

Mount Tabor Record

VOL. IX. MOUNT TABOR, N. J., MORRISTOWN, N. J., SATURDAY, AUGUST 22, 1885. NO. 2.

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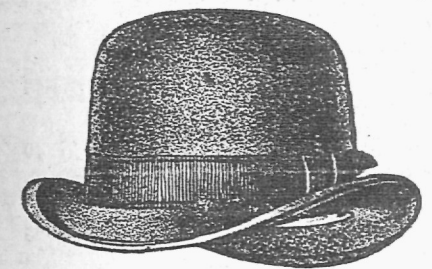
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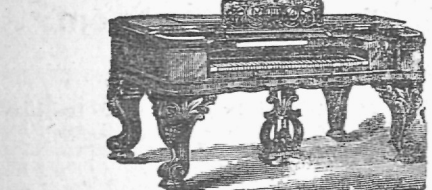


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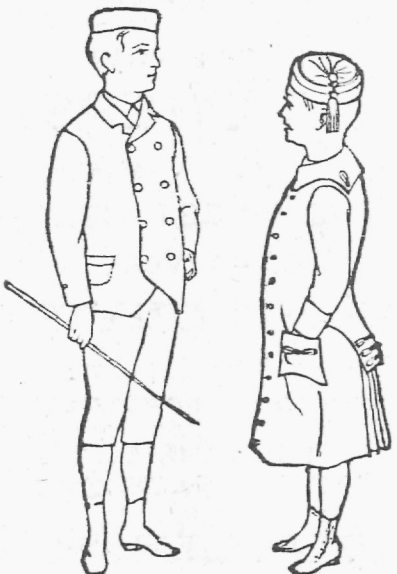
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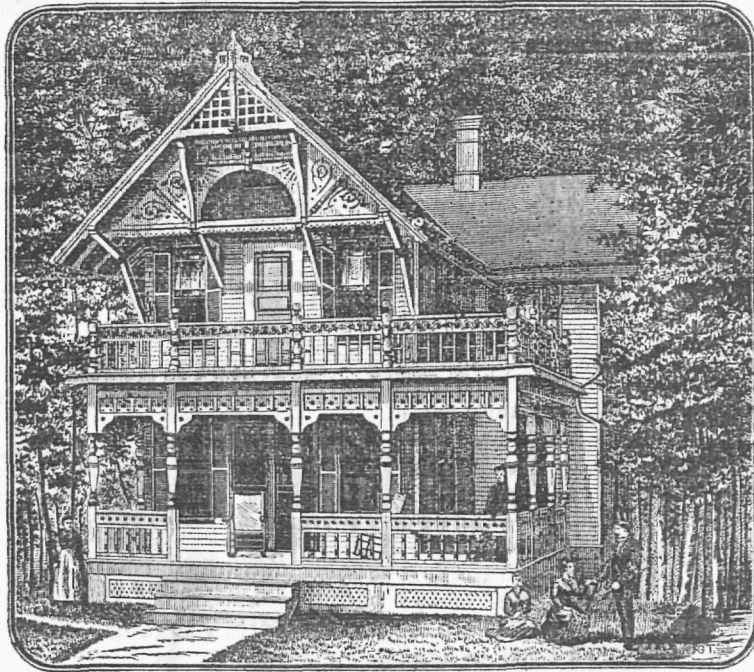
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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF ALFRED C. GETCHIUS,
 Sommerfield Avenue.

Embowered in a grove of young chestnut and oak trees, the above comfortable summer home is but another of the many superb cottages found on Tabor. It is roomy, but not so large that the cares of housekeeping become a burden; of original and pleasing architectural design, but not so covered with "ginger-bread" work that it becomes tiresome to even a critical eye. Its spacious piazzas are the one thing above all others to be desired in a cottage here, and we are sure, that even those who do not with others share the hospitality of the owner of the house can take pleasure in viewing this copy of it. Mr. Getchius is a resident of Newark.

Friday's Services.

The morning was clear and cool, a bracing air stirring under the chestnuts. The congregation which gathered beneath the trees was not very large, but was especially noteworthy on account of the large proportion of ministers present. The platform was filled with preachers, and a considerable number was scattered through the audience.

