

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., FRIDAY, AUGUST 18, 1882.

NO. 2.

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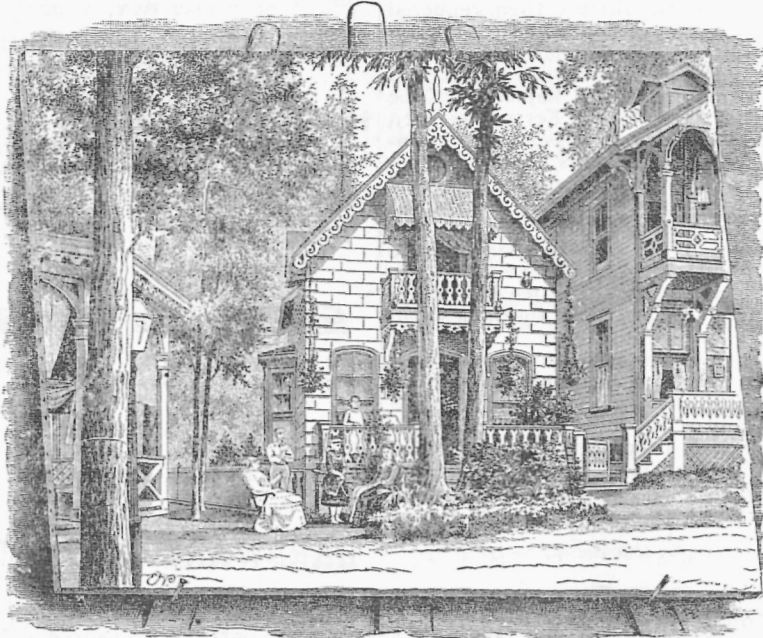
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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF DR. J. W. STICKLE,
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We introduce the series of engravings of cottage and landscape scenery on Mount Tabor, which we propose to give from day to day, with that of Dr. Stickle, of No. 6 West Park Street, Newark. Centrally located, with an unobstructed view over the entire Park on which it fronts, possessing outside attractions and interior comforts that are enhanced by tasteful adornment, it presents a strikingly neat and pretty appearance. The outside speaks for itself. Within doors richly papered walls, tapestry, &c., make up a part of the furnishings.

It has besides all the modern improvements, including bath tub, lavatories, etc., but without hot water attachments. As it is designed to occupy these cottages only during the summer months, the extra heat generated by a boiler is very generally but not in every instance avoided. Probably not more than half a dozen can be found in the place. The Stickle cottage is fitted with pipes for boiler and range, but for reasons stated have never been utilized.

Comfort is the great desideratum here. Household cares are reduced to a minimum. Peace and quiet, with enough of social life to make sociability purely and thoroughly enjoyable, are found on Tabor, and in no case are these elements more finely blended than in the cosy home here portrayed.

Camp Meeting.

SERMON BY REV WM. I. GILL,
Madison, N. J.

Leviticus 23: 42-44. "Ye shall dwell
in booths seven days."

When Israel was to be localized in Palestine he was not to be fastened like a rhizopod to the portion of land assigned him. Each man was to be a living part of a great living brotherhood, national and ecclesiastical. Hence they were required in a considerable degree to travel and meet and dwell together. "Three times a year shall all thy males appear before me in the place that I shall choose," said the Lord. That place was Jerusalem. And so from all corners of the land and from beyond Jordan, the people gathered in the Holy City, not the men only, but the women and children also. Thus Jesus in his youth and his mother, the poor, failed not to attend the great sacred feasts, which were continued eight days.

This entailed upon the nation a vast expense and cessation from remunerative toil. But on the whole it would not detract from the resources of the nation. On the contrary, it would so improve the nation's nerve and fibre as to increase both the quantity and availability. It made the different sections acquainted with each other. It promoted and strengthened the feeling of national unity. It quickened intelligence by contact and friction. It furnished field and opportunity for varied and extended observation and unobtrusive comparisons. The jubilant and very sacred character of the services in the Holy City, would exalt religious feeling and intensify religious conviction. The incidents of the journey and the sojourn in the City would afford topics for animated conversation and sober reflection all the year round.

