

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., MONDAY, AUGUST 21, 1882.

NO. 4.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF REV. D. R. LOWRIE,

Trinity Park, Mt. Tabor.

We have here outlined one of the most graceful, as it is one of the most pleasant and comfortable, dwellings on Mt. Tabor—a combination of tent and cottage. It is the property of Rev. D. R. Lowrie, pastor of the Methodist Episcopal Church at Bloomfield, N. J. Tabor has a number of dwellings constructed after this plan, and others are in process of erection. Many delight in the freedom, the light and the air, that a canvas house affords, and hold that half the attraction of the place is in the wholesome outdoor life they lead, sleeping with but a film of cotton between them and the dews of heaven. If the weather is unpleasant they can retire within their wooden castle, which forms a part of the homestead, and laugh at the power of the elements.

Mr. Lowrie's residence embraces, besides sleeping apartments, a parlor, study, dining room and kitchen, the latter fitted with all the modern improvements. It has withal a fine cellar and taken throughout is a perfect summer cottage. When we unite with its architectural attractions a hospitality within that at once warms the heart and beautifies the lives of all brought in connection with it, we have "Sweet Home" in fact as well as in figure.

Saturday's Services.

MORNING.

A vast number of people assembled before the Tabernacle this morning to hear the preaching of Rev. Dr. Kynett, of Philadelphia, Secretary of the Church Extension Society, who held the audience with a powerful and instructive discourse. He began as follows: I invite you this morning to join with me in some reflections concerning the Saviour's epitome of the law. I have read portions of the Scriptures from the Old Testament in which the law was originally given, from the New, in which the Saviour gives us the epitome. He then read in Matthew, the 22d chapter, from the 35th to the 40th verse, where one of the Disciples asks our loving Saviour which is the first and the greatest commandment, and was answered, "Love the Lord God with all thy heart, with all thy soul, with all thy mind and with all thy strength," and the second is like unto it—"Love thy neighbor as thyself."

This assumes the great fact that man is a subject of Divine government, and that as such he is under the law. This assumed fact may be easily gathered from the simple fact that we exist. There was a time when we were not, now we are. This argues creation, and a creator with his government and law, the sovereignty of the creator, the subjection of the creature. It is seen easily from the relations in which we live, the relations to Him that made us and sustained us.

A variety of obligations arise out of these relations; these obligations must be rendered by the law, and the law must come from the author and sustainer of our being. The relations in which we live to God and each other argue the necessity of government and law. It is easily seen from our own mental and moral constitution, especially from conscience, we stand correlated with love. We have a capacity to understand its requirements, to discriminate between right and wrong. We have that in us which we call conscience, which affirms the obligations of right and forbids the wrong. We cannot rationally explain nature, of which we are conscious without the assumption that we are under Divine government and law.

The laws under which we live are universal, that is to say we as human beings are not living under special and exceptional laws for our government; the laws by which we are governed under God's great empire are the same as those by which he governs other intelligent moral subjects.

As it is in the nature of light everywhere to proceed in straight lines, whether it be the light of a candle or the light of the great orb of day that cheers the face of nature or the light of the remotest star of the universe it is in the nature of that light everywhere to proceed from the centre in straight lines; as everything is held in its place by gravitation so the moral law of God proceeding from His nature is the same in its character, in its general requirements, and by that law all

intelligent moral subjects of His great government are held in allegiance to Him. The speaker went on to show that if this were true we were not to expect any exemption from the law by which we are to be governed and that the fundamental law of life was the strict observance as set forth in the Scriptures read, and He proceeded to show that the love of God must exist in the hearts of men in the same relation it exists in regard to our fellow mortals and that the law had not departed one jot from its original meaning even in these degenerate days and that the same law held for us as it did for the men of olden time, and a lesson was to be drawn from the fact that Christ added to the commandment "Love thy neighbor as thyself" and we must have this perfect love which we bear even to our families in the relationship to the Almighty. If we obey the first and great injunction the other would follow of itself, and no matter whether we believed or not the authority was there and must be obeyed. Each had a certain capacity for love and if many professed the love, it might not be stronger than the love of one and "Love was the fulfilling of the Law."

