

# Mount Tabor Record

VOLUME V. No. 2.

MORRISTOWN, N. J., AUGUST 19th, 1881.

F. T. LEPORT, Editor.

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**Friday's Services.**

Friday morning broke bright and clear and gave promise of a brilliant day. The air was delightfully cool and the residents of Tabor had no excuse for turning out to the various services.

**THE MEETINGS.**

The usual six o'clock meeting was held in the Ebenezer pavilion and was led by Rev. Mr. Clark, this was but slimly attended.

The eight o'clock meeting led by Rev. Mr. Bebout was held at the stand, but few attended. It would seem that the householders who had newly arrived were not able to get all to rights notwithstanding the extra time allowed by beginning the meetings on Thursday evening instead of the morning as has been the custom heretofore, but to-morrow will doubtless find them in their places.

The down trains did not bring an unusual number of people; the 9 o'clock train from New York brought several scores of people and the grounds assumed a more lively appearance.

At 10:30 o'clock the regular morning services began and a goodly number of people were in attendance notwithstanding the threatening skies.

After the singing of the 797 hymn, "Blest be the tie that binds," Rev. Gilbert Winans delivered the opening prayer, asking that the spirit might be poured down with the old-timed fire upon this encampment, and that many conversions might result.

This was followed by the reading of the 1st chapter of Acts as the morning lesson.

Then was sung, "There is a fountain filled with blood."

Rev. Dr. Miley, of Drew Theological Seminary, was announced as the preacher of the morning, and delivered an address evincing the deepest thought, commanding the earnest attention of the audience throughout.

The text will be found in Luke 24, part of the 49 verse.

"Behold, I send the promise of my Father upon you."

The standpoint of Christ, in this utterance, was one of retrospection and of prospect also.

As he gave utterance to what concerned the future in that benediction, he also viewed it in contrast with every other dispensation in the lower form of spiritual manifestation and power.

The brief thought that we have to utter while having more direct looking to the particular truths announced here we shall get to be directed somewhat by the standpoint of Christ.

And this utterance leads our thoughts directly to the great spiritual agency in religion, and so to religion itself.

We might begin with that.

Now there are certain facts common to religion, irrespective of the dispensation, whether it be a religion of divine origin or of human devisement. If it be called a religion, or is a religion, there must be in it certain facts which are common to all religions. For instance there cannot be a religion without some notion of the divine, there must be something outward to the soul, coming into the thought as above, that is important to him, that takes cognizance of him, to which in some respects he is responsible, in whose regard, approbation or disapprobation, he is most profoundly concerned.

And there must be the outgoing of feeling towards that object; because religion cannot be simply in the inclination,—true religion cannot be without the intellect as the power by which we have conception of that towards which the soul goes out in religion, but there can be no religion in pure intellect, there must come into play and activity the feelings and emotions.

Such thoughts, then, are common, we say to all religions, whether of divine origination or human production, nor does it follow therefore that all religions are one, that there is but one religion taking different forms, as developed under different circumstances.

Rationalistic thought likes this generalization that finds under all religious facts, one religion, because it seems to

dispense with all that we call revealed religion.

It likes it because it flatters itself, it can deny everything that is supernatural in religion, and will only allow it a common plane, account for all as originating in certain feelings of the soul.

We find as a distinctive fact of revealed religion the Messiahship of Christ or a Messiah in revealed religion not only as is historically revealed in the New Testament, but as it is manifest more or less from the very beginning, so that from the first there was a mediator between God and man.

We find then as a distinctive fact of revealed religion that it is especially brought out in this text, the mission and portion of the holy spirit in it that has placed revealed religion far above every other religion existing in the world.

While we find facts common to religion and find different dispensations of revealed religion, yet, we find revealed a oneness of that religion. Notwithstanding different dispensations and different measures of light, of divine manifestation, of spiritual power, yet there is a connection from the first to last, and we have simply one religion under different dispensations. Then *Christianity is the completing dispensation.*

In Christianity revealed religion comes to its perfection—the complete unfolding of divine truth, the full manifestation of God; and we find also that the mission of the spirit is the completing fact in Christianity.

It is that which embodies the full spiritual power and efficiency by which is brought out the spiritual life in its highest possible form. Now this is particularly the subject of the text.

It was a promise to be fulfilled as they were instructed to "wait in the city of Jerusalem" until they should be, "clothed with power from on high," which should be simply the realization or fulfillment of the promise and of the blessing which that promise contained.

The stand point of Christ in the utterance of these words, has particular significance as respects the meaning of his word. The text opens upon a period late in the historic life of Christ.

It has before it, all that had come out in the divine economy. All in the Patriarchal period, all in the Mosaic, and prophetic ages, before it was the advent of Christ, and the ministry of Christ, and the miracles of Christ, his redeeming death and the Resurrection. And now the anticipation of the Ascension upon the very verge of which he stood.

Now in this retrospect, with all these facts, combining so much of divine manifestation, agency and grace.

With all this in retrospect and in view, as though they were upon the verge of the greatest of all blessings, he says "Behold I send upon you the promise of the Father."

Now we spoke of the oneness of revealed religion and we now revert to this point as the more specific subject of our meditation.

There is a uniform plan in revealed religion, a plan which closely identifies those different dispensations, and makes religion indeed one, with its completion in Christianity and its culmination in the mission of the holy spirit.

Men have their plans and we often speak of great and far-reaching human plans, of gifted organizing constructive minds, and yet after all human plans reach but a little ways, and they cannot reach far because human foresight in the sphere of contingent events, is a very limited thing. Plans may be broad and far-reaching at the opening, but for want of foresight they are constantly subject to hindrance and modification.

We think of the star gazers in Chaldaea; they had their notions and their anticipations respecting the heavens, but certainly they had no conception of the development of astronomy by Kepler, and Galileo, and Newton and others.

When Franklin experimented with electricity or with the lightning, and showed the two to be one, he had a notion of the lightning rod but not of the telegraph, of the electric light or other appliances of electricity which so transcend any conception.

And so Watts, the Dr. further said, when he watched the escaping steam and speculated of the steam engine, had no thought of Fulton or Stephenson's inventions which have wrought such marvelous changes throughout the world.

