

MOUNT TABOR DAILY RECORD.

VOL. I. No. 11.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 28, 1877.

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The commodious, well arranged cottage of WM. HIXON, on Wesley Place, near the Circle. Apply to

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ON THE GROUNDS.

THE PROCEEDINGS OF YESTERDAY.

ANOTHER BEAUTIFUL AND INTERESTING DAY IN THE GROVE CITY.

It was worth a journey of some distance to get the delightful of Tabor yesterday morning. As the system inhaled the pure, invigorating mountain air all lassitude was thrown off, and the physical nature was bountifully refreshed. The attendance throughout the day was very large, and the services were of such an interesting nature as to betoken that the best of the wine would be at the conclusion of this feast of Tabernacles.

The early morning prayer meeting, in charge of Rev. S. N. Bebout, again proved one of great interest, and Mrs. Fitz Gerald's meeting and the 9 o'clock prayer meeting before the stand were again held and evinced added interest.

The general service attracted a fair attendance and was opened by the singing of the 492d hymn. Rev. M. S. Ellison offered prayer and the singing of the 542d hymn followed.

Rev. J. H. Dalley, who had been announced to preach at this service, not being present, his place was supplied by the venerable Dr. Porter.

In beginning his sermon he said that it was his custom to make no apologies. He had come upon the ground with no expectation of preaching, but since the beginning of his ministry, 48 years ago, had always a difficulty within to say no when called upon to preach by the proper authorities. He read a portion of the 12th chapter of John, and selected the 28th verse of the same as his text:

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The Greeks spoken of in the chapter he said were probably proselytes to the Jewish religion, and having heard the fame of Jesus, it was very natural that they should want to see him; but when the fact was conveyed to the great Teacher he said, "The hour is come when the Son of Man should be glorified"—not as a curiosity, but as the great Prince who was to rule in Israel, as the great being who unites in Himself both divinity and humanity. He would inform them that unless they accepted the salvation He brought them it would do them no good to see Him; and then he goes on to say that those who believe in Him and turn away from their nature shall be saved. In this he conveyed the idea of His coming death, "unless a corn of wheat die it shall not live; I must die."

He said he would endeavor to show where the Father's name had been glorified in the redemption of the world prior to this prayer. He could not traverse the whole field, for the Heavens proclaim His glory and He is glorified by the works of His hands. He would show how in coming time he glorified His name, in connection with His son, in the redemption of the human race. In the first chapter of the Bible it is shown that the Father and the Son are one, and that which is the glory of the Father is the glory of the Son. The Father's name in connection with the Son in the redemption of the world, was glorified in the plan made for the redemption. The Son of God was designated for the work from the foundation of the world. Abel obtained the witness in that the sacrifice he offered was typical of Him who in the fullness of time was to make the great sacrifice. The provision of the proclamation was that "the seed of the woman should bruise the serpent's head," and the renewals of that promise were noted. He was not only to be the woman's seed but the seed of Abraham—of Isaac and not of Ishmael—of Jacob and not of Esau—and through the lion of the tribe of Judah, and so it came to the fullness of His glory.

In the humiliation of Christ and in His rejection by the Jews the speaker showed how his glory was made manifest. It is not to be wondered at that the worldly Scribes and Pharisees were not prepared to receive Jesus as He appeared. In all the prophecies of His coming His glory is set forth. He was born in humiliation, but while He lay in the manger humble and unknown, the angels with their rejoicings made it known to the shepherds on the plain of Bethlehem. They did not say "ye shall see Him clothed in regal robes, but wrapped in swaddling clothes and in a manger."

When Jesus was about thirty years old, and it was time for Him to enter upon His public ministry, the Father's name was glorified in His baptism. The speaker showed how John shrank from baptizing Christ, saying, "Have I not need to be baptized of Thee?" John did not know that He was the Messiah, but God had given him a revelation that him upon whom the Spirit should

fall was He; and John saw and believed it and the disciples heard it. There was not only the spirit of the dove but a voice saying, "This is my beloved Son." From that time Jesus went forth and was humiliated, and tempted of the devil not only to worship an idol but to worship him. He showed that as the Saviour was tempted, it is but natural that the Christian should be tempted, and how they should place their trust in God. Then the angels came and Jesus overcame the tempter and glorified His Father.

