

Mount Tabor Record

VOL. XI.

MOUNT TABOR, N. J., MORRISTOWN, N. J., TUESDAY, AUGUST 23, 1887.

NO. 3.

SPECIAL INDUCEMENTS!

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TEAS! COFFEES!

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Beautiful ornamental and useful PRESENTS.

China tea sets, lemonade sets, handsome vases, colored glassware, pitchers, preserve dishes, goblets, Britannia tea and coffee pots, silver plated knives and forks, spoons, castors, clocks of all kinds, coffee mills, white granite ware, toilet sets, and a thousand other articles.

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Supplying Festivals, Parties and Weddings with every needed viand and service, complete. Decorated French China, Silver Ware, Table Linen, Etc.

The senior member of this firm has maintained a good reputation in this line of business for many years at Morristown, N. J.

We hereby respectfully solicit the patronage of our friends, readers of the Record, throughout the State, or elsewhere.

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P. H. HOFFMAN & SON,

Morristown, N. J.

Excursion to Lake Hopatcong!

BY THE CONGREGATIONAL CHURCH OF MORRISTOWN, N. J.

FRIDAY, AUGUST 26, 1887.

Over the D. L. & W. and N. J. Central Railroads.

STOPPING AT NOLAN'S POINT.

Leave Mt. Tabor at 8:20. Leave the Lake at 5 p. m. SEVEN HOURS AT THE LAKE.

Lake Hopatcong rivals Lake George in the beauty of its scenery. Accommodations are unexcelled. Pic-nic grounds, boats for rowing, all the adjuncts for fishing, the lake being full of black bass, pickerel and perch. Several steamers ply the lake. Ice Cream will be supplied and other refreshments. Large pavilions affording ample shelter are provided on the pic-nic grounds. TICKETS, Adults, 90 cts., Children 50 cts. Committee—W. I. Snudden, M. C. Allen, S. F. Beach, S. R. Corby, J. C. VanGilder, Charles Mingus, W. E. Beach.

The Excursion will be made rain or shine.

Tickets for sale at the Drug Store.

Monday's Services.

MORNING.

On account of the rainy weather, the service was held in the Tabernacle. Prayer was offered by the Rev. Isaac Thomas, of Verona, N. J.

REV. WILLIAM M. TRUMBOWER, of Denville, N. J., son of the late Rev. Henry Trumbower, preached the sermon. A tender allusion was made to the father in the opening prayer, and there are many who remember the labors of the elder Trumbower in the years gone by. The text was taken from 11 Cor. 4: 4. "The glorious Gospel of Christ."

The preacher began by the statement that to view most advantageously a given landscape, it must be viewed from a certain standpoint. In order to get the same impression of it, people must look at it from the same position. The Gospel, however, suffers nothing whatever may be the standpoint from which it is viewed. Its glory is seen on every hand, and its beauty is appreciated in the hut as well as in the palace—among the poor as well as among the rich. To St. Paul, especially, the Gospel presented itself as glorious. He, indeed, lived in the glory of it.

Reference was made by the speaker to Newton and Howard and Willberforce, as exhibiting in their lives the glory of the Gospel. It may be said that they were men of one idea. It has become the fashion to condemn all such. But these are the men who have become renowned.

The preacher proceeded to discuss the question, Why is the Gospel glorious? 1. It is glorious in its author. The office of Christ as Mediator and Savior was touched upon, and the significant language of the Father to the Son on the Mount of Transfiguration was quoted in evidence of the glorious work committed to Christ. Another point was, that Christ was glorious in his sacrifices. We often think that those who go forth to preach the Gospel in foreign lands, are sacrificing a great deal; but how little are these, compared to the sufferings of Christ for our sakes? Here followed a description of the humble life of Christ, of his 33 years of toil and hardship, of his agony in the Garden, and of his disgraceful death on Calvary. Said the speaker, "On Jan. 1, 1863, Abraham Lincoln by one stroke of his pen, set free millions of slaves, who lifted their hands in thanksgiving to Heaven while they b'essed Massa Lincoln for freedom. But 1800 years ago, when the world was lying in darkness, fast bound in the chains of error and superstition, Christ, by a single sentence, relieved mankind from slavery. For ye have not been redeemed by corruptible things, such as silver and gold, but with the precious blood of Christ."

The next point of consideration was the glory of the unsullied character of Christ, the exceeding purity of which has been assailed in vain. It stands as inimitable; and when compared with the people of his time the contrast is very marked. Then followed a delineation of the corruption among the Jews, and especially their fierce hatred of Christ. In comparison with the evil character of the people, the purity of the Nazarene was presented. This is the Christ whose glorious Gospel we preach to-day. Let us laud and magnify his name!