Perhaps some gross materialistic utilitarians would at times murmur against these institutions, crying: "Wherefore all this waste?" But "there is that scattereth, yet increaseth." There is an apparent waste which is the richest acquisition. The "ponderable properties of matter" are not all there in this world of worth or value. Riches of matter and pleasures of sense, are good only so far as there is a soul that enjoys them; and if there is aught which the soul can enjoy as nobler and with a more exalted and exquisite consciousness than to these, all other treasures and pleasures are to be subordinated, and for the procurement of these all others are well sacrificed. This is the proper conception of man in his higher quality and character compared with his lower and animal endowments. Intelligence, social life, moral and religious conviction and feeling—these are man's higher qualities and objects; and these were promoted by those sacred gatherings. We know that in these times some oppose our Sunday laws and all the efforts of the Christian Church for the moral and religious training of the people, on the ground that it takes them from the occupations which increase their material comforts; and the opposition is just if man is capable of

no other or higher enjoyments than this class of comforts. Then let us demolish our churches, our colleges, and abandon all culture which is distinctively artistic, or scientific or philosophical and prosecuted for these pleasures alone. Let all "the daughters of music be brought low;" let the graces perish from their aerial thrones, and perish also at the same time all the loftiest forms of human thought and feeling. Let us all confess our brotherhood and equal calibre with Caliban, and that we are fools ever to imagine that we are or can be aught superior to the "Houyhnhnms" described by Gulliver. Let who will say this of themselves. We will persist in asserting for ourselves an infinitely higher dignity; and if they choose to act worthy of their conception, we will act worthy of our own higher and better conception.

One of these eight-day sacred festivals had some little resemblance to our camp meetings, and especially those of the most recent date, in form and spirit. Here they dwelt in booths, or were enjoined to do so, doubtless did so in the most primitive times. There were two days of special religious solemnity, though all were to have a special religious cast, and all the time they were to "rejoice before the Lord,"—all religious and all joyous, but not all ceremony or preaching and singing and praying, something left for social pastime and human intercourse, which shall make the special religious exercises all the more rational and devout.

As in those days so now, religion requires expense, the expenditure quite freely of time, talents and all human resources. To this we ought to sacrifice lower pleasures and interests; and if we esteem and cherish the sacred pleasure and culture of religion so highly as to do this, we shall be none the poorer and shall have means enough. Many will go to Newport, Long Branch or Saratoga and spend their hundreds or thousands in a godless way, and newspapers who assume that this is all right sneer and laugh at Christians who think it a proper thing to have some religion, less or more with their recreation, and therefore seek a summer domicile near a camp meeting.

I have never seen or heard an objection against camp meetings which was not flippant in spirit or false in its basis or ridiculous as an argument, almost invariably proving too much, so that in purity of reasoning every pure and innocent pleasure, and every serious and honest purpose in life would have to be repudiated. They all assail some circumstance or incidental feature as if it were the main essential reality and spirit of the meeting. They are all made by those who are incompetent to judge either from lack of religious sympathy or from inadequate acquaintance, experience with the spirit and working of camp meetings in their spiritual aspect and relations.

Then others judge only from distant and transient glimpses, and that often from the most unfavorable positions and situations, just as if a man should

judge of my lord and lady, (say of the Duke and Duchess of Argyle) in boudoir and drawing room by the squabbles and vulgarity of the lowest menials in the kitchen. It is only the devout and ardent mind who has faithfully tried that means of grace, who is competent to pronounce a judgment on the moral value of camp meetings; and the judgment of such as these has never been adverse to them, however much it has found to criticize in the management of some of them. The raillery at the religion of camp meetings is mostly unreligious cant.

There are several services of great value which camp meetings render to the religious interest of our times. They help to keep alive or quicken spiritual fervor under summer lassitude and dissociation from ordinary church bonds and toils and their advantages, tend toward spiritual ennui, indifference and torpor. They are largely the source of many of our revivals in the autumn and winter; and in support of this assertion we could give many striking illustrations.

