooklyn, is like that of Mr. Bedell, with a tastily arranged terrace in front.

The last cottage on the south side is one just completed by Mrs. Welch, of Morris-

town, which is remarkably pretty in its form and painting, both being different from anything on the grounds. Particularly pleasing are the roomy, covered porch and balcony, extending the entire front of the building. The grounds surrounding are receiving careful attention in the way of floral ornamentation.

Returning on the north side we come first to the plain, but neat cottage of Chas. T. Conlon, of Springfield.

Next, a small, but neat and cosy cottage, occupied by Robert S. Smith, of Bethlehem, Hunterdon county.

Wm. H. Price, of Newark, occupies a tasteful little structure, greatly enhanced by a little lawn displaying flower beds and rustic work.

Two tents, the occupants of which are W. F. Day, of New Providence, and David Flummerfelt, complete the residences upon this pleasant avenue.

**Camp Ground Items.**

"The groves were God's first temples."

Bishop Foster will preach on Wednesday morning.

Along the lower border of the grounds yesterday noon there were standing over 500 vehicles.

Each train on Saturday brought quite a complement of visitors, and considerably swelled the number upon the grounds.

We are still able to supply a few subscribers with copies of the Record from the first number. Sent to any address for 25 cents.

Throughout all the lower grounds yesterday noon were noticed basket parties taking their lunch upon the grass and in the vehicles.

Two temperance meetings will be held on Tuesday—one in the afternoon—and will be addressed by prominent men and women workers in this cause.

Rev. Dr. Fowler, editor of the Christian Advocate and one of the ablest preachers of the Methodist Church in this country, will preach at the service on Thursday morning.

Rev. Mr. Vanhorne announced yesterday that it was not the intention to have the good preachers first, or the good preachers last, but to have good preaching all the time.

The preachers at the services of to-day will be: Morning, Rev. Mr. Marshall, of Englewood; afternoon, Rev. S. B. Rooney, of Dover; evening, Rev. C. F. Hull, of Mt. Hope.

Mr. Murphy, the great Temperance reformer, is expected shortly to be the guest of H. W. Hunt, Esq., of Schooley's Mountain. It is to be hoped that he will visit Tabor while he is so near to us.

As ex-Sheriff Bryant, of Millbrook, was leaving the grounds yesterday the striking of a wheel against a stone completely overturned the carriage, throwing out himself, wife and daughter, a gentleman friend and the driver. Fortunately all escaped serious injury.

The temperance meetings to be held tomorrow will be under the direction of Rev. Mr. Woodruff. Among a number of excellent speakers will be Mr. Mundy, a great temperance orator, of New York, and Mrs. Holmes, a Quakeress preacher, of Rhode Island.

One of the most pleasant features of the meetings, to our thinking, are the selections rendered by the choir at the opening and during the taking of the collections. They sound wonderfully beautiful in the open air, and impress us with the importance of worshipping intelligently in singing as well as in every other manner.

One of the most interesting of the established prayer meetings is the Young People's prayer meeting in the early evening, led by Rev. Mr. Lowery. Its name is not a meaningless one, for it is the great resort of the young people, who have a fond regard for their leader, and evince it in the sweetest singing and the most fervent prayers.

Mary Nichols, the daughter of Elijah Nichols, of Hurdtown, who was so strangely afflicted recently, has so far recovered as to be able to be about with the aid of crutches.

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TRAINS LEAVE MOUNT TABOR:

GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:58; 9:00; (Boonton Branch); 10:55 A. M.; 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:30 P. M.

GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 5:35; 10:03 P. M.

LEAVE DOVER FOR CAMP GROUND:

7:00; 7:32; 8:42; A. M. 2:47; 6:30; 8:27 P. M.

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[CONTINUED FROM FIRST PAGE].  
with God is precisely the same on earth as in Heaven. If I mistake not the greatest need we have of a Divine revelation and a Saviour are because of the mistakes we make.

He thought that the Heavenly joys are too often magnified, while the religious experiences in this world are minimized by minimizing it here so that they might live miserably and magnifying the Heavenly so that it will come short of the reality.

Two great errors he thought had grown up. The first is making Heaven the antithesis of earth instead of its glorious complement. You don't expect much here, but you are looking for a great deal over there. The second is the failure to take in this life the substance of things hoped for—the evidence of things to come. We should realize something of the enjoyments of Heaven by understanding some of the enjoyments here.

