

# Mount Tabor Record

J. M. B.

VOLUME III NUMBER 9.

Dover, N. J., Saturday, August 23d, 1879.

FRED. T. LEPORT, Editor.

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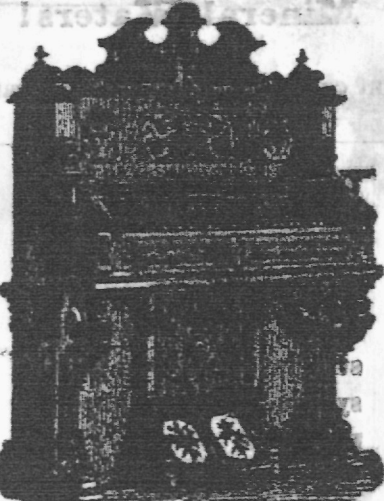
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The case is built in magnificent style, has all the latest improvements, and is the most elegant carved wood cabinet, patent lock, and music rack. Our price for this time is only \$65.00. Higher grades of proportionate price. Fully warranted for five years. None but the most reliable materials are used. The best workmanship is employed in the construction of this safe. It is the best covered with the best rubber cloth. A fine class of manufacturing. Prices lower than those of any other establishment. This you must see by the cut, description, and different styles of cases, than any other maker, and at prices far below all competition. See our Illustrated Catalogue and send for one.

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**ICE CREAM,** OYSTERS, SODA WATER, FRUITS, CONFECTIONERY and REFRESHMENTS of all kinds. Fairs, festivals and private parties will find this a good place to secure their supplies. **GOOD MEALS** at all hours supplied at very **LOW PRICES.**

IF YOU WANT A GOOD **Livery Turn Out,** OR FRESH

Meats, Fruits or Vegetables, GO TO **FRANK COX,** WARREN St., DOVER.

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

## Moore's Pilules

and get cured. 50 for 50 cents.—50. 50. See pamphlet "Dr. C. C. Moore on Malaria," 68 Cortlandt Street, New York. **VOUGHT & KILLGORE, Agents, DOVER, N. J.**

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Admire the beautiful. Among the Useful Toilet Articles We notice a much-liked preparation for the hair, possessed of properties so remarkable that no one who cares to own a clean and healthy scalp with beautiful hair should pass it untried. Its properties are cleansing, invigorating and healing, and after a few applications the hair ceases to fall, Dandruff and Humors disappear, and the hair grows clean, soft and silky. It keeps the head cool and comfortable and, in a few days restores the hair if Gray or Faded to its natural and life-like color, beautiful to look upon. It is **PARKER'S HAIR-BALSAM** that has won such popular appreciation by its many excellent and beautiful properties. We notice dealers are selling it at 50 cents and \$1.00 per bottle.

## ADMIRE THE BEAUTIFUL

## A GOOD THING WILL

It is Worth Your While to Know If you have not already found it out, that a disordered stomach is a menacing danger to life. Always corrupting the blood, it disfigures the skin with Pimples and Eruptions, and embitters life with the sufferings of Dyspepsia, Low Spirits, Nervousness, Inability to Sleep, Palpitation of the Heart, Headache, Heartburn, and the constantly recurring miseries of Debility that fill the heart with despair. Worse than all, it so weakens the Lungs as to render Coughs, Colds and Sore Throats painfully frequent and threatening. All of these afflictions are speedily overcome by **PARKER'S GINGER TONIC**, a combination of concentrated vegetable remedies that no one can take without benefit. Every sufferer from Coughs, etc., will escape the danger of Consumption by using this remedy without delay. Keep it always ready for these dreaded Bowel disorders, Cholera Morbus, Cholera Infantum, Colic, Cramps, Dysentery and Diarrhoea, it will often save life, and cannot be substituted by any other remedy. You can buy it of druggists and dealers everywhere at 50 cts. and \$1.00 per bottle.

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## The Season of Refreshing.

A CONTINUATION OF GOOD THINGS—THE WORK OF WILLIAM TAYLOR.

The overcast sky and the damp wind that came strongly out of the east yesterday morning was so portentous of a coming storm that all hearts went back to the days of depression through which they had passed. The six o'clock and Mrs. Fitzgerald's prayer meetings were well attended and as earnest as usual, and the family prayer meeting at half-past eight o'clock, led by Rev. S. N. Bebout, proved a season of spiritual edification.

All the morning trains again brought great loads of human freight, and confidence in the weather was restored about nine o'clock by a general clearing off, so that before the stand for the general service there was gathered a great number of people. After the song service by the choir the exercises began by the singing of the 277th hymn: "Come, Holy Spirit, Heavenly Dove, With all thy quickening powers."

Prayer was offered by William Taylor, the missionary, whose efforts have been worldwide in their operation. The simplicity and force of the invocation were wonderful. He then read the 130th Psalm as indicating the true spirit of prayer; after which the 558th hymn was sung:

"Jesus, lover of my soul, Let me to thy bosom fly."

This service having been appropriated to Mr. Taylor, he preached from the text contained in the 17th verse of the last chapter of Revelations:

"The Spirit and the bride say come; let him that is athirst come; let him that heareth say come: whosoever will let him come and drink of the water of life freely."

