

Mount Tabor Record

VOLUME V. No. 8.

MORRISTOWN, N. J., AUGUST 27th, 1881.

F. T. LEPORT, Editor.

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Friday's Services.

A good sized audience assembled before the Tabernacle at the 10:30 service to-day. Prayer was offered by Rev. Dr. Sims, who especially called upon God to remember the nation now in the hour of trial, and in view of the unfavorable symptoms just developed, and prayed that the President's life might be spared, if it be God's will, and every heart in the congregation responded to that petition.

SERMON.

The preacher of the morning was Rev. Dr. Upham, of Drew Seminary. His discourse was based upon the passage of Scripture found in 2d General Epistle of Peter, part of the 16th verse: "For we have not followed cunningly devised fables."

Peter was an old man and every moment in expectation of death when he wrote these words. Where he wrote these words we cannot definitely tell. We know that a short time before he was resident at Babylon, and from that city he sent a former epistle to the Churches. Did he go from that city to Rome?

Allow me to say, and of course I speak as a Protestant, that I can see no good reason for denying the current tradition of the Church concerning his residency in the Imperial City. He was an old man about 70 years. The legend is that trying one day to escape from Rome, he met the Lord Jesus in the way. "Whither goest thou, oh, Lord," said Peter. "I go," was the Lord's reply. "To Rome to be crucified." Peter turned himself and ran back into the city and calmly awaited his fate.

I see him as he sits down to write this epistle, an old man, persecution is imminent; very soon he is to seal his faith in Christ by his blood, he desires to put himself upon the record once more, and he writes, "we have not followed cunningly devised fables," as though he had said, "Brethren, I desire once more to put myself squarely on the record." I am an old man, I write now in the eternal calm of age. I must shortly put off this, my tabernacle, but it is a fact—the gospel is true.

Such in a word, is the history of the text announced. I take this statement of St. Peter to be the expression of the evangelical church of Jesus Christ concerning the Gospel "we have not followed cunningly devised fables." Now the church is a witness to the truth and for the truth.

The legitimate function of the church is to bear witness to certain facts, to a certain experience. And while the testimony of the church is not always given in the words of my text, but in other ways I know of no passage in the New Testament that more concisely or definitely expresses the church's destiny than this one.

Years ago in the early centuries men wrought patiently and faithfully over a few cubic feet of stone, placing them one upon another and after, years of toil the stately cathedral stood out to view with its long drawn aisles and vaulted roof; that cathedral still the admiration of men, is only another way to express the testimony of the church as contained in the text.

Did it ever occur to you that infidelity builds few places in which to preach negation?

And after all why should it, when a man takes all the "nots" out of the commandments and puts them into his creed. Why should he expend any money to build a place in which to preach his negation.

The work of infidelity is destructive. The work of the church is conservative and constructive.

Some years ago in a certain place as the members of a certain church contemplated tearing down their old building for the purpose of erecting a new one. The pastor called upon a man not friendly to religion—a free thinker—he asked subscription of the man, who very politely declined and as the pastor was turning away he said to him, "I find the subscription reads that you intend to tear down your old church

and build a new one. I will give you a thousand dollars not for the purpose of building a new church, but for the purpose of tearing down the old one." Now that is precisely the work of infidelity, when an infidel has succeeded in unsettling the faith of a man, he has succeeded well. When he has injected doubts into the mind of some humble believer he has accomplished his work.

Now every church builds, be it the lofty cathedral or the humble log chapel.

Every church builds—it is another way of expressing the testimony of the church, "We have not followed cunningly devised fables. I desire to notice some of the constituent elements of this testimony which the church bears. Eighteen centuries, brethren, have passed away since Peter lived and wrote—eighteen centuries of progress, and coming to-day from all forms and branches of the one Catholic Apostolic Church of Christ, from the Church of Luther, of Cranmer, from the Church of Calvin or Wesley, and from all minor sects of the true church of Jesus Christ, I hear this clear ringing testimony. We have not followed cunningly devised fables.

I have to say in the first place this is a very positive testimony. It would be hard work to frame a stronger declaration than the one of my text.

Now if St. Peter had desired he would have spoken differently, he would have written like this—"Brethren, the possibility is, and I have been a preacher for many years, that my preaching has been in accord substantially with the principles of truth. The possibility is that Jesus Christ of the seed of David was the long promised Messiah, and that his religion has in it to-day more of truth than any other system. The strong probability is that when I shall have part of this my Tabernacle, I shall rise to newer and grander conceptions of the truth. Did he say that? He might have put it perhaps in the expression, but he did not.

In these times we have grave cautions administered to us lest we be too positive in asserting something in the exercise of our ministry. It is said that religious opinions are continually changing—just as though Christianity was a string of anybody's opinions and then it becomes us to be very modest in this wonderful age in this world we live in making any positive assertions.

The favorite dictum of a certain class of religionists I wot of, is this, to doubt is more religious than to dogmatize. Now over against all this I just put the clear testimony of the universal church of Jesus. We have not followed cunningly devised fables.

