

MOUNT TABOR DAILY RECORD.

VOL. I. No. 5.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 21, 1877.

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Breakfast from - - - - - 6:30 to 8:30

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AT ALL HOURS OF THE DAY.

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A FULL STOCK

in every one of the above departments, embracing the best goods, which are sold at the lowest rates. We have not space to enumerate but will satisfy any who will favor us with a call.

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ROUND and SQUARE TIMBER,

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Every accommodation afforded at the most

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BEAUTIFUL SETS OF TEETH

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ON THE GROUNDS.

THE RECORD OF YESTERDAY.

GOOD WEATHER AND GOOD PREACHING.

Another cloudless sun smiled on Tabor yesterday morning, and freshest breezes continued their healthful influence upon those dwellers not called away by business cares. Contrasted with the Sabbath it seemed to bear an air of restful quiet, yet all the services held were well attended.

The early morning prayer meeting was conducted by Rev. W. C. Nelson, and the half-past eight o'clock meeting was omitted.

The Tabernacle morning service was opened by the singing of the 347th hymn, after which prayer was offered by Rev. S. D. Decker. The lesson read was the 3d chapter of Colossians, and was followed by the singing of the 477th hymn.

Rev. R. Vanhorne appealed to the people not to let their interest subside, but looking to God make this the great week of the campaign.

Rev. Mr. Marshall, of Englewood, prefaced his remarks by saying that this was his first attempt to preach at camp meeting, and having made that statement felt assured that he had secured the sympathy of his hearers. The text from which he discoursed was the 1st chapter of Galatians, from the 22d to the 25th verse inclusive:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections of lust.

If we live in the Spirit, let us also walk in the Spirit.

Although this was the preacher's first camp meeting sermon, it seems almost like sacrifice for us to mutilate, as we are compelled to, such a fine discourse. He began by saying that the Saviour in one of his discourses has laid down an axiom which is of the greatest value in the study of the vegetable kingdom. It is this, "a tree is known by its fruits." So with the human character—it is known by its fruits. The outward life is the experience of the inner nature; character is like murder, it will out.

The Apostle symbolizes the fruit of the character by the fruit of two trees. The first is the natural fruit—sinful. The second is the fruit of regenerated nature.

It is a very divine thought that the work of the Holy Ghost is to shed abroad in the human heart the love of God. The magnitude of the work in reaching every heart was forcibly shown. It is a very divine Scriptural truth and hope maketh not ashamed because the love of God is shed abroad in the heart. He was glad to preach a religion of conscience—glad every one can have the love of God and the witness of the Spirit in the heart. Then was discoursed Christianity as imparted to us by the Holy Ghost—its operation and effect upon those by whom we are surrounded.

As the natural tree bears but one fruit, so does the tree of knowledge bear but one fruit—the fruit of love, against which there is no law, for love is the fulfilling of the law. The design of the Holy Ghost is to produce in our hearts the spirit of love and perfect it in Christian life. It is with the light of love he reveals our sins, melts our hardness and reveals to us the goodness of God. When the Saviour voluntarily left His Father's home above and habited himself in our humanity it was for love of us, and when the Holy Ghost came down it was to manifest God's love to us, and beget in us love for Him. The fruit of the Spirit is the bestowment of this love, and when it purifies our hearts, then, and not till then, do we develop the christian character. All these manifestations are the outgrowth of love.

Prominent among these manifestations is joy. The first joy that a Christian experiences is the knowledge of his own salvation. Then is come to him the love of God, and love is joy, and this may be increased throughout his Christian life. Another joy that the Christian experiences is that of leading others to Christ. And so, when we have love enough to go to men and speak to them about salvation—as soon as we can do this—then we shall experience another and higher kind of joy than that when we were first converted. He described as the happiest hours of his life those in which he saw the unconverted coming to the service of the Lord Jesus Christ. He gave an instance of an unexpected demonstration on the first night of a revival he was conducting, which proved to him that revivals are not gotten up—they come down, and they come down because of the prayers of God's people. The joy of those here will be increased in the ratio of their work at this camp meeting. There is no joy here for the looker on, and he exhorted all to personal work.

Another christian joy is that of seeing the converted walking in the way of life—to see the love of Christ increasing in them and the love of self diminishing.