The service began with the hymn, "All hail the power of Jesus' name," and the Rev. E. V. King, of Piermont, N. Y., led in prayer. The Rev. A. L. Brice, D. D., one of the leaders of the Camp Meeting, gave out the usual notices; Rev. Alexander Craig read the Scripture lessons, viz: 1st Psalm and the 5th Chapter of Matthew; and the people sang "Rock of Ages."

Rev. A. Craig, Presiding Elder of the Jersey City District, delivered the sermon, from Numbers 10: 29—"And Moses said unto Hobab, the son of Ragucl the Midianite, Moses' father-in-law, we are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

It would have been interesting to us if we could have beheld the large multitude of Israelites, a company equal to the population of New York, Brooklyn and Jersey City, marching through a desert in which there was neither food nor water. It would have seemed to us a marvelous sight. And yet it is no more strange in many of its aspects than the journey of a Christian to the Promised Land. The history of Israel illustrates the history of Christian life. Many of the truths which God gave to the Israelites, and his methods of dealing with them, are the truths and dealings of God with his people to-day. Israel was a peculiar people, separated from others only so as to be the depository of the truth. This is apparent from the call of Abraham, the story of Joseph, and all through the history of the dwelling in Egypt. For Israelites never became citizens of that country. They were regarded, not so much by the Egyptians but by themselves, as pilgrims and strangers. You all remember how they became, through a series of years, from friends and allies to Egypt, the slaves of that country. You call to mind how they cried unto God for help. No doubt they wondered why God did not come to their relief; just as we often wonder that God does not come to our help. But God had some great purpose for Israel, as he has for all those

who trust in Him. He was putting it into the heart of that mother to commit her child to the river among the flags. God had a purpose in this that reached farther than the interests of the Jewish people; for this child was to develop into the legislator who has furnished the foundation for a jurisprudence which influences the entire race. God sent him to lead Israel out of Egypt.

There are two truths to be noted: First, That this journey out of Egypt was commenced under the direction of the Spirit; second, we note the duty of responsibility of carrying with us to our blessed destiny all who may be persuaded to forsake their sins. We desire to point out the journey of the soul to the liberty of salvation—especially its commencement. I think all of you will agree with me that it is a difficult thing to persuade a sinner to leave his sins. It was difficult to get Israel to come up out of Egypt. There is a good deal of significance in the rod of Moses. The marvels accomplished by that rod were performed as much to convince Israel as to convince Pharaoh. I fancy that that rod was typical of the physical means by which God brings evidence to men of the truth. Thus God and man move hand in hand and side by side in saving human souls. I imagine that in the wonderful interview at the burning bush Moses felt that the most insuperable difficulty, in the mission to which God called him, was in the fact that Israel would not believe him. He did not fear the power of Pharaoh so much as the scoffing of the Hebrews. And brethren, is not that where we are?—influenced, as Moses was, by the belief that men will not believe us? We see Moses coming down from Midian, proposing to the vast multitudes of Israel, that they should march into the desert in which there was neither food nor water. It was a journey that would probably occupy three months, at least. How could they take their wives and little ones into such danger, without some special interposition of God? How many heads of families would have believed in Moses under such circumstances without some divine indication? It is evident that the Spirit of God was upon Moses, anointing him for the work. He had had good training, but that was not enough. I fancy that like many other children who have had pious training, Moses, when God met him in the burning bush, was not yet converted.

There is a place in our history which we recognize as holy ground—the time when we were brought nigh to God.

