

Mount Tabor Record

VOL. VII.

MOUNT TABOR, N. J., TUESDAY, AUGUST 14, 1883.

NO. 4.

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All implements will be shown working for your inspection. Fixtures for every implement always on hand.

I am sole agent for the most of these implements and being under no expense for rent, or hiring of help, will sell at a very small margin.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF JOSEPH BATES, ESQ.,
St. John's Avenue, corner of Strowbridge Avenue.

Catching up a piece of paper, that has curled at the corners, the artist has thrown upon it a reproduction of one of the neatest and most strikingly handsome cottages on Mount Tabor. It is the property of Mr. Joseph Bates, of Brooklyn, L. I., and the history of its location here speaks loudly of the attractions offered by Tabor. It is finely located, views of distant mountain ranges being gained from its piazzas, and in fact from almost any near point. It is luxuriously furnished, and whether we admire the light and shade without or consider the comfort within, must pronounce it a gem.

Monday's Services.

Rev. John F. Doak of Andover, N. J., preached the morning discourse taking his text from first Peter, 1 Chap and 18 and 19 verses: "Forasmuch as ye were not redeemed by corruptible things, etc."

This text taken in connection with the preceding context is in the nature of an earnest exhortation to holiness of heart and life, based upon the command of God. "For as he that has called you is holy, so be ye holy in all manner of conversation." The exhortation of the Apostle is intensified by the fact of our redemption as stated in the text—in view of the purchase price of this redemption. It is stated hereby contrast, or as we might say negatively and positively, "Forasmuch as ye know that ye were redeemed, therefore be ye holy"—and when you remember that you are redeemed not by corruptible things such as silver and gold, but by the precious blood of Christ. Therefore you are to be holy.

Now please note in passing that silver and gold are sufficient for the redemption of some things. A man may redeem a farm from the mortgage that may be on it—and the lives of captives are often redeemable by the payment of sums of gold and silver. But while this is an undisputed fact it is true that these are utterly insufficient to redeem the soul from under the dominion and thralldom of sin, and from its exposedness to death and hell.

Now let us note this fact. That a thing may be precious abstractly or inherently, therefore, absolutely, and it may be precious relatively. Silver and gold may be refined so as to be absolutely pure, and we say they are precious and up to the standard test. But I ask who can tell how absolutely precious the blood of Christ is? Where is the standard test by which we may measure the very value—the exceeding preciousness of the Blood of Christ?

There are, it seems to me, helps that may aid us at least—or at most in approximating in our thoughts as to this matter of the absolute preciousness of this blood. In the 1st Lesson for this morning 17 Chap of Leviticus, there God speaking through Moses reiterates the statement of the Text—that life is in the blood—and elsewhere in the Old Testament scriptures God spake after the same manner. In this idea of the blood of Christ, we are to consider as embraced the Life of Christ. All that he was—all that he had. You know he had life eternal, for we read in the Bible that from "Everlasting to everlasting he is God." But it seems to be that that is not the life that is now in question—for that was a life without blood. But it is that which we speak of as the earthly life—as his human life. And now if we study that life—if we bring together all the elements if it were possible—of that life and character and try to sum up the perfection of it we shall find how impossible it will be. There are standard tests which we can apply to mere men—and by thus testing them we are sometimes enabled to find out all they know, but I want to ask where is the standard test that we shall apply to the

Lord Jesus Christ by which we may find out the measure of his knowledge.

So in regard to the purity of a man's character, there are tests that we can subject him to that will prove to a demonstration how pure he is, and if there be any lingering impurity in his nature. But who by any process of examination, by the application of any criterion could ever find out the inmost resources of purity in the character of the Lord Jesus Christ.

You can find out the limit of strength in man but I want you to look into this matter of the power of Christ. Who can estimate the power that belongs to him? Power that he brought into the world for the purpose of rescuing and redeeming the world from sin.

We hear men talking about what they call manifest power and reserve power. When an engine is built it is made to do a certain work and it is able to do that work easily. But there is an amount of power behind all this, there is a reservoir of reserve power which may be used if occasion requires it.

So if we study the life and character of Christ as he goes out in the world talking, and not only talking but working, and working it seems to me much more than he talked. We see the manifestations of his power, and we think we are beginning to get some idea of its extent. But when we remember that back of all this manifest power there is this immense reserve force. The glory that he had with the Father before the world was, so it seems in some way to be identified with his giving himself and shedding his blood. He gave not simply his blood, but he gave his life—all that he had—all that he was—as an offering for humanity, and as the precious price of our redemption. The absolute value of this offering, who can measure it, who can tell how great it is?

