

Mount Tabor Record

VOL. VII.

MOUNT TABOR, N. J., FRIDAY, AUGUST 17, 1883.

NO. 7.

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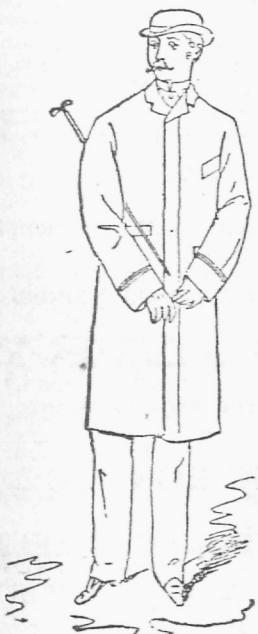
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FARMERS
FOR 1883-84.

I am not employing men to run around
to persuade you into buying implements that
you could not be induced to buy except
through misrepresentation. I propose to
make it an object for you to come and deal
direct with me and see the practical working
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proved

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Of this Year's Make which I will
sell for \$55.

Horse Rakes as Low as \$22.
I am selling the only Double Geared Level
Tread

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made, with safety wheel preventing the horse
from being run off. The power can be operated
by horses shod smooth or no shoes at all. Also

THE GIANT THRESHER.

Five Different Hay Carriers, some at \$6
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All implements will be shown working for
your inspection. Fixtures for every imple-
ment always on hand.

I am sole agent for the most of these imple-
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hiring of help, will sell at a very small margin

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Jobbing and Repairing Done!

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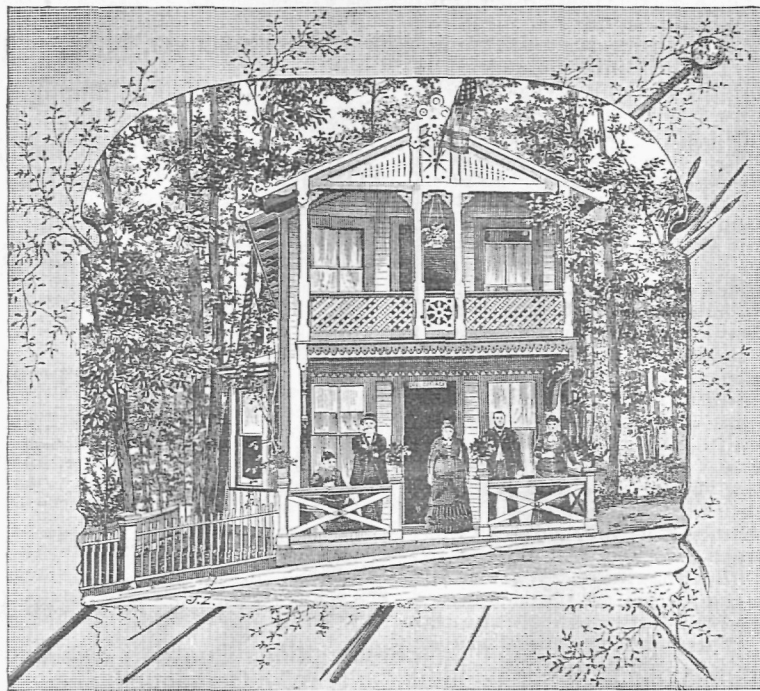
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Park Theatre, Newark, N. J.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF W. L. McDERMUT, ESQ.,
Whitfield Place, cor. Simpson Avenue.

A substantial man personally, Mr. McDermut has erected a substantial dwelling on Mount Tabor. The fact
that it is ornamental, broken into bay windows and otherwise beautified and its comfort enhanced, does not
waken its solid timbers nor detract from its neat and cheerful appearance.

He owns the lots on either side of his cottage and that in front on the opposite side of the avenue, grading,
planting and decorating them that they may prove attractive to the visitor as well as to himself and friends.

As one of the Trustees of the Association Mr. McDermut has taken great interest in the advancement of
affairs on Mount Tabor.

Wednesday Evening's Sermon.

The Rev. J. R. Thompson, D. D., dis-
coursed upon the following text:—
"From that time Jesus began to preach
and to say, repent, for the Kingdom of
Heaven is at hand,"—Matthew 4-17.

