

MOUNT TABOR DAILY RECORD.

VOL. I. No. 7.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 23, 1877.

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 AT ALL HOURS OF THE DAY.

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 the best goods, which are sold at
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ROUND and SQUARE TIMBER,

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The Lowest Prices.

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 have work. New 7 1/2 octave
 rosewood case \$650 Pianos for
 \$475. New 9 stop organs,
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 dress **DANIEL E. BEATTY, Washington,
 New Jersey.**

ORGANS

1st, The law, what is it?
 2d, The law immutable.
 3d, The law eternal.

What do we mean by the law of God? We
 shall never understand the Gospel of God
 until we comprehend the law of God, for
 these are two parts of the mind of God. Law
 is a rule of action, associated with a re-
 ward or disconnected from a penalty. The
 law touches the whole realm of being from
 God down. He dwelt for a few moments
 upon the thought that God is under the
 operation of the law just as much as any of
 his subjects, and in just as fundamental a
 sense. As He has a rule of action for Him-
 self there is a law touching everything that
 results from His actions.

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S. M. MATTOX,
 ON THE GROUNDS.

THE SERVICES OF WEDNESDAY.

A PROFITABLE AND PLEASANT ENDING OF THE
 FIRST WEEK.

The first week of the camp meeting was
 concluded yesterday in a fitting manner, and
 the services were attended by increased con-
 gregations and growing interest. Looking
 back over the week, all admit that it has
 been one of the pleasantest and best ever
 known here. All through the weather has
 been delightfully cool and clear, investing
 the services with a charm that cannot be too
 highly appreciated.

The weather and services of yesterday were
 both of the best character, the latter suc-
 ceeded each other in such rapid succession
 that the air was resonant with the devotions
 of God's people from early morning till the
 hour of closing in the evening.

The early morning prayer meeting was
 conducted by Rev. W. C. Nelson. At a
 quarter to eight was held the meeting at Mrs.
 Fitz Gerald's cottage, and when it was con-
 cluded, at 9 o'clock, a prayer meeting was
 held in the Tabernacle, which continued to
 the time of the regular service, at ten o'clock.
 This meeting was a powerful one, and was
 conducted by Rev. J. R. Daniels, and ad-
 dressed by Mrs. Smith, the colored preacher,
 Mrs. Holmes and others.

The general meeting was opened in the
 presence of a great throng of people that
 filled the vast enclosure with the singing of
 the 1st hymn, followed with prayer
 offered by Rev. Dr. Miley, of Drew
 Seminary. Bishop Foster read as the les-
 sons of the morning the 20th Chapter of
 Exodus, and the Sermon on the Mount,
 from the 5th chapter of Matthew, and an-
 nounced the 745th hymn.

Bishop Foster, in arising to deliver his
 sermon, said he wished to establish right re-
 lations between himself and his congrega-
 tion. First, that all should do away with
 the thought that he was going to preach a
 great sermon. Second, that he would have to
 proceed with as great deliberation as he could
 on account of an infirmity of voice; other-
 wise he was in good health. Third, he
 noted how two classes of sermons are preach-
 ed—one addressed to the head, and the other
 to the heart; he proposed to preach to the
 head, and hoped through the head to reach
 the heart, which is always the surest road.
 Fourth, he proposed to preach the law and
 not the gospel—or both—holding them to be
 a unit. He gave as his text the 31st verse of
 the 3d chapter of Romans:

"Do we then make void the law through
 faith? God forbid: yea, we establish the
 law."

The immensity of thought, power of ex-
 pression, and natural eloquence of such a
 sermon as this cannot be condensed, and in
 this respect our report must be a distinguish-
 ed failure. He thought it not without reason
 that advanced thinkers—free thinkers—
 critics of theological preaching—have charg-
 ed the so-called orthodox ministers and or-
 thodox churches with the introduction of the
 schism in the character of God, for we do
 often seem to make a conflict in God. We
 often set over against the first and second
 persons in the Trinity, seeming to make a
 conflict between the two persons, as if they
 were seeking a reconciliation. In fact we
 seem to make a vacation in the law.

And so we get the conception of a sal-
 vation from the law.
 He wanted to travel, if possible, a few lines
 of thought this morning that would tend to
 explain these apparent confusions. He would
 note:

1st, The law, what is it?
 2d, The law immutable.
 3d, The law eternal.