They help pulpit and pew to throw off the strait jacket of social conventionalism and relieve restriction and formalism to which religion is ever tending. It is void of all the circumstantial helps which in all other lines of public action inspire animation and interest. There is no bill to be passed or opposed, no verdict to be brought in, no contest of opposing wits, no reputations to be made or blasted, or above all no money to be lost or won. In religion, besides, the thought and overshadowing presence of the Infinite naturally tends to the depression of all the lighter energies of the soul, to stifle expression till "silence sits upon the tongue," and the free play of thought and feeling becomes impossible, and exclusively printed forms of worship are gradually called into requisition. Hence there was truth in the pulpit utterance of one of the distinguished preachers of New York that "we are dying of dignity." The camp meeting naturally tends to counteract all this atrophying influence. It helps to put all hands in full possession of their faculties. The comparative novelty of the situation, its primitive aspect, the motion and voices of the wind and trees, the coming and going and necessary pacing to and fro, the necessary secular work going on near at hand and within sight and bearing often, the very proper and frequent greetings of friends; all these things tend to produce a feeling of the present reality of all that is transpiring and contemplated, and to break the spell of a sacred phantasy and dissolve into nothingness all the chilling and apothetic forces; and hearers and speakers suddenly change their entire style, and that in the main for the better; less artistic it may be in parts, but improved in conscious realness, enjoyment, freedom, power. Song becomes jubilation, testimony is uttered and heard as a triumphant verification, and preaching is no longer lecturing, but rises into veritable sacred oratory, inspired also by the large audiences and the general enthusiasm. This grand influence cannot utterly terminate with the camp meeting. In various degrees of force it will follow the people to their homes and churches and the pastors to their pulpits. Chastened and subdued in style the fiery and dauntless spirit of the camp will linger there through the year and not without the exercise of power, heightening the imagination, intensifying conviction and warming the elocution from time to time.

Camp meetings are marked by an unwonted power of moral and spiritual impressiveness. All our previous observations exhibit this, and many other facts confirm it. Jeroboam recognized this when he inaugurated the kingdom of Israel. He saw that if the people should be allowed to go up to the great religious festivals at Jerusalem as of oldtime, they would return to their old allegiance, and he established therefore a substitute for it at Bethel. They are every night meetings and all day meetings. The strokes of truth fall swift as the lightning and more constant than the sunbeams, so that the impression is irresistible and profound. And as they attract to the same centre people from all sections and of all classes, they also promote homogeneity of religious style and sentiment throughout the extended bounds of Methodism.

They furnish a striking exhibition of unselfish zeal in earnest labor for spiritual results. In our churches and parishes there is a manifest temptation to be in some degree animated by professional impulses; and to these the world is apt to attribute (falsely) our chief energy and zeal. It is often otherwise at the camp. In many of the meetings we see people labor long and with great ardor for the spiritual welfare of those who are to them entire strangers and always will be till the judgment day; and this work in

many cases brings to the workers no possible advantage except the moral consequence of the exertion of moral power.

Young People's Day.

A new feature at Mt. Tabor is "Young People's Day." On Tuesday of this week it was observed amid auspicious circumstances. The exercises were under the direction of "The Mt. Tabor Literary and Musical Union," and notwithstanding that it was an inaugural effort, the occasion was one of marked success. The Association had invited the ministers of the Newark Conference to join them in making it a general Methodist re-union for the young people, thus many churches in the Conference were represented.

The weather was exceptionally fine, and after the cleansing operation of the previous day by copious showers, nature had put a royal robe over Mt. Tabor, and, together with a cloudless sky and a gentle breeze, the day was perfect in all its appointments.

The morning trains brought visitors from the cities and adjacent towns, many of whom were doubtless attracted by the noted speakers who had been announced in the well-filled programme. The young people were busy during the early part of the day in receiving their guests. Among the distinguished ministers and laymen present were the Rev. G. R. Bristor, D. D., of St. Luke's M. E. Church, Newark, Rev. H. A. Buttz, D. D., President of Drew Seminary, Rev. C. H. Yatman, General Secretary Y. M. C. A., Newark, Rev. F. Cookman, of Newark, Rev. E. Ferry, of Verona and David Campbell, President of the Camp Meeting Association.

The morning session was held at the auditorium, beginning at 10:30 o'clock. The Mt. Hermon brass band struck up popular airs as the people were assembling, after which the exercises were formally opened under the direction of Samuel Clark. The choir sang "My Country 'tis of Thee," assisted by the band.