By way of preface, the speaker re-
marked that the life and preaching of
Christ had been a great disappointment
to the Jews as not realizing their idea
of the Messiah, and He failed to do and

to say the things which we of this
nineteenth century would think that
He would have done and said. The
plainness of His words sweeps away a
great deal of rubbish at once. He said

"repent," and repent does not mean
contrition; contrition is included in it,
but it means more than that. The best
repentance that I have known knew
but a very short period of contrition,
and the sinner was made to get away
from his sin as fast as he could. To the
extortioner it means return the money
you have obtained by robbery, and to
the unclean man, put away your un-
cleanness, and it has a meaning to suit
the habits of every man. In the esti-
mate of Jesus' sin is a fact not only, but
a destructive and ruinous fact. What
does He do? He goes to the root of
it—at the very centre of moral life. He
announces in plain and unmistakable
terms, that that which man most needs
to get rid of is moral disloyalty when
He shouted out "repent." Now the
world does not believe that. The
Church only believes it in spots. The
men of the nineteenth century are in a
terrible controversy with Jesus about
that. What does the world say of sin?
There is a large number of people who
deny that it is a fact at all. They call
it a transitional phase of human nature
on the way from savagism to God. There
are others who say it is a fact—but
a light, trivial fact. Now I take it
that if a God were to come to a world
to save it, he would begin where the
most trouble was. He would begin at
the peril that was most instant and
most menacing. From the life and
words of Jesus Christ we learn that the
deadliest peril that menaces man is sin,
for there He began, continued and
ended. I remark again, that in the divine
thought of Jesus the redemption of
man from the evils which afflicted him
is to proceed gradually, by the regen-
eration of the individual—one man at a
time.

The speaker remarked that Christ
did not attempt any great reforms of
the evils which existed during his
time—war, slavery, and great social
evils. He began at the root of the
matter, by reforming individuals and
by this means the great desire of his
heart would be accomplished quietly
and without great display. Now con-
trast this with the method of the
world. The world says, give men a
perfect state of circumstances, and all
the evils that now afflict them will be
cured. The way to get rid of war is to
form a great peace society, and elect a
president (or ten or twelve presidents
would be better, then more men would
be satisfied), melt up your cannons, dis-
mantle your fortresses, and then when
you have no more weapons there
won't be any war. That may do all
very well in theory. But if you can't
get the spirit that breeds war out of

men's hearts, they will get all the can-
non they want, and powder enough to
use them—and the only way to have
universal peace is to have a universal
human heart filled with love. Now Jesus
says, take this spirit out of men—man
by man, one at a time, by divine grace.

The next point is, that the discern-
ment of the nearness and reality of
the Kingdom of Heaven is dependent
upon the thoroughness of our repen-
tance.

The Kingdom of Heaven. How
many men there are who dispute it.
Beloved, have you not seen outlines of
this Kingdom in the happy hours,
when you have been lifted up by some
great joy, or sorrow,—for the clarifying
power of sorrow is as great as that
of joy. Times when you did not seem
to live in the body, but in the nobler
instincts of your nature, putting down
the animal within you, and bidding de-
fiance to the temptations which were
without you, and being just pure and
holy, have seen before you this far off,
divine event, to which the whole cre-
ation moves; when the Kingdom of
Heaven shall swallow up the king-
doms of the earth and the tabernacle
of God shall be with men? When do
you see it? When you repent. Not
of one sin, but thoroughly of all sin,
and break away in a holy impatience
from the last foe that drags you down.
"Blessed are the faithful, for they shall
see the Kingdom of heaven."

