

Mount Tabor Record

VOL. VIII.

MOUNT TABOR, N. J., TUESDAY, AUGUST 19, 1884.

NO. 4.

INSURANCE

AGENCY,

JAMES M. BONSAI,

OFFICE OVER VOORHEES BROS.,

MORRISTOWN, N. J.,

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TREASURER'S OFFICE, MT. TABOR.

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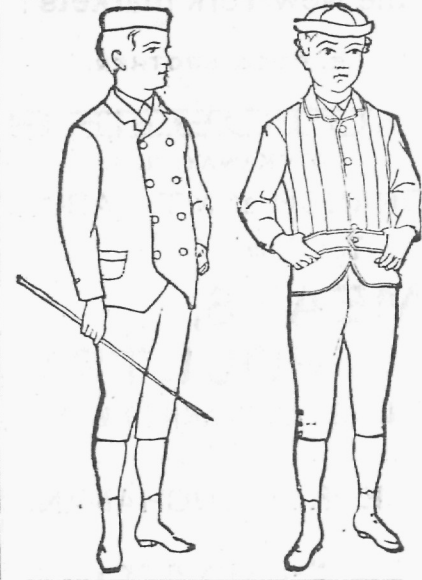
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Sunday's Services.

AFTERNOON.

A large audience assembled to listen to a sermon by Rev. Charles Larew, M. D., of Jersey City. The preliminary services consisted of a prayer by Rev. George W. Smith, and the hymn, "On Christ, the solid Rock, I stand."

Dr. Larew chose as his text, Rev. 21: 9 and 10, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit and showed me that great city, the holy Jerusalem, descending out of Heaven from God."

The speaker's line of argument was to show that the city described in the Book of Revelation is figurative and has reference, not to the Heaven which is to be, but to the church as it now is. He showed that all that is animal in man is temporal and must die; that man is a combination of the animal and the spiritual; that the body is to be dissolved and out of the flesh and blood is to emerge man's spiritual body. The invisible and spiritual world has its economy, its history and development. We are the inhabitants of two worlds. We can see the natural man, but not the spiritual. The new man in Christ Jesus is a constituent of the spiritual kingdom, a citizen of the New Jerusalem. For the Kingdom of God and the New Jerusalem are synonymous terms. That the city John saw is not Heaven is evident because this city came down out of Heaven; then it is called the tabernacle—a temporary residence; then its gates are standing open night and day—pertaining to the things and operations of time; also the gates are guarded, and we all know when God has finished and perfected Heaven it will not need any guardianship; the gates look at all points of the compass—but in the true Heaven there is no north and no south; then the kings of the earth, as we see, are still tributary to the New Jerusalem which cannot be true of Heaven; God's servants are said to serve Him, but in the true Heaven they shall rest—the time of service being over, the names of men are in the foundations of the city, but in Heaven no man's name is at its foundation.

1. Consider the city. It lieth four square. The figures of its dimensions do not represent literal measurements. They deal with mystical numbers. If they were literal the city would be 375 miles long, 375 miles wide and 375 miles high. It simply denotes the symmetry of the city, a symbol of righteousness, of Divine harmony. It is four square. 2. The city is pure gold—all composed of the same material—refined gold like transparent glass. Gold in oriental writings has an ideal relation to the sun, and symbolizes love. The city is full of the love of God. It is that which paves the streets. We dwell in love; we walk in love. When a man is converted and enters the city gates he finds himself in love. He no longer looks through the smoky windows of prejudice at his fellow man, but regards him with an abounding charity. My home in this city, where I have lived forty-two years, is the pleasantest in which I have ever lived.

3. Her light is like a jasper stone. The jasper is not perfected crystal, but a soothing crystalline green. The church of God is not yet perfect, but its light is tempered to human vision. That light emanates from God and shines out through Christ; and the city reflects it in the modified, grateful, restful color of jasper—accommodated to the eye which cannot yet behold the dazzling glory of God.

The speaker next considered the foundations of the city, referring to the different crystals as symbolizing the differences in human character. The sermon abounded beautiful and striking thoughts.

EVENING.

The opening prayer was offered by the Rev. Henry Bice, of Stillwater, N. J. The sermon was delivered by the Rev. John Cookman, of Brooklyn, N. Y., from the text 2 Peter 1: 12, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." The vast audience listened attentively to the Word and the discourse was followed by a fervent prayer-meeting, and several seekers were at the altar.

Monday's Services.

The service on Monday morning was begun with singing, followed by prayer, by Rev. Josiah R. Daniels, of Dover, N. J.; reading of Scriptures by Rev. James H. Robertson, of Newark, N. J.; and the singing of the hymn, "More love to thee, O God!" The preacher was the Rev. Joseph A. Owen, of Summit, N. J., who chose as his text, Luke 10: 29, "Who is my neighbor?"