There was something going on in his mind as in the conversion of souls to-day—a surrender of himself to God. I judge that on that memorable night when the sign of blood was sprinkled upon the door-posts, a type of that greater sacrifice which was afterward to be offered, that the Spirit of God was there. It was this presence of the Holy Ghost in the hearts of Israel, which aroused in them a willingness to go forth into the desert. Every man stood with a grip on his staff—every one of them ready to march. There is more needed, to bring sinners to Christ than the facilities in our possession. These facilities are good and serve a purpose. We have the Sunday schools and other instrumentalities, through which are settled down in our souls the fundamental truths of the Bible. But more than these are wanted. I have heard eloquent preaching which carried the audience with wonderful power; but it is "not by might nor by power, but by my Spirit, saith the Lord." The grand thought is, that somehow we may manipulate this power—some humble man may move God. An incident in my early ministry will illustrate this thought. I was holding meetings in a small appointment outside my regular charge. The roads were muddy, the nights were dark, and but a little company gathered there. For two weeks we labored and things were no better. I said, "We'll close the meetings." In the rear of the building was a timid little woman, who arose and declared that she had been praying in her closet for a revival. She begged that the meetings might be continued, for she was sure the revival will come; "for," said she, "I settled it with God this afternoon." What could I do? I could not resist this appeal, although I had not much faith. I said, "the meetings shall go on." This sister had been with God. Her closet was her Bethel. I wish I could have known what she felt two or three weeks afterward when the whole community was aroused, stores were closed that the merchants might attend the services, and many were converted.

I call your attention to the beautiful invitation which Moses extended to his brother-in-law: "Come thou with us and we will do thee good." The first forty years of Moses' life were spent in the Court of Pharaoh that he might be educated in law and war, and statecraft. You remember how he fled to Midian, and the appearance of God in the bush: how he went to Egypt; how when Israel had gone only a little way, Pharaoh regretted letting them go: how Israel, with the sea before them and cliffs on either hand, beheld the angry Egyptians pursuing them to crush out the great rebellion at once; and how the people murmured. I do not wonder at it. We do not read that God rebuked them for it. They recapitulated some of the arguments they had used in Egypt, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" But Moses said to them, "Stand still, and see the salvation of the Lord!" Brethren, have we not been there?—surrounded hopelessly on every side? All we could do was to stand still and see the salvation of God. At length we see the vast multitude encamped in Midian, and Moses goes up to look at the old homestead for the last time. His father-in-law is dead, but he stays in the Mount, for how long we do not know, in behalf of Hobab, his brother-in-law. Moses was a shrewd man. He began telling his experience—and, brethren, is this not a good way? Not in the style of the class meeting, but sitting down beside your friend, tell him simply what the Lord has done for your soul. Perhaps Moses began by telling of the burning bush; of his appearance before Pharaoh, of the wonders performed in Egypt; of God's wonderful deliverance of his people; of the song of triumph they sang on the other side of the sea; of the victory of the Amalekites; of the sojourn at Mount Sinai. Perhaps he took Hobab, and showed him in the

valley the vast host over which he had been chosen leader; and then said to him, "We are journeying unto the place of which the Lord said, I will give it you; come thou with us!" Is this not a good way to approach sinners?—the way of experience? Hobab was well brought up, but he was not a servant of the true God. Moses had solid reasons for extending this invitation to his brother-in-law—"we will do thee good"—"God hath spoken good concerning Israel." Take up this work. Do not be tempted to think that the people will not believe you. When an honest man sits down and relates his personal experience to his friend, he is bound to believe him. Do not imagine that the people will not be interested. There is nothing more interesting outside of Heaven than the subject of salvation. A man will believe it. He would have to go a long way to find a motive for your telling him an untruth. It may be that you will not be appreciated. I once visited St. Paul's in London and saw the magnificent tomb of Wellington. In an obscure corner I found the small stone of John Howard. What was it that caused the English nation to show a greater appreciation for Wellington than for Howard? Well, the one was a warrior, who had a wonderful ability in slaughtering his fellow beings. But on the other hand, here was a man whose grave was scarcely to be found, who had spent his life and his fortune in blessing the people. I have thought these monuments should have been transposed, and this slab three feet square should have marked the warrior's grave. I could not help putting my finger on the little square slab and singing:

"I'd rather be the least of them,
Who are the Lord's alone."
Brother Craig ended with a fervent exhortation.

AFTERNOON.

