

# Mount Tabor Record

VOLUME V. No. 5.

MORRISTOWN, N. J., AUGUST 24th, 1881.

F. T. LEPORT, Editor.

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Tuesday's Services.

The early services this morning were held as usual. The 6 o'clock meeting was conducted by Rev. Geo. Nelson, and was a pleasant and profitable hour.

At 8:30, the family prayer meeting commenced with scarce a half dozen in attendance, but before the close hundreds had assembled. Rev. Mr. Bebout has the conducting of this service during the week.

At 9 o'clock a new service for Bible study was inaugurated in the children's tent. All who attended this service expressed their appreciation of it.

The early morning trains brought their great contributions of people, to swell the large number of people already here.

There was more bustle and life upon the grounds than any day since the commencement of the service.

A good sized audience were gathered before the stand at the hour.

SERMON.

The Rev. Dr. Buckley made the morning address taking his text from Luke 13, beginning at the 23d verse: "Then said one unto him Lord are there few that be saved." He said unto them: "Strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able." Our Divine Lord commanded attention. He who works a miracle, who heals the sick and gives sight to the blind and causes the dumb to speak, he who can cause a funeral procession to stand and say to the corpse, "I say unto thee, young man arise;" he who can stand with the weeping sisters at the door of the sepulchre and after weeping with them, saying in a loud voice: "Lazarus come forth" and be obeyed, he who can command the winds and the waves, must not ask for attention, force nor beseech people to hear. They can not but hear and so they acknowledge him to be a divine teacher. They assembled in rare crowds and though they could not understand without spiritual illumination, they could not but attend.

Our Lord spoke in a manner befitting the works that he did. He spoke of sin—its nature—its penalty. He spoke of God and of Jesus Christ his only son our Lord, whom he claimed to be.

He spoke of the highest good and taught the distinction between wisdom and folly, he spoke of death and the world's beyond where the good are, and the dark regions where those are whose portion is not with the inheritance of the saints in life.

And as regards manners he was distinguished from the philosophers who speculated and from the Scribes and Pharisees who commanded—from the doubters who questioned—from the self confident assenter whose statements were sent forth in mere human confidence. He spoke with simplicity and "yet as one having authority."

There is a marked difference between having authority and assuming authority. Christ spoke with the majestic simplicity of one having authority. He spoke so that the philosophers took away his words for future reflection. He spoke so that the common people heard him gladly. All methods of speech united in him. He spoke so as to touch human hearts to their very depths so that people forgot the circumstances and questions leaped to their lips and so no great teacher was ever so often interrupted and so earnestly as Jesus Christ. And they could not resist the power and wisdom with which he spake.

Here according to the narrative he was preaching and journeying toward Jerusalem. Some one whose name is unknown filling within him a thrill and realizing that he was in the presence of some one whom he never had seen and never would see—without introduction, without apology burst forth with "Lord, are there few that will be saved?" The most abrupt and yet the most important of all the questions propounded by man to Christ.

Now we notice the respect which accompanied the abruptness. It is an

error to suppose that politeness is always elaborate and that abruptness is always impolite. Earnestness is always more or less abrupt and not an instance can be produced from the classics or from the word of God to the contrary.

He who has time to polish a passage so as to balance every part thereof and then to utter it accorded to preconceived rules so as to attain the most mellifluous tones or manner, such a person does not know the real depth and power of unfeigned earnestness. In the first word this man showed that he had respect for Christ. If we were to suppose that he did not intend to acknowledge all that Christ claimed when he called him Lord we may infer that he did acknowledge that he possessed a wisdom competent at least to assume to grapple with this wonderful question.

I have certain things to say about this question and its answer:

First. That it was a very natural question and one that interests every living being—which springs to the lips of every person as soon as he realizes that the proper name of this world is not "the land of the living," but "the land of the dying."

Some one has compared this world to a railroad station, and has said that a multitude come and go, tarry but a few moments and change cars and pass on. But there is one serious defect in that illustration; as there is in most illustrations on a railroad station they come and go but in this world they go and never return.

It is a question of very high importance for all. What fate awaits us when we die? And it is for this reason that philosophers have grappled with this question in all ages of the world—that Socrates and Plato took up this subject in the academic groves of Greece. No subject will excite greater interest when properly presented than this. No discussion will absorb the minds of men of intelligence, when it is properly carried on, than a discussion as to the future of mankind. Year after year, in every country and in every tongue, with every sort of religion or irreligion, men meet to hear this question discussed.

It is a mystery which infidelity cannot explain, yet though a great talker like Ingersoll can assemble a vast crowd once, twice or three times, in the same place, but after that they begin to dwindle. In the city of New York, in the boldness and arrogance of his spirit he secured the same vast amphitheatre in which vast multitudes assembled for many weeks during the labors of Mr. Moody, but he never fulfilled the contract. Two or three lectures were enough, the crowd would come no more.

The same result has been witnessed in other places. What is the cause of these things? Not that these men were not eloquent—not that there is not in the human mind a tendency to wish that what they say may be true. The real explanation is in this fact, that they do not even pretend to discuss the fundamental principles that underlie this question. Their cold and evasive negations cannot reach the human heart and their brilliant rhetoric, which is like the dancing sunbeams upon an iceberg, tends only to make the coldness and the dearth more visible, even though it glitters. And so they have very little power.

This question propounded to Jesus was a very natural question, and at this late day we will give our thanks to an unknown benefactor who had the opportunity of speaking for the race and to speak to Him who spoke as never man spake.

Our Lord did not directly answer the question, "Lord, are there few that be saved?" Now, that was a leading question, one that would not be permitted in our courts of law as it suggests the answer, and therefore would tend to obstruct the investigation of truth. It was a question that could be answered by yes or no; had the divine Lord said yes, the case would have been clear, and had he said no, the case would

have seemed to be equally clear—the number of saved is large, therefore, it was not under any circumstances an accident that our Lord did not directly answer the question.

So it becomes a very interesting inquiry why so solemn and so absorbing a question was not directly answered by the only Being who could answer it. The only light we can have upon this inquiry is to be attained by the study of human nature and the word of God as far as it reflects light upon human nature, for we may be absolutely certain that the reason the Savior did not make a direct answer is to be found in the effect of a positive and direct answer upon human nature.