A thing may be also precious relatively, that is in relation to us, a thing is precious to us because of what it can do for us. It is so of gold and silver, it is of no real value to us unless we possess it and all the benefits that accrue from its possession. And applying this thought to the matter in hand, the blood of Christ offered as a sacrifice for sin, is pure and precious, but if it was not offered for me, if it is not mine, and if there is no way in which this gift of Christ touches me so as to be part of me, so as to impart to me some of its value, it is worth nothing at all relatively. But blessed be God this offering of Christ, this offering of the priceless blood of Christ, is an offering for me and for all; and when we take hold of it, as it is made our privilege to do, it becomes precious to us because of what it does for us.

There are four things, it seems to me that the blood of Christ or this offering of his life as a divine Saviour, will do for any man or woman. In the first place it will secure reconciliation with God. It is an atonement for our sins and condemnation is taken away. The pivotal point in human destiny seems to have been reached when it was understood that if there were no blood, if there were no great, pure, perfect life to be interposed to rescue, there would be no salvation. But blessed be God, the precious blood was shed with all that

it included and carried with it, and life and immortality have been brought to light. This offering also secures justification. That is to say it blots out the record of our sins, for this purchase of salvation is conditioned on faith, and when there is faith in any human heart, in Christ as the divinely appointed Saviour—as the one great sin offering for the world, there comes to that soul forgiveness of sins. "Therefore being justified by faith we have peace with God, through the Lord Jesus Christ by whom we have received the atonement." The third thing it will secure is purification. It washes the stains of sin from the heart. It is not the sacrifice that a man makes; it is not the application of water; it is not a correct creed; it is nothing of this sort that washes the stains of sin from the heart; but it is the blood—the precious blood of Christ. The fourth thing it secures to us is glorification. After we have loved and served him faithfully in our generation it is ours to see final and eternal salvation in Heaven. The multitudes who are in Heaven to-day are not there because they are wise or good, or because they were great, but they are there because they have been washed in the blood of the lamb, because they have been saved by the power of the Lord Jesus Christ and through faith in him. Please remember that the burden of the song in Heaven on the part of the redeemed is not so much concerning the power, not so much concerning the wisdom and majesty of God and Christ as it is unto "Him that hath loved us and given Himself for us." Oh how precious to us is this blood of Christ. May it be applied to our hearts to-day and all on this encampment come under the power of this blood that saves from sin, and may every one of us be made pure and lead on and kept through faith unto a full and final salvation, and may every one of us who are here to-day be up yonder to join the everlasting song and crown Him Lord of all.

AFTERNOON.

Rev. Enoch V. King, of Stony Point, N. Y., preached the afternoon discourse, taking as his text Joshua, 24, 22. My subject to-day is "Moral Self Consciousness," a man's own heart bearing testimony against him assuring him of the errors of his way and the fearful consequence of the course of life he may have chosen and the inevitable result of a life of sin. I wish to illustrate the lessons of self-consciousness quickened by duty, desire, need, intention, promise and truth, from these events. At the close of a long and eventful life, Joshua, the servant of God, was about to take his farewell of the people. He assembled them in his presence, and he laid before them the great questions of life and death. "Choose ye this day whom ye shall serve." The people were not slow in making their choice, as you well know. They said in substance, we remember God's mercies. How he brought our fathers out of the land of Egypt, how he fed them with Angel's food, and how he supplied them with water from the rock. We remember all his mercies and loving kindnesses, and therefore with thee, oh Joshua, we have elected to serve the Lord, your God. When their choice was thus made Joshua then addressed them in the words of my text, "Ye are witnesses against yourselves, that ye have chosen the Lord to serve him." I want to say now that every unconverted man and indeed every unfaithful Christian, for that matter, is a witness against himself. When Cain fled from the presence of mankind he fled from the operations of his own conscience. From a judgment that seemed to come up from within his own heart, and it was as if talking to himself that he uttered those burning and terrible words—"Every man that seeth me shall slay me." And so Judas when thinking over his deceit and his perfidy goes out and hangs himself. It was but in response to the operations of this internal law, working within him and telling him that he, in the sight of man, was vile, unclean and wicked. Now, dear friends, it is not possible for us to disown or fly from this law of self-consciousness—this law of truth implanted in the heart under the operations of an enlightened conscience? It is inocking us, confronting us, and grinning at us and compelling us to confess that we are witnesses against ourselves. Let us then transfer the scene at Shechem between the mounts of Ebal and Gerizim to this holy place, and we shall find the lessons will lose none of their force. First, I wish to observe that our sense of duty confronts us in our hours of candor and honesty, and we are very frequently compelled to bear witness against ourselves. I remember being in meeting a few weeks ago with an old gentleman, ninety-three years old. When he arose to speak, all he could utter were these words:—"I owe a debt," and he repeated it over and over again. I asked him "What kind of a debt do you owe?" He was a man who could com-