How does the Lord answer the lawyer's question? Is it by telling him what individuals he should love? No, but by telling him what neighborliness

is. The parable of the good Samaritan is the Lord's statement of the concrete law of enlightenment on this subject. As Christ said, at another time, "If any man will do his will, he shall know of the doctrine." If he shall do his will—not my will. We are willing to speculate, we are willing to theorize, but we are not willing to do. You remember the word of Paul, "Awake thou that sleepest and Christ shall give thee light." The light is shining all the time, but we are asleep. We must open our eyes to get the light. Christ is near us but we cannot see him because we are asleep. A man in Orange said to me, "can you prove to me the Divinity of Christ?" "No," said I, "I cannot." He looked at me in surprise, but I added "I know one who can." He asked me "who?" "The Lord Jesus Christ!" Then I asked him why he asked the question, and whether he was asking it to receive light or simply for argument's sake. "Said I, "what do you propose to do if he proves himself Divine?" Are you going to have faith in him?" It evidently was not his purpose in asking the question to find out the truth, but to support a theory. We have tons and tons of preaching, and people's heads are well enough instructed, but their hearts are not.

The scope of the parable is not to teach me who is my neighbor, but to teach me neighborliness—the law of kindness. It is instructive to note the manner in which Christ answered the lawyer's question. With a few strokes the Saviour depicts the character of three men, and having graphically told the story, asks the lawyer which now of these three thinkest thou was neighbor unto him that fell among the thieves—compelling the stony-hearted man to answer his own question.

Now notice the spirit in which this question was prompted on the part of the lawyer. It is a spirit which obscured the truth. It is said that a traveler, passing along the highways of California, is continually moving in the dust which he raises, while the same scene, to a spectator at rest, is clear and tranquil. So it is with those who are continually raising questions for which an answer is sought in self, rather than in God. They are seeking darkness rather than light. That was the case with this lawyer; for it is said of him, "he, willingly to justify himself, said unto Jesus, and who is my neighbor?" He wanted to get such a definition as would hide his own unlovely heart. His head was all right, for when Christ asked him what was written in the law, he summarized it perfectly: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." This was as good a summary of the law as Christ himself could have given; and the Lord said to him, "thou hast answered right; this do, and thou shalt live." The lawyer's head was full of light but his heart was full of darkness. The theory was all right, but he did not do it.

Notice in the next place how the circumstances attending the asking of the lawyer's question were pointed by the parable itself. Christ had arrived in the region between Samaria and Galilee. His disciples had returned from a religious expedition in Samaria, rejoicing in the power of the Lord which had come upon the Samaritans. The lawyer had been listening; but he observed with astonishment that he did not rebuke his followers for having ministered to those miserable people. Hence when he asked his first question of Christ, "Master, what shall I do to inherit eternal life," and Christ had marked out the duty of loving his neighbor, the lawyer doubtless asked himself, "Must I love the outcast Samaritans?" The spirit that was in him was stony and unlovely.

What were the special characters which Christ pictured in the narrative and lifted into prominence? We see that the wounded person is not spoken of as connected with any nationality. He was a man—we don't know whether he was a Jew or a Samaritan. Christ meant to teach neighborliness, not who is my neighbor; and he meant to show that love is glad to love. In the story there were two Jews and one Samaritan—that is told respecting their nationality. As to their business, one was a priest, whose business it was to illustrate the love of God. He was God's paid representative. Then there was the Levite—occupying a more subordinate position, but on the same line. Their theories were good but their practice was bad. They saw the wounded man and passed by on the other side.

Now comes along a layman. He was a business man. Some people ask "how can I find time to serve the Lord?" The question is answered right here. This man was doing a kind act while he was about his business. He was doing what the priest ought to have done. The fact is, if the heart is right

no matter how busy we are, we shall find opportunities to serve the Lord. When we love him there is no difficulty about the proof of it.

Then notice the significance of some of the details in this parable. "By chance there came down a certain priest that way." By chance, you see—not by choice. People without love for their fellow-men never go where there is suffering by any choice of their own. Chance is a bad word in our mouths, but in the lips of Christ it is significant. In God's dictionary it means the presentation of opportunities to do good which are unexpected to us. One Sabbath I was preparing a sermon on love. A man stood at the back-door begging. I was occupied with my thinking on the subject of love, and I forgot the thing itself. I was about to turn him away when God recalled me to myself. I gave him bread and meat and then I said, "my good fellow, do you know that the Lord Jesus loves you?" He said, "no," in a hard, stony way. I told him that it was true, and that I was about to turn him away if the Lord had not restrained me. So it is that we theorize about loving our neighbors, but do not practice it. We pass by on the other side.

