

Mount Tabor Record

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F. T. LEPORT, Editor.

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Saturday's Services.

The morning services were all well attended. The 6 o'clock prayer meeting, led by Rev. H. McBride, was very interesting.

The family prayer meeting before the stand at 8:30 was the most interesting held yet. This meeting is a Bible service, and many testimonies are given also.

At 10:30 a large congregation assembled before the stand. The regular morning service was begun by singing several selections from the "Gospel Praise Book," and Hymnal. Rev. McCormick, of Dover, delivered the opening prayer, closing with a petition for the recovery of the Chief Executive of the nation.

Parts of 2d chapter of the Prophecy of Joel, together with 2d Acts, were read as the morning lesson.

Rev. Geo. Hughes preached from the following text, contained in Isaiah 6, 6 and 8 inclusive.

SERMON.

God has great errands for men to perform, errands of light and of life to children of men. And in order that we may perform the work and fill our providential sphere we must have peculiar qualifications for that work. The preacher noted two events in relation to the work of the Prophet Isaiah; First, a divine endowment, and the far-reaching results of that endowment.

The divine dispensations, the Patriarchal, the Mosaic and Christian, have sought to impress the minds of men with the fact that God's service is a high and holy service.

The Prophet was schooled for his life work by being allowed to behold the glory of the Lord, and he felt that he was unworthy, at first, to go upon his mission.

God cannot do much for a man until he comes down in the dust; we must be struck down by God's glory before we can be lifted up by his grace.

When Isaiah had thus come down in the dust, then there flew to him a seraphim, with a live coal, touched his lips and declared that his iniquity was taken away.

You observe two things in this divine communication.

The first is purity; he was made clean and pure; in his most weak point his lips were cleansed.

The second element was power. He was empowered and brought forth in an attitude of power.

In that instant Isaiah became a morally charged battery, ready to go where the Lord should send him.

It is wonderfully enjoyable to get a touch from this live coal. The preacher did not believe in that frigid Christianity that had no fire in it.

But there was something else necessary besides enjoyment. Men must come out of themselves and work for others.

The prophet, after the administration of the coal, was ready to work. His response indicates immediate readiness, "here am I, send me."

The world is too prone to hesitate and stumble over obtruse passages in the Bible, but there is time enough after we get into our home, in heaven, to think of these things. Now we ought to work.

There was a fullness of consecration in the spirit of Isaiah; he did not ask how long he was to be employed; he was devoted to God's service with his whole soul; he was ready to do anything, as it should be revealed by God.

There are many persons at the present day, who are too fastidious in the selection of their work; but the live coal burns this all out and makes them ready to go anywhere.

In closing the preacher exhorted all Christians to work, and by their life and expressions make sinners to know the joys of their salvation.

AFTERNOON SERVICES.

The Mt. Tabor Branch of the Women's Foreign Missionary Society held its annual meeting before the Tabernacle this afternoon, a large audience giving close attention to the really elo-

quent discourse by the ladies of the Society. The first speaker was Mrs. Chandler, of Ocean Grove, and in her introduction referred in eloquent language to the wonderful advances made in every department of science and invention.

But Robt. McKenzie in his splendid book, "the condensed history of the 19th century," gives to another than science a greater power. He says: "in the foremost ranks of powers destined to change the face of the whole world stand christian missions, and the present magnitude that they have attained is altogether recent; He calls them the product of the 19th century."

There are indeed few things in human history that are grander than the beginning of what are now known as our mission fields, men sent out by this church going forth in obedience to the divine command given 1800 years ago, to undertake the enormous work of undermining heathenism and planting christianity and winning this whole wide world for Jesus. All glories of the century pale before this. Grand as our mission field looks it is yet in its infancy. Scarcely has the mission work begun. Great as are the results they are yet but small compared with what are to follow.

Dr. Fowler in one of his grand missionary sermons gives a resume of the work and as he brought out the smallness of the cost with the magnificence of the result, I heard christian ministers exclaim their astonishment and some their doubt. Here are some of the statistics:

In 1800 there were seven Protestant missionary societies in the world. In 1880 there were 700. In 1800 there were but 70 schools over there. In 1880 there were 12,500 schools with 750,000 children in attendance. In 1800 there were but 700 missionaries—that is Protestant missionaries—and in 1880 there were 7,000 missionaries, men and women, all equipped marching to the music of the Lord Jesus Christ, and indeed taking the world for Jesus. In 1800 there were only \$50,000 contributed to the cause of missions in the whole world. In 1880 there was laid upon the consecrated altar of missions \$8,000,000. In 1800 there were but 250,000 members and adherents all over heathen lands. In 1880 there were 1,000,000 members, with 3,000,000 adherents or friends to the cause. And yet we sometimes hear that this missionary cause is a failure. Do these figures show it a failure? Then every one of your churches at home are failures. Then your camp meetings are failures. The religion of Christ has never been a failure wherever it has been planted in the human soul.

