

Mount Tabor Record.

FRED. T. LEPORT, Editor.

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

CAMP GROUND NOTES.

Dr. Dashiell will be one of the speakers at the Missionary services to-day. Either Mrs. Chandler or Mrs. Skidmore will probably speak this afternoon.

Summer Complaint, Cholera Morbus, or any disorder of the bowels, immediately relieved by the use of Moore's Soothing or Diarrhoea Powders, 10 and 25 cent packages. Warranted. Orders filled through the Record news boy, or by Vought & Killgore, Druggists, Dover, N. J.

The rain having ceased people began coming to Mount Tabor yesterday on the trains, the choir came out upon the stand, and new life was infused into everything.

Over Half a Million people each year for the past two years have been successfully treated with "Moore's Pilules," for Chills and Fever and Malarial Complaints. If you know Brother Fitzgerald, P. E. Newton District, ask him about "Moore's Pilules." Sold by Vought & Killgore, Agents, Dover, N. J.

We will touch to-day upon a light subject. It is the sun. Our lyre was tuned to doleful songs yesterday, but we have it strung up to its highest tension this morning, inspired by the beautiful blue sky.

MALARIA is everywhere, and MOORE'S PILULES are a positive antidote to all malarial diseases. See to it that you have the Pilules always in your family, they are far better and safer than quinine. Vought & Killgore, agents, Dover, N. J. Orders filled by mail, or through Record newsboy.

The prospect for the balance of the meeting is good for attendance and interest. The people who have been waiting for the rain to cease will now come to the grounds, and with them plenty of talented speakers for their edification. To-day is Missionary Day, which will be marked with grand addresses. William Taylor, the wide-world revivalist, is expected on Friday, and on Saturday and Sunday, Dr. Harrison, a revivalist whose labors have been blessed by thousands of conversions, will take part in the different meetings. The intervals will be filled in with such eminent men as Drs. Goodsell, King, McAllister and others.

A visit to the mammoth establishment of Hahne & Co., 649 Broad street, Newark, N. J., will convince the reader that they have a larger assortment of goods and sell at lower prices than New York houses. They have also added to their large stock of Toys, Fancy and House Furnishing goods, an immense Five Cent Counter, where articles of every description and too numerous to specify in our limited space, can be found. We have visited this establishment and know whereof we speak. This latter department is no mere catchpeny affair, but each article is worth the money, and the buyer can examine them at his leisure without being importuned to buy. Crowds visit the establishment daily and are shown through by the elite corps of salesmen and salesladies.

LOZENGES.

Chaplain McCabe writes July 17th, 1879: Dr. C. C. Moore, New York: "Your throat and lung lozenges are superb, affording me great relief from hoarseness, almost instantaneously. They taste well too, which is a remarkable quality in a lozenge." Vought & Killgore, agents, Dover. Orders filled through newsboy.

PEN SKETCHES.

REV. BROMWELL ANDREW.

The oldest preacher upon the ground and one whose form is familiar by reason of his presence upon the stand at each preaching service, is he whose name heads this sketch. It would take a column to record the history of his ministerial life, which began in the primitive days of Methodism. We called upon him at his cottage yesterday morning, and in response to an inquiry respecting his early life he said:

"I was born in Dorchester county, on the eastern shore of Maryland, on the 12th of June, 1798. I was converted at a camp meeting in the August of the year 1818. Though young—in my 20th year—I felt it my duty to exhort my youthful companions to go with me to heaven. I labored for some time as an exhorter, holding meetings in school houses, woods and private dwellings, which resulted in the conversion of many souls. The District Conference held in Saulsbury, Md., gave me license to preach in the year 1832, and I began to labor as a local preacher, filling appointments for the circuit preachers, and in some instances sent out by the Presiding Elder, to fill vacancies on circuits where the preacher had died or was unable to fill his appointments. I continued to labor in this capacity until 1829, when I was recommended by the Quarterly Conference to the Annual Conference to be received as a traveling preacher. I was admitted on trial and sent by the Bishop to Milford Missions in Pennsylvania, embracing then—parts of three States—New York, Pennsylvania and New Jersey. The circuit being large, embracing as it did about twenty-six appointments, I was compelled to do much traveling, and in many instances had to swim my horse over the Delaware river to fill them, as there were then no bridges in that section.