In the opening of this chapter we have presented to us God's exhaustless resources in Christ for the supply of our perishing race, under the figure of a river—not a little rill—not a muddy, misanthropic stream, but the pure water of life, clear as crystal—the longest river in the world, issuing from the throne of God to the utmost limits of the human race, so that anybody who may choose can drink. Whosoever will, let him take of the water of life. In order to bring this fact near to us, God has sent a two-fold agency. The first is divine—the Spirit. There is one God, but in the essential constitutional being of the one God there are three persons—Father, Son and Holy Ghost. It was shown that this union between the persons was indissoluble, that neither of the persons could exist separated from the others. God first sent his Son into the world to become the incarnate manifestation of God in man. Jesus, who died for the sins of the people, on the night before he died explained especially the personal mission of the Holy Ghost: "I go away; I will pray the father and he shall give you another comforter." He was then their comforter; but he was going away. He shall abide with you how long? Forever. That covers our period. We shall have a personal Holy Ghost to abide in this world, even the Spirit of truth, whom the world cannot receive because it seeth him not. The Holy Ghost is as present as the air we breathe. He comes to us in our carnal darkness; he respireth beneath the ribs of death and throws a new life, and kindles this desire to seek God. If we walk after the spirit of God he will lead us to Christ by the spirit of self-abnegation; and acceptance of him. Then he becomes the witnessing spirit to notify us of our acquittal, our pardon, and then to regenerate us—purge out the lusts of the flesh and put in the fruits of the Spirit—to develop and perfect this principle of beauty and to become the sanctifier, and to put us in complete and perfect union with Jesus. This is symbolized by the figure of the bride. So the second agency is human—the bride. Now the relevant points in this matrimonial figure are the mutual confidence of the parties in each other.

The speaker thought it would not do to trust to the figure of the old married couple. Although these bonds should strengthen years, there are so many exceptions that it would be risky. Hence, he says the bride. You may say it means the church collectively, but as the collective church means the aggregation of individual memberships, the church has to get up to a higher line and standard than she has got to yet, to have this apply in any proper degree. These bonds must be established and maintained into perfect fidelity to the bridegroom, into perfect confidence in him. This will bring us into such sweet, glorious union, that perfect love will follow as a fruit. Then we will be prepared to work together with the spirit in his great mission of mercy. A marriage contract is out of the question. That implies want of confidence in each

other. Don't talk to me about the blessing. Here is a noble gentleman who presents his hand in marriage to some poor girl. She wants to consider the matter. She will let him know. She talks about the great sacrifice she will make (poor thing) and then when she comes to consider it favorably she is talking all the time about the blessing she wants. She wants gifts—is all the while talking about this gift and that gift. If that would not sicken out a man with his offer of marriage I would be astonished. That is the way we are talking to the Lord Jesus. Then when he bestows some gifts upon you then you get together and sing: Prone to wander, Lord I feel it; Prone to leave the God I love.

Then you wonder why you don't get on faster in the work of the Lord. I would to God we could get rid of all this nonsense. Why can't we have common sense in matters of religion as in everything else; facts that are settled; let us ascertain them and let them stay settled. God's purpose of mercy is coeval with man, and Christ virtually dates his power from the foundation of the world, and really for eighteen hundred years; and certainly the Holy Ghost has not spent eighteen hundred years to bring before us a promise ethereal and ambiguous, in that he will pour out heaven to you. Instead of receiving a blessing he should receive the blessing. Instead of asking some gift of the Holy Spirit he should simply receive the Holy Ghost, with pardon, or purity, wisdom or strength for any emergency. The Lord Jesus Christ must have perfect right of way. His power does not consist in ignoring or destroying any part of one being, but sanctifying every part of the soul in this relation—your higher spiritual to God and to the Trinity, and to his purpose, sanctifying the affections and moral attributes. It does not take away our temper, because without any temper man would be too weak for any work in this world. That is just the trouble in the church. It has not half enough temper in her. You ought to be mad about half the time. What is the difference between being angry and sinning not? Just the difference between legitimate anger and sin. Yet the root is the same. Sin is simply the lustful excess of some legitimate thing. The instincts are all right, the affections are all right, the temper is all right in themselves, but sin has twisted them out of shape. He further elaborated this proposition by saying it was this lustful excess of legitimate desire that led one first to sin and involved the world in it. From the second Adam we have inherited the free gift of the Spirit, which is justification to God and eternal life. He showed the manner in which sin involves mankind, by an illustration drawn from what he had seen in the forest of Africa. While I was laboring there I noticed in the forest the forester, called the milk-wood tree. But I found out the nature of that thing. The milk-wood starts out as a little vine between the roots of a great forester like the pine and it runs up and spreads out in every direction, and soon encases the tree, and grows with wonderful rapidity, and becomes an envelope, so that by and by you can see nothing but the milk wood. It is the great tree of the forest, but it is no tree at all. It chokes up a majestic forester, and cuts off its supplies, and gradually destroys life. That will give you a little idea of this carnality of man. These habits run out and interlace and interweave, and become a solid envelope that incrusts the man. All that is to be seen of him is the carnal man. There can be no union with God while this is there. This in its very nature is enmity to God, and when a poor sinner in his wretchedness comes to God and receives Christ, God sends down the Holy Ghost to notify him of his acquittal. The Holy Ghost comes with his two edged sword and lops the terrible incrustation of the milk wood and brings him out of the evil into our original manhood.

We are very apt to think that this is the end of it we feel so very free and joyful and flexible, but we pretty soon find out that it is not the end of it.

In my own experience I found that that inherent nature which I brought with me into the world was still there and rendered me wonderfully liable to temptation. I had the mastery by the grace of God and when a little bud of the milk wood sprouted out I whacked it pretty quick.