The life of Jesus was a pure life. Even Pilate could not complain of Him, and no man could find a blot upon His character. In His teachings and in the wonderful miracles He performed He glorified His Father. Not only did he glorify Himself in doing good, but the laws of nature obeyed Him. He created all things and all things were under His control.

These things are to this day the foundations of faith, and we are Christ's, because having experienced and having tested the truth of prophecy, and viewed Him in His wondrous works, we cannot but believe that He was the Christ that was to come. The Doctor brilliantly demonstrated how the Father's name was glorified in the Transfiguration, and the disciples who saw it tell of His glory. Moses and Elias knew that their seats in Heaven were confirmed by His coming sacrifice at Jerusalem, and, glory to God, we are as much interested in it as were they.

The sufferings of Jesus were next expatiated upon, showing that the Father's name was glorified in them and in His death. He consented to be humiliated; He submitted to to be arrested and led before Pilate's bar to undergo the mock trial; He suffered Himself to be crucified, and that Holy Man in

which the Godhead dwelt, was nailed to the cross and lifted up. The convulsions of nature were not to be wondered at by those who knew His character. The scenes of His death and burial received a vivid portrayal at the hands of the eloquent speaker. But it was not possible that He should remain where they had laid Him. He had talked something of visiting them again and they had taken unusual precautions to secure His body. He went down into the domain of death and he conquered it for us. The consternation of the soldiers at not finding the body was shown. Our God has risen indeed, the God of glory was glorified in His resurrection. He was glad of the doubts of Thomas concerning the Resurrection, for it has learned us some lessons. How Thomas was convinced by reason of Jesus appearing unto him was shown. And then you know how after a little, when Jesus had convinced His disciples that He was the Christ, He led them out to Bethany and separated from them. How the Father was glorified in that separation.

The Father glorified His name and His Son's name when the provision that the Holy Spirit should come was fulfilled at Pentecost, when Paul and Peter preached, and the Father's name was glorified in the Holy Ghost when it fell upon the Jews and Gentiles. And the word grew and the Kingdom of Christ at Jerusalem grew, and God's name was glorified by the increase. And it is growing yet. How the Father's name was glorified when He raised up Luther to advance His Kingdom—when He raised up the Wesleys and Whitfields. What a wonderful glory shines along their pathway. How they prayed and lived and worked, and how the Word ran and spread, and many were gathered in.

God is glorifying his name yet, and we are living in the greatest age of the world. He showed the progress made in this Conference since he came to Newark in 1834, and how His name had been glorified in other churches. And His name is yet to be glorified, for the promise remains, "I will glorify it again." Not a soul is awakened or converted, but God's name is glorified. And oh, how his name is glorified in the death of His saints. Those who believe in Jesus have reason to believe in Him for they know Him and have fellowship and communion with Him. The speaker then told how a few days before his death Bishop James wrote to him what he had never heard him write or say before. It was this: "I have fellowship with the Infinite—a satisfying portion." And you know how he died, saying, "I am not disappointed." In conclusion he showed how God will be glorified and that all may be permitted to show forth His glory.

At the conclusion of the sermon Amanda Smith sang the piece "The Lord Will Provide," and the meeting closed in the usual manner.

THE AFTERNOON SERVICE.

The after dinner prayer meeting was conducted by Amanda Smith, and under such leadership was of course of the deepest

interest.

At the opening of the afternoon service a larger congregation than that of the morning was present, but like the usual congregations of Monday was comparatively small. The exercises were commenced by the singing of the 327th hymn, followed with prayer by Rev. G. H. Winans. The lesson was the story of the Prodigal Son, from the 17th chapter of Luke, succeeded by the singing of the 360th hymn.

The sermon was by Rev. Dr. Crook, of New York City, who, to the earnestness of the Christian and the abilities of the scholar adds the rare gift of Irish eloquence. He said he wished he could say it gave him very great pleasure to be here. There are two things for which a Methodist preacher must always be ready—to preach when a Presiding Elder asks him to, and to never say no in any good work. He thought, however, it was but justice to himself and to him who had asked him to preach to say that he had just arrived on the grounds and had no more expectation of preaching than any of his hearers. He took as his text the 18th verse of the chapter read as the lesson:

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

His purpose, he said was to direct attention to the lessons of this very remarkable parable. You have often noticed in searching the New Testament we oftentimes get light upon various subjects when we least expect it. In this lesson we get an idea of what kind of a place Heaven is. The parable gives us a very little peep within the door and we look in and find that there is joy in the presence of the angels of God. Who

feels that joy? We often confine it to the angels, but the text does not say so. It says

there is joy in the presence of the angels. How close is the fellowship of that angel host with us. How near have thousands of them been to you as you have worshipped in this beautiful grove?