But we must not forget that other joy—the consciousness wrought in the heart by the communication of the Spirit that we shall at some time enjoy our heavenly home.

When we contemplate it our joy is unspeakable and full of glory. He had noted anxious lines written in the faces of many and asked those to let the Holy Ghost put in some other lines that would reduce the rigor of these; to let the Holy Ghost come into the heart and soften that anxious face. He asked if there were any here who were wanderers like David was, and urged them to come back like David, and be able to say, "The joy of the Lord is my strength." He appealed to the poor prodigal to return home, showing him that the longer he staid away the more he would suffer.

The next condition of love is peace. Cain conquered by hate and this has been the plan of the world ever since. But God conquers by love and that brings peace. If you don't have the love of Christ in your heart this life—any part of it—will only be followed by the fire of the following day. God's love only is lasting.

The fourth sphere in the action of this love is gentleness. Christ was so meek and gentle because of His love. It is reason sanctified and controlled by the love of God. Let us cultivate it more; let us be more gentle to others. You know if you take up your lamp and go suddenly in another room it will go out. So many lamps of Christian life have been put out by some careless professors.

Another state of Christian love is goodness. This is the love benevolent. There are but two simple rules of Methodism; the first is do no harm, and the second is, do good. Every Christian life may be governed by these, and if we have a church governed by these two principles it will be a powerful church. So live that your life may be a constant salvation for some other soul.

We should not work upon the principle of necessity, but of love.

Another condition of love is faithfulness. A Christian man is the soul of honor. Hence if he be an employee he will do faithful service; if he be a business man and unfortunate enough to believe in notes, they will not go to protest, but be honored. Money committed to his hands in trust is safe. He thought it time to speak out against these business speculations by which professing Christian men speculate with monies placed in their trust, and very often lose that which does not belong to them. How they can do this and retain their relationship in the church he could not conceive. He told how at a missionary meeting, a brother who had failed several times arose and said, "Brethren, I think this church ought to support a missionary, and I will give \$100 toward it." As he said it there came from some boys who were playing in a lot near by, the shout of "Ten cents on the dollar." But no; this was a hundred dollars for his pride, and he would pay one hundred cents on the dollar, while the widows and orphans who had made him their trust would receive but ten cents. It is time these men should be wrested from their places in the church.

As a man of honor the true Christian will confer benefit upon the world in whatever position he may occupy. Perhaps there is some young man here who says "If I am honest I shall fail; if I am honest I shall perish; if I am honest I shall not get rich." I say to you, stand fast to your honor. He then depicted the glory of falling for the right, and the reward in life eternal.

The seventh principle of this divine character is meekness.

The last manifestation is temperance—self-government, self-control. This is one of the great tests of your love to Christ. It means exercising a constant control over yourself.

Let us not hinder the work of the Holy Ghost in our hearts. Let us ever invite Him as we would a cherished friend—treat him as courteous as we would our friend—be guided by His counsel and submit to his reproofs. A beautiful and pathetic appeal was made to sinners to obtain this love of God in their hearts and the danger of putting it off shown. If you have any feeling after the love of God welcome it; if you have not, be alarmed and get down on your knees, and implore it. It is a terrible iniquity to grieve God's most gracious spirit. The professing Christian should not be discouraged because Christian character does not become perfected as fast as they wish. The perfection is the work of God. From Humboldt he quoted that, "the finest fruit this world holds up to God is a perfect man." The strength

of our love for Christ is the measure of our spiritual power.

The meeting concluded in the usual manner, the exhortation being by Dr. Dunn.

THE AFTERNOON SERVICES.

The afternoon prayer meeting was led by Rev. Thos. Walters, and was one of great earnestness.

The general service at the stand began with the singing of the 181st hymn. Prayer was offered by Rev. Mr. Galloway. The lesson was the first part of the 15th chapter of Luke and was followed by the singing of the 131st hymn.

Dr. R. L. Dashiell, associated with Rev. R. Vanhorne as Superintendent, made his first appearance, and assumed charge of this meeting.

Rev. S. B. Rooney, who was appointed to preach in the afternoon, being sick, his place was taken by Rev. Dr. H. A. Buttz, who preached a sermon of wonderful force that had a great effect upon the congregation. He took as his text the 10th verse of the 19th chapter of Luke:

"For the Son of Man is come to seek and to save that which was lost."

