

Mount Tabor Record

VOLUME III. NUMBER 10.

Dover, N. J., Monday, August 25 1879.

FRED. T. LEPORT, Editor.

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Are closing out their summer lines of Fancy Gray and Drab Top Button Boots

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Local News Journal

North and New Jersey.

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BENJ. H. VOGT,

Editor and Proprietor.

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NEXT DOOR TO THE POST OFFICE,

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AT FAR BELOW

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

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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 cool, 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 healthful properties. We notice dealers are selling it at 50 cents and \$1.00 per bottle.

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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, Insability to Sleep, Palpitation of the Heart, Headache, Heartburn, and the constantly recurring miseries of Debility that all this heart with despair. Worse than all, it so weakens the Lungs as to render Coughs, Colds and Sore Throat 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, &c., 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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Washington Street,

Morristown, N. J.

A Day of Earnest Revival Work.

THE WONDERFUL POWER OF REV. THOS. HARRISON, THE REVIVALIST.

All the conditions were favorable yesterday morning for a day of great interest on Mount Tabor. The morning broke clear and deliciously cool and the early arrivals indicated a large attendance.

The early morning prayer meeting, conducted by Rev. W. C. Nelson, the meeting at Mrs. Fitzgerald's cottage, and the family prayer meeting before the stand, led by Rev. J. B. Heward, were all very interesting.

A fair audience gathered before the stand during the voluntary service by the choir, at the conclusion of which the exercises of the general meeting were opened with the singing of the 447th hymn:

O, happy day that fixed my choice,
On thee, my Saviour and my God.

The invocation was made by Rev. T. C. Mayham and followed with the reading of the latter part of the 8th chapter of John, and the singing of the 656th hymn:

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

Rev. Geo. H. Whitney, D. D., President of the Hackettstown Institute, was the preacher of the morning, and discoursed from the text contained in a part of the 46th verse of the 8th chapter of Luke.

"Somebody has touched me."

Every one of us has a history. The history of men, how different! The history of most men is a history of their opinions. The history of the grand men of the earth is the history of their faith. Faith is better than opinion. "Somebody hath touched me," are the words of the Saviour, and relates to an incident in the life of an ordinary woman. But this woman had a great, grand faith, and it led her to Jesus and caused him to say, "Somebody hath touched me." He that toucheth Christ toucheth the eternal, is made like Christ, is born again. Out of the eternal God cometh eternal virtue like himself and we are made virtuous. The incident connected with the text is a common one. Christ was in the streets of Capernaum and surrounded by a multitude of people. Janus had asked him to come to his home and save his daughter, who was dying. As Christ started the multitude grew larger and thronged about him. Among this multitude was a woman. She had been rich, but now was poor—once had friends but now had few. She had spent all her money for twelve years to be cured of a malady. She said to herself, "If I may but touch the hem of his garment I shall be made whole." This was not an opinion—it was a mighty faith that was knowledge to her. She touched the hem of his garment and was instantaneously made whole. And Jesus said, "Who touched me." The Apostles, with the lack of faith which sometimes characterizes us, said that many had touched him. But Jesus said that some one had touched him in another way, for virtue had gone out of him.

By this he showed that it was not by ritual or by forms men are saved, but by the exercise of that faith which brings soul power. It was not the woman's finger that touched Christ; it was the woman's soul that had touched his soul. Let this great doctrine take hold of us. He did not know that any man could tell why God has chosen to be obeyed, or why Jesus chose to be borne in a stable and lead an humble life. There may be a thousand reasons for it. But one thing it does show is that a man is not what his birth or eternal life is, but what his soul is.

Another teaching of the text is that we must lay aside mere worldly wisdom—what we call causes in spiritual matters. He would like to ask any philosopher or any other man what the woman's touching the hem of the Saviour's garment was to her salvation. There was no connection in this at all. It was the unseen connection between soul and soul, teaching us the nothingness of external forms and appearances.

A further teaching of the text was the beauty of faith. There are a great many people who admire every beautiful thing that the eye can look upon or the hands handle, but they can see no abstract beauty in the spiritual because they are blind by nature. He proceeded to illustrate the grandeur of the woman's faith, and the simple faith in Christ of which it was a type. The skeptic has no right to criticize this woman in respect to her joy at her healing spiritually as well as physically, and say he cannot understand it; he asks you to accept it. Faith saved the woman, but no man living can understand it. That is one of God's secrets. You can't understand the sunlight here, but you enjoy it. So you cannot understand this faith, but if you will accept it, it will save you.