It seems to me that the church is old enough and strong enough in these times to assert the truth of God by his authority.

This is not the age of apologies. The first centuries were and those old defenders of the faith wrought well.

If a man be all the time defending the faith in these times, he spends his wretched strength for naught.

If the minister of Christ, standing up behind the Bible begins his sentence with an "if" or "a perhaps" he ought to re-read his commission for he is sent out, called by the Holy Ghost, to announce by divine authority certain facts and truths. We are to look dear brethren as it seems to me for the effect of preaching, not in lofty eloquence but in the power of application of the truths of the gospel by the Holy Ghost, to the hearts and consciences of the hearers. Let a man feel in his heart of hearts that he is called to this office, let him go forth in trembling hesitation between "who is sufficient for these things and woe is me if I preach not the gospel." Let him speak out of his own heart things that he really knows and the holy spirit will always carry the words he utters to those who hear him.

Our Methodist fathers were men of this stripe—they were not educated in the schools but mighty men after all. They were qualified by the Holy Spirit, and great signs and wonders followed

their preaching because they spoke upon divine authority. Oh, for a return to the good way.

Brethren, if this world of ours is ever to be saved, it is to be saved by the preaching of the gospel. I have little faith in outside organizations, but I do believe most truly in the gospel of Jesus Christ, when that gospel be announced on divine authority.

In the first place this testimony of the Church of God is rational. I claim to be a rationalist. I am addressing a great company of ministers, and men and women who are rationalists in the true acceptance of that term. I mean by that that every one who loves the Lord has a reason for the hope that is in them, and is able to give that reason.

I know we hear it said sometimes that this everlasting announcement that the gospel is true savors of fanaticism. Fanatical is it to announce that the gospel be true? The speaker cited the incident of Jasper, the colored preacher in Richmond, preaching the doctrine Sunday after Sunday that the sun moved in defiance of Copernicus' system of the universe, and said: That old African preacher was a profound philosopher in comparison with that man, who after eighteen centuries of the church's testimony to the truth of the Christian religion will stand up and pronounce it fanaticism! That will do until some enterprising lunatic shall invent something sillier.

Let us call up some of these fanatics, these witnesses to the truth of religion. Testimony is always in order in a Methodist meeting. There sits an old man before a rude writing structure writing a letter.

It is winter and he shivers in the cold. He has no cloak for it has been left at Troas. He seems anxious to testify and let us hear what he has to say. The speaker here narrated that grand summing up Paul gave of his life's work as it was nearing its end, closing with, "But none of these things move me neither count I my life dear unto myself, so that I may finish my course with joy and the ministry I have received from the Lord Jesus. I am an old man now; this is the second time of my imprisonment; I expect to be led out to the block of the executioner very soon; and this is my testimony, "I know whom I believe and am persuaded that he is able to keep that I have committed to him against that day."

That was his testimony. Stop a moment my friends and think. That man has made a deeper mark upon the thought of the world than any man who ever walked the planet.

The testimony that Luther gave was next educed to prove that men know the truth as it is in Christ Jesus.

John Wesley's testimony was then given, how he had entered the Church of England, and becoming converted, endured suffering and persecution for the sake of the truth.

These testimonies, I submit, are rational; they come from men who spoke their real conviction from some of the grandest and profoundest thinkers this world has ever known.

It is fashionable in some parts of the country, perhaps it is not so here, to attempt to convey the impression that the great minds of the world are not now on the side of Christ and Christianity.

I deny it! There are men of profound learning who delight to bring all their acquirements and lay them a willing offering at the feet of Jesus.

And the thought of the world and the literature of the world are really with his church.

I come now to another point. This testimony is reliable because for the greater part it is experimental. That is to say men speak out of the depths of consciousness when they say "We have not followed cunningly devised fables." There are some who would have us believe, there can be no such thing as absolute knowledge unless it comes to us by a process of reasoning, and hence we are told that some of the sciences are exact. Now a moments thought on this point. Anybody can see that a greater part of our knowl-

edge is not dependent upon a course of reasoning. We gain knowledge from sensation. I look out upon a large and attentive audience and I see you. Now my senses give me this knowledge. So we gain knowledge by intuition. There are some things that need not be argued. Suppose a man should attempt an argument that I do not see this audience. Think you he would make any headway with me? So I submit that the knowledge we gain by consciousness is reliable. What I know in my soul I know.

We read in the 9th chapter of John of the healing of the blind man. Suppose some one had come to this man—one of these critical men—and had said to him, my dear sir, this is a very pleasing hallucination, but I submit to you that you are blind. You are well known here in this place. We have known you from boyhood, and I know you profess to see. You know nothing of optics. Why do you tell about seeing? I think he would have said. My dear sir, I know nothing about optics, but this one thing I know: "That whereas I was blind I now see."

We read in the miracles of the resurrection of Lazarus. Suppose a man had said to Lazarus, "This may be a very fine thing for you, but you are a dead man. Why not behave now like a decent dead man? Why frighten women and children? Why, I stood by you when you died, I closed your eyes, exclaims another, and I put you in the grave, asserts another." I think he would have said, "My friend, I was dead, but now I live."