If any were inclined to question why the Spirit did not make an end of these tendencies instead of only removing them temporarily. The speaker thought it was because it was too great a surgical operation it would kill the patient. This operation is the essential preparation for that felicitous, symmetrical form of the soul that knows no limitation, and grows on jubilant, takes a

fresh start and goes on forever approximating the divine likeness.

We must have this union with Christ at all hazards. The man that made the world, fairest among ten thousand, is in the camp meeting this morning. He came here on business; his business is with you. He is full of compassion, and he comes to you today—he tenders to you his heart, his hand, his home, the bond of fidelity, and confidence, and love, symbolized by the relations of the bridegroom and bride. You are just to say yes or no. Don't say, my unworthiness unfits me; don't say, my great weakness, for he means to be strength to you; don't say, my ignorance, for he will instruct you; don't say, I have nothing, for he will give you all things; just say, yes.

The missionary showed there was no cause for despair because after conversion we do not feel always the same degree of happiness, and proved that as long as we held on to these major facts of the promise, we shall come through safely. When the spirit comes into the dreary desert of sin and destruction, all should seek to help their neighbors to obtain their say in the powers. Say to them, come; not go. That means you shall work with the spirit, to do everything that is necessary to enable them to come. God appeals to the consciences of his needy ones and says, come and drink with me and I will show you the place. This teaching runs through the whole gospel. The spirit and the bride say come, whosoever will let him take of the water of life freely.

We are not firm sometimes in maintaining our facts of union to God. There is sometimes a marring element that damages our spiritual life and takes away our power of saving others. We need all the common sense we have got to estimate the magnitude of the work and to take advantage of the resources at command. In illustrating this latter point the speaker related a touching incident told him by a sea captain who had been in command of a ship running between New York and Liverpool. On one of his voyages he found on board ship one of the most wicked crews of sailors he had ever seen—profane, insulting and sullen fellows. He talked to them and promised them rewards, threatened and prayed for them, but they got worse and worse. He made up his mind that as soon as possible he would discharge the whole, but on arriving at New York he received a letter from a minister who wrote to him thus: "Captain Marshall, I am greatly surprised that you a preacher of the gospel should be keeping up the demoralizing practice of distributing grog rations to your men." This letter set him thinking; he thought it would be treating Jack meanly not to distribute his grog, but he was an honest man, he waked up on the subject and said I'll banish the accursed thing from my ship, then instead of discharging his crew he thought he would try the experiment upon them and with glorious results. He prayed and exhorted with the men as before but found them more pliable and many were soon convicted of their sins. One among their number who was the most wicked man among them all was standing at the wheel one day after a terrible storm had ceased and as the Captain passed hailed him with "Captain, I have found the Lord, and he has saved me from my sins." "Why, Tom," said the Captain, "where did you find him?" "Why," he said, "I have been thinking ever since Sunday what an awful vagabond I was and I felt very bad about it, and when you sent me aloft to furl the sail I made up my mind to pray. I said, oh, Lord, I don't know you but the Captain has been telling me about you, and he said I might speak to you; oh, God, for Christ's sake help me to take in this sail without swearing. I had an awful pull to get it in but I succeeded, and while I was praying such a light came down into me and God spoke to my soul, thy sins are forgiven thee." On that voyage every sailor in the ship was converted. I mention this just to show that a very little thing takes away the power of others. We must not indulge in anything in our spiritual life that will injure our influence with the unsaved and hurt ourselves.

Some we have to pull out of the fire as a brand from the burning, by force, and you must approach others with every variety of disposition so as not to strike a discordant note in their breasts. He spoke of the lack of this kind of tact which we find in a great many christians, and gave a history of the conversion of a gang of desperados in Australia by the use of this kind of violence. The old man and his three sons were bearded in their den in the hills by a brave man, a convert of the missionaries, and were forced into seeing their sinful state and their need of a Savior. At the conclusion of this address, a few moments of silent prayer were

CONTINUED ON THIRD PAGE.

Mount Tabor Record.

FRED. T. LEPORT, Editor.

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

CAMP GROUND NOTES.

Rev. Thos. Harrison The great revivalist, During to-day and to-morrow. The collections up to Thursday night amounted to \$197.33.

The length of the sermons will not increase the price of the Record.

In the future the preachers, as well as the people, will prefer condensed milk.

A pocket book found on the grounds was yesterday morning awaiting an owner at the police office.

It is generally regretted that Dr. McAlister, who was on the grounds on Thursday, went away without leaving a sermon behind him.

If the weather proves fair to-morrow there will probably be at Mt. Tabor the greatest number of people the place has seen in a long time.

The collection for the seats on Tuesday amounted to \$80 and on Thursday to about \$146, leaving a balance of about \$90 yet to be provided for.

A canary that escaped from the tent of Mrs. Dr. Gray is very tame and may have flown into some other place. Its return will be thankfully received.

In the opinion of the choir Asa Hull's new "Gospel Praise Book" is the best of the many tune books on the grounds. They are for sale at the book store.

It is well for the preachers, perhaps, to hear long sermons at camp meeting. It gives some of them an insight into the feelings of their hearers at home.

At the auction sale of lots for assessments on Thursday afternoon several were bought by the Association, five by R. Grant, two by F. M. Long, one by Rev. A. Craig and one by Mrs. Margaret Holton, of Newark.