It has been proved by statistics that for one convert in this bright Christian land there are three over there in heathen lands at one-third the expense.

We need not be discouraged if we have to wait sometimes as we have had to wait for this past century.

In 1879 there waited at a mission station, in Burmah, 3,000 converts ready to be baptized. Just three or four years prior to that the missionary board had decided that they must close that station for barrenness of results. But the missionary, then in this country, said: "If the board give it up I never will," and his faith was rewarded. He went back to that country and but ten years have passed since that time, and these great results have followed.

Our missionaries out there are never discouraged. They go there to place themselves for life or death, and above the sob of the heathen world I hear the Aeolian strain of thanks, the sweet music of the song of the workers as they stand by their work through the watches of the long dark night. And we know, to-day, that God's power is not exhausted. He is even now carrying out his grand designs for this world and its salvation. An, no wind blows but whispers his truth; no sunbeam falls but reveals it to some eye.

The speaker had travelled through foreign lands and related, in a touching manner, the awful degradation she wit-

nessed on every hand, and the wonderful works that Christianity was doing to elevate the condition of women. The women in India were said to be especially unfortunate in case of sickness, as no man physician could be allowed to see the face of a woman of high caste, but now, since the medical colleges of this and other countries had been opened for the admission of women, a grand field has been opened for them also in ministering to the wants of their sex in those heathen lands.

The speaker referred, with special emphasis, to the grand mission work that is spreading over the isles of Japan, and referring to the Woman's Foreign Missionary Society said this little society formed 12 years ago has become a mighty power, and it is walking right along, hand in hand, with its elder brother, the Foreign Missionary Society.

Mrs. J. H. Knowles followed in an earnest appeal for aid from the friends present. She spoke of the willingness to give, that is always to be found among the converted heathens. In closing she said every good thing comes out of sacrifice. All that we have comes from the death of the Lord Jesus, and every good thing that comes out of us, and flows from us, comes from the death of self. O, may we be crucified with Christ, and may we give our all to Him.

Miss Knowles, a sister of Dr. Knowles, about to take her departure for the mission fields of India, followed in a few brief remarks, thanking the people for their sympathy and encouragement. Some 20 members were secured for the society, and one lady donated \$35 for support of an orphan in one of the mission stations.

EVENING SERVICES.

The sermon was delivered by Rev. Thos. Hanlon, President of Pennington Seminary.

The text will be found in Proverbs, 4: 18.

"The part of the just is as the shining light that shineth more and more unto the perfect day."

SERMON.

The text is a part of a contrast; the word "but" really comes before it, "But the part of the just" etc.

The contrast here is that the life of a wicked man is best at the start, but he stumbles and goes into darkness, on the other hand, that the christian life is good at the beginning but better as you go on—There is great difference.

The sinner's life from ten years old to twenty-five, is pretty near as good as the beginning of the Christian's life.

It is an easy sort of a life,—"Broad is the way."

The other one is a hard one to begin,—"Narrow is the way."

If the sinner's life were turned the other end about, the devil would not get a single one.

It is astonishing, how God stamps imperfection on everything else besides the pleasures of a religious life.

There is no glory outside of the glory of living for Christ, that endures. Other pleasures pale after a while, but in religion you never reach flood-tide, though it is always high,—what a wonderful tide it must be a thousand millions of years from this time.

A great many of God's children don't know where they are, a great many do not know that they are God's children.

The number of God's children in the primary department, will outnumber those in the sciences. Yet they are nevertheless God's children, those little ones who have to take hold of the cradle to stand up, are as much the children of that man, as that son who is a lawyer standing at the head of his profession, or that son who is a preacher. It is no credit for you to be little children so long, it is unfortunate for a child if it never grows over two feet high, but if he doesn't grow any more than that, you are not to cut his head off and say he is not your child.

There are so many honest persons trying to be the Lord's children who

do not remember when they were converted.