What do we mean by the law of God? We
 shall never understand the Gospel of God
 until we comprehend the law of God, for
 these are two parts of the mind of God. Law
 is a rule of action, associated with a re-
 ward or disconnected from a penalty. The
 law touches the whole realm of being from
 God down. He dwelt for a few moments
 upon the thought that God is under the
 operation of the law just as much as any of
 his subjects, and in just as fundamental a
 sense. As He has a rule of action for Him-
 self there is a law touching everything that
 results from His actions.

The law touching creation has two depart-
 ments—the natural and the supernatural.
 The natural comprises all material, unthink-
 ing things; wherever they are found, living
 or unliving, they are under the operation of
 law. There is not an action but is never out
 of His sight, never out of his hand, never
 escapes His realm. This is rather a law of
 God touching himself than a law touching
 their own actions. These have no power of
 action, treason or rebellion. He showed
 how God guides this realm with absolute au-

thority, and took a glance at the material
 realm to give an idea of the splendor and the
 power of this absolute reign. We look at
 the stars and as we behold an army of splen-
 did worlds, they seem to us as tapers or
 sparks, as they stand or move in the firm-
 amment of Heaven. The stars are innumera-
 ble, but no human eye ever saw them.
 There are not over two thousand of them
 to be seen; they can all be counted. But
 two thousand of them make a great many
 realms. A ray of light leaving the sun trav-
 els over twelve millions miles in a minute.
 There are only about one hundred and twen-
 ty stars that move apparently—only about
 fifteen that we can see—but if we examine
 them carefully we find that they are all mov-
 ing in a grand procession at ten million times
 the velocity of a cannon ball. The Bishop
 then gave a grand and learned description of
 the immensity of these realms, showing
 the insignificance of this world in comparison,
 which, if it were blown out, would have no
 more effect upon the universe than one of
 the leaves falling from these trees would
 have upon the foliage of the world. In all
 this vast sweep of material magnificence, in
 all this vast system under the operation of
 law God's reign is absolute.

But we are interested in the other depart-
 ment—the moral one. The two lines of law
 come to a unity in the respect that both are
 the result of the divine action. This is
 another realm of existence that is different
 from the natural—it is God's law pursuing
 spirits. It is the same, with this difference,
 that the spirit is an invisible factor. When
 we speak of invisible beings we are so ac-
 customed to the slavery of sense that we do

not realize them at all. The real beings in
 the world are the invisible. They have no

root of being in themselves, but they are
 firmly rooted in the real, which is God.
 The human race belongs to both; our body,
 which we mistakenly call ourself, is not
 ourself; one true self is in the invisible po-
 tencies for the inhabiting of which our
 bodies were created. This spiritual potency
 is under law and is characterized by these
 things:

1st. Its power to know.
 2d. Its power to feel.
 3d. Its power to will.

Under one of these groups of qualities our
 actions are classed. The law under this
 realm is the law that governs knowers, feel-
 ers and willers. The law controls us, for it
 is simply the expression of God's purpose in
 the creation. He made our souls for a reason
 and He never would have called them into
 existence if He had not a reason for that
 existence, and He never would have called
 them into existence without making a road
 by which they might reach the end of that
 existence.

The Bishop next established the fact that
 the law of God is a good law and expresses
 as much love as the Gospel does. There is
 not more love in Calvary than there is in
 Sinai. We must stop abusing this law,
 which is simply the shortest road to happi-
 ness. The law is a proclamation of love that
 leads to the salvation of men.

To explain our littleness, which in our
 egotism we often imagine to be greatness, he
 showed that God has a family as large as
 ours in each of the many mansions of the
 firmament; else why did he create them.
 He believed that God governed them all
 with the same law of love for their happi-
 ness. The rule of action in the natural de-
 partment is God's law, but in this depart-
 ment the rule of action is for us. He does
 not execute the law here, but has given us
 the power to accept the law or not. He
 puts into our hearts an interpreter that meets
 us within and without and tells us "thou
 shalt," or, "thou shalt not." He showed
 how in the moral nature the child cannot
 understand because it has no volition, but in
 a few years it will stand before a moral fact
 upon which is written, "thou shalt." He
 awakens to the fact of his moral existence
 and then begins a conflict which is reward-
 able or punishable under the law—a conflict
 of desire and law. It is when the subject
 under command—not under restraint—with
 an understanding of right wills to do wrong,
 that he passes over the line into rebellion
 against the maker of the earth. That law of
 God which He lays as an onus upon every
 soul is an irreversible law, for the reason that
 He who makes it, knowing it to be for good,
 cannot reverse it. The immortality of the
 law which holds souls anchored in the awful
 depths of eternity, was discussed.