mand his millions. He had many friends around him and was beloved. After a few moments he said, "God has been good to me—conferred so many blessings upon me and given me so many assurances of his love, and has strewn about my pathway so many evidences of his goodness, I feel that to lay everything at his feet would not compensate for what I have received at his hands. Therefore, my cry is and my experience is—I owe a debt." There is not an unconverted person on this ground or an unfaithful Christian, if I may characterize any as such, but may say, "I owe a debt," a debt that has never been discharged. Yet we have conviction of this indebtedness to God from other experiences, I think, than from what we hear from the pulpit, in our churches or in our Sunday schools, and for that matter, from what we read in this Holy Word, especially after the conscience itself is enlightened. For where is there a thoughtful man who can look at life's responsibilities and not say that he owes a debt to God, to his Creator. First, as a part of creation itself. We find all created things in nature fulfill the parts assigned them by their Creator. "And now I say is this so of myself?" I am here as a part of God's creation, in his Providence He has placed me at the head of much that he has made; He has placed many things under my control. Have I been faithful to the trust? Now self-consciousness comes right up here and talks to us and induces us to ask ourselves—not one another—the question, "Am I performing the use, God in His Providence, assigned me in the world?"

I am not here as are the trees and mountains to be inactive. I have a mind to think. I have a power of analysis and of research, and does not God require something more of me than He does of the inanimate things in nature? Here again my conscience comes home. The law of self-consciousness appeals to me. You are a man, you have the endowments of a man, the possibilities and the duties you owe your God.

I look on a step further and find this same law operates in another direction. I am here as a partaker in that Divine Creation. Brethren, it is a glorious thing to be a man, to be possessed of the mind, the gifts and powers of a man. But brethren there is something grander than that—the Soul. We have within us the Divine being. God made us in his own likeness, he endowed us with his spirit, and has made us inheritors of the great gift of eternal life. He has said unto us that which was never said unto the highest angel of heaven. "I gave unto you the keys of heaven. Whomsoever ye shall bind on earth shall be bound in heaven, and whosoever thou shalt loose on earth shall be loosed in heaven." Is this a small thing? When I think that that little boy is looking to me to take his hand and lead him to the courts of life and glory, when I see those longing eyes of that dying man saying to me "can you tell me that way I should know in order to receive a welcome in the Courts of Life and Peace above?" I feel that in these great endowments that God has conferred upon me there comes up a duty that is too great to be measured by the ordinary rules of life.

This duty, under this law of self-consciousness in view of my position as a man, tells me that I must bear witness against myself, whether my life be one that is faithful to those obligations or otherwise. But this is not all. We take another view. Every heart is filled with desires and wishes. There is not an unconverted man and woman before me that has not said many a time "I wish I were a Christian, I hope I shall be prepared when I shall be called, I desire to be a better man than I am now." But let me say to you a man's faith never can go ahead of his life. I doubt if any man ever believed that which he did not practice. I know sometimes we talk to the contrary, and I know it is true as the Saviour said, "Devils believe and tremble." But in the ordinary activities of life men do not go beyond their faith, and they only act upon that concerning which they are actually convinced. If this is true of faith, is it not true of our desires? A man's desires and wishes run far ahead of him. They gird themselves and rush clear to the front, keeping pace with fancy and imagination. We have many illustrations of this in ordinary life, and there are some taken from God's word. For instance, there is the young man that came in haste to Jesus. It is said that Jesus loved him. He said "Good master, what good thing shall I do to inherit eternal life?" His wishes embraced eternal life and had gone away head of his activities and his practice, and had measured eternal life and its pleasures. Jesus told him to keep the commandments. He went away sorrowful, had kept the commandments he thought, but his desires and wishes ran ahead of his body, but kept pace with his imagination and revelled for a few moments in the delights and glories of eternal salvation, and then came back slowly to that sluggish body to reprove and condemn it because it had not kept along with it. How often is this the case? If we had followed our desires and had done according to our sense of duty, instead of being out of the Church and out of Christ we would be saved, and our names recorded in the book of eternal life.

How often my friends have these de-

sires come back to you in the progress of these meetings and in burning words of rebuke said to you, why did you not follow me?

But these things having made no impression upon you, you are left in a measure to the hardness of your heart, and your self-consciousness comes to rebuke you and bear testimony against your lack of faith or promptness in the use of the means of grace at your command.

Let us look for a moment at our intentions—let us see how they compel us to bear witness against ourselves! In the world our intention may sometimes hide itself behind pretence, as you all know, but it can never hide this in the soul. Judas came to the Lord in the garden and said "Hail Master," and it is impossible that the other disciples in the company of Jesus did not know what was in the heart of the betrayer, (and indeed I do not think that Peter did, because Judas would never have reached Jesus if Peter had known what was in his heart). Judas understood his own purposes, but he could hide his deceit behind his pretence of claiming to be a friend of Jesus whilst he was his bitterest enemy.