But my dear friends it is not so much the recollection of a sharp well defined conversion as it is to know now that you are the Lord's.

The preacher gave as a reason for the dearth of sudden and well defined conversions is that we are as children brought under Christian influences and the change is not so sudden and marked as in the old times.

A great deal depends upon a person's temperament. "If you have a great big head, serve God with your clear logic; if you have a great big heart, with all your heart serve God.

I thank God that he does not destroy our individuality.

The speaker thought that sometimes the fact of a clear conversion was sometimes an impediment, the devil keeps putting it before you all the time and you take it as a substitute for a present experience. We must be able to say with Paul, "The life I now live I live by faith in the Son of God."

The preacher believed in morality. It was a necessary thing in this world, repentance is just as important as faith in the Lord.

The difference between the moralist and the Christian, is, the moralist is just as careful in his life as the Christian, so far as his morality is concerned but he trusts in his morality, he can get along just as well without Christ, in fact Christ is in his way.

We get into the covenant of grace and begin to see its benefits before we are born, and as we are born, as the light of this world breaks in upon the vision of the child so the light of grace breaks in upon our spiritual nature.

You can know you are a Christian by the witness of the Spirit.

Whenever you have reason to know whether you are a Christian it is very evident that you have not the witness of the spirit. It is a direct assurance without any reasoning at all.

The preacher deduced from this state of things the fact that ignorant persons were more easily converted than the wise, for the latter are too prone to lean upon their powers of reasoning, and do not accept the gift of grace unreservedly.

"The backbone of this assurance is assurance," clear light, certain knowledge.

Reason cannot solve the questions of religion, they are too big; God, Immortality, Heaven and Hell—reason is paralyzed in the effort to comprehend these great realities.

We are to receive this baptism of the spirit and then comes the growth unto a higher and higher, unto the perfect life.

The Dr. closed with an earnest appeal to sinners to accept this promise and to start on this new life to-night and be blessed with this assurance that they are the Lord's.

Sunday's Services.

Notwithstanding the dusty roads and the warm weather of Sunday, the grounds were well filled by an orderly assemblage of young men and maidens, old men and middle aged men and women, until at the hour for the exercises of the love feast, a large concourse of people were gathered in the Tabernacle.

The Sabbath services opened at 6 o'clock with a prayer meeting conducted by Rev. W. H. McBride, of Newark. The meeting was largely attended and the interest was deep.

The love feast before the tabernacle was led by Rev. R. Vanhorne, an immense congregation taking part in it. Mr. Vanhorne read a lesson and commented on it and just at 9 o'clock the people were called upon to testify to the Truth as it was manifested within them. No time was lost and for the hour and a half of these services the people averaged a clear, earnest testimonial to the saving power of the blood of Christ almost every thirty seconds. Among the speakers were many who gave evidence to the sanctifying power of the grace of God, testifying to the higher life which, through the power of the Redeemer, they were leading; among the latter being Rev. Thos. Hanlon and Richard Grant, Esq., Mr. Hanlon in one of his brief, bold illustrations asserting that the person with but a little grace saw the new moon only, while it was his privilege to behold the full moon in all its glory.

"Tom" Kinnan spoke twice and said if the spirit prompted him he should testify to the love of his Redeemer three times at one meeting, pleading for more fire and illustrating the strength of the fire in the soul by the bed of coals in the fire box of a locomotive. If a dead spot gets in the coals the steam falls, the strength of the engine is diminished and the train slows its speed—so with the energy of the spirit, we want the fire, the living,

glowing manifestation of the love of God in the heart.

The congregation continued to grow until the hour for opening the morning service when the meeting, almost without the knowledge of the congregation, was merged into the regular service.

SERMON.

Preached by Rev. Dr. Fowler, Secretary of the Board of Foreign Missions, was a grand appeal for the cause in which he is engaged.

His text was taken from Romans 8th chapter part of the 9th verse.

"Now if any man have not the spirit of Christ he is none of His."

In his introduction the doctor said that he supposed there were some seventy-five charges represented here at this meeting, and he wanted to secure in each charge a friend and ally, and establish at least seventy-five centres of missionary interest.

This missionary idea is God's one great idea, it is the one thing that Jesus Christ came into the world to inaugurate. It is the one truth for the utterance of which God broke the silence of eternity; but for this idea we never had one solitary syllable from the eternal Father.

This text I have read seems to me to give the order of this great doctrine.