Rev. John Crawford, of Morristown, N. J., delivered the sermon at the two o'clock service, taking for his text, Rev. 3: 20—"Behold, I stand at the door and knock." You notice that the Holy Spirit has put this, and many other things in the Scriptures, in such a way as to challenge attention. That is what the Christian minister must do. The world is getting so full of things that we must present the truth in such a way that men will head it. That is the character of this text:—"Behold!" See here! Look this way! Pay attention! Somebody is standing! Somebody else is sitting or lying down within! Who is knocking? Who is resisting? What inducements are offered by him who knocks? What is the point of resistance? None of these questions can be answered without the Holy Spirit. Without him we cannot tell who is knocking, or at what door in our many-sided being the knock occurs. On one occasion when the Master was surrounded by his disciples, he turned and asked them this question: "Whom do men say that I, the Son of Man, am?" They answered this very readily. They told him that some considered him to be John the Baptist; others thought he was Elijah, or one of the prophets. Then Christ asked them, "But whom say ye that I am?" They could not answer this so readily. It was too important to be answered carelessly. Then the spokesman of the party said, "Thou art the Christ, the Son of the Living God!" We can imagine the solemn hush which fell upon them as this expression of their faith was put in words. Jesus immediately responded "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." The disciples knew Christ as the finest man in fiber they had ever seen; but it was not until the Spirit revealed him that they saw him as the Savior of men, the Son of God. We may know him historically, but unless the Holy Ghost shows him to us we shall never know him as our Savior.

But suppose the opening of the door is neglected until the end of life—what then? Natural history teaches us that all vital existence tends to fixity, to rigidity. Look at these trees—they were switches once; but they have grown more and more inflexible. So at last, in our allegiance to the one we serve, we become unchangeable. What a man sows that shall he also reap.

If we present the Gospel to men, they may ask the question, "why

should we accept the kingdom of Christ?" There are inducements to offer.

The speaker referred to the first step in securing salvation, and declared that it was the receiving of the Holy Ghost. After that, all was made plain as to who was knocking, and at what door. It was urged that Christians should seek the fullness of the Spirit.

Brother Crawford showed that it was Jesus who knocked—God's eternal expression of Himself. The speaker's presentation of Christ as a person was particularly impressive. "Behold, I"—"I stand at the door and knock." Christ is not a figment, a fancy, an idea; but a real person. When God, at the bush, answered the question of Moses, as to whom he should say had sent him to Egypt, he announced himself with a gigantic I. "I am that I am!" He must have foreseen man's disposition to challenge the personality of God. But we cannot comprehend that personality except through the revealing of the Spirit. Men strive to understand the Spirit—to find out about the third person of the trinity; but we must remember that the office of the Spirit is not to reveal himself, but Christ.

The speaker declared it to be a mistake to suppose that the heart is the only door of our being. We are too big for that. There are not many houses with only one door. When a man is full of his own opinions the door will not open. If he is full, you can't get anything else in. Christ says, "Hear me! Open the door!" Why does he wish to enter? He wants control of you. "When Christ says that if we open unto Him, he will come in and sup with us, he means that he will put on the table what he has, and we put on the table what we have. He takes our guilt and sin, and gives us His own righteousness. Christ wants all, and is ready to give all in return.

EVENING.

The Rev. W. H. Russell, of Tranquility, N. J., preached in the Tabernacle from the text, Matt. 22: 21: "Render therefore, unto Cæsar the things which are Cæsar's," etc.

Preachers for Sunday are announced as Bishop Harris in the morning, Rev. D. W. Couch, of New York, in the afternoon, and Rev. W. P. Corbit in the evening.

On Monday the Rev. John Guttridge, of Hackensack, will preach in the morning, Rev. Thomas Hall, of Bloomingdale, in the afternoon, and Rev. Mr. Galloway, of the Troy Conference, in the evening.

George C. Nelson, son of Rev. Wm. C. Nelson, one of the "old settlers" of Mount Tabor, started on Monday last for Manchester, in Southern Dakota, where he will engage in the lumber business. He went out on the Del., Lack. & West. Road, that now being one of the great trunk lines to the West, its connections and prices being just as good as any of the other through lines and very much better than the most of them. The Del., & Lack. has made wonderfully rapid strides within the past few years, and travelers are fast discovering that its superb coaches, fast time and other advantageous features of comfortable travel are superior to the older lines.