I do not believe there is a person in this Gospel blessed community but that is sometimes governed by the lofty intentions of a noble character, but when we bring it down to our common life, how common it is for one to say, "I intend to reform!" You have been sinning all your days, you have been wasting the resources of life, the energies of body and mind, and you intend to reform. But, when? Another says, "I intend to give God my heart and become a Christian." Well, when? How many times have you declared this intention, and yet have broken this resolve? Young man or young woman, you are just beginning life. It is time enough you say. But I ask you—what are these good resolutions good for? To be enforced when? I cannot answer, you cannot answer, and I say it with reverence, God cannot answer. Then there is one other thought which I want you to look at whenever you are made to confront this promise. I sometimes wish that I could take a sponge and wipe out half of my life, when I look back upon it. It has been said, by a wiser man than myself, that "if every one had his sins and broken promises imprinted upon his forehead, he would bandage it there, and remain blind all the days of his life." Then I would like to have you look at another truth. What vows have you made yourself to God? We have all of us been in the sick room, and remember what we thought when we noted the sad, solemn faces of those around us, who moved with noiseless step and seemed to fear even a breath of air, lest it should take from us the last flickering spark. And then we have lifted our heart Heavenward and said, "Oh, God, I am not prepared to meet Thee, but if my life is spared to go from this place, I am resolved to serve Thee all my remaining days." That solemn vow has been made. Has it been kept? And have we been true to our engagement? So, I say, my friends, with all those pledges we have made to become the servants of God, except we lay hold upon eternal life, and by a practical, earnest living faith, live our religion and our trust—all of this will be a mockery and will rise up in judgment from the depths of our own heart to condemn us. May the divine spirit come down upon this congregation, and if there is an unsaved soul here, may it see the duty it owes to God and put its resolution into practice, and from this hour be known as a child of God through faith in the Lord Jesus Christ.

EVENING.

Rev. George Hughes, the Evangelist, was the preacher of the evening and discoursed from the text found in Luke 9, 29. "The fashion of his countenance was altered and his raiment was white and glistening."

The theme of this sermon was the transfiguration of Christ upon the Mount, as a type of Christian character. The speaker pictured in eloquent language the glories of a perfect Christian faith and character. The ministers of the Church should seek it, so that when they went into their pulpits on Sunday to preach, their people could see this effulgence shining in their countenances, and if all their congregations could be pre-ved with this spirit the evil of this world would be driven away like chaff before the wind.

The service which followed was of deep interest and there were a number of seekers.

Those Who Preach.

Tuesday, 7:30 P. M., Rev. Geo. Smith.
Wednesday, 10:30 A. M., Rev. F. A. Mason, of Bernardsville; 2:30, Rev. E. S. Jameson, of Elizabeth; 7:30 P. M., Rev. J. R. Thompson, of Brooklyn.

Special Notice.

Dr. James Douglas, of Morristown, who last year opened an office on Mount Tabor, and acceptably treated a number of our people, again visits Mount Tabor this season, and calls may be left at the Post office for him, or an immediate response will be made to telegrams directed to his Morristown office. He will reach Mount Tabor each day by the 1:45 P. M. train.

Sunday.

THE AFTERNOON SERVICE.

The Rev. L. R. Dunn, P. E. of Elizabeth District, preached to one of the largest congregations that have yet assembled on the grounds.

His text was taken from 15 Chap. First Corinthians, the third and fourth verses.

The sermon throughout was a masterly effort and sank deeply into the hearts of the hearers. We are sorry that our space is so limited, but as no synopsis will do this sermon justice, we shall have to content ourselves with the mere announcement of the text.

SUNDAY EVENING SERVICE.

In the evening Rev. Jacob Todd of St. Paul's Church, Newark, preached from 29 Verse, 29 Chapter of Deuteronomy, "The Secret things belong unto the Lord our God, but such things as are revealed belong unto us and to our children."

The speaker acknowledged the inability of man to understand divine truth. The finite nature could not understand infinity, and after all researches of science are ended all will have to fall back on the Bible for their knowledge of God and of his will. There was revealed enough within the lids of the Bible to enable mankind to take hold on God's truth and by faith, believing, obtain the reward of life everlasting.

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BY W. W. HUNT,

Of Littleton, N. J.

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Dry Goods,

Velvet, Tapestry and Ingrain Carpets, Linoleum, Oil Cloth, Rugs, &c., &c.

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E. T. & W. H. Mott,

HACKMEN,
ROCKAWAY, N. J.

