

# Mount Tabor Record

VOLUME II. NUMBER 5.

Dover, N. J., Tuesday, August 20th, 1878.

JOHN S. GIBSON, Editor.

**Thos. Walsh,**  
THE  
**One-Price Clothier,**  
**BLACKWELL ST.,**  
**DOVER,**

PROPOSES TO DISPOSE OF HIS

**SUMMER STOCK**

**AT COST,**

AND WILL MAKE YOU A

**Fall or Winter Suit**

in better style and for less money than you have ever known before in this section.

**EVERY PROMISE FULFILLED**

AT

**Verer & Heagan's!**

we manufacture always in stock.

**WE PROMISE**

A man's Calf boot back and front for five dollars.

**WE PROMISE**

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

**WE PROMISE**

A man's Chicago Kip, single sole and tap for four dollars.

**WE PROMISE**

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 congress and English walking shoes in all widths from \$4.00 to \$5.00

**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 county. **RODERER & HEAGAN,**  
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**

CALL ON

**C. B. NIXON,**

**NEAR CANAL BRIDGE,**

SUSSEX ST., DOVER, N. J.

**WILLIAM HARRIS,**

**JEWELER,**

**Sussex St., DOVER, N. J.,**

offers an immense stock of

**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.**

**H. P. Sanderson,**

OPP. DEPOT, DOVER, N. J.

**VOUGHT & KILLGORE'S COLUMN.**

**XX COUGH 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 checking the great Cholera epidemic in New York 40 years ago. See that each bottle 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 remarkable that no one who cares to own a clean and healthy scalp with beautiful Hair should pass it untried. Its properties 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 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 purest vegetable medicines. They are the only safe and sure worm medicine ever discovered. They have become a household remedy and are now sold in every store.

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

Ask for Van Deusen's Worm Confections. 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.

**YESTERDAY'S SERVICES.**

INCREASING ATTENDANCE AND INTEREST.

The weather and the services of yesterday were all that could be desired, while there were noted many new comers to the grounds, making a much larger week day attendance than has heretofore been observed. The early morning prayer meeting, under the direction of Rev. S. N. Bebout, and the half-past eight o'clock prayer meeting before the stand, in charge of Rev. D. Walters, were seasons of great interest and profit.

The general service before the stand, was introduced by the singing of the 1,126th hymn, succeeded by prayer by the Rev. I. N. Vansant, the reading of the 2d chapter of Job, and the singing of the 471st hymn.

Rev. Thomas H. Landon, of Succasunna, preached the sermon from the text:

"The voice of one crying in the wilderness, prepare ye the way of the Lord; make His path straight."

These words of the prophet Isaiah are appropriated by John the Baptist in replying to the priests and Levites when they asked him who he was. The same thing occurs again and again to this day—the strange message, the startling declaration of a large power, meeting with the same eager hearing, and this is certainly true when he impressively tells with realistic zeal of the guilt of man and the judgment of Almighty God.

There is in human hearts, say what we will about it, the same impression made now as when John went preaching in the wilderness. Luke reports him as saying, "Oh, generation of vipers, who hath warned you to flee from the wrath to come!" Matthew explains this by saying that these words were addressed to the Pharisees and Sadducees, and not to the multitude generally.

Notice now, in the second place, the widely different effect of the words of John upon the several classes in the multitude. The Pharisees and Sadducees retired almost instantly, and we can almost hear them saying as they went, we have not come out of Jerusalem to hear about repentance; we have Abraham for father, and the prophets have instructed us. But the rest remained. And 'tis the prophet's teaching to those who remain with which we have to deal to-day.

"Bring forth fruits meet for repentance." The people asked him, "What shall we do?" "He that hath raiment and food let him impart to him who hath not." He teaches the people—the masses we might say—those simple, wise, and most immediately practicable truths, charity, benevolence, self-denial. Before he had got through with the masses, there came the Publicans to be baptized, and they asked him, what shall we do?