If the sole object of Christ's mission was to save the world, then it follows that everything that Christ did is to be explained because of its effect upon human nature with regard to salvation.

In the first place then, we may say that in the sense in which this question was propounded a definite answer is impossible, for if our Lord had responded in the affirmative or negative. He must of necessity have been misunderstood, which appears from the following obvious reasons:

Few or many are relative terms, and are not absolute. Now, a million of miles is so great a distance that the human mind cannot conceive it any more than it can ten times that number. So that the book of Revelation declares that the number of the saved is so great that no man can number them. It does not follow from that that relatively to the number of the lost it might not be small.

I heard, in my boyhood, a minister preach a most eloquent sermon from this text: "Into which things angels desire to look," but are not able—which last he added in his various applications of the text. He had lately read Dr. Thos. Dix's "Christian Philosophy," and he went on to represent, "every planet, even our moon, is inhabited by a vast multitude of intelligent persons, all gazing down upon this world and witnessing the wonderful exhibition of God's plan to save men, and the vindication of his government for all ages and all worlds." Yet, it was, as a matter of course, mere speculation.

On the other hand I heard a discourse preached lately, in which the minister took the ground that it was wholly improbable that any of the planets were inhabited, and that this earth was the only place outside of heaven where an intelligent being exists. And from that speculation he deduced a tremendous evidence of the dignity of man. But all these things are outside of what God has been pleased to reveal to us.

And since they have not been revealed, an answer as to the number of saved, that has no respect to it, would be an answer that would give no positive light to the inquiry, and "yes" or "no" could not be properly interpreted except by a person who himself understood the universe and could know what yes or no might mean, and no such man exists upon the earth.

Whether therefor Jesus had said many or few, he would have been liable to be misunderstood unless he entered into a class of discussions and distinctions which he studiously avoided.

In the first place suppose an answer to have been possible, then it must have wrought harm.

Suppose our Lord had answered, "yea the number is few."

Or let us take the other supposition first.

Suppose he had said the number of the saved is great, do we not positively know that the vast mass of mankind would have instantly have assumed themselves to be safe. Does not the logic of human nature which has always moved in the direction of self-love instantly assume, if the number be great "I will be of that number?" Because whatever makes the number absolutely large diminishes the limitations and restrictions of necessity.

Now we can see this illustrated by the view men take of death.

What more monstrous and absurd thing is there than a man should make his will and get his life insured, while he knows nothing or cares nothing of what is going to happen beyond the grave.

Yet a man will make his will with all deliberation, and even leave an amount to build a monument, and he may go still further and build in his lifetime, and put the names of his family who are dead, and put upon it the date of his birth leaving a space for the date of his death, yet, apparently unconcerned about the future state.

The speaker also found this fact illustrated in the system of life insurance. A man is induced to invest in a policy, upon the showing that by statistical tables that his family will in all probability, gain by the transaction.

Assume men to believe the number of the finally saved will not be very great, with regard to death there are very few who do not expect to pray to God before they die.

Face a man with the question, "Sir, do you expect, or wish to die without a moment's time to pray to God for pardon of your sins?" and you will scarce find a man who will dare to say, he does not care.

Suppose that Christ had said the number will be very great. I firmly believe, that instead of seeing this audience here to-day, if Jesus had said that, it would require far more than the moral characters of the men on this platform, the beauty of this situation and anything else that might be brought to bear to command the attention of one-tenth of the people here to-day.

And the ministers that might be found would be indeed, as "the voices of men crying in the wilderness, etc."

I hope that the ministers have read or if not; soon will read, Ichabod Spencer's Pastors Sketches, one of the greatest books, in my opinion, ever written, concerning human nature, from an evangelical point of view.

The speaker related an incident taken from that work wherein the author was called upon to minister spiritual aid to a young lady trained in the universalistic belief; she was deeply concerned, and making a direct appeal to her father who had taught this doctrine to her, as to whether he really believed all would finally be saved, he was obliged to say, "I do not know."

Now, the point of the whole story is this, that the moment the father upon whom she had pinned her faith, in that moment of agony, of concern for her soul's welfare, shrank from saying that he had no doubt the matter was settled upon the point of soul's salvation, instantly she determined to become a Christian.

In the narrative of what occurred in the Garden of Eden, did the evil spirit dare to say, "thou shalt not die?" Had he said that he would have come flatly in collision with what God said, but he simply insinuated a thought in favor of self-love, "thou shalt not surely die."

And then all the pressure of motive came to bear upon her, and because it was something to be desired to make one wise, and as the consequences were not certain she fell.

And had Jesus said the number of the saved is great, the whole race of man with the exception of a few minds of peculiar structures would have decided to postpone this matter even to the end.

If Christ had said that the number of the finally saved would be very small, it would of necessity, and that has been already intimated, have developed a spirit of Pharisaic, self-righteousness in those who thought they would be among their number.

You know the effect on the Jews who considered the rest of the human race the filth and off-scouring of the earth.

The mystery of Godliness, spoken of by St. Paul, involved this element that Jesus Christ had been preached to the Gentiles—a thing they couldn't understand.

The effect of the supposition that one could be saved is very truly illustrated by one of the fanatical Rabbis, whose words are recorded in the "Talmud."

"If there be a thousand saved, John, my son, and myself, will be one five-hundredth of that number.

If there be a hundred saved, John, my son, and myself will be one-fiftieth. If there be fifty saved, John, my son, and myself, will be one twenty-fifth. If

there be ten saved, John, my son, and myself will be one-fifth. If there be two saved, John, my son, and myself will be the two; and if there be but one saved, John will not be that one."

The third and last remark that I have to make is: That to have made answer to such a question would have been to lower the claims of the gospel upon men.

What right has a man to ask what will happen to the race of man, before he himself has submitted to God.

Again and subordinate to this point, all speculation on religion is simple, unless a man first of all submits himself to God.

