

Mount Tabor Record

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MORRISTOWN, N. J., AUGUST 30th, 1881.

F. T. LEPORT, Editor.

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Thursday Evening's Sermon.

On Thursday evening Rev. Jonathan Dally, of Paterson, preached one of the most eloquent discourses we have been permitted to hear on Mt. Tabor.

The text is taken from Rev., 20; 11 and 12.

SERMON:

The Bible makes nothing true. In other words, a matter is not true simply because it is in the Bible; there would be just as much truth in the universe if there were no Bible extant, and the same things would then be true that are now true. There is a falsehood upon almost the first page of Genesis.

It is not the word of the Lord; does not purport to be. It is not commended to our confidence. It is the declaration of the devil in contradiction with the truth of God "Thou shalt not surely die."

And so throughout this book there are declarations of deceivers, of false prophets and wicked men, regarded as such and not as inspired utterances, in no way commended to our confidence.

There is as much truth out of the Bible as there is in it, and there is scarcely a truth in the Bible that is not confirmed and substantiated by truth outside the Bible.

A little while ago there was no Bible, surely it was not to be said that therefore there was no truth. All truth was first outside of it, and has been formulated in the Bible, and only a small part, which can be formulated, is to be found in that book.

Scientific truth is largely outside the Bible, the details of geology, the chemical combination that enter into organized and unorganized matter—the minutia of physiology, ethnology and therapeutics, but an infinitesimal part of historic truth is to be found in the Bible.

But whatever the Bible contains that has the divine sanction that claims to be inspired, is truth that is actualized already, or that is to be actualized in the near future.

So that it seems that the Bible stands related to truth; just as a guide-book stands related to the topography of a country or a city. Making an extract from a guide-book of the city of Rome; with its maize of streets and numerous temples, they were all there before that guide book was made.

And so I can say in reference to the Bible. It says man is a sinner—he was a sinner before the Bible was written, and whether the Bible be true or false, does not alter the fact that man is a sinner.

I go up and down the street in a great city, I see massive iron shutters upon the warehouse of the wealthy merchant, I see massive bars and bolts upon these shutters, and I see prisons and police, and halts, and hangmen. What do all these things mean? They mean that man is a sinner, and whether you regard the Bible as a fabrication or a lie, does not alter the fact. The Bible does not make him a sinner, he was one before the Bible was written. I may not like the doctrine, and I may cut out of the Bible the pages upon which this offensive doctrine is written, but have I altered the facts? Man is a sinner all the same.

The Bible says, "It is appointed unto men once to die." I don't like the doctrine, you don't; we go to the Bible and rub out every text that relates to the subject of death. Have you banished death from the earth? Have you taken away his commission?

Will not the crape be on the door all the same, and funeral corteges go on their way to the cemetery, day after day as they went before?

The Bible says that after death is the judgment.

I don't like the doctrine, you don't like that doctrine, we go through the Bible and rub out all these hateful texts. Are we rid of this disagreeable matter? Is the judgment bar swept away?

What avail are likes and dislikes. Suppose you say you would rather sleep an eternal sleep and lose your in-

dividuality, of what avail is it?

Does God bend the laws of this world to accommodate the caprices of men?

A man may have a harvest but it is by patient plowing and sowing and cultivating his fields. If that man prefers to spend the hour of plowing and sowing in idleness and dissipation, there is nothing to prevent his doing it, but does God, for such a one, work miracles to accommodate his love of idleness?

No! God has told a young man how to become learned; it is by persevering study, but if a young man chooses to spend the time of study in idleness, in dissipation and gambling there is nothing to prevent his doing it. But God does not work miracles to accommodate men and make them by inspiration, a Newton, a Franklin or an Edwards.

Does not every man understand that natural laws move on, and if by our accommodating ourselves to them they do not bring us to knowledge, to honor and happiness, and to a competency here, they will sweep us by our neglecting of them down to beggary, wretchedness and ruin; and so in reference to the moral laws of God's government they will not bend to our accommodation; they move on unto all blessedness and glory here and to eternal happiness in the hereafter, but if we fail to conform to them they will sweep us down to wretchedness and ruin here and to Hell hereafter.