These men were the assessors and collectors of the taxes of the Roman government, both these duties being combined in one person. Therefore there was no refuge from the power to assess, and no redress from the power to collect extortionate taxes. The temptation was yielded to by most of the publicans. You remember that Zachaeus admitted that he had been just such an extortioner. How squarely the Apostle met them just at this point, saying, exact no more than what is appointed you. Then came the soldiers, asking the same question, what shall we do? How prompt and how appropriate the answer; it was not throw down your arms and desert your standard it is wrong to be a soldier not that! But it was, do violence to no man—private, personal violence; accuse none falsely. They had great opportunity to abuse the people—to extort money by blackmail, as we call it—in their capacity as guardians of the peace.

These answers indicate great keenness of observation in the prophet—great spiritual insight—will be fitting one of whom Christ declared afterward concerning him, there is no greater prophet than he, I cannot say with the same certainty that there are any in this congregation who came with the same spirit described in the Pharisees and Sadducees, but this is true nevertheless—the Messiah hath ever a forerunner. John the Baptist's voice still cries in the wilderness of our hearts and lives, prepare ye the way of the Lord, make his path straight. There is still a John the Baptist's baptism of water and repentance, and some come forth to this baptism, and some turn back and reject it. This audience is then divided in two classes.

I have a message then this morning especially for the class who have been baptized with water and repentance. Think not that that fact saves you; think not to say within yourselves that we have Abraham for our father.

Referring to the sermon of Dr. Larue he said, you have heard such sermons telling us of the judgment that is to come, and have said within yourselves, that is good for sinners, but not for me, for I am a member of the church and have been for years. Ah,

my friends, your being members of the church, let me tell you in God's own name, is of no consequence unless there goes with it a number of important facts. For instance you believe you have been warned from the wrath to come; at least your membership declares that, and you think again that you believe that warning, and you are baptized, and that confession and profession is water and repentance. The preacher here read the baptismal vow, and went on to ask, have you received Christian baptism? If you have, then have you taken this vow, and I ask you how have you each kept this awful vow? Are the fruits of your character, are the deeds of your habitual lives such a repentance as this vow expresses? Do they bear a fair proportion to it? as broad and deep and high as it requires! We will look into this farther still. The speaker here repeated the baptismal vow:

"I renounce the devil." Easily done when we picture him as a horrible imp, as a roaring lion, going about seeking whom he may devour. But the devil rarely appears in that way; rather we shall meet him in the guise of a shining angel. But if we know the devil in all his guises, we are ready to keep the next part of the vow—"and all his works." I cannot enumerate all the works of the devil, but they are plain enough to those who are looking for them. Next, "the vain pomp and glory of the world." This is a pretty plain looking congregation to-day—I mean in dress more particularly. Perhaps it is because we are here in the woods and do not feel ourselves trammelled by society's exactions; but how is it at our homes? How is your habitual array; you woman, and you, man? for men as well have their ways of ostentation in dress as well as our matters. Have you renounced this vain pomp and glory of the world? Well, it may be easy to renounce some things. Suppose we have renounced them? But there is another thing—"with all covetous desires of the same." There, ah! there is the sticking point. There is many a one passing along, seemingly pious, and yet always looking back upon the flesh pots of Egypt. Do you each renounce the covetous desires of this world? We are many of us poor, and some of us take pride in such a condition. We have not much to renounce. And now here let us not lose sight of the fact that it is in the direction, nay in these very points, that our chief weakness lies. It is right in this point that the most convincing proofs of repentance are to be seen. A man points to his frugality, to his willingness to wear old clothes and to eat poor fare, and an equal contentment in unostentatious things—says the old church is good enough for me. Brethren, let us not get showy; let us be plain and simple. And yet, my brethren, you will find that these are but the natural fruits of an accused parsimony. These are the natural fruits of his life and were so before he entered the church, and are so yet. His fruits of repentance will have to be shown in a liberality that amounts almost to extravagance. Then there is that other brother who flatters himself that he has a meekness that will give him a title to inherit the earth; and so it would if it were real. But truly, it is only a natural cowardice by which he escapes much of life's battle. Now, that man's real conversion will show itself when it makes him stand up in the face of all dangers. Then there is another man whom I meet occasionally, who is continually denouncing sin and sinners, and who thinks it shows the work of grace; but every one who knows him from his youth up, knows that it comes from constitutional depravity. Now let that man become sympathetic toward the fallen condition and the sad destiny, both here and hereafter, of the wretched sinner. When you see kindness following the sarcasm of his words people will believe that his own soul has been convinced of sin.

