

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., TUESDAY, AUGUST 22, 1882.

NO. 5.

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THE RECORD'S ILLUSTRATIONS.

VIEW ON MORRIS AVENUE,

Wesley Place, looking toward the entrance.

As grateful as the shades of Vallombrosa are the cool breezes that whisper through the over-arching branches of the oak, the maple and the chestnut on Morris avenue. The "glory of Lebanon" is here, and the "excellency of Carmel and Sharon." We present to-day a sketch of the forest foliage on Morris avenue, looking from Wesley Place toward the entrance. It is true to nature, being the exact reproduction of a photograph taken for the purpose. It is not alone an illustration of Morris avenue, for almost any of our embowered thoroughfares present an appearance as enchanting and attractive.

The vista presented is in reality of much greater scope than its appearance indicates, embracing a score or more cottages and tents that face the avenue upon either side. Their fronts are either hidden by the foliage or lost in the distance. The first cottage seen upon the left is the property of Rev. R. Vanhorne, of Washington, N. J. Opposite is that of Miss H. Palmer, of Rahway. The other cottages upon the left are those of Mr. B. F. Brittin, Jersey City; Dr. I. Perkins, Newark; Mrs. Coe, Jersey City; Mr. Jas. C. Williver, Bloomsbury; Mr. Wm. J. Bedell, Mendham; Mr. W. W. Tate, Brooklyn, L. I., and Mr. P. A. Welsh, of Morristown. Below Mrs. Palmer's are those of Miss Wigfall, Mr. W. H. Price, Newark; Mr. Isaac Smith, Brooklyn, and Mr. O. H. Smith, of Newark.

This would seem to indicate a thickly populated city. But Tabor may be said to have just fairly started on its mission of peace and good will to man. It is in every respect a favorable start.

Monday Morning.

The Rev. W. H. Coffee, of St. John's Church, Newark, a colored minister, preached a brief but pointed sermon to a large congregation, taking for his text St. John xv, 5, part of verse: "Without Me ye can do nothing."

God, the Creator of all things, has so arranged His laws by which we are governed that there is no absolute independency in created things. The great law of cause and effect pervades all nature; all things are dependent in Heaven or earth, even in the great human machinery. The head cannot say to the body "I have no need of thee." Neither can the body say to the head or to the hands or feet "I have no need of thee." Every member is dependent upon each other for a living and perfect existence. For instance take the branch from yonder tree and lay it out in the sun and let it remain there, and after a while it dies, for the simple reason that it fails to receive the life-giving air and the sap. A branch taken from the tree may have a short existence; so a person out of Christ may exist upon a simple living existence. The condition of the mind is one of dependence; it has been said that in God we live and move and have our being, because it inculcates in us the dependency upon God for everything which belongs to our animal and natural life. What can we do without God? A free and perfect gift cometh down from above. God gives us all things, even breath by which we live is given to us by God and God only. For everything we want for our spiritual or religious life we must seek Christ. We can do nothing without Christ.

In the first place, without Christ there is no true civilization. It is true that nations without Christ have been well cultured; they have been well trained. He referred to Egypt with her astronomers; Greece with its philosophers, and Rome with its governors. Every branch of learning was early studied. Nothing was neglected to dwell among the stars or to conquer and govern the nation; that was their highest ambition. They had their Socrates, their Plato and others, who taught them enough of morality, but they failed to be civilized in the true sense of the word; they failed to have Christ in their midst. He then passed on and vividly portrayed the dark scenes of heathenish Rome. Mothers destroying their children because of deformity and to appease their gods, and other infamous deeds fully countenanced by their leaders. Christ was not in their system. He pictured Paul passing through Athens; he sees the various idols and images of their gods, but passes on; people assailed him; he is a stranger; he is an extraordinary man; we will follow him; he goes out to Mars' Hill; the speaker could

see him on his way as he turned aside and saw an inscription "to the unknown God." But I cannot define to your mind God's laws, all is beyond definition. Paul preached Christ, and I cannot believe but that many must have received Jesus. True civilization is found only where Christ is.

In the next place we shall notice that without Christ we would never have been redeemed. Priests offered sacrifices of the bullocks and lambs brought by the people; but they failed to redeem mankind, failed to wash them of their sins. But when Jesus Christ, the Son of God, came into the world and when He cried out, "It is finished; It is finished," then justice was satisfied. It set us at liberty; and that cry went forth throughout the world: "Come unto me all ye that are heavy laden and I will give you rest."