Last Tuesday night the Tabor Athletic Association gave a lawn party, in which a large gathering participated. It was a most unique affair. The grounds were handsomely illuminated, many residences being decorated with gorgeous Chinese lanterns of all shapes and sizes. Among the most handsomely ornamented residences were those of Messrs. Barnes, White and Bates on St. John's Ave.; Mr. Pitts, on Morris Ave.; and Mr. Grant on St. James' Park. A procession was formed and marched through the principal streets, which were illuminated with colored fires. The procession was headed by the Cornet Band from Rockaway, and one of its most striking features was the remarkable drill with lawn tennis rackets of a company of young ladies dressed in white. They marched in two platoons, extending the width of the widest avenues, and their exhibition of skill in the manual of arms created much admiration and something of a "racket." Besides these, there were in line the Tabor Athletic Association, and the Alert Base Ball Club. After the parade, a literary and

musical programme was given before the Tabernacle. A male chorus was assisted by Miss White, of Hoboken, and Messrs. Fisher and Bryan, in the principal parts. The whole affair was ingeniously planned and successfully executed.

Rev. R. Vanhorne, of the Newark Conference, was the recipient at the last commencement season, of the honorary degree of D. D., from Simpson College, Iowa.

A VALUABLE RELIC.

THE VICKSBURG DAILY CITIZEN printed on wall paper. Set up for print July 2, 1863, before the surrender to Grant, and issued by his order July 4th. Sent to any address on receipt of three two cent stamps.

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H. M. SMITH.

W. F. MUCHMORE.

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Mineral Waters,
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DISINFECTANTS, INSECT POW-
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A fine stock of Useful and

Fancy Toilet Articles!
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DON'T MISS INSPECTING
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THEM OF US. ISAAC N.
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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:—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,
Hackensack, N. J., July 23, 1880.

Dr. Osmun has for a number of years done dentist work for my self 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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25 pcs. of 3-ply, reduced from	1.10 to .90
50 pcs. of Extra Super, reduced from	.85 to .65
100 pcs. of Ingrains, reduced from	.45 to .30

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25 Suites in Silk, Mohair and Embossed Plush, red. from	\$85 to \$65
50 Suites Raw Silk, Ramie and Tapestry, reduced from	60 to 40
50 Suites in Rep and Hair Cloth, red. from	50 to 35
25 Suites, assorted covers, 7 pcs., red., from	35 to 25

Walnut Bedroom Suites.

75 Walnut Bedroom Suites, 7 pcs., Marble-top, red. from	\$50 to \$40
60 Walnut Bedroom Suites, red. from	60 to 50
50 Walnut Bedroom Suites, reduced from	75 to 60
40 Walnut Bedroom Suites, reduced from	100 to 75
30 Walnut Bedroom Suites, reduced from	125 to 100
20 Walnut Bedroom Suites, reduced from	150 to 125

Ash and Cherry Bedroom Suites.

50 Cherry Bedroom Suites, reduced from	\$40 to \$30
75 Ash Bedroom Suites, reduced from	35 to 25
50 Ash Bedroom Suites, reduced from	40 to 30
40 Ash Bedroom Suites, reduced from	50 to 40
30 Ash Bedroom Suites, reduced from	75 to 50

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50 Suites, reduced from	\$20 to \$15
40 Suites, reduced from	25 to 20
30 Suites, reduced from	30 to 25
20 Suites, reduced from	40 to 30

A good Carpet Bed Lounge at	\$6.00
Mixed-top Table,	3.50
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Bed Springs, only	1.50
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MORRISTOWN, N. J.

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MORRISTOWN, N. J., August 22nd, 1885.

Fat people keep away from the mountains in summer. They do not like the "climb it."

Our Friend, Rev. T. H. Landon, A. M., who has recently taken the principalship of the Bordentown Military Academy, came on the grounds yesterday. He is justly regarded as one of the finest teachers in the country.