This message of Jesus was one of
love and hope to all the race. He did
not go to some few gifted men to say
"repent." He goes to the mean and
lowly—the furthest away from His
proper life, and says "repent." It
comes to all men and says to them—
"Do not wait until God sends a bright
light down before you." It comes to
men and says—"Repent ye, or ye shall
all likewise perish." That is what this
Book says, and I have no divine war-
rant behind that. It is a message of
mercy and a message of life. I see a
man out there covered with ulcers.
He goes to a quack, and the quack tells
him in the first place there are not as
many ulcers as you think, they are not
as deep as you think, they are not as
repulsive as you think. I see how you
can manage your ulcers. You must
wash them out and make them as clean
as possible, and dress in silk or satin,
if a woman, or broad-cloth if a man;
and don't think any more about ulcers
and you won't have any. Now this
man goes to a regular physician; he
says—"There are ulcers there, they are
deep, they are repulsive, they indicate
a poison at the core; I will wash them
out as well as I can, but I will tell you
—oh, man, you must change your life
or the poison will kill you." Well,
isn't that a message of mercy? If the
man says—"Oh, doctor, can I change?"
He says you can, there is no doubt
about that, but you must begin at the
very beginning. The world says you
have not got any ulcers: don't think
about it. Jesus says, you must be
changed at the fountain of your life
and the ulcers will disappear. And
repent now, the time hastens on; the
sun is westering, and the shadows on
the course are deeper than they were
ten years ago. They are deeper and
thicker. Repent, the chill, dank grass
may be over your graves in another

year. Repent, for your moral responsi-
bility will hunt you up to the very bar
of God, but repent ye now, and the
gracious, tender, sympathetic Christ will
help you into a new and sweet and
wholesome life. He will guide you by
His counsel here, and afterwards He
will receive you to glory.

Thursday's Services.

On account of the slight rain the
services were held this morning in the
Ebenezer Tabernacle. Rev. S. B.
Rooney, of Flemington, N. J. preached
from the Text found in Acts, 10-38.
"How God anointed Jesus of Nazareth
with the Holy Ghost and with power;
who went about doing good, and heal-
ing all that were oppressed of the dev-
il, for God was with him." The world
is sadly out of joint and it is easier to
point out the cracks and flaw in the
machine disabled than to mend it. If
we had no Book of Divine Revelation
at all, intelligent persons could not
help seeing that there has occurred
some terrible disaster; and the closer
we look, the more keenly we shall feel
that the awful consequences of that
mighty convulsion are far beyond
every remedy of man's invention. This
book gives us encouragement that all
the marks of that terrible disaster will
be obliterated; and by a mystery that
we can never explain or understand.
The amelioration of this sick and badly
damaged world is placed in a large
measure in the hands of men. But
while we are all agreed thus far, our
selfishness steps in too often and makes
us forget the part which God has as-
signed us, and we are not well pleased
when any one attempts to point out
the place and the work that God de-
signs for each of us. God needs work-
ers. The world needs them. If you
won't help to make the world better,
at least refrain from discouraging
those that do work—who like their
Master, go about doing good.

They that manifest this disposition of
finding fault if everybody does not work
in harmony with their ideas, in order to
show their righteous indignation, they
must throw some barrier in their way.
All of you have found these character-
istics in poor humanity. I am not find-
ing fault with them. I am merely
pointing to them. They either minify
the work of Christ or of their brother.
In the times of Christ they minified his
work and attributing it to the devil.
He casteth out devils through the
prince of devils. "That blind man has
been made to receive his sight, will be
as blind as a bat in three weeks." I
have no doubt they said that, the
people of those days were just as we
are to-day. The speaker here referred
to the disposition of people to criticise
the Church and its ministers. If one
should slip, they say, they are all hypo-
crites."

Christ came to save. There are cer-
tain persons who are in a great hurry
to get everything done. They must
conclude that God does not answer
prayer and does not help men by an-
swering their prayers immediately,
because we have been working for so
many years to have the heathen con-
verted and to have vices removed.
There are a certain class of persons
who, if they could have their way
about it, instead of waiting centuries
unnumbered to bring the material into
form and give us the brilliant diamond,
they would have it frozen in a single
night and sparkling like the frost-
work upon the branches of the trees.
But while we denounce evil, and feel its
effects and view its awful prevalence in
the world, we should not allow our-
selves to become discouraged in our
activities; but it should be a stimulant
to do all that we can for the extermi-
nation of evil. Christ saw the evils in
His day, and sighed and wept over
them, but did not cease his work, nor
did he relax his efforts. As an ex-
ample of the love that Jesus bore to
mankind and the efforts He put forth
to save them, the speaker instanced
the scene on the sea of Galilee when
the Disciples were nearly shipwrecked
in the great storm, and at last were
saved by Christ appearing to them and
quieting the raging billows. We can
do very little, it is true, and at the best
fall far short of our ideal—the hinder
part of the train could as easily over-
take the locomotive as our acts over-
take our consciousness of duty. We
all know this, but the world is sick,
and we ought to do all that we can to
make it better, knowing that the cup
of cold water shall not lose its reward.