Finally, you see the value of faith, the necessity of personal truth. Christ said "there are others who are touching me out of curiosity, but this woman was the only one who touched me."

Those who have come here to-day out of curiosity are so near Jesus that they may touch the hem of his garment. But this will not do; you must touch his soul. He illustrated this by showing that as the telephone made distance nothing, so faith makes the distance between the Christian and the eternal throne nothing. He showed how Paul, Luther, Knox, Calvin and Wesley had been made mighty by the touch of faith to the pulling down of strongholds.

At the conclusion of the sermon Rev. Thos. Harrison, the revivalist, was announced, and a plainly appearing young man stepped quickly to the pulpit. There was force displayed by this simple movement at the outset. His appearance would indicate that he had not more than attained to the years of his majority. At first there seemed to be a slight impediment of speech, but his words were electrical as he told that people do everything else but touch; they weep, and wrestle, and pray, and consecrate, but they don't touch. He said they were going to see God's power here and have a great revival at Mount Tabor. Souls were going to be converted and if God's people would come boldly up to the work the number would reach one hundred before Sabbath night. Descending from the pulpit he stood upon the seats among the people and after declaring that some would then make a start for the kingdom asked those who desired to be prayed for to hold up their hands, when eighteen persons answered the call. He told of how God had made him successful in the past and asked the prayers of all that there might be a mighty outpouring upon Mount Tabor.

At one o'clock there was the usual meeting at the cottage of Mrs. Fitzgerald. At the same time in the Ebenezer pavilion Mr. Harrison, the evangelist, met the young people, and a consecration to the work of camp meeting followed. The pavilion was crowded and many were gathered about the side.

The voluntary service by the choir was very fine, and during its continuance a large congregation gathered before the stand. The services were opened with the singing of the hymn:

"Jesus keep me near the cross,
There's a precious fountain."

During the singing the revivalist gave interpolations between the verses, and led the time with swaying body and hands, awakening a fervor that ran from heart to heart. Rev. Mr. Walton offered prayer.

The venerable Rev. John Scarlet was the preacher of the afternoon, and took for the foundation of his text the 9th and 10th verses of the 6th chapter of Galatians:

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

He said it was through self denial that he was willing to preach. But he thought a little hiatus with a SCARLET mark would relieve Brother Harrison.

You have often, said he, heard of the text, which reminds us of the reward which stimulates the farmer to the labor of the harvest. The Christian harvest is greater than the farmer's, and more glorious. The text suggested three things to be remembered:

First, there's a work specified.

Second, there's encouragement afforded.

Third, there's a harvest promised.

The work is a work of well doing. They say a man does well for himself in this world when he makes a future. He had commenced well doing forty-six years ago when he went to a camp meeting and knelt down and touched Christ. He then gave the experience of his conversion, how he had received the Spirit and how it had abided with him since. The second part of the work is good doing, and there can only be good doing where there has been well doing. We are to do good to all men, and it is impossible to do good to sinners without doing good to the household of faith. In closing this part of the discourse he showed how God makes the opportunity for doing good to those who are desirous of it.

The encouragement afforded is the fact that the opposite of weakness and fainting is the very nature of the religion of Jesus. There is no element in duty, doctrine or faith that brings weariness to the well doing. Such only comes to evil-doers. Another encouragement is that the Spirit within is more powerful than the devil and our enemies.

The harvest promised is a suitable reward. It is an inheritance to the children of God.

who have been born to it. It is also a reaping reward. The farmer when he has a harvest does not expect it to come into the barn, but takes great pleasure in the harvest home. He expected to be a reaper when he got to heaven. It will also be a reasonable reward—in due season if you faint not.

As the last words of the sermon fell from the lips of the preacher Mr. Harrison came forward, and said if we are to be converted we must be converted now. "Not by might, not by power, but by the Spirit, saith the Lord." What we need is a power of prayer just now, and then we will receive a mighty shower. He explained his mission—God had called him to a certain line of action. The people have information—his mission was to get people to act upon what they knew. There is, said he, as he passed down to the seats below, going to be breaking up here, but we must needs be prepared for it in prayer. Before we reach the heights of glory we must pass through the valley. Let the church get warm and sinners will come.