An invocation was offered by the Rev. M. D. Church, of East Orange. The Scriptures were read at the 103 Psalm by Rev. S. N. Bebout, of Newark. Then a quartette formed by Rev. Mr. Church, Messrs. Day, Middletown and White, were introduced and sang "While the Days are Going By," with excellent effect. This was followed by an address by the Rev. Dr. Bristor, which was pre-eminently the feature of the day; not very often do these hills reverberate to the ring of so much eloquence. The discourse was upon "The Materialistic Tendencies of our Time." The speaker exposed many fallacies in the teachings of the philosophers of the present day who refuse to accept any world of existence beyond that which is recognized by the five senses. His argument was well sustained throughout, and the discourse was pregnant with new and forcible evidences that the material and tangible were not the only forms of real existence. He delved into the labyrinth of metaphysics, and proved that the functions of the mind, which give us love, fear, hate, etc., were not mere secretions of the brain substance. The Doctor manifested a marvellous familiarity with science in marshaling proofs to his aid from all parts of the natural world. Notable among his selections from nature were a dialogue between a man and a mole, with the inability of the latter to comprehend the idea of sight and light, also an illustration of the poetic conception of "The Harmony of the Spheres" by showing the likeness between light and music, although apparently unlike; both were built upon seven primal bases of vibration. The address was listened to with the closest attention and will long be remembered by those who heard it.

Mr. John Day, who was the Musical Director of the occasion, rendered a solo; and after more music by the band, Rev. C. H. Yatman made a stirring address. He exhorted the young people to more efficient Christian work; the thoughts were practical and well calculated to bring about more zeal on the part of our young Christians, in their personal and organized efforts. The choir sang again, the benediction was pronounced, and the assembly dispersed till the bell in the Tabernacle should call them together for the afternoon session.

At 2:30 the second session was opened promptly, with a well selected piece by the choir. Prayer was offered by the Rev. Dr. Spellmyer. The Scriptures were read by Rev. James Montgomery and a selection "The New, New Song" was rendered as a duet. This was followed by a solo by John Day, entitled "The Child of a King," which was given in exceeding fine style.

The president then introduced the Rev. H. A. Buttz, D. D., of Drew Seminary. This "teacher of teachers" who is always so popular among young and old, claimed the attention of all while he spoke of "Personal Influence and its Power." He cited many instances where men of renown had been given to the world by merely a casual remark of some friend, who wished to reclaim them from an unregenerate state, or perhaps from a condition of sluggish inactivity. He referred to Paley, Napoleon I, and others. The Doctor

coupled the idea of usefulness with that of influence, and urged the young people to redeem the time; to fill the hours with the richest freight; to fill them with the life of thought, feeling, action, as they pass by.

After a solo by Rev. Dr. Bristor, the Rev. Frank Cookman, son of the late lamented Alfred Cookman, was introduced to the audience. He spoke earnestly for more thorough consecration and determined purpose, on the part of our young people, in the Christian life.

The Rev. Dr. Bristor then rendered his own arrangement of the anthem "Glorious Things of Thee are Spoken." The singer showed great talent, and one is reminded of Chaplain McCabe by his voice. Rev. E. Ferry was then introduced and addressed the assembly. He chose for his theme "Resolute Labor in the Christian Church;" there was much of interest and profit to all who listened to the speaker. After singing by a male quartette, the benediction was pronounced, and the congregation separated, to gather again in the pavilions, where the ladies had provided refreshments.

In the evening a concert was given by the band in the circle, which was thronged for several hours. The circle and many of the cottages were illuminated; and altogether it presented a brilliant spectacle. At a late hour, the people repaired to their cottages, amid the congratulations of all who were present.

H. L. C.

The Opening Services.