I read this text in the presence of a company of professed Christians with much fear and trembling, for I have a sort of inner conviction that when it has been fairly stated, I have by it, chopped down through the very hearts of believers, as with a great broad axe. There is no whitewashing in this statement, it is a sharp, clear, soul-searching, character-weighting proposition, by divine authority. "If a man have not the spirit of Christ," he will not come up to the full measure of a first class saint, he will not go sweeping through the gates with every sail spread, but there is not even a ghost of a chance for him.

Heaven is not a place into which you can pass by some wicket that somebody may give you, but it is rather a state, as well as a place and if you go to heaven it will be because you are not fit to go anywhere else. The spirit of Christ will make you at home there, and if you are not at home in heaven you will not stay there very long.

Now what is the spirit of Christ?

"He came not to be ministered unto, but to minister." Not to see how much blood he could gather into his own bosom, but rather to see how much he could pour out into the bosoms of others. Not to see how happy he could be made, but to see how happy he could make others.

His whole life from youth to manhood proves this.

When he went about performing his hard daily toil, it was to shake hands with the commonest kind of illiterate people.

Though with no credit, no bank account, with no great social relations, or government power, with no position.

Yet remember that he was rich in the ancient mines out of which the Ophirs and the Californias were made.

He was rich in the great navies whose ships were suns and systems that float forever in the infinite seas above us.

And yet so poor that he had no place to lay his head.

This text that calls us to have the spirit of the Master is a fearful text for us to face. I want to say to you that to-morrow this meeting closes, that you are going away to your homes and God expects you to manifest in the home, in the church, his spirit pervading everything you do. Wherever you find anything that you think Christ wants you to do, just in proportion as he leaves it upon you to do that.

And I now come back to this missionary idea, this is the great care of the missionary cause, "having the spirit of Christ," who came into this world that knew nothing about him, that greatly needed him, but didn't want him and put him to death the first chance it got.

He is the great missionary and the spirit of this missionary cause is in this statement that he gave to the great apostle of the Gentiles. Somebody tells me that this missionary idea is a matter that is too far off, and we had better attend to the heathen at home. Well I don't know but you had, but I don't believe it. In the first place they are not so far off—they are at your very doors. I don't mean the people that don't come to any orthodox church but I mean the heathen. They are as near to you this hour as your own home. God by his providence and by the order of this world's government has given us such an inlook into the way of handling his forces that we have brought all these people right here and I calculate that if you will put on your spiritual glasses and look carefully up and down the steps of this platform you will find you have 600,000,000 of heathen right here. It used to be a great ways out to China, but now if you will give me subscriptions to the missionary cause on any morning in the week except Monday morning I will agree to put that money in the hand of the missionary 1500 miles back from the coast at the foot of the Himalayas and he will get that money the day before you give it. I mean that literally. I will send him an order for the money and he can go into the bank the night before I give it and get it cashed, for I will outrun the sun sixteen hours. I submit that when you come to the judgment it

will not answer to say that these people were so far away that we had no responsibility concerning them. But then you may think there may be some honest poems about this—that we people up yonder in the office take the money and put it in our books and tell you we have sent it all right, and it is so far away that you cannot detect the fraud, but if you will give me your money I will put it into the hands of the missionary and will give you his receipt in forty seconds. So he can't be very far off, can he? That is quicker than you can get home.

Then the other part of that statement—that we have so many heathen at home. I wish you would never say that again for it is not true. We haven't any heathen over there in New York. I see one brother over there pick up his ears at that as if he didn't believe it. But it is true. Of course I don't mean the few that have been imported, and you don't mean that when you talk about the heathen at home. I don't believe you have any heathen in New Jersey. You haven't any heathen here—if there is let him rise up!

You smile. Why? Because you know the request is a fraud. You cannot ask any congregation even of common pot-house politicians that they will not meet the question with the same derisive laughter. Because they are not heathen. I will go into the wickedest place in New York with a squad of police and we will capture a dozen cutthroats just as they come from their crimes. Now then mark the point. The question of missionary labor is not sending virtue, nor sending character, piety and faith round the earth, but it is simply the question of sending knowledge, light, and the man himself in India, in China and everywhere determines whether he will have piety and virtue and faith by the help of the Holy Spirit. Now then, I will take that dozen cutthroats and out of them I will make a church with a better knowledge of God and of faith, and of Christ and of repentance, purity and righteousness than you can make out of any dozen heathens you can pick out of all heathenism, and you may hunt throughout all ages and races—you can put in Socrates and Plato, and Aristotle and Confucius (and these are all friends of mine), and you may put in a thousand million of the very cream of heathenism—all heathenism throughout all ages—and yet I say I will make a church with a better knowledge of salvation out of my dozen cutthroats. Why?