In the next place without Christ we have no Advocate. There are perhaps many willing to plead in our behalf. Perhaps the shining lights of Heaven will be willing to intercede for us before God and plead for our sins, but that cannot avail. There are some who believe that the Virgin Mary can intercede for us, but even if all could they do not. There is no other name whereby man may be saved except by the name of Jesus. He imagined Christ hanging upon the cross and saw the nail wounds in His hands and His feet; the side pierced by the spear; through this sacrifice he knew only the name of Jesus could save men. It is through the bleeding of Jesus I am saved to-day; that is without Christ we would have no Advocate.

In the next place without Christ we would never have been saved. It is time that blood may have flowed as the Jordan or as the waters of the Euphrates, but it failed to wash away the sins from your heart; it failed to cleanse your heart of unrighteousness; it failed to pardon you of your sins. Though the people may have bowed about the temple; the priest may have swung his incense and the smoke may have ascended, they may have bowed on top of the houses, but it amounted to nothing. Their sins still remain with all the sacrifices, with all the other forms of penance; their sins still remain; they were not forgiven, but when Jesus touches the heart; when a few drops of the blood that Jesus shed on Calvary touches the heart the work is done. Man is cleansed from sin and is adopted in the family of Heaven and joins himself with Jesus Christ, his elder brother, and his name is recorded on the Lamb's Book of Life; he can sing and declare himself a child of the King and the Holy Spirit is his teacher.

Again without Christ we are not willing to die; such men as Paine, Bolingbroke, Voltaire and other infidels while in health, while living, professed and said that they were willing to die without this Galilean; without this impostor, without this despised Jew, with-

out this good man that has come into the world. That is no such thing. When they came down to die, they all declared with one breath, "Jesus, have mercy upon me!" One has said to the physician, "I will give you one-half of all that I own, if you give me six months to live." Others have said, "I will give you all I have for one day." Another has said, "Oh, that there was a hole that I might creep through!" They were not willing to die. If I could call upon the damned spirits from the region of darkness into your presence and ask, "Were you willing to die?" The answer would come from a thousand voices "No!" I ask a second question, "Why were you not willing to die?" They would answer, "Simply because I did not have Christ with me! I was without Christ!"

We are willing to die with Christ and if I should call before you John Wesley, Charles Wesley, Baxter, James, Dashiell, Simpson, Havens and other men who have lived a godly life and say "Oh, John Wesley, were you willing to die?" Wesley would answer "Yes," and so with all the Christian men, and the speaker gave the answer of each, showing that it was no difficulty, no sorrow, nothing to fear to die, if we were prepared during life to die. We must live on this earth a righteous life, if we should wish to die without fear and rise again in the sure and certain hope of the Resurrection.

The Rev. Mr. Coffee was followed by Dr. Paine, the beloved preacher, of Ohio, who had been asked to say a few words prior to his departure. He spoke of the great pleasure it gave him to be here and how hard it was to leave this place, sanctified as it seemed to him by the blessings of the Almighty. He spoke of the great truths inculcated by his brother from Newark and the necessity of following them. God gave us many difficult things to do and from which we naturally shrink as being too great, too important for us mortals to attempt, but he gave us supernatural strength to go forward to conquer and that was given us as soon as attempted.

He referred to a trip made by him last summer through the great lakes. As the noble steamer which bore him plowed through the water, the rapids of St. Marie appeared in view; he wondered how it was possible to proceed up them, but while meditating the steamer turned aside and ran into the lock of a canal. The lock door was closed behind; the one in front was opened; the water was let in until it came to the level of the lake and then the good steamer glided on in its course into Lake Superior. So it was with us. If we have been living a life of sin we must turn aside and get into the lock. We must rise up, up and up until we reach the level of the Lake Superior above and live a life with Him; we must soar above and close the gate behind us!

Now was the time and he had no doubt that God blessed the meetings. He believed their prayers were heard during his sermon yesterday and he left his prayers with them. The Doctor took leave of them and expressed his unbounded sympathy with the work being done.

He knew that there were differences of opinion between some on the subject of conversion; some believe it was a slow and gradual process; others that a rapid and immediate change was necessary, but whatever might be our way of belief, let us drop it for the time and unite together in this great work and try now the conversion of sinners; some grow rapidly in grace; we sometimes grow in five minutes as much as we do in five years; but let us all unite in the work.