So that the mere matter that a thing is stated in the Bible does not effect us nor effect the truth of this world.

These things are fixed by God, and what we know to be fixed by evidence outside of the Bible we have learned to accept without murmuring.

My text speaks about the judgment. Is there any evidence in reference to the truth of this doctrine of the judgment outside the Bible, as there was of the fact that man is a sinner, or that "it was appointed unto man once to die."

I answer yes. There is abundant evidence of the truth of this doctrine and has been in every age, and the evidence is of two kinds. First, it is proved by an unequal distribution of the blessings of this life, upon the imperfect adjustment in the outside world. And it is written indelibly upon the human conscience by the finger of Almighty God.

And these two witnesses outside the Bible attest that the declaration of the Bible is true.

Absolute Universalists there are none in the known world, of Resurrectionists there are vast multitudes in these modern days, but remember that the doctrine of resurrection implies or requires a judgment, where the inequalities of this life shall be properly adjusted.

The most superficial observer is aware of this fact.

We see pious poverty pining away in a prison and dying unhonored and unknown, buried by charity in Potter's field, without even a shingle to mark his resting place; while we see corpulent, obese impiety, riding in carriages, and revelling in sensuality and dissipation, swelling with wealth and power.

No Stoic philosophy can charm us into an insensibility to this fact.

We see hard-fisted money loving men rising to place and power upon the stepping stones of human lives.

We see him grinding the faces of the poor, riding in luxury, and Dives clothed in purple and fine linen and faring sumptuously every day, living in that palace with gilded cornices and vaulted ceilings, shining arches, and chandeliers that eclipse the sun in brilliancy, we see a multitude bowing and doing obsequence, those who know no better than to worship the golden calf; when he dies, a long funeral cortege follows him to his last resting place and a vast pile is erected upon which there is a fulsome epitaph to tell of his virtues.

Whilst Lazarus, who stood shivering and hungry, will not have rags enough to cover his person, and when he dies

with nobody to smooth his pillow, and is carried to his grave in a cart.

We do not need that any one should tell us the end of the tragedy, it is not before us but it is the instinct of the truest truth and the divinest doctrine that says that justice is near that tells us that there is neither no justice, and therefore no God, or that the day will dawn when impiety shall be stripped of all its covering and go to its place, and when piety shall be exalted perpetually unto prominence and power, the time when the light afflictions that God sends us here will work out a far more exceeding and eternal weight of glory.

It is the prophecy of God within the soul, it is outside the Bible as well as inside, it tells us of a day when these inequalities shall be adjusted, and when he, who in this life has his evil things, shall have his good things, and the man who here enjoys his good things, shall yonder have his, part in the outer darkness, in the flames that are never to be quenched.

I said that this doctrine was written upon the unequal order of things without.

We say that it is also written upon the human conscience.

In demonstration of this look at the old religions, for in most of the old religions, that were organized and constituted before this book of Revelation was written, you will find the doctrine of the judgment.

Very naturally we turn first of all to ancient Egypt, whose dynasties lie buried out of sight along the banks of the Nile, and we strip off the gum-covered linen from the mummies that for three thousand years and over, have been incased in their sarcophagi, and wrapped up with the mummies we find formulæ for the dead, or rituals rolled in cylindrical shape. We find pieces of papyrus upon which there are written directions for the soul in its pilgrimages in the train of Osiris in the world below.

And those rituals tell us most plainly that the Egyptians believed in future judgment.

They say that so soon as the soul passes out it must come under the eyes of Osiris and of his assistants, the heart must then be weighed in the fatal balances and the soul that cannot prove itself as free from sin must be handed over to the ministers of vengeance, and after hurling the soul through many bestial shapes it is cast into a lake whose waves of fire, and whose waters of flame torment the soul with intolerable thirst; but the soul that proves itself free from sin is lifted to perfect happiness by communion and fellowship with Osiris the Sun God.

Now, is this theology the echo of an older revelation? Surely the most superficial observer cannot fail to see the point of similarity between it and the gospel in reference to the future destiny, for we know it as pointed out by the Savior.

Here is the unquenchable fire, here is the unslaked thirst, here is the lake of lambent flame.