Here is a poor man without the advantages of the schools. When he speaks in prayer meeting he is just as likely to quote Paul for David as any one, and yet he knows that he has passed from death unto life.

And when he arises in the class meeting and exclaims, "I know I have passed from death unto life," he is a philosopher without knowing it.

O, brethren, let us hold on to the experience. Our gospel is a gloriously subjective scripture. It can be demonstrated outside of books and logic. Christianity is not only a temple grand and magnificent in its proportions, but it has an altar whereon burns the fire of the Holy Ghost, and he who bows before that altar knows whom he hath believed. Ah, brethren, this is the reason why the gospel is held on to in this world of ours. Men have known the Lord Jesus Christ. They have felt his power in their own hearts, and they have gone to dungeons of persecution, and to the end they testify, "we have not followed cunningly devised fables."

One word more. This testimony of the church of God implies intense satisfaction. "We have not followed cunningly devised fables"—you have. It is possible for men to believe a lie. They do embrace an error for truth, and they do sometimes when the sun shines and the sea is calm, appear to enjoy some tranquility, but when the storms come and the wind blows, ah, then it is that their systems of philosophy seem to be and are meagre. But did you ever know a case; I defy you to find a case in all history, of a man, who, having lived a life of faith and humble prayer, who having been consistent in his walk with God at last just as he was passing down into the valley, just as he was waiting to hear the music of the bells that chime the jubilee of salvation in the eternal city of God—did you ever hear of such a man saying, I have fought a bad fight, I have finished my course, I have kept the faith.

Oh, no, you will not hear it. This is the Christian's song:

The promised land from Pisgah's height
I now exult to see.
My hope is full, oh, glorious hope
Of immortality.

AFTERNOON SERVICE.

Rev. Dr. Sims, of New York, delivered the afternoon discourse. His text will be found in the 34th Psalm and the 7th verse, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

I want to speak to you on the doctrine of God's special care over those who put their trust in him.

The word angel as used in the text was given a broad significance, comprehending all persons who carry the word of God to men. This Psalm was written by David in a time of severe trial, when he was fleeing from Saul, and hiding in caves and suffering all sorts of privations. In the midst of all

these he could say—in the hour of his need, in the words of the text, "the angels of the Lord encampeth around about them that fear him. It is not a useless encampment, a mere futile show, but the angel of the Lord delivereth them. I have no doubt that a man's power in the hour of temptation depends upon the hold which he has upon God. I have no doubt but our strength in critical periods of our life, when great choices are to be made that are to effect our whole future, depends very largely upon our hold upon Jehovah, our communion with Him and He with us. And that hold upon God depends very much upon the open avenues of communication between our soul and Him.

In those who hold in the doctrine of the government of the world by God, there are two classes of views. The first is that class who regard the government of this world as by law. They say that God has given the natural laws—He sends His rain on the just and unjust.

There is a better doctrine than that and it is that God cares for you personally. Now we believe that in addition to this beautiful and wonderful law that moves on majestically, there is yet a victory that is not to the strong a race that is not to the swift. There is a providence that comes to care for all poor and weary and all those who find themselves too weak to keep up in the struggle of life under general laws.

A story about feeding the doves in Vienna was told to show the difference between the operation of material laws and special providence. The strong and well doves could fly to the Square of St. Mark and receive their food, but the poor, weak, wounded dove must perish.

A special providence does not mean a miracle. Some people can not look at it in any other way and expect to see natural laws set aside so that the fire shall not burn and the frost shall not bite.

My friends, God has a general law under this whole work. He will fill the "barrel of meal" and the "cruise of oil" by the sunshine and the natural products as long as the earth is fertile, and when the supply fails he will find a way to see that they are supplied.

Many instances were quoted leading to this point in the history of the world and in the biographies of men. "Men write histories blinded to the future, they cannot see the divine influences—the effect of their workings, but the divine writers give us the biography of man showing the divine influence as well as the human."

The deliverance of Hagar in the wilderness was next referred to as being an example of this truth, and numerous other examples were instanced.

The Lord does keep his people, "the angel of the Lord encampeth round his people and delivereth them." How does he do it?

Don't you know some time in your life if you had only your wits about you the whole events of your life might have been changed—under excitement you did not think.

Gen. Longstreet, a few days ago, gave an opinion of Gen. Grant. He tells us that many men can plan a campaign better Grant, and make a far better show in conversation. The secret of his success in the army is this, that during the roar of the artillery and shock of battle, he is never so much himself—every faculty of his soul seems to come into supreme activity.

Now what does the Christian religion do for any man in the hour of his need? Let him feel the burden upon him and the force of temptation, and in that moment he lifts his eye, and lo! a light arises in the darkness and God is with him, and he is calmed, and kept supreme in this hour of severe trial. The better faculties of his mind are all held alert and active and he is delivered.