There was nothing else to be done but to swim across, holding the meanwhile my saddle bags as high as my head upon my arm. Being the first Methodist minister that ever preached in that country, in Minisink and the mountains around I founded a number of societies through violent persecution, on the part of some who called themselves Christians, as well as sinners. Particularly was this so in the village of Port Jervis, where I was interrupted while preaching by the throwing of stones against the house, and yells from outside, by those who besides these persecutions of me maltreated my horse by cutting off his mane in the stable. Through such opposition I continued to labor to the end of the Conference year, and before I left founded a society of five members in that place, which was the nucleus of a church which has now over 600 members, who pay their pastor now \$1,500 per year where I received but \$30. After that I labored as a regular travelling preacher, filling many of the largest and most laborious circuits. Through the help of God I believe I was made the feeble instrument for the conversion of many souls, and can state here undoubtingly that I have taken into the Methodist Church on probation as many as the Apostle Peter did in one day—that is, three thousand souls. I can no longer go into the open field as a regular effective preacher, and fight under Jesus, the captain of my salvation, but I am content to rest in the tent and wait as the regular ministers in the field come along and ask them how does the battle go. Like Job I am waiting patiently till my change cometh."

As the venerable octogenarian told of his triumphs and trials his face illumined, evincing the pleasantness of the recollection of his sturdy battles for the cause of his Master. When the last Annual Conference met a few months ago in the church at Port Jervis which had been founded by his efforts, he gave a succinct and interesting narrative of the early work in that section, which occupied nearly an hour.

Father Andrews has got on Mount Tabor a handsome little cottage, in which he and his family are domiciled for a few weeks, to enjoy the mountain air and the privilege of worshipping in the woods. Being the oldest preacher on the grounds he occupies a place on the stand, and tries to hear the preaching through his trumpet.

But although he cannot hear much of the preaching, he can yet preach the gospel, though in his eighty-second year, and has preached it for us since he has been on the ground.

THE TREASURER'S REPORT.

The following is the report of James M. Bonsall, Esq., Treasurer of the camp meeting association, presented to the lot owner's meeting on Tuesday.

RECEIPTS.	
March 31, 1878, to balance	\$973.42
Loans	1,950.10
Int. Sinking fund acct	10.50
Sunday School Congress	20.00
Drawn from Sinking fund and paid on account of note	600.00
Bonds sold	1,900.00
Accrued interest on bonds	466.00
M. T. King	20.00
D. L. & W. R. R. Co.	250.00
N. L. & C. Mfg. Co.	27.00
Tents and floor rents, \$304.35; Assessments, 1878, \$724.50; assessment arrears, \$69; interest, \$11 72; water, \$342.76; storage, \$6.25; total	1,458.58
Hard coal, \$123 71; wood, \$38 81; charcoal, \$5 95; ice, \$182 92; straw, \$31 75; baggage and express, \$207 77; lumber, \$8 36; tent rent, \$5; horse feed, \$0 75; rent of cots, \$2; deduction in printing, \$0 75; stone, \$1; cement, \$1 30; kerosene, \$1 46; telegram delivery, \$0 80; postage stamps, \$0 27; old copper, \$12 96; old lead, \$4 01 carboy vitriol, \$4 20; quinces, \$0 50; keeping cow, \$20; rent of farm, on acct. \$50; total	704.27
Sale of lots, \$545 59; licenses, \$688 50; lodgings, \$203 65; subscriptions, 1877, \$1; reservoir subscriptions, \$226; canopy and seats \$148 75; collections, \$428 53; assessment sale of lots, \$124; total	\$10,284.55

DISBURSEMENTS.	
Loans paid	\$3,789 10
W. F. Day	93 76
D. Dickerson, on note	600 00
Deposited on acct sinking fund	283 29
Interest on bond and mortgage, \$825; interest to D. Campbell, Mt. Tabor House, \$134 65; interest on bonds, \$591 50; discount, \$17 20; total	1,568 35
Camp meeting and expenses of ground	2,439 56
New reservoir	858 73
Lots bought by Association	58 00
Balance	393 76
	\$10,284.55

Statement of the condition of the Association, March 31st, 1879:	
Cash borrowed of D. Campbell	\$523 00
Mortgage on old ground	2,060 00
" " " new " "	9,682 00
Bonds	10,350 00
Due Peter Tunison	34 94
" Wm. Tuers	2 00
" B. K. & G. W. Stickle	28 75
" A. P. Van Tuils	10 00
" E. B. Earles	32 50
	\$22,723 19