SATURDAY AFTERNOON.

Saturday afternoon an exceedingly large number congregated about the Tabernacle to listen to the Hon. John Hill and the Rev. M. D. Church, of East Orange. After the devotional exercises Bro. J. H. Knowles introduced the honorable gentleman as an enthusiastic Christian worker, who proceeded to say that his only apology in coming forward was on account of the great pressure made upon him and that it gave him unbounded pleasure to be here upon the grounds and a co-worshipper with so many. He spoke of the great delight his visits gave him, having missed only one or two years since the founding of Tabor. He related a story of Wesley, whose tomb and that of his mother, he stood near in a London grave-yard two years ago, and of having been delighted to think of the man and his affectionate mother who were surrounded by 25,000 souls who had been saved by their instrumentality, and the speaker then concluded by wishing every success to these meetings and beseeching the blessing of God upon them.

After the hymn Mr. Church preached from the text Jeremiah xlv. 4: "O, do not this abominable thing which I hate."

The eloquent divine drew a distinction between man's estimate of sin and that of the Almighty Creator's. He showed clearly the way into which the wages of sin will surely lead. Man excuses, man condones, man covers sin, but God hateth it and punisheth it. He spoke of the utter folly of some people who insist upon demanding an autograph or something from man, no matter what his crime might be. He spoke of the final overcome of sin. "When He shall come He shall reprove

the world of sin by righteousness and judgment," for sin comes by unbelief. One great remedy for sin he suggested was to give up self, and closed by exhorting his hearers to come out boldly on the Lord's side and abandon sin.

EVENING.

An unusually large number responded to the summons of the bell last evening to hear Rev. J. F. Krantz, of Somerville, who preached an earnest and powerful sermon in a most eloquent manner, holding the congregation spellbound throughout.

He chose for his text the words found in the 28th verse of the 26th chapter of Acts: "And Agrippa said unto Paul, almost thou persuadest me to be a Christian."

The speaker began by referring to the six arraignments that Paul encountered before the Kings of the countries in which he preached the glorious Gospel, and of his able defense before King Agrippa, who, being struck with the wonderful force of Paul's doctrine, was led to make the admission as above quoted.

The speaker also referred to the time when Paul was brought before Festus, who invited a large number of guests, among whom were Agrippa and his sister, Bernice, (with royal pomp and clad in royal garb) including the Governor. That was an august assembly. Paul loved to bear the name of Jesus before lawyers and Kings. After a few preliminary remarks King Agrippa ordered Paul to begin. In a conciliatory, courteous strain and with a graceful flourish of the hand, Paul presented the facts of his case. It is not necessary for me here to read or repeat those most impressive of Christian arguments. He began by expressing his satisfaction at having to appear before one so conversant with the Jewish customs and practices. He relates the peculiar circumstances under which he was converted from being a Pharisee to a belief in the Messiah, that he had been actually believing in this same Jesus of Nazareth, he whom he persecuted even unto death; and in graphic language he portrayed how he received the revelation of glory and a commission from this same Jesus to preach to the world.

How could he, my friends, disregard the lighted testimony of a noon day vision; how could he disobey the Heavenly call that sent him to open the eyes of both Jew and Gentile, that they might receive his words and return in the faith of Christ, that they might receive the remission of sins and an inheritance among the sanctified. And when Paul, after further arguing the cause of the blessed Redeemer, reached that part where he spoke of the death and resurrection of Christ, it was then that he was in his element, his form straightens, his eye flashes fire, his bosom heaved, and his heart burned with zeal for his Master's cause. So great was his oratory that it carried everything before it. Festus, amazed by these new thoughts and revelations, astounded by this new doctrine of Christ exclaims: "Paul thou art beside thyself," much learning doth make thee mad."