What a picture is here presented of the wretchedness of unconverted sinners. The very essence of sin is brought out by that false desire for freedom expressed by the prodigal, which led him to leave his father's home. The leaving was his own act. The father did not send him away, and no sinner ever lived in sin because the Father wished him to. His condition, with his heart crushed, and his body degraded, was vividly shown. He was not only away from his father's house, but in a far country—very far away; and when he got his wish for liberty in that far country he spent all his substance in riotous living. His resources, which were great at first, soon dwindled away, and he did not find it so pleasant to be away from his father's house. What a comparison is here afforded. It shows that sin never leaves a man simply in want; it continues to put him down deeper and deeper in degradation.

The next picture presented is this young man—the son of a nobleman, perhaps—who was accustomed to have servants to attend his needs, filling the place of a servant himself, put to the most degrading task that could be presented to a Jew, sent to the fields to feed the swine. We see in this the disappointing condition of sin, for it is shown that even the degrading labor he performed would not furnish him with the sustenance of life. All should look at this picture sketched by the Divine Master Himself, which proves as this poor boy was degraded and ruined, so will the sinner be who follows his example.

The next picture brought out before us is man's part in the restoration of the soul. The salvation of the human soul is not all the work of God. But a man cannot save a soul alone. It is as co-workers with God that sinners are saved. By his return he showed that the act of thought is ours. Those who think so much about thought are those who seldom ever think; if they did they would fling from them the fetters that bind them to sin. If you are ever saved you must begin to think. Talk about the New Testament being antagonistic to thinking! It is the foundation of it. The prodigal never turned his face homeward till he began to think. He came to himself. There was the waking of consciousness in that he thought. The poor fellow had been beside himself; now he had come to himself. Look at the steps he had to take. In the sinner they mean repentance to God and faith in the Lord Jesus Christ, or repentance and conversion. As he thought of that pleasant home and felt himself degraded, starving—a slave and a swine herd—don't you think he felt sorry for having left his father's house. That sorrow was preparation for repentance but it was not repentance itself, for "godly sorrow [CONTINUED ON THIRD PAGE]

JOHN S. GIBSON, Editor.

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

Tuesday, August 28th, 1877.

HEDDING PLACE.

A PRETTY AVENUE.

Hedding Place runs across the upper part of the grounds, from East to West, and is the boundary line of the two properties. Although it might be considerably improved in some parts, yet it is by reason of its elevation and delightful air, a very desirable place of residence, a fact that has attracted many residents, some of whom have erected very pretty cottages.

Beginning on the East, we come first to the cottage of Rev. S. D. Decker, a neat structure, with roomy basement, and grounds neatly decorated.

A point of note that comes next is the reservoir, from which the grounds below are supplied with pure spring water. It is sixteen feet in diameter and twelve feet deep.

Next is the tent of S. B. Ransom, mail agent of the grounds, and reporter of the Jersey City Journal.

Three very roomy and comfortable cottages, built close together, are occupied by Miss Morehouse, of Morristown, and Mrs. Leary and Mrs. Wilson of Newark. All are very neat, but the central one lays claim to some special mention because of a pretty grass plot in front.

Two tents located together are occupied by Rev. Mr. Doremus, of Drew Seminary, and Rev. Mr. Hubbard, of Green Village.

Mrs. S. E. Totten, of Newark, occupies another tent near by.

The next is a pretty cottage, with tastefully adorned grounds, occupied by Mr. Lincoln, of Plainfield.

Capt. Soper, of Jersey City, occupies two tents adjoining.

A group of tents, three in number, have as occupants, Aaron A. Newman, of Allendale, John Lewis, and Rev. Mr. Timbrel, of Portland, Pa.

Five cottages occupying separate lots, that come next, are the principal feature of this avenue. They are all built alike, with attractive porches, balconies, and other architectural features, and are painted alike. The floral adornments in front of each are very elaborate and artistic, and combined present a beautiful picture as one looks upon them. The cottages are occupied by Frank Wilkinson, of Newark, Hon. J. Carscallen, of Jersey City, G. Von Zschuschen and Mrs. Stackpole, of Elizabeth, and S. B. Ransom of Jersey City.