In opening he said he presented for the consideration of his hearers one of the grandest announcements ever made to men. There have been others but they were temporal—this is a statement intended for all time. It was true then and it is true to-day that the Son of Man came to seek and to save that which was lost. The simplicity, applicableness and the powerfulness of the truth were noted. It is familiar, you have listened to it a thousand times, and you wondered when I announced it this afternoon that I did not preach about something new.

He related how when missionaries went to Greenland, and after a long and unsuccessful mission they began to tell the simple story of Jesus and how He came to save men, and the people exclaimed, "Why didn't you tell us this before?"

There have been many great facts in history but none so great as this: that Jesus came into the world to save sinners. He showed how we mark the important epoch of His coming. The history of the past looks forward to it, the present looks back to it. It was prophesied a long time before it took place—even among the heathen oracles it was supposed that at some time a great deliverer would come, and the Greeks believed that if God did come He would take the form of man. Some great event has always announced the coming of a great man. The wonderful events of Christ's coming were vividly portrayed. This one fact, he thought, ought to stir the universe and fill every tongue with acclamations of joy—that Christ did come to save me. When a prince visits the most remote part of his dominions his coming is hailed with joy. With how much greater acclaim ought we to hail the coming of the Prince of Peace. He not only came but He came to seek and to save the lost.

Jesus Christ did not come to save those who did not need Him, as most of the world endeavors to do—but to save those who were lost. It is the brightest and truest announcement of all the ages that Christ came to seek and to save those who were lost, and because we were lost He came to save us.

The truth of the statement was next considered. All truth should be received in proportion to its possibility or probability. If it is possible that a man may attain to any of his needs or ambitions he strives for them. Possibilities move this world. If you add to this probability it increases the strength of it; but if it is certain, every man should rush to seek the salvation of his soul. That this statement is true he demonstrated by showing that all other parts of God's word that have proven true prove this.

The teachings, miracles, suffering and ascension of Christ prove that His purpose was to save. Men's motives are shown by their actions. The actions of the Saviour show that His life was given for salvation. Every miracle He performed and every parable He uttered has saving in it. All who have studied the life of Christ, although they may not agree on many things else, are agreed that He came to save that which was lost.

Another line of truth is that all who have tested the saving power of the blood of Jesus know it is true. Now I have reached the point where we all stand on common ground. He showed the severeness of the test that has been given this declaration and the completeness of the vindication of its truth. It is proved by the testimony of others. No one can make progress in the studies of geology or astronomy without taking the authorities of others who have preceded him; he would die before he had

[CONTINUED ON THIS PAGE.]

Mt. Tabor Daily Record.

JOHN S. GIBSON, Editor.

Published by BENJ. H. VOGT, at the Office of The Iron Era, Dover, N. J.

Tuesday, August 21th, 1877.

WHITEFIELD PLACE.

A PRETTY THOROUGHFARE.

Whitefield Place is one of the original streets of the older part of the grounds and is consequently pretty well populated. It runs North and South, from the lower part of the grounds to Morris Avenue, is East of Trinity Park, and to some extent a counterpart of Asbury Place, on the West. It is convenient to worship and the central part of the grounds and yet is far enough removed to escape the constant inspection of the crowds, making a quiet and desirable place of residence. Commencing at the northern end and passing up the hill on the western side, the residences come in view in the following order:

First a plain, but well arranged little cottage, the occupant of which is Mrs. England, of Jersey City.

Next to this, on the corner of Simpson Avenue, is the cottage of E. V. Wilkinson, of Newark, built with an eye to comfort and convenience, being roomy and well arranged.

On the opposite corner is the little cottage of the late J. Tommasselli, of Elizabeth, which is worthy of especial mention from the fact that it was the first building commenced upon the grounds. The builder has passed to an abode not made with hands, but it is still occupied by his widow.

Mrs. L. A. White, of Dover, occupies a tent adjoining and three others in the same group are occupied by Mrs. Woolsey, of Perth Amboy; Mrs. Pierson, of Staten Island, widow of the late Rev. Thos. W. Pierson; and Mrs. Wigfall, of Newark.

In two others above the members of the choir are comfortably domiciled, the gentlemen in one and the ladies in the other.