Despite the appearance of rain yesterday morning all the trains came more heavily loaded, if anything, than ever. The crowds that came on the first Boonton and Easton trains, reached almost from the depot to the Tabernacle.

Owing to the storm that prevailed during several days of the meeting it was decided to continue the camp meeting for two days longer—that is, the final service will be held on Wednesday morning next, instead of Monday morning, as at first intended.

The collection yesterday morning, after an appeal by Rev. J. M. Tuttle, was nearly as large as the whole three of Thursday. In this collection were just 717 pieces—five single dollars; ten 50 cent pieces; forty quarters; one hundred and twenty-seven five cent pieces; twenty-three three cent pieces; thirty-two two cent pieces and three hundred and sixty-seven pennies.

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

The Sermon of Thursday Evening.

One of the most remarkable sermons preached during the present meeting was that of Thursday evening, discoursed by Rev. A. J. Palmer, of Kingston, N. Y., and which was crowded out by reason of an unusual press of matter yesterday, a fact to be greatly regretted, as the sermon has created an unusual amount of discussion, because of the line of thought and the great ability shown in its presentation. The text upon which it was based was from the 26th and 27th verses of the 25th chapter of Matthew, with intermediate words omitted: "Thou knowest, thou oughtest therefore." No condensation could give an adequate idea of the subject, or approach to doing it justice. At the outset he quoted ten texts of Scripture to show that a man's possible knowledge measures his responsibility, and that the ignorance which is involuntary with him is an excuse with God. The comfort this would bring to countless multitudes who have been doomed to despair by a sterner theology, was made plain. The importance of this doctrine to Christians was instanced by such illustrations as that of the servant who knew his duty and did it not, who was sentenced to receive many stripes, while that servant who knew not his duty should be beaten with few. If the doctrine that men are held responsible only for the light given them be true, we might meet in heaven Socrates and Confucius and that Indian chief who worshipped Manitou. To those in the light he showed that no man can be saved except by Christ—that character will not save him. Salvation has two conditions—one human and the other divine. The human is character, the divine is the atonement, and the two must be combined. No man can come to

the Father except through the Son, and no man is lost who lives up to his light. If this be true then the plea for missions must not be based so much upon the old theories, but upon those of enlightenment and civilization, the superiority of the Christian over all others, and supremely upon the command of the Master to preach the gospel among all the nations. In conclusion he showed the necessity of overcoming desire for the sake of duty, the comfort which comes with the doing of it, and the responsibility of neglect. The vast audience listened throughout with the closest attention and a deep impression was made by the thoughts presented.

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

The People We See.

To the student of human nature a visit to Mt. Tabor affords a great deal of interest. It is really curious to notice the various phases of humanity exhibited here by those who come to camp meeting. All classes are represented—rich and poor, old and young, grave and gay. They come by rail and in all kinds of vehicles. We stand by the entrance and note the comers: The first of the vehicles to arrive, is a comfortable old Concord wagon, containing a venerable husbandman and matronly dame. The early morning duties of the farm have been performed, and their purpose in coming here is written on their faces. They have come to the feast of tabernacles for religious good; they will be found in rapt attention at all the services, and the other objects about the grounds will have but little attraction for them. A startling contrast is seen in the make up of the vehicle next arriving and its occupants. The wagon is a nobby, three-quarter seat of the latest pattern, and is drawn at the best pace of the horse. Upon the narrow seat are two natty young men, decked out in all the conceits of flashy garb, and carrying an infallible sign of their rapid transit style of life in the segars which they elevate from their mouths at an angle of forty-five degrees. If you see them upon the grounds during the day you will observe that their whole mission is to ogle ladies and make themselves offensively prominent. The next phase is contained in the conventional carriage of the times bearing the young man and "his girl" from the rural districts. A charming modesty presents the token of a good character. In their visit they will see all that is to be seen upon the camp grounds, but so decorous will be their conduct that they will excite little observation. Yet these be the ones that are more likely to enhance the income of the parsons with a wedding fee, than those who parade the grounds and exhibit symptoms of a gushing affection too pronounced to be permanent. The picnic party which arrives in a large stage drawn by four horses is a hilarious party, and yet all well ordered folk, who will have a day of real enjoyment. To them the occasion is a holiday one, and will be associated with many pleasant incidents. On the trains there comes a never ending variety of people, affording a glimpse at every shade of life, and presenting a panorama that would beggar description.

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

Rev. C. S. Coit. Many rejoiced to see the genial and familiar face of Rev. C. S. Coit once more. He met with the warmest reception by many as he arrived yesterday, having sought rest from hard pastoral labor in travel for two or three weeks. After all his opportunities for observing the advantages of other camp grounds, Chataqua, Thousand Islands, Ocean Grove, Matha's Vineyard, he says Mount Tabor has advantages superior in many respects to all.

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

I've been to Coney Island, Have wandered on the strand; Have heard the famous Levy, On Manhattan's music stand; I've buffeted the breakers On the beach at Rockaway; I've wandered down to Long Branch To while the hours away; To Newport I have also been, And lived in "cottage style," Where flirting with the ladies I would the hours beguile; But now I've reached my home at last, I'll bet my watch and chain, ('Tis all I have) I'll never go To "rusticate" again.

It is evident the earth is feminine from the persistence with which she refuses to tell her age.