The speaker next enumerated many
of the crying evils of our time, which
the faithful workers for Christ are to
set about to cure. First intemperance;
we should continue to contend against
this vice, that has in it the sum of all
the vices combined. For if we should
wait, praying only for the conversion
of those men, until each one should
repent and become temperate and cease
to drink or sell whiskey, when would
the work be accomplished? We should
wage war against impurity. I hardly
dare touch upon it. It has contamina-

Among our large list of advertisers there is probably no
house in any line of business that is better known to residents
of the State than that of Isaac N. Doty & Co., Newark.
Having long enjoyed a leading position among the dry goods
dealers of New Jersey, they are brought into close business
relations with many families and have a personal acquaintance
with a majority of those residing in this immediate vicinity.
Since enlarging their place of business one year since, they
have enjoyed a full share of that success which is sure to fol-
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its promoters. Messrs. Doty & Co. are now through with
their semi-annual clearing sale, and are opening fall importa-
tions in anticipation of an early trade. Their various depart-
ments are thoroughly stocked with the finest and choicest
specimens of popular and novel fabrics and colors, and none in
search of good goods at the lowest possible prices can fail to
be suited. Having obtained possession of the entire building
in which they have been located for years past, Messrs. Doty
& Co. opened a Carpet Department, and though it has been
in operation but six months is probably as well known and
popular as any in the country, this is wholly due to the fact
that in Carpets as in everything else, none but first class goods
are exposed for sale. The recent reduction in the tariff will ben-
efit housekeepers inasmuch as Carpets and housekeeping dry
goods can be supplied at reduced prices. When about replen-
ishing, don't fail to call upon Isaac N. Doty & Co.

tion and pestilence in the very mention of it. It needs a steady hand to probe for the ball, or to cut a cancer out under the jugular vein. We have need of care in our families. Do not be so urgent or so anxious in regard to sending your boys, who ought to be in the nursery, into society, and then tell your neighbors with a modesty that every one sees through how gentlemanly he appeared and what a dash he made in society last night.

God has put the right instinct in a mother's heart in order to bring up her children. Oh see that you bring them up in purity.

The speaker next warned parents to be very careful as to the reading that came into the hands of their children, in these days when so many pernicious publications are to be found in our bookstores.

Now these are some of the phenomena of evil which we find in this world. Though we strive to get rid of them we cannot—we must meet them manfully. We live in the midst of them and it is vain for us to cry, woe, woe is me.

Jesus had seen all these things in his time. But was he contented to see them? Nay, he did all that his great love could do for these hard Pharisees, these lying critics. He left his Father's throne to save them. We are co-workers with God, brethren, and as Jesus lifted up this sinking world, so he has made you and I his instruments with himself in redeeming mankind.

AFTERNOON.

Thursday at 2:30 P. M., the Woman's Foreign Missionary Society held their annual meeting in the Ebenezer Pavilion. Rev. Mr. Craven and Mrs. Dr. Lore, returned Missionaries from India were present and delivered addresses. Mrs. Skidmore was detained on account of sickness and was not here.

Mr. Craven, the first speaker, gave an interesting account of the labors that were being prosecuted in India for the Christianization of the Hindoos. By the influence of Christianity several of the most shocking superstitions of that country had been removed. Suttees, or the burning of widows of deceased Hindoos, had almost entirely disappeared, only one case having occurred in 1882. Infanticide had been very common in that land before the missionaries penetrated there, but this had been eradicated by the reforming influence of the Cross of Christ. Several interesting anecdotes were related to show the character of the native converts. They are found to possess great power among their own people and are animated with a zeal that would put many of our own Christian workers to shame.

Mrs. Dr. Lore followed in a brief resume of the work which was being done there.

EVENING.

Rev. J. H. Dally of Paterson N. J., preached to a good sized congregation before the stand to-night, the evening being clear, but rather cool. The text is to be found in Proverbs, 8, 36, "But he that sinneth against me wrongeth his own soul."