Another tent some distance above has been prepared for the reception of Mrs. Margaret Smith, a colored preacher, who is expected soon.

The next residence is the cottage of Mr. Francis F. Day, of Morristown, occupied by his family and that of Mr. L. A. Vogt, editor of the Banner. The chief beauty of this cottage is the fine panel work of its interior, an unusual feature.

The last structure on this side is a plain, but good-sized cottage, belonging to Mrs. Osborn of Budd's Lake.

Returning on the east side we note first the tent of Rev. W. C. Nelson, of Staten Island, with an attractive rockery in the front.

Mrs. Dixon, of Rockaway Valley, has the next tent—bearing a neat frontal adornment. The next tent is that of Rev. C. Clark, Jr., with charming rockeries and rustic work at the bases of the trees.

The cottage of Mrs. Sands, of Newark, is small, but neat, and its front carries out well the devices of nature and neat handiwork noted above.

Before the next two cottages the passer by will stop in admiration of their beauty. They are built alike in a very pretty architectural conception of what such a residence should be, and are owned by Mrs. Cleveland and Mrs. Denman, of Newark. In ornament and painting they are all that could be desired, pretty in the interior, and with neatly sodded grounds in front, with beds displaying flowers and rustic designs.

Close to them is the cottage of Rev. I. W. Cole, of Bloomingdale, a charming little Gothic structure, with sodded grounds and choice flowers.

Next is the tent of Richard Stephens, of Mt. Hope, probably the most complete tent on the grounds, with basement, and every arrangement for convenience and comfort. The sodded grounds in front is profusely adorned with a variety of beautiful flowers.

Rev. T. Rawlings, of Port Oran, has the next cottage in this group, which is a very neat one, and has a beautifully sodded, flower-covered front, which brings to a fitting conclusion this continuation of artistic designs, extending from Morris Avenue to this point.

Samuel McCrea, of Mackettstown, occupies a good cottage just below.

The cottage of Daniel G. Wiggins, of Dover, on the corner of Simpson Avenue, is neat in appearance, and roomy and comfortable in its arrangement. In front the plot of ground is larger than usual, giving space for pretty devices in rockeries and mosses, and containing a very fine collection of potted plants.

Mrs. Emily B. Winant, of New York City, has a fine appearing cottage and tent, completing the list.

A telegraph operator named Jacob Wil-drick fell out of the door of a baggage car yesterday in the tunnel, and singular to say was not killed, although his nose was broken and he was bruised about the arm and head.

Camp Ground Items.

Bishop Foster to-morrow morning.
Rev. Dr. Fowler on Thursday morning.
The central part of these grounds was sold not many years ago for \$17 per acre.

The officers and managers of the Newark Conference Temperance Society will meet at the place of Rev. A. Craig, immediately after the service of this morning.

Back numbers of the RECORD, with the exception of Saturday, and the numbers for the balance of the meeting, will be sent to any address, postage paid for 32 cts.

The usual meetings of the morning and afternoon will be set apart for Gospel Temperance services, and will be addressed by able men and women workers in the cause.

Rev. Mr. Marshall's first camp meeting sermon was such a success that we think it would be well to initiate similarly some other preachers if there are more of his ability remaining.

Mount Olive.

Another accident occurred at the Mt. Olive mine on the 10th inst. One Matthew Connors, a laborer at the Drake mine, while engaged in his avocation got hold of one of the giant powder caps which he held between his thumb and two fingers of the left hand, while with the thumb and forefinger of the right hand he proceeded to open the cap with a piece of wire, not knowing how dangerous it was. The cap unfortunately exploded mutilating both thumbs and three fingers in a horrible manner. A portion of one finger was found lodged in a box some ten feet away. A portion of the left thumb and forefinger was entirely removed. The explosion shattered one finger so badly that amputation was thought necessary which was accordingly done by Dr. Wentworth of Flanders. The wounds are reported as all doing well at present. Mr. C. is a young man living near Hackettstown. These caps are dangerous to handle and too great care cannot be exercised in their use.

There will be a variety wedding at Mt. Olive on Tuesday evening next for the benefit of Mrs. Hoskins whose husband is in the western mines. We hope she will receive a good patronage for the benefit of herself and children.

We understand the picnic at Budd's Lake from this place on Thursday was a very enjoyable occasion notwithstanding the rain in the early part of the day.