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

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Proprietary Articles. The subscriber is sole manufacturer of the following Proprietary or Patent Medicines, (all of which will sometimes fail to effect a cure,) but as a guarantee of their superiority, I agree to cheerfully refund the money to every purchaser who, after using half the contents of the bottle or package is not perfectly satisfied; believing this course more honorable than advertising them as infallible, and publishing certificates which can always be obtained with but little trouble.

Jas. A. Goodale. Registered Pharmacist. Keene House, 99 EAST BAY ST., TWO BLOCKS east of GARLTON HOTEL, Jacksonville, Florida. Now open for permanent and transient guests. Rooms light and airy. Invalids given home-care and comforts. Terms--\$5 to \$7 per week. Mrs. F. W. CARR. THEIR ON ERA

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Mount Tabor Time Table. Trains LEAVE THE CAMP GROUND as follows: For New York, Hoboken and Newark, 7.12, 7.46, 8.55, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. \*Roseville, 7.46, 10.35 a. m., 1.02, 4.20, 6.05, 8.44 p. m. \*Grove Street 7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. \*Arlington Avenue 7.46, 10.35 a. m., 1.02, 4.20, 6.05, 8.44 p. m. \*Brick Church 7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. Orange \*7.46, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. Highland Avenue \*7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. Mountain Station \*7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. South Orange \*7.46, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. Maplewood \*7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. Wooming \*7.46, 10.35 a. m., 1.02, 4.20, 6.05 p. m. Milburn 7.12, 7.46, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. Short Hills 1.02, 4.20, 6.05 p. m. Summit 7.12, 7.46, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. New Providence 10.35 a. m., 1.02, 4.20 p. m. Clifton 7.12, 7.46, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. Madison 7.12, 7.46, 8.55, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44 p. m. Convent 7.12, 10.35 a. m., 1.02, 2.58, 4.20, 6.05 p. m. Morristown and Morris Plains 7.12, 7.46, 8.55, 10.35 a. m., 1.02, 2.58, 4.20, 6.05, 8.44, 10.20 p. m. Rockaway and Dover 9.10 a. m., 12.08, 1.19, 1.33, 4.45, 5.12, 6.02, 7.02, 9.40, 10.10 p. m. Port Oram 9.10 a. m., 12.08, 4.45, 6.02, 9.40 p. m. Drakeville 10.35 a. m., 1.38, 5.12, 6.02, 10.10 p. m. Stanhope, Waterloo and Hackettstown 9.10 a. m., 1.38, 5.12, 6.02, 7.02, 10.10 p. m. Port Murray 9.10 a. m., 1.38, 5.12, 6.02, 10.10 p. m. Washington 9.10 a. m., 1.38, 5.12, 6.02, 7.02, 10.10 p. m. Broadway, Stewartville and Phillipsburg 9.10 a. m., 1.38, 5.12, 10.10 p. m. Easton 9.10 a. m., 1.38, 5.12 p. m. \*Change cars at Summit. BOONTON BRANCH. Seconus, Kingsland, Rutherford Park, Delaware, Passaic and Clifton 7.51 a. m., 3.03 p. m. Paterson, West Paterson, Little Falls, Mount-ain View, Lincoln Park, Whitehall, Mont-ville 7.51 a. m., 3.03, 9.35 p. m. Boonton 7.51, 9.12 a. m., 3.03, 6.25, 9.35 p. m. CHESTER RAILROAD. Chester, Irons, Succasunna and McCainsville 9.10 a. m., 4.45, 5.12, 6.02 p. m. D. L. & W. RAILROAD. Oxford Furnace, Bridgeville, Delaware, Port-land and Stroudsburg 9.10 a. m., 1.38, 6.02, 7.02 p. m.

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SEND A POSTAL CARD FOR A COPY OF THE Madison Journal, PUBLISHED AT MADISON, MORRIS Co., N. J. THE JOURNAL is an 8 page, 48 column weekly paper; it gives each week over thirty columns of reading matter; its local items are spicy and newsy; its county items are concise and interesting, containing information without the verbiage characteristic of the average correspondent's notes, and they represent nearly all the villages in the county; there is a column of State items each week, as well as the general news of the week, both foreign and domestic. Subscription \$1.50 a year in advance. LORENZO H. ABBEY, PUBLISHER. MADISON, N. J.

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CONTINUED FROM FIRST PAGE
indulged in at the conclusion of which the missionary gave a brief account of his labors in his peculiar department, and singing a number of hymns in the languages of different countries.

THE AFTERNOON SERVICE
The weather was superb, though warm, and the congregation that gathered before the stand again very large. After the choir service the general service began with the singing of the 1,078th hymn:

"How happy is the pilgrim's love,
How free from every anxious thought."
Rev. J. Kraatz, Jr., invoked the divine blessing; the Scripture lesson was read in the 110th Psalm, and the singing of the 99th hymn followed:

"Jesus shall reign where'er the sun
Does his successive journey's run."
Rev. J. Boyd Brady, of Jersey City, was the preacher of the afternoon, and took for his text the 14th verse of the 3d chapter of Timothy:

"But Christ is all and in all."
When Alexander undertook to complete the conquests his father Philip had begun he shone like a military meteor across the conquered countries, and gained such victories the Greeks never before had seen. When Julius Caesar conquered the Belgic tribes and overran Gaul and penetrated Great Britain as far as the Grampian Hills, and led his scarred veterans through the triumphs of Italy, there is a sense in which he is all in all. When that military comet, Napoleon, ran his splendid career in the days of his ascendancy, he appeared for a time to be all in all. But when the great commander of God Almighty's legion leaves the skies and by his superior resplendence eclipses all others, there is a deeper and broader sense in which he is all and in all. And this is the sense in which we wish to see Messiah to-day.