On Thursday evening a goodly congregation gathered before the Tabernacle to celebrate the opening of the 13th Annual Camp Meeting of the Newark Conference. J. M. Freeman, D. D., shortly before 8 o'clock, announced the hymn, "Alas! and did my Saviour bleed?" After singing by the congregation, Rev. R. Van Horne made a fervent supplication to God asking His Divine blessing upon the meetings. The congregation then united in singing "There is a Fountain filled with Blood." Subsequently the services of the season were declared by Rev. D. R. Lowrie, who was followed by Presiding Elder J. H. Knowles, who made the following brief exhortation:—

DEAR FRIENDS:—I wish to say a few words before entering upon the Sacramental services. Bro. Lowrie, my associate, and myself have been for many weeks prayerfully and thoughtfully preparing for the services of this Camp Meeting. Now we are here to lay all these preparations before God, to throw ourselves at His feet and say to Him that which is in our own hearts. "O Lord, all preparations that have been made will be of no avail unless Thou dost send upon us as an awakening people, upon us as Ministers, the gift of the Holy Ghost." I have come to this meeting—this Camp Meeting—with peculiar impressions. I know I am profoundly convinced that never, never before, in the history of this Camp Ground, has the need of the Holy Ghost been more pressing or more apparent. I am here with you tonight at this opening service to throw myself before God, and I beseech Him for this one gift. I beseech you, dear friends, throughout this ground, to unite with these Ministers upon this platform, and ask that we may in this Sacramental service have the promised gift. I beseech you, dear friends, to remember, as I command myself to remember, to-night that we cannot receive this gift of the Holy Ghost and retain in our hearts anything of animosity or of prejudice against any fellow mortal.

There may be those who are not present with us here to-night with whom we may have had past differences. I beseech you, dear friends, lay all this before God and rise above it. It may be in your case the one obstruction to the reception of this gift during the services. And one thing more and only one—let us in order to receive the gift of the Holy Ghost rally those energies which God has gifted us with—physical energies, mental capacity, the power of utterance, the power of testimony, the power of prayer in the closet, in those social and public services. God has given to you and to me certain capacities and he expects us to use them, to rally them, to make them known, to concentrate them upon His own work; and if we are sent to do this, I believe that the one obstruction to the effusion of the Holy Ghost in our hearts will be removed. Here to-night I address you simply and exhort you to do this, for I say before you honestly and in the fear of God I am here in these meetings to do just this thing and to say before you and before God to-night, "Here am I, here are the powers Thou hast given me, here are all the capacities with which Thou hast endowed me; take them and may my attitude before Thee be such as that Thou mayest use me in Thy service." Rev. Bro. Smith so long identified with this camp ground, who is with us to-night will take charge of the sacramental services and may God bless Bro. Smith and the services.

The 19th hymn "Come, Holy Spirit, Heavenly Dove," was then sung and the sacramental services were proceeded with.

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Mount Tabor Record.

Published every morning at the office of the "BANNER," Morristown, N. J.
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 MORRISTOWN, N. J., Aug. 18, 1882.

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

Miss Katie Tate, of Brooklyn, is the accommodating telegraphist on Tabor. Last year there was no rain from the opening to the close of the meetings. But it was a soul refreshing time.

The religious services this season are in charge of the committee appointed by the Conference, Rev. J. H. Knowles, Presiding Elder of Newark District, and Rev. D. R. Lowrie, of Bloomfield, N. J.

Our genial young friend Chas. Burch, of Greenvillage, we regret to say is suffering from malaria or some kindred disease and will not be with us this season. We shall miss his obliging and kindly presence.

Mr. J. W. Stephens and family of Newark, whose handsome cottage on Asbury Place is among those to be illustrated this year by the RECORD, were the first to locate on Tabor this season. They came here in June.

What more fitting tribute than that we should open our "pen sketches" this year with a faithful life story of the loved and venerable Father Andrew, the oldest minister in the Conference both in years of life and of service. May the Lord continue to bless him and his last days prove his best days.

We are indebted to Rev. Wm. I. Gill, of Madison, for the "Camp Meeting Sermon" it is our privilege to present to-day. We learned by accident that he had but a few Sundays ago presented a discourse on this subject and at our earnest solicitation has furnished us with a sketch of it. It is appropriate and timely and glorious reading withal.

All subscription names for the RECORD should be handed in at the office. The latch string to the flap of the tent is always out and the editor generally in, and we are pleased at all times to see friends and visitors. We are located near that old favorite, the town pump, its rotund figure reminding us of Morristown and the gallant fight made for this time-honored institution.

Rev. Mr. and Mrs. Vanhorne have experienced a great affliction in the death of their youngest son, who had entered upon his profession as editor and publisher of a weekly paper at Washington, N. J.