The effect of his appeal as stood among the people was wonderful—body and arms swaying, and eyes flashing, while broad smiles mantled his face as sinners came to the altar and Christians also bowed there for deeper consecration. Soon the benches were filled with seekers, and song, prayer and exhortation alternated, filling the woods with the sounds. In momentary intervals arose the cries of mourners at the bench. Meanwhile the revivalist passed from point to point, speaking a word of comfort here and one of persuasion there, and assuming the general conduct of the services. A sinner expressing conversion the doxology was sung. Although at first startled by the positiveness of his assertions, Christians after a time began to attribute it to his faith, and by and by they were as earnestly engaged as he. Pastors and laymen went but among the congregation and every now and then one came forward to the altar. The usual time for concluding the service came, but there was no thought of closing. Not for a long time in the history of camp meetings in this section had there been such an auspicious beginning for a great revival.

The interest continued to increase and none seemed willing to take the responsibility of checking it because of the time.

THE EVENING SERVICES.

The meeting at Mrs. Fitz Gerald's cottage was crowded, with people and was one of great power. The young people's prayer meeting was opened in Bethel at 6 o'clock, but it being found that the pavilion would not begin to contain the people, the meeting was adjourned to in front of the stand, where a large number of people gathered.

The exercises were conducted by Mr. Harrison, the evangelist, and from beginning to end was a steadily burning flame.

All the evening trains came in freighted with people, and during these services an immense congregation gathered before the stand. The services of the young people's meeting gravitated into the general meeting so easily that when the one ended or the other began was scarcely perceptible. So contagious was the fever that one good Presbyterian brother caught it and exhorted the laymen to hold up the hands of the leader of the work. The familiar hymn, "Come thou fount of every blessing" was sung, after which Rev. Mr. Clark offered a prayer that awakened responses sufficient to make the woods vocal. The hymn,

"Pass me not, Oh gentle Saviour
Hear my humble cry."

was sung after which Mr. Harrison came forward and addressed the congregation in his impressive manner. A report would not give an idea; it was necessary to be present and hear. The end of preaching, he said, is salvation. The end of all the machinery of the church, from the Bishop down, is conversion. It matters not how sinners are brought in if the work is only done. He was a believer in the doctrine of sanctification, but the trouble is that all who profess sanctification do not possess it; if they did I would not want it. I do not believe in a sanctification that makes people sour. I believe in a sanctification to work—a sanctification that is sweet in Jesus. I believe we are going to have a wonderful revival here. It is Bible doctrine and Wesleyan theology that we may have an assurance of faith. I have the assurance that God will sweep this camp ground to-night if we trust him and have our hearts clean.

Descending to the seats below he said: You have had preaching here for the last week—fine, eloquent, philosophical sermons. What you want now is sanctifying, converting power. He wanted all who desired either purity or salvation to come to the altar. And so he continued, with illustration after illustration, moving and affecting

CONTINUED ON THIRD PAGE.

Mount Tabor Record.

FRED. T. LEPOT, Editor.

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

CAMP GROUND NOTES.

Secure a complete file of the Record while it may be obtained.

Camp meeting will probably close on Tuesday evening next.

About half a dozen complete files of the Record of last year may be found at this office.

The Easton Express brought seven car loads of people to Mt. Tabor on Saturday morning.

The number of conversions at the meeting on Saturday evening is said to have been thirteen.

The place in the choir made vacant by the illness of Mrs. Spargo, has been very ably filled by Miss Nettie Coit.

We regret to note that the absence of Mrs. Spargo from the choir on Saturday and yesterday was owing to severe illness.

We are glad to be able to make the gratifying announcement that Rev. S. H. Opdyke is improving, and that his friends who thought his case hopeless now entertain the belief that he will recover.

The lifeless body of Patrick C. Arthur, a well-known character about Dover, was dragged from the canal at an early hour yesterday morning. It is supposed that he had fallen in while intoxicated.

"What do you think of Mr. Harrison?" "Now what is your candid opinion about Brother Harrison?" These and similar expressions were to be heard in all parts of the ground during the past two days.

Hon. Daniel F. Beatty, the great organ man, whose advertisement adorns our paper called in at our sanctum on Saturday. Mr. Beatty is looking well and says he is making preparations for a trip round the world before long.

The articles found upon the grounds and taken to the police office for restoration would furnish material enough for a curiosity shop. They are hats, shawls, parasols, gloves, fans, thimbles, handkerchiefs, and so on, ad infinitum.

Take a complete file of the Record away from the grounds with you for some worthy one in your church, who has not the means, you have for the enjoyment of camp meeting, but who would greatly enjoy reading the sermons preached.