Balance in Treasurer's hands	393 76
Due from assessments	680 44
Sundries, tents, rent, etc.	150 65
Water	42 32
Savings bank, on acct Sinking fund	69 46
Notes	452 78
	\$1,789 86
Deducted from obligations leaves	\$20,938.83
Due canopy and seat subscription	148 75
	\$21,082.58
Net indebtedness March 31st, 1878	\$20,828.49
Increase of indebtedness during the year	254.09

Father Boehm before he died said of Moore's Throat and Lung Lozenges: "I have used them and been benefited by them, and I take pleasure in recommending them to the public." Dr. Moore's address is 68 Cortlandt St., New York, or can be bought of Vought & Killgore, Druggists, Dover, N. J. Orders filled through the newsboy.

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Mount Tabor Time Table.

Trains LEAVE THE CAMP GROUND as follows: For

New York, Hoboken and Newark, 7.12	7.46
8.55	10.35 a. m., 1.02
2.58	4.20
6.05	8.44 p. m.
*Roseville, 7.46,	10.35 a. m., 1.02, 4.20, 6.05, 8.44 p. m.
*Grove Street 7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
*Arlington Avenue 7.46,	10.35 a. m., 1.02, 4.20, 6.05, 8.44 p. m.
*Brick Church 7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
Orange *7.46,	10.35 a. m., 1.02, 2.58, 4.20, 6.05 p. m.
Highland Avenue *7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
Mountain Station *7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
South Orange *7.46,	10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
Mt. Pleasant *7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
Wyoming *7.46,	10.35 a. m., 1.02, 4.20, 6.05 p. m.
Milburn 7.12, *7.46,	10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
Short Hills 1.02, 4.20,	6.05 p. m.
Summit 7.12, 7.46,	10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
New Providence 10.35 a. m.,	1.02, 4.20 p. m.
Chatham 7.12, 8.55,	10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
Madison 7.12, 7.45,	8.55, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
Convent 7.12,	10.35 a. m., 1.02, 2.58, 4.20, 6.05 p. m.
Morristown and Morris Plains 7.12,	7.46, 8.55, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m.
Rockaway and Dover 9.10 a. m.,	12.08, 1.19, 1.38, 4.45, 5.12, 6.02, 7.02, 9.40, 10.10 p. m.
Port Oram 9.10 a. m.,	12.08, 4.45, 6.02, 9.40 p. m.
Drakesville 9.10 a. m.,	1.38, 5.12, 6.02, 10.10 p. m.
Stanhope, Waterloo and Hackettstown 9.10 a. m.,	1.38, 5.12, 6.02, 7.02, 10.10 p. m.
Port Murray 9.10 a. m.,	1.38, 5.12, 6.02, 10.10 p. m.
Washington 9.10 a. m.,	1.38, 5.12, 6.02, 7.02, 10.10 p. m.
Easton 9.10 a. m.,	1.38, 5.12 p. m.

* Change cars at Summit.

BOONTON BRANCH.

Secaucus, Kingsland, Rutherford Park, Delawanna, Passaic and Clifton 7.51 a. m., 3.08 p. m.

Paterson, West Paterson, Little Falls, Mountain View, Lincoln Park, Whitehall, Montville 7.51 a. m., 3.03, 9.35 p. m.

Boonton 7.51, 9.12 a. m., 3.03, 6.23, 9.35 p. m.

CHESTER RAILROAD.

Chester, Ironia, Succasunna and McCainsville 9.10 a. m., 4.45, 5.12, 6.02 p. m.

D. L. & W. RAILROAD.

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CONTINUED FROM FIRST PAGE.