We want the law to stand, and the Gospel
 is loyal to the law. What is the Gospel and
 what is the foundation of the Bible if the
 law is not immutable in its requirements.
 There is a great difference of opinion about
 this. Some profess that we are under the
 Gospel and not under the law. This is not

true. The Gospel has not abolished any of
 the functions of the law. Salvation is not
 by the abolishment of the law; we are not
 turned into Heaven because the law has
 ceased to have hold of us. How then does
 the Gospel help us in our legal trouble,
 which he explained was the curse of a vio-
 lated law. I did not violate it in Eden and
 you did not. It has no curse for you or me
 for what transpired in Eden six thousand
 years ago. I am not indicted for what Adam
 did; I had nothing to do with it, except to
 feel its misfortunes. We have not guilt for
 what transpired before we were born, or
 anything else, if we did not do it ourselves.
 We have come under the curse because we
 have violated the law. There is no expedi-
 ency made in this Gospel to help us. When
 the law was made a Gospel was made with
 it—a Lamb was slain from the foundations
 of the world. God foresaw the fall and
 made the provision. The Gospel is as old
 as the law. If it doesn't abolish the law,
 how does it save men out of the law? It does
 not pay the debt of the law.

He noticed next the Calvinistic belief that
 the calamity of Eden doomed the whole
 human race to hell, and took issue with it.
 He denied that anybody was doomed to hell
 because of that act. Adam acted for him-
 self and not for his race. The provi-
 sion of redemption was made, cover-
 ing his personal guilt and our calamity.
 Redemption was born in the heart of the
 father, and Christ undertook to lay a platform
 of mercy for the human race—a proclamation
 of pardon instead of punishment—a pardon
 which did not annul or compromise the law.

God never was reconciled to our sins, but
 he will pardon and forgive. The only way
 to get away from sin is to get it pardoned.

There is but one door of escape and that is
 pardon.

Dr. Dashiell said he thought the congrega-
 tion had received all it would hold, and
 dismissed it with the benediction.

THE AFTERNOON SERVICES

began with a prayer meeting in Bethel, con-
 ducted by Rev. Thos. Walters.

The singing of the 928th hymn, prayer by
 Rev. Wm. Tunison, and singing of the 942d
 hymn, opened the general services at the
 stand.

Rev. Dr. J. F. Hurst, President of Drew
 Seminary, was the preacher of this service,
 and discoursed from the text found in the
 14th verse of the 22d chapter of Revelations:
 "Blessed are they that do his command-
 ments, that they may have right to the tree
 of life, and may enter in through the gates
 into the city."

The topic which these words at once sug-
 gests is obedience. The immortal records of
 the Scriptures are generally very tender.
 The principal spirit is that of infinite mercy.
 If here and there we do find strong retribu-
 tions, severe denunciations of God's wrath,
 they soon pass by, like the thunder storm
 and we see the clear sky of God's prevailing
 mercy. Perhaps we ought to say that we do
 not find here—although the verse expresses
 the spirit of the whole book—we do not find
 here anything about the circumstances of
 John. Of his captivity and persecutions
 there is little comment by himself, and he
 thought that one of the proofs of the divinity
 of God's Book is that its writers say little of
 their sufferings, but speak wholly of God.
 He next showed how modern captives in
 their captivity, have exhibited their own suf-
 ferings in much of their writings.

What we have here is the great duty of
 obedience—obedience first and then its fruit.
 Christian obedience has two great features.
 The first is God, who lays down the law and
 requires obedience to it. It is not necessary
 that we should see the fruit of that obedience
 at the beginning. The Scriptural idea of
 obedience is first of all not to ask questions,
 but to obey. Not to ask about the reward,
 but to obey—obey in the darkness as in the
 light, to obey as if it was from the beginning.
 Abraham's blind obedience to God's com-
 mands was shown as an example. We need
 to get back to that first idea of obedience—
 that rugged idea to obey God and ask no
 questions.