"Even in human government," the speaker continued, "never did any man set down and construct a government which from the beginning would answer all purposes.

If we advert to religions of human origin, no one is according to the thought of the founder at the beginning. There came in unforeseen influences operating to modify the plans and to shape the movements, and give it quite a new form.

There is nothing of this imperfection in the divine plan. That one divine plan covered all the ages in the progress of revelations and in the founding of religion. In the very beginning God comprehended the whole process, put every dispensation in its place, and in its relation to that which followed, and down to the end there was nothing but what was according to the foresight of the divine plan.

Sometimes the question has been asked and with a spirit of objection, why this process was so long before the consummation came?

God had reasons, of course, and we all agree that the plan of gradual development and preparation was not for the reason of any deficiency in God.

His wisdom was perfect then and embraced the whole; his love was perfect then and embraced the whole. He was omnipotent from the beginning to do whatever he pleased.

But as we look on in the other direction and study man and his condition, and needs, doubtless it was requisite that there should be a process of training, that certain religious truths should be put into the human mind and gradually he should be brought to a state of preparation for the fullness of time when the Lord Jesus Christ should come. If all had been consummated directly, if the Lord had come in the first one thousand years, if his Apostles had done their work then, if the miracles had been wrought then, revealed religion would have found it very difficult to maintain its position as being from God, that is in an apologetic view.

We adverted to the distinctive facts of revealed religion, we may revert now to the distinctive facts of christianity. Now Messiah is not one anticipated but one that is come—not one in the promise but in the fulfillment of a promise he is in the very midst of the people; in his incarnation, living and moving in the midst of them.

Now the time of the miraculous manifestations under Messiah is no longer future but present, and Christ is about working these miracles of power and grace and love. Now the great sacrifice in atonement for sin stands no longer in the type, but is fulfilled on Calvary when Christ offers up himself on Calvary for the atonement of the sins of the whole world.

We stated that the mission of the spirit is the completing of christianity. We are not to understand there was no mission of the spirit anterior to this, that there were no voices of the spirit in older times—this would be contrary to the facts. We find voices of the spirit anterior even to its work of inspiration in the communication of truth, and as the spiritual power in the soul of man. In the account of creation we learn that the earth was without form and void, and darkness was upon the face of the deep. That the spirit of God brooded upon the face of the waters, as though the agency of the spirit was requisite to bring cosmos out of chaos. In this chaotic state of nature, when darkness brooded over the face of the deep, what

a symbol of the state of the whole world, in sin, and therefore what a type of the work of the spirit in the moral world. Why this very divine spirit was especially revealed in Christianity—this very divine spirit was present in Eden—in the soul of man before the fall. I believe it to be present in every holy life, that the angel hosts and seraph and archangel have their purity in the fellowship of the holy spirit. So it was present in the older dispensations, but with special promises respecting the new. So I find a promise in the words of the Psalmist—"I will come down like rain upon the mown grass and as showers that water the earth."

We do not deny the presence of the Holy Spirit in the former dispensations, but disclose a higher measure of it in the new.

So Jesus took up the subject and referred to the promise of the Father, so he specifically, in terms most significant, promised the holy spirit as a guide and as a comforter to lead into all truth, and to be a great power, and of divine efficiency in the spiritual life of the church. This promise was not to be fulfilled until after the ascension indicating a measure of it not before to be realized, and a great blessing, so great as to be better for the church and the world than his own personal presence in it.

Now what are the voices of the spirit thus peculiarly in the dispensation? This spirit is, first of all, a spirit of guidance to lead them into all truth and bring all things to their remembrance; that is as writers afterwards the Apostles might give the very truth to the church, and to the world. It was to be especially an agency to carry truth to the consciences and hearts of the people, so the word should not be simply a word in the ear but a power in the soul. It was especially promised to be with the minister as the herald of the gospel of the Lord. It was promised as the spirit of regeneration, changing the soul and making it new. It was promised a spirit witnessing to adoption and sonship, giving the grace of this assurance. It was promised as a spirit of perfection and sanctification of life—complete spiritual life in the soul. It was promised as a spirit helpful in prayer, so that in weakness, not knowing what to pray for, or as we ought, the spirit helps all our infirmities.

The instruction right in connection with the text, and the same thought is given elsewhere, that they should tarry now in the city until the fulfilment of this promise and they be clothed with power on high. They went into an upper chamber and tarried for ten days, looking to Heaven for the power. No distraction of thought or difference of purpose, they had one aim, one soul, one prayer of all, breathed to Heaven and then the answer came. And the blessing was not in the noise of a rushing noisy wind filling the place—the blessing was not in the cloven tongues of fire that set upon them, but it was in the Holy Ghost that filled them and gave them power, and it is in the account of the wonderful work wrought that day in the conversion of three thousand souls.

In the present day we are running a great deal of machinery and it takes a great deal of force to run that machinery. It may be all very well and in the aggregate there may be a gain; it was a little different here; there was not a counsel devising plans, but a union of praying souls taking hold upon the power of God and bringing that down in the outpouring of the holy spirit. That is a very important fact, for whatever power we have is not in the machinery but in the Holy Ghost.

And as we look along the christian ages, wherever we find Christianity progressing, spiritual life—real spiritual life—souls having communion with God and power with man, we find the same thing—the people are near to God and lifting up their souls to God in prayer.

Now, how wonderful is Christianity, the completing; divine dispensation. How grand and of what great power, with its completing effect in the mission of the spirit. How it stands apart from every other thing as the one great power that has salvation for the world. What can philosophy do for a fallen world? The utmost resource of philosophy is to give certain rules of life, certain reasons for following them. It has no life and practical power be-

yond this. Take other religions. They arise little above that; they can give you certain rules of conduct and certain reasons for following those rules and that is all. Now, Christianity arises infinitely above that standard. It comes to us with its infinitely diviner religious truth; it comes to us with the great Messiah, the redeeming Savior and Lord; it comes to us with the holy spirit, a power in the soul to enlighten each, to quicken, to purify, to make alive, and to give power unto a good life. This is the religion of power—this is the religion for salvation for the world and there is no other.