The speaker related an incident of an attempted rescue of a drowning man to whom a rope was thrown, and, instead of grasping the rope he in his frenzy began to question his would-be saviors as to where they obtained the rope, and had at last to be dragged in by main force to save him. There are many persons who fancy that they are trying to draw near to God, that are engaging in nice inquiries concerning the inspiration of the scriptures. They are always ready to talk on the doctrine of the Trinity, they will argue about election. The speaker admitted that in his early day he had not been free from this weakness, and was always ready for public and private discussion with the infidels by whom he was surrounded, but he never, in a single instance succeeded in converting a single man. And he had come to the determination never again to attempt this method of reaching souls.

I will discuss these questions with a scoffing infidel if the occasion demands, for the word of God says, "smite the scorner and the simple will beware."

But suppose that a man is seeking Christ; I will not consume my time and his strength by trying to lead him to Christ by speculation upon the as yet unknown when he is not true to the known.

In the next place though Christ did not directly answer the question He did utter the most awful words that ever fell from His lips. He turned from the man, (notice this remarkable thing), "then said one unto him, Lord are there few that be saved?" He said unto them." He turned from the one who spoke for the race to those who stood for the race and said "strive to enter in at the straight gate." It may be supposed by some that in the passage I have just quoted Christ did answer the question, for he said: "And few there be that find it."

That was true when he spoke—it may be true now. But a statement of that kind is not to be interpreted as an answer to a universal and eternal question of this sort.

The speaker then made quotations that gave the origin of this passage, showing that it applied to the few that remained with Christ after he had spoken on a certain occasion.

Canon Farrar stands up with his big eternal hope—Mr. Beecher who has blown hot and cold on every doctrine that man has held for the last forty years—these men stand up and talk of the eternal fatherhood of God and they say that certain words are of equivocal meaning, but they fight very shy of this passage—"Whether the saved be great or small some will try to be saved and shall not be able."

Now, my brother, if you have any doubt about the possibility of the lost, don't waste your time with the rhetoric of men who never go out with agony in their faces to call men to Christ; look to this, don't ask whether they be few or many. "I say unto you many shall seek to enter in and shall not be able." They cannot pitch their sweet seductive song to these notes that fell from the lips of Christ. If our Lord did not mean to teach here that some would be lost, we cannot be sure that He means anything in the Bible.

The doctor in closing stated that the complaints of small results for the ministerial work rendered in the present day, as compared to earlier times, was less the results of study than of the force and old time fire that characterized early Methodism.

He thought that the ministers were too ready to make converts, and were not willing to wait and see if a convert's repentance was lasting, but wanted him to testify at once that he felt peace. In the face of that he quoted these words, "Strive to enter in at the straight gate, for verily I say unto

you, many shall seek to enter in and shall not be able."

This does not throw a sombre cloud upon our life when this terrible shadow afflicts us, we can go further and say in the language of Jesus, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."

### Miscellaneous.

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CHESTER, N. J., July 28, 1880.

Dr. S. R. Osmun: DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time.

I had taken gas once before at "Headquarters" in New York city and my impressions were unpleasant and its effects damaging to my health.

As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.

Very respectfully yours, S. E. HEDGES.

Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth.

A. H. TUTTLE.

Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentist work for myself and family and has invariably given full satisfaction.

A master of the science of dentistry, he avails himself of all the recent appliances of the dental art and displays a great skill and thoroughness in all branches of dental work.

J. K. BURR.

Trenton, N. J., July 26, 1880.

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# Mount Tabor Record.

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MORRISTOWN, N. J., August 24, 1881.

## Camp Notes.

Who said rain?  
There were some fifty requests for the prayers of God's people made at the Young People's Meeting last evening.

If the person who forgot to stamp the envelope addressed to "Schleser Seefeld, Commerceville, Fayette Co., Ind." will step down to the P. O. and hand the post master a three cent piece the letter will depart in peace.

His name is "Dewey" and not the various aliases we have been giving him the past few days. He is too good an officer to be misrepresented in the Record, and so is one of his assistants, by name Jeremiah Zeek.

Our ghost turns out to be a boy with a dark lantern. It reminds us of the strange phenomena observed by the servant in "Pickwick," and all must beware lest they are similarly shocked when they approach the light.

Mr. Clinton Terry of Hoboken, and C. F. Woodbridge of Brooklyn, will each build a fine cottage this fall on lots No. 44 and 46, St. John's avenue. These will doubtless be a nucleus around which will gather many more and the other side of the hill will soon be built up.

Bro. S. L. Garrison of the *Boonton Bulletin*, called at our *canvass* yesterday and received our congratulations. It is the first time within the twelve years Mt. Tabor has had a name that he has been compelled to make the trip without the company of his better half. Still he has the satisfaction of knowing that there will be more of them to make the visit next season.

When Rev. James M. Tuttle arrived yesterday, we heard him greeted with "Now camp meeting is commenced." And truly there has been a gap on the platform which his presence alone could fill, and the collections will begin to show the effects of his telling appeals. Mr. Tuttle has been one of the most regular attendants at the services since the organization of these meetings of any of his brethren and we are glad to welcome him again this year.

Our gentlemanly and obliging ticket agent at the station this season is Jno. E. Teeter of Hackettstown, of the night force. The officials in the appointment of employees at Mt. Tabor seem to recognize the fact that the patrons here—coming for the first time many of them have many trying questions to ask, or as it were are eager for useful information—hence the good nature that always reigns about the depot.

To-day we heard the new organ, as all of you who have an ear for melody no doubt discovered. Mr. Atwood E. Jacobus presides and as the instrument is one of great power and sweetness it blends superbly with the cornet under his magic touch. The seasons of praise are among the most enjoyable on the grounds, the first notes of the horn drawing scores to the Tabernacle from all directions. The results secured by Prof. Hull in his combination of vocal and instrumental music on Mt. Tabor this season are among the finest we have heard rendered in the open air.

We would like to add our word of praise to the young ladies and gentlemen who compose the choir. Many of them are constant in their attendance and every service finds them in their places.

While upon this subject we would like to correct a misstatement we made in a former issue in regard to the Mt. Hope choir. We stated in an article on the music, that the management had decided to dispense with the services of the Mount Hope organization, whereas the fact is, that it was determined to engage them for the season, but on account of the death of Mr. Richard Stephens the choir disbanded and could not be reorganized in time. We are glad of the opportunity to make this correction as we thought highly of the organization.