If you want HORSES and WAGONS furnished for parties. Parties taken to Morristown and all like distances for 50 cents a head. Please mention the number you wish to carry—we have wagons to carry from two to sixteen persons.

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, (\$3.00).
Address all communications:

"BANNER" OFFICE,
Morristown, N. J.
Entered as second class (mail) matter at the Post Office, Morristown, N. J.
MORRISTOWN, N. J., Aug. 14, 1883.

Mount Tabor is 709 feet above sea level! The figures are according to the Geological Survey of this State.

The RECORD'S illustration to-morrow will be the cottage of Mr. F. W. Coolbaugh.

If you by any mishap fail to secure every number of your RECORD we shall be more than pleased to re-mail you the desired copy.

There were but four lots sold yesterday for arrearages in assessments. One was purchased by President Campbell, one by Mr. Richardson and two by the Association.

Already we hear of new cottages to go up next season, and of additions and improvements to some that will bear modernizing. The tide of improvement will doubtless move steadily forward.

There has been no rowdyism, no confusion nor unseemly conduct on the grounds so far this season. This gratifying state of affairs is doubtless largely owing to the efficient police corps, under the management of Mr. Richardson.

It is proposed to more than double the water supply for next season. The fact that an abundance of that commodity can readily be secured, and that of the very best, is one evidence of the good judgment exercised in locating Mount Tabor where it is.

A large number of additional street lamps have been this year erected on Tabor. Why may we not soon look for the illumination of our wooded avenues by the electric light? Methodism is synonymous with electricity anyway, and the incandescent light would be altogether in keeping with the spirit of the meetings.

Invitations are out for the marriage of Miss Felicia, daughter of Rev. H. A. Buttz, D. D. President of Drew Seminary, and Rev. Nathaniel W. Clark. The ceremony will occur on Wednesday next, at 11:30 a. m. and the young couple will start in life with the heartiest wishes of a multitude of friends for long lives of usefulness and prosperity.

The Annual Meeting

Of the plot owners was held at the Children's tent Monday afternoon. The meeting was opened with prayer by Rev. A. Craig. Hon. Sam'l. Smith, of Waterloo, was chosen chairman and Rev. C. R. Barnes Secretary. The outgoing Trustees were Messrs. D. Campbell, Wm. L. McDermut, J. S. Richardson, and Rev. R. Vanhorne, the following being elected by the appended votes. D. Campbell, 174; Mr. L. McDermut 165; J. S. Richardson 160; Rev. C. R. Barnes 150. Rev. J. Montgomery was elected for two years to fill the unexpired term of Rev. J. M. Fitzgerald, resigned.

The Trustees were requested to increase the water supply of the grounds, both the amount to be expended and the methods to be used being left to their discretion.

The Death of Mrs. Vansant.

Word was received on Mount Tabor yesterday that Mrs. Vansant, the wife of Rev. N. Vansant of New Providence, had died suddenly at an early hour at her home in that place. Mrs. Vansant attended Divine service on Sunday, apparently in her usual health, and did not complain until about two A. M. Monday morning, expiring about three hours later, surrounded by her friends. Her trouble was heart disease.

The funeral will be held on Thursday, at 2:30 o'clock P. M. from her late home in New Providence. Interment in Paterson.

Mrs. Vansant was about 62 years old. She was the daughter of the late Horatio Moses, formerly a prominent member of the Methodist church in Paterson, N. J., where Mrs. Vansant was born and brought up. She leaves five children—two sons and three daughters.

Mrs. Vansant was a model wife and mother, warm hearted and hospitable. She made many warm friends, attracting both young and old by her womanly virtues and exceptionally kind and hospitable nature, and was therefore highly esteemed by every charge with which her husband and herself were connected. But if there was one trait of character more prominent than another in the life of Mrs. Vansant it was her conscientiousness.

Mr. Vansant has been separated from a faithful wife, and her children from a devoted mother, a priceless jewel the purity of whose rays has lighted the lives of many upon earth. She has gone to receive her reward.

Dentistry

IN ALL ITS BRANCHES AT

Dr. A. E. Sheets,

466 Broad, Corner Orange, Street,
NEWARK,

One Block from M. & E. R. R. Depot.

A Set of Teeth warranted the BEST and Newest Mould, only \$10 00

CHEAPER SETS IF DESIRED.

Sets Made Over good as new, \$4 00

SETS MADE IN ONE DAY BY APPOINTMENT.

Gold Fillings, a specialty, from \$1 50 up
Silver and Platina from 75 "

Also a Specialty in setting the

NEW

Artificial Crown.

All Work warranted as represented.

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FROM 8 1-2 A. M. TO 5 P. M.