I do not say that the one doctrine is just as good as the other. But I do say that "no clearer proof could be presented, that God with his own finger has written the doctrine of the judgment upon the human heart."

I do not undertake to say that Jesus Christ was not the first to preach the doctrine of a future judgment in this world, but that 1500 years before he came into the world, there was a doctrine believed and written by these Egyptian priests upon the papyrus which they put in the sarcophagus with the dead body.

What Jesus Christ did do was to clear away the mist and the darkness from the doctrine of eternal life and bring it so clearly to light, that all men should be stripped of their fears and dread.

We turn away very naturally from the old Egyptians to the Greeks, and we interrogate them as to whether they knew anything about the doctrine of judgment before Christ came.

We find Escalus in his classical tragedies, speaking thus explicitly in reference to the future judgment.

"When the wicked pass out of this world, neither escape from their sins nor the consequences of them, but they follow them into the lower world, and the same furies that pursue them here pursue them in the other world; and not only do they pursue them in Hades, but there is a tribunal there, and a correct record of their lives is kept, and there is a just judge, and every soul is judged according to the deeds done in the body."

And over against this dark picture of judgment and damnation for the wicked he paints no Elysium, for with Escalus the future world seems to be prepared only for the wicked.

Coming down the ages for a hundred years, we find Plato embodying in his immortal, Socratic philosophy this thought. At the close of one of his works he said, "now I am about to tell you what you will regard as a myth, but I consider true history. Homer makes Socrates to say after this manner, "that we learn from Homer that Jupiter, Pluto and Neptune divided the kingdom of Saturn between them and in this kingdom Father Jupiter came to the throne—men were judged in the body by judges that were living, and after Jupiter had come to the throne of the world, reports came from the Guardian of the Blessed Isles, that souls came to them that were badly-judged and Jupiter said, "I will rectify this, now men are judged in the body, their souls are wrapped by the enswarming of the flesh. I will see that they will not know until the day after their death they are to be judged unclothed, and the judges are to be unclothed also. And because I have discovered this method of judgment which will be most just my three sons, Rhadamanthus, Minos and Æacus shall judge at the three roads, two of which come—one from Europe and the other from Asia.

And my third son shall settle any dispute between them, and the judgment shall be most just."

Now, recent inventions have added nothing to this doctrine of the judgment. None of these ancients knew anything about this revelation, yet they tell us that the righteous shall be acquitted and enter the blessedness of Heaven, and the wicked shall be condemned into outer darkness and we add to these proofs that are outside the Bible, the testimony that is found in the Bible; when we put the Apostle in the witness box and take his testimony, we are convinced that this soul inspiring doctrine is true.

Jesus Christ says, "when the son of man cometh unto the glories of His Father with all the Holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be gathered all the nations of the earth, and He shall divide one from the other as the shepherd dividest the sheep from the goats."

If with such evidence of the dread tribunal by one who spoke before us, what manner of persons ought we to be in all way of conversation and godliness.

This day of judgment of which we have such abundant evidence both in the Scriptures and out of the Scriptures, is to be a day of real trial. It is to be no sham. We are told that on that day the great and small shall stand before God, and the books shall be opened and the dead shall be judged out of those things that are written in the books according to their works.

Now, the book of prime importance in any trial is the statute book; it contains the laws that are claimed to be violated; without the statute book in which these laws are a valid indictment would be impossible, and any trial would be a sham, and a judgment which could be enforced by this imperfect manner of trial would be both a shame and a sham, without the statute book or the Bible, for the Bible is the transcript of the divine. It embraces those statutes under which all God's dependent subjects are expected to live.

1800 years ago the scepter was wrested, and the law giver was removed from judging, yet it outwardly continues and will continue till the end of time—above the statutes of statutes—above the decrees of senates, above the constitutions of republics, and of

empires of every form of power and prerogative, is this statute book of the King of Kings and Lord of Lords. It is the higher law to which is their ultimate appeal of state and of the individual. It is the statute book of the stars and of the sea, and of the sky, and of the landscape and the man who is under that statute book must live by it and be judged by it. For this statute book is the transcript of the divine mind; it is the codification of those holy precepts that govern all God's dependent creatures. Whether in this world or in any other world.