The soul is a unit. Like the seamless garment that Christ wore, so I understand the religion of the Lord Jesus Christ is seamless in earth and in Heaven. He explained how some people's christianity is like the coarse, ragged garments put on during the week to be cast off for the fine garment of Sunday. They think any kind of religious garment will do in this world, but how finely we will be dressed over there. If you and I want to appear grand and glorious in the other world we must appear so here, for our garments will be the same when we cross the river. He showed how in the class room and private conversation Christians say they do not expect much here, but they were going to be very grand over yonder. He then discussed the causes out of which these errors spring.

First, the absence of happiness in this life. Of the number upon our church rolls how few do we find that are truly happy in Jesus Christ. Their profession is all right, but when we get right down into their lives, how few are genuinely happy in Christ. How few know of the joy unspeakable and go to the class room and tell of it. He did not think that the religious happiness of the Christian of to-day was like that of the old-time Christians. There seems to be a great deal of culture—not too much—and a great deal of refinement, and a great deal of cold christianity.

You will not shout over yonder if you go with your head bowed down here. The effect of such lives upon those outside of Christ, repelling them, was shown. He wanted to have the joy of God in his heart; he wanted enjoyment; his soul craves it; God provides it in Jesus Christ, and he wanted to have it.

The second cause is the universal hostility to Christian perfection, brought about because so few desire it. There are many in the Church of God to-day whom you could not hire to accept spiritual perfection. Why? Because they see in the fact of a perfect release from sin a serious interference with their business or their habits. He showed how men would have to stop extorting usury and other practices which they intend to continue till they die—how women will have dress and gew-gaws and jewelry, but will not have Jesus to save their souls from their sins. They expect to be holy beyond the river, but they don't profess to be very good here.

The third cause is the false definitions in theology. Too frequently we hear Christianity defined as an escape from local suffering—defined as something to be attained by and by, but not here. In conclusion he forcibly illustrated that Christian virtues must be attained here if they would be enjoyed in Heaven. We must experience here the glorious fact of being pure in heart. A principle of geometry is that the parts are necessary to make the whole. He did not believe in that theology so contrary to the rules of geometry that makes a crisis in a man's life at his death bed, and gives him the whole when he never had the parts.

A powerful exhortation by Rev. A. L. Brice and an intensely earnest prayer meeting followed.

**NOTES OF THE SABBATH.**

To avoid necessitating too much labor for myself and others on the Sabbath Day, we have determined to make only brief notes of the features of the day. In doing this we sincerely regret that we are compelled to omit our usual extracts from the sermons particularly when they were delivered by such gifted and powerful preachers as Revs. L. R. Dunn, A. L. Brice and S. Parsons—sermons freighted with argument, instruction and truth, the words of which went straight to every heart.

**GOING TO CAMP MEETING.**

The day had a beautiful dawning and at an early hour in the morning it seemed as if every vehicle in this section that would turn a wheel had been put in motion for Mount Tabor. As they with their occupants were passing through the main streets of Dover before we left there for the grounds, they formed to one interested in human nature a constantly shifting panorama, awaking in his mind conjectures as to the personality and

motives of the goers. First there are vehicles of every character, from the neat Rockaway to the antiquated old Concord, denoting almost infallibly the condition in life and society of the occupants. There were horses good, horses bad and horses indifferent, and every variety of mule. The personages who occupied these were fully as varied in appearance. As we take our position upon the sidewalk and note them as they skurry by, we judge them thus: First comes the jaunty young man of the town who finds in this occasion an opportunity sufficiently novel to warrant the lease of a livery outfit, and afford a treat to the young miss who is the object of his affections. The farmer lad finds this a time when the carriage and harness kept for special use should be brought out and he passes by with some fresh, fair-looking maid of the dairy, both seeming pained by the glances of the curious that meet them along the street—for many have turned out to see the goers by. Upon the grounds they will be decorous, modest and unassuming. A pair of natty town youths next skim by at the greatest speed of the poor brute they are driving, with segars elevated in their mouths at an angle of forty-five degrees. Upon the encampment they will be offensively conspicuous attempting to flirt with young ladies who are strangers to them. The quiet family circle pass in review, beaming respectability in every feature and actuated by the desire to attend religious service at this beautiful place. Next comes the sturdy old husband and elderly dame, occupying the old family Concord. A glance in their faces will show indisputably that they are of God's people and that their object is to hear the words of God's truth, so precious to them, fall from the lips of abler expounders of it than they usually hear in the little country church at their home. Their lives, like the pace of their horses, is an even-plodding one, that will bring them to their hoped destinations without any mishaps. Then comes the loaded open wagon of mingled characters, which the owner is conveying to the grounds at so much per capita, followed by the neat turn-out and sleek equines, denoting means and, pretty generally, respectability. But we have not the room to note the many other and varied participators of this strange procession as they go whirling by, evincing prettily clearly by their appearance their motives for attending this great encampment of God's people.