Edward Plotts, of the firm of Allegre-Bowby & Co., was at Camp Tabor on Saturday last. His firm is one of the most successful manufacturers of standard organs in the United States. Send for a circular to the Star Organ Co., Washington, N. J.

The showers yesterday afternoon again awakened no little talk respecting the necessity of a canopy. While the rain was falling the people crowded every available place of shelter, but there were doubtless many Sunday bonnets and garments spoiled.

A lady lost a pocket book containing about fifteen dollars while in the Tabernacle on Saturday. It was thought to be a case of pocket-picking, but as the thing has been unheard of on these grounds we do not think it is. Another lady also lost a gold chain and locket.

Nothing can more widely diffuse a knowledge of our wants than the use of printer's ink. The family of Rev. W. H. Dickerson noticed the loss of a canary in Saturday's Record, and seeing a strange bird about their place captured and returned it to its thankful owner.

"Excitement, all excitement!" Shouts the skeptic when he hears a little noise during an effort to convince men of their sins. And yet these same men could hear a politician shout himself hoarse in the interests of Jones, Brown, or some other candidate and think it glorious. If they were converted they wouldn't give a cent for a Christian that hadn't some of that life and fire which they call excitement.

LARGE PAPER, four months for 10 cents. Address Pub. Star, box 41, La Fayette, N. J.

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.

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.

Over Half a Million on 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.

The Attendance Yesterday. The number of people on the grounds yesterday noon was estimated at five thousand, and this was considerably increased during the afternoon. The number of vehicles standing about the margin of the ground was estimated at one thousand. The people were a conglomeration of all classes, the wagons a boundless study in wheels, bodies and springs, and the horses were of every color, condition and breed, and the mules exhibited that repose of countenance and docility of manner so deceptive to those who have never cultivated an intimate acquaintance with them. The greater majority of the rural visitors came provided with luncheon, and the scene along the lower part of the ground while they were taking their meals was an animated one. During the meetings they were interested listeners and in the intervals most of them, and particularly those who went in pairs, wandered aimlessly about the grounds, peering into tents and cottages, and endeavoring to obtain knowledge of all that was worth knowing about Mount Tabor. That three-quarters of them came to the camp ground out of curiosity there can be little doubt, and the world will urge it as an argument against camp meetings, forgetful of the fact that during the life of the Saviour very many came to see him out of curiosity, and were always welcomed by him. But Christians can console themselves with the thought in all times God has used the curiosity of men to bring them within religious influences and convert them.

VALEDICTORY.

The third volume of the Record closes with the present number. It has been decided to continue the meeting until Wednesday next, and many have desired us to keep up our reports of the services to that day, but the expense involved in publishing a daily is so great that it would be impossible to keep it up without loss, as we have only promised to furnish ten numbers and our rates were regulated accordingly.

We feel grateful to our many friends and patrons who have aided us with kind words and substantial help to make our paper as much of a success as it is financially and otherwise. We have met, with few exceptions, with a spirit of charity towards the many errors that will be found in a daily published under such adverse circumstances. We flatter ourselves the Record is getting to be one of the institutions of Camp Tabor, and if pastors and laymen of the Conference would take the matter in hand and roll our subscription list up to three or four times its present size, it would be our work to make it a complete paper in every respect. With a list of 2,000 subscribers we could publish a sheet four times as large as the present one, and perfect in all its appointments. We trust that next year this can be done, and if possible, it will be our wish to continue our relations with the people of Mount Tabor, as we have enjoyed our present season heartily.

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.

THE IRON ERA

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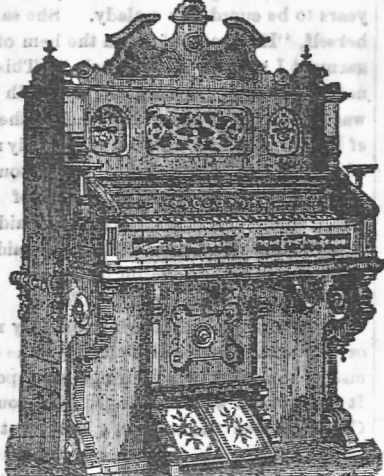
CAMPHOR CREAM, at 10 cents per bottle or 50 cents per pint. Warranted equal to any other preparation of the same kind which is being made from the formula published in the "Druggists' Circular."