Because my cutthroats are not heathen; they grow up in our streets, they walk beneath the shadow of our churches, they hear the word of truth from the lips of believers, they grow up with Sabbath school children, they quit their work one day in seven at the command of the Prophet of Nazareth—they are bad enough, they are going to ruin and I am afraid to hell but they go there because they will, but they know better. But there are 6,000,000 that know nothing about Christ and pardon, nothing about purity, righteousness and peace and they are at our very door. God says what will you do for them? Tell me that you want to take care of the heathen at home!

The apostles did not stay in Jerusalem and preach until every man was converted. They gave the knowledge of the Son of God and left men to decide and then they went elsewhere. As a rule the people who are always talking about caring for the heathen at home are the very last men to do anything for the heathen anywhere; there are some exceptions of course.

I am told by some that it costs so much to carry the Gospel to the heathen that we can't afford to do, that we had better build up our own charges. It is not so. That is in comparison with what it costs here. We give about a thousand million for whiskey and alcohol. All the Christian churches in this country give to foreign missions about two and one-half millions. Great Britain, the greatest missionary nation on earth gives the one thousandth part of one per cent. of her income for the salvation of the world. That ain't much, is it? Too small to count and yet it is several times as much as we give. The Lord Mayor stated in a speech that England had six hundred billions a year income. She gives six millions. It costs four times as much to secure the conversion of a soul in home fields as it does to secure a conversion in foreign fields. Please take that home with you.

Take another view of this. It does cost something and on that account it is good for something.

God wants us to give His people everywhere His gospel. Now the question is asked me sometimes: Do you believe that God is going to damn all the heathen? I don't know as it is any of your business what I believe, but I will tell you what the Bible teaches. God seemed to think these races need a divine Redeemer. He so believed it that He actually gave His Son to die that they might have Him, and I am prepared to say that according to the best limits of human thought, unless the heathen need Christ the scene on Calvary is an inexcusable butchery.

You tell me that is a pretty hard statement, but it is not half as hard as the dying son of God. It was easy for the father simply to give his permission and more than twelve legions of angels armed with the weapons they had been taught to use in the ancient wars against sin, would have swept away the dancing mob yonder on Mt. Moriah. But the Father thought it was unnecessary, as He tells us in the Book.

You will say I need this divine pardon, and that is all right, but these heathen do not need it. What are you? Did it ever occur to you that you are a heathen? Are you a Jew? Was your father a Jew? How came you to have the gospel? I stand here by the blessing of God to-day, the fruit of missionary labor—a converted heathen—converted because somebody saw fit to send missionaries to a strange land, to learn a strange language, that he might teach my father something about Jesus. I know I am an Anglo-Saxon, but missionaries came from Rome and landed on a little island at the mouth of the Thames to carry their good things into Brittain. Our fathers called a counsel—they came from the hills of Scotland in their barbarous costumes, they came from all over England and Ireland, and they had a counsel about this matter, and they said what is it that the stranger with the dark hair and the dark eyes and the strange language has to tell us about this new religion and the wonderful man that was raised from the dead. And they appointed a commission to go and meet this stranger, and they said be careful that you do not meet them under any roof or enclosure lest they bewitch you. Those were our fathers.

Paul tells us how shall they call upon Him in whom they have not believed. How shall they believe of him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? That is Paul's view of it. But somebody says: O, yes, people go to heaven and they will be measured by their characters, and if they have the spirit of Christ whether they come from the east, or the west, or the north, or the south, they will go in with Abraham, for God is no respecter of persons, and whoever feareth God and worketh righteousness is accepted of him. Now that is good doctrine. I don't believe you will find over there in heaven anything that you don't take with you. Death will do nothing for you. There is no promise in the Book that death will make a decent man out of a mean man. The moment after death will differ from the moment before death no more than any other two consecutive moments.

Your essential character will abide. And yet the heathen are all going over with the stains of crime, of the blackest type upon them, by the millions.

Now, I think that this view, that a man may be saved without coming under this saving knowledge of God, is like attempting to cross the Atlantic in a skiff—a little company of idiots did it a little while ago—but you had better take passage on a steamer, and you would be more likely to get across in safety.