There are some objections to this doctrine of special providence?

There is a man that is praying for rain and one praying for dry weather. What kind of weather are we going to have!

Remember that the work of special providence is not special petting.

If a mother had a dozen children and they should every one come for a special thing, and the mother should try to gratify them all, I think that house would be a bedlam.

But suppose she should try to do the very best thing for every child and not try to gratify the whims, then that home would be in perfect harmony.

That is the way God deals with us—not by special petting which does damage to others, but by trying to do the very best thing for all the world.

The speaker in conclusion referred to a number of instances of special providence that had come under his own observation. They fully proved the point in question, and gave encouragement to prayer, with faith believing that God will help us in every time of need.

EVENING SERVICE.

Rev. T. H. Landon preached the evening discourse based upon the following text: "He that believeth not shall be damned." The sermon was short and effective. An

earnest appeal was made to sinners to accept the offers of mercy which all along through the Bible are found in connection with the condemnation of the sinner.

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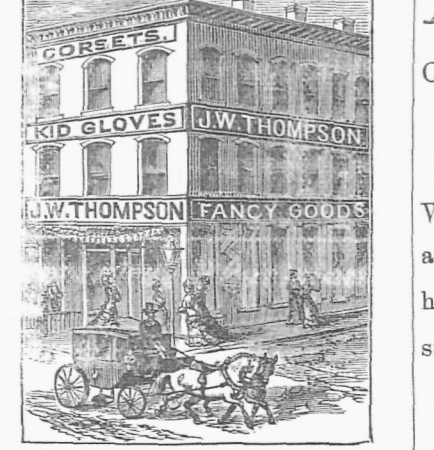
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CHESTER, N. J., July 28, 1880.

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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. Osmon 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. Osmon 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.
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Mount Tabor Record.

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MORRISTOWN, N. J., August 27, 1881.

Camp Notes.

Wednesday was a great day at Tabor. After the afternoon services an interesting prayer meeting ensued, in which the power of the Spirit was manifested in the conversion of a number. Over two scores of seekers were at the altar at one time.

Rev. Mr. Higgins, editor of the Hackettstown Herald, dropped into our sanctuary yesterday. His salutation was taken from Julius Cæsar, act four, scene three. Mr. Higgins is a great temperance man, and devotes his paper largely to that cause.

We sat down yesterday to a feast of sweet things provided for the RECORD staff by Miss L. Bonsall, of "Bonsaline Cottage." We ate so heartily of the christening cake that we were temporarily unfitted for work. "All on account of"—dyspepsia.

On several occasions the audience has been charmed by solos rendered by Miss Aggie Bryan, the gifted daughter of Rev. Jas. R. Bryan, of Haverstraw. Her voice is strong and sweet, and free from all affectation, her rendition of "Come Thou Disconsolate," being particularly fine, the surroundings adding largely to the effect of the words as they fell from the singer's lips and floated out through the grove, hushed in its evening shadows and reflecting the quiet, restful spirit of the people.

The authorities are looking for the persons who committed "waist" among the sunflowers growing around the reservoir. Officer Marsh thinks he saw a young man upon the grounds yesterday wearing one in his button hole, or rather the sunflower was wearing a young man upon its stem. That faithful and vigilant officer is upon the track of the guilty person in the regular orthodox sleuth-hound manner, and let none escape. We have heard that the sunflower is a specific for fits, and (if homeopathy be correct) the parties wearing them may expect to catch fits before the bar of justice.

One of the first objects that meets the eye of a visitor at Tabor upon entering the grounds is the photographic tent of Mr. Tuesh, of Saugerties, N. Y. He has the reputation of being a first class artist, as the excellent work he is turning out will prove. He desires us to inform cottage owners that he is prepared to take views on very reasonable terms. It would be a very desirable thing if we could have some good views of many of the pretty cottage and if we could secure them the RECORD will try to have some cuts made for future volumes, and we hope by that means to see Mt. Tabor's attractions scattered abroad so that all our readers may know what an attractive place this is.

We have referred to it incidentally before, but we want now to call especial attention to the "Gospel Praise Book," compiled by Asa Hull, in use at our services. We have heard numerous comments on the beautiful hymns we are enjoying at our services. These hymns are all to be found in this excellent work, besides a large collection of the standard hymns in the new "Methodist Hymns." All persons upon the grounds would do well to carry a copy of this book back with them, as they are destined to have a wide sale, and will be used in many churches and Sunday schools throughout the country. Mr. Nelson has them on sale, and the price is 40 and 50 cents for single copies, \$50 per hundred, or about half the usual prices.

Latest from Washington.

OFFICIAL BULLETIN.

SATURDAY, Aug. 27th, 8:30 A. M.

The President slept from an hour to an hour or more at a time throughout the night. He continued to retain the liquid food administered by the mouth and the stimulating enemata. Nevertheless pulse has been more frequent since midnight, and he is evidently feebler this morning than yesterday. Pulse 120; temperature, 99.4; respiration, 22.