The other party to obedience is man. The
 first party is God, the all wise, the all giving,
 and then there is man. He believed the rea-
 son the world is not converted is because we
 do not obey God's commands. Three-fourths
 of the world is unconverted still. What have
 we been doing these two thousand years? I
 fully believe that if every Christian within
 the sound of my voice would live, and work,
 and give, with all the powers God has given
 us, that before we are carried off to our
 graves we would see millions converted in-
 stead of the tens we witness. If we had the
 fire within us it would burn up all the cold
 faith and unwillingness and disobedience.

The symbols of the tree and the city wit-
 [CONTINUED ON THIRD PAGE]

Mt. Tabor Daily Record.

JOHN S. GIBSON, Editor.

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

Thursday, August 23d, 1877.

Asbury Place.

This beautiful avenue, west of Wesley Place, and running parallel with it from Simpson Avenue to Morris Avenue, affords a delightful and convenient place of residence, and these advantages of sites have caused a number of very pretty residences to be erected upon it. In fact, all the cottages it contains are of an unusually good character.

Commencing on the west side at Simpson Avenue, we note first the tent of Mr. I. Parcells, the proprietor of the Campbell House.

The next place of residence is a large cottage belonging to Mr. Edward Starkevart, of Newark. It possesses a roomy basement, ample porch and balcony, bears upon its front neat architectural designs, and in the way of decoration has two rock bordered beds containing pretty designs in mosses, ornaments, plants and shells.

The adjoining structure is an odd one, the sides and roof being entirely of sheet iron. It was erected as a model of a new cottage, but the first occupant found that it leaked so that he abandoned it and it has been empty ever since.

Two tents above it are occupied by Mrs. Wolfe, of Roseville, and George McCall, of Newark.

Another large cottage, pleasing in architectural appearance, with spacious balcony and porch, is the comfortable and pretty residence of Major Guindon, of Newark.

The tent of Mrs. Jacobus, of Newark, completes the habitations on this side of this avenue.

Returning by the way of the east side we come first to the cottage of Mrs. J. Myers, of Jersey City, which meets all the necessary requirements in size, architecture and convenience.

Next is the tent of Rev. J. R. Bryan, displaying in front an attractive moss bed at the foot of the trees.

The cottage of Mrs. Pierson, of Newark, is in keeping with its neighbors in size and beauty of design.

The next cottage, that of Mrs. Jacob Stevens, of Newark, will cause any admirer of the beautiful to pause and inspect it. With its grounds it occupies three lots, a part of which is laid out in the prettiest lawn we have yet noted, the principal ornament of which is a vase of choice flowers. The cottage is unique and artistic in its architectural design, has a tower at one end, all the porches, balcony, and furnished interior, all bespeak comfort and elegance. The whole is enclosed by a substantial fence of wood and iron.

The last cottage on the street is that of Mrs. Pierson, of Newark, also of attractive dimensions and architecture, and possessing a bay window that overlooks the grounds below. At the basis of a cluster of trees in front of this place, which occupy the middle of the street and divide the carriage way, is the largest and prettiest moss-girded flower bed and fernery that we have yet noted.

Camp Ground Items.

Rev. Dr. Fowler preaches at ten o'clock this morning.

All the trains yesterday brought to the grounds the largest numbers they have yet carried.

A new feature upon the grounds is a blacksmith shop, near Simpson Avenue, kept by Mr. Milton Palmer.

The basket collections of Tuesday so gladdened Dr. Dashiell's heart that he told the amount—over \$40.

There will be no reserved seats sold for the eclipse-to-night. Performance begins at 4:23 and ends at 8:04.

An interesting sketch of a Methodist camp meeting held in 1804 will be commenced in our issue of to-morrow.

It was estimated by the seats occupied that fully 3,000 people listened to Dr. Hurst's sermon yesterday afternoon.

The members of the Mt. Tabor Women's Christian Temperance Union held a meeting early yesterday afternoon in the children's tent.

A meeting of ministers was held at 8 o'clock yesterday morning, at the children's tent, for prayer and conference regarding the unconverted.

Owing to a mistake of an informant we on Tuesday noted that Mr. J. Tommasselli was dead. He is still living, although not able to be present at this meeting.

The fine singing of a party of gentlemen who frequently indulge their vocal powers at the book store of Mr. Cronce always attracts many pleased listeners.