So a man may, for all I know, drift into the city of God without the light of the gospel, but history illustrates that the great law holds that the number of the saved will keep quite even step with the amount shed forth.

Men are apt to have their lives shaped by their surroundings, and thus it is that we take such care to keep our children out of bad company.

It is the function of this missionary society to give people this religion that will save them, cleanse and purify them. The heathen will not be shut out of heaven so much because they are guilty, as because they are all unholy. They are not fit for heaven. Twenty words in some languages to tell the process by which a son can kill his father—not one word to convey the idea of mercy—will a people of that kind go to Heaven? What kind of a heaven would that be?

They need the Gospel, I am afraid they will be irretrievably lost without it.

The speaker next stated that the general law of salvation was first repentance, and then a growth in grace; no man can be made perfect in Christ Jesus in a minute; we are first as little children, and if we remain true to the faith, will gradually grow into the stature of the man in Christ Jesus.

In this great work of saving the world this great Methodist church does less than any other body. That is a terrible thing to say, but I am not to blame, I don't make the facts, I am only stating them.

Our congregational brethren give for foreign missions five times as much as we give for foreign, home and everything else.

We may make more noise and give less than anybody else in America.

The preacher also instituted a comparison between the amount given by the poor converts in India, who work for four dollars a month and give to this cause 30 cents apiece per month. "And the great rich Methodist Church with our farms, our shops, our salaries and our civilization gives on the average 31 cents.

Do you think that God is going to give us the front seat? If you do you are counting without the word.

The speaker, in closing, referred to the remarkable advance made in the foreign missionary work in all fields in the last half century, and gave some statistics which will be found in Mrs. Chandler's address, and pressed his conviction that many of his audience would live to see the whole world enlightened by this gospel, and Christianity be found in every land.

He desired all his hearers to read up on this subject of missions, to send to

the Society for papers concerning the work, and be liberal in their contributions for so good a cause.

The afternoon sermon, on Sunday, was preached by Rev. A. Craig, of Newark. His text will be found in Matt. 28th, last three verses.

On account of the prolongation of the morning service it was not possible for us to be present, but we are informed that this was a fine and effective discourse.

Sunday evening short addresses were made by Rev. Dr. Fowler and Rev. Thomas Hanlon. After the service an earnest revival followed in which several conversions resulted.

The last 6 o'clock service of the meetings was held this morning, and led by Rev. W. McBride; it partook of the solemnity which usually characterizes the closing meetings.

To purchasers of sewing machines. Buy the latest improved, the celebrated light-running "Household" as it is the most convenient and durable machine fully warranted, for full particulars address Crane Brothers, general agents, Boonton, N. J.

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MORRISTOWN, N. J.

I have great pleasure in presenting the testimonials of persons for whom I have done work in my line who are competent judges of thorough dentistry. S. E. HEDGES, M. D.; Rev. J. K. Burr, D. D.; Rev. A. H. Tuttle are persons well known throughout the entire State.

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

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

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

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

Very respectfully yours,
S. E. HEDGES.

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

A. H. TUTTLE.
Hackettstown, N. J., July 28, 1880.

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

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

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

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Mount Tabor Record.

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 In Clubs of five, 30 cents.
 An additional subscription given with each Club of ten.

Entered as second class (mail) matter at the Post Office, Morristown, N. J.

MORRISTOWN, N. J. August 29, 1881.

Camp Notes.

Rev. G. H. Whitney, D. D., President of the Hackettstown Centenary Collegiate Institute visited Mt. Tabor Saturday and was heartily welcomed by a large circle of friends, several of whom were young ministers who had graduated with honor from the Centenary.

Sunday evening the latest bulletins from Washington were read from the stand by Rev. Dr. Lowrie. The people were so inspired by the glad tidings that they arose *en masse*, and the solemn strains of the Doxology attested their heartfelt thanks to God for His goodness.

Saturday was a great day at Mt. Tabor. Services were held continuously from 8:30 A. M. to 4 P. M., and many of the faithful brethren and sisters remained in the stand during that time wrestling in prayer and singing. We do not remember such experience in some years. A number of souls found peace, and a holy influence seemed to pervade the entire encampment.

Messrs. David Price and Young, of Brooklyn, L. I., were present yesterday on invitation of Brother Lowrie, and took part in various services. Mr. Price is an able, ardent follower of the Redeemer, having been a member of the once famous Halsted praying band, or "Halsted Flying Artillery," as it was familiarly known, led by the wonderful Samuel Halsted and his no less ardent brother.