You have heard the scientists say that a good book on chemistry here on the earth would be quite as good a book on chemistry in any other world that floats in the abyss of the illimitable ether. I say a book of moral laws that is good here in this world is good in any other world, for these statutes are not the outgrowth of whim or caprice, simple bigotry in the mind of the infinite power, but they are the resultant of the eternal fitness of things. They cannot be changed, they are as immutable as the infinite and therefore this is the statute book of this world not only, but of all worlds, for all moral agents in any part of God's universe and dominions are to come up to the judgment bar of God, and every nation shall bow before that bar. And it shall become the statute book of philosophy, of mysticism, of infidelity and rationalism, and it shall become the statute book of all lands and of the wide world.

It is growing in power; there is nothing more certain than this that it shall become the code of laws to govern every nation upon the face of the earth. If this is so it is a matter of surprise that time has dug no grave capacious enough to bury it?

Time has rolled his chariot wheels over so many kingdoms, empires and states, and swept them away from the face of the world, there is not a vestige of them left; centuries in their giant tread have crushed out of sight the most marvelous works of man's greatness; but they have only served to brighten the sacred page, telling mankind of God's mercy and love. I tell you this book will be used in the day of judgment; it cannot perish, it will be revised, revised and revised until we have the truth in all its clearness, in all its literalness. It cannot be destroyed, for the life of God is in every word to make it immortal, and the power of God is in every word to make it indestructible.

Then the book next to the statute book in importance, is the book of evidence. We have many kinds of evidence, direct evidence and indirect, documentary evidence, and the evidence of living witnesses.

Evidence of different kinds differ in importance.

Now there will be in the day of judgment a mountain of evidence. Books of evidence will be opened, and every man will be put in the witness box, not to be interrogated but to be read, to be read through and through, in reference to the acts, the thoughts and the purposes of his life. For every man shall bring up to the judgment a duplicate of all the thoughts, emotions and purposes that have actuated him. Every moment of our lives we may be unconsciously and involuntarily, but we are certainly, writing this duplicate record of all that we think, all that we hear, all that we purpose, writing it upon the immortal tablet of the soul.

This is one of the books that we read and talk about—the "book of everlasting remembrance."

Your soul and mine and the conscience as the amanuensis of God, is writing your acts, my act.

What is the character of the result of these acts, these thoughts, these purposes, and these emotions of our life. Sometimes we talk very loosely and flippantly about our character, as if it were a chemical something apart from our souls, but it is just as impossible for the character to exist apart from the soul as it is for writing to exist apart from the paper-parchment.

This that we call character is the tablet of our souls we have made upon them day after day, month after month and year after year, as God has let us live, gravings that we make by our thoughts and all that we do, these will all come up in the judgment.

Science was sedulous some years ago in writing philosophical works against revelation, in these latter days it has

become the accomplice and sworn ally of revelation.

The latest scientific researches tell us that the mind is in perpetual flux, just as the paper in the telegraph operator's machine is continually running out, receiving impressions of the telegraphic pen. So that the mind is continually receiving impressions of our thoughts, our emotions, and the difference between a sound mind and an unsound one is that, in a sound mind the will is sovereign and it directs the current of the mind, it moulds it, turns it back or directs it in whatever way it has a mind to go; but an insane mind is the pen over which the will has lost its sovereignty, and the mind run away with the will, and all the complex forces of the soul just as an unchecked and unbridled horse runs away with his driver.

When a man says "I remember" what does he do? He turns back the tide of his mind and he brings the thought of any particular action before the mind's eye.

And when in the great day when a man shall be placed before the judgment seat to be read for himself or against himself and the whole mind, the whole record of the life shall be up to be read there by the assembled universe.

So that we are carrying ourselves, the documentary evidence, to the bar of God, and when the books are opened, this book of the mind, this book of the body will be opened too in the resurrection. Some of you may not believe in the resurrection of the body, but I do, and I have been saying my whole life, "I believe in the resurrection of the body and the life everlasting." And I believe that at the resurrection the body will be simply a counterpart or duplicate of the mind.