Paul responded to his excellency that he was not an enthusiast but that he spoke forth the words of soberness and truth. The King was pleased with his oratory but Agrippa uneasy, fearful, restless, not caring to talk with the Apostle further, stops him with the ironical remark, "Almost thou (literally not a little) persuadest me to be a Christian." "O would to God," answered St. Paul, "that not only thou but all that hear me were not only almost but fully persuaded to be such as I am," and lifting his manacled hands breaks forth into a burst of eloquence which was unrivaled by any orator of Greece or Rome. The effect was electrical. It seemed that the very clanking chains which bound him produced a change in the heart of Agrippa and so caused him to start and leave the room. Notice my friends that Paul is permitted to speak for himself, but he not only vindicates himself, he not only clears himself of the charges preferred against him but every time he embraces an opportunity to preach Jesus. He not only defends himself but he presents the cause of the crucified Redeemer, he presents the claims of Christ upon the human mind; he presses the obligations of Christianity home to the consciences of his hearers; so, my friends, he felt responsible for this man's soul; so he preached Jesus and Him crucified in so earnest a manner that the whole Gentile world were compelled to believe that he meant and believed every word he uttered.

The speaker thought it was often the case that men preach the Gospel as if it were only half true; they are continually knocking down scientists and philosophers; they are preaching continually upon the objections to Christianity and I dare say that many of their hearers never have heard the objections to Christianity before they

were uttered from the speaker's lips. This latter fact put the reverend speaker in mind of the pious old lady who upon being asked about the objections to Christianity by a preacher of the Gospel, replied "Law me! I never knew there were any objections to Christianity." I think it was a very apt answer.

He also remembered a clerical friend upon one occasion who asked another "Why is it that you can talk to people without seeming to have any apparent effect upon your congregation?" And was answered, "I represent fiction as if it were a reality and you present reality as if it were fiction." God help us to preach the Gospel as if it were holy truth and as if we believed every word from Genesis to Revelation. God forbid that we should apologize for the Gospel.

The speaker believed in preaching at men's weaknesses, their faults, their follies, their sins and their wickednesses. The highest ambition of a Christian minister should be that of saving souls. He is called of God to depopulate the kingdom of Satan and increase the success of our Lord Jesus Christ. Men are dying every moment around us and we are told in this Bible according to the doctrines of the Methodist Episcopal church that if men die in sin they will be lost forever, and with this tremendous fact staring me continually in the face I cannot afford to amuse the people; I cannot afford to speculate upon this precious truth upon which hangs the destiny of immortal souls.

Agrippa evidently knew what it was to be a Christian for he says "Almost thou persuadest me to be a Christian." This name Christian was not applied to the followers of the Jewish faith, but meant in those days reproach and contempt upon those who believed in the Christ. The name was not bestowed by the disciples upon the believers, but was first given as a name of scorn. Jews would not call Him that sacred name, Messiah. The speaker went on to prove that the name Jesus was of Gentile origin. There are some people in the world who always imagine that there is something mysterious about this word Christian and becoming a Christian. A stranger with whom I sat in the cars perceiving me to be a minister, wishing to draw me out, asked me, "What is being a Christian?"

The Word says in order to become a citizen of the Heavenly kingdom you must comply with the conditions of repentance and faith in the Lord Jesus Christ. It is not the moralist who prides himself upon his respectable exterior and his many good works. There is only one way man can be saved and that is by the name of Jesus. It was the case of many who had their names written on the church books who had not their names written in the Lamb's Book of Life.

Now what is it to be a Christian? A Christian is a disciple of Christ. What are the conditions of discipleship? I find that there are two classes of conditions required for Christian discipleship; one I call the previous condition of Christian discipleship—namely that of repentance and sorrow for our sins; a faith in the Lord Jesus Christ that he pardons our sins and accepts us into the Heavenly family. When a man repents he only enters upon the course, he only starts upon the Christian way. There are many inconsistent Christians in the world who stop at passing the previous condition. The second condition is to follow and serve the Christ after having entered upon the first.