No doubt the priest had hurried past because he thought it was a dangerous place. He did not say to himself suppose it had been I. He had exercised worldly common sense, and had looked out for himself; but his act was a selfish one. It is not people's thinking which is wrong, it is their doing. They think wrong because they live wrong. How easy it was for these men to work up a theory to excuse their unlovely deed after it was done! Perhaps if it had been more public they might have braved the danger to receive praise of men. When we do wrong we smother conscience under words. "I cannot" is often because "I will not"—and I will not because it costs, it involves sacrifice. But that is the kind of help God wants us to give, because it is the kind of help he himself has given. It costs nothing to cry in a meeting and be stirred by a sermon—such people are often credited with sensibility; but frequently it is sentiment without sacrifice.

But here is this Samaritan. If we run ahead and ask the priest or the Levite about him, he will tell us that he is an ignoramus, a miserable creature. The fact is that the one had the law of God written on the fleshy tables of the heart, while the other had it written on tablets of stone. The Samaritan looked upon the wounded man and was moved, and this meant sacrifice. God does not call us away from our business to serve him; this man was on a business journey. And notice that he did not need to send or go for supplies to any neighboring town. He carried the wine and oil with him. It is he who is poor in love who has nothing to give. To him who is willing to spend, the Lord pours in the capital. May the Lord make us willing to spend. Again, he not only recognized the wounds, but bound them up—as God pours in the wine of truth and the oil of grace. He had no time for sentiment, this Samaritan. He couldn't cry while binding up the wounds. It was a matter of sacrifice with him. He had to get off his beast and go afoot, while the wounded man rode. That is the trouble with us—the getting off and getting down to lift somebody else up. People don't need more money but more love.

Well, this is the picture the Lord drew, and no doubt the lawyer was wishing all the time that he could run away. Christ asked, "Which of these three, thinkest thou, was neighbor unto him?" The lawyer did not wish to praise the Samaritan, so he replied, "He that showed mercy on him." But really that answer was self-condemning; for it implied that the priest and the Levite and himself were unmerciful. The Master then said to him, "Go, and do thou likewise."

But let us emphasize the question out of which grew this parable: "Master, what shall I do to inherit eternal life?" In asking this the lawyer simply used the oriental method of inquiring, "how may I get to Heaven?" We must get the light of the world we are to live in before we can live in it. We cannot get to Heaven without the love of Heaven. That is loving wretched and wounded people. It is a sacrificial love. "Do you ask, 'how can I love thus?' Rather ask, 'How can I help loving thus, for thus have I been loved?'"

Who is this wounded man any how? It is the one who preaches to you this morning—robbed, beaten and left for dead. And, after all, who is the Good Samaritan? It is Christ. They taunted him, "say we not well that thou art a Samaritan and hast a devil?" He it was who saved me and poured out His blood for my redemption. How can I be satisfied without passing along a drop or two of this Niagara of God's love to the perishing? Shutting the

sluice gates above is what impoverishes us below. To be a Christian is not so much to love God as to let God love you. It is the bringing of the love of God into the heart that makes the overflow to the world.

The preacher related the story of the doctor in the hospital who asked a wounded man if he loved the Lord Jesus. His "No" was emphatic. "Well, he loves you," was the physician's answer. This conversation was every morning—the emphatic "no," becoming fainter every time, until the man's heart was broken by the simple repetition of the tender fact. Once, after reviving from a faint, being observed in a meditative mood, he was asked what he was thinking about, "When I am conscious," said he, "I am thinking of God, and when I am unconscious He is thinking of me."

Do you say "I must love my enemies?" I reply, "I can't." And surely it is not I but Christ that dwelleth in me. God will supply the capital. He will give you all the love you want if you but put it into the business. Herein is love, not that we love Him, but that He loves us.

The speaker at this point gave an illustration of the beauty that comes from above by referring to the rainbow that shines through the mists of Niagara. His last point was a consideration of professing to love God and to be loved of Him without evidence of the fact—doing business without capital. Beware, lest this Divine love having been placed at your disposal, it be found at the day of judgment, that you did not take it. May the Lord baptize us all with this spirit of true neighborliness and Divine love.

AFTERNOON.

The Rev. Samuel Sargent, of South Orange, N. J., led in prayer at the afternoon services, and the hymn, "Forever here my rest shall be," was sung. The Rev. W. S. McCowan, of Hackensack, N. J., preached the sermon from the text, Matt. 5: 8, "Blessed are the pure in heart, for they shall see God."