Secretary Blaine dispatched the following to Europe this morning:

The President had a bad night, and his symptoms at this hour, 9 o'clock, Saturday morning, are of the most alarming character.

Signed,
BLAINE, Secretary.

Who We Shall Hear.

Saturday afternoon at 2:30, the anniversary of the Mt. Tabor Branch of the Woman's Foreign Missionary Society will be held. The speakers are Mrs. W. B. Skidmore, of New York, Corresponding Secretary of the Society; Mrs. Chandler, of Ocean Grove, and Mrs. J. H. Knowles, Secretary of the Woman's Foreign Missionary Society of the Newark Conference.

Sunday morning at 8:30, there will be a Love Feast before the Tabernacle. At 10:30 Rev. Chas. S. Fowler, D. D., Missionary Secretary of the M. E. Church. At 2:30 P. M. Rev. A. Craig, of Trinity Church, Newark.

CLOSING EXERCISES.

The only closing exercises will be the Sacrament of the Lord's Supper, before the Tabernacle at 9 o'clock Monday morning.

Frank M. Buck met with a serious accident Thursday evening while engaged in slicing some beef in that dangerous meat cutter he uses in the store. He had a small piece in his hand, holding it against the cutter, when the heavy knife descended upon the first and second fingers of his left hand, severing the former at the first joint and badly gashing the other. He went to Mr. Campbell's cottage, where some kind friends succeeded in stopping the flow of blood, and bound up the wound. He bore the pain like a hero, and walked off to his cottage, where Dr. Andrews dressed the wound. He will lose the forefinger just below the first joint; the other one is not badly damaged. Buck has made himself so popular by his genial ways since he has been here that all will sympathize with him in his suffering.

A large crowd awe-stricken, with bated breath, and straining eyes, stood on the hill, Tuesday evening, watching for the reappearance of the St. John ave. "Spook," but the spectre concluded to wait till "some other eve," and did not come. Accordingly, on last evening, the posse comitatus lay in ambush, resolved to capture the "thing," whatever it was, or perish. At the ghostly hour of 9 P. M. the expected light was seen at a distance, and the brave watchers, summoning up all their courage, rushed down the hill and captured a pumpkin. A poor, harmless field pumpkin which some mischievous boys had converted into a jack-o'-lantern. Thus endeth the ghost of Mt. Tabor. It reminds us of the "headless horseman of Sleepy Hollow," only the pumpkin was not mounted.

Seriously, Mr. Dewey, the officer who made the capture, deserves the thanks of all the children and timid ones, who were credulous enough to believe that the appearance was supernatural.

When we went into our room last night we saw the ghost (?) reposing on our pillow. Did we start back in affright and yell like a Comanche? Not at all, but we quietly deposited it on the kitchen table with a request that it be converted into pumpkin pies, and that they will be of no ghostly proportions you may be assured. Yum!

Rev. Dr. Strong of Drew Seminary gave the following special prayer Friday morning for the President, and we feel that all hearts join with him. "Oh, Lord hear us now while we pray for the life of our President. Thou hast carried this nation through many trials and difficulties. Many are the prayers that this land has poured forth in thine ear on his behalf, and in behalf of our nation. Thou God, shall hear even our imperfect prayers, listen we pray thee to thy people, and to the nation that calls for our prayers. We are taught to believe in the power of prayer. Thou hast in thy word assured us that we may ask largely even in temporal things, and in this regard, and on those who are united in their prayers touching any one thing, God will not disregard them. Let us have faith even now, Jesus, that God will hear our prayers, and the petitions of many that at this hour and all along these days and nights are going up imploring God to have mercy upon our President. We pray that God would bless the instrumentalities and the physicians that are employed for his recovery. We pray that the symptoms which now seem so discouraging may speedily be relieved, that God in his providence would open a way so that his life may be spared. We pray that God will meanwhile support him in his hour of trial and his family's anxiety. Let them be enabled to rest on God even more than they have done in the past. And may they feel the strong arm of the Almighty is around them, and the tender heart of Jesus, as well as that of the nation and all the world is deeply in sympathy. And oh! let them rest

in God that they shall feel whatever betide them, and whatever the issue may be that all will be well and God shall rule in the councils of man as well as in heaven, and overrule everything for the profit of his children and the welfare of his children. The Lord bless us in this quiet spirit and grant that the next news that we have may be more favorable, that God will bless and encourage all who trust in him in this regard, that the people may be blest. We trust ourselves in thy hands for Jesus sake. Amen."

Revolution in the piano and organ trade. Great reduction in prices, 20 per cent. saved. Now is the time to purchase. Do not fail to see and try the celebrated Cornish and Star Parlor Organ before buying; for tone and finish and durability they can not be surpassed, and the manufacturers mean to have the people know it, every instrument fully warranted for six years; sold on easy terms or a liberal discount for cash. For an illustrated catalogue, giving full descriptions and the reduced prices, &c., (free), address Crane Brothers, general agents, Boonton, N. J.

Miscellaneous.

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

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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.