This is only stating what is in harmony with the will and under natural law, the sketch of the soul, which is taking knowledge by the laws of nutrition and assimilation, to make the body express itself as best it can. It has a hard time of it in this gross material organism, that we call the flesh, but that tendency does sooner or later. A good man looks like a good man and a bad man looks like a bad man; a detective can tell a pickpocket by the shape of his fingers, and it is said Napoleon could tell a good general by the shape of his nose. The soul flashes in the eye, it burns upon the cheek, and is present in every faculty and in every member of the human body.

I believe that the body that is united with the soul will be a perfect expression of the character of that soul, so that the whole life will there appear, it will be laid open to view.

Oh! how careful we ought to be every day that we do not write a book that we will be ashamed to have opened and displayed before the eyes of the universe. For you may depend upon it the books will be opened, and you and I will be judged by "the things that are written in the books," and "according to the things done in the body."

There is perfect harmony, mark you! between what is written in the books, and the deeds done in the body.

This documentary evidence every man himself hath, in the mouth of these two witnesses, his soul and his body. Every word of God shall be established and we shall be justly judged.

At the judgment will be opened the book of the outer world. We are every day writing our lives in detail upon our surrounding as well as writing our lives upon our souls and bodies.

I think the most of you will agree with me that one of the most marvelous discoveries of science in our decade, is what is known as the phonograph.

[The speaker then gave a minute description of the phonograph and showed the manner in which sounds were reproduced after many years were elapsed.]

We are writing our lives upon the world about us, so that this Tabernacle has upon it the impressions of every sermon that has been preached here to the present time, and when God Almighty reverses the foil in this phonography of the world and begins to make it turn a thousand years it may be from now, it will reproduce the sound and will tell all that has been preached here.

A man has been photographed upon a tree by a flash of lightning; who can

tell but that God Almighty, with his camera of the skies, is taking your photograph upon every object.

But more evidence of the acts of our lives will be presented.

We are told that there is a point in space from which events of this world at any particular time in the past are seen as passing and present, so that if a one could be moved on the wings of his will to a point about thirty quadrillion of miles from our earth the events of Paradise are seen to-night as present. I think that an angel's eye can see thirty quadrillions of miles just as easily as I can see a thousand feet. When we shall be transported to heaven there is a standpoint there, for there is immensity in the heights and the depths there shall be seen the events of any particular hour past, as present and who can tell but God will give to the assembled universe just this study of your life and mine.

You cannot get away from your soul. Not only will these books be opened, but the book of God's providence will be there.

The speaker likened the manifestations of God's providence to the interlacing lines of a mantua-maker's pattern, seemingly with no order or plan, but the practiced eye could trace the pattern clearly.

What a joy it would be to us in the clear light of immortality and heaven, up to this diagram of God's providence, and trace the lines of our character, and see by what means and agencies God has directed our ways—developed us to that manner, grace and excellence of Christian character. Who would not like to know why this mother was taken out of the home circle, or why that father was taken away who was so necessary to the welfare of that household.

"Thou knowest not now what was the plan of the infinite father, but thou shalt know hereafter."

The Lamb's Book of life will be another book that will be opened.

Just as in schools and colleges, the president or principal carries a record on which are written the names of those who are recommended for promotion, or graduation. It is the resultant of daily records of merits and demerits that have been kept during the term.

On the Lamb's Book of life, only the names of those that are washed in the Blood of the Lamb are written.

If a student fails in his examination he may feel the disgrace deeply, but he is given another chance, but when we come up there in the judgment, if the name is not written in the Lamb's Book of life, there is no other run, no other chance. "Have thou a care that thou livest so that thy name shall be written there."

"I saw a great white throne." Let us look at it to-night—a white throne, immaculate as God, spotless and pure as the angels.

Let every creature look at it—the liar, the swearer, the bestial drunkard, look upon it, and let us all learn the lesson, it is a pure throne. How can any man stand before it? Justice demands that every sinner shall be damned. But the blood of Jesus can wash out every stain and neutralize the blackness of our sins.

Let us come to-night to the fountain which is opened in the House of David, and be washed clean in the Blood of the Lamb.