## Latest from Washington.

OFFICIAL BULLETIN.  
WEDNESDAY, Aug. 24th, 8:30 A. M.

President passed very good night, awakening at longer intervals than during several nights past. Continues taking liquid food by the mouth with more relish and in such quantity that the enemata will be suspended for the present. No change yet in parotid swelling. Other symptoms as favorable as yesterday.

Pulse 100. Temperature 98.5. Respiration 17.

## Who We Shall Hear.

Rev. J. M. Freeman, D.D., one of the editors of the S. S. publications, will give the sermon on Thursday morning and Thursday evening Rev. Jon. H. Dally, of Paterson, will deliver the discourse.

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

## Order of Services.

MOUNT TABOR CAMP MEETING.  
6 A. M. Morning Prayers, Ebenezer Pavilion.  
8:30 A. M. Family Service, Tabernacle.  
9 A. M. Service for Bible Study, Children's Tent. Each person will please bring a Bible.  
10:30 A. M. Preaching.  
2:30 P. M. Preaching.  
4:00 P. M. Children's Meeting, Children's Tent.  
6 P. M. Young People's Meeting, Ebenezer Pavilion.  
7:30 P. M. Preaching.

Services will be held at Mrs. Fitzgerald's Cottage at 8 A. M. and 1 and 6 P. M.

Prayer meetings usually follow public services at the Tabernacle.

Other services will be announced as circumstances require.

Please read and preserve this circular.

We earnestly entreat the full co-operation of all on the ground in these services.

Forget not private devotions and the reading of the Word of God.

Remember personal effort for the salvation of souls.

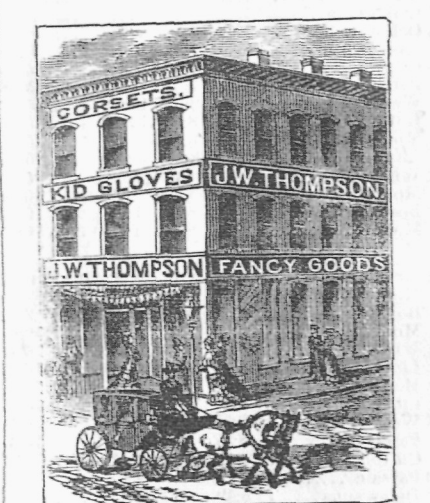
Signed by  
COMMITTEE OF ARRANGEMENTS.

## The Wonderful Beatty.

We last week enjoyed the pleasure of a ramble through the extensive organ manufactory of the Hon. Daniel F. Beatty, at Washington. When it is considered that the immense business transacted here is the direct result of the ability of one man, and that it has come from nothing in a very few years, we have authority for speaking of him as wonderful. And, although the business has extended to vast proportions, it is still extending, as Mr. Beatty is about doubling his facilities for manufacture, adding men and machinery as fast as the room becomes available. We were much amused to note the manner in which the new space was occupied as fast as the floor was laid, men, organ cases, and the various parts of its mechanism finding a place on the boards almost as fast as they were laid, the builders being fairly driven from their ground by the skilled workmen of the factory. The reason for the haste is that the business of the factory is increasing to the extent of hundreds of organs a month, the number to be put out in August exceeding that of July, and aggregating some 800, and efforts will be made to put up 1,000 in September. The secret of Mr. Beatty's success is judicious advertising, followed up by doing all he promises.

**FRANK CIHLAR,**  
ARTISTIC  
**BOOT & SHOE MAKER,**  
FINE CUSTOM WORK A SPECIALTY.  
WASHINGTON STREET,  
MORRISTOWN, N. J.

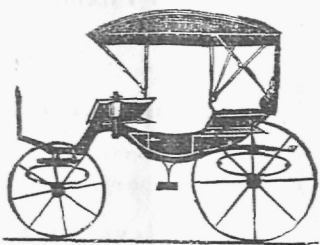
**Ribbons, Laces,**



**Morristown,**  
Corner Market street and the Park.

## Miscellaneous.

**JOHN H. SCHMIDT,**  
CARRIAGE MANUFACTURER.



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

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

### BRANCH AT MADISON.

All repairs in Wood Work for Carriages of all kinds.

JOHN H. SCHMIDT,  
Market Street, Morristown, N. J.  
Near R. R. Bridge, Madison, N. J.

## DANGER!

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



## IN THE GOLDEN AGE OF GIRLHOOD

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

## SOZODONT

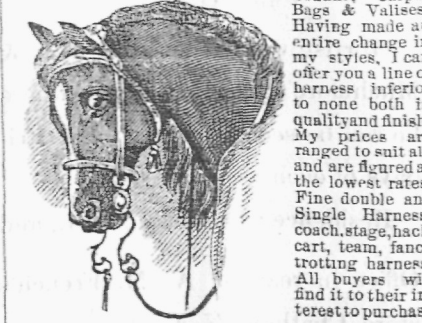
Is a compound of the Purest and Choicest ingredients of the Oriental Vegetable kingdom. Every ingredient is well known to have a beneficial effect on the

### TEETH AND GUMS.

Its embalming or antiseptic property and aromatic fragrance makes it a toilet luxury.  
SOZODONT removes all disagreeable odors from the breath caused by catarrh, bad teeth, etc.

ONE BOTTLE WILL LAST FOUR TO SIX MONTHS.

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



their goods at  
D. S. BRINK'S,  
WASHINGTON ST., MORRISTOWN, N. J.

## BRUEN & BUNNELL, PLUMBERS,

Manufacturers of and Dealers in  
**STOVES, RANGES AND HEATERS,**  
Tin, Copper and Sheet Iron Ware,  
Hardware, Cutlery, Glass and Wooden Ware, Paints, Oils, Lamps and Kerosene Oil, Oilcloths, Carpets, Matting and Feathers.  
Manufacturers of Bunnell's Patent Self-tightening SPRING BEDS.  
**ALSO DEALERS IN STOVE COAL.**  
**ROCKAWAY, N. J.**

Tin Roofing, Plumbing and all kinds of Job Work promptly attended to.  
**PLUMBING AT CAMP TABOR A SPECIALTY.**  
J. WRIGHT BRUEN. WM. E. BUNNELL.