This is one of the gems of thought which gleams in that matchless sermon on the mount that stands forth as the statement of the purest sentiment which ever fell from the lips of man. It was uttered in Nature's temple; and all surrounding circumstances conspired to make it remarkable. There were present the haughty Scribes, the mocking Pharisees and despised Publicans. Pure religion does not consist in a perfect system of doctrines, but in a change of heart. It deals with inward life. It is not something plated—put on for show, but fixed principle. Against the Scribes and Pharisees the Master spoke because their religion was all outside. Hence he said "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. We know what the natural heart is. It is well defined in Scripture terms, as well as by experience and observation. God's Word speaks of the natural heart and the renewed heart. So much changed are we when the spiritual predominates over the natural in the soul that God hath quickened, that we are called new creatures in Christ Jesus. We have new joys and new desires and the difference is marked and distinct.

Now let us inquire what is implied by purity of heart. What is the state of the inner nature before God? The word pure means, in this connection, unadulterated, unmixed, single—perfect harmony—the harmonizing of the heart with the purpose of God. To be pure in heart signifies a purity of purpose and motive—the transparency before God, of the entire character. As motive is the main spring of action, the pure in heart are right in motive. It also implies the purity of the affectional nature. It does not destroy the passions which God implanted in men, but harmonizes them with the best purposes for which God intended them. There is an angel and a devil side to everything in man. It is so with the floods—restrained they bless, but unrestrained they become tempestuous and destructive. It implies a consecration, and that means simply a setting aside for proper uses. The affectional nature must be harmonized with the will of God in order to realize the best that God intended by it. Poison a woman's affectional nature and she becomes one of the most wicked and wretched of human beings. Poison a man's affectional nature, and with what velocity he is hurled hellward! When we hear of one held in high esteem who has suddenly fallen, it simply means that there was in him some passion or propensity that was not under control.

To be pure in heart implies purity of thought. The Scriptures declare, "As a man thinketh in his heart so is he." You know it by the experience of your own soul. As you look within it is easy to see who the artist is. If Christ hangs up the picture of love in the heart, it is evident that he has entered it. Like a certain minister with artistic tastes, who had prepared for himself a little home. In one room he had arranged the beautiful things which suited his taste, and the children called it "father's room." Why? Because it was a reflection of the sentiment within him. So what is within our hearts indicates quite clearly what we are. We should cultivate a pure imagination. In some of the pictures ex-

humed from Pompeii, the faces very distinctly show forth the character and moral status of the people who lived in that fated city. The pure in heart have a singleness of heart. The soul's affection is offered in undivided service. The heart has but one lover. He is Christ, and it was the Master Himself who declared that no man can serve two masters.

Again, purity of heart implies freedom from sin. To be sure, the soul may be afflicted with many infirmities and the law of heredity may cripple its powers, but there is "now therefore no condemnation to them that are in Christ Jesus." A Christian may commit errors of judgment and do things he ought not to do, but he will not deliberately do that which God has forbidden. The power of sin loses its hold upon him. God has not destroyed his passions and propensities, but has given them a grander service. He now says, "It is not I that live, but Christ that liveth in me."

Now let us consider the promise: "They shall see God." That is just what men have been seeking in all ages. It was the longing of the old patriarch: "Oh, that I knew where I might find him!" Moses prayed to the Lord: "Show me thy glory." This is what the human heart wants. Man longs for a nearer relation to God and a better revelation of Him. Socrates felt this longing when he cried out, "O that the Gods would come down to teach mortals wisdom!" When Moses prayed to be shown the glory of God, it was the prayer of a man who had seen more of the glory of God than any other man had done. What did he mean? He meant that it was his desire to see God himself. But the Lord answered that no man could see his face and live. We can't stand much of this glory in our present state. We are not sufficiently like Him. We can only see God by that in us which is like God—that is to say, by the spiritual faculty. "The pure in heart shall see God" because God likes to be in such a heart. It is his temple. It is like the placid lake reflecting the beauty from above. When we cannot see God it is because the spiritual faculty in us is small.

There is implied in purity of heart a consciousness of walking with God. When the eye of the world is upon us how carefully we act! But we should be conscious that the eye of God is upon us. Let us be loyal to Him! If the heart is right the outgoings will be. We hear a good deal said about common honesty, and it is important. But any man ought to be honest whether he is a Christian or not. Commercial integrity and faithfulness and homely every-day virtues ought to influence all men. But the higher virtues of Christianity, the fruits of the Spirit, the highest type of love—these are difficult of attainment; but only those who are pure in heart shall see God.

EVENING.

The Rev. J. D. Watson, D. D., an evangelist from Kentucky, residing for the present at Ocean Grove, preached in the evening, from the following text: 1 John, 4: 18, "There is no fear in love; but perfect love casteth out fear."