The speaker here told an amusing story of a man who had stolen some sheep, and after conversion he went to the man whom he had robbed, and wanted to pay him for them; but his contrition would not allow him to pay over a dollar and a half a piece for them. The speaker did not think that this quite came up to the standard of repentance.

Another thought—the Apostle in preparing the way of the Lord said that when the way was prepared the Lord would come; and so it was—the Lord came and tarried and departed, and when he went away he promised to come again, as the comforter in each individual soul. John the Baptist said that Christ would baptize with power and the Holy Ghost.

The preacher went on to say we are continually talking about and praying for this power of the Holy Ghost to descend upon

the congregation and upon our hearts, but do we have this power? He also thought sometimes that all the excitements bring no commensurable results. He further expressed his fear that in too many cases the effect of camp meetings was to fill our churches with summer boarder converts, and thought ministers and people must go deeper in the work of saving souls.

To one class he thought that his sermon was out of place—persons who would like to hear about heaven, and the recognition of friends in heaven, and the glories of heaven, and that they would be sure to go to heaven if they were reasonably decent. Such people are not here at this camp meeting to learn about repentance any more than the Pharisees and Sadducees were when they came to John's baptism. I have a warning for such people. Rest not upon your authorized church membership; yea, even now, the axe is laid at the root of the tree, and every tree that bringeth not forth good fruit is hewn down and cast into the fire. Another class there are who, though they are not led to break out in hallelujahs still receive these words gladly. He closed with an exhortation to his hearers to keep the three-fold door of the temple—body, soul and spirit—open, that Christ may come in.

The sermon was concluded with prayer by Rev. C. Larue.

**THE AFTERNOON SERVICES.**

The prayer meeting in Mrs. Fitz Gerald's cottage, at one o'clock, was largely attended.

The general service opened in the usual manner. The hymns were the 1st and 266th, the Scripture reading was the 2d chapter of the first epistle of John, and prayer was offered by Rev.

Rev. T. H. Stockton was the preacher of the afternoon and selected as his text the 27th verse of the 8d chapter of Romans:

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith."

All boasting is excluded by the law of faith. Now Paul has been reasoning with these people as Jews, remembering the fact that they were Jews, remembering the past history and the wonderful things that God had done for them, leading them from darkness into light, from the land of bondage into the land of rest and peace. They were the chosen people of God so far as the oracles of God were concerned; they were God's peculiar people. The Apostle was familiar with all these facts. As a man whom God could rightly use he lifted himself above Judaism. He saw there was a great mass above Judaism. God's time was come for the middle wall of partition to be broken down; and God would let the salvation that had come only to the Jews in the past roll out in mighty power upon all. God was now exhorting the Gentiles to be partakers of Christ; and now what becomes of the boasting of the Jews after this? Aye, this boasting is now excluded. By what law is it excluded? The term law, is the word that expresses the known will of the sovereign. Now there are laws that pertain to nature, and we see those laws written over the face of nature everywhere. They are the expressed will of God concerning the regulation and preservation of nature. This law of God is written on our bodies. Each law has its penalty for violation, and each law has its reward for its fulfillment; and there is a moral law. It may be said ignorance of the law does not exempt one from a penalty. A man may say when he is told he must suffer for breaking a law. I was not aware of the existence of that law. He ought to be aware of it. It is not sufficient for him to plead ignorance. In proportion as we obey the law we are accounted good citizens. It is so with regard to the laws which apply to the moral nature of man.

The beginning of law so far as mankind is concerned will be found as far back as the garden of Eden. The law was a perfectly simple law. There was no great self-sacrifice required of Adam to keep it—the simple requirement was made to a perfect man, of the fruit of a certain tree thou shalt not eat. The preacher then descanted upon the blessed condition of man's existence upon earth had Adam remained sinless. It was a golden opportunity. Adam was the federal head of that race which was to come. Alas for us! alas for him, in an evil hour he fell, and the race of man that was in him fell with him. Sin came, death came, all our woes came; and you and I have entered into these experiences. The whole nation groined. The fall of Adam enfeebled the race of man. Not another man has had the same advantages that Adam had. We have come into the world cursed by sin, and yet I doubt not there were men in the early times who thought that if they had been in Adam's place how much better they would

CONTINUED ON THIRD PAGE.