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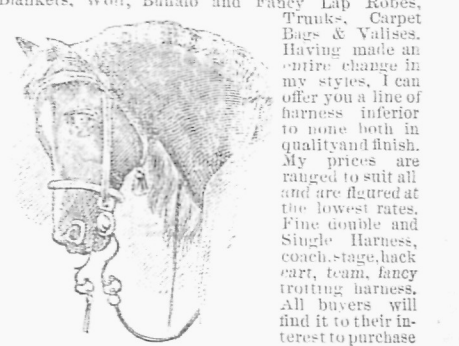
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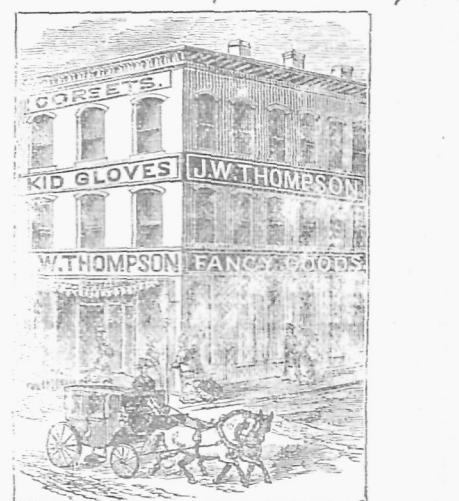
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As administered by you its results were perfectly unobtrusive and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.

Very respectfully yours,
S. E. HEDGES.

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

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

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

A master of the science of dentistry, he avails himself of all the recent appliances of the dental art and displays a great skill and thoroughness in all branches of dental work.
J. K. BURR.
Trenton, N. J., July 26, 1880.

Mount Tabor Record.

Published every morning at the office of the "BANNER," Morristown, N. J.
Single subscription, 40 cents.
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 30, 1881.

Camp Notes.

The closing services were held yesterday morning. They were brief but touching, including a prayer by Rev. Mr. Thomas, addresses by Rev. J. M. Tuttle and Rev. Dr. Knowles, and closed with the Lord's Supper, in which about 500 communicants participated.

We to-day issue an extra number of the RECORD containing the sermon in full of Rev. J. M. Tuttle, of Paterson. While we have not been encouraged to the extent we should be we wish to show that the RECORD intends to do more than can be expected of it, that in the future, should it appear again, it may be better appreciated and more liberally supported.

The children's meeting, at their tent on Summerfield Avenue, under the care of Miss Frazee of Newark, have been highly enjoyable to the little ones, some of whom we heard express their sorrow when this morning they saw the organ, the notes of which they had learned to love as they blended with the voices of their little companions, carried away from their tent. The parents of the children all unite in giving Miss Frazee credit for great capacity for her work.

The publishers of the RECORD wish to testify to the ability and faithfulness of Mr. F. T. Lepore, the editor of the RECORD. Day and night, almost without respite, he has labored to give the best thoughts of "those who preach" on Mt. Tabor and his reports this year show great improvement in stenography as well as industry in his work—work the extent of which no one can realize unless associated with him in it. Many both of the clergy and laity have congratulated him on his work this year.

Being an exceedingly modest young man, together with his other good traits, we must add that this is published without his knowledge and you must not tell him about it.

Why we boast of Mt. Tabor.

This section of country is now suffering from a drought that has extended through two years, and hundreds of springs, wells and cisterns all through north Jersey are dry. Yet, notwithstanding the drain on our supply is unprecedented, there has been no lack of excellent water and no one among the thousands who have visited or dwelt upon the Mount has been stinted, and there are families living here to-day who are driven here because their water supply at home has failed.

Nothing further we take it is needed to prove the superior advantages of the place, but the Board of Trustees are always looking, and must of necessity look, to what is needed in the future of our thriving community and projects for storing a still greater supply of water are being discussed by them.

Mount Tabor is growing. Its location, its air, its water, its society—all of its temporal advantages point to its success, and the pure religious atmosphere that most of necessity be breathed by all brought under its influence is a paramount reason why so many seek its shade.

Organization of the Board of Trustees.