I desire to say a word to-night in defence of my Lord and Master, and in defence of the orthodox Gospel of Jesus our Savior; to set forth the mercy of the divine administration in contradiction of the alleged cruelty of God's character. It is said that a good God will not make his creatures to suffer forever. That either the doctrine of endless punishment is not true, or God is not the benevolent Father that he has declared himself in the Holy Scriptures.

A good father will not complacently see his son suffer, much less will he wantonly occasion his sufferings and a fortiori inasmuch as God is better than any human parent he will see to it that no disaster shall come to his children. I design therefore this evening to point out the contingencies of human conduct. We have here wisdom personified, representing to us all the wise appointments of God and saying, "whosoever findeth these ways and walketh in them findeth life and shall find favor with the Lord," but whosoever rejecteth these ways and substitutes others of his own invention wrongeth his own soul.

Now if you look into the Bible for a definition of sin you will find a great many which while at the outset may seem to greatly differ will be found, upon examination, to be essentially the same. An all comprehensive definition of sin is, that it is a transgression of the law, but our idea of the heinousness of sin will very largely depend upon what constitutes the divine law. If I believe that the divine law is simply a code of precepts, arbitrarily imposed by God upon the human family, without any reason in the fitness of things, without any necessity growing out of my constitution and my relations to him, then I shall have a very different idea of God from what I ought, and in spite of all the teachings of the Sunday school and the Pulpit I shall be unable to hate sin with that hearty hatred that I ought. For illustration suppose that I understand that God said, "Thou shalt have no other God but me," simply because he was a jealous God and a selfish God, and simply because he wanted all the honor for himself, and his commandment had no foundation in the fitness of things. Then I can never think it is so great a crime after all to worship Jupiter or

Mercury or Mohammed, or the Mistletoe or anything whatsoever. But if I am given to understand that this law of God is not an arbitrary principle, but that it is a requisition based upon the equity of the case, and not only so, but because the law is based upon certain reasons that have their foundation in my own nature, and to determine my happiness both here and hereafter, than for me to worship any other God except Jehovah is to pronounce myself impious and blind.

If you look for a definition of law you will find a good many, but perhaps the most general is "a statement of the order of sequence or a mode of existence." This certainly embraces all moral precepts and all physical law. If you look in works on Theology for a definition of law you will find two, where one, it has seemed to me would have answered the purpose just as well, so far at least as the moral administration of God is concerned. First of all, we are told that law is an educational, regulative and disciplinary agent, that it is intended to show men the contingencies of human conduct and to point out the way of wisdom, happiness and also to show the way of folly and wretchedness. Not content with this they proceed to tell us secondly; that law signifies a precept, or a rule attended with combinations or threatenings. Now if you take the first definition of law you will have no difficulty whatever in reconciling it to the benevolent character of God, and with this definition of law, you will be able to hate sin from the heart. Whereas, if you take the second as the definition of law, you will not be able to hate sin because of its heinousness and hate it with that loathing that ought to characterize our feeling towards it. We may seek to evade the law in order to escape its penalty, but with this idea, we shall never rise out of the character of servants into the spontaneity of children and with love in our service and gladness in our obedience, as we will if we take the former understanding as our guide.

There is no single moral precept that is arbitrary in its character, but that every such precept has its foundations in the necessities of our nature—that these precepts spring from his infinite love and his fatherly concern for us, and that the same consequences in the moral realm would have followed, whether God had proclaimed his law or not. So that what we are accustomed to consider as penalties of the divine law, are not penalties in a technical sense, but are consequences, and this is a fact of the utmost importance in considering the divine administration. You may illustrate what I have tried to say by that law of life and death promulgated by God to our first parents. God said unto Adam, of every tree in the garden thou shalt eat, but of the tree of knowledge thou shalt not eat of it, for in the day in which thou eat thereof thou shalt surely die.