And indeed we need but a comprehensive view of him to be charmed not only, but to be influenced.

We need to take a comprehensive view of great truths always, or else we will be liable to make mistakes. He who stands in a secluded vale gazing on the little rivulets that run over the dripping rocks, has but a faint idea of the ocean; and he who gazes on the lesser works of Christ will have but a puny idea of the augustness of the Master; but when he comes to examine his whole life he will be led to exclaim, "We have found him of whom Moses and the prophets did write Emanuel," which being interpreted, "is God with us."

Our text is bright enough, deep enough, and glorious enough to give this comprehensive view of the Almighty being Christ. He governs all existence because He is the mediator between God and man not only, but between God and nature, and he rolls on these mighty globes that people space, so smoothly that we never feel the motion--so silently and unostentatiously that we never hear the roar of wheels or the clang of machinery, save that which the ear of faith may hear. As these mighty globes hang upon this glorious harp giving a deep sub-bass with great melody, "Worthy is the Lamb that was slain to receive power and riches and glory and strength." The speaker gave a graphic description of the immensity of space, and found an assuring truth in the fact that however wide the universe was, though a man or power could hurl you into that vast deep, they could not plunge you outside of the Redeemer's dominions.

Though this is a charming truth to the Christian it is an alarming one to the sinner. You make your refuge at the roots of the mountains, but there will his hands follow you; you make your nest as the eagle, high among the stars, but his hand will pluck you hence; nor in the darkness can you hide, for "The darkness and the light to him are both alike."

But Christ is not only all in all in nature, but in history. Some have said that history is the biography of God, so say not I; that secular history is profane, whereas secular history is sacred because Christ makes it so. History is a great poem; Christ is the poet, and humanity the theme. As Clio was the chief of the poetic muses among the Greeks, so Christ is the chief among Christians.--Man is the object of a purpose, and nations have also in them and over them the divine insight and supervision of our illustrious King. Accident and men may sometimes decide the fortunes of a nation, but these are but the bubbles upon the advancing tide, for behind all nations a divinely beautiful one stands, everywhere opening the tablet of events. Babylon rose in superior splendor in the expansive vale of the Euphrates, where women were pure, men heroic and prosperous, but they did not so continue.--With prosperity came many evils; men's characters became shameless and women shameless and youth dissolute; her princes became proud, until with all the haughty insolence of a despot, Nebuchadnezzar broke forth with, "See this great Babylon which I have built," but there was a viewless, voiceless being looking on the vainglorious and visible speaker.

That beautiful city which arose like a lovely pearl in a setting of emerald, was destroyed

because the cup of her iniquity was full; her great walls could not defend her and her hundred brazen gates could not rescue her; her two hundred and fifty towers of finest carved granite could not roll back the tide of destruction, and over her ruins Christ has written as with letters of living fire, "He that exalteth himself shall be abased."

While Christ punishes wrong doers he is the all in all in constantly rewarding right doers and truth speaking nations. The success of the two nations, Great Britain and America, was graphically described, and the speaker found the secret of their prosperity to lie wholly in their high standard of Christianity; the great power in these nations is Christ only. He is the custodian of our freedom, and just so long as Christ is made the Magna Charta of our commonwealth--

"Shall freedom from her mountain height,
Unfurled her banner to the breeze."

He has overthrown incorrigible nations, driven the shameless devotees of Buddhism out of their Egyptian darkness, freed the slave and elevated woman; shrouded in a halo of innocence the tender years of the child; he has turned labor from a drudgery into a dignity, and changed poverty from a disgrace into a beauty.

All these are preparatory to what he is going to do; he is going on silently; gravity is the greatest earthly power, but we never hear its workings. The globes are the mightiest power in the sky, but we hear no whirl of their wheeling nor rust of their wings. Christ, the mightiest power in morals, goes silently and fearlessly on, making the globe to swim in a sea of light.

Do we belong to this kingdom of Christ? All other kingdoms will be destroyed. Christ was next held to be all in all, in Bible redemption. The power that rules the orbs and overthrows nations as a very little thing is our Redeemer, and therefore all of the lucid outbursts of the Old and New Testaments are but manifestations of his light.--It was he who appeared to the sinning pair in the garden and comforted them with promise and warned them with a flaming sword. It was he who appeared to Noah and commanded him to preach to the race of giants, and to preserve the germ of a future race of smaller stature but greater virtue.

It was he who appeared to Moses in the wilderness, and told him to go and rescue the children of Israel from Egyptian bondage. And going through the list of patriarchs the preacher showed how in all their doings Christ as the Lord Jehorah, was "All in all."

Christ is also all in all in a personal redemption, as well as in scriptural. Mercury, according to the old legend, strung a harp which had three chords, and beat out melody for the sons of men.

Christ has a many chorded harp of all nature, and all history and all scripture by which he out-regenerated influences upon his hearers. This comes upon us as an experience so that we are able to say we know because we have felt.

The speaker gave in closing an incident which occurred on a visit to St. Peter's, at Rome. He entered the great building by a little door, expecting to find himself in a little corridor, and lo! he was in the very interior of that vast structure surrounded by all the magnificence of architecture, painting, and sculpture. It was just so he thought with redemption. Christ is the little door of entrance which admits us into an experience so full and glorious that the soul will be amazed and its rapture unspeakable.