Opposite is the tent of Rev. Wm. H. Dickerson, of Springfield, prettily adorned in front, and a roomy cottage belonging to A. Van Duyne, of Wynockia.

Farther on the tents of Wm. Marsh, of Summit, and John Martin, of Chatham, conclude the residences on this avenue.

Annual Meeting of the Association.

The Annual Meeting of the Association, which is comprised of the lot owners, was held in the Children's tent at one o'clock yesterday afternoon, David Campbell, Esq., presiding, and Rev. J. N. Fitz Gerald, Secretary.

The Annual Report of the Treasurer was received and accepted.

The question as to the best measures to raise funds to meet the necessary expenses of the encampment and to make improvements was discussed, but no definite plan was adopted.

An election was entered into for the selection of four Trustees to fill expired terms, which resulted in the re-election of the following, for three years: David Campbell, ft. Vanhorne, J. M. Tuttle and J. Smith Richardson.

The meeting adjourned to 1 o'clock this afternoon, at the same place, when the plan for raising funds will be further discussed and determined if possible, and two additional Trustees will be elected.

Camp Ground Items.

The basket collections on Sunday amounted to \$90.

The basket contributions thus far have amounted to about \$450.

It is now the intention to close the meetings on Wednesday morning.

Rev. Wm. V. Kelly, of the Philadelphia Conference, will preach at the service this morning.

To-morrow will be the last issue of the Record. Get your handkerchiefs ready for the parting.

Francis Murphy, the distinguished temperance reformer, was expected to be at Mt. Tabor and speak, but his health will not allow him to make any additional engagements at present. He will speak at Hackettstown on Thursday.

The public school opens on Monday, September 3d.

J. SMITH RICHARDSON HATS FOR THE MILLION!

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GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 5:58; 10:03 P. M. LEAVE DOVER FOR CAMP GROUND: 7:00; 7:32; 8:42, A. M. 2:47; 6:30; 8:27 P. M.

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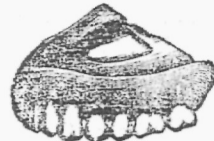
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[CONTINUED FROM FIRST PAGE.]

worketh repentance." Now don't you think as he thought of that father's house there was working upon him a strong desire to go back again? Yes, he thought he would go back, but as he looked at himself he was ashamed. Yet as he looked at his condition he said, "If I stay here I will perish: I must go back." And after that feeling of must had got into his heart, he said "I will go back;" and when he got to that point his repentance was complete. This must be the turning point, and the speaker made a strong plea to sinners to come back to their Father's house.

If the poor prodigal had folded his hands and did nothing after he was determined to go back he would have died. This is what is the matter of many sinners; if they do not act when the convicting power which God sends to every heart comes to them they will die before they get to their Father's house. Then notice his haste to go back when he is once determined to go. Sinner that is the course you must take; wait no longer, but start for your Father's house to-day.

The prodigal's return was beautifully described. He comes saying, "Father, I have sinned against thee and in thy sight"—that's genuine confession—"and am no longer worthy to be called thy son"—there's humiliation. In this part of the parable you get about as good a view as you can get anywhere of man's part in conversion. Human repentance must be like that. In the father's reception of his repentant son a view of God's part in the conversion of a soul is obtained. A man may repent and then stop short without being converted; but if you repent and get converted there is no doubt of your reception. The tenderness of the father shown in this reception was commented upon. Do you feel disposed to come to God to-day? What is the cause of it? God has been looking out for you to return. What is the reason of that prompting? "God so loved the world that He gave His only begotten Son that whosoever believed on Him might not perish, but have eternal life."

The fear of the prodigal, that his father would cast him off, was next noted. If you have faith in the Father through the Lord Jesus Christ you will never be thrust away. He showed how the father heartily welcomed the repentant boy, how the boy in his joy forgot what he had planned to say, how the father, finding the boy's heart changed, says "He is again my son," and prepares the feast. What does God do when we return? Listen: "The Spirit beareth witness with our Spirit that we are the children of God."