of the text. I think it is a subject interesting to all who have an imperfect apprehension of the truth. There are just a few here who do not need the explanation, and looking after it is to be in a healthful, hopeful state. But these are just a few—very few—that live constantly in that state. On the other hand it is a common fact that presumption—a presuming upon divine mercy—is a very different thing from a persuasion of God's willingness to save, and a presuming upon God's goodness is a very common and widely destructive form of sin. Hence we take occasion often to speak to that class. But I apprehend on the other hand many a soul fails to come into the spiritual life through a doubt whether the grace of that life be free. I am very certain that a great many come far short of what is possible and privileged—come very far short of the spiritual life set forth this morning, through a doubt whether that life be privileged unto them. I shall especially address my subject to this class, or two souls in this state, and I have no hesitation in saying that God is graciously willing to accomplish the full work of salvation in every soul—to grant all the grace of a spiritual life, and to bestow ultimately the glory which shall crown it forever. But while we find in the text so great an assurance of God's willingness to bestow all blessings appertaining to salvation and eternal life, we should not attempt to find the doctrines of antinomianism and universalism in it. For if I were a universalist, and could consent to deal with sophistries, I would take this text to preach universal salvation, but as an honest man I could not. That system proceeds upon principles which utterly deny any necessity that God should deliver up his Son that man might be saved, and the death of Christ upon the cross is an eternal protest against the doctrine of the pre-salvation in the mere good pleasure of God. Now, to open up the subject a little let us proceed to state the grounds upon which there may be an expectation of God's favor, and the principles that we find to apply in relation to God, and the gifts that appertain to salvation. You are in certain instances requiring a helping hand. You go to some one for help and you cannot avoid considering as you go what are the prospects of success. What reason have you to expect that what you go for you will obtain? You might be put into circumstances of distress, where you would go with a kind of desperation, and go because you have to go. Suppose that you know of a person to whom you go for a helping hand simply because he is a man of kindly impulses and generous nature. You know nothing else—not that he ever extended a helping hand to a single soul in trouble. It would be some ground of encouragement and assurance that you would find help. Now suppose in addition to this you know that the individual to whom you are going is not only a man of kindly disposition and generous impulse, but that he is accustomed to help those that are in need. This would certainly strengthen your assurance that he would help you. Notice the application in the present case. In the first place you know that God is good—that he is a God of love. You know that in the second place he is wont to bestow blessings, that he scatters his benedictions through the universe, that men and angels, thrones, principalities and powers are daily recipients of his divine benefactions. Then in the next place every soul coming to God for his blessing and eternal life can come with all the assurance of the knowledge that God is good to him, and has bestowed upon him blessings. So that three principles apply in the very fullest sense. The third is that particularly presented in the text, "He spared not his Son, but delivered him up for us all." I think this third is necessary to the inspiration of the highest confidence in coming to God. We are in a state of imperfection and evil. With the recollection of so much imperfection, and even in the best life so much unworthiness of the divine blessing, and as we feel particularly in that very state of mind—that dependence and submission in which we must come to God; hoping for this divine beneficence, we would hesitate, perhaps not venture to obtain it. The blessing with which God crowns angel and seraph, thrones, principalities and powers, might assure us, if we were of the angelic order, we too should receive his favor. But we should not get rid of the memory that we are of the earth—of a sinful race, and the blessings of salvation that he bestows upon others might assume us that if we were hitherto no greater sinners we might receive the blessing. But in this State the soul will feel it is most sinful and most unworthy. Therefore its tendency would be to despondency. When we come to a fact like this—an instance of grace to which the soul in its utmost sinfulness may turn—when a soul looking up to the cross can say "his blood is God's offering of life to me," then he has an assurance that should exclude all doubts, and be an inspiration of the freest, and fullest, and surest, that the soul can exercise. Now, just in passing we note the import

of these terms. He spared not, but delivered up his own Son for us all. To spare means to omit, to do without, to treat tenderly and forbearingly. God spared not his own son that He might find redemption for a perishing world. This is not an isolated passage. It pleased the Lord to prize him and to put him to grief. He hath laid upon him the iniquity of us all. Wounded for our transgressions, bruised for our iniquities, and with his stripes we are healed. This instance of divine beneficence in the light of certain facts, that we may see it the more clearly, and take to our heart the assurance which it gives of God's willingness to save, and to save to the uttermost.