It is impossible with our faculties or within the limits of our space to do justice to this sermon, which was truly a grand effort. The usual prayer meeting succeeded this service.

THE EVENING SERVICES.
All the early evening prayer meetings were characterized with the usual large attendance and deep interest. The voluntary service by the choir, preliminary to the general service, was also largely attended, and when the hour for the latter arrived a large congregation was before the stand. The exercises began with the singing of the 371st hymn:

"Sinners, the voice of God regard,
This mercy speaks to-day."
Prayer was offered by Rev. I. Thomas. William Taylor, the Missionary, was the preacher, and said he would take a plain text--the 1st verse of the 5th chapter of Romans:

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

What is the primal scriptural legal meaning of this term "justified?" It is an old law term signifying the opposite of condemnation. The modern term conveying an equivalent meaning is "acquitted." In its broader evangelical sense it means a pardon--a notice of acquittal from the spirit to the heart. All in this world must be tried and either acquitted or condemned. On what ground can a guilty man be acquitted? No guilty man can be acquitted in a human Court. The preacher then took up and discussed the provisions of the ten commandments to show that God's law is neither too high nor too harsh, setting forth with

his wonderful terseness and force of logic--coupled with apt illustration, that the keeping of God's laws is best for mankind. Which side are you on, the protecting side of loyal citizenship, or the hanging side of felons? No law, human or divine, can do anything for the law breaker except to execute its penalties. But God has made such acquittal possible, by the sacrifice of Christ. No court can acquit the guilty except the immutable court of righteousness. He next spoke of the condition of acquittal, to accept Christ as a Mediator. The human condition is faith--"being justified by faith." Accept Christ, and God will acquit you and give you a notice of revelation direct from the throne. No one can tell a man when he is converted. God attends to that. By the law is a knowledge of sin, and every man here to-night would be convicted to sin if he would apply the law to his conscience. If any man in trade had as much merchandise in the market bearing the mark of shoddy as the Lord Jesus has in these churches, it would kill his business in three months. An earnest plea was made for complete consecration to Christ on the part of all nominal Christians. Put your cause with confidence in God's hands and let him manage it. The result will be restored relations with God.

A strong invitation to the Saviour closed the remarkable sermon.

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

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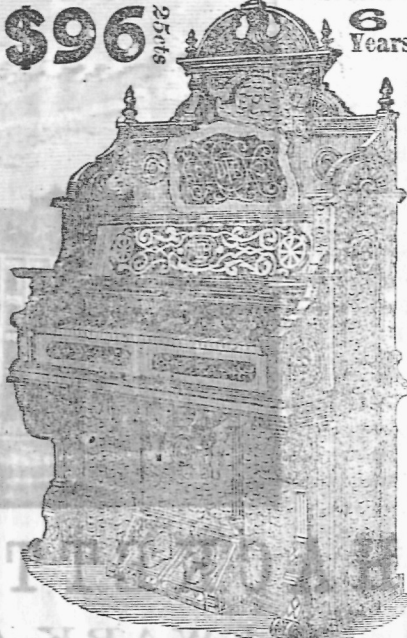
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Those who have taken almost everything and still have malaria in your system--there is hope for you. Get Moore's Pilules and get cured. 50 for 50 cents.--50. 50. See pamphlet "Dr. C. C. Moore on Malaria," 68 Cortlandt Street, New York. VOUGHT & KILLGORE, Agents, DOVER, N. J.

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The subscriber would announce to the citizens of Dover and vicinity, that he still carries on Carpet Weaving at the old stand, and is fully prepared to do work in the best manner, at recently reduced prices. White Warp 22 cts. a yard. Colored Warp 24 cts. a yard. Carpets woven all widths and only the best warp used. Rags colored for customers free. Cash paid for good carpet rags, and rags taken in exchange for carpets. Ready made carpets on hand for sale. Orders by mail promptly attended to S. JENSEN, Dover, N. J.

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Great reduction from former prices for the Summer months 1879. In order to introduce a New Style Cabinet Organ, I will sell the following elaborate highly finished New Style Cabinet or Parlor Organ during the Mid-Summer Holiday Months, for only \$96.25, my very lowest former price for this class of instruments. This instrument has been during the past winter \$125.00, but in order to have it more widely known, I offer it at the above remarkably low price. Order at once! My chief object in making this immense reduction this Summer, being to push my sales up to a point beyond all former comparisons.

Description of this beautiful Instrument as follows: BEATTY'S ORGAN. Grand 13-Stop Parlor Organ. Cabinet Overall Style. 26" H. Height, 23" D. Depth, 24" L. Length, 50" L. Three (3) Sets Reeds. Thirteen (13) Stops. Five (5) Octaves. French Veneered Painted Case highly finished, and a beautiful, neat design. Beatty's Improved Knee Swell, and Beatty's new Excelsior Grand Organ Knee Swell. The mechanism, design, and music in this Organ renders it the most desirable ever before manufactured for the parlor or drawing room. Retail price asked for such an Instrument by the Manufacturers' Agents, about \$370.00.

My Price during the Mid-Summer Months, only \$96.25

Please order the Instrument at once, and pay for it only after you have fully tested it at your own home. It is never surpassed in its class, and is a paying investment both ways. Remember, this offer is at the very lowest figure, and I positively will not receive more for this Organ, warranted for 6 years, than I will sell it for. Orders, at this great successful House in any part of the world, must be accompanied by my manufacturer. I have extended my sales now over the entire world. Please order at once, and pay for it only after you have fully tested it at your own home. I have recently returned from an extended tour through the Continent of Europe, and am more determined than ever that no city, town or village throughout the civilized world shall be unrepresented by my celebrated instruments.