A CARD.

The following has been received by the Editor of the RECORD in reference to Dr. Osmun of Morristown:

PATERSON, N. J., Aug. 25, 1883.

Mr. Editor: It was a remark of wide application made by the late Horace Greeley, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unequalled as a conscientious and skillful dentist.

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Report

OF JAS. M. BONNALL, TREASURER, FOR THE YEAR ENDING MARCH 31, 1884.

Apl 1. To Balance General acct. 34 16
LOANS.

Apl. 2. " J. Smith Richardson, 250 00
May 21 " " " 350
June 19. " " " 250 850 00
July 21. W. H. Dickerson in full for lot known as the Cranberry lot, 100 100

Nov. 17. D. L. & W. R. R. Donation, 250 25
Aug. 18. Assessm't scale of lots, 30. Collect'n to seat children 5 94
Tent, 692 10

Private sale of lots, Tents & Floor rents, 223 18
Assessments '83, 901 00

Arrears, 213 00
Interest, 16 13 1,130 63
Water, 577 58
Express, 452 56
Storage, 4 00
Hard Coal, 291 91
Charcoal, 13 80
Wood, 94 84
Ice, 269 55
Straw, 55 30
Licenses, 752 50
Lodgings, 28 00
Passenger Fare, 20 65
Keresene Oil, 14 17
Ent'nee Wagon fee, 138 64
Feed Stand, 51 13
Cot Kents, 6 35
Lumber, 2 25
Rent of Farm House 25 00
1/2 Apple Crop, 12 10
Quince, 13 31
Ladies' Meeting, 10 00
Woman's Temp'ce, 20 00
Maps, 8 50
Oats, 14 46
Cartage, soil & stone 41 13
Labor, 13 01
Hay, 68 83
Grass, 10 00
Box, 25
Lamp Chimnies, 42
Keeping Horses, 7 00
Improve't Boehn Ave. 7 50
Subscription, 1882, 5 00
Nails, 33
Lamp Post, 1 00
Freight Bills, 2 09
Telephone, 3 34
Bal. Teleg'h & P. O. 19 78
Transfer fee, 1 00
Collections, 755 95

5,153. 15
" In't paid on notes, Borrowed from Sinking fund by order of the Board, 1,300 00
8,635 57

CR.

By Interest paid on Bonds, 582 00
" " Bonds & Mtg's 150 00
" " Loans 30 00
" " Mt. Tabor House 102 00 864 00
" paid on principal Mt. Tabor House 125 00
" Ret'd to former owners on acts of sale non-payment of Assessments 34 70 34 70
" Lots bought by Association 30 00
Loans paid 1100 00

EXPENSES ACCOUNT.

Cement 6 80
Sundries 55 22
Platform wagon 154 00
Oats and Feed 186 04
Harness repairs 21 90
Blacksmith 65 86
Lamp post 11 00
Lamp supplies and Oil 62 00
Ice 19 00
Coal 245 78
Charcoal 15 00
Straw 25 75
Lumber 33 80
Advertising 66 03
Freight 21 02
Insurance 78 60
Treasurer 147 99
Clerk 61 50
Religious Committee 51 00
Music 15 00
Bruen & Bunnell 1,862 79
Painting 37 50
Carpenter 531 46
Superintendent 420 00
Mason 31 60
Engine Boiler 75 00
Attendance gate & feed stand 60 63
4th July Oration 15 00
Pulpit Supplies before meeting 25 00
Trees and flowers 43 80
Fire Extinguishers 80 00
Surveying 8 00
Hardware 45 70
Furniture 89 23
Postage 9 23
Police 30 00
Labor 1,463 68

6,260 71
Balance 221 16
88,635 57

SINKING FUND ACCOUNT.

Bal. Reported Mch. 31, '83, 45 10
Re'd from Notes paid, 1,315 42
1,360 52

Am't put to gen'l acct. ord. of the Board, 1,200 00
Balance 60 52 \$1,360 52

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MORRISTOWN, N. J.

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MORRISTOWN, N. J., Aug. 19, 1884.

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

Some parties were compelled to leave Tabor on Saturday night because they could not secure lodgings.

There is a well founded rumor that orange blossoms will grace the brow of more than one fair daughter of Mount Tabor this fall. But the leafy canopy that sifts the soft rays of the moon upon gushing youth sitting in its grateful shadows, has as yet no such record for making hearts happy as the "old board walk" at Ocean Grove.

A news-boy was going through one of the avenues crying the "DAILY RECORD," he approached a group of gentlemen, and one of them accosted him thus:

"Well, sir, which man does the RECORD support—Cleveland or Blaine?"

"The RECORD supports the man who prints it!" was the quick response of the boy.