## Don't Forget It.

IF YOU WANT A

### Sewing Machine

Warranted for five years go to

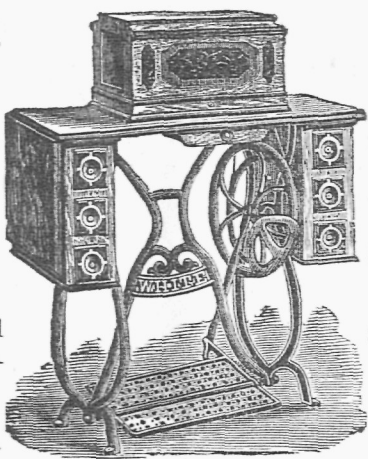
**HEADQUARTERS** for all kinds, at

**Factory Prices.**

Old Machines Repaired

New Ones Sold on Installments, or Discount for Cash.

SEND FOR CIRCULAR.



OFFICE AT

## CRANE'S

NEW

### BOOT AND SHOE STORE.

The Best place in the State to buy your

Boots, Shoes, &c.

B. J. CRANE,

South Street, Cor. Park

MORRISTOWN, N. J.  
AGENT FOR

BURT'S SHOES.

ESTABLISHED 1851.

## JAS. A. GOODALE'S RED FRONT DRUG STORE,

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

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

## THE BEST SITES

FOR

### BUILDING IN MORRISTOWN

ARE ON

### PROSPECT STREET,

### 150 feet Front

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

### THE VIEW FROM THIS SITE

IS UNEQUALLED,

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

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

ALSO A LOT

### 86 Feet Front

EAST SIDE OF

### PROSPECT STREET.

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

INQUIRE AT BANNER OFFICE

Morristown, N. J.

## WM. A. STRYKER,

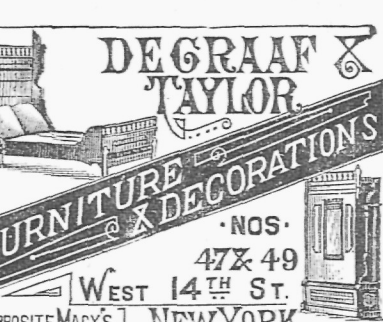
(City attorney and Counsel.)

### Attorney-at-Law,

Solicitor & Master in Chancery,

Law Offices, First Floor, 144 Washington Ave.,

WASHINGTON, N. J.



## THE CENTENNIAL PARLOR BED

FIRST PRIZE AWARDED 1876 & 1878.

We are offering THE LARGEST AND BEST SELECTED STOCK of all modern styles of Furniture and fancy articles for interior decorations in the City, AT LOWEST CASH PRICES.

Thirty years experience as Cabinet Makers and Upholsterers.

SPECIAL INDUCEMENTS TO PURCHASERS. New Buildings and Best Facilities. Between 6th and 6th Avenues, New York.

## BEATTY ORGANS & PIANOS.

BEATTY'S ORGANS, Church, Chapel & Parlor, \$30 to \$1000, to \$2500.

Have you seen "Beatty's Best" Parlor Organ? Price only \$107.75

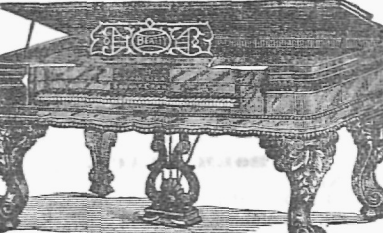
Chapel Organ \$97.75

5 full sets of Books ONLY \$65.

THE PARIS now offered for

\$55. Other desirable new styles now ready.

VISITORS ARE ALWAYS WELCOME!



SQUARE GRAND PIANO, New Style, No. 2,200

1/2 Octaves, Elegant Rosewood Case, Rich Mouldings, double extra Wrest Plank, Carved Legs and Lyre, Grand French Action, Best Iron Frame, all improvements complete, with stool, \$222.75.

PIANOS, GRAND, SQUARE & UPRIGHT, \$125 to \$1,600. New 7 Octave Rosewood Square Pianos, \$145. Elegant Rosewood Upright, \$175.75. OTHER OFFERS. Send for full particulars, list of testimonials, etc. SEE BEATTY'S QUARTERLY.

Illustrated Catalogue, Free. Address: Daniel F. Beatty, Washington, New Jersey.

# DIRECTORY FOR MT. TABOR.

COMPILED BY THE RECORD.

The following is a complete list of householders dwelling upon Mount Tabor whether in cottages or tents. We have not thought it necessary to give the names of all in a family, being content with the head of the house, but where friends or boarders are staying with a family their names are also included.

Where the avenues run north and south they are numbered from the entrance and when east and west they are numbered from the top of the grounds down.

## TRINITY PARK.

(CIRCLE.)

(Number from Simpson Ave., (right entrance).)

- No. 1/2 Office of the Association  
 1 Jerome Gillet  
 2 S M Mattox  
 3 John Arndt  
 3 Mrs. M H Dickerson  
 3 Mrs. J Felver  
 3 " J Giles  
 4 David Campbell  
 5 J S Richardson  
 5 Miss Finch  
 5 " Julie Freeman  
 6 Dr. J W Cosad  
 6 Mrs. T A Lowe  
 7 Rev. A Craig  
 8 Mrs. Fitzgerald  
 9 Rev. D R Lowrie  
 10 Mrs. M S Allison  
 10 Samuel Allison  
 11 Dr J W Stickle  
 12 Miss L Kerr  
 12 " Kate Kerr  
 12 German Rowse  
 13 Mrs. C B Norris  
 14 " Chas. A Dennis  
 14 " J C Dennis  
 14 " Aug. Dennis  
 14 Rev. N VanSant  
 15 Rev. A H Brown  
 15 Mr. and Mrs. Thomas P Day  
 15 Miss Kate Brown  
 15 Mrs. Denver