The terms of this edict are not threatening but they are explanatory. This is not a case of carefully graduated offence and penalty, or else it would have been an extraordinary and unreasonable penalty for a first offense. It is simply a regulation of God, and incident and consequence set out with all the tenderness, love and compassion of his infinitely fatherly heart. For in this first conversation with God, Adam could not have understood threatening—in the language of another—"Threatening in this conversation would have been the most self-evident anachronism." We understand anger by its tone and menacing gesture; but what could Adam at this stage understand of these? Having created man in His own image, and recognized man as his offspring in the councils of Heaven, before man was made, God could not do otherwise than tell him of His law and the way that leads to happiness and to Heaven as well as to that course which leads to wretchedness and hell. It may not be improper for us to examine the divine commandments that we may see how a man hath sinned against God, and breaking one of these laws wrongs his own soul. Let us take the first Commandment and see how this is:—"Thou shalt have no other Gods before me." Suppose man adopts the old theory that there are two Gods—both eternal—one good, the other bad; do you not see at once there would arise disorder in the human mind from such a divided administration of Heaven and earth, and confusion and strife all over the world. The words of our Saviour suggest themselves here—"Ye cannot serve two ministers"—"Ye cannot serve God and Mammon."

Man, with such a dual administration of the universe, would be often in the condition of that colored man of whom it is said that in one breath he was accustomed to pray "Good Lord," and in the next to pray "Good Devil." When he was reproached for his inconsistency, he answered it was wise for him to propitiate the powers above and the powers below, for he could not tell into whose hands he might fall. So in regard to the second Commandment. It is one of the laws of religion that man becomes assimilated to that which he worships. There is nothing in an idol God to inspire a man to something that is grander and nobler than that which he is already. But when man worships God and bows down before the infinite Jehovah; even while he prays he finds his mind expanding and he is growing diviner than he was ever

(Continued on third page.)

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before. Some people think the prayer meeting is an unmeaning exercise; but the grandest, the most soul-inspiring and heaven-waiting service that a man can render, is prayer, adoration and personal worship to the Lord our God.

Now, let us consider for a moment how a man wrongs his soul. First he wrongs it, in that he disqualifies himself for the highest development, and happiness possible in this world. Satan conceded with characteristic shrewdness that God knows what is better for a man in the world to come, and that his precepts include the world that is to come; but that God is strangely at fault as to what is best and proper for man in this world. The most pernicious form of falsehood in this world is half-truth, and by mixing truth with falsehood in this assertion Satan hopes that he will commend the assertion to the human heart, and so secure the soul for perdition. God knows what is best for a man in this world and in the world to come better than any man. Some say that like an idiotic potter, who might make vessels simply for the purpose of breaking them, God is making man simply for the purpose of showing his power in him. But there is no necessity for raising up a worm and to push down that worm to show God's power, for God made man for himself, that by his life he might show his glory, just as every bud and leaf and flower in the spring time shows us the beauty that there is in the rays of the sun. Heaven is a prepared place for a prepared people and there is a necessity that man should be adjusted to his environment. Heaven therefore shall be given to those who have complied with the conditions, and this necessity for a preparation before man can enter Heaven has nothing peculiar about it, but it is a principal that we see illustrated every day. If God means that men shall go promiscuously to heaven without any fitness, in conformity to his law, without any spirit of spontaneity of obedience, there would be war in heaven and anarchy among the saints there, similar to what has taken place here. Now the law that a "soul that sinneth it shall die," is not an arbitrary appointment of God. Such a declaration is a slander upon the Almighty character of God. But it is because sins so disorders, so deranges the powers of the soul that heaven is impossible to that soul; that only hell is possible to that soul; for the kingdom of God is within a man as well as without.

Jesus said—"If ye abide in me, and my words abide in you ye shall ask what ye will and it shall be done unto you." Let a man be in such harmony as this with God, and let him be put in a den of lions, and the lions shall become lambs. It is not the place that man is in but the heart of that man that makes a heaven or hell. It is only when the soul has done the act and felt the belief that it is sinful, that God, by any agencies or means at his command, can save it. Oh Brethren and Sisters, let us all be wise, each for ourselves, and understand that whosoever sinneth against the commandments of God wrongeth his own soul and shall be wretched here and hereafter.

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. 17, 1883.