My dear friends this dispensation of the spirit is not closed. We are to-day under that dispensation just as much as were the Disciples when the cloven tongues of fire descended upon them, and when all were filled with the Holy Ghost. Jesus Christ is upon the same throne exalted. Jesus Christ holds the same promise in his hands, and the same prerogatives and power, and is ready now to pour that spirit down upon us. Oh that he may pour it down upon us to-day, and that these meetings be times of great spiritual blessings.

AFTERNOON SERVICES.

The skies were overcast all the afternoon, and ever and anon a fine misty rain descended on the just and unjust gathered upon the grounds, making it anything but pleasant to sit before the stand, notwithstanding a fair congregation assembled to hear the preacher of the afternoon, Rev. Dr. Baldwin, who took for his text the 16th verse of the 1st chapter of Paul's Epistle to the Romans.

"For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth."

You see dear friends that I come to you with the old message of the Gospel of Christ; in that respect I have nothing new to offer to you. There is no other means of salvation for this fallen race, and we need no apology therefore for coming to you with this, same old message.

I have been somewhat astonished at the different answers that I have received, to that question from different people, and especially at the very common answer when we speak even to Christian people and ask them what do you mean by salvation. The very common answer is, why, of course, it means to be saved from Hell and to reach Heaven. It is true that that is included in salvation, but it is a very poor and meagre idea of salvation that rests just there. The idea of simply escaping punishment hereafter, and reaching the regions of eternal bliss, that is not so much salvation as one of the necessary consequences of salvation. When a soul feels the burden of its guilt, realizes its true condition before God, (and it always does when it realizes what God is), and what itself is, it feels its burden of guilt, and when it flies to Christianity for relief the first anxiety of that soul is for the pardon of its sins, for past sins, which have offended God, and which now lie like a heavy burden upon the awakened soul, and salvation includes pardon for past sin. Jesus comes with all the weight of his love and mercy, and brings peace to the stricken soul and awakens in it a sense of reconciliation with God and of sins forgiven. But even this is not enough.

We are not satisfied with simply knowing that our past sins are forgiven—we want to have victory over sin, we want to have the power to put sin beneath our feet. We want some security that the future shall not be as the past. There is a power somewhere—a power that can be brought to our aid, to enable us to get the victory and to keep the victory over sin even while we live here in this world, and salvation includes not only pardon for the past sin but purity of heart, the entire reformation of the nature.

And then also it includes filling us with God. Now, I am aware that when we use these terms we speak in terms that have more or less mystery connected with them. I do not wonder that there may sit in many of our Christian audiences some unconverted soul listening to this talk about being filled with God, and feeling that it is strange talk and incomprehensible. And yet the truly Christian soul realizes a deep meaning connected with

(Continued on Fourth page.)

Miscellaneous.

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monials of persons for whom I have done work  
in my line who are competent judges of thor-  
ough dentistry. S. E. Hedges, M. D.; Rev. J.  
K. Burr, D. D.; Rev. A. H. Tuttle are persons  
well known throughout the entire State.  
CHESTER, N. J., July 28, 1880.

Dr. S. R. Osmun:  
DEAR SIR:—I have not been able to see you  
since you extracted my teeth, and I take this  
opportunity of expressing my thanks to you  
for the professional skill and courtesy you  
manifested at that time.  
I had taken gas once before at "Headquar-  
ters" in New York city and my impressions were  
unpleasant and its effects damaging to my  
health.  
As administered by you its results were per-  
fectly harmless and very satisfactory, and I  
shall take pleasure in recommending to my  
friends not only your art in filling teeth but  
also a fearless use of your gas.  
Very respectfully yours,  
S. E. HEDGES.

Doctor S. R. Osmun has done work for my  
family in almost every branch of dentistry and  
I unhesitatingly pronounce it to have always  
been of the highest order. I have such con-  
fidence in the excellence of his work and his  
skill in execution as to sincerely recommend  
him to such of my friends as are suffering with  
troublesome teeth.  
A. H. TUTTLE.  
Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done  
dentist work for myself and family and has in-  
variably given full satisfaction.  
A master of the science of dentistry, he  
avails himself of all the recent appliances of  
the dental art and displays a great skill and  
thoroughness in all branches of dental work.  
J. K. BURR.  
Trenton, N. J., July 26, 1880.

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# Mount Tabor Record.

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MORRISTOWN, N. J., August 20, 1881.

## Camp Notes.

W. F. Day arrived yesterday and commenced business.

Friend Coolbaugh is again in the new depot. He has become one of the fixtures at Tabor, and has hosts of friends.

It is stated that the Widow VanCott, the revivalist, receives \$15 a day for her services at camp meetings.

We extend our yearly invitation to all on the grounds to drop in and see us, and give us all the "items they may find."

Mr. Tiesch of Saugerties, N. Y., has brought his photo paraphernalia to the grounds, and is prepared to do all kinds of work in that line.

The Gospel Temperance Workers held a very interesting Prayer Meeting on Thursday afternoon in a cottage. From the spirit of the meeting we expect a great advancement in the cause on the ground during the days of the Camp Meeting.

An accident occurred to Mt. Tabor's popular caterer, Mr. Chas. Lyon yesterday, while passing through Denville the front wheel of his wagon came off and the old gentleman was somewhat shaken up, fortunately nothing serious resulted, and Mr. Lyon can be found at his post.

As usual a large number of people are daily dropping letters in the telegraph office under the impression that some way or other they will be taken care of, but they will do well to remember that Rev. Mr. Nelson is the only person authorized to receive mail matter, at the bookstore opposite the town pump.

A trip greatly in favor with the residents on Mt. Tabor is that to Hopatcong, a jolly ride up the canal, (from which the boat is locked into the Lake), and a delightful sail across this magnificent sheet of water being the attractions. Fishing is good and a return can be made either at 3 o'clock or 9 o'clock P. M.

The telegraph station is in the old Police station, alias Postoffice, alias Record Office. It is presided over by Miss Carrie Staples, a young lady from Delaware Water Gap, whom we are informed is an expert operator.