JOHN H. SCHMIDT, CARRIAGE MANUFACTURER,



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

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BRANCH AT MADISON.

All repairs in Wood Work for Carriages of all kinds.

JOHN H. SCHMIDT,

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Manufacturers of and Dealers in

STOVES, RANGES AND HEATERS,

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Manufacturers of Bunnell's Patent Self-tightening SPRING BEDS.

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Tin Roofing, Plumbing and all kinds of Job Work promptly attended to.

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J. WRIGHT BRUEN.

WM. E. BUNNELL.

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Factory Prices.

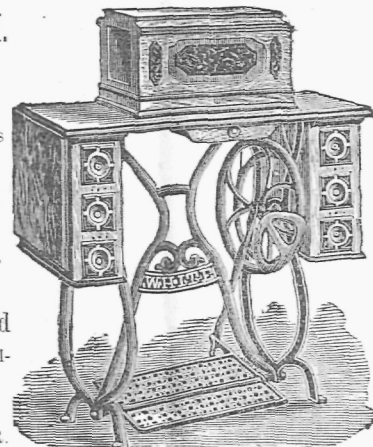
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Cash.

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BOOT AND SHOE

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MORRISTOWN, N. J.

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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.

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INSTITUTE

Of the Newark Conference,

HACKETTSTOWN, N. J.

Rev. G. H. Whitney, D. D., Pres't.

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Terms, \$225 per year. Very few extras.

Don't fail to send for our (free) catalogues.

During Camp Meeting catalogues can be obtained from Dr. Brice.

Dr. Whitney can be consulted on inquiry at the stand or at the cottage of the brother named.

WM. A. STRYKER,
(City attorney and Counsel.)

Attorney-at-Law,

Solicitor & Master in Chancery,

Law Offices, First Floor, 144 Washington Ave.,

WASHINGTON, N. J.

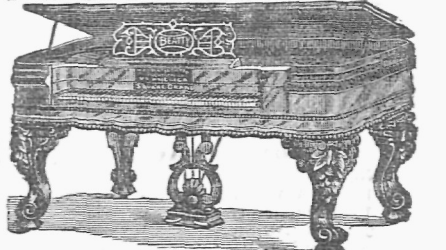
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SPECIAL INDUCEMENTS TO PURCHASERS.
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SQUARE GRAND PIANO, New Style, No. 220 7 1/2 Octaves, Elegant Rosewood Case, Rich Mouldings, double extra Wrest Plank, Carved Legs and Lyre, Grand French Action, Best Iron Frame, all improvements complete, with stool, \$222.75. BEATTY'S PIANOS, GRAND, SQUARE & UPRIGHT, \$125 to \$1600. New 7 Octave Rosewood Square Pianos, \$145. Elegant Rosewood Upright, \$175.75. OFFERS. Send for full particulars, list of testimonials, etc. SEE BEATTY'S QUARTERLY. Illustrated Catalogue, Free. Address, Daniel F. Beatty, Washington, New Jersey. WRITE FOR CATALOGUE.

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
 4 Mrs. M H Dickerson
 5 Mrs. J Felver
 6 " J Gilles
 7 David Campbell
 8 J S Richardson
 9 Miss Finch
 10 " Julie Freeman
 11 Dr. J W Cosad
 12 Mrs. T A Lowe
 13 Rev. A Craig
 14 Mrs. Fitzgerald
 15 Rev. D R Lowrie
 16 Mrs. M S Allison
 17 Samuel Allison
 18 Dr. J W Stickle
 19 Miss L Kerr
 20 " Kate Kerr
 21 German Roase
 22 Mrs. C B Norris
 23 " Chas. A Dennis
 24 " J C Dennis
 25 " Aug. Dennis
 26 Rev. N VanSant
 27 Rev. A H Brown
 28 Mr. and Mrs. Thomas P Day
 29 Miss Kate Brown
 30 Mrs. Denver

FLETCHER PLACE.

- No. 1 John Osborn
 2 David Coddington
 3 Christopher Baker
 4 Edward Allison
 5 Rev. Wm. C. Nelson
 6 Mrs. G M Lance
 7 C Clarke
 8 Wm Maines
 9 Mr Jacobson
 10 Mr and Mrs Church
 11 Miss Frazee
 12 Miss Carrie Staples
 13 Miss Dunbar
 14 Mrs Doring
 15 Asa Hull
 16 Mr and Mrs Fisher
 17 Oliver Fairchild
 18 C D Coe
 19 Isaac Dodd
 20 Miss Mamie Dodd
 21 Mrs Mary Deuts
 22 Mrs S M Stephenson and daughter
 23 Miss Anna H Chapman
 24 Miss Sarah Ransley
 25 Mrs Mary Robinson
 26 Mrs J H Wilson
 27 Mrs Samuel Kyner
 28 Mrs J J Peer
 29 John H Van Gilder
 30 Mrs John W Faulkener
 31 Samuel McCrea
 32 J M Tuttle
 33 Mrs Deckers
 34 Miss Wetke
 35 Rev John Faul
 36 Mrs Daniel Wiggins
 37 Mrs Emily Winant
 38 Frank M Buck

WHITFIELD PLACE.