AFTERNOON SERVICE.

The Reverend W. E. Blakeslee, of Port Jervis, was the preacher yesterday afternoon and delivered a most instructive discourse from the text "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."

When General Montcalm fell mortally wounded upon the battle field of Quebec, one of the General's approached him in his dying hour and said to him, "General, have you any orders to give?" And the General replied, "I have no orders to give; I have none to interfere with. I propose to spend what little time I have left with God in preparing for death."

Dear friends, I presume this is the feeling of every man and woman who comes down to the dying hour. He desires to be alone with his Maker, to look into as far as he can the great realities of the eternal world that is about to be opened before him. It was not so, however, with our Lord and Saviour Jesus Christ. As He was about to enter the conflicts of the last hour, He went to His Father in earnest prayer and supplication, but we find in that prayer He almost entirely forgot Himself. It is true He opened the prayer with these words, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." If you will open the

Bible and turn to this chapter that gives us that wonderful prayer of our Saviour just before He suffered upon the cross, you will discover that this prayer was in the interests of the church. He also prayed for His disciples that they might succeed in gaining Heaven. He knew that though He might remove the barriers from the dead that stand in the way of solving the problem for men of hereafter, yet they were in danger and would have conflicts all along the long journey of life, and therefore His deep concern was that those whom the Father gave Him should not make a shipwreck of faith. They should be faithful, and at last be counted worthy to enter into the life-spirit of the Lamb. That prayer was uttered in the presence of His disciples. You know our Saviour's life was a life of prayer, but few of His prayers, however, are recorded. We know little of the great petitions He offered to the Father or sent up to the Father, in those long and weary nights He spent alone with His God. Yet no mortal here could give ear, no one could give thought to the great burden resting upon Him, but in this prayer we find it was open and out in the presence of the disciples, and I presume that the great purpose of this was not only to invoke the Divine blessing upon them, but to be a prayer of instruction to them. He desired to teach them two important things. One was of our own utter helplessness and dependence upon God and the second to impress upon them the character of the Father, the Almighty.

And, therefore, in our text He says He would leave the disciples under the care of the Father, who was their God and His God. For they all understood that when they approached the great Master in prayer they were going to a Father, who looked upon them as children with all the sympathy, with all the tenderness, with all the love that a Father could possibly exercise toward a child. Not only was God a Father to these disciples, but He was a Holy Father, and these men never came into the presence of the great Master Himself without feeling that they were coming into the presence of purity—a God of great Holiness, a God who could not look with any degree of allowance upon sin; therefore, dear friends, God teaches us that when we go in prayer that we ought to approach very reverently His presence, gratefully remembering that we are unworthy to approach the presence of One so pure and so holy as our God; and yet this God is our Father and our Lord.

The text suggests to us that there are dangers lying along the pathway of Christian life, and therefore, our Heavenly Father prays that He might keep those who had given Him their hearts from these dangers, and also that He might give them victory in the hour of conflict, in the hour of danger.

Brethren, I know of no subject of greater importance to us who are ministers of God's truth than this—that we must call on God to prevent our own backslidings and save the church from making a shipwreck of faith. For the past five years and a half it seems to me that I have been surrounded with those that have made a shipwreck of faith. Scarcely a man or a woman that I have met on the street, if you asked if they put still their faith in God, their answer would be: "I tried it once or twice or thrice, and I have found myself unable to continue in the better way, and here I am in the world, and I dread to take this great step lest again I might make a shipwreck of faith." It seems to me to be a matter of vast importance to the church that we should help our friends to go continually to God and how we may assist to God those living in the world, growing cold and becoming lukewarm and exposing themselves to the judgment of God and to eternal banishment from the presence of our Lord and Master. I was glad last night to hear in the sermon preached of personal contact with God, that there is mighty power in personal contact to His disciples with Christ. That the disciples could take Him by the hand, could listen to His words. It was a wonderful source of power and impression to these disciples. When they went out to meet the world, to battle with the enemy of souls, He was to them a source of keeping power in difficulty and great trials. He was there to show by His miracles and Divine manifestations and give them proof of His own Divinity. These disciples were troubled as men are troubled with doubts to-day. They looked upon our Saviour, after witnessing His manifold and wondrous works and miracles, as really and virtually the Son of God. It inspired them in their work and gave them trust in Him. The speaker enlarged upon the glories of having a teacher like Christ, in whom all things were found and nothing unknown.