We were sorry at first not to be able to occupy our old quarters, but are glad to have them graced by such a pretty and lady-like person as the present occupant.

The authorities at Asbury Park have become alarmed at the large amount of poison absorbed by the earth there each season, and hereafter no lots will be sold in Asbury Park unless the purchaser agrees to connect the premises with the sewer. This proviso will protect the new part of the Park north of Sunset Lake, and will hasten owners in the old part to do what has become absolutely necessary in a summer city.

Mrs. J. T. Crane, widow of the late Dr. Crane, has left a full set of the Dr.'s works on exhibition at Rev. Mr. Nelson's bookstore. There are six works in all, consisting of "On Dancing," "The Right Way," "Holiness the Birthright of God's children," "The Arts of Intoxication," "Public Amusements," and "Methodism and Its Methods." These works are handsomely bound in cloth and gold, and can be had together with a fine cabinet picture of the Dr. for five dollars.

## Latest from Washington.

OFFICIAL BULLETIN.

SATURDAY AUG. 20th, 8:30 A. M.

President has passed a quiet night. This morning condition does not differ from yesterday at same time. Swelling of parotid gland unchanged and free from pain.

Pulse 98. Temperature 98.4. Respiration 18.

## Who We Shall Hear.

To-morrow, (Sunday) morning at 10:30 o'clock, Rev. C. F. Deems, D. D., pastor of the Church of the Strangers, of New York, will preach.

In the afternoon at 2:30, Rev. J. L. Hulbert, of Plainfield, will fill the pulpit.

Monday evening Rev. I. Simmons, of Brooklyn, preaches.

Tuesday morning Rev. Dr. Buckley, editor of the *Christian Advocate*, and in the afternoon Rev. S. L. Bowman, D. D., of Morristown, will give the discourses in the Tabernacle.

Wednesday morning Rev. Lewis R. Dunn, D. D., gives the sermon.

Rev. J. M. Freeman, D. D., one of the editors of the S. S. publications, will give the sermon on Thursday evening.

On Friday Rev. C. S. Sims, D. D., and Rev. S. C. Upham, D. D., of Drew Seminary, and on Sunday the 28th, Rev. Dr. Fowler, Missionary Secretary, will occupy the pulpit.

The annual meeting of the lot owners, of Mt. Tabor, will be held in the children's tent, Monday afternoon, at 2 o'clock, at which time there will be three trustees elected. The elections are for three years.

The annual report of the trustees will be made at this time.

We publish to-day a very full report of the morning and afternoon sermons, and we would like to do the same with the fine effort of the Rev. Mr. Woodruff in the evening, but it is impossible to do it justice and we dare not mutilate it.

## Sale of Lots.

There are about thirty-eight lots in various parts of the grounds upon which the owners are in default of the annual assessment, and these will all be sold on Monday at 4 P. M.

They are as follows:

No.	Years.
48	Shaws, John H. Ayers, 5
50	" " " " 6
28	Asbury, Sanford Baker, 5
24	West Hedding st., Sanford Baker, 6
34	Whitfield, George W. Coe, 5
27	" " P. D. Day, 7
34	Wesley, W. T. Frey, 6
16	W. Hedding st. " 6
17	" " " " 6
9	Sites Pass, J. M. Flemming, 5
7	" " " " 7
49	Fletcher, Wm. I. Gill, 7
28	Clark, Rensaler Hall, 6
46	Whitfield, R. E. Hunt & D. M. Woodruff, 6
24	East Hedding, W. S. Huff, 7
6	Embury, Sarah A. Joraleman, 6
25	Clark, T. J. Kennedy, 6
15	Boehm, W. F. Kennedy, 5
21	E. Hedding, Nelson Lake, 5
35	Foster, Henry Litz, 6
18	Banghart, S. V. N. Manderville, 7
29	Clark, R. H. Morris, 7
31	" " " " 7
31	Force, Marcus Pouelson, 6
33	" " " " 6
55	Fletcher, John Q. Simpson and Thos. Standing, 5
26	Whitfield, Sarah T. Sealey, 5
60	E. Hedding, Martha E. Scofield, 5
33	Clark, W. E. Sampson, 7
35	" " " " 7
25	Pitman, W. B. Vanhouten, 5
17	Banghart, Anna Wilkins, 5
33	Pitman, G. H. Young, 7
38	Clark, S. B. and A. Searing, 5

The above lots will be sold unless redeemed by the owners of the same before the sale.

## THE OLD-FASHIONED BIBLE.

BY J. W. RILEY.

How dear to my heart are the scenes of my childhood

That now but in memory I sadly review  
The old meeting-house at the edge of the wildwood  
The rail fence and horses all tethered thereto;  
The low, sloping roof and the bell in the steeple,  
The doves that came fluttering out overhead  
As it solemnly gathered the God-fearing people  
To hear the old Bible my grandfather read;

The old-fashioned Bible—  
The dust covered Bible—  
The leather-bound Bible my grandfather read.

The blessed old volume! The face bent above it—  
As now I recall it—is gravely severe,  
Though the reverent eye that droops downward to  
Love it

Makes grander the text through the lens of a tear,  
And, as down his features it trickles and glistens,  
The cough of the deacon is stifled, and his head  
Like a mated patriarch's, leans as he listens,  
To hear the old Bible my grandfather read;

The old-fashioned Bible—  
The dust covered Bible—  
The leather-bound Bible my grandfather read.

Ah! who shall look backward with scorn and de-  
rision

And scoff the old book, though it uselessly lies  
In the dust of the past, while this newer revision  
Lips on of a hope and a home in the skies?  
Shall we hear but a tittle of the words He has said?  
When so long He has, listening, leaned out of  
heaven

To hear the old Bible my grandfather read?  
The old-fashioned Bible—  
The dust-covered Bible—  
The leather-bound Bible my grandfather read.

## Miscellaneous.

### JOHN H. SCHMIDT, CARRIAGE MANUFACTURER.



Foot of Market street, at Parsons' old place, MORRISTOWN, N. J.