Engineer Tom Keenan, one of the most earnest and effective members of the D., L. & W. R. R. Christian Association, is one of the happiest attendants at the services.

Copies of the Record from the beginning to the close of the meeting, excepting the issues of Friday and Saturday last, will be sent to any address for 30 cents; from now till the close of the meeting including today's issue, 18 cents.

Although not often noted the Children's Meeting, at 4 o'clock in the afternoon, is not by any means the least interesting of the many services held here. The beautiful exercises of the children will always repay any who go upon the hill to this meeting.

Besides the established meetings to-day the following will be held: The Managers of the Mt. Tabor Women's Foreign Missionary Society will meet at the cottage of Mrs. E. C. Aber at 9 o'clock. The preachers meet at the Children's tent at 8 o'clock, and there will be a children's prayer meeting at the same place at 9 o'clock.

Mrs. Amanda Smith, the colored preacher, now here, is one of the most remarkable personages we ever met. In singing or talking—and she excels in both—she exercises a wondrous influence over her hearers and wakens them to an enthusiasm that sometimes makes the woods ring. In preaching she exhibits a double character. As she begins one will expect to hear the dialect and general terms and expressions of a colored camp meeting exhortation, but in a moment, almost, the character changes, and sentences freighted with the force of great logic fall eloquently from the rapidly moving lips, and rivet the attention of Christian and sinner.

Day before yesterday a number of young gamins purloined from the wagon of a visitor a hamper well filled with broiled chickens, pastry and the other good things that make up the noon-day collation of a family camping party, and proceeded with it to an adjoining cornfield. Mr. Birch, however, was soon upon their track, and came upon them so suddenly that they dropped the basket and fled. The property had the external appearance of having been untouched, and was returned to the owner, who was profuse in his thanks until he found that the young rascals had carefully extracted all the dainties and then returned the basket to its original appearance.

Messrs. Jas. B. Lewis, Fred. H. Beach, C. L. Leport and Will Richards, made a catch of 180 pounds of blue fish in one hour at Canarsie last week.

A Scotch witness somewhat given to prevarication was severely handled by a cross-examining counsel. "How far is it between the two farms?" asked the counsel. "By the road it's two miles." "Yes, but on your oath, how far is it as the crow flies?" "I dinna ken; I never was a crow."

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and HATS for everybody at

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Mt. TABOR TIME TABLE,

published for the benefit of camp meeting
visitors by

**WRIGHT & HEINL,
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DEALERS IN
BOOTS AND SHOES

OF EVERY DESCRIPTION.

TRAINS LEAVE MOUNT TABOR:
GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:58; 9:00; (Boonton Branch); 10:55 A. M. 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:20 P. M.
GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 5:58; 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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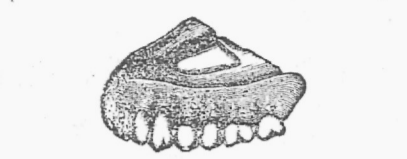
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Dysentery,
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Persons on the Camp Ground who wish any
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can obtain them every morning by leaving their orders with RECORD newboy by 5 o'clock, P. M. the previous day. To avoid any errors, write your orders down and address them to

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[CONTINUED FROM FIRST PAGE].

nished by John was the next part of the subject. The tree of the Orientals represented to them fertility and to us it represented immortality. He noted the care taken of trees by Oriental people. They represented what would last—it represented verdure and beauty. When we look back at the beginning of the Bible we see represented the tree of life, and at the end the tree that stands in the middle of the New Jerusalem whose leaves are healing. The strongest man carries in his being the certainty of death. Now what is a law for you and me now is just the opposite in the Christian's home. There is nothing there that can invite decay. In all the blessedness of the future there will be nothing that will bear the immortal down, but will give life to that immortality. The mortality here will be transformed into immortality in the home of reward of the Christian.

He urged the necessity of conversion without delay. There are those who believe that a man can live on and on and not repent and when it comes to the end God will give sick grace and dying grace. That is true to some extent, but it is for us to so live that when we come to the end we will feel that the work is done, that the fight is over, that the dusty race is finished. He believed that although a man may die converted at death he would carry to Heaven the remembrance of his sins. The only safe way is to get converted without delay.