## FLETCHER PLACE.

- No. 1 John Osborn  
 2 David Coddington  
 2 Christopher Baker  
 3 Edward Allison  
 4 Rev. Geo Nelson  
 4 Mrs. G M Lance  
 5 C Clarke  
 5 Wm Maines  
 6 Mr Jacobson  
 6 Mr and Mrs Church  
 6 Miss Frazee  
 6 Miss Carrie Staples  
 6 Miss Dunbar  
 6 Mrs Doring  
 6 Asa Hull  
 6 Mr and Mrs Fisher  
 6 Oliver Fairchild  
 7 C D Coe  
 7 Isaac Dodd  
 7 Miss Mamie Dodd  
 8 Mrs Mary Deuin  
 8 Mrs S M Stephenson and daughter  
 8 Miss Anna H Chapman  
 8 Miss Sarah Ransley  
 8 Mrs Mary Robinson  
 9 Mrs J H Wilson  
 10 Mrs Samuel Kyner  
 10 Mrs J J Peer  
 11 John H Van Gilder  
 12 Mrs John W Faulkener  
 13 Samuel McCrea  
 14 J M Tuttle  
 15 Mrs Deckers  
 15 Miss Welke  
 15 Rev John Faul  
 16 Mrs Daniel Wiggins  
 17 Mrs Emily Winant  
 18 Frank M Buck

## WHITFIELD PLACE.

- No. 1 Wm M Cane  
 2 Charles Warner  
 3 J J Riler  
 4 Wm K Moore  
 4 Henry F Moore and wife  
 6 Joseph Ayres  
 7 Mrs Charlotte Dean  
 7 " Bunnell  
 7 " Carman  
 8 " R M Denman  
 8 " Myers  
 8 Miss Russel  
 8 " Van Winkle  
 9 R S Arndt  
 10 T M Coolbaugh  
 11 Mrs H E Billin  
 12 Miss Mary Kitchel  
 13 Rev B Andrew  
 14 W K Applebaugh  
 15 James Dewey  
 16 J Malcolm Brookfield  
 17 Mrs S D McDermut  
 17 Mrs T M Dollaway  
 18 Rev E Clement  
 19 Miss Mary Fox  
 19 " Hannah Smith  
 19 Bertie Trewin  
 19 Clarence Trewin  
 20 Mrs Lavina E Lyon  
 20 " E Dickerson  
 20 " J Osborn  
 20 " Wright  
 20 " Alvinia Campfield  
 21 " T L Palmer  
 21 Wilber F Palmer  
 21 Chas Palmer  
 22 E P DeGroot  
 23 Miss M Oliver  
 23 " Ida White  
 23 " Emma Sands  
 23 " Hattie Demarest  
 23 " Lizzie Schubert  
 23 Frank Hall  
 23 Mrs Jones  
 23 Mr Teeter.

## BOEM PLACE.

- No. 1 Dr A M Coroy  
 1 Hannah S Gsborn  
 2 C C Lathrop  
 2 Mrs L E Paxton  
 2 E D Lathrop  
 2 D M Lathrop  
 2 Miss C F Lathrop  
 3 Wm S Lambert  
 4 Lewis A Deman  
 4 Lewis Terry and family  
 5 Chas T Corby  
 5 Wm B Denman  
 6 Mrs M A Kipp  
 6 " W H Acken

- 6 Miss Ellen Vanhorne  
 6 Miss Sarah Siddell  
 6 Phoebe A Till  
 6 Wm Webb and wife

## PITHAN PLACE.

- No. 1 Mrs Wells Bingham  
 2 C W Vanderville  
 2 Florence Hillier  
 2 Jno Hiller  
 2 Mrs A S Hiller

## WILBY PLACE.

- No. 1 Mrs Morris M Osborn and daughters  
 2 George Curtis  
 3 Joseph Moore

## EAST PASS.

- No. 1 George H Cocks  
 1 Miss E A Hawks  
 1 " A J Stephenson  
 2 Matthew Wheaton  
 3 Wm G Johnson and wife  
 3 Jennie M Baldwin  
 3 J Louise Johnson  
 3 J W Johnson  
 3 C W Johnson  
 4 S M Long  
 5 D P Johnson  
 5 J W McCall and wife

## MORRIS AVENUE.

- No. 1 Mrs F A Morehouse  
 1 Mr Harrison  
 1 Mrs Harrison  
 1 " J Giles  
 1 Wm Zeek  
 2 P A Welsh  
 3 Wm M Tate  
 4 Isaac Smith  
 5 Robert Smith  
 6 W H Price  
 7 Rev. Chas Woodruff  
 8 D B Flummerfeldt  
 9 Mrs R H Wigfall  
 9 Mrs Bowers  
 9 Miss Bowles  
 10 Dr L C Perkins  
 11 Miss Boyd  
 12 Miss Kerr  
 12 " Kate Kerr  
 12 German Rowse  
 13 Mrs. C B Norris  
 14 " Chas. A Dennis  
 14 " J C Dennis  
 14 " Aug. Dennis  
 14 Rev. N VanSant  
 15 Rev. A H Brown  
 15 Mr. and Mrs. Thomas P Day  
 15 Miss Kate Brown  
 15 Mrs. Denver

## WESLEY PLACE.

- 1 Mr E M Clark  
 1 Miss Nettie Freeman  
 1 Chas A Ransom  
 1 Miss L Bunting  
 1 Miss Finch  
 1 J S Richardson and family  
 1 F T Lepout  
 2 Peter M Hough  
 2 Jos W Hagerman  
 2 Mr. Peter Ackerson  
 3 Mrs Hulton  
 4 Ellis Parcels  
 5 Chas H Burch  
 6 Wm T Melick  
 7 Mr Gole  
 8 Mr J L Roff  
 9 Mrs C Morgan  
 10 Jas A Goodale  
 11 Mrs. C Thompkins  
 12 J Campbell and family  
 12 Miss Eraline B Norcross  
 13 Mrs J Longbottom  
 14 Mrs T Walters and family  
 15 Dr A E Sheets  
 16 Mrs J McGuinness  
 17 Rev Jas Hayes  
 18 Rev S N Bebout  
 19 Rev D A Barnes