A fine lot of Carriages, Buggies, Phaetons; Rockaway, Coupe, Grocery Wagons, Farm Wagons, Carts, of my own make and warranted. Also, a number of second hand Buggies and Rockaways on hand. Repairing of all kinds, Painting and Trimming in the best style, and Carriage Blacksmithing, all kinds of Jobbing connected with Wagons.

### BRANCH AT MADISON.

All repairs in Wood Work for Carriages of all kinds.

JOHN H. SCHMIDT,

Market Street, Morristown, N. J.

Near R. R. Bridge, Madison, N. J.

## DANGER!

Of the first stain or speck beware  
That on your teeth you may espy,  
There is by far more danger there,  
Than at the moment meets the eye,  
Use SOZODONT without delay,  
And thus arrest the first decay.



### IN THE GOLDEN AGE OF GIRLHOOD

Preserve the beauty of the teeth with SOZODONT, and then, when hair is silvered and the eyes dimmed with years, the mouth will still reveal two glittering rows of unsullied ivory.

## SOZODONT

Is a compound of the Purest and Choicest ingredients of the Oriental Vegetable Kingdom. Every ingredient is well known to have a beneficial effect on the

### TEETH AND GUMS.

Its embalming or antiseptic property and aromatic fragrance makes it a toilet luxury.

SOZODONT removes all disagreeable odors from the breath caused by catarrh, bad teeth, etc.

ONE BOTTLE WILL LAST FOUR TO SIX MONTHS.

D. S. BRINK invites the public generally to try his large stock of Harness, Saddles, Horse Collars, and every description of saddlery goods extensively manufactured. A light buggy harness as low as \$16, \$18 and \$20. A good heavy truck or carriage harness that will wear for \$24, \$28 and \$30. Horse Blankets, Wolf, Buffalo and Fancy Lap Robes,



Trunks, Carpet Bags & Valises. Having made an entire change in my styles, I can offer you a line of harness inferior to none both in quality and finish. My prices are ranged to suit all and are figured at the lowest rates. Fine double and Single Harness, coach, stage, hack cart, team, fancy trotting harness. All buyers will find it to their interest to purchase

## BRUEN & BUNNELL, PLUMBERS,

Manufacturers of and Dealers in

### STOVES, RANGES AND HEATERS,

Tin, Copper and Sheet Iron Ware,

Hardware, Cutlery, Glass and Wooden Ware, Paints, Oils, Lamps and Kerosene Oil, Oilcloths, Carpets, Matting and Feathers.

Manufacturers of Bunnell's Patent Self-tightening SPRING BEDS.

ALSO DEALERS IN STOVE COAL.

ROCKAWAY, N. J.

Tin Roofing, Plumbing and all kinds of Job Work promptly attended to.

PLUMBING AT CAMP TABOR A SPECIALTY.

J. WRIGHT BRUEN.

WM. E. BUNNELL.

Don't Forget It.

IF YOU WANT A

Sewing Machine

Warranted for five years

go to

HEADQUARTERS

for all kinds, at

Factory Prices.

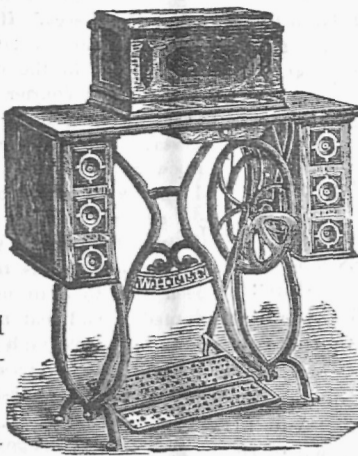
Old Machines Repaired

New Ones Sold on Install-

ments, or Discount for

Cash.

SEND FOR CIRCULAR.



OFFICE AT

CRANE'S

NEW

BOOT AND SHOE

STORE.

The Best place in the State

to buy your

Boots, Shoes, &c.

B. J. CRANE,

South Street, Cor. Park,

MORRISTOWN, N. J.

AGENT FOR

BURT'S SHOES.

ESTABLISHED 1851.

## JAS. A. GOODALE'S

RED FRONT DRUG STORE,

Corner of Blackwell and Sussex Streets, Dover, N. J.

NOTICE—None but Pure Drugs and Medicines sold. All medicines advertised in this paper sold at this Drug Store; orders may be left at the store of Mr. Buck at Camp Tabor.

## THE BEST SITES

FOR

BUILDING IN MORRISTOWN

ARE ON

PROSPECT STREET,

150 feet Front

on that street are offered For Sale on the best of terms, and can be purchased in lots of 50 or 100 feet or the whole lot. Depth about 175 feet.

THE VIEW FROM THIS SITE

IS UNEQUALLED,

looking to the North, South, East or West, and is unobstructed.

Its situation, but a few minutes walk from the Park, and yet retired from the main thoroughfares, renders it unequalled as a place of residence, being in the country and yet in the heart of the city.

ALSO A LOT

86 Feet Front

EAST SIDE OF

PROSPECT STREET.

View extends for 12 miles, and unobstructed in every direction.

INQUIRE AT BANNER OFFICE

Morristown, N. J.



DE GRAAF & TAYLOR  
FURNITURE & DECORATIONS  
'NOS. 47 & 49  
WEST 14TH ST.  
[OPPOSITE MACY'S] NEW YORK.  
THE CENTENNIAL PARLOR BED  
FIRST PRIZE AWARDED 1876 & 1878.  
We are offering THE LARGEST AND BEST SELECTED STOCK of all modern styles of Furniture and fancy articles for interior decorations in the City, AT LOWEST CASH PRICES.  
SPECIAL INDUCEMENTS BY TELEGRAPH AND New Buildings and Best Facilities. Between 6th and 8th Avenues, New York.



## BEATTY

ORGANS & PIANOS.

BEATTY'S ORGANS, Church, Chapel & Parlor, \$30 to \$1000. 3 to 32 stops. Have you seen "Beatty's Best" Parlor Organ? Price only \$107.75. Chapel Organs \$97.75. THE "DON" isostops 5 full sets of Reeds. ONLY \$61. THE PARIS now offered for

BEATTY'S FACTORY, RAILROAD AVE., & BEATTY ST., Washington, N. J., U. S. A. Over THREE ACRES OF SPACE. Largest Works in the World that ship products direct from Factory.