Most of the foregoing preparations have been sold for the last twenty-seven years in Morris and Sussex counties, and in nearly all cases have given entire satisfaction.

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New Style (No. 600) solid Black Walnut Case, handsomely polished; five octaves, two full sets reeds; nine brilliant solo stops—diamond, harp, dulcet, principal, violins, flute, dulciana, echo, vox humana, our new and improved patent knee swell. Regular patent Cornish action, acknowledged to be the best in use.

The case is built in magnificent style, has all the latest improvements, front and ends finished in oil, elegant carved wood ornaments, patent lamp stands and music rack. Our price for a short time, in order to introduce it, is only \$65.00. Higher grades at proportionate prices. Fully warranted for five years. None but the most skillful workmen employed, and the best material used. Bellows of the most substantial construction, covered with the best rubber cloth. Action the best in the world. Cases for beauty and durability unequalled. Our instruments rank among the highest class manufactured. Prices lower than those of any other establishment. This you must see by the cut, description, and price of the No. 600, which we offer for only \$65.00. We challenge any manufacturer to produce an instrument containing the same qualities at the same price. We have more handsome and different styles of cases, etc., than any other maker, and at prices far below all competition. Send for our illustrated Catalogue and examine for yourself. From \$140 up to the most elaborately finished Grand Square. The lowest priced contains seven octaves, full front, round corners, serpentine moulding, richly carved legs and lyre, over-strung bass, and Agraffe trouble. We have no fancy prices, but place our instruments at the lowest possible figures. In this line we can cater to the circumstances of any person wishing to purchase. All our instruments are fully warranted for the space of five years, and to be as we represent them. We employ no agents, deal directly with our customers, and place our prices at the lowest possible figures. No further reduction can be made. In proof of what we have said, we earnestly solicit you to send for our New General Catalogue (which will with pleasure send upon application). If you do so you will find the intrinsic merits of the Cornish Pianos, or Grand Square, rank most prominent, the Bishops' Palaces, and also endorsed by the most distinguished musical artists, and of our age. You will find such testimony in our general Catalogue. We make mention of the above in order to show that our very low prices are equalled only by the superiority of our instruments.

WASHINGTON, New Jersey, U. S. A.

NOTICE!

The County Collector will be in his office, Clothing Hall, Morristown, to transact County business, on Monday, Tuesday, Wednesday and Thursday, of each week, ONLY. E. TROXELL, Co. Col. Morristown, No. 23 d, 1878. 50-4f

Mount Tabor Time Table.

Table with columns for destination and time. Includes routes to New York, Hoboken and Newark, and various local destinations like Roseville, Grove Street, Arlington Avenue, etc.

BOONTON BRANCH. Secaucus, Kingsland, Rutherford Park, Delawanna, Passaic and Clifton 7 51 a. m., 3 03 p. m.

PATERSON, West Paterson, Little Falls, Mountain View, Lincoln Park, Whitehall, Montville 7 51 a. m., 3 03 p. m.

BOONTON 7 51 a. m., 9 12 a. m., 3 03 p. m., 9 35 p. m.

CHESTER RAILROAD. Chester, Ironia, Spocassunna and McCainsville 9 10 a. m., 4 45 p. m., 5 12 p. m.

D. L. & W. RAILROAD. Oxford Furnace, Bridgeville, Delaware. Portland and Stroudsburg 9 10 a. m., 1 38 p. m., 7 02 p. m.

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CONTINUED FROM FIRST PAGE

all about him. Then he called all to stand up who wanted a blessing, and while christians were on their feet he called sinners to come to the altar. A moment later he was calling for increased altar room for the mourners, and while the invitation hymn was ringing out upon the air, he was moving rapidly hither and thither and bringing in sinners. The scene from the stand at this time was wonderful. The lights gleamed down upon a sea of upturned faces, of working christians, seeking sinners, and interested auditors. Scarcely a face could be seen that either did not wear an expression of anxiety or gravity. As the song died down the cries of penitents filled the air and weeping women and men could be seen all about. Those who felt inclined to criticize the methods of the leader at first, were among his warmest supporters about the mercy seat. As soon as one seat was filled with penitents another was supplied, and the seekers constantly dropped into the circle and knelt at the benches. While the brethren at the altar were praying for those gathered there, the young evangelist passed through the audience, urging the people to come to Christ. Now and then a professed conversion and a glad shout went up. And so the work continued till long after the usual time of closing the meetings.