- No. 1 Wm M Cane
 2 Charles Warner
 3 J J Riley
 4 Wm K Moore
 5 Henry F Moore and wife
 6 Joseph Ayres
 7 Mrs Charlotte Dean
 8 " Bunzell
 9 " Carman
 10 " R M Denman
 11 " Myers
 12 Miss Russel
 13 " Van Winkle
 14 R S Arndt
 15 T M Coolbaugh
 16 Mrs H E Billin
 17 Miss Mary Kitchel
 18 Rev B Andrew
 19 W K Applebaugh
 20 James Dewey
 21 J Malcolm Brookfield
 22 Mrs S D McDermat
 23 Mrs T M Dollaway
 24 Rev E Clement
 25 Miss Mary Fox
 26 " Hannah Smith
 27 Bertie Trewin
 28 Clarence Trewin
 29 Mrs Lavinia E Lyon
 30 " E Dickerson
 31 " J Osborn
 32 " Wright
 33 " Alvinia Campfield
 34 T L Palmer
 35 Wilber F Palmer
 36 Chas Palmer
 37 E P DeGroot
 38 Miss M Oliver
 39 " Ida White
 40 " Emma Sands
 41 " Hattie Demarest
 42 " Lizzie Schubert
 43 Frank Hall
 44 Mrs Jones
 45 Mr Jno E Teeter.

BOEM PLACE.

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

6. Miss Ellen Vanborne
 6. Miss Sarah Siddell
 6. " Phebe A Till
 6. Wm Webb and wife

PITMAN PLACE.

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

WILEY PLACE.

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

EAST PASS.

- No. 1 George H Coeks
 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 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 B H Wigfall
 9 Mrs Bowers
 9 Mrs Moores
 9 Miss Bowles
 10 Dr I C Perkins
 11 Miss Boyd
 12 Mrs L C Coe
 13 B F Britton
 14 Miss F Palmer
 15 Rev R Vanhorne
 16 Mr Rowle
 17 Miss Mary Dunham
 18 F A Day
 19 L A Vogt
 19 Miss Phebe M Annin
 20 Mrs Hazen Stiles
 21 Rev T Gordon
 21 Mrs Slack
 21 Miss Garrison
 22 Mrs Fitzgerald
 23 Miss H L Bonsall, (Bonsaline Cottage)
 23 Miss Mary Hanlon
 23 Miss Lizzie Headley
 23 H Fred Ayers
 23 James M Bonsall
 24 Rev I Thomas
 24 George Thomas
 25 Mrs M V B Searing
 26 Miss Amy Monier
 26 Miss A VanFleet
 27 Abraham Clark
 28 Rev T H Jacobus
 29 Rev J Winnier
 30 Mary Taylor
 30 E J Sandford

WESLEY PLACE.

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

WEST HEDDING PLACE.

- No. 1 J D Martin
 2 Mrs J Walsh
 3 Rev J H Timbrell
 3 W W Vanderhoof
 3 Mr E C 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 Morehouse
 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
 4 Will James
 4 Harry James

STAFFORD AVENUE.

- No. 1 Wm H Eyles

ASBURY PLACE.

- No. 1 Thos Harrison
 1 Mrs Davis
 1 Miss Anna S Davis
 2 I B Wolfe
 3 C W Stephens
 4 J 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 Hinaman, "
 Rev. J. R. Brown & family, Haverstraw, N. Y.
 Rev H. Brice & family, Hainesville, N. J.
 Mrs. Kelly, and Miss Briskell, Newark "
 Mr Ochiltree and family, "
 Mrs. Cockfair and daughter, "
 Mr. and Mrs. Lincoln, "
 Miss Strong, Paterson, N. J.
 Rev. C. E. Walton, Quakertown,
 Mrs. Decker, Staten Island.
 Mrs. Moore, "
 Miss C. Cook, Succasunna, N. J.
 Rev. W. Martin, Oxford, N. J.,
 and others.

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. Deike, "
 Mr. D. Deike and son, "
 Aymer Decker, "
 Rainer Decker and wife, "
 Mrs. Price, "
 Elias Decker, "
 John W. Lyceatt 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. J. Amiss, Woodbridge, N. J.
 Jas. Simonton and wife, Paterson, N. J.
 A. Zabriskie, "
 O. J. Jeness, "
 James Boge, New York.
 G. Rittenhouse, "
 Mrs. P. S. Decker, "
 Barnett 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. Lyceatt.
 Mrs. M. B. Lyceatt.
 Capt. Ezra Soper.
 Joseph Holton
 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.
 7. 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.

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ROCKAWAY, N. J.

CAMP TABOR BAZAAR,
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Canes, Umbrellas, Rubbers and Slippers,

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Orders Taken for ALL KINDS of Goods.
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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, Milburn 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, Milburn, 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, Milburn, South Orange, Orange, Arlington ave., Roseville and Newark.
8:44 "	For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Milburn, South Orange, Orange, Arlington ave., Roseville and Newark.
10:00 "	For Morris Plains and Morristown only.