SQUARE GRAND PIANO, New Style, No. 2307. 7 1/2 Octaves, Elegant Rosewood Case, Rich Mouldings, double extra Wrest Flank, Carved Legs and Lyre, Grand French Action. Best Iron Frame. All improvements complete, with stool. \$222.75.

PIANOS, Grand, Square & Upright, \$125 to \$1400. New 7 Octave Rosewood Square Pianos, etc. SEE BEATTY'S QUARTERLY. Illustrated Catalogue, Free.

Address, Daniel F. Beatty, Washington, New Jersey. WRITE FOR CATALOGUE.

this mysterious phraseology, and we do not become scared as we used to before we ourselves became Christians. We get used in this divine life to mysteries. I remember that I used to be troubled (if you will pardon the digression) about the doctrine of the Trinity; it was a thing that was seriously troublesome to me in childhood, when I first came to understand that the church taught there were three persons in one God. This trouble continued with me through the days of youth and into my theological studies, and I did not find much real satisfaction even then in regard to it, and where I found the greatest light in regard to that mystery of divine truth was from a saying of a converted Indian, who, after he became a Christian, was tormented by some of his old companions who came to him and said, ah, you have got three Gods have you? You do not worship the Great Spirit any more! No, said he, I worship but one God—I worship the Great Spirit yet, as you do, but I believe there are three persons in that one God. Why, how can that be? You are talking nonsense, we do not understand such talk as that. And his answer to that was: "I go down to the river in the winter and there I see snow; I dig down through the snow and find ice; digging through the ice I find water; now, the snow is water, the ice is water and the water is water—these three are one." And from the simple saying of that divinely taught Indian I have obtained a better idea of the Trinity than in any other way. And so when the apostle goes on with his divine paradoxes and prays that the Ephesian Christians might know the love of God that passeth knowledge, and prays that they might know something that is beyond knowledge, we do not scare even at that, and when he prays that they may be filled with the fullness of God, and when not satisfied with that as though he would exhaust all the capabilities of language he prays that they may be filled with all the fullness of God. We can see that underneath this there is a deep truth which the Christian heart experiences even if it may not be able to express in feeble human language and explain to others.

And the apostle says, that the Gospel of Christ is the power of God to accomplish this salvation in the hearts of men.

Now, what does he mean by the Gospel?

There have been thousands of volumes written, and will doubtless be written to explain, enforce and illustrate this gospel, and the subject has not been exhausted and never will be.

And yet, in some respects it is a very simple thing, and capable of being explained in a very few words.

I think the apostle, in another place, has given us an epitome of the Gospel in a very few words, he says:

"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." That is gospel, it implies all that is essential in our theology. If Christ Jesus came to save sinners, then the great doctrine of the depravity of man is true. Christ Jesus came on no vain or unnecessary mission—he came to save sinners, because there was a world of sinners to be saved. And then if he came to save sinners he came from some other sphere. It is not a mere human being that comes by his example to save other human beings, but it is God incarnate in the flesh. In order that he might sympathize with us in all things he became our sympathizing High Priest and has made atonement for us to assure us of everlasting life. And now the apostle says that this Gospel—these good things that are contained in those of our text, is the power of God unto salvation and to every one that believeth.

Now, it is not natural to human nature to believe in the power of Christ to save from sin; he must be touched by the light from heaven—there must be an opening of the eyes to see and of the understanding to perceive before the spiritual truths of God are fully realized by the unconverted. So far as fully understanding all about how it is that the death of Christ saves us nor that it is not a thing that we need to know, not a thing perhaps that is possible for us to fully comprehend in our present state of existence.

In this respect we go contrary to our action in other regards, if we refuse to believe and trust ourselves to God's method of saving us because we do not understand just all about how it is done. We find this in nature, that just in proportion as we put ourselves in connection with the forces of God just in that proportion do we succeed best. For instance—this great force that he has blowing in the atmosphere about us. Now if I want to go to some distant place on the river I can go by the power of the oars, by hard and desperate effort even against tide and current and be propelled up the stream and by and by I may reach my destination, but how much better if God's wind is blowing in the direction to help me, if I just put up a sail and sit quietly and let that power take me on to the destination that I seek. If I want to send a message to the most distant land of the earth I can send it in the old fashioned way, by courier; that courier after many months of weary traveling might be able to deliver that message over in distant China; but God has a power abroad in the world, a power that we did not know much about half a century ago and that we know a great deal more about this year than even a year ago, but God had it in nature all this time only man has not been able to avail himself of it; and if I wanted to send that message suppose I stepped down to the telegraph office and send over to distant China this message. How much better this bringing myself in connection with the power of God.

In regard to this gospel, it is the power of God unto salvation, just as these other powers are adapted to the specific ends which they are now accomplishing in the world. And remember that God has all power in his hands. All the resources of the universe are at his disposal, and you may rest assured that if there had been any other power in heaven above, or in the earth beneath, that was better adapted to the result than this, it was at his disposal.

New in regard to adaptation. There are some means by which we test a thing and form an idea as to whether it is adapted to the end which it proposes to accomplish.

One way is to compare it with other things that are proposed for the same end.

You can readily see that if we take up all the systems of religion that the world has ever known, and all the systems of philosophy that have put themselves in the place of religion and see what they can do towards bringing a sense of pardon to an overburdened soul, and satisfaction regarding the life beyond the grave.

Some of the philosophers of our day that put themselves in the place of the Bible, are supposed to be new, and the teachers of them represent them as something new, but in reality they are as old as the hills.

The philosophy of our day which tells us do not be troubled by any mysterious change called conversion, but if you have done wrong just turn around and do right—there is a self recuperative power in humanity.

That philosophy was taught by Confucius 2400 years ago in China.

But it is a philosophy that will not work, it may be well in theory but never succeeds in practice.

False Buddhism, Mohammedanism, and everything that has put itself up for a religion in the world, and what does it do towards bringing this salvation to men?

The speaker referred to the inconsistency of the unconverted in refusing to receive testimony in regard to claims of the gospel. Men are willing to receive testimony in worldly affairs but in this matter of vital importance to the soul they refuse to receive the evidence of the most credible witnesses.