Our dear young friend spent his summers on Mt. Tabor with his parents in their beautiful cottage. He was very helpful to us as usher at the young people's meeting for years. We well remember the sound of his deep, rich, bass voice as he joined with the young people in sacred song. Both by pen and voice he greatly helped our association in advancing the interests of Mount Tabor. But we shall see his tall, manly form no more. He has left us. Gone in the bloom of his young manhood, gone, leaving plans for the future undeveloped, gone from the bright, happy home of Christian parents, but not gone from their hearts' deepest love and affection; for between son and parents there existed a bond that was stronger than death.

Brother and Sister Vanhorne have the deepest sympathy of the many friends who know them well. We rejoice that they are being kept by the power of God in the midst of all their trials.

We Consider

It only fair and proper to say just here that so far as we are aware no one of the subjects of the RECORD'S "Pen Sketches" has knowledge of the fact that we are to make free use of his name. Neither have they been in any instance written at the request or even suggestion of friends of the parties interested. They will prove complete surprise parties. We wish we could astonish more of 'em, but the time of publication as well as our space is limited, while good subjects are almost countless.

Those Who Preach.

We give below the names and hours of those who preach from the Tabernacle for the next few days:—
 FRIDAY—2:30 P. M., Rev. Sam'l. W. Clark, on the special topic of "The Training of the Young by the home and church."
 7:30 P. M., Rev. J. M. King, D. D., of New York, Pastor of the 18th Street Church.

SATURDAY—10:30 A. M., Rev. Dr. Kynett, of Philadelphia, Secretary of the Church Extension Society. 2:30 P. M., Rev. M. D. Church, of East Orange. 7:30 P. M., Rev. John Krantz, Jr., of Somerville.

SUNDAY—10:30 A. M., Rev. Dr. Paine, LL.D., President of Wesleyan University, Delaware, Ohio. 2:30 P. M., Rev. Dr. Prentiss, of Wesleyan University, Conn. 7:30 P. M., Rev. Dr. Bristol, Pastor of St. Luke's, Newark.

Seeking the "Higher Life."

The deeply spiritual meetings held during the years at Mrs. Fitzgerald's hospitable cottage, on Morris avenue, will be continued this year as usual. They open at 8 A. M. and 1 and 6 P. M. thus coming between other regular meetings. They are in fact as in name "Holiness Meetings," many earnest souls here seeking the higher life. Mrs. Fitzgerald's roomy cottage is very generally filled by those whose spiritual life is refreshed and strengthened at the foot of the cross, while frequently the interest is so great the congregation extends out on the avenue.

We have a postal card which reads: "This goes in first mail from Tabor P. O. Tuesday July 4th, 3 P. M. Office is in working order."

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

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

I had taken gas once before at "Headquarters" in New York city, and my impressions were unpleasant and its effects damaging to my health. As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.
 Very respectfully yours,
 S. E. HEDGES.

Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth.
 A. H. TUTTLE.
 Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done 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.

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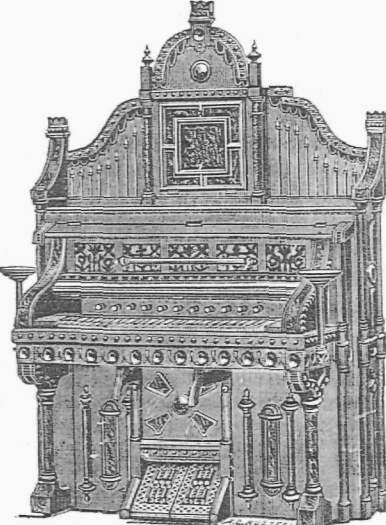
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The Record's Pen Sketches.

REV. BROMWELL ANDREW.

There has been a great deal said among Methodists, especially during the last quarter of a century, about the fathers, the grand men of God who toiled so unceasingly and suffered so heroically in the earlier days of the church. Their successors in the ministry, ever their warm admirers, have spoken with pride of their works and held up their example as worthy of imitation.

The fathers as we know them are fast leaving us. The ranks have grown thin; they are not so thick as they were one brief year ago. A few trembling ones still remain. May they long linger, a blessing to the church and to the world!