QUILL AND SCISSORS.

A little Dover miss of three Summers hearing a conversation at the table where some one remarked that they preferred "corn on the ear" and another that he preferred it "off the ear," observed that "I'd rather have a corn on my toe than on my ear." She had them corn-ered that time.

Good News for the Afflicted.

DR. PELL'S

Pain Subduing Liniment!

the well-known remedy for all pains and aches, both internal and external.

PELL'S CHOLERA MIXTURE,

for the speedy cure of Diarrhoea, Cholera Morbus, Cholic Pains, and all complaints of the bowels. When taken in time never has failed.

PELL'S DIARRHOEA ELIXIR FOR CHILDREN.

a sure remedy for Diarrhoea and all Summer Complaints with Children.

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Hats for Boys,

Hats for Children,

STRAW HATS,

FELT HATS,

SILK HATS,

COOL HATS,

STYLISH HATS,

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ALL STYLES, QUALITIES AND PRICES, AT

CARRELL'S

THE HATTER.

STILL THEY COME.

NEW STYLES OF HATS ARRIVING AT CARRELL'S EVERY DAY.

EVERYBODY PLEASED WITH THE HATS THEY GET AT CARRELL'S.

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MT. TABOR TIME TABLE, published for the benefit of camp meeting visitors by

WRIGHT & HEINL, DOVER, N. J.

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BOOTS and SHOES

OF EVERY DESCRIPTION.

TRAINS LEAVE MOUNT TABOR: GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:53; 9:00; (Boonton Branch); 10:55 A. M. 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:30 P. M.

GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 5:53; 10:03 P. M.

LEAVE DOVER FOR CAMP GROUND: 7:00; 7:32; 8:42, A. M. 2:47; 6:30; 8:27 P. M.

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in Newark. I have administered it to many thousands of people with the greatest satisfaction to all. Have given it to children 2 years old and to adults of 75. Never had an accident.

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Sold on the Camp Ground by

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Persons on the Camp Ground who wish any

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[CONTINUED FROM FIRST PAGE].

began. We must accept the authority of others.

Every truth must be judged by that which most nearly is affected by it. Now, what is most applicable to this text? Why, that it does just what it proposes to do, which is proved by the testimony of experience. He thought the outer senses are not as powerful in their conviction of the truth as we think they are, for different persons will often see the same thing from different standpoints. But he thought there is one sense a little surer than these—what we feel. Proofs of the experience of others were offered; citing the evidence of the great Apostle Paul, the golden-tongued Chrysostom, Luther, Jonathan Edwards, John Wesley—the burden of the cry of each was, "Jesus saved me." Then he would leave the great witnesses—there are thousands of them—and come to the humbler ones. It does not require a long course of learning to tell it; the man who cannot read can feel and express it. The lowly man, the men of all classes and conditions—from all parts and all lands—raise up their voices and say, "That's true, for Jesus Christ saved me."

He demonstrated how the truth had lasted—always old and always new, always simple and always grand, always little and always high. All hail it; it is enough for all, enough for each, enough for evermore.

The trouble with us is that we do not come back to first principles often enough. The sermon that don't lead to that passage ought to be left out. All Christian life and experience ought to lead to it.

The benevolence of the mission of Jesus was noticed. There have been missions that were good and great, but none so grand as that which was instituted for the saving of the lost, and our mission is to follow the example. The text is applicable to everybody because all have sinned; but bless the Lord it is also applicable to the salvation of every one. There is none so low but Christ can lift him up, none so lost but Christ can save him.

We find in this text how worthy of attention is the human soul. He showed how many lavish adornments upon the body but do not adorn the soul. Take care of thy soul, for now is the accepted time, now is the day of salvation. Learn, too, that no matter how lost you are Jesus can save you. He comes not to those by whom He is not wanted, but to those who need him most. When a sinner feels the most trouble for his sins, then is he nearest salvation. He related how the brother of Whitfield upon one occasion in the presence of the Countess of Huntingdon, exclaimed, "I am lost; I am lost!" and she replied, "How glad I am of it." It seemed hard to him until she added, "for Christ came to save those who are lost."