There must come in every man's life this crisis, this new nature, when you must break loose from the bonds of the world. If you never leave your sins and the attractions of the world you will not be saved. He showed how every one of God's servants had that sublime moment of self-abasement that marked the dividing line of their lives, and the sooner it came the more symmetrical their character. This was illustrated by the grand development of Paul's character after he asked the Lord what He would have him do. He asked if those here had that experience. If you have not had that experience of absolute, positive and honest conversion, you have the greatest work of your life yet to do.

This other department of our moral life is represented as a city. To the Orientals a city represented a great deal. The Oriental mind looked upon a city as the place of permanence—the place of security. And so we have this element entering into the Christian—certain mortality, his security. There is a place where he can be secure. As certain as his own existence is the certainty of a Christian's eternal life. It is as certain that we will have the palm of life as that we are fighting on these battlements below.

The learned divine then gave a beautiful description to the effect that in the manufacture of Gobelin tapestry in France the weaver sits on the wrong side and does not see the right side of his work till after it is finished—when the Master brings it to him and shows him he has been weaving a thing of beauty. So is it with us. Every time we weave a thread of Christian work we are preparing a beautiful picture; and if we go on obediently, although we may have failures and adversities, we will see after awhile that our life has not been a failure.

The sublimity was shown of the Christian, living for good and fighting his battles here. There is nothing grander in Heaven itself than doing simple duty because the Master wants us to. He believed that John's vision was not imagination but a literal thing.

A peculiarity of a sinful life is that the longer you continue in sin the thicker becomes the veil that divides you from eternity. You are standing on the verge of a precipice and you do not know it. He asked them where was their right to the true life to-day, and made a strong plea to sinners to forsake their evil ways. May God bless you, and give you the spirit of consecration to give yourselves to Christ.

Rev. Mr. McCormick made a brief exhortation, and a prayer meeting of an hour's duration followed.

THE EVENING SERVICES.

The Young People's prayer meeting, always good, received an added interest by the leading of the singing by the regular choir, and the participation of Mrs. Smith in the exercises.

The attendance at the general meeting was undiminished. The exercises began with the singing of the 477th hymn. Rev. J. I. Boswell offered prayer and this was followed by the singing of the 459th hymn.

The preacher of the evening was Rev. J. R. Daniels, of Nyack, N. Y., who preached a very able and logical sermon, the report of which, like those of all the evening exercises we are compelled to make brief. After reading a part of the 3d chapter of Acts he took as his text the 12th verse of the 4th chapter of Acts:

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The life of Jesus Christ in its beginning, and continuation and ending was unlike any other life that was ever led. No man ever spake as He spake, no other man did the works He did. In the incident in the 3d chapter just read, there was an exhibition of

His wonderful power in healing the physical infirmities of men, and He is able to heal the soul as certainly and as permanently as He healed that cripple.

The preaching of Peter as he preached the doctrine of the Resurrection, gave great offense, and on this account Peter and John were arrested; but they did not succeed in arresting and imprisoning them until five thousand were converted. It seemed to him that they could afford to go to prison after that. The next day they were examined as to the manner of the healing of the cripple, and Peter was glad to explain that it was by the name of the Lord Jesus Christ that this man stood before them whole; and in the 12th verse Peter tells them there is no other way of salvation except in that name.

The application was that believers should treat sinners just as Peter and John did this poor cripple, holding up their own lives to show what Jesus had done for them. He knew that some would say, point them to Jesus, but he saw more of Jesus in believers than in anything else. Unless sinners see Jesus in us they will not be likely to seek him.

As Peter and John gave the cripple a helping hand, so should believers give sinners a helping hand to lead them to Jesus, and as Peter and John gave him all the glory so should we. The condition of the cripple before the healing is the condition of every sinner.

The next point noted was that the cripple was a good while in easy reach of a cure without appreciating it, which is the case of the sinner. Salvation has been in the reach of every sinner here for months and years past. Here to-night they may find the salvation that rejoices the hearts of God's people in this company.

The whole sermon had a happy effect upon the great audience, raising at one time such an enthusiasm that the preacher was compelled to stop in his discourse. The usual services were held in conclusion.

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, Cholice 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.

The above medicines are kept on hand at MRS. PELL'S FANCY GOODS AND NOTION STORE. And of Dr. Pell, 290 Bank street, Newark.

VEGETINE.