FARMERS

AND THE PUBLIC GENERALLY

Are invited to give my NEW

Process Flour

A TRIAL.

The Patent Process Flour that I have been manufacturing for more than a year gives universal satisfaction, and is pronounced as good as the best made. I have just added to my machinery a "Reduction Mill" newly invented, by which the wheat is more thoroughly prepared and consequently a much superior flour made.

My Mill is the only one in this part of the country that can make the Patent Process Flour, and one among a few only that have introduced the New Reduction Mill.

CUSTOM WORK IS SOLICITED,

and if farmers or others at a distance will let me know by postal a day or two before, I can grind the grist immediately on coming.

F. W. JAQUI, Proprietor.

Morris Plains Steam and Water Power New Process Flouring Mills.

P. O. Address: Morris Plains, Morris Co., N. J.

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MORRIS STREET,

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IN MARBLE OR GRANITE.

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Work done only in the VERY BEST MANNER.

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I will give a Superb Building Lot and allow A CHOICE OUT OF

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to any person who will erect upon it a dwelling worth \$3,000

None of these lots require grading, they lay right OPPOSITE THE MORRIS PLAINS DEPOT, and are first class in every particular.

FINE BUILDING LOTS

FOR SALE.

The tract is regularly laid out, the lots being 50 feet front by about 225 feet deep, and none of them require the expense of grading. They lay on the finest part of Morris Plains—handy to the depot, post office, stores, churches, schools, &c.

These lots embrace five times the number of square feet, or are five times larger than a city lot. They are laid out on an avenue 60 feet wide, and for parties desiring a comfortable home in a healthy locality and at a moderate cost they offer superior advantages. The water is of the best, and there is an abundance of it. Fast trains to New York City and every facility of that sort. All trains stop at Morris Plains.

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Morris Plains, N. J.

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Stoves, Ranges and Crockery,

HOUSE FURNISHING GOODS,

Plumbing, Tinning, Etc.

THE BEST KEROSENE AT THE

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Horse Shoer,

AND WORKER IN IRON,

Speedwell Avenue,

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Horses Shod in the Most Careful Manner,

Particular attention being paid to those that interfere or are troubled with quarter cracks, lameness from careless shoeing or other ills that horseflesh is heir to.

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Sold by all Druggists.

The Record's Pen Sketches.

HENRY ANSON BUTTZ, D. D.,
 President of Drew Theological Seminary, is one of the most distinguished men in the Methodist Episcopal Church. He was born April 11th, 1825, in Middle Smithfield, Monroe county, Penn., and was converted in 1850 under the ministry of Rev. Walter Chamberlain. For a time he was a student in the academy at Blairstown, N. J.; was licensed as an exhorter in 1853, and as local preacher in 1856. Although connected at first with Union College, he subsequently entered Princeton College from which institution he was graduated in 1858. He was a member of the first class ever admitted to the Newark Conference—a class destined to fame. This was in 1858, the year the Conference was organized. Besides Dr. Buttz, the class consisted of Samuel J. Morris, (now in Virginia); the genial Gilbert H. Winans, of Asbury; the impassioned Wm. E. Blakeslee, of Newark; the scholarly Solomon Parsons, of Summit; the accurate John F. Dodd, Secretary of the Conference; the learned Bishop John F. Hurst; the well-known Stephen L. Baldwin, D.D., Missionary to China; the gifted Sylvester H. Opdyke, ex-Presiding Elder, who died at Newton in 1880; and the far-sighted Alexander Craig, now Presiding Elder of the Jersey City District. It was a remarkable class. It has exercised a powerful influence in the Conference, and will continue to do so until the last man leaves the ranks, or is called from the shadowed glory of superannation to the unclouded splendor of effective service in heaven.

Dr. Buttz was ordained deacon April 8, 1860, by Bishop Scott; and was ordained elder April 6, 1862, by Bishop Morris. His success in the pastorate was marvellous from the beginning, his popularity extending beyond his own church to all others with which he came in contact. His first appointment was to Millstone, in 1858; in 1860 he served the church in Irvington; during 1861-2 he preached in Woodbridge; in 1863-4 in Mariner's Harbor, Staten Island; 1865-7 was pastor of Prospect Street Church, Paterson; and from 1868 to 1870 he ministered in Morristown. While preaching in Morristown he was elected Adjunct Professor of Greek in Drew Theological Seminary; subsequently filled the George T. Cobb Professorship in that institution; and occupied that chair until December 7, 1880, when he was unanimously elected President to succeed Bishop Hurst.