The annual meeting of lot owners for the election of Trustees will be held at the Children's Tent on Monday, August 24th, at one o'clock P. M. The election is for three Trustees to fill the places of Rev. Jas. Montgomery, J. W. Stickle and James M. Bonsall, whose terms have expired, and one additional number to fill the vacancy caused by the resignation of Thomas James.

The Woman's Holiness Camp Meeting closed on Friday evening of last week. Perhaps the most important meeting of the series, was that of Sabbath 16th inst. Mrs. Jennie F. Wilking, sister of Bishop Fowler, delivered a sermon on the morning of that day, presenting the claims of the Woman's Home Missionary Society—and it was a most able discourse. An Auxiliary Society composed of young ladies on Mount Tabor, was organized immediately. Miss Anna Oliver, who became prominent a few years ago as the pastor of an independent Methodist Church in Brooklyn, preached on the evening of Saturday. The leaders of the Camp Meeting are well satisfied with its results.

Something About the Water.

We have, during our residence upon Mt. Tabor this season, not used a particle of ice in the pure, cool spring water supplied bountifully to the place. The water is cold enough without it. Our experience is the experience of others, and the explanation is simple. The aqueduct pipes are under ground that is completely shaded by the grove in which we live. The soil is thus kept cool and the water is drawn from the aqueduct pipes in your house at the same temperature it had as it gushed from the bosom of mother earth at the fountain head!

This is not imagination, it is solid fact. What is more delightful on a summer's day than a draught of spring water as it gushes from the restless sand that adds sweetness to its limped beauty? Poets have raved about it and even sensible people have been known to wax eloquent when speaking of the now unusual experience. But here on Mt. Tabor every house is supplied with just that very thing, pure, cool, glorious spring water direct from the fountain head—a health-restoring, life giving drink.

But, here—we have forgotten what we started to write about. Those words "health-restoring" have restored us to our senses, for the point we originally aimed to make was that the Mt. Tabor water is "disease-preventing." The latest theory concerning kidney troubles, Bright's disease and kindred ills, is that they are too frequently due to the general use of ice water and other chilled beverages. An eminent physician asserts that in "the good old times," (?) say up to thirty or forty years ago, when people knew little or nothing of the use of iced drinks, kidney diseases were virtually unknown. Now, however, with the merry jingle of the ice, the fizz of the soda fountain, the gush of untold thousands of lager beer pumps, and the multiplication of means for suddenly shocking the internal organs with cold draughts that would pain your fingers were they immersed in them, kidney diseases have increased and grown more and more prevalent. Well, that is a common sense idea, or, if you please, theory, is it not? We think it is and have recommended you to come to Mt. Tabor and bring your family with you. And we guarantee not only perfectly pure and

naturally cool water, but a delightful place of residence otherwise—the air, the walks, the drives, the bountiful amusements, the freedom from restraints of all kinds that are particularly galling in hot weather, the unconventional life in the woods that is restful to the elders and healthful for the children.

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, 1885.
Mr. Editor:
It was a remark of wide application made by the late Horace Greely, 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 unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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Real Estate & Insurance Agent,

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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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CANOPY TOP LADIES' PHAETON

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Brewster Side-Bar Open Buggy.

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I manufacture the neatest, easiest riding

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made, its features being a patent spring on the front that relieves it of all jar under the feet of the driver, and also a patent india rubber attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

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

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

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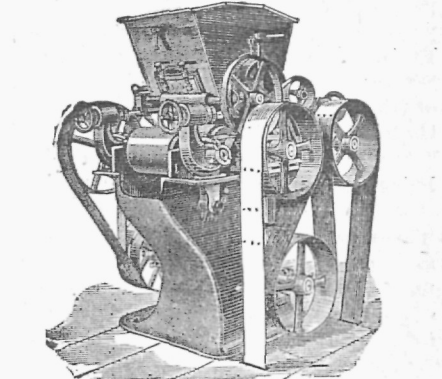
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One Bran Duster,

Newly Invented Machines, by which the wheat is more thoroughly prepared and consequently is much superior flour made.

I have also just added a Cranson Buckwheat Shucker, by which the most

Perfect Buckwheat Flour is produced.