A Great Sunday on Mount Tabor.

LARGE ATTENDANCE, GOOD PREACHING AND WONDROUS REVIVAL WORK.

As the day broke the skies were overcast and wore a decidedly stormy aspect, while further indications were given in this direction by several light sprinkles of rain. As the early hours wore on the signs became a little better, and by nine o'clock the unending caravan of vehicles began arriving and depositing their freights of people at the entrance of the grounds.

The early morning prayer meeting at six o'clock, conducted by Rev. W. C. Nelson was an auspicious beginning of the services that characterized the day. The pavilion was filled with people, and the meeting was marked for its intensity of feeling and great manifestation of power.

At half-past nine there was a great love-feast before the stand, led by Rev. J. M. Tuttle, at which an unusually large number gave testimony and participated in the services.

This meeting was not brought to a close, but rather fused into the general service, at the hour of which there was a large number of people before the stand, and the crowds kept constantly coming throughout, until the vast circle was filled with people.

Rev. J. B. Faulk made the opening prayer, and the Scripture lesson, a part of the 5th chapter of 2d Corinthians, was read. The singing of the 438th psalm followed:

"Arise, my soul, arise, Shake off thy guilty fears."

Rev. A. L. Brice, D. D., of Newark, was the preacher of the morning and took for his text a part of the 19th verse of the fifth chapter of Corinthians:

"God was in Christ reconciling the world unto himself:

This was one of the great facts stated in the Gospel. It opens up a field of thought too wide to be discussed this morning, and he would consider but a few of the points suggested. The first fact is that man is not by nature reconciled to God. Indeed, the Apostle tells us that he is at enmity to God. Have you ever thought of your nature being opposed to everything that is opposed to God and allied to Satan? He spoke of those men who are not Christians, how many are more iniquitous than others. But every man out of Christ is unreconciled.

It is true that the spirit of God operates upon the hearts of men, and there is not one here who has not felt the influence of the Spirit of God. He has not allowed a man to live without holy influences falling into his mind and heart and restraining him. This holds some men in check and prevents them from going as far as others, but it does not reconcile them to God.

He next called attention to the means of reconciliation as suggested in the text and context. It was said "God was in Christ reconciling the world to himself. He showed how God's mercy and benevolence, his love and holy influence, went out to man to lift him up and provide a means of reconciliation. This suggests that their must be a reconciliation of God to man as well as man to God. But God must be justified in being reconciled to man, and this he did by giving Christ.

Next was shown how Christ possessed all the elements of reconciliation—in his equality to God, in that he made himself intimate with man, and in his ability to meet all the conditions of justice.

Christ's death then was the procuring cause of our reconciliation. Under the Jewish economy a sacrifice was required every day—under the Christian economy a sacrifice was made once for all; one sacrifice was made for sin forever. The preacher then described the means provided, which man must accept by faith. Then

was shown how Christ was made sin for us. He was not a sinner: he was pure; but he was made to stand in the place of the sinner.

The motive inspiring this reconciliation is the love of Christ. The glory of God's power is love. The love of Christ is not for his own interest, not necessary for his own honor. He became sin that you might be made rich, that your soul might be saved.

The divine method of communicating this reconciliation to men God has given in the word of reconciliation. This word he has protected through all time, and now the minister of Christ has but one word—the word of reconciliation placed—placed in his hands. He has also given his ministers the spirit that brings reconciliation. This is God's method of communicating salvation to the world.

Finally was noticed the effect of reconciliation. Man in his unreconciled state is dead morally; when he is reconciled he is brought to life—is a new creature in Christ Jesus, created unto new works. He spoke of the divine light of reconciliation as a spirit within us, depicted the blessedness of the experience that comes with a knowledge of Jesus, and eloquently recommended this reconciliation to sinners.

Rev. C. S. Coit offered a fervent prayer, Revs. Vanhorne, Arndt and Tuttle, strongly exhorted the people to come to Christ, and Rev. T. H. Smith offered in prayer.

Engineer Thos. Keenan, being called upon by Elder Vanherne, addressed the people in his earnest, impressive manner, upon the importance of seeking a Saviour, and told them of the blessings of a life in Christ, interspersing his remarks with quaint and most forcible illustrations, and stirring all hearts by his powerful appeal for the Master.

Conductor Brenson, of the Pennsylvania Railroad, spoke earnestly, giving an experience of Christian joy and calling sinners to come to Christ.