REV. J. P. LUDLOW WRITES:

178 BALTIC ST., BROOKLYN, N. Y., Nov. 14th, 1874.

H. R. STEVENS, Esq. Dear Sir:—From personal benefit received by its use, as well as from personal knowledge of those whose cures thereby have seemed almost miraculous, I can most heartily and sincerely recommend the Vegetine for the complaints which it is claimed to cure.

JAMES P. LUDLOW, Late Pastor Calvary Baptist Church, Sacramento, Cal.

VEGETINE is prepared by H. R. STEVENS, Boston, Mass. For sale by all Druggists. 36-4w

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Yorkshie Pie, Sardines, Pickles, Jellies, Etc.

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- 7 pairs double-heeled Cotton Socks, 50
- Good Linen Collars, per dozen, 1.50
- Best 4-ply " " " " 2.00
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- Boys' Wool Hats - 50
- Men's " " " " 75

FUR HATS

of all grades and colors.

FINE NECK WEAR

a specialty. We are willing to handle goods at a very small profit, and have marked everything down to HARD TIMES prices. Give us a trial and we will please you.

Diarrhoea, Cholera Morbus,

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Compound Extract of Peppermint,

Sold by John Arndt, at the Camp Store.

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AT THE OFFICE OF

AN INCIDENT.—In connection with the Moody and Sankey services in Boston the following is related: "A business man of Boston, a member of the church, is in the habit of lurching down town. A few days since, as he was seated at the table in a restaurant where he was no stranger, the proprietor accosted him with 'Do you see any change here?' 'No.' 'Why, don't you notice that my bar is gone?' 'Well, said the wondering disciple, after staring a moment, 'what is that for?' 'Why, you see I've been down to the Tabernacle lately, and I've made up my mind that I can't afford this business any longer; so I've turned round.' And, taking a card from his pocket, showed a list of men he was praying for, and told earnestly of the work he was now doing. Then, with the eagerness and confidence of new-born enthusiasm, he said, 'Now tell me what you are doing?' No answer. The professed disciple wasn't doing anything. But the question sent an astonished man home to ask God to show him his work."

TELL YOUR WIFE.—If you are in trouble or quandary tell your wife—that is, if you have one—all about it at once. Ten to one her perceptions will solve your difficulty sooner than all your logic. The wit of woman has been praised, but her instincts are quicker and keener than her reason. Counsel with your wife, or your mother, or your sister, and be assured light will flash upon your darkness. Women are too commonly adjudged verdant in all but purely womanly affairs. No philosophical student of the sex would thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal, there is no cat there. I advise a man to keep none of his affairs a secret from his wife. Many a home has been happily saved, and many a fortune retrieved by a man's full confidence in his wife.

A good story is told of ex-Mayor Blood, of Fitchburg, in connection with one of his creditors. A poor woman who had loaned Mr. Blood some \$400, all the money she had, heard of his financial troubles and called on him to see if she could not save her money. "What if I don't pay you?" asked the debtor. "Oh, then I shall pray for you," said the poor woman. "What if I do pay you?" asked the debtor. "Then I shall pray for you," said the woman. "Then I shall pay you tomorrow," said the debtor, "for you're bound to pray for me, and I want your prayers on the right side." The sale of his horse and carriage is said to have provided the means for liquidating the poor woman's claim.

Kentucky preachers certainly will not find their money a bar to their entrance into Heaven. A minister at West Liberty last week said that he had been trying to get his wife a pair of shoes for a month, but his salary for that time had amounted to but 19 cents, and he was afraid it would be winter before he could buy them. She would not let him go in debt, and when he tried for work in a harvest field he was offered as pay a broken washing machine or a jug of whisky.

Dr. Francis was once at a dinner when thirteen people were present, which somebody remarked was an unlucky number. "I admit," said he, "that it is unlucky in one case." "What case is that?" "When there is only dinner enough for twelve."

A mother in Wilmington in explaining the ordinance of christening to her little five-year-old boy, told him that when he was christened he "would be one of God's little lambs." "And will I have hind legs and baa?" asked the boy.

"I make it a principle not to lend money," said a good man to a friend; "but in your case I sacrifice principal to interest." And when the latter found he had charged him twenty per cent. discount, he said he thought he did.

"Strike for your homes and your fires!" comes ringing down through the years like an engine bell in a tunnel. And the firemen struck for their fires and the Pennsylvania militia "struck" for their homes.