What are the means by which He keeps his children from making shipwreck of faith? I would remark first God keeps his children by securing to them the helping power of the Holy Ghost. Again reference was made to last night's sermon, concluding that it was just what was wanted—that of proving the personal influence of Christ upon us through the Holy Spirit. He who feels the touch of the Holy Ghost feels the touch of the personal God.

Dear friends, I hardly believe that the world has lost anything by the departure of the visible presence of our Lord Jesus. I believe that the same

God-keeping power is felt in the Holy Ghost that revealed itself to our hearts, that was felt in the coming of His person.

Therefore the Heavenly Father saves His child by securing to them the helping power of the Holy Ghost. Mark you, my friends, I say the keeping power of the Holy Ghost.

I am fully persuaded of one thing, that in order to make sure work of eternal life you and I have a work to do as well as God. Sometimes we sing "There is nothing either great or small left for me to do, Jesus died and paid it all." I believe that Christ died for us and nothing more can you or I do to reconcile ourselves to Christ, but I believe that God works for man and man must work for himself and I believe it to be just as important to do our part of the great work as for God to do His part and if we fail to do our duty, you and I are just as sure to be lost as if Christ never died for us. We must depend upon the Holy Spirit; He is given us. The Word says "Work out your own salvation." We must work with God and then God will work with us. For except you and I work with God and perform our part of this great work that saves us, it seems to me that we will come short of glory and faith, which enter in at the last day.

The speaker here referred to the experience of a converted man at Ocean Grove who said that he had had a wonderful religious experience. The Reverend gentleman had prayed for a revelation of God to him and he spoke to this aged man who told him that he would rather have his hope on one of the promises of God than all the experience he had ever undergone. The speaker wondered very much and went away meditating whether God's word was the true revelation to him he had prayed for. He illustrated this by reference to a sceptical club which had appointed a committee to attend a prayer meeting and confer with a minister about God. The committee said: "We want light concerning God; we want to know something about this invisible God; we wish to understand about the immortality of the soul, how man lives after death." In each case God's word was turned to bearing upon the subject and God answered them. This course was pursued for three weeks until finally the whole club became converted, proving the power of the revealed Word of God. The Bible has never been so much read as it is to-day; never so effectively taught in the Sunday School as to-day, and its power is simply marvelous.

He had thought a minister was not doing his highest duty unless he was in the world converting and saving souls, and he believed that one of the special missions of the pulpit was to uphold the church and prevent backsliding. The older he got, the more experience gained, he realized the necessity of the power of the Word.

The speaker closed by advising those present who were Christians to make the study of God's revealed Word a special subject.

At the evening service, the Rev. J. Cowins, of Watsessing, preached a very interesting and forcible sermon from St. John xviii. 40: "Then cried they all again, saying, Not this man but Barabbas."

The speaker proceeded to show the character of Barabbas and the effect of the death of Christ upon the world. The truths and promises set forth in the Bible were imperishable and inexhaustible. He earnestly exhorted all to follow Him, who is "The Way, the Truth and the Life."

The Rev. Bro. Knowles immediately followed in a short address, and related a most appropriate illustration concerning the conversion of a man, and earnestly besought those present to take this opportunity to approach the Almighty.

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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. 22, 1882.

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

The collections this year average better than last.

Rev. A. H. Tuttle and family spent last Saturday afternoon at this place, and it is expected he will preach here some day this week.

The annual meeting of lot owners is held to-day at 1 o'clock at the children's tent, for the election of four Trustees to fill the places of four whose terms expire this year, viz: Rev. J. M. Fitzgerald, of Newark; Thos. James, of Brooklyn; Dr. J. W. Stickle, of Newark, and James M. Bonsall, of Morristown. These are all faithful members of the Board, and, while we have heard no comments one way or the other, should suppose they will be re-elected without opposition.

At a public sale of lots for back taxes, held yesterday afternoon, the following purchases were made:

Mr. S. M. Long, of East Orange, lot on Clark Place.

Mrs. C. Flommerfelt, of Bridgeville, lot on West Union avenue.

Mr. J. S. Richardson, two lots on Whitfield Place and one on Boehm avenue.