The crowd dissolved to slow music.

Ed. Nolan, a brakeman living at Stanhope, was killed near Hoboken Saturday night. The train had been "cut" and he attempted to step from one car to another as they were separating and fell in front of a car loaded with rail-road ties, which passed over his body. It is a terrible death, being both sudden and horrifying. Nolan was unmarried.

Our sympathy is with Rev. C. S. Woodruff and wife, of Bayonne, N. J., as we learn of the second great sorrow that has come to them within the year. Last winter they laid their darling daughter of three years under the snow, and now Emma, aged 20 months, has gone to join her at the Heavenly Father's call. She died suddenly on Thursday night, while the mother wept alone at her bedside, Brother Woodruff being on his journey home from the West.

Personal.

Miss Agnes Bryan is spending the Summer with her sister, Mrs. Dorr, at St. Paul, Minn.

Mrs. Blanchard, who last year presided over the Tabor House, dispenses hospitably at the Lyon cottage.

Saml. W. Clark, the Secretary of the New Jersey Sunday School Association, is located together with his family on Mount Tabor.

Bishop Harris anticipated being present at the Memorial Service for the late Bishop Simpson on Wednesday, but owing to pressing engagements cannot be here.

Dr. Gray, lately of Mount Tabor and India, and now of Madison, N. J., says that earthquakes are frequent in India—that they have them at least twice a month there and more forcible than the quake that visited us a week ago. Now we know why Dr. Gray left India.

Rev. J. H. Trimbell, pastor of the Methodist Church at Bloomsbury, and a well known figure on Mount Tabor, has a printing press for copying purposes of his own invention, which by one-working of the pad will reproduce the copy 300 times, at the rate of one a second. On making application for a patent he found that Thomas A. Edison had also applied for a patent on a similar press to protect his electric pen. Both were doomed to disappointment, however, as an Englishman had just been granted a patent on a similar press.

The annual meeting for the election of Trustees was held yesterday at the Children's tent. Hon. S. T. Smith, of Waterloo, was made Chairman, and Rev. J. B. Bryan Secretary. Rev. J. M. Tuttle led in prayer. The report of the Treasurer, Jas. M. Bonall, was then read, and a motion that they proceed to nominate candidates for trustees prevailed. Rev. J. B. Faulks, W. H. Price and Vreeland were appointed tellers, and the following gentlemen were nominated: Richard Grant, Rev. D. R. Lowrie, S. M. Long, W. W. Tate, F. A. Wilkinson, A. L. Brice, F. A. Day, D. G. Wiggins, J. A. Cronham, Rev. R. Vanhorn. The five elected were D. R. Lowrie, S. M. Long, W. W. Tate, F. A. Wilkinson, and R. Grant, the latter filling the office for the two year term, in the place of Mr. Barnes. Of the lots sold at auction for non-payment of yearly taxes, one, No. 49 Whitefield Place, was bought by E. B. Earles, and the other, 30 West Hedding Place, by W. W. Tate.

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Dr. A. E. Sheets,

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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.

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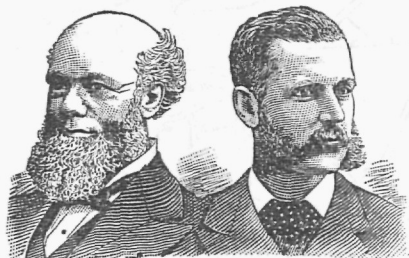
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STOVES, RANGES,

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Columbia BICYCLES!

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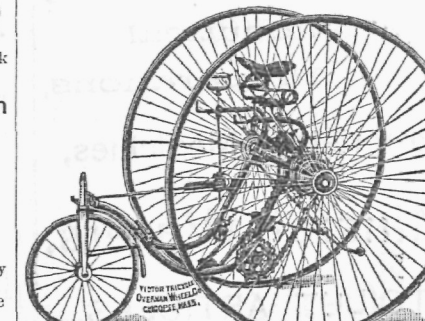
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One of the most stylish and durable carriages ever made.

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Light and adapted to Summer use.

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Phaeton, Cut Under.

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Drop-top Phaeton,

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We have three different grades of work and several different styles of each grade in Elliptic Spring and Side-Bar Buggies, open and with top; Leather or Rubber Top, Leather or Cloth Trimmed.

Buckboard Wagon.

One of the nicest and easiest riding Buckboards made.

FOUR-SEAT ROCKAWAY.

Four-seat Coupe Rockaway.

We make these Rockaways a specialty and make them in several different styles.

Four-seat Elliptic Spring Pleasure

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FOUR-SEAT PLATFORM SPRING PLEASURE WAGON.