As a sculptor wishes to execute a perfect work he goes before some great masterpiece for a model; so Christ should be our model.

As the stars and moon are reflectors of the sun so should we be the reflectors of Christ's light. We are not compelled to be Christians but are persuaded and invited. The speaker then quoted several passages in support of the latter.

There are a thousand different ways by which the soul may be reached. One will realize the mighty love of his Maker and so come to Christ; another will be driven to the arms of Jesus by the threatening fires and perpetual torments of hell. The speaker illustrated the various ways and means by which many are persuaded to take up the cross of the Almighty and follow Him. "Almost persuaded" was the case of Agrippa—the idea that he was open to conviction. We have not fully made up our minds to accept the teaching of the Lord Jesus. A man who has been almost in the pangs of death, has declared that if he recovered he would be fully persuaded, but here he is continuing in his old ways and still open to the trials of sin and not fully persuaded that the way of the Lord is the best. In all great cases men were only partially persuaded to follow His footsteps. Herod was almost persuaded; Felix, Agrippa and Pilate were almost persuaded, but something held them back, and so it is in the present day with some souls, they have not fully determined to lead that life which God exacts of them.

The reverend gentleman concluded in a most eloquent appeal to his auditors to follow the ways of righteousness, picturing in a graphic manner the case of the poor soul who reaches the top of the ladder only to find the door closed. He exhorted all now to be fully persuaded, for to hesitate is to be lost through all eternity.

Sunday Morning.

The Reverend Dr. Paine, of the Ohio Wesleyan University, addressed the largest gathering yet assembled about the Tabernacle on Sunday morning, and by his fervent appeal moved many to tears. The Doctor began his discourse by taking the text from I Corinthians, III., three last verses: Therefore let no man glory in men; for all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

The first and great point was that the Christians were possessors of the universe through Christ, and that it was in the power of those who did not believe as Christians to come into that inheritance. He eloquently described the planetary system and Heavenly universe, illustrating through them the power given and the extent of the domain. All inventions, works of art or anything made through the medium of man, were especially for our benefit. It was the way of Christians to point out a man as their especial minister, but they belonged to all people, and this was illustrated by the mother, having many children, making no special preference for any one, but loving all.

The reverend gentleman's sermon was a perfect burst of eloquence, illustrated by many striking examples and appeals to the minds of those present, and closed by depicting the beauty of Heaven and showing that there was glory and death, and the advantage to be gained by living a life so as to gain the former.

AFTERNOON.

The Rev. Brother Prentiss was the speaker of the afternoon, who chose for his text the 18th verse of the 3d chapter of the Second Epistle to the Corinthians: "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the spirit of the Lord."

One of the most prominent of the many important and instructive points made by the speaker was illustrated by a visit made by him to one of the famous picture galleries, where he was most forcibly struck with the perfect similarity of two pictures, it puzzling him very much to understand how two pictures could be executed so exactly alike. Upon closer examination the one picture was found reflected by a flawless mirror, so he was prepared to say there were some Christians in the world who reflected to a great degree the image of God. He also spoke of the necessity of every man knowing something of the Bible; not a study of the scientist or of the theologian, but a conversant knowledge of God's revealed word. It was not because of man's inability to come to Christ, but because he would not. God held out an invitation to all to come to Him, but Christians, so-called, did not embrace the opportunity. He closed by impressing upon all present their duty in the matter, and earnestly exhorted all to seize this chance of becoming a loyal subject of Christ Jesus.

After Dr. Prentiss' sermon the Rev. D. R. Lowrie said that once when engaged in bringing souls to Christ at a prayer meeting, he noticed a young man seated in one of the seats near the altar and because of his bright and intelligent appearance he asked him concerning the condition of his soul, and was answered "none of your business."