Mr. Jno. L. Roff, of Newark, lot on Banghardt Place.

By reference to last year's sales it will be seen that the assessment sales this year do not equal one in five, an evidence of a healthier state of affairs all around.

Those Who Preach.

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

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, 10:30 A. M.—Rev. R. Vanhorne, of Washington, N. J.

2:30 P. M.—Rev. E. S. Jamieson, of Milford, Pa.

7:30 P. M.—Rev. J. W. Seran, of East Newark, N. J.

THURSDAY, 7:30 P. M.—Rev. J. S. Gilbert, of Paterson, N. J.

FRIDAY, 10:30 A. M.—Rev. Dr. Strong, of Drew Seminary.

2:30 P. M.—Rev. Wm. Taylor, the Missionary.

Mrs. Pamela Burr, the widow of the late Rev. Jonathan Kelsey Burr, D.D., of the Newark Conference, died at the residence of her father, Joseph M. Brown, Esq., of 291 York street, Jersey City, at 7 A. M. Monday of this week. She had only been sick for about two weeks, with a type of malarial fever. From the first she expressed no hopes of recovery, and manifested but little desire, seeming to prefer a speedy reunion in heaven with her lamented husband. Mrs. Burr's parents came from solid and highly respected ancestors and on her father's side were well grounded in the doctrines and usages of the Methodist Episcopal Church. Her paternal grandfather's house was the itinerant's welcome home in the days of large circuits in Orange county, N. Y., and the late Rev. George F. Brown, D.D., of the Newark Conference was her uncle. Sister Burr was naturally of a queenly bearing and dignity and was eminently fitted to the sphere of a Methodist preacher's wife. She was intelligent, cultured, well versed in the Scriptures, and gentle, patient and untiring in her devotion to the interests of her family and of the church. The charges filled by her husband since their marriage will cherish her memory in connection with his, with great fondness to the last. For, "they were lovely and pleasant in their lives and in death they were not (long) divided." The funeral services will take place at her father's residence on Thursday, Aug. 24th, at one o'clock P. M. Interment at Morristown.

Young Peoples' Association.

The annual election of officers took place on Saturday evening at the cottage of Mr. Thomas James on Summerfield avenue. After reports had been received from the various finance committees, the following persons were chosen to direct the affairs of the society for the ensuing year:

President—S. M. Long.
Vice Presidents—H. L. Coit, Kate B. Craig, Bessie Wright.
Treasurer—Thomas James.
Recording Secretary—Emma Gwinell.
Corresponding Secretary—C. Louise Cosad.

Executive Committee—Rev. D. R. Lowrie, Wm. H. Brown, C. H. Warner, Carrie V. Stephens, Abretta Getchius, Emma J. Roff.

Building Committee—J. W. Stephens, Rev. L. F. Burgess, H. L. Coit.

After the new officers had been selected Dr. Stickle, the retiring President, escorted the newly elected presiding officer to the chair. Mr. Long, who had been thus honored, in a few well chosen remarks accepted the office, paying a tribute to the recent incumbent, and urging the hearty cooperation of members in the work of the coming year. It is due to Doctor Stickle to mention in this connection that during his term of office he manifested a very keen interest in the welfare of the young people, often sacrificing his personal comfort that he might promote the objects of the organization. Honorable mention should be made of Rev. Mr. Lowrie and Mr. Long, both of whom, together with the Doctor, have rendered valuable service to the young people, notwithstanding that they were otherwise occupied as trustees of the grounds.

This society is now in the fifth year of its existence, and has in its membership over one hundred of those who make Tabor their summer home. Efforts are being directed toward the erection of a building which shall be used by the young people for purposes of Christian culture. It is the design of those in charge of the enterprise that said building shall contain a lecture room with a seating capacity of five or six hundred, and that it be provided with a library and reading room. Their project also includes the establishment of a summer school, where could be formed classes in Bible study, history, literature and the various useful branches of science. These are some of the plans, yet undeveloped, which were in the minds of the projectors of this society. Thus far but little has been accomplished, and aside from an occasional entertainment which has been given with a view to the increase of the building fund, but a very slight pecuniary advancement has been achieved. Nevertheless, a want is continually felt. There must needs be opportunities offered for the improvement of the mind, and no provision has hitherto been made in this direction. Until some generous hearted Methodist shall respond to the voice of the young people at Mt. Tabor the building will probably remain as now, a dim outline of promise. Meanwhile the society will avail themselves of what resources lay within reach to augment the fund and secure the accomplishment of their purpose. C.