In closing the speaker called attention to the condition attached to the text, and showed that the power of God was salvation only to those who believed, accepted and trusted.

### The Yorktown Celebration.

Colonel Corbin, Master of Ceremonies at the Yorktown Centennial, has issued a circular regarding the arrangements for the celebration which is to take place October 18, 20 and 21. Present advices promise a military representation from nearly every State in the Union. About 10,000 troops have already signified their intention of being present, and it is believed the militia alone to take part in the celebration will exceed 30,000. Many States will send full regiments, together with the Governors of most of the States, accompanied by their staff. For the reception and proper comfort of the latter, a building is to be erected. Adjutant Generals of States and commanding officers of troops intending to participate, are requested to call for any information concerning the celebration that may in any manner aid in rendering the occasion worthy the great event it is designed to commemorate.

The Congregational church of Paterson in 1870 erected a church edifice in a fashionable part of the city, at a cost of \$50,000, which it was obliged to surrender under foreclosure in 1877. Now the company owning the church offers to sell it back again to the church for \$15,000, and the congregation is making a strong effort to get the property once more. It is worth in the neighborhood of \$35,000 as it stands.

**DR. L. W. JOHNSTON,**  
**DENTIST,**  
South Street, Opp. DeHart Street,  
MORRISTOWN, N. J.

**WM. A. STRYKER,**  
(City attorney and Counsel.)  
**Attorney-at-Law,**  
Solicitor & Master in Chancery,  
Law Offices, First Floor, 144 Washington Ave.,  
WASHINGTON, N. J.

**CAMP TABOR BAZAAR,**  
Now open with a full line of ladies' and gents'  
**Furnishing Goods,**  
Camp Chairs, Cots,  
Canes, Umbrellas, Rubbers and  
Slippers,  
Ladies' Underwear at Low Prices.  
Orders Taken for ALL KINDS of Goods.

**J. McQUINNESS'**  
**BRANCH OF MORRISTOWN.**

**S. M. MATTOX.**  
**CONTRACTOR AND BUILDER,**  
Plans and Specifications  
Furnished.

A large number of cottages built by me can be seen on the Camp Ground. Reference to the owners and occupants.  
Jobbing Promptly Attended To.  
**ROCKAWAY, N. J.**

**GEO. W. BOWER,**  
**ARCHITECT,**  
OFFICES:

**MORRISTOWN & CHATHAM.**

Special Attention Given to the  
Designing of Cottages for the  
Camp Ground.

Morristown Office: over Day & Muchmore's, near the depot, where he can be seen Tuesdays and Fridays of each week.

Residence: Chatham, N. J., and Office in rear of A. M. French's store, Chatham, N. J.

## COMPLETE Time Table FOR MOUNT TABOR.

Trains will leave Mount Tabor Station during Camp Meeting, as follows:

GOING EAST.

7:12 A. M.	For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Millburn and Newark.
7:46 "	For New York, stopping at Morris Plains, Morristown, Madison, Summit and Newark. Change cars at Summit for all Way Stations East.
8:55 "	For New York, stopping at Morris Plains, Morristown, Madison, Chatham and Newark. Change cars at Chatham for all Way Stations East.
11:25 "	For New York, stopping at all stations.
1:02 P. M.	For New York, stopping at all stations.
2:58 "	For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Millburn, South Orange, Orange and Newark.
4:20 "	For New York, stopping at all stations.
6:05 "	For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Millburn, South Orange, Orange, Arlington ave., Roseville and Newark.
8:44 "	For Morris Plains and Morristown only.

GOING WEST.

9:10 A. M.	For Easton, stopping at Rockaway, Dover, Drakesville and all stations West. Connecting at Dover with Chester R. R., and at Waterloo with Sussex R. R., and at Washington with Del., Lack. & Western R. R. for Oxford, Manunka Chunk, Stroudsburg, etc.
12:08 P. M.	For Rockaway, Dover and Port Oram.
1:19 "	For Rockaway, Dover and Port Oram.
1:42 "	For Easton, stopping at Rockaway, Dover, Drakesville and all stations West. Connecting at Waterloo with Sussex R. R. for Audover and Newton. At Washington for Manunka Chunk, Delaware, Portland, Stroudsburg, etc.
4:45 "	For Rockaway, Dover and Port Oram. Connecting at Dover with train for McCainsville, Succasunna and Chester.
5:12 "	For Easton, stopping at Rockaway, Dover, Drakesville and all stations West. Connecting at Dover with Chester R. R., at Waterloo for all stations on Sussex R. R., at Hackettstown with train for Oxford, Portland, Water Gap and Stroudsburg.
6:02 "	For Rockaway and Dover.
7:05 "	For Rockaway, Dover, Drakesville, Stanhope, Waterloo and Hackettstown. Connecting at Waterloo with Sussex R. R. for Audover and Newton.
9:38 "	For Rockaway, Dover and Port Oram.

TRAINS FOR STATIONS ON BOONTON BRANCH.

7:52 A. M.	For New York, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Paterson, and all stations East.
9:12 "	For Boonton and Fox Hill.
3:04 P. M.	For New York, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Paterson, and all stations East.
6:26 "	For Boonton and Fox Hill.
9:35 "	For Paterson, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Little Falls and West Paterson.

### Boonton Branch.

TO MOUNT TABOR.

Stations.	A. M.	A. M.	P. M.	P. M.
Barclay St.	6:50	7:00	4:30	4:40
Christopher St.	7:00	7:10	4:40	4:50
Hoboken	7:10	7:20	4:50	5:00
Secaucus	7:20	7:30	5:00	5:10
Kingsland	7:29	7:39	5:08	5:18
Lyndhurst	7:32	7:42	5:11	5:21
Deleawanna	7:36	7:46	5:15	5:25
Passaic	7:42	7:52	5:19	5:29
Clifton	7:46	7:56	5:23	5:33
Paterson	7:57	8:07	5:28	5:38
West Paterson	8:02	8:12	5:33	5:43
Little Falls	8:08	8:18	5:38	5:48
Mountain View	8:16	8:26	5:45	5:55
Lincoln Park	8:21	8:31	5:51	6:01
Whitehall	8:26	8:36	5:56	6:06
Montville	8:33	8:43	6:02	6:12
Boonton	7:30	8:42	1:17	2:40
Mount Tabor	7:51	9:00	1:32	3:03

FROM MOUNT TABOR.