The Board met at the cottage of Mr. Campbell yesterday and organized for the new year by the re-election of Mr. David Campbell as president, the election of Mr. Richard Grant as vice president, Mr. S. M. Long as secretary and the re-election of Mr. James M. Bonsall as treasurer.

The following committees were appointed:
Finance—Messrs. Campbell, Vanhorne, Fitzgerald, McDermot, and Day.
Executive Committee—Messrs. Grant, Stickle, Richardson, Long, Lowrie, and James.

Police—Messrs. Richardson, James, and Long.
Transportation—Messrs. Campbell, Grant, and Stickle.

Lodging Committee—Messrs. Stickle, Fitzgerald, and McDermot.
Tent Committee—Messrs. Lowrie, Vanhorne, and Day.

Resolved that the plans for all buildings and improvements be submitted to the executive committee for approval; (of which Richard Grant, Esq., of 181 Hudson street, New York, is chairman.

Resolved that all cesspools shall not be less than 8 feet deep, 6 feet in diameter, stoned up and covered with either timber or flagging.

The Board then adjourned to meet again this evening.

Following is the new Board with the time their terms expire:

BOARD OF TRUSTEES.	
Rev. J. N. Fitzgerald.....	1882
Thomas James.....	1882

Dr. J. S. Stickle.....	1882
James M. Bonsall.....	1882
David Campbell.....	1883
Rev. R. Vanhorne.....	1883
J. S. Richardson.....	1883
W. L. McDermot.....	1883
Richard Grant.....	1884
Rev. D. R. Lowrie.....	1884
S. M. Long.....	1884
F. A. Day.....	1884

The address of the secretary, Mr. Long, is East Orange, N. J.

Latest from Washington.
The President is still improving and his physicians, nurses and family are greatly encouraged.

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Work promptly attended to in any part of the country.

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**REPAIRING
SPECIALTY.**

DANGER!

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



IN THE GOLDEN AGE OF GIRLHOOD

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

SOZODONT

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

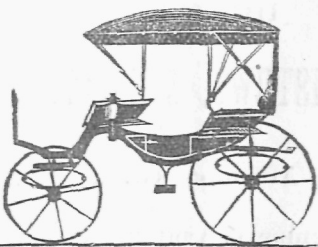
TEETH AND GUMS.

Its embalming or antiseptic property and aromatic fragrance makes it a toilet luxury.

SOZODONT removes all disagreeable odors from the breath caused by catarrh, bad teeth, etc.

ONE BOTTLE WILL LAST FOUR TO SIX MONTHS.

JOHN H. SCHMIDT, CARRIAGE MANUFACTURER,



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

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

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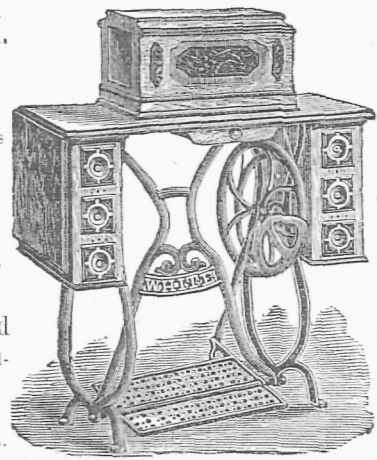
All repairs in Wood Work for Carriages of all kinds.

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

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Factory Prices.



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BOOT AND SHOE
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South Street, Cor. Park
MORRISTOWN, N. J.
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FURT'S SHOES.

Old Machines Repaired
New Ones Sold on Install-
ments, or Discount for
Cash.
SEND FOR CIRCULAR.

ESTABLISHED 1851. JAS. A. GOODALE'S RED FRONT DRUG STORE, Corner of Blackwell and Sussex Streets, Dover, N. J. NOTICE—None but Pure Drugs and Medicines sold. All medicines advertised in this paper sold at this Drug Store; orders may be left at the store of Mr. Buck at Camp Tabor.

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

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DIRECTORY FOR MT. TABOR.

COMPILED BY THE RECORD.

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

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

TRINITY PARK.

(CIRCLE.)

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

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

FLETCHER PLACE.

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

WHITFIELD PLACE.

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

BOEM PLACE.