As the tide of spiritual power rises every professing Christian should place themselves fully under its influence and help increase its force. There have been some conversions, but ought there not to have been many more? Personal work has much to do in bringing souls to Jesus. Brother, sister you may save a soul from death. The earnest worker shall have his reward here and hereafter. T.

President Campbell cautioned parents not to allow their children to play about the depot, a timely caution indeed, as so many children are killed or crippled for life by playing about depots.

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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THE WELL KNOWN
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S. R. OSMUN,

DENTIST

MORRISTOWN, N. J.

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

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

Dr. S. R. Osmun:

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

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

As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth but also a fearless use of your gas.

Very respectfully yours,
S. E. HEDGES.

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

A. H. TUTTLE.
Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentistry 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.

MRS. C. A. THURBER,

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Corsets, Bustles, Hoop Skirts, Infant's Caps, Infant's Cloaks,
Elcho Shirts, Dressing Sacks, Infant's Dresses, Infant's Sacks,
Ladies' Muslin Underwear, Infant's Combs, Infant's Brushes.

Orders will be filled promptly as Goods are received daily from her store at Morristown.

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FANCY AND DRY GOODS

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The Young Ladies, the Mothers, the good looking and the h— (beg pardon, we never saw any but good looking girls at Camp Tabor,) all are invited to call at our store and look to their hearts content if they don't buy a cents worth. Some from Newark will be surprised to find a larger and finer store than they have at home, while the variety is not surpassed by many stores in New York. Samples will be sent if ordered.

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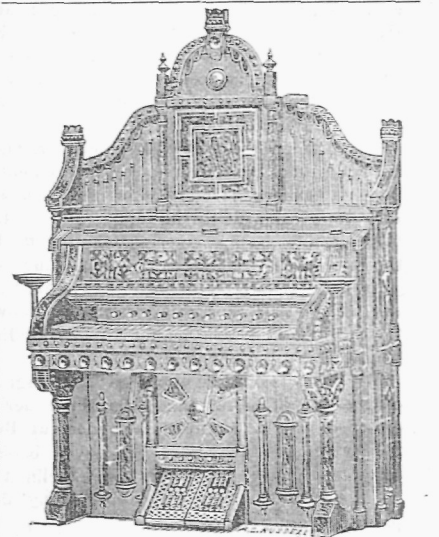
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The Record's Pen Sketches.

GEORGE I. SENEY.

THE BANKER AND PHILANTHROPIST.

Few among the names of men distinguished either by their accomplishments or their achievements have excited more interest within the past fifteen years than that which stands at the head of this sketch.

It is a name stained by no dishonor, involved in no questionable transactions and brought to public notice only by the good deeds of him who bears it, the gratitude of the recipients of his bounty and the admiration of those who wonder at his expansive and increasing beneficence.

George I. Seney was born in Astoria, Long Island, May 12, 1826, and according to probable expectation, based upon the average length of life, may reasonably be said to be in the prime of his manhood.

He was the son of the Rev. Robert Seney, an eminent minister of the Methodist Episcopal Church; himself an educated man, a graduate at a time when the Methodist Church contained few such.

The Rev. Robert Seney attained a high position in the denomination and was well known and highly respected in New York, Brooklyn and vicinity until his death, which was occasioned by paralysis before he had reached sixty years of age. The mother of the subject of this sketch was descended from one of the most respectable families of New York, and some of her kindred occupied important positions in the State and Federal service at a time when merit had more to do with such positions than at present.

George I. Seney had the advantage of the home life of such parents and breathed the spirit of refinement, philanthropy and a love of learning in his earliest childhood. He was prepared for college, and in due course was graduated at the University of the City of New York.

He inherited all the family traits, except one, possessed by his father—a talent for public speaking. In lieu of this he developed a remarkable aptitude for business and especially for banking.

Though he had no business experience in his youth, no sooner had he decided to enter upon a business life than he gave his whole mind to it. He obtained a situation in a bank as clerk and had one or two positions before entering the Metropolitan Bank, the great institution with which he has been and is now so prominently connected. His first position in this bank was that of paying teller, a position demanding accuracy, strict attention, quick discernment of men, ability to identify signatures, detect forgeries and a recollection of the state of many accounts. He displayed all these qualities and such a grasp of general business as soon made it obvious that he ought to have a controlling share in the management of the bank. He became cashier and through the critical periods of the past twenty years he has conducted the bank in safety. At the death of the President he was unanimously elected to fill his place.