Stations.	A. M.	A. M.	P. M.	P. M.
Mount Tabor	7:52	9:12	3:04	6:26
Boonton	7:59	9:30	3:18	6:36
Montville	8:05	9:35	3:25	6:43
Whitehall	8:11	9:41	3:31	6:49
Lincoln Park	8:16	9:46	3:36	6:54
Mountain View	8:21	9:51	3:41	6:59
Little Falls	8:27	9:57	3:47	7:05
West Paterson	8:32	10:02	3:52	7:10
Paterson	8:37	10:07	3:57	7:15
Clifton	8:41	10:11	4:01	7:19
Passaic	8:45	10:15	4:05	7:23
Deleawanna	8:49	10:19	4:09	7:27
Lyndhurst	8:53	10:23	4:13	7:31
Kingsland	8:57	10:27	4:17	7:35
Secaucus	9:05	10:35	4:25	7:43
Hoboken	9:14	10:44	4:34	7:52
Christopher St.	9:25	10:55	4:45	8:03
Barclay St.	9:30	11:00	4:50	8:08

Trains will leave for the Camp Grounds as follows:

New York, Barclay St.	6:50, 7:20, 9:10, 10:10, 11:10 A. M. 12 M. 2:30, 3:30, 4:20, 4:30, 5:20 7:45 P. M.
Hoboken	7:10, 7:35, 9:25, 10:25, 11:25 A. M. 12:15, 2:45, 3:45, 4:35, 4:48, 5:35, 8:00 P. M.
Newark	7:53, 9:43, 10:43, 11:43 A. M. 12:34, 3:03, 4:03, 4:53, 5:53, 8:18 P. M.
Roseville	7:08, 9:48, 10:48, 11:48 A. M. 3:08, 4:08, 8:23 P. M.
Grove St.	7:10, 9:50, 10:50, 11:50 A. M. 3:10, 4:10, 8:25 P. M.
Arlington ave.	7:12, 9:52, 10:52, 11:52 A. M. 3:12, 4:12, 8:27 P. M.
Breck Church	7:14, 9:54, 10:54, 11:54 A. M. 3:14, 4:14, 8:29 P. M.
Orange	8:05, 9:57, 10:57, 11:57 A. M. 3:17, 4:17, 8:32 P. M.
Highland ave.	7:20, 10:01, 11:00 A. M. 12:01, 3:21, 4:21, 8:35 P. M.
Mountain Station	7:22, 10:04, 11:03 A. M. 12:04, 3:24, 4:24, 8:38 P. M.
South Orange	8:11, 10:07, 11:06 A. M. 12:07, 3:27, 4:27, 8:41 P. M.
Maplewood	10:11, 11:10 A. M. 12:10, 3:32, 4:30, 8:45 P. M.
Millburn	8:18, 10:17, 11:15 A. M. 12:17, 3:37, 4:35, 8:50 P. M.
Summit	8:28, 10:27, 11:25 A. M. 12:27, 1:04, 3:47, 4:33, 5:23, 6:24, 9:00 P. M.
New Providence	10:32, 11:28 A. M. 3:52, 6:28 P. M.
Chatham	8:36, 10:37, 11:34 A. M. 12:37, 1:11, 3:57, 4:40, 5:30, 6:33, 9:09 P. M.
Madison	8:42, 10:43, 11:41 A. M. 12:43, 1:17, 4:03, 4:46, 5:36, 6:39, 9:15 P. M.
Convent	8:46, 10:49, 11:45 A. M. 12:49, 4:09, 5:40 P. M.
Morristown	8:55, 10:55, 11:53 A. M. 1:00, 1:28, 4:20, 4:57, 5:48, 6:50, 9:25 P. M.
Morris Plains	9:03, 11:01, 11:59 A. M. 1:10, 1:34, 4:30, 5:04, 5:54, 6:57, 9:30 P. M.
Rockaway	7:08, 7:41, 8:50, 11:20 A. M. 12:55, 2:53, 5:54, 6:55, 8:38 P. M.
Dover	7:00, 7:32, 8:42, 11:10 A. M. 12:45, 2:44, 5:45, 6:45, 8:27 P. M.
Port Oram	8:03 A. M. 12:40, 5:10, 6:40 P. M.
Drakesville	7:20, 8:30 A. M. 2:31, 8:12 P. M.
Stanhope	7:10, 8:20 A. M. 2:20, 8:00 P. M.
Waterloo	7:02, 8:11 A. M. 2:10, 7:50 P. M.
Hackettstown	6:50, 7:59 A. M. 1:58, 7:34 P. M.
Port Murray	7:45 A. M. 1:45, 7:21 P. M.
Washington	7:35 A. M. 1:38, 7:14 P. M.
Broadway	7:24 A. M. 1:28, 7:04 P. M.
Stewartsville	7:16 A. M. 1:20, 6:56 P. M.
Phillipsburg	7:05 A. M. 1:10, 6:45 P. M.
Easton	7:00 A. M. 1:00, 6:40 P. M.

CHESTER R. R.  
Chester, 7:35 A. M. 3:55 P. M.  
Ironia, 7:47 A. M. 4:30 P. M.  
Succasunna, 7:52 A. M. 4:40 P. M.  
McCainsville, 7:55 A. M. 4:50 P. M.

D. L. & W. R. R.  
Oxford Furnace, 7:06 A. M. 12:37, 6:45 P. M.  
Bridgeville, 6:56 A. M. 12:27, 6:35 P. M.  
Delaware, 6:46 A. M. 12:15, 6:25 P. M.  
Portland, 6:40 A. M. 12:00, 6:08 P. M.  
Stroudsburg, 6:20, 11:39 A. M. 5:48 P. M.  
\*Change cars at South Orange.  
†Change cars at Summit.

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