The interesting exercises were interspersed with singing throughout, and closed with the doxology and benediction.

THE AFTERNOON SESSION.

The crowds continued to come in great numbers and the grounds became literally thronged with them. Immediately after dinner a prayer meeting was held before the stand, in which Messrs. Keenan, Barton and other laymen took part. It was attended by large numbers of people, and at its conclusion a young man professed conversion.

Bethel pavilion was so packed with people during the holding of a young people's prayer meeting, conducted by Revs. D. R. Lowery and J. R. Bryan. Here too was displayed great power, and here also a young man was converted.

At the time of the general service the audience before the stand was one of the largest seen on Mount Tabor in a long time. All the seats in the vast circle was filled and many were standing for want of room to sit.

After a voluntary by the choir the general exercises were opened by the singing of the 822d hymn:

"Jesus, the name high over all, In hell, or earth, or sky."

The divine blessing was besought by Rev. W. H. Blakeslee. While the collection was being taken a few drops of rain began to fall, and the congregation considerably thinned out and the pavilions were filled. The afternoon sermon was a grand one and was preached by Rev. W. B. Wigg, from the text contained in the 17th verse of the 2d chapter of Hebrews:

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

He said he had no introduction to make. All were acquainted with the truths of the text. His theme would be God's sympathy with us. In endeavoring to give our readers an idea of this sermon in the little space afforded us no idea of it whatever can be given. He showed first that God's plan of salvation has been the same through all dispensations, but that God did not develop the plan of salvation all at once because his people were not fitted to receive it, but educated them up to it by degrees of development. He first gives man the home teaching of the patriarchal dispensation, and then gave his Son for the perfection of the plan of man's redemption. If all who lived under former dispensations were held responsible with less light and privilege than we, how shall we escape who are in the full blaze of gospel knowledge.

He sent his Son, who suffered and died and ascended to glory that we might see what he intends for us—that we shall be like him. He showed how we should share his dignity. It is not a small thing to be a Christian. We are no longer aliens and foreigners but citizens and saints—we are a part of God's own household—we are the aristocracy of the earth.

Paul called this salvation "so great a salvation." Though he had great abilities and faculties yet he used a very little world to express it, because words were not sufficient. His appreciation of the value of it was shown by relinquishing all the honors of the earth and pushing forward for it. When

we learn God's character we shall believe every word of what is said about his salvation. God would not save a man by the skin of his teeth, but gloriously, fully eternally.

In looking at the conditions of this great salvation the speaker considered the attributes of the Great High Priest, or Mediator—Jesus Christ—the medium of communication between man and God, and his fitness for the mission he came to fill; how he took upon himself our nature that he might be merciful and perfectly adapted for the great work he had to do. He by the grace of God tasted death for every man that he might know how we feel, and how much we have to bear.

That he might persuade us is another aspect of the text. His coming was an expression of God's love, and he came that man's enmity to God might be slain by the cross.

At this point the discourse was interrupted and the congregation broken by light showers.

In resuming the preacher said that God had put himself in sympathy with us that he might compass our salvation. He turned his nature with ours that he might know our humanity. In the first place he sympathizes with us in our sins. While he believed in a hell and eternal death he believed that the power God used to save men was love. We know we can trust him

CONTINUED ON FOURTH PAGE.

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 lozenger." Vought & Killgore, agents, Dover. Orders filled through newsboy.

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Advertisement for Moore's Pilules, "Don't be Discouraged. 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."

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Advertisement for E. Lindsley & Son, The Mount Tabor House, Improved Accommodations, Moderate Rates, and T. A. Knudson, Dyeing and Scouring establishment.

Advertisement for E. M. Clarke & Co., Proprietors, and S. Jensen, Dover, N. J.

Large advertisement for Beatty's Mid-Summer Holiday Offer, featuring a \$370 13-Stop Parlor Organ for \$96.25. Includes an image of the organ and detailed text about the offer and Beatty's Organ Company.

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Advertisement for Book and Stationery Store, "AT THE Mt. TABOR SIMPSON AVENUE, near the TABERNAACLE, may be found the NEW HYMNAL OF THE M. E. CHURCH. MOODY'S WORKS and RELIGIOUS BOOKS (a Gospel Praise Book by ASA HULL). PAPER, PENS and PENCILS. INK, SCRAP PICTURES, TOILET SOAPS, MUCILAGE, etc. AT CITY PRICES. Rev. W. H. DICKERSON."