Of the number of the fathers is the subject of the present sketch—the Rev. Bromwell Andrew. Few now living may more appropriately be so called. He has lived the years and done the work which entitle him to the distinction. He is a true representative of the old itinerancy. He has brought down with him its peculiar notions and its fiery energy. On the 12th of June last he passed his 85th birthday. He is the oldest member in years of the Newark Conference, and as far as we can learn, the oldest minister of the Methodist Episcopal Church in New Jersey. Only one member of his Conference now remains who equals him in years in the ministry, the venerable John S. Porter, D.D., both of whom were received on probation into the travelling connection in the year 1829. The District Conference held at Saulisbury, Md., in 1822, gave him his first license to preach.

The active ministry of Father Andrew covered a period of about forty years. It extended into Pennsylvania, New York and Maryland, but was largely confined to the State of New Jersey. As it might perhaps be said of all the older preachers, it was a ministry *active* in the fullest sense of the term. He was always at work, preaching, exhorting, holding love-feasts, leading class meetings, engaged in revivals, busy at camp meetings, off on his saddle hastening to his appointments. So numerous were these it usually took him from four to six weeks to make the rounds of his circuit. He was never asleep; and the people seldom slept under his preaching. The announcement that the little, earnest man was to hold forth was sufficient to draw the multitudes to hear him. His work was followed with results. The Rev. Wm. P. Corbit, who was with him on the Freehold circuit as junior preacher, nearly forty years ago, relates that when they started out from Conference they had little from a worldly point of view to encourage them, but a flame of revival attended them throughout the year, and at its close they were able to count up hundreds of conversions.

The Reverend gentleman was in his palmy days specially a success in exhortation. This was particularly noticeable at camp meetings. When, on these occasions, he would rise after the sermon to speak, there was usually a stir in the camps. Saints shouted, and sinners were made to cry to God for mercy.

Among the older preachers there were by no means wanting the fires of ambition; but it may generally be said, their's was an ambition only to be faithful ministers, to rightly divine the Word of Truth and bring souls to Christ. They aspired not after easy positions, nor to wear the honors of the church. They coveted only the privilege of laboring and suffering for their master. Such was pre-eminently true of the veteran servant of whom we write.

Father Andrew has always been and is even now, in advanced life, remarkably social. He never tires of the society of his friends. No one is fonder of a pleasant, cheery talk. Companionship is highly prized, though it be with the humblest and lowliest man he meets. Having a good supply of humor and being of a witty turn, his conversation is seldom dry, his presence, unattractive.

The venerable minister gives evidence of the infirmities of age, but, being of strong constitution, there is reasonable hope that his life may yet be prolonged some years. He loves to be at Camp Tabor, and when health permits is sure to put in an appearance.

He has in the ministry one son, Rev. J. F. Andrew, of Irvington, N. J. and another, H. B. Andrew, M. D. living at Morristown.

Following is the order of services for the Camp Meeting:—

- 6 A. M., Morning Prayers, Ebenezer Pavilion.
- 8:30 A. M., Family Service. Tabernacle.
- 9 A. M., Bible Study, Children's Tent.
- 10:30 A. M., Preaching.
- 2:30 P. M., Preaching.
- 4 P. M., Children's Hour, Children's Tent.
- 6 P. M., Young People's Meeting, Ebenezer Pavilion.
- 7:30 P. M., Preaching.
- Holiness Meetings at Mrs. Fitzgerald's Cottage at 8 A. M., and 1 and 6 P. M.

Dr. John L. Taylor, whose family formerly owned the Dr. Stickle cottage, was last week married to Miss Addie, daughter of Judge Kanouse, of Boonton. The bridal party start the 28th of this month for Fuchow, China, overland by the Golden Gate, where the Doctor has accepted a Professorship in the American College. They expect to be absent at least five years. They sail from San Francisco on the 15th of September. The Doctor's many friends on Tabor will wish him a pleasant trip out and an abundant success in his new field.

Remember that "Tabor" is a regularly established Post Office. Mr. E. B. Earles, the efficient Superintendent of the grounds, is Postmaster, and all letters mailed here should be simply stamped as under government order and deposited in the Post Office. The penny heretofore left with the mail carrier is no longer necessary.

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