What practical application should come from this narrative just here and now? If there's a soul here that is a backslider from his Father's house let him come back. "Ah," says one, "I will wait till I get better, and then I will come back. If the prodigal had waited till he was better fed and had got a new coat he would have died. This point the speaker illustrated by narrating an anecdote of a London painter who wished a model for the prodigal son in a picture he was painting and went out among the slums of the city in search of one. Finding one clothed in rags that suited him he hired him to come to his studio the next morning, but to his astonishment the fellow presented himself decently clad. "That's not the way I wanted you," said he; "I wanted you just as you were yesterday, in rags." That's what we are trying to do—clothe ourselves up. The Saviour wants you just as you are, rags and all.

"If you wait until you're better, You will never come at all." An eloquent and earnest plea was made to sinners for instant action. Under the good spirit of the living God, up and come to Jesus now. The danger of delay was illustrated by incident and argument, and a grand exhortation closed this able exposition of the parable of the prodigal son.

Rev. J. M. Tuttle followed in exhortation, and a prayer meeting fruitful of good was held.

THE EVENING SERVICES.

Mrs. Fitz Gerald's meeting and the Young People's prayer meeting were densely crowded and attractive as usual because of the deep earnestness that pervades these popular meetings.

When the general exercises commenced before the stand the attendance was much larger than at either of the previous meetings. The services began with the singing of the 329th hymn, and Rev. J. L. Hayes offered prayer, after which came the singing of the 37th hymn.

The preacher of the evening was Rev. Wm. H. Boole, of New York city, who preached on Sabbath afternoon, and with an array of forcible illustration and clear logic discoursed from the text found in the 23d verse of the 3d chapter of Romans: "There is no difference." The first part of the sermon was to show that sinners were all alike guilty, and that all must go to Heaven in the same way. This little point he could no better illustrate than by giving an incident related by Amanda Smith, telling it as she did, only that he was unable to give

unction to the story like she:

She was one day riding in a railroad car between Boston and Newport, setting down in a seat, when a party whose dress betokened that they belonged to the fashionable class, entered. The car was pretty well filled, and they looked at her seat, but none of them would sit down by her. They did not like the company, and some of them preferred to ride in the smoking car or sitting down by her. The poor souls wanted rest but would not take it. Turning to the audience he said, "Sinner, that's you. You long for rest and won't take it; but if you go to Heaven you will have to go in the same car with Amanda Smith." At this juncture there was a sensation among the audience which was considerably heightened by Amanda calling aloud "I won't get out."

The latter part of the sermon showed that there was no difference in God's plan of salvation. At the conclusion the preacher came out of the pulpit and made a powerful exhortation. A number came to the altar.

VICINITY NEWS.

Mr. James Valentine of Belvidere, raised in his garden a trophy tomato, weighing one pound and a half.

The number of fykes in the Delaware river are on the increase. The owners appear to have neither the fear of the law or of the Fish Commissioners before their eyes.

The lower portion of Warren county was visited on Thursday afternoon of last week, by a terrific rain. A Sunday School picnic from Phillipsburg, while on the way to the cars at Bloomsbury, was caught in the shower and a boy who accompanied the school was struck by lightning and instantly killed. Two other boys walking with him at the time were stunned. Several buildings in Greenwich township were struck by lightning.

Rumor has it that the Warren Foundry, Phillipsburg, will soon shut down on account of a scarcity of orders.

"Joseph A." a horse belonging to Mr. L. J. Martin, of Deckertown, won second money at Poughkeepsie Tuesday, and received a record in a dead heat of 2:24.

The Morris road is gradually getting rid of the men at Phillipsburg who had anything to do with the strike. Five have been discharged, and two, including Kichline, Chairman of the Grievance Committee, have run away. It is alleged that Kichline sold his party out for \$2,000, and in consequence received a "Mollie Maguire" notice, which brought about his sudden exit.

The Blairstown Press says that a party from Belvidere recently drove the Delaware river at Manunka Chunk and by means of a fike with wings, made a large haul of black bass. "Where, oh where may the Fish Warden be?"

On the ninth of September the planet Mars will be nearer the earth than in thirty years before.

It is estimated that the total cost of the recent strike to New Jersey, counting military, special police, sheriff's deputies, supplies, &c., was \$15,000 a day for twelve days, or a total of about \$180,000.

Two Newton chaps were lodged in jail last week for insulting ladies. We understand that there are thirty complaints entered against them.

The County Board of Examiners of Morris county for the examination for teacher's certificates, will be held at Dover on Saturday next. Each applicant should be present as early as 9 o'clock A. M.

The Baptist Sunday School of Morristown have arranged to hold an excursion and picnic to Lake Hopatecong about September 12th. They will go by cars to Hopatecong station, and thence up the canal and over the Lake, by steamboats and barges to the picnic grounds at Sharp's Rock.