Rev. J. H. Knowles, gave some sensible advice from the pulpit Saturday morning, in relation to the results of these meetings. "My dear friends let us avoid all religious computation, which I have often found only breeds religious ostentation. Let us leave all these calculations to God. Let us not compare this camp meeting with other camp meetings held elsewhere, nor with other meetings held here in former years."

The collections this year have exceeded all others with but one exception, the total being \$552. This grand result is due in great measure to the noble effort of Mr. M. H. Gillette, of Jersey City, an old friend of Dr. Lowrie who conceived the idea of having Mr. Gillette give his impressions of what was needed, and so thoroughly imbued did the congregation become with his ideas that yesterday morning \$212 were subscribed in a few moments and \$80 were collected in the baskets.

The telegraph office has been largely patronized during these meetings, over one hundred despatches have been sent and received so far. The office closes on Monday. Miss Staples, the operator, we are informed has been tendered an office on Jersey City Heights, and enters upon her duties next week. We have had occasion to test her skill several times during the meetings and have found her a reliable operator. We wish her success in her new position.

We would like, in our last words, to suggest an improvement which has long been desired by many in regard to drinking facilities. We would like to see those inconvenient open tin vessels banished, and tanks with faucets put in their place, or if the association does not care to go to the expense of tanks a couple of water-tight barrels would answer; they could be filled early in the day and would last without replenishing. Let us see something done in this matter.

Latest from Washington.

OFFICIAL BULLETIN.
 Monday, Aug. 29th, 8:30 A. M.
 The President's symptoms this morning are as favorable as yesterday at the same hour. He slept awakening at intervals the greater part of the night. At these intervals he took and retained the liquid nourishment administered. His mind continues perfectly clear. Pulse 100; temperature 98.3; resp 17.

During the camp meeting, and indeed for the last four weeks there have been meetings three times a day in the cottage of that devoted servant of the Lord, Sister Fitzgerald. These meetings are accompanied by no flourishing of trumpets, but the spirit is manifest in great power, and many souls have been blessed.

Mr. Gillette, who is a member of the New York Stock Exchange, and is also largely engaged in shipping beef to England in refrigerator ships, spoke in Mr. Lowrie's young people's meeting last evening and addressed himself particularly to young business men, with good effect.

The young people's meeting last evening should have been held at the stand as the pavilion could not begin to contain the great crowd, assembled. This was a most impressive service and many souls were pierced by the arrow of conviction and arose for prayer.

At the opening of the morning service yesterday Mr. M. H. Gillette, of Jersey City, called for a contribution of \$150 from the congregation to be used for the improvement of the grounds. He said he wanted to raise it outside of the Board of Trustees entirely, as they were continually giving for this object and had, beside devoting their time to it without remuneration, given hundreds of dollars toward bringing the grounds to the perfection of comfort as we now enjoyed them. His appeals were not without fruit as \$212 were raised within a few moments. It was not however done exactly on the plan Mr. Gillette proposed as we heard the name of Dr. Stickle announced among the subscribers and perhaps names of others of the Trustees will be found on the list. It was however a good subscription, given heartily and in the right spirit, and although comparatively small must prove an encouragement to the gentlemen who spend many months of each year in working to improve Mt. Tabor.

To-morrow we give an Extra number of the RECORD containing Mr Dal-ly's sermon in full!

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.

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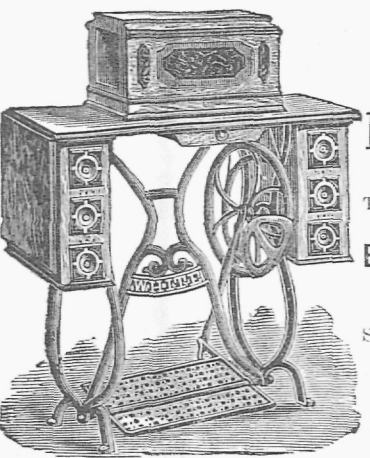
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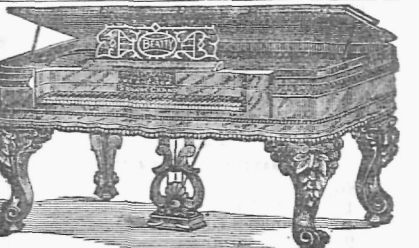
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