In the first place let us look at it in the light of the character, the greatness, the rank, the worth of God's gift. I need not dwell here: you know the gift—the second person in the Holy Trinity, the express image of God's per-on, infinite in all his own perfection and attributes, and God knew the rank and worth of the gift, so that his beneficence is up to its fullest possible expression. Men are apt to mistake here: though perhaps we generally reckon the charity of the gift, we do not comprehend the value of it. The value of the gift might be far above the charity of the giving. Not so with God. He understood perfectly the rank and glory of the being given, and it is but an expression of his grace towards us in the giving. Now can beneficence transcend this? God knew all things—all things belonged to him and he might have appropriated any part of the universe which lay under his eye and was at his command—everything beautiful and excellent in the world, and the stars that glisten in the skies, and the angels that are in heaven, but can we compare any such thing to the Son of God, who actually was spared not, but was offered up for us? Go gather the flowers in their beauty from the forest and the field, from the prairie and garden, and blend them all in one—can we compare them to Jesus—the rose of Sharon and the plant of renown? Bring the cattle from a thousand hills, the lambs from the fold, and the calf from the stall, and bind them in one great sacrifice—but what is it compared with the Lamb of God that was sacrificed for us? Bring all the gold, and the silver, and the precious stones from the mines of the earth, beds of the ocean and from coffers, the crowns from wealth and royalty—and what are these all compared with Jesus Christ that redeemed us from sin by his own precious blood? Gather up all the stars, suns and systems of heaven and blend them into one—and what are they compared with the Star of Bethlehem—the bright and morning star? Being down the angels from heaven, bring angel, seraph, archangel, bring throne, dominion, principalities and powers, clothe them in our nature, despise them, and crucify them—what is it compared to the sparing not, but delivering up of the Son of God? In all the universe God had not such a gift, and his grace in giving is equal to the greatness of the gift.

Now this is one light in which we contemplate the divine beneficence, therein at the grand encouragement to a sure trust in grace, in all its blessings in a present and personal salvation.

Next we look at it in the light of the relation of the gift to the giver. There is a principle here having a proper and wide application. The gift is the greater on God's part, because of the affiliation of the Son. Stress is put upon the fact by the scripture.

"God so loved the world that he gave his only begotten son. The emphasis is there placed upon the fact. "Herein is love, not that we love God, but that he first loved us and sent his own son to be the propitiation for our sins. It is the fact that he was God's son; now Brutus, gave a much stronger expression of patriotism and respect for law, when for crime he passed sentence upon his son, than would have been shown by dealing with criminals, not so related to him. Abraham might have expressed some sacrifice in putting to death a servant, but how much more in sacrificing his first born Isaac. So the beneficence in the gift of Jesus Christ is presented in a strong light by the relation of the gift to the giver. Scripture is ever clear upon the infinite love of this relation. It is in the land of the infinite; it has no limitation either in subject or object, "Thou lovedst him before the foundation of the world. How much meaning in that utterance. But though the son by this marvelous affiliation is so image himself in the person of the son, so dear, so loved, yet him, he spared not. We look at this instance of divine beneficence as an assuring pledge. Man often gives something as a pledge that he will give something else, something more, so God has given us this assuring pledge, but with this marvelous fact, that the pledge is infinitely greater than the gift that we make. We are next to look at it in the light of the import of these words—spared he not, but delivered him up.

Now to have sent his son into the world a glorious form as that we could receive communications from him, to have sent him in the form of an angel how much would this,

have been? for it would have been an infinite condescension to take upon him the nature of angels in a redeeming work. How much more the reality! He is God's son, he has God's form, he is in glory equal with God. He empties himself of this, he takes instead the form of a servant in his likeness of men, he comes down into our nature, he appears in sinful flesh, he comes down into Getsemane and upon the cross, down from God's throne to his footstool from the midst of adoring angels into the midst of persecuting and scornful rabble.

These things are not incidental to God's great plan—these went not to extreme unintended and unforeseen. From the very inception from the very projection of the scheme of redemption the whole scene lay open to God's eye, and in view of all he delivered his son.

And now in one more light. For us! What are we that we should be the objects of such redeeming grace? We know how man deceits upon his fellow men and intentionally leaving out himself. How much we hear about the gifts of man, the powers of man, the achievements of man, the next to infinite powers with which he is clothed, what a grand future he has betokened him; but now mark you, just so much as you exalt man you present him with aggravated sin and deserts of God's wrath and eternal perdition, yet it was for us just as we are, with all our sins and unworthiness he died that he might come to us in salvation. And now a few words of application. There may be some great sinner here to-day and feeling that he is such, having spent many years in an evil life, who is beginning to conclude that there is no hope or mercy for you, having been perhaps long a presumptive

CONTINUED ON FOURTH PAGE.