## WEST HEDDING PLACE.

- No. 1 J D Martin  
 2 Mrs J Walsh  
 3 Mr E O Terry  
 4 Martin Hough (tent)  
 5 Charles Trowbridge  
 6 Martin Hough (cottage)  
 7 Mrs Hall  
 8 F A Wilkinson (2 cottages)  
 9 Alex Hunt  
 10 Tent  
 11 Tent  
 12 Mrs Sarah Lincoln  
 13 " J L Totten  
 14 Capt Brown  
 15 Mrs John Leary  
 16 Miss Beckie Moorehouse  
 17 Rev S D Decker

## ST. JAMES PARK.

- No. 1 Richard Grant

## SUMMERFIELD AVENUE.

- No. 1 Mrs J L Gwinnell  
 2 Mrs M H Welsh  
 2 C F Vandervoort  
 3 Reynolds  
 4 Thos James  
 5 Will James  
 5 Harry James

## STAFFORD AVENUE.

- No. 1 Wm H Eyles

## ASBURY PLACE.

- No. 1 Thos Harrison  
 1 Mrs Davis  
 1 Miss Anna S Davis  
 2 J C Wolfe  
 3 J W Stephens  
 4 B M Beardsley  
 5 Rev. J. R. Bryan.  
 5 Martha Smith  
 5 Minnie Sutherland.  
 6 Mrs. Getchies.  
 7. MRS. A. LYON'S BOARDING HOUSE.  
 Mr. John Ramsey and family, Jersey City.  
 Miss. Jessie Quail, "  
 Mrs. Smith, "  
 Miss Mary Rinaman, "

- Rev. J. R. Bryan & family, Haverstraw, N. Y.  
 Rev. H. Brice & family, Hainesville, N. J.  
 Mrs. Kelly, and Miss Brinkle, Newark "  
 Mr. Ochiltree and family, "  
 Mrs. Cockfair and daughter, "  
 Mr. and Mrs. Lincoln, "  
 Miss. Strong, "  
 Rev. C. E. Walton, Paterson, N. J.  
 Mrs. Decker, Quakertown, "  
 Mrs. Moore, Staten Island.  
 Miss C. Cook, Succasunna, N. J.  
 Rev. W. Martin, Oxford, N. J.,  
 and others, "  
 8. Mr. Cameron.

## EMBURY PLACE.

1. Mrs. T. Giles.  
 1. Mrs. C. E. Robertson.  
 2. W. H. Brown.  
 3. Mr. Prime.  
 3. Mrs. H. Bedell.

## BANGHART PLACE.

1. Richard Chambers.  
 2. Rev. Jas. H. Knowles.  
 3. Mr. Halleck.  
 4. Mrs. T. F. Langstrath.

## SIMPSON AVENUE

1. Isaac Slicker  
 1. Mt. Tabor House, Chas. E. Lyon  
 AT THE MT. TABOR HOUSE.  
 M. Foster, Jersey City.  
 Wm. T. Brown, "  
 Julia A. Vreeland, "  
 M. D. Soper, "  
 Geo. T. Egbert, Staten Island.  
 David D. Delke, "  
 Mr. D. Delke and son, "  
 Aymer Decker, "  
 Rainer Decker and wife, "  
 Mrs. Price, "  
 Elias Decker, "  
 John W. Lycett and wife, Hoboken, N. J.  
 Will T. Haven, "  
 James W. Caywood and bro. Orange, N. J.  
 W. E. Austin, "  
 Thos. P. Collins, "  
 Isaac Hall and wife, Newark.  
 C. J. Langstroth, "  
 F. A. Cleveland and wife, "  
 Mrs. Hill, "  
 S. I. Amiss, Woodbridge, N. J.  
 Jas. Simon and wife, Paterson, N. J.  
 A. Zabriska, "  
 O. J. Jeness, "  
 James Boge, New York.  
 G. Rittenhouse, "  
 Mrs. P. S. Decker, "  
 Barnet H. Decker, "  
 A. A. King and wife, "  
 Rev. J. Q. Boswell, "  
 Mrs. Wm. H. Wood, "  
 Mrs. J. H. Spear, "  
 Miss E. J. Philhower, "  
 Miss Lizzie VanRiper, "  
 Miss Helen Vreeland, "  
 Mr. and Mrs. D. D. Decker, "  
 Wm. L. Trush, "  
 W. E. Pearce, "  
 John W. Lycett, "  
 Mrs. M. B. Lycett, "  
 Capt. Ezra Soper, "  
 2. Mrs. Crane, (Foreign Grasses.)  
 3. W. F. Day, (Ice Cream, Confectionery.)  
 4. S. H. Howard, Barber.  
 5. RECORD OFFICE.  
 6. C. C. DeHart & Smith, Butchers.  
 6. Frank Buck, Grocer.  
 7. Geo. C. Nelson, P. O. and Book Store.  
 8. E. B. Earles, Superintendent.

## STITES PASS.

1. Miss Ellen Cook, baker.  
 Mrs. Crane.

# S. M. MATTOX.

## CONTRACTOR AND BUILDER,

### Plans and Specifications Furnished.

A large number of cottages designed and built by us can be seen on the Camp Ground. Reference to the owners and occupants.

Jobbing Promptly Attended To.

## ROCKAWAY, N. J.

### CAMP TABOR BAZAAR,

Now open with a full line of ladies' and gents'

### Furnishing Goods,

Camp Chairs, Cots,

Canes, Umbrellas, Rubbers and Slippers.

Ladies' Underwear at Low Prices.

Orders Taken for ALL KINDS of Goods.

## J. McGUINNESS'

### BRANCH OF MORRISTOWN.

## GEO. W. BOWER,

### ARCHITECT,

### OFFICES:

## MORRISTOWN & CHATHAM.

Special Attention Given to the

Designing of Cottages for the

Camp Ground.