On they go, a curious throng, bringing up in our minds alternating decisions as to the propriety of holding public services, open for all, on Tabor, on the Sab-

For an hour the preacher discoursed, amid unusual silence for such a great assembly, and the meeting was fittingly ended by singing the appropriate hymn—  
"Come, Holy Spirit, Heavenly dove,  
With all thy quickening powers."  
At one o'clock an overflowing prayer meeting was held in Mrs. Fitz Gerald's cottage, and half an hour later a laymen's prayer meeting was opened at the stand, under the direction of Watters B. Day, of Port Morris, and Mr. Hayes, of Newark, which from the manner in which it was conducted, and the earnestness evinced by all taking part in it, [CONTINUED ON FOURTH PAGE].



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**ERA,**

**Dover, N. J.**

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[CONTINUED FROM THIRD PAGE.]  
was one of the most interesting features of the day.

The afternoon services began with the singing of the 10th hymn, followed with prayer by Rev. W. C. Nelson, the reading of the 25th chapter of St. Matthew, and singing of the 191st hymn.

The sermon of Rev. Dr. Brice, of Newark was from the text found in the 12th verse of the 14th chapter of St. Matthew: "And because iniquities shall abound, the love of many shall grow cold." It was an earnest and successful effort to impress the iniquities of the world upon the minds of Christians, and instruct them how to overcome them.

Rev. J. M. Tuttle delivered the exhortation, and a grand prayer meeting followed. The attendance was still larger than that of the morning.

After this a women's temperance prayer meeting was held in Bethel pavilion, under the auspices of Mrs. Hill, which was packed with people to listen to the impressive services. These consisted of prayer and exhortation, and the pathetic experiences related by women of the work they had done, of the scenes they had passed through in the reclaiming to manhood and bringing to the Saviour of drunken men.

IN THE EVENING

The Young People's prayer meeting drew a goodly attendance and evinced the usual interest.

The public services opened with the singing of the 233d hymn, prayer by Rev. H. W. Spellmyer, and the singing of the 942d hymn.

Rev. Solomon Parsons, the preacher of the evening, announced as his text the 10th verse of the 21st chapter of the Book of Revelations:

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

The sermon was a description of the Heavenly City, which was replete with interest and graphic illustration.

Rev. W. C. Nelson exhorted, and the usual prayer meeting followed.

The proceedings of the Dover Common Council are published in the Mt. Tabor Daily Record. We did not know that that organization was a religious body.—Jerseyman.

Did we notice only religious bodies we are afraid the "local" of the Jerseyman would not receive the consideration of this notice at our hands, for surely he is not a religious "body."

A game of ball of seven innings was played on Saturday afternoon last between the nine of Protection Hook and Ladder Company and a picked nine. The Protections were beaten by a score of 9 to 3. The Dover Band was present and enlivened the occasion with some very fine music.

**A CALIFORNIA WIND STORM**—Yesterday was a remarkable day. From early in the morning until ten o'clock at night a hot sirocco-like wind blew like a hurricane from the northwest, licking up every particle of accessible moisture from the earth, while the thermometer reached ninety in the shade. Its effects were very prostrating, as it seemed to dry up all the juices of the body, leaving one feeling like an animated Egyptian mummy. It was very damaging to the wheat fields, as it shelled out the grain and scattered it over the ground. One farmer, who came in from the southeastern part of the country, estimated that at least one hundred and fifty pounds of wheat to the acre had been beaten out and was lying on the ground, and he thought that at least fifteen thousand bushels had been scattered on the farms along the line of the Sonora Road. It was such a wind as has not been experienced here for years.—Stockton (Cal.) Independent

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(From Rev. Lewis R. Dunn, D. D.)

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