We make these Wagons in all styles, adapted for Delivery Wagons, Trucks, Etc., with moveable seats.

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For which superior road Wagon I have the sole right of sale in Morris County. I will manufacture to order any style and quality of wagon desired.

A large lot of second-hand Carriages and wagons on hand at low figures.

Light Spring Wagons, Farm Wagons and Carts of my own manufacture.

All goods warranted as represented; our custom work is superior and will compare with the best.

Repairing, Trimming and Painting, our facilities for which are unequalled.

J. H. SCHMIDT,

Foot of Market Street, Morristown, N. J.

The Record's Pen Sketches.

REV. CHARLES R. BARNES.

Presiding Elder of the Paterson District, Newark Conference, was born in the city of New York, and in childhood was a member of the John Street Sunday School. When ten years of age he was connected with Trinity Sunday School, Jersey City, whither he had removed. In his twelfth year he was converted. His father and mother were both consistent Christians, and his mother, particularly, was distinguished for her piety and for many amiable traits of character. Charles was a member of the Grammar School of the Columbia College, of New York, during a period of two years. Subsequently he was engaged in mercantile pursuits in the same city. Having been convinced that it was his duty to preach the Gospel he determined to secure an education; and by his own effort he accomplished his purpose.

After preparation for College at Fort Edward Institute he entered New York University, from which he graduated in 1863. In 1865 he was received on trial in Newark Conference, and has filled the following appointments: Franklin; Otisville; Andover; West End and Linden Ave., Jersey City; Centenary Church, Newark; Madison; Centenary, Jersey City; in 1884 he was appointed to Nyack, but was almost immediately afterward assigned to the Presiding Eldership of the Paterson District. The present efficient plan for collecting the statistics and moneys of the Newark Conference, which has been extensively copied throughout the connection, is a device which originated with Bro. Barnes while he was occupying the office of Statistical Secretary. In literature Bro. Barnes has already distinguished himself. He has contributed a large number of articles to McClintock & Strong's Cyclopaedia, and has also assisted in the preparation of the excellent series of Berean Lessons.

It may not be generally known that he has now in press a work entitled *Hand-Book of Bible Biography*, which will be issued in a few weeks, concerning which the liveliest expectation is excited, as it will undoubtedly prove a volume of rare interest. Those who have had a peep at it pronounce it an admirable work in all respects. Bro. Barnes' father was an Englishman; his grand-father was an officer under the Duke of Wellington; his mother's father was a soldier in the American Army during the war of 1812.

The sermons of Bro. Barnes are prepared with great care and delivered with effect. Not only are his pulpit efforts of a high grade, but as a platform orator he excels. He is now in the prime of life and the promise of his future is flattering.

Socially, he has the happy art of agreeableness, and his conversational powers readily attract a pleased group in any circle. His disposition is genial, his generosity is large, and he is inclined to the bright side of things. Although he has enough of the pathetic to spice the strong common sense, for which he is distinguished, it is like a tonic to listen to the out-flow of his humorous thought. It is exceedingly difficult not to like him, and very few people, who have the pleasure of his acquaintance, are troubled with that temptation.

Those Who Preach.

Tuesday—10:30 Missionary Service, led by Rev. Dr. Ried and Rev. Dr. Fitzgerald; 2:30 Women's Foreign Missionary Society, addresses by Mrs. Dr. Butler, from Mexico, and Mrs. Skidmore, of New York; 7:30 Rev. T. Hanlon, D. D., President of Pennington Seminary.

Wednesday—Memorial Day—10:30 Rev. Dr. Todd, of Newark, and Dr. Crooks, of Drew Seminary; 2:30 Rev. J. M. Freeman, D. D., one of the editors of the *Sunday School Advocate*; 7:30 Rev. S. Sargent, South Orange.

Thursday—10:30 Dancau McGregor, Brooklyn; 2:30 Rev. H. A. Buttz, D. D., President of Drew Seminary; 7:30 Rev. S. Gillo-way, Newark.

Friday, 10:30 Rev. S. Hunt, D. D., New York; 2:30 Rev. W. Wigg, Paterson; 7:30 Rev. C. Yatman, Secretary of the Newark Y. M. C. A.

Saturday, 10:30 2:30 Rev. A. Mann, Verona; 7:30 Rev. J. W. Marshall, Roseville.

Sunday, Love Feast at 9 A. M.; 10:30 Rev. J. W. Johnston, Newark; 7:30 Presiding Elder Barnes, of Paterson.