In conclusion he made a thrilling appeal to sinners to come to Christ, and gave an impressive rendition of the "Ninety and nine." The discourse was an impromptu one, but it was the most powerful revival sermon yet preached upon the grounds, and quickened a wonderful fervor.

Dr. Dashiell followed most effectively and the meeting was brought to a conclusion with the usual services.

IN THE EVENING.

The Young People's prayer meeting attracted the usual large attendance and was marked by the usual interest.

The meeting at the Tabernacle was attended by the largest audience at any night service yet held, except that of Sunday. After the singing of the 145th hymn prayer was offered by Rev. S. B. Rooney, succeeded by the singing of the 290th hymn.

Rev. C. L. Hull, the preacher of the evening, read the 2d chapter of Joshua, and after the reading selected the last clause of the 21st verse as his text:

"And she bound the scarlet line in the window."

As usual with our evening sermons we are restricted to brief space, and can scarcely notice even the outline of this excellent and impressive sermon. He could find, he said, no more fitting introduction to his sermon than the Word of God he had read. This act of Rahab had a significance in itself. When she bound the scarlet line in the window she bound Rahab, the lowest of her sex, to Mary, the mother of Christ; she bound the sinner to his Redeemer.

This act of her's reveals first an intelligent faith. She said "I know the Lord has given you this land." How did she know it? She knew it as the sinner knew the words of truth preached to him this afternoon that Christ came to save sinners. Rahab knew that the God of Israel would conquer her land and she trusted Him, and that scarlet line stands as a symbol of what God will do in the salvation of men. Every morning she looked in vain over the hills to see if the army of Israel would come to capture Jericho. But as her belief began to wane her eyes rested upon that scarlet thread and she was reminded of the promises of God through these men, and her faith rested upon it until she saw the coming of the armies of Israel.

He spoke of how sinners believe in the Bible and hope some day and in some way,

to be saved. But to the Christian a scarlet thread runs through every line; it is the blood of Jesus, and he understands it, and knows why he has a Bible. In a lawyer's brief important passages are underscored with a red line—so to the Christian the passages of Scripture are marked with a red line, the blood of Jesus.

He noted the blood marks through God's word for the salvation of men, and particularly the blood marks of Jesus in the new Testament, culminating in a portrayal of the crucifixion. Around it lies the blood line of the Saviour's death.

This faith of Rahab's was a persevering faith, clinging to the scarlet thread till, when after seven days were passed, Jericho fell. If we have such a faith here at this meeting God's time and our time will mingle. As the water hides the anchor and cable of the great ship, so does the veil hide the great throne where our hopes are secured; but as the anchor goes through the water and takes hold of the foundations of the earth, so does our faith go through the veil and take hold of the promises of God.

The comprehensiveness of faith was shown which takes in all the unsaved. Rahab's faith was a sinner's faith, and from her character it is shown that none are too vile to be saved. An earnest appeal to sinners concluded the sermon.

Rev. William H. McCormick followed and led the season of prayer at the close.

Flanders.

The young people of this place determined on having a good time last Saturday, so they drew up their steeds and with one four-horse team gathered in the host of young men and maidens until seats were scarce, each one only being allowed about ten inches space, be the same more or less. So when all was ready for a start with provisions stored away for dinner, the happy crowd started en route for Lake Hopatcong. The people along the road can attest to their jollity full better than we who were so much absorbed in fun that we forgot what was going on. After spending several happy hours at the Lake it was determined to return by way of Stanhope and Budd's Lake, but at Budd's Lake a mishap marred the occasion by breaking down of the wagon, so the boys paid \$3 for a coach to bring the girls home where we all arrived safe and sound some time in the wee hours of the night, tired out and dirty as any Saturday night often finds us. But we had a good time and may there be more such in the future.

Ten persons went on board the train Friday morning on the Rockaway Beach excursion from this depot.

Our new barber shop, kept by A. Dufford, is doing a thrifty business. A.S.P.H.

What Gen. Darcy Did.