It is not too much to say, that a large measure of the wonderful success of the seminary is to be attributed to the energy and scholarship of Dr. Buttz. This is a fact well known to his friends, but his modesty has never suffered it to become conspicuous. During the dark days of the institution he declined several most tempting offers of honor and emolument, that he might aid in extricating "Drew" from almost hopeless embarrassment. Many noble things were done by the friends of the seminary at that time; but nothing more noble was offered by any than the steady devotion of Prof. Buttz. It was but right that, when the days of danger were passed, the honor of the Presidency should fall upon him. He did not seek it; nor did he desire it; for in his unselfishness he thought of others; but the church hailed the appointment with applause. Undoubtedly he is one of the best beloved men in our communion. Not only is he popular in the East, but his fame has spread to the West; and a strong vote for the Bishopric is awaiting him whenever his name shall be presented for that dignity.

The degree of A. M. came to him in 1861 from Princeton College, and in 1864 from Wesleyan University; and in 1875 Princeton conferred upon him the degree of D. D.
 Any one who has experienced the hospitalities of Mead Hall will not need to be told that the Doctor's wife (formerly Miss Emily Hoagland), is a cultured and pleasant lady, dowered with most graceful and winning manners. Her presence would adorn any social circle, of whatever pretensions.
 Dr. Buttz is the author of a Greek text book, "The Epistle to the Romans," which is regarded by scholars as one of the most accurate and critical guides to the study of that important letter of Paul. We understand that all the New Testament Epistles are to be published by him on the same plan. The entire work when completed will be a valuable contribution to Biblical literature, and an enduring monument to the genius and research of its author.

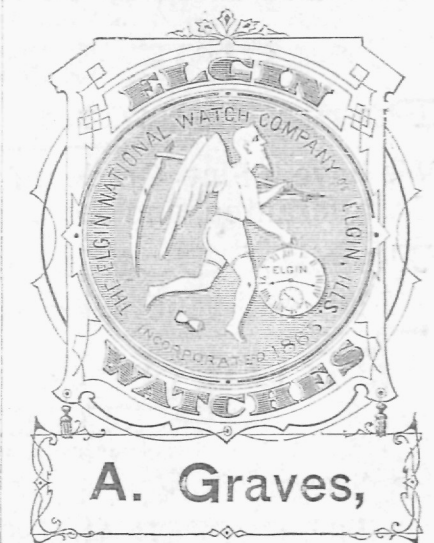
In personal appearance he is above the medium height, well proportioned, and with an easy carriage not frequently seen in tall persons. Of dark complexion, his face, nevertheless, is sunny. He has indescribably "raking" ways. Unlike many distinguished people, his dignity is never too much for him. He is as affable with children as with bishops; and yet there is no consciousness on the part of either that he is making an effort to be pleasant. In fact, he is a perfect type of a thoroughly educated gentleman. No one ever questions his motives, for they are always transparently honest. He has no patience with shams; but for true merit he has a warm sympathy. His generosity is lavish. His friendships are strong and lasting. His influence over men is something phenomenal. The simple mention of his name in his former parishes will stir an emotion which often finds expression in tears.

As a preacher, Dr. Buttz ranks high. Usually he preaches without notes. His style is best described, perhaps, by the term "expository"; for his interpretations of Scripture are particularly impressive. Naturally he is logical; and his argument moves along with the accumulative force of a rising torrent which carries all before it. In tender passages he is very effective, because they come upon you unexpectedly; and because, also, the speaker seems to be unconscious of his parhoy. His voice is very persuasive, especially in its lower tones. He has a quiet manner in the pulpit, until about the middle of the discourse, when he begins to exhibit a vigor in manner, manner and speech which enchains the attention of the audience to the close. It is evident that he cares less for the adornments of language (though these are not neglected) than for the effect of language as a vehicle of the truth. He is a fluent speaker, never being at a loss for a word, and yet choosing it carefully that it may carry his thought the farthest and most potentially.

Long before he was connected with "Drew," he was teaching young men—preparing them for college or training them for the pulpit; and these "home alumni" have the most pleasant recollections of the hours spent in his cheerful study. They had not only the thorough training of a master, but also an inspiration in his company that was worth more to them than all the rest of their education.
 No doubt Dr. Buttz will be delegated by his brethren to represent them in the next General Conference, and honors will fall thick upon him if he lives; but his friends feel sure that no office, which he may be called upon to fill, will be greater than the man.

TO THE PUBLIC!
 HAVING PURCHASED THE STOCK AND JEWELRY BUSINESS of Mr. J. E. Parker, I would respectfully inform the old customers and the public generally that the business will be carried on at the same place as formerly, and that my stock is constantly being increased with NEW IMPORTATIONS OF FASHIONABLE JEWELRY, WATCHES and articles of virtu directly from manufacturers.

FINE FRENCH CLOCKS, DIAMOND FINGER RINGS, Solid Silver & Silver Plated Ware
 One of the largest stocks of
WATCHES
 in Morris County.