My mill is the only one in this part of the country that can make the Roller Process flour, and one among a few only that have introduced Cranson's Buckwheat Shucker.

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Authorship in Newark Conference.

I.—DECEASED AUTHORS.

Newark Conference has always maintained a high literary standing in the Church; and it is proper that a brief record should be presented of those who have labored in this important department of Christian effort. While it is true that the most significant work of the minister is the preaching of the Gospel, yet piety is the nursery of pure literature; and the preacher, with a genius for letters, is capable of supplementing his pulpit work in an exalted degree.

Among those who have distinguished themselves in this particular, since the date of the first Conference session in 1858, a prominent place must be awarded to Hiram Mattison, D. D., who died at Jersey City, Nov. 24, 1868, aged 58 years. As an indication of the quality of his mind, we may mention that he was awakened and converted through the reading of Pollok's poem, "The Course of Time." The work by which Dr. Mattison is best known, is entitled, "A Scriptural Defense of the Doctrine of the Trinity." Concerning this small volume, a writer has well said that it "is unsurpassed by any similar work of the same compass in the language." This book grew out of a debate, in which Dr. Mattison was arrayed against certain defenders of Arianism. In discussion, he took high rank, and was frequently engaged in religious controversy. His method was cool, critical and logical, and his conclusions were crushing. At one time he engaged the Calvinists, but in his later years he turned his guns against Romanism. He issued a number of pamphlets on these subjects. At the time of his death he was busy writing a work on "Depravity in its Relation to entire Sanctification." He was endowed with rare analytical powers, and possessed a style which was pungent, clear and forcible.

Another name which became famous in the history of the Church was the eminent John McClintock, D. D., LL. D., who died at Madison, March 4th, 1870, aged 55 years. His publications are so well known that it will only be necessary for us to indicate some of them. In 1847 he translated, in company with Dr. Blumenthal, Neander's "Life of Christ." In connection with Prof. Crooks, he prepared a series of Greek and Latin text books. For eight years he was editor of the METHODIST QUARTERLY REVIEW. During the Civil War he was in Europe, and was corresponding editor of the N. Y. METHODIST while pastor at the American Chapel in Paris. Associated with Dr. James Strong in preparing the "Cyclopedia of Biblical, Theological and Ecclesiastical Literature," three volumes had been published at the time of his death. It is proper to say in this connection that Dr. Strong has completed the work which comprises ten volumes on the main plan and two supplementary volumes. Dr. McClintock was the author of an "Analysis of Watson's Theological Institutes;" "Sketches of Eminent Methodist Ministers;" "The Temporal Power of the Pope;" "Living Words;" and a volume of lectures. It is generally admitted that Dr. McClintock excelled as an orator, and that he was chiefly distinguished in the pulpit and on the platform; nevertheless he is more widely known as an author than as a preacher. It would seem, from the character of his work, that he was pre-eminently fitted to impart information. In fact, a large proportion of his writing is encyclopaedic—his object being not so much to use the graces of language as to make it the vehicle for facts. In other words, he was a teacher; and it is not singular that he eventually became the president of one of our most renowned Theological Seminaries.

Jonathan T. Crane, D. D., who died at Port Jervis, N. Y., Feb. 16, 1880, aged 61 years, will be remembered as one of the most agreeable writers. He, like Dr. Mattison, was remarkable for readiness in debate; but there was this difference between them—Dr. Crane flavored his speeches with wit and good humor. His principal works were: "An Essay on Dancing," published in 1848; "The Right Way," 1853—a series of lectures on the Ten Commandments; "Popular Amusements," 1869; "Arts of Intoxication," 1870; "Holiness the Birth. Right of all God's Children," 1874; "Methodism and its Methods," 1875. Besides these books he frequently wrote valuable articles for the Church periodicals. He was a cogent reasoner, and had a pleasant way of putting things. His views on the subject of holiness offended some of his friends; but his sweet, spirited defense of his po-

sition neutralized much of the force of adverse criticism. His two books, "Popular Amusements" and "Arts of Intoxication" are fine examples of his winning style. It is fair to state that, although he was an excellent preacher, his talents as an author transcended his pulpit abilities. A more genial man never lived, and the young preachers were never better pleased than when they could join the group of interested listeners in the midst of which he stood, looking kindly through his spectacles, relating with great apparent relish, one of his unrivalled stories. It always had a point to it; but it needed Dr. Crane to bring it out. The same story in another man's mouth was a flat affair. Perhaps, of all our authors who have passed away, he will be, as regards a purely literary style, the longest remembered.