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 McCallsville, 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, Mountville, 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, Mountville, Whitehall, Lincoln Park, Mountain View, Paterson, and all stations East.
6:26 "	For Boonton and Fox Hill.
9:35 "	For Paterson, stopping at Boonton, Mountville, Whitehall, Lincoln Park, Mountain View, Little Falls and West Paterson.

Boonton Branch. TO MOUNT TABOR.

Stations.	A. M.	A. M.	P. M.	P. M.	P. M.
Barclay St.	6:50	7:00	3:04	3:14	4:30
Christopher St.	7:00	7:10	3:14	3:24	4:40
Hoboken	7:10	7:20	3:24	3:34	4:50
Secaucus	7:20	7:30	3:34	3:44	5:00
Kingsland	7:30	7:40	3:44	3:54	5:10
Lynchhurst	7:40	7:50	3:54	4:04	5:20
Delawanna	7:50	8:00	4:04	4:14	5:30
Passaic	8:00	8:10	4:14	4:24	5:40
Clifton	8:10	8:20	4:24	4:34	5:50
Paterson	8:20	8:30	4:34	4:44	6:00
West Paterson	8:30	8:40	4:44	4:54	6:10
Little Falls	8:40	8:50	4:54	5:04	6:20
Mountain View	8:50	9:00	5:04	5:14	6:30
Lincoln Park	9:00	9:10	5:14	5:24	6:40
Whitehall	9:10	9:20	5:24	5:34	6:50
Montville	9:20	9:30	5:34	5:44	7:00
Boonton	9:30	9:40	5:44	5:54	7:10
Mount Tabor	9:40	9:50	5:54	6:04	7:20

FROM MOUNT TABOR.

Stations.	A. M.	A. M.	P. M.	P. M.	P. M.
Mount Tabor	7:52	9:12	3:04	6:26	9:35
Boonton	7:59	9:30	3:18	6:36	9:57
Montville	8:05	9:35	3:25	6:45	10:05
Whitehall	8:11	9:40	3:31	6:51	10:12
Lincoln Park	8:16	9:45	3:36	6:56	10:17
Mountain View	8:21	9:50	3:41	7:01	10:22
Little Falls	8:27	9:55	3:48	7:08	10:30
West Paterson	8:32	10:00	3:55	7:15	10:36
Paterson	8:37	10:05	4:00	7:20	10:41
Clifton	8:41	10:10	4:03	7:23	10:44
Passaic	8:45	10:15	4:07	7:27	10:48
Delawanna	8:49	10:20	4:11	7:31	10:52
Lynchhurst	8:53	10:25	4:15	7:35	10:56
Kingsland	8:57	10:30	4:18	7:38	11:00
Secaucus	9:05	10:38	4:26	7:46	11:08
Hoboken	9:14	10:46	4:36	7:56	11:18
Christopher St.	9:25	10:57	4:45	8:07	11:29
Barclay St.	9:30	11:02	4:50	8:12	11:34

Trains will leave for the Camp Grounds as follows:

New York, Barclay St.	6:50	7:20
Christopher St.	7:00	7:30
Hoboken	7:10	7:35
Secaucus	7:20	7:45
Kingsland	7:30	7:55
Lynchhurst	7:40	8:10
Delawanna	7:50	8:20
Passaic	8:00	8:30
Clifton	8:10	8:40
Paterson	8:20	8:50
West Paterson	8:30	9:00
Little Falls	8:40	9:10
Mountain View	8:50	9:20
Lincoln Park	9:00	9:30
Whitehall	9:10	9:40
Montville	9:20	9:50
Boonton	9:30	10:00
Mount Tabor	9:40	10:10

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.
 Delaware, 6:46 A. M. 12:15, 6:25 P. M.
 Portland, 6:40 A. M. 12:00, 6:08 P. M.
 Stroudsburg, 6:20, 11:39 A. M. 5:48 P. M.
 *Change cars at South Orange.
 †Change cars at Summit.

M. V. B. SEARING,
Carpenter and Builder,
 Cor. Blackwell and Bergen Sts.
 Repairing and Jobbing done with neatness and dispatch.
 Cottages put up on the grounds on a weeks notice, if necessary.
 Orders can be left at my cottage, at No. 12, East Morris, where I can be found every evening during the meetings.

B. K. & C. W. STICKLE,
 DEALERS IN
Timber, Lumber, Lath, Lime,
Cement, Hair, Brick, Nails,
COAL AND HARDWARE,
ROCKAWAY, N. J.

Prompt Attention Given to Delivering on the Camp Ground.

Florida House,
 Corner of Cedar and Forsyth sts.
 Jacksonville, Florida.
 Now open for permanent and transient guests. Rooms light and airy. Invalids given home care and comforts.

Terms---\$5 to \$7 per week.

MRS. F. W. CARR.