It is related of the late General John S. Darcy as follows: After the panic of 1857, at a meeting of the directors of the New Jersey Railroad Company, of which the General was the respected president, the vice president, who was also the superintendent, reported that there had been a heavy falling off in the receipts from freight and passenger traffic for the previous year. He recommended retrenchment, and suggested that the wages of the employees be reduced twenty-five per cent per capita. The wages of the employees were then, even in gold times, at about the same proportion as they are now. The directors supported the proposed reduction, but General Darcy took strong ground against it. He said: "While the report of the superintendent indicate a falling off in receipts and the necessity of retrenchment, I do not agree to the mode suggested to being about the desired result. I believe that instead of reducing the pay of the subordinate employees—the laborers receiving one dollar per day—we should, if a reduction in wages be necessary, begin at the head, and not at the tail. I know the condition and circumstances of our faithful laborers, being frequently called to attend their families in a professional capacity, and the poor man can ill afford such a reduction as is proposed. I will make a present to the company of my salary (about \$1,000 or 2,000) as President of the Road if it will relieve the workmen from a reduction."

This talk from the General put a stop to the reduction question, for the economical vice president, who received a liberal salary as superintendent, was not anxious to have the reduction applied to him. The wages of the employees were not disturbed, and the company pulled through their trouble all right.

At the meeting of the Dover Common Council last evening, Wm. T. Allen, Esq., was elected Assistant Chief Engineer of the Fire Department. A good selection.



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LET US NOT REDUCE OUR INDUSTRIES BUT REVIVE THEM.

The existing industrial disorder in this country is of a most peculiar type. It is a distinct case of national starvation in the midst of national plenty. History is full of cases of national suffering caused by short crops, by an actual want of the necessities of life, resulting in famine and in famine prices. But here we have the land fairly groaning under the weight of its crops, all good gifts showered upon our people with a lavish hand, and yet thousands of able bodied men are beggars meditating crime among us. What causes have produced this state of things? Beyond a doubt one of the most operative of these causes is a vicious distribution of our people, the effect not of choice but of abnormal influences which are now fast working themselves out. We are dealing with a labor panic and a labor contraction following the capital panic and the capital contraction of 1873.

When the war closed our population flowed, especially in the North and West, towards the cities. The great industrial enterprise then afforded created an immense demand for skilled labor and drew men from the farms and fields to the streets and the workshops of the towns. It was an era in especial of railway undertakings, and the new lines then building everywhere fostered the townward tendency immensely. When we consider what materials and labor are used on a railway; how iron and steel works are set glowing to make the tracks and the rolling-stock; how workmen of all kinds are required for grading the roads, building the bridges, the stations and the shops; how much varied mechanical industry goes not only to constructing the engines and the cars but to furnishing and equipping the cars for passenger traffic with velvets and plush and fine wood, with springs and with upholstery, and then reflect that each one of the myriads of men so employed must in his turn give employment to shoemakers, tailors, butchers, bakers, produce dealers and tradesmen of all sorts, we cannot wonder at the extent of the stagnation which has followed the reduction and in many instances the cessation of this one gigantic industry brought about by the collapse of capital. Citizen Schwab and Citizen Swinton, of course, care for none of these things. But honest and intelligent working-men who look at these things seriously must see that when they strike at "bloated capital" they are simply sawing off the bough on which they sit. If a general disbelief in the safety of capital in this country could now be added to the other chilling influences upon American industry, it is absolutely certain that American labor would find itself shut up to choose between emigration and pauperism for years to come. The population of cities as well as of mining and manufacturing districts live upon commerce and industrial enterprises. The failure or shrinkage of commerce and industrial enterprises in this country has resulted in a surplus of city population and in a surplus population of our mining and manufacturing districts. There is not work enough now for the hands drawn together from the soil by the great commercial and industrial activity of the past. The country population itself, although not absolutely suffering for the means of subsistence, has lost to a great extent the inland market which was afforded it by the wealth of the city, the mining and the manufacturing populations, and finds it hard to get the means of paying taxes and of providing for those wants which the soil does not supply.

So the country suffers from stagnation in the midst of plenty, the cities and the mining and manufacturing districts from enforced idleness. In many cases our manufacturers have tried to tide over the trouble by working half time only rather than discharge their operatives altogether; but this is charity, not enterprise, and in the long run what can such feeble means avail? It is absurd to expect relief in this way from the grotesquely anomalous symptoms of an old overcrowded community which are now afflicting a country only half settled and overflowing with natural wealth. Such remedies will not rid us of tramps, Molly Maguires and the mischievous incendiarism of the Commune.

Mr. Lewis Lamson leaves Dover for California to-day.

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