The cottage of the Rev. James Montgomery, of Newark, which is located on east side of St. Johns' avenue, near West Park Place, has been very much admired; one reason for which is, probably, its bold departure in style of architecture from any other cottage here. Mr. Montgomery was his own architect so far as the internal part of the house, or division and arrangement of the rooms was concerned, and he made a decided success in that line, securing convenience, comfort and economy of space, on every hand. He has a large laundry and cellar in the rear basement story, and on first floor there is parlor, dining room, kitchen, bed room and bath room. On second floor there are three bed rooms of good size, all of which open out on a wide balcony, from which a great range of landscape scenery may be taken, for the balcony extends along the front and entire northerly side of the cottage, as does the splendid porch below. It is no doubt the extra amount of balcony room that gives this cottage such a pleasant and restful appearance.

Those Who Preach.

Saturday, 10:30 A. M., Rev. Mr. Parker, a colored preacher, of Wilmington, Del.; 2:30 P. M., Rev. H. D. Opdyke, Dover, N. J.

Sunday, 10:30 Rev. H. A. Henderson, D. D., Jersey City; 2:30 P. M., Rev. J. B. Brady, Newark.

Among those who are expected to preach for us are also Rev. Chas. Larew, D. D., of Belleville, and Rev. D. Halleron, Newark.

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.

Dentistry

IN ALL ITS BRANCHES AT

Dr. A. E. Sheets,

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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.

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WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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The Record's Pen Sketches.

REV. WM. H. MCCORMICK,
DOVER, N. J.

The ancestors of the subject of this sketch were natives of this State. William was one of five children, all of whom were born in Morristown, only two of whom are now living. He was born June 4th, 1832. When five years old his father moved to Newark. There the early days of his life were spent in the schools. When about fifteen years old he was apprenticed to the trade of silk weaving. He was converted in the winter of 1849 in the old Franklin Street Church under the ministry of Rev. I. N. Felch, and connected himself with that church. Such were his zeal and ability manifested that Rev. Wm. P. Corbit, his pastor at the time, recommended him to the quarterly conference of the church, at which Thomas Carroll presided, for license to exhort.

In the following year Rev. John S. Porter, Presiding Elder of Jersey City District, sent him as a supply to Fort Lee. The quarterly conference of that church, appreciating his grace and gifts, licensed him to preach and recommended him to the New Jersey Conference for admission as a traveling preacher. Accordingly, at the session of the New Jersey Conference held in New Brunswick in the year 1854, he was admitted on trial. His first appointment as a member of the Conference was New Dover. He remained here one year doing a good work. The following year he was sent to the Port Elizabeth circuit, as junior preacher with Rev. F. Robbins. Here the Lord wonderfully blessed their joint labors in the conversion of 300 souls.

The next year he was assigned to the New Prospect circuit where he remained one year. He was then discontinued at his own request and took up his old trade of silk weaving. But the Lord had called him to be his messenger, and the church claimed his services for the Master. The Presiding Elder of the Newark District put him in charge of the South Market Street Church, which was then embarrassed in a litigation. Under his ministry the church was strengthened by a large revival. At the close of his two years' labors on this charge he again resolved to give up the calling of a minister. The South had seceded and the call to arms for the defence of the Union was sent through the land. He was one of the first to respond to this call of his country. He enlisted in Battery B. of the New Jersey Artillery, under Capt. John E. Beam. After serving in this company for two years and a half, and fighting in all the battles of the Peninsula, he was discharged on account of injuries received and returned home. As soon as he had rested and mended in a measure he again enlisted as a private in the First New Jersey Infantry, but was soon appointed by the Governor as Captain to succeed Rev. Robert B. Yard, resigned. Before entering upon his duties as Chaplain he was ordained Deacon by Bishop Simpson at the session of the Newark Conference held in Paterson. He was at the front in the performance of duty until the close of the war. On his return home James Ayers, Presiding Elder of the Newark District, appointed him to supply the pulpit of the Mt. Clear M. E. Church made vacant by the death of Rev. Wm. Lippincot. Under his labors here the church was favored with a revival.

His next field of labor was Little Falls where he remained three years. He re-modelled the church and had an extensive revival of religion.

The following year, 1869, he was re-admitted on probation in the Newark Conference and was appointed to Mr. Hermon, where he labored two years with great success, having a revival both years.

His next appointment was the Tranquility charge where he remained three years, enjoying a constant revival.