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

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

PITMAN PLACE.

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

MORRIS AVENUE.

- No. 1 Miss 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 R 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 Brittin
14 Miss F Palmer
15 Rev R Vanhorne
16 Mr Rowle
17 Miss Mary Dunham
18 F A Day
18 L A Vogt
19 Miss Phoebe 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 Handon
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
2 1/2 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 Lepout
5 Peter M Hough
5 Jos W Hagerman
5 Mr. Peter Ackerson
5 Mrs Hutton
6 Ellis Parcels
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 J Campbell and family
15 Miss Lena B Norcross
16 Mrs J Longbottom
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
2 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
3 M Beardsley
3 ev. J. R. Bryan.
5 Martha Smith.
5 Minnie Sutherland.
6 Mrs. Getchies.

7. MRS. A. LYON'S BOARDING HOUSE.
Mr. John Ramsey and family, Jersey City.
Miss. Jessie Quail. "
Mrs. Smith. "
Miss Mary Rinaman. "
Rev. J. R. Bryan & family, Haverstraw, N. Y.
Rev H. Brice & family, Hainesville, N. J.
Mrs. Kelly, and Miss 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

- 1/2 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. Lyceet 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. Cleveand and wife, "
Mrs. Hill, "
S. I. Amis, Woodbridge, N. J.
Jas. Simonon and wife, Paterson, N. J.
A. Zabnske, "
O. J. Jones, "
James Boze, 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 Heien Vreeland, "
Mr. and Mrs. D. D. Decker, "
Wm. L. Trush, "
W. E. Pearce, "
John W. Lyceet, "
Mrs. M. B. Lyceet, "
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. O. 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.

Jobbing Promptly Attended To.
ROCKAWAY, N. J.

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Furnishing Goods, Camp Chairs, Cots,

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GEO. W. BOWER,

ARCHITECT,

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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 all stations.
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 McCansville, 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	4:30	4:30	4:30
Christopher St.	7:00	7:10	4:40	4:40	4:40
Hoboken	7:10	7:20	4:50	4:50	4:50
Newark	7:20	7:30	5:00	5:00	5:00
Lyndhurst	7:30	7:40	5:10	5:10	5:10
Deleawanna	7:40	7:50	5:20	5:20	5:20
Passaic	7:50	8:00	5:30	5:30	5:30
Clifton	8:00	8:10	5:40	5:40	5:40
Paterson	8:10	8:20	5:50	5:50	5:50
West Paterson	8:20	8:30	6:00	6:00	6:00
Little Falls	8:30	8:40	6:10	6:10	6:10
Mountain View	8:40	8:50	6:20	6:20	6:20
Lincoln Park	8:50	9:00	6:30	6:30	6:30
Whitehall	9:00	9:10	6:40	6:40	6:40
Mountville	9:10	9:20	6:50	6:50	6:50
Boonton	9:20	9:30	7:00	7:00	7:00
Mount Tabor	9:30	9:40	7:10	7:10	7:10

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	9:20	3:18	6:36	9:57
Mountville	8:05	9:35	3:25	6:45	10:05
Whitehall	8:11	9:45	3:31	6:51	10:12
Lincoln Park	8:16	9:50	3:36	6:56	10:17
Mountain View	8:21	9:55	3:41	7:01	10:22
Little Falls	8:27	10:00	3:48	7:08	10:30
West Paterson	8:32	10:05	3:55	7:15	10:36
Paterson	8:37	10:10	4:00	7:20	10:40
Clifton	8:41	10:15	4:05	7:25	10:45
Passaic	8:45	10:20	4:10	7:30	10:50
Deleawanna	8:49	10:25	4:15	7:35	10:55
Lyndhurst	8:53	10:30	4:20	7:40	11:00
Kingsland	8:57	10:35	4:25	7:45	11:05
Succasunna	9:01	10:40	4:30	7:50	11:10
Hoboken	9:05	10:45	4:35	7:55	11:15
Christopher St.	9:10	10:50	4:40	8:00	11:20
Barclay St.	9:15	10:55	4:45	8:05	11:25

Trains will leave for the Camp Grounds as follows:

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

CHESTER R. R.