He spoke more freely to him of salvation. The young man still wished to be left alone and his eye flashed anger. The speaker left him and proceeded to the altar, but his heart still yearned toward him, and upon a sudden impulse he returned to the young man and in less than fifteen minutes he expressed contrition and became a converted man. He then exhorted them to follow the young man's example and come to the prayer meeting and be converted. The general prayer meeting followed and many expressed themselves as converted.

THE EVENING SERVICE

Was particularly well attended; many new folk having flocked to the grounds during the afternoon. The Reverend Dr. Bristor, of St. Luke's church, Newark, preached the sermon, taking his words from the Book of St. John, 14th chapter, 8th verse: "Philip saith unto him, Lord show us the Father and it sufficeth us."

The preacher's manner throughout was most earnest and his language most forcible. He spoke of the numerous instances in the Old Testament where and under what circumstances the Almighty had shown Himself to men. It was the general desire of men to have a tangible God. The Lord was present, always with us—here, everywhere. His theme settled entirely upon the reality and tangibility of the Almighty, the certainty of a life beyond the grave and the duty we owe to our God and ourselves to live here so that we may live with Him hereafter. He also exhorted church members to a more earnest work and to obtain more of the knowledge of God.

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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.)

Entered as second class (mail) matter at the Post Office, Morristown, N. J.
MORRISTOWN, N. J., Aug. 21, 1882.

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

A gracious revival influence is evinced at the Mt. Tabor meetings and already a number have professed faith in the saving grace of Christ.

Rev. John Krantz, Jr. of Somerville, who preached on Tabor Saturday, is also booked for a sermon at the Ocean Grove meeting on Wednesday evening next.

The venerable President Campbell gave a timely caution to parents at Saturday morning's meeting against allowing children to pray about the depot.

Dr. Stickle has purchased a fine property on St. James' Park, intending at no far distant day to improve it, and we understand will dispose of his Trinity Park place.

Nine hundred and eleven persons were fed yesterday at the Tabor House without confusion. The House, under the management of Mrs. Blanchard, and her able and worthy *major domo* J. W. McClary, is a decided success so far as providing for the comfort of her guests are concerned.

A large number of our country friends came in yesterday in carriages, many of the churches in the surrounding neighborhood closing, the congregations enjoying a full day here. Good order prevailed throughout the day, no confusion or trouble of any character being noticeable.

Biblical description of Mt. Tabor: "A land of hills and valleys, and drinketh water of the rain of Heaven." "The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing." "The glory of Lebanon shall be given unto it."

Mr. S. W. Clark, Secretary of the N. J. State Sunday School Association, whose cottage and tent opposite each other on Wesley Place are generally thronged with visitors, attends the Sunday School Assembly at Island Heights this week, where he will conduct the exercises of the Normal Class. Mr. Clark is highly entertaining and instructive in his field of labor—in fact one of the few gifted Sunday School workers in the land.

Specialties in music on Sunday were a trio, preceding the morning service, by Misses Craig and Walters and Professor Fisher, who rendered "Hear our Prayer" with sweet effect. In the evening "All for Jesus" was rendered in an effective manner by a quartette of male voices—first and second tenor J. H. Merritt of St. Paul's and Mr. Fisher, chorister of Hedding church, Jersey City, and first and second bass, Rev. M. D. Church of East Orange and Dr. Stickle of Newark.

Many who visit Tabor two or three hours in the middle of the day go home with the impression that the place is dull—that there is no society, no life among the people. Well, the reverse is the case. Before the opening of the meetings frequent public entertainments of a social nature are given by the young people, embracing musicals, readings, festival occasions, etc. A feature of the place is an association known as the Mt. Tabor Literary Union, an organization of several years standing, that is influential for good, particularly in the line above laid out. A healthy sociability, with all the formality and stiffness taken out of it, is particularly a feature of the community. We are a family united by the bonds of Christian brotherhood. Fashion is perhaps not courted as closely as comfort is studied in the lives of the generality of the residents, but all the delightful associations of friendship are here maintained with opportunities unsurpassed, both among young and old, and the culture of mind and heart is of pure and steady growth.