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A \$370 13-Stop Parlor Organ for only **\$96.25.**
ONLY \$96.25 Warranted 6 Years
Great reduction from former Prices for the Summer months 1879. In order to introduce a New Style Cabinet Organ, I will sell the following elaborate highly finished New Style Cabinet or Parlor Organ during the Mid-Summer Holiday Months, for only **\$96.25** my very lowest former price for this Organ. The instrument has been during the past winter \$125.00, but in order to have it more widely known, I offer it at the above remarkably low price. Order at once! My chief object in making this immense reduction this Summer, being to push my sales up to a point beyond all former comparisons.
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Please order the Instrument at once, and pay for it only after you have fully tested it at your own home. It is not as represented, return at my expense, I paying freight both ways. Remember, this offer is at the very lowest figure, and I positively will not deviate from this price. Warranted for 6 years.
Every Organ sold, sells others. The most successful House in America. More unsolicited testimonials than any manufacturer. I have extended my sales now over the entire world. The sun shines no where but it lights my instruments. Since my recent return from an extended tour through the Continent of Europe, I am more determined than ever that no city, town or village throughout the entire civilized world shall be unrepresented by my celebrated instruments.
NEW PIANOS
\$125, \$150, \$145 and upwards. BEWARE OF IMITATIONS!
Having recently been
ELECTED MAYOR
of my City, and intrusted with its BOND amounting to thousands of dollars, should be sufficient proof of my responsibility. Illustrated Newspaper giving information about cost of Pianos and Organs, containing testimonials of thousands of your own neighborhood and you may know just how true I am. This offer only good during the hot Summer Months.
Please Show This Magnificent Offer to Your Neighbors.
Address all orders to **DANIEL F. BEATTY, Washington, New Jersey.**

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NOTICE:
None but Pure Drugs
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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.
GOODALE'S IODINE LINIMENT,
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Manufacturer of Extracts of **VANILLA** and **LEMON,** for flavoring—Unsurpassed by none other.
CAMPHOR CREAM, at 10 cents per bottle or 50 cents per pint. Warranted equal to any other preparation of the same kind which is being made from the formula published in the "Druggists' Circular."
Most of the foregoing preparations have been sold for the last twenty-seven years in Morris and Sussex counties, and in nearly all cases have given entire satisfaction.

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Having changed hands offers
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TO GUESTS AT
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Board, per week, \$8.00 if for one week only. For two persons, occupying one room, \$6.00 each.
By the day, with room, \$1.50.
Table board \$5.00 per week, or, \$1.00 per day. Single meals, Dinner 60 cts., Breakfast or Tea 30 cts.
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Dyeing and Scouring establishment, Market street, Morristown, N. J. Ladies', Gents' and Children's goods dyed and cleaned and pressed in the best style without Ripping. Also, Feather, Ribbons, Silk Sashes and Kid Gloves dyed and cleaned.
All work done in the best manner and at the lowest price.
Grease spots, paints, oils, etc., removed.

We clip the following from The New York Freeman's Journal of New York city, issue of Aug. 2d, and after having visited their establishment and examining their instruments we fully concur with what the editor and proprietor has been pleased to say concerning these instruments:
CORNISH & CO.'S ORGANS.—If we did not know the fidelity of Cornish & Co. to their engagements we would think it impossible for them to get up one of their Organs for sixty-five dollars. We have seen and heard several of their very best Organs. Two weeks ago, calling on that prodigy of music, in execution as in composition, John M. Lorentz, Jr., we found him in one of his parlors, playing away on one of Cornish's best. It is true he can make an Organ send its sounds round corners, and filling up all odd spaces in a way we never heard any one else do, but in the fullness, the richness, and the delicacy that he brought out of the Cornish he was playing on, the power and qualities of the instrument were proved.
To our question he said he never believed a reed-organ could do what Cornish made his do—and that since he has had his he has recommended the like to half a dozen purchasers.—It is by using the best materials and careful skill that Cornish has done what other manufacturers of reed organs have failed in.

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SIMPSON AVENUE,
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NEW HYMNAL
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BEAUTIFUL SETS OF TEETH
\$10.
GOLD FILLINGS PROPORTIONATELY LOW.

CONTINUED FROM THIRD PAGE.

sinner you are now becoming a desperate one.

Then as I bring to you this great truth that we have been contemplating, this great fact God has loved you with such a love as to give his only son to die for you.