At the close of his second year on this charge he was ordained Elder by Bishop Foster, at Port Jervis, and received into full connection.

From Tranquility he was sent to Asbury charge on Staten Island. Here also his labors were greatly blessed in the conversion of many souls. Here also his companion, after nineteen years of married life, the sharer of the trials and triumphs of an itinerant's life, died, leaving him with a large family.

From Asbury he went to Thiells, N. Y., and remained one year and was instrumental in bringing about an extensive temperance reform. His next field of labor was the Clinton and Pine Brook circuit. Here he remained two years and was instrumental in the conversion of many souls.

His next charge was the Second Church, Dover, where he is now closing up a successful term of three years.

His oldest son, Charles, having been thoroughly educated, entered the work of the Christian ministry and is now stationed at Ogdensburg, N. Y., having been transferred from the Newark Conference, of which he had been a member on probation two years.

The subject of this sketch is a ready speaker. Both from pulpit and platform his utterances are effective. Having a retentive memory he holds at his command a fund of illustrative anecdotes which he uses with taste and appropriateness. During his aggressive life he has gathered many thrilling incidents from his own experience and personal observation. He is a good student of human nature and knows how to put a point which will tell on his audience.

In revival work he is much above the average minister, and consequently is in demand for special services. He is a careful pastor, caring for the flock more than the fleece. He is steadily rising in the estimation of those churches who desire a minister who will "cry aloud and spare not," rather than one who will be unto them "as a very lively song, and can play well on an instrument."

Mr. McCormick is an earnest temperance advocate. His native instinct is opposed to rum. His opportunities to observe the evils of the liquor traffic in the army and his various fields of labor have made him an uncompromising foe of the traffic. A. of wherever he has been stationed to preach the gospel, he has lifted up his voice against this great wrong, and hesitated not to denounce it as the "sum of all villainies"—sometimes against the remonstrance of timid church officials and the intimidation of the friends of the traffic.

In nearly every field in which he has labored, success has crowned his efforts to restrain this evil. Many addicted to intemperance have been reformed and converted. Several engaged in the traffic have been compelled to relinquish the business by prosecution in the courts.

Mr. McCormick was for many years an ardent Republican, sincerely believing that but little if any political virtue existed outside of the Republican party; but his faith in party has undergone a radical change in the last few years. In vain he looked and hoped for some party action looking toward the suppression of the evils of intemperance. Disappointed in this direction he came to the decision, as many of his ministerial brethren have come, that in the present attitude of the old parties toward the liquor question, he could not consistently favor either, nor co-operate with them, without afflicting in a measure, indirectly at least, the evil he had been all his ministerial life trying to destroy.

Hence when the third party prohibition movement was inaugurated last fall, he promptly identified himself with it. At the convention called to meet in Paterson to nominate a candidate for Congress in this district, he was unanimously nominated against his remon-

strances and without consultation. On considering the matter and consulting with his most intimate and trusted friends, both of the laity and clergy, he decided to accept it on the ground that, though there was no probability of election, it would nevertheless result in good. The sequel shows that this expectation was true.

Nothing has been so effective in arousing the latent and unorganized temperance sentiment in this part of the State as this movement. It accomplished what years of agitation had failed to accomplish. It taught the political parties that they must recognize the temperance sentiment of the community in the nomination of candidates for office who could be relied upon to favor temperance legislation at least. The movement assumed such large proportions that the Republican party leaders became alarmed, and Republican editors resorted to detraction and abuse of the movement, of the candidate, and the earnest, sincere friends of the cause. The principle, to preserve and strengthen which, Mr. McCormick accepted the nomination, survived the ordeal of battle, and is stronger to-day than ever before, and will live and predominate when the enemies of the cause are dead and gone.

Mr. McCormick has been well preserved, physically, and is good for several years of labor yet. In fact he is better qualified for his work now than ever before.

May he live to do his Master's work for many years to come.

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 vertu directly from manufacturers

FINE FRENCH CLOCKS,

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Solid Silver & Silver Plated Ware

One of the largest stocks of

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

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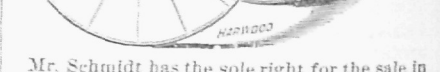
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