The little green canary whose cheerful chirp is heard through the grove appears to be in good form these cool August evenings.

We take this opportunity of extending hearty and sincere thanks to the friends who have in any way influenced an increase in our subscription lists. Few realize the work we assume in issuing the RECORD, or the expense attending its publication. But notwithstanding the obstacles we expect to overcome them. The sympathy and encouragement we receive from many quarters is gratifying and we shall endeavor to merit it in a still greater degree!

Concentration.

During this week, and until the close of the camp meeting, every one should be as far as possible wholly given to the religious work. Let every one stand shoulder to shoulder. Especially let all upon the ground attend the public services. By so doing they will not only be profited themselves, but will thereby have an opportunity to influence others. Much depends upon Christians conversing with their unconverted friends during the progress of a prayer service. Let them see that we really desire their salvation. No one can measure the blessed results following such efforts.

Those Who Preach.

We give below the names and hours of those who preach from the Tabernacle for the next few days:—

MONDAY, 10:30 A. M.—Rev. W. H. Coffee, of St. John's, Newark. Mr. Coffee is a colored preacher, of talent.
2:30 P. M.—Rev. W. E. Blakeslee, of Port Jervis.
7:30 P. M.—Rev. J. Cowins, of Watessing, N. J.

TUESDAY, 10:30 A. M.—Rev. Dr. Miley, of Drew Seminary, on the special subject of "The Person of Christ."
2:30 P. M.—Rev. Louis F. Burgess, of Hillsdale, N. J.

A special service will be held at the Tabernacle on Tuesday afternoon at four o'clock by the German brethren, to be conducted in their own language.
7:30 P. M.—Rev. J. R. Bryan, of Elizabethport, N. J.

WEDNESDAY, 2:30 P. M.—Rev. E. S. Jamieson, of Milford, Pa.
7:30 P. M.—Rev. J. W. Seran, of East Newark, N. J.

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.

ERRATA.—In Saturday's number. Read "Mrs. Dr. Keller of Boston," not Boonton.
The first family arrived on Tabor this season in April, not June.

Special Notice.

Dr. James Douglas, of Morristown, N. J., will be at the Treasurer's Office on Mt. Tabor every afternoon, from 1:45 to 2:45, P. M.

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Morristown, N. J.

I have great pleasure in presenting the testimonials of persons for whom I have done work in my line who are competent judges of thorough dentistry. S. E. Hedges, M. D.; Rev. J. K. Burr, D.D.; Rev. A. H. Tuttle, are persons well known throughout the entire State.

CHESTER, N. J., July 28, 1880.
Dr. S. R. Osmon.

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

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

Very respectfully yours,
S. E. HEDGES.

Doctor S. R. Osmon 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. Osmon 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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Elcho Shirts, Dressing Sacks, Infant's Dresses, Infant's Sacks,
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Orders will be filled promptly as Goods are received daily from her store at Morristown.

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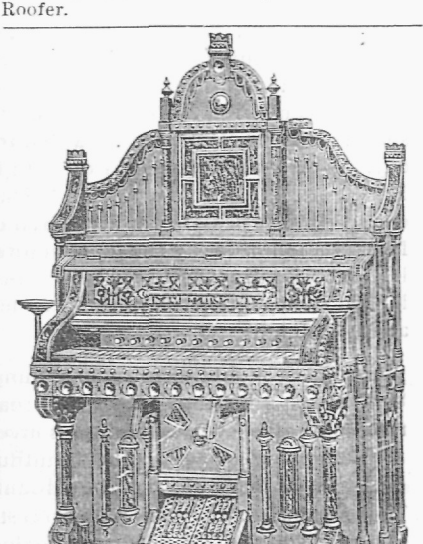
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The Record's Pen Sketches.