This encouraging truth I present to you now. How often when such come before us, when we have advice to give we speak of such a man as a great sinner and that no repentance will save him. We talk about the great sinner David, and the persecuting Paul, and yet I point you to the cross of Christ and I tell you of God's great gift for your salvation.

Look upon that cross, doubt not God's mercy, but now believing accept it and rejoice in that salvation.

There are a very great many timid christians and many strong ones that soar in the third heavens and go up on angel's wings that discourage the feeble ones. There must be some here questioning and doubting what should be the outcome of your faith. Whether you can realize enough of religious life and whether it is in God's goodness to bestow it. You may be able to say "Lord if thou wilt thou canst."

If God gave his son to die for you certainly he is willing to give you all the grace contemplated.

Now dear friends we should take this truth, we all need it, for the want of a living faith in a gracious God we are coming short of the privileges of the christian life.

We might have more of the fullness and power of it if we press on in an undoubting faith that it is free for us. It is free and in the words of the text we find our proof.

Elder Vanhorne followed in an earnest exhortation.

A temperance prayer meeting followed soon after the preaching service, at the close of which the Mount Tabor Women's Foreign Missionary Society held their annual meeting at the cottage of Elder Vanhorne on Morris avenue.

The children's meeting also proved a most interesting one. Mr. S. P. Hammond taught the little ones the children's creed, Mr. Clark made some remarks, and there was fine singing and other interesting features.

THE EVENING SERVICES.

The young people's prayer meeting was packed with people and there was a veritable concert of praise and prayer. The prayer meeting at Mrs. Fitz Gerald's was as full as the cottage would hold and very earnest. A part of the time while these meetings were in progress a goodly number were before the stand to listen to an excellent service of praise by the choir.

When the general service began a great congregation was gathered, the evening trains having brought a large number of people. The services were opened with the singing of the 358th hymn, prayer by Rev. Mr. Burgess, the reading of a part of the 9th chapter of Acts, and the singing of the 335th hymn.

Rev. Mr. Burgess, the preacher of the occasion, founded his sermon on the 5th verse of the 9th chapter of Acts.

"It is hard for thee to kick against the pricks."

He said that he had a great text. It was great because in a very peculiar sense these were the words of God. They were not spoken by any human voice—God's own voice uttered them. They were also great because they contained two great fundamental truths—first, the sovereignty of God, and second, the free agency of man.

The figure used referred to the method then and now in vogue in the East of driving beasts of burden. The illustration embraces the idea of a higher and a lower intelligence. The higher was the driver and the lower the beast of burden—the higher was a governor or director, and the lower a humble servant. It illustrates another higher and another lower intelligence right there in the road to Damascus—God the higher intelligence, with an end in view, and Paul the lower. The execution of the will of the higher intelligence depended upon the faithfulness by which his orders were carried out by the lower. He showed how God was using the good with Paul and he was resisting it. He further showed the wondrous scheme he had in view for Paul as developed in the history of his life by the building up of the great Church of Christ.

He depicted the sinfulness of Paul's life previous to being arrested by the voice of God, and from this demonstrated that he has a scheme touching all lives—the great scheme of salvation.

The perfection of God's scheme for humanity was next portrayed, and how it was possible for the creature to run contrary to that plan. Some do it so carelessly that they are not fully conscious how they are kicking against the pricks—how they are engaged in a rebellion against the Lord Jesus Christ. In conclusion he feelingly exhorted all to accept God's great scheme of redemption and be saved, showing that as Paul found it hard to kick against the pricks, so do all now find it hard to resist God.

Rev. J. M. Tuttle exhorted, fervently in conclusion.



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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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located at Stanhope, New Jersey, on the line of the D. L. & W. R. R., half mile from station, consisting of 50 acres of good land, one large brick dwelling house, containing 23 rooms, admirably adapted for a large family or for a boarding house, with stable, wagon-house and all necessary out-buildings, one large new frame building, located on the main street, 132 feet long, can be converted into a manufactory at small outlay, together with five other dwelling houses. If sold together will be sold at low figures and easy terms. Title indisputable, or will be exchanged for other property that is not so large. Persons wishing to know more particularly about the property are referred to Rev. W. C. Nelson, Mt. Tabor.

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Those who have taken almost everything and still have malaria in your system—there is hope for you. Get

Moore's Pilules

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50 for 50 cents.—50.50.

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