"Carpenter," said a gentleman finding a lot of nails strewn about the floor, "if you do not pick up these nails they will be lost." "No fear, sir," said the man; "you will find them all in the bill."

A country schoolmaster's description of a money-lender: "He serves you in the present tense, he lends you in the conditional mood, keeps you in the subjunctive and ruins you in the future."

SALE OF LOTS AT CAMP TABOR!

The following lots will be sold at PUBLIC AUCTION for taxes, on Saturday, August 25th at 1 o'clock P. M., the sale to take place on the lots:

NUMBER.	OWNER.
11 Banghart Place,	W. M. Conger.
8 Whitefield "	W. D. Cowan.
48 Prospect "	Miss Ellen Cokerfair.
18 Whitefield "	Edward Decker.
23 Wesley "	Susan S. Gall.
51 Fletcher "	Estate of S. W. Hilliard.
14 Banghart "	"
20 E. Morris Ave.	Joseph Moon.
20 E. Hedding Place,	J. P. Mesbullaum.
27 Clark "	Agnes Roden.
4 Banghart "	W. M. Conger.

By order of the Board,
D. CAMPBELL, Pres't.
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Prominent among the piano and organ establishments who have kindly taken to the new order of things is DANIEL F. BEATTY, of Washington, N. J. Realizing the fact that the quality of the instruments must be kept up to the standard of higher prices he turns out nothing but the best work and warrants all his instruments for six years, and ships on a test trial from 5 to 15 days, the same as before the reductions. Any person wishing to buy would do well to either write or call on Mr. Beatty and ascertain his manner of conducting business. All his business is conducted strictly upon a cash basis, and his reductions have been greater and his success greater than any house in the trade.

The following testimonials speak volumes for the integrity of the man and the value of his instruments. For any further information address him for his Illustrated Piano and Organ Advertiser, containing full descriptions of the various instruments, and testimonials of thousands who are using them.

(From Rev. Lewis R. Dunn, D. D.)
July 5, 1877.
After having visited the establishment of Mr. Daniel F. Beatty, learned his method of business, and listened to some of his instruments, I am satisfied that he is every way worthy of the confidence of the community, and that his instruments will compare favorably with those of the best manufacturers.
LEWIS R. DUNN,
Pastor Halsey St. M. E. Church,
Newark, N. J.

Office of First National Bank }
WASHINGTON, N. J., June 20th, 1877. }
Mr. DANIEL F. BEATTY—Dear Sir: The Beatty Piano I purchased of you gives the most perfect satisfaction in every respect, after being thoroughly tested. Its tone is exceedingly fine and particularly clear and distinct, which is equalled only by the elegance of its case. We are all highly delighted with it, and I should consider it very unaccountable if I did not commend you to the public as an honorable business man—as I have always found you to be after receiving such a superior instrument.
P. H. HANN, Cashier.

E. Parsons, Esq., Brookville, Kansas, says:—
The Piano we find all that fancy painted and you promised: the instrument is handsome and its tone is pure and full; I see no reason why, with ordinary care, it may not last a lifetime. Those who like me, cannot afford to pay from five hundred to a thousand dollars for a name, will, I am sure, thank you for saving them the exorbitant profits of dealers in general, and making it possible for any industrious man or woman to be the possessor of a first-class Organ or Piano.

From Mrs. E. L. Rhodes, Eufala, Ala.:—
Organ has arrived and I am very much pleased with it; in tone and workmanship it cannot be surpassed.

John Fletcher, Esq., Little Rock, Ark., says:—
After a thorough test trial the Piano which you sent me has proven perfectly satisfactory.

From Daniel Sewell, Sonora, Cal.:—
The organ received six months since gives entire satisfaction—the more we use it the better we like it. All disinterested persons say my organ is the best in Sonora or vicinity.

"Resolved—That we, the members of the Christian Sunday School at Warrensburg, Mo., tender to Daniel F. Beatty our thanks, not only for the honest and liberal manner he has dealt with us, but for the superiority of the organ sold our school, and that we take great pleasure in recommending him as an upright dealer and the excellency of his instruments."
M. SHRYACK, Superintendent.

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Our facilities are such, being the largest manufacturer in the State to offer prices for **FIRST-CLASS WORK** as low as the cheap boughten work usually sold in stores.

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SOUTH STREET,

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&c., AT

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