Jonathan K. Burr, D. D., who died April 24, 1882, at Trenton, N. J., aged 57 years, was distinguished for his scholarship, especially in the sacred classics. His contributions to literature do not appear to be so great as those of others because much of what he did was associated work. We refer to the fact that he was one of the New Testament Revision Committee. It will not be forgotten, however, that he is the author of a "Commentary on the Book of Job," which is considered one of the best on that difficult subject. He was a member of the Society of Biblical Literature and Exegesis. He was a student of Hebrew, Sanscrit, Arabic and other oriental languages, and was a lover of rare old works, many of which were among his treasures. Dr. Burr was a laborious literateur, finding even his recreation in his studies. Although greatly beloved, his labors were scarcely appreciated by his brethren, many of whom, indeed, were unaware of the prodigious tasks he set for himself.

It sometimes occurs in human history, that modest worth never does come to the surface. As an instance of this, we may cite the case of Rev. Edwin M. Griffith, who died at Hilton, N. J., May 23, 1884, aged 62 years. He was the author of several works of great value, which have never been published. His manuscript "History of Methodism in Northern New Jersey" is a repertory of facts which he had gleaned during many years at great expense of time, labor and money; and many of these facts are to be found nowhere else. If published this history would make a volume of about 400 pages; and for the sake of rekindling the denominational enthusiasm, it would surely be a wise thing if it could be printed and circulated. Many valuable historical articles from his pen were published some years ago in the CHRISTIAN ADVOCATE. We doubt not that there are other ministers in the Conference, who, through lack of means or excess of modesty, have equally valuable literary material.

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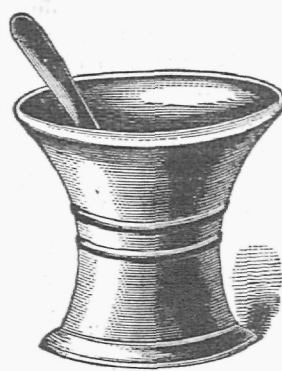
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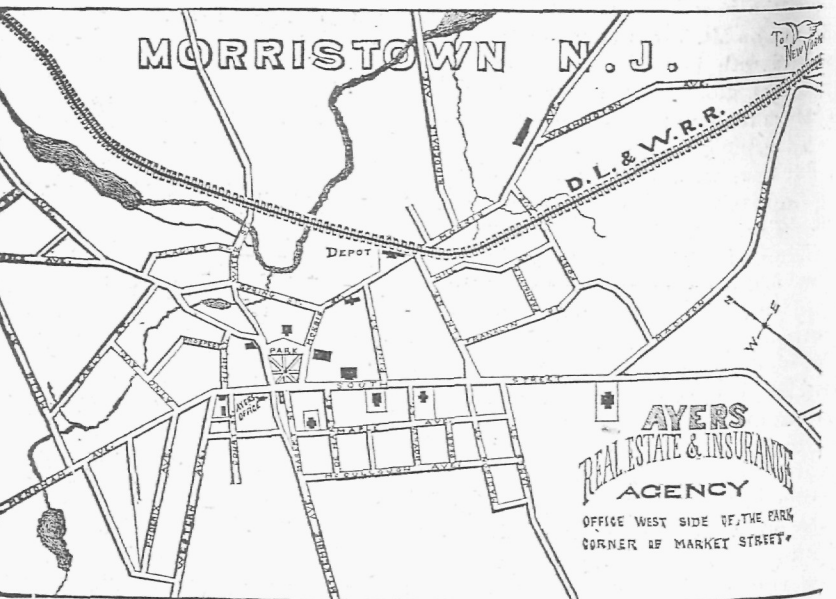
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