When the morning service opened on Sunday it was announced that it had been determined to ask the congregation for a building fund for the erection of a hall, such as was spoken of in Saturday's RECORD. Rev. D. W. Couch was then presented and asked for \$3,000, saying he wanted it in fifteen minutes! The subscription started off with a \$500 gift by the Young People's Society, followed by \$250 by Mr. Campbell and another of the same by Mr. Grant. Hundreds and fifties then flowed in and the result was a pledged fund of \$2,539.50. The balance will without doubt soon be pledged, and a perfect church for rainy weather will no doubt soon be one of the institutions of the place.

W. H. HIBLER,

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South Street, Morristown.
THE FINEST BEEF,
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Smoked and Pickled Meats, &c.
REFRIGERATOR DOWN TO ZERO.

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This house is again open under the same popular management as last year, offering all the advantages of a First Class Boarding House.
Boarding per week, one person, \$8 00
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For the convenience of transient visitors we have opened a restaurant, or lunch counter, where meals or lunch may be obtained on the European Plan, at all hours.
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Call and see our large and new assortment of Wall Papers, Shades, &c., just received.

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Speedwell Avenue, Water, Flagler, Henry and Morris Streets. Building lots on Sussex and Speedwell Avenues, Henry and High Streets.
Farms in Hanover, Chatham, Randolph, Rockaway and Pequannoc Townships.
A large part of the purchase money may remain on mortgage.
Standing timber in Hanover, Boonton, Randolph and Rockaway Townships.
Money to loan on Bond and Mortgage.
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And dealer in all kinds of First-Class
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Monuments, Headstones,
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Work done only in the VERY BEST MANNER.

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Plans, Specifications and Estimates furnished on short notice.

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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.

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

Dr. S. R. Osmun:

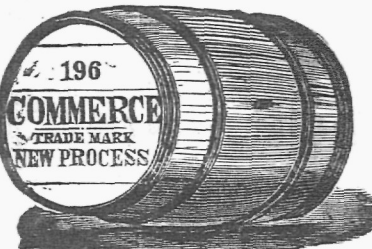
DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time.

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



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COMMERCE FLOUR.

We have many testimonials of the highest character from leading Ex-Judges, Preachers, Lawyers, Physicians, and manufacturers. In these testimonials many expressions like the following are used: "Unexcelled," "Splendid white loaf of bread," "Beautifully white and delicious taste," "It has no superior," "Produces a nutritious, sweet, white bread," "Consider it the best Family Flour in the Market," "Most reliable Family Flour I know of," "Unequaled for general use," "It always pleases," "A leading Physician of Newark writes of it: 'We have more loaves from the same quantity of Flour, and with more nutritious bread.' It is a Flour particularly adapted to the working man, for while the grade is kept uniformly high, the price is low, and is the best value on the Market. Try the COMMERCE FLOUR and you will use no other."

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contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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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PURE DRUGS,
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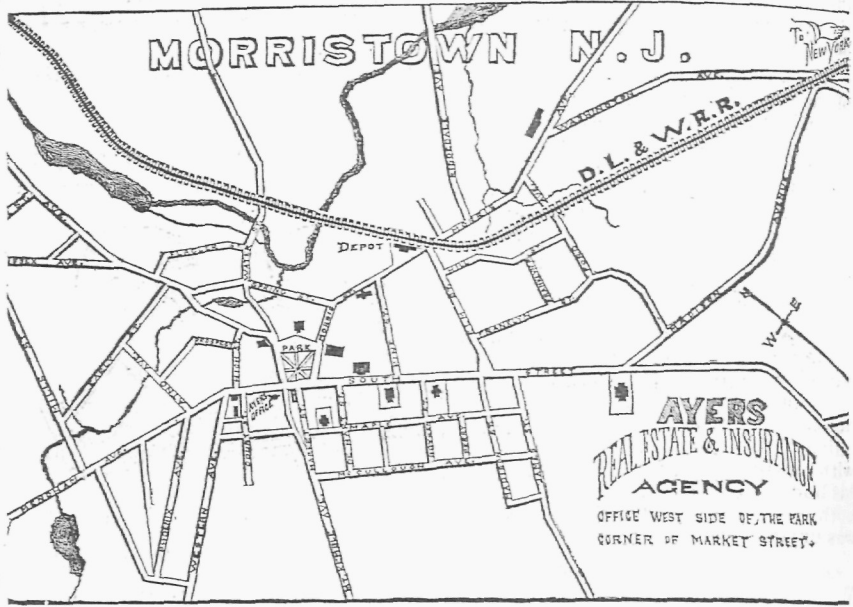
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REAL ESTATE—Property of all descriptions for Sale, Exchange or to Let.—THEO. AYERS & SON, Theo. Ayers, Theo. Ayers, Jr.
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the most perfect, rapid and economical Cook Stove made. House is not heated, no smell. We guarantee satisfaction.

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Lowest Prices.