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

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

# COMPLETE

## Time Table

### FOR MOUNT TABOR.

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

#### GOING EAST.

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

#### GOING WEST.

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

#### TRAINS FOR STATIONS ON BOONTON BRANCH.

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

#### Boonton Branch.

Stations.	A.M.	A.M.	P.M.	P.M.
Barclay St.	6:50	7:00	4:30	4:30
Christopher St.	7:00	7:10	4:40	4:40
Hoboken	7:10	7:20	4:50	4:50
Secaucus	7:20	7:30	5:00	5:00
Kingsland	7:30	7:40	5:10	5:10
Lyndhurst	7:40	7:50	5:20	5:20
Deleawanna	7:50	8:00	5:30	5:30
Passaic	8:00	8:10	5:40	5:40
Clifton	8:10	8:20	5:50	5:50
Paterson	8:20	8:30	6:00	6:00
West Paterson	8:30	8:40	6:10	6:10
Little Falls	8:40	8:50	6:20	6:20
Mountain View	8:50	9:00	6:30	6:30
Lincoln Park	9:00	9:10	6:40	6:40
Whitehall	9:10	9:20	6:50	6:50
Montville	9:20	9:30	7:00	7:00
Boonton	9:30	9:40	7:10	7:10
Mount Tabor	9:40	9:50	7:20	7:20

#### FROM MOUNT TABOR.

Stations.	A.M.	A.M.	P.M.	P.M.
Mount Tabor	7:52	9:12	3:04	6:26
Boonton	7:59	9:30	3:18	6:36
Montville	8:05	9:35	3:25	6:45
Whitehall	8:11	9:41	3:31	6:51
Lincoln Park	8:16	9:46	3:36	6:56
Mountain View	8:21	9:51	3:41	7:01
Little Falls	8:27	9:57	3:47	7:07
West Paterson	8:32	10:02	3:52	7:12
Paterson	8:37	10:07	3:57	7:17
Clifton	8:41	10:11	4:01	7:21
Passaic	8:45	10:15	4:05	7:25
Deleawanna	8:49	10:19	4:09	7:29
Lyndhurst	8:53	10:23	4:13	7:33
Kingsland	8:57	10:27	4:17	7:37
Secaucus	9:05	10:35	4:25	7:45
Hoboken	9:14	10:44	4:34	7:54
Christopher St.	9:25	10:55	4:45	8:05
Barclay St.	9:30	11:00	4:50	8:10

Trains will leave for the Camp Grounds as follows:

- New York, Barclay St. 6:50, 7:20, 9:10, 10:10, 11:10 A. M. 12 M. 2:30, 3:30, 4:20, 4:30, 5:20 7:45 P. M.  
 Hoboken, 7:10, 7:35, 9:25, 10:25, 11:25 A. M. 12:15, 2:45, 3:45, 4:35, 4:48, 5:35, 8:00 P. M.  
 Newark, 7:53, 9:43, 10:43, 11:43 A. M. 12:34, 3:03, 4:03, 4:53, 5:53, 8:18 P. M.  
 Roseville, \*7:08, 9:48, 10:48, 11:48 A. M. 3:08, 4:08, 8:23 P. M.  
 Grove St., \*7:10, 9:50, 10:50, 11:50 A. M. 3:10, 4:10, 8:25 P. M.  
 Arlington ave., \*7:12, 9:52, 10:52, 11:52 A. M. 3:12, 4:12, 8:27 P. M.  
 Brick Church, \*7:14, 9:54, 10:54, 11:54 A. M. 3:14, 4:14, 8:29 P. M.  
 Orange, 8:05, 9:57, 10:57, 11:57 A. M. 3:17, 4:17, 8:32 P. M.  
 Highland ave., \*7:20, 10:01, 11:00 A. M. 12:01, 3:21, 4:20, 8:35 P. M.  
 Mountain Station, \*7:22, 10:04, 11:03 A. M. 12:04, 3:24, 4:23, 8:38 P. M.  
 South Orange, 8:11, 10:07, 11:06 A. M. 12:07, 3:27, 4:26, 8:41 P. M.  
 Maplewood, 10:11, 11:10 A. M. 12:10, 3:32, 4:30, 8:45 P. M.  
 Millburn, 8:18, 10:17, 11:15 A. M. 12:17, 3:37, 4:35, 8:50 P. M.  
 Summit, 8:28, 10:27, 11:25 A. M. 12:27, 1:04, 3:47, 4:33, 5:23, 6:24, 9:00 P. M.  
 New Providence, 10:32, 11:28 A. M. 3:52, 6:28 P. M.  
 Chatham, 8:36, 10:37, 11:34 A. M. 12:37, 1:11, 3:57, 4:40, 5:30, 6:33, 9:09 P. M.  
 Madison, 8:42, 10:43, 11:41 A. M. 12:43, 1:17, 4:03, 4:46, 5:36, 6:39, 9:15 P. M.  
 Convent, 8:46, 10:49, 11:45 A. M. 12:49, 4:09, 5:40 P. M.  
 Morristown, 8:55, 10:55, 11:53 A. M. 1:00, 1:28, 4:20, 4:57, 5:48, 6:50, 9:25 P. M.  
 Morris Plains, 9:03, 11:01, 11:59 A. M. 1:10, 1:34, 4:30, 5:04, 5:54, 6:57, 9:30 P. M.  
 Rockaway, 7:08, 7:41, 8:50, 11:20 A. M. 12:55, 2:53, 5:54, 6:55, 8:38 P. M.  
 Dover, 7:00, 7:32, 8:42, 11:10 A. M. 12:45, 2:44, 5:45, 6:45, 8:27 P. M.  
 Port Oram, 8:03 A. M. 12:40, 5:10, 6:40 P. M.  
 Drakesville, 7:20, 8:30 A. M. 2:31, 8:12 P. M.  
 Stanhope, 7:10, 8:20 A. M. 2:20, 8:00 P. M.  
 Waterloo, 7:02, 8:11 A. M. 2:10, 7:50 P. M.  
 Hackettstown, 6:50, 7:59 A. M. 1:58, 7:34 P. M.  
 Port Murray, 7:45 A. M. 1:45, 7:21 P. M.  
 Washington, 7:35 A. M. 1:38, 7:14 P. M.  
 Broadway, 7:24 A. M. 1:28, 7:04 P. M.  
 Stewartsville, 7:16 A. M. 1:20, 6:56 P. M.  
 Phillipsburg, 7:05 A. M. 1:10, 6:45 P. M.  
 Easton, 7:00 A. M. 1:00, 6:40 P. M.

#### CHESTER R. R.

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

#### D., L. & W. R. R.

- Oxford Furnace, 7:06 A. M. 12:37, 6:45 P. M.  
 Bridgeville, 6:56 A. M. 12:27, 6:35 P. M.<