REV. C. S. COIT,

Presiding Elder of Paterson District, was one of the original Trustees of the Camp Meeting Association, and served many years as chairman of the committee on improvements, devoting much time and labor in that important part of the work.

In 1880 he resigned feeling that his time and strength must be given to the work of his district, which is large and needs the force and time of two men. The Board passed strong resolutions of regret in accepting his resignation. No member of the Board was so well acquainted with the history and progress of the improvements on the ground as he.

Mr. Coit was born in the city of New York, April 14, 1822. Nathaniel Coit, his father, moved to Bloomfield while the subject of this sketch was very young, where he grew to vigorous manhood. When about seventeen years of age he was brought to Christ and gave his name to the church, and soon felt that he was called to ministerial work. He made good improvement of his time in seeking a preparation for his life work in study for some years in the New Jersey Conference Seminary at Pennington.

Soon after his leaving the Seminary Presiding Elder I. N. Felch appointed him to Sandiston circuit. At the meeting of the next Conference he was admitted on trial (1847), since which time he has continued in the itinerant work, filling some of the most prominent appointments, Hackettstown, Paterson, Trinity Church, Newark, Berhel, S. I. Twice he has been appointed to the Eldership, filling very effectively the full term, four years, on Newton district, and is now on his third year on Paterson District. No minister among us has given more generously to churches, for education and general benevolence, than he.

He fills a number of positions of responsibility and trust. He has for many years past been Treasurer of the Board of Trustees of the Conference Seminary at Hackettstown. He is a Trustee of Drew Theological Seminary at Madison, also a member of the Board of Managers of the Missionary Society of the M. E. Church. He has a son following in his footsteps, a young man of promise, O. B. Coit, now stationed at Alpine.

Few ministers have given as many years consecutively to the regular effective work. Yet Elder Coit seems only in the prime of his manhood. May he yet be spared many years to the Church!

James V. Bentley.

James V. Bentley died since the last Camp Meeting in the prime of manhood, aged 44. He was one of the original Trustees of the Camp Meeting Association, and the first Secretary, and served as such a number of years. He was deeply interested in the affairs of Mount Tabor and gave much time and labor in the office and on the grounds to promote its success, until his business compelled him to resign his position in the Board. He was a Christian gentleman of fine type, intelligent, kind and courteous; a true friend, a loving husband and father and a faithful and consistent member of the church. He suffered long and patiently, and passed peacefully to the reward of the blessed, leaving a widow and four children to mourn their loss. He owned a lot and tent on Trinity Park, now occupied by his bereaved family.

Still Another Reason

Why Mt. Tabor is a popular place for those who delight to improve and decorate without its costing them dear, is that the tax on all property is limited. The limit is two and four dollars per lot, according to size. Whether you improve your property to the extent of \$500 or \$5,000 makes no difference in your tax here. You pay on the lot only—it may be two dollars, it cannot be more than four.

An excursion over the High Bridge Branch on Saturday brought about 700 people to Tabor. The train was made up of eleven cars, and judging from its success, another will be run next Saturday. The train started from High Bridge on the Central road, and picked up its last passengers at Kenville. It was organized by the conductors, left Tabor at 9:45 Saturday night and landed some of its party in their homes about midnight.

Cottagers should secure a large number of the illustrated RECORDS that they may give every visitor a souvenir embracing some of the beautiful cottages and views on the Mount. This will add to the material interests of our delightful Tabor by interesting and instructing many who now perhaps know little of it.

It may be of interest to the many friends of Mr. S. E. Flower, the crayon portrait artist, to note that he is still at Morristown, and will be happy to communicate with those who desire his services.



REV. DR. SPELLMEYER
Jersey City, N. J., September 20, 1881.

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