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The Envious man—who sends away his mutton because the person next to him is eating venison.

The Jealous man—who spreads his bed with sting nettles, and then sleeps in it.

The Proud man—who gets wet through sooner than ride in the carriage of an inferior.

The Litigious man—who goes to law in hopes of ruining his opponent, and gets ruined himself.

The Extravagant man—who buys a herring, and takes a cab to carry it home.

The Angry man—who learns the ophitiede because he is annoyed by the playing of his neighbor's piano.

The Ostentatious man—who illuminates the outside of his house most brilliantly, and sits inside in the dark.

When two newspaper men dine together they always look at each other in the hope of finding which has got the money.

A little boy, whose sprained wrist was relieved by bathing in whiskey, surprised his mother by asking "if papa had a sprained throat."

"The rich and poor meet together." Perhaps they did in Solomon's day, but they don't meet together now so frequently as to cause remark.

A good many men won't admit that honesty is the best policy, because they have never tried it, and don't want to be placed in a false position.

A man out West who offered bail for a friend, was asked by the judge if he had any incumbrance on his farm. "Oh, yes," said he, "my wife."

There's a good deal said about woman's love of dress, but we believe none of them are so much bound in their clothes as the Egyptian mummies are.

No man can see a fashionable lady make a wild dive for the bottom of her dress without fearing for a moment that she is going to use her train to knock a fly off her bonnet.

When a young lady is reproved by her pastor for fashionable ornate dressing, she assumes her satin robes, attaches the trail and meekly remarks, "Get thee behind me, Satan."

"It's a proof of the singular operation of the human mind," says a mental philosopher, "that when two men accidentally change hats, the man who gets the worst tile is always the first to discover the mistake."

It is an accepted theory that woman's perceptions are quicker than man's, and yet the experience of a thousand years would fail to teach her that it requires more delicacy of touch to sharpen a lead pencil than to point a bean pole.

A woman was offered a thousand dollars if she would remain silent for two hours. At the end of fifteen minutes she asked: "Isn't the time nearly up?"

"Piety," remarked an Arkansas minister to his congregation the other day, "does not consist in noise. The Lord can see you give to the needy just as easily as he can hear you pray the roof off."

A gentleman, while walking out one evening, met a young girl whose parents lived near his house. "Where are you going, Jenny?" said he. "Looking for a son-in-law for my mother, sir," was the reply.

"Wife," said a wag to his better half, one day, who was holding a squalling, kicking youngster, "that child is bound to make a noise in the world." "Yes and his mark, too," said the wife, who had just received a deep scratch upon the face from the juvenile's digits.

A woman, whose husband attends his lodge regularly, has been mistaken for a widow several times, because she alluded to her lord and master as "the late Mr. Thompson."

A hunting party has been made up at Bas-kingridge for Pike county, Pa.

In Chancery of New Jersey.

To Mary Ann Glidden, Martha Hughson or Margaret Hughson, widow of John Hughson, Sr., Ann Kurst, Amaziab Hughson, William James Hughson, Mary Jane Hughson and Martha Hughson, daughter of John Hughson, Jr.

By virtue of an order of the Court of Chancery of New Jersey, made on the day of the date hereof, in a cause wherein Julia Ann Leek and Thomas K. Leek are complainants, and you and others are defendants, you are required to appear and plead, demur or answer to the complainant's bill, on or before the 10th day of September next, or the said bill will be taken as confessed against you.

The said bill is filed for partition of certain lands in the township of Randolph, in the County of Morris, of which Israel Hughson died seized, and you, Mary Ann Glidden are made a defendant because you are one of the tenants in common therein; and you, Martha Hughson or Margaret Hughson, widow as aforesaid, are made a defendant because you claim or may claim to have a right of dower in some part of said premises; and you, Ann Kurst are made a defendant because you claim or may claim to have a right of dower in some part of said premises; and you, Amaziab Hughson, William James Hughson, Mary Jane Hughson and Martha Hughson, daughter of John Hughson, Jr. are made defendants because each of you are tenants in common in some part of the said lands.

NEIGHBOUR & SMITH, Solicitors of Complainants, Dover, Morris County, N. J. Dated July 9th, 1877.

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(From Rev. Lewis R. Dunn, D. D.)
July 5, 1877.

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