NEW PIANOS \$125, \$150, \$175 and upwards. BEWARE OF IMITATIONS!

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ELECTED MAYOR

of my City, and entrusted with its FORTS amounting to thousands of dollars, should be sufficient proof of my responsibility. Illustrated News paper giving information about cost of Pianos and Organs, containing testimonials of thousands of who are using my instruments, some of whom may be in your own neighborhood and you may know some of them. Send for Special Mid-Summer Circular now ready. This offer only good during the hot Summer Months. Please Show This Magnificent Offer to Your Neighbors.

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Board, per week, \$8.00 if for one week only. For two persons, occupying one room, \$6.00 each. By the day, with room, \$1.50. Table board \$5.00 per week, or \$1.00 per day. Single meals, Dinner 60 cts., Breakfast or Tea 30 cents.

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We clip the following from The New York Freeman's Journal of New York city, issue of Aug. 2d, and after having visited their establishment and examining their instruments we fully concur with what the editor and proprietor has been pleased to say concerning these instruments:

CORNISH & CO.'S ORGANS.--If we did not know the fidelity of Cornish & Co. to their engagements we would think it impossible for them to get up one of their Organs for sixty-five dollars. We have seen and heard several of their very best Organs. Two weeks ago, calling on that prodigy of music, in execution as in composition, John M. Lorentz, Jr., we found him in one of his parlors, playing away on one of Cornish's best. It is true he can make an Organ send its sounds round corners, and filling up all odd spaces in a way we never heard any one else do, but in the fullness, the richness, and the delicacy that he brought out of the Cornish he was playing on, the power and qualities of the instrument were proved.

To our question he said he never believed a reed-organ could do what Cornish made his do--and that since he has had his he has recommended the like to half a dozen purchasers. It is by using the best materials and careful skill that Cornish has done what other manufacturers of reed organs have failed in.

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BEAUTIFUL SETS OF TEETH

\$10.00

GOLD FILLINGS PROPORTIONATELY LOW.

The stuck up exclusiveness of some of these English noblemen is positively refreshing. The other morning while Lord Loftus was breakfasting at the palace, a solemn looking chap across the table suspended operations on his section of boiled rubber, and ejaculated "Lord." The English stranger supposed the sad man was about to say grace, but instead of that the latter repeated, inquiringly: "Lord?" "Are you addressing me, sir?" inquired the new Colonial Governor. "I am, Lord. I want to make a little business proposition to you. I've started about the red hottest little watering place in the whole state up in Sonoma county. Everything way up. Sulphur spring, bowling alley, pianna in the parlor—everything. All I want is to advertise it a little. Now I notice you Lord fellers are first-rate cards for hotels. S'posin' you come up and spend a few days at my lay-out. You can stay a square month if you like, and it shan't cost you a cent—'ceptin' for drinks, if you are much on the imbibe. What yer say?" "Well, by Jove," said his Lordship, putting up his eye-glass. "I know it's a square-teed, liberal offer, but I'm givin' you the straight tip. All you'll have to do will be to help carve, and maybe sing a little with the ladies and play billiards with the boys. If there's a 'hop we'll make you floor manager and—" But the purse-proud autoeract had ordered the rest of his meal sent to his room, and walked frigidly out. These airy English never had any snap about a speculation, and that's a fact.—*San Francisco Post.*

**THE DYING GIRL'S LAMENT.**

Why does my mother steal away  
To hide her struggling tears,  
Her trembling touch betrays uncheeked  
The secret of her fears;  
My father gazes on my face  
With yearning, earnest eye,  
And yet there's none among them all  
To tell me I must die

My little sisters press around  
My sleepless couch and bring  
With eager hands, their garden gift—  
The first sweet buds of Spring;  
I wish they'd lay me where those flowers  
Might lure them to my bed,  
When other Springs and Summers bloom,  
And I am with the dead.

The sunshine quivers on my cheek  
Glittering, and gay, and fair,  
As if it knew my hand too weak  
To shade me from its glare!  
How soon 'twill fall unheeded on  
This death-dewed glassy eye!  
Why do they fear to tell me so?  
I know that I must die.

The summer wind breathes softly through  
My lone, still, dreary room,  
A lonelier and stiller one  
Awaits me in the tomb,  
But no soft breeze will whisper there,  
No mother hold my head!  
It is a fearful thing to be  
A dweller with the dead.

Ever after e'en the sun prolongs  
His hour of parting light,  
And seems to make my farewell hours  
Too fair, too heavenly bright,  
I love the loneliness of earth,  
I love the evening sky,  
And yet I should not murmur, if  
They told me I must die.

My playmates turn aside their heads  
When parting with me now,  
The nurse that tended me a babe,  
Now soothes my aching brow.  
Ah, why are those sweet cradle hours  
Of joy and fondling, fled?  
Not e'en my parents' kisses now,  
Could keep me from the dead.

Our Pastor kneels beside me oft,  
And talks to me of heaven;  
But with a holier vision still,  
My soul in dreams have striven;  
I've seen a beckoning hand that called  
My faltering steps on high;  
I've heard a voice, that, trumpet tongued,  
Bid me prepare to die.

**PIANOS & ORGANS**

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FOR SALE AND TO LET.  
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