From the commencement Mr. Seney has been a very liberal giver to everything in which he took an interest. When he had nothing but the salary of a clerk he gave more than many men of great wealth. As his riches increased his gifts grew correspondingly.

Mr. Seney has been interested in many important enterprises, which have been almost uniformly successful. From these he has derived the ability to do such great deeds of benevolence. He has given away in benevolence a great deal more than he has received from the bank with which he is connected, in salaries during his whole career. It is difficult to enumerate the gifts which he has made.

One of our exchanges, the *Christian Advocate*, said July 27, speaking of gifts of eminent men:

"Mr. George I. Seney, whose gifts in the beginning of his business career were larger than those of men of far greater wealth has disbursed with lavish but not unwise hand, the millions which success has placed at his disposal. Through almost every State and several of the Territories the stream of his liberality has flowed, establishing colleges, aiding schools, relieving the afflicted, and now concentrates upon the city of his residence in a project—the Methodist Episcopal Hospital—worthy to be compared with the grand products of centuries in the mother country."

To the Wesleyan University, at Middletown, Ct., he has given about \$700,000; to the College at Oxford, Ga., and the Female College at Macon, \$125,000 each; to the Long Island Historical Society more than \$100,000; to various hospitals and benevolent institutions as much more, and is now erecting a great hospital in Brooklyn, which must cost not far from half a million dollars.

But these great public gifts which have been heralded,—not by Mr. Seney's procurement—but by the press as matters of public news, are not greater than the sum total of the bestowments he has unostentatiously made, the stream of which has been flowing on year after year. Those who know what they say, affirm that if all his gifts were known the surprise and gratification already kindled would be greatly increased.

Mr. Seney is our neighbor, having a magnificent estate of more than a thousand acres, crowned with a beautiful residence, at Bernardsville, in this State. He loves books, has a fine library, and is very much inclined to be a connoisseur in art, having many fine paintings.

He is a great lover of horses and has more than a hundred on his estate, some of the best blood in the country. He is very hospitable out of business hours, but somewhat austere in business. Not sufficiently so however to protect him from a horde of solicitors and importunate beggars.

In religion he is a Methodist, having contributed largely to the erection of a neat church at Bernardsville which he regularly attends from June to October, when he returns to th

city. Take him as a whole it may be said that he is one of the best products of Republican institutions, able to make money, and wise and generous to distribute it.

Mr. Seney has a large family consisting of nine children, most of whom are married.

The bright eyes and cheery face of Mr. J. S. Richardson seem not in the least dimmed or clouded by the serious accident which befell him some weeks ago, whereby he sustained a compound fracture of the collar bone and also fractured two ribs. Mr. Richardson was at Pittston, Hunterdon county, at the time and fell from a piazza through the breaking of a rail or guard against which he was leaning. There was no physician convenient, and he was compelled to ride some sixty miles by carriage and rail to his home in Jersey City, of course accompanied by attentive friends, before his wounds were properly dressed. We are glad to see him about and so well in general health, the peculiar nature of his wounds rendering the process of healing very slow and tedious. Mr. Richardson is one of the most active and painstaking members of the Board of Trustees.

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Jersey City, N. J., September 20, 1881.

Dr. C. C. Moore:—
My Dear Doctor:—Your Lozenges are the best I have ever known. I have found them safe to use and sure to help. They have always had my **UNQUALIFIED RECOMMENDATION.**
Most truly yours,
HENRY SPELLMEYER.

Moore's Throat & Lung Lozenges

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

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Goods Warranted as Represented.

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CHEAPER SETS IF DESIRED.

SETS MADE OVER,

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Sets made in one day by appointment.

GOLD FILLINGS, a specialty, from - - - \$1 50 up

SILVER AND PLATINA from - - - 75 "

TEETH EXTRACTED, - - - 50 "

ALL WORK WARRANTED AS REPRESENTED.

Try the Glycerine Tablets, they Beautify, Cleanse and preserve

the teeth. Sold in Newark only by

DR. SHEETS,

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(NEWARK CONFERENCE SEMINARY.)

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Fragrant Liquid.

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