A. Graves,
 No trouble to show goods. Call and examine my stock.
Being a Practical Watchmaker all work will be under my personal surveillance and guaranteed.
 Having a long experience in the business I can guarantee satisfaction in the quality of my wares and the work done. FINE FRENCH CLOCKS a specialty, and especial attention given to the delicate work of the finer grades of watches, French Clocks, etc.

ALONZO GRAVES,
 West Side Park, Morristown, N. J.

A CARD.
 Having sold my business to Mr. Alonzo Graves, I take this method of thanking my friends and customers for their liberal patronage in the past and hope the same may be continued to my successor; he is a practical watchmaker and comes highly recommended by parties with whom I am well acquainted. My books will be left at the store and Mr. Graves is authorized to receipt all bills due me.
 Respectfully,
 J. E. PARKER.

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 MANUFACTURER OF
Fine Shoes
 for Ladies and Gents' Wear. Custom work a specialty and the finest work and sock guaranteed.
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 CARRIES AN IMMENSE STOCK OF
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 OF ALL GRADES.
Stoves, Ranges, Furnaces,
House Furnishing Goods,
PLUMBING, TINNING, Etc., Etc.

FURNITURE!
LOWEST PRICES
 at JOHN H. REID'S, Successor to
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Goods bought for cash and sold for cash, consequently I can sell cheaper than those who buy on credit.
Parlor Suites
 FROM \$35.00 UP.
HARD AND SOFT WOOD
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MATRASSES,
Cots, Pillows, Etc., Etc.

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 Plans, Specifications and Estimates
 Furnished on Short Notice,
SASH, BLINDS, DOORS,
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 Jobbing Promptly Attended to.

A large number of the COTTAGES AT MT. Tabor were designed and built by me. They speak for themselves in general appearance and workmanship, and as to my promptness and reliability I respectfully refer to their owners.
 J. C. BIRD. L. D. BABBITT.

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Clothiers!

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Music Emporium,
 WASHINGTON STREET, MORRISTOWN, N. J.
Pianos and Organs
 Sold on instalments.
SHEET MUSIC, MUSIC BOOKS
 AND
Musical Instruments
 OF ALL DESCRIPTIONS.
Tuning & Repairing.

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 Acme Harrow, Eagle Wheel Cultivator, Casady Sulky Plow, Grain and Garden Seed Drills,
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MOWERS, REAPERS AND BINDERS.
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 FULL LINE OF
 House Furnishing Goods, Refrigerators, Meat Safes, Ice Cream Freezers,
 Fine stock of new style Baby Carriages, Boy's Wagons, &c., Lawn Mowers, Rollers, Hose, &c., &c., Safes, Scales, &c.
VOORHEES BROTHERS
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 JOSEPH VANDYKE, Travelling Agent.

S. R. OSMUN,
DENTIST!
 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.
 Hacketts town, 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 28, 1880.

C. G. ROCHAT,
 PRACTICAL
Watchmaker and Jeweler



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South Street, Morristown, N. J.,
 Also 588 Newark Ave. and 73 Montgomery Street, Jersey City.
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 Specialty for this week, new and selected stock of
WATCHES & CLOCKS.
 3 ounce American Silver Watch for \$11 00
 Do. do. do. Stem Winder for 13 00
 Do. do. do. " " " 14 80
 Ladies' Gold Watch " 14 00
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 Clocks from 24 00
 ALL ABOVE GOODS STRICTLY WARRANTED. \$1.25 upward

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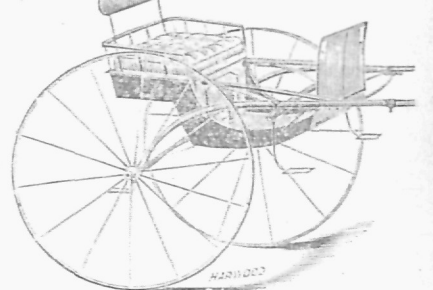
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CARRIAGES!
J. H. Schmidt,
 Carriage Manufacturer,
 Morristown and Madison, N. J.

The Bradley Road Cart.



Mr. Schmidt has the sole right for the sale in Morris county of this superior road wagon. They weigh from 90 to 130 pounds and are in every respect a comfortable, durable and inexpensive carriage.
 THE BRADLEY ROAD CART possesses many points of superiority over any other, that affect both its durability and riding qualities, which to be thoroughly understood and appreciated must be seen. One of its finest points is the adjustability of the balance for the load carried, thus relieving both horse and driver. Call at my manufactory and warehouses at Morristown and see it—it is a novelty in road vehicles that will come largely in use. My prices are the same as at the factory, with the addition of the freight.

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