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Advertisement for Dr. S. B. JOHNSTON, "DENTIST, DOVER, N. J. BEAUTIFUL SETS OF TEETH \$10. GOLD FILLINGS PROPORTIONATELY LOW."

CONTINUED FROM THIRD PAGE.

because of his sympathy, because he does not come to us to scold us and upbraid us, but to draw us by his love. It is hard to resist a Saviour who came into the world, not that it might be condemned, but that it might be saved.

The preacher next showed at length by illustrations drawn from the Bible and from life how Christ sympathizes with us in our sorrows—his wonderful adaptation to our humanity as evinced by his sympathy with us in distress. He knew all about poverty, weariness, bereavement, persecution, slander, abuse, and deception. He not only loves and sympathizes with us, but his sympathy moves him to have compassion for us. Next it was clearly demonstrated how he sympathizes with individuals. Has the world abused you, have you a sorrow too great to be borne—too great for earth to heal, come to Jesus.

In conclusion he showed to sinners how willingly Christ would receive and to Christians the assurance of good they have in him.

After the sermon had concluded Mr. Harrison, the revivalist, came forward, and the work of invitation, exhortation and prayer. The shower greatly interfered with his work, breaking up the audience and disrupting all by the crowding of the Tabernacle and removing it caused. Yet many heard him and it was not long before the benches in front of the altar were filled with penitents, and an earnest prayer meeting instituted, while the evangelist labored continually with the people the rain had driven inside the tabernacle.

Advantage was taken of the gathering of the crowd into the pavilions and services were instituted in Bethel, Ebenezer, and Mrs. Fitzgerald's cottage, at each of which points an earnest work was carried on.

The children's meeting was also held in their tent on Summerfield Avenue.

THE EVENING SERVICES

The meeting at six o'clock at Mrs. Fitzgerald's cottage and was perhaps the most earnest and impressive of the many grand meetings that have been held at that place during the present season.

The young people's prayer meeting which began in Ebenezer pavilion at 6 o'clock under the direction of Mr. Lowery, was a meeting of the most intense interest. Mr. Harrison was present in the early part of the meeting and a deep feeling prevailed. After a time the exercises took the nature of a consecration service, and many Christians testified that they received great good at Mount Tabor. The services, instead of closing at the usual time, kept steadily on into the evening. An earnest revival effort was next made and many went forward to the altar.

The rain had ceased during the evening and there was none during the evening services, but the seats in the circle were so wet that it was thought advisable not to hold any services at the stand. So at half-past seven o'clock a service was instituted in Bethel pavilion under the direction of Mr. Harrison, which was opened with singing and prayer by Elder Vanhorne.

Mr. Harrison said this was a free salvation and he was glad of it. It was like an ocean without shore, full and boundless. According to the Catholic faith it was necessary to pass through a purgatory to receive salvation. He did not want to go to heaven by that way. He thanked God that he was a Methodist, and that he could be saved in a more direct way.

After a service of prayer the evangelist said that if we had a strong faith we should have such a blessing as we had never had before. Then followed a strong exhortation to Christians for mighty faith. The trouble is that we too often ask for a crumb when we ought to have a loaf. He wanted all to go with him into a faith meeting this night. Pray that God will help us to get way out into the sea of love out of sight of the land of sin. I want an old-fashioned hallelujah revival time. He next spoke of sanctification. Some men were sanctified in spots, but he wanted to get sanctified all over. Wesley says the Christian has a conviction for sanctification the same as the sinner has a conviction for conversion, and if we follow Wesley we will get to heaven. He then gave at length his experience in obtaining sanctifying power. Short testimonies and experiences followed.

At this juncture Rev. Mr. Lowery, from the young people's meeting, appeared and announced that there had been thirteen conversions in that meeting, that five or six others were seeking, and proposed a consolidation of forces before the stand, where an earnest prayer meeting was already in progress.

All the forces then joined and a great revival effort was made, which when we left the grounds was in successful progress.

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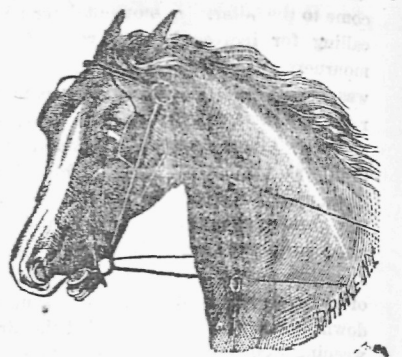
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