The second division of the subject was the glory of the Gospel as displayed in its doctrines. Under this head the following points were offered. 1. The idea of God—an idea which did not come to us through philosophy or by the light of Nature; for "the world by wisdom knew not God." God is only known as he has revealed himself; and this revelation is in the Gospel. 2. The idea of pardon: Who has power to forgive my sins? The glorious doctrine of forgiveness comes to us as we approach Golgotha's summit. "Behold the Lamb of God that taketh away the sins of the world!" 3. The doctrine of the Resurrection—an idea that once enveloped in darkness—a matter of doubt is made a certainty in the Gospel. Nature, glorious as it is, cannot make us sure of it. Its most pleasing landscape tells us nothing of the life beyond. There comes no voice to us from the mountains, the valley or the sea which brings assurance. Philosophy gives us no light. But when we come to the Cross, we recognize the voice of Christ, saying, "I am the Resurrection and the Life." "O death, where is thy sting? O grave, where is thy victory?"

The Gospel is glorious in its consolations. Several passages of Scripture were given as examples of the consolatory character of God's Word; and with an earnest exhortation to heed the Gospel, the discourse was concluded.

AFTERNOON.

In spite of the rain which fell in torrents for a short time, a good congregation assembled in the Tabernacle. Prayer was offered by Rev. James B. Faulks, of Paterson, N. J., in the course of which he prayed for the presence of God. "It is infinitely more important that we should have thy grace than that there should be thousands present."

The Rev. S. VanBenschoten, D.D., read the Scriptures. After singing, the Rev. George P. Eckman, of Metuchen, N. J., preached the sermon from the text, "The Son of Man came to seek and save that which was lost."

The sermon was made up in large measure of very excellent descriptive passages. The illustrations were almost altogether Biblical. His picturesque description of Zaccheus in the sycamore tree, while it agreed with the facts of the history, it differed in the setting of the story. It was effective. So, also, was the story of the woman with her alabaster box of ointment.

The preacher began his discourse with the general statement that the purpose which animated a man is the key to his life. He showed that there have been attempted explanations of the life of Christ which prove unsatisfactory because there is no conception in them of the purpose of Christ. There is no explanation of the life of Christ except in this text. He had a sublime conception of his mission, which was, "to seek and to save, and to save that which was lost." He did not come to make something new, but to restore the old—to put together the broken fragments—to save that which appeared worthless. This conception of the purpose of his life was altogether different from that held by the teachers and prophets who had preceded him. It had been the effort of all reformers who had gone before him to produce something entirely new—to secure power, influence and wealth. It had been the aim of men who were seeking to better society to secure a foothold in refined society; but he preferred the poor. He associated with those who were low down in the social scale—despised tax gatherers and fishermen. Indeed, to those who looked on from without, it appeared that he was partial to wicked men. But it was not that he might gather a vast army to place himself in power; but he sought them out that he might save them. He did what no other had ever done before him—he stooped to lift men up. He went down that others might go up—altogether different from others who are determined to go up if all other men go down.

The preacher told the story of John Howard, who investigated the jails of England, in one of which he found a cell so narrow that the poor prisoner begged of him that he might be hanged rather than be held in such dreadful confinement. Howard put himself in this narrow, darkened, filthy cell that he might experience for himself some of its horrors; and then he went forth and stirred all England by his revelations of the wretchedness and cruelty practised in British prisons—and this brought about a great change. So the Lord Jesus Christ put himself in the prison-house of human flesh that he might know our dreadful condition; and he has stirred the heart of the world by his revelation of its lost estate. He himself declared that he did not come to judge the world, but to save it. His mission was not one of condemnation. Of that, man had had enough. Nor was this feeling of benevolence toward men dormant in his thought, but it found expression in his actions.

Here was introduced the story of Zaccheus, who, from the very terms he employed in describing his occupation to the Master, admitted that he had defrauded some of those from whom he had collected taxes. He had suffered socially—was ostracized from his own people. Though hidden from the multitude among the leaves of the tree, he did not escape Christ's keen vision. Jesus said to him, "Zaccheus, come down!" and he told him that he should abide at his house. But who was this with whom he was associating? Did he not know that this man was a swindler? The Pharisees were astonished that the Messiah should think of such a thing. But this was the Christ whose ruling passion is to rescue men.

After telling the story of Mary Magdalene who wept over the feet of Christ, the preacher showed that the refined society of that time was shocked that the Master should permit her to touch him at all. The Pharisees argued among themselves, "If this man was a prophet, he would know what kind of a creature this is. He would know that she is a vile character." But

Christ knew their thoughts, and he proceeded to show them a parable concerning forgiveness; and finished by telling the woman to go in peace, for hersins were forgiven. For this Christ ought to be forever dear to the human heart. It shows his sympathy with the lowly and exhibits his compassion toward even the vicious.

Two pictures were presented to the audience—the picture of Eden with its purity and happiness which were suddenly darkened by man's transgression—and the picture of Christ walking down through the darkness of the centuries to restore that which was lost. He came as a Light into the world.

In order that men may be saved, they must put themselves in the category of the lost; for he came not to call the righteous but sinners to repentance. When we look out upon the wonderful things that have been accomplished and upon the results of our advanced civilization, we are inclined to say, "We are not lost!" It is difficult for us to realize that our condition is that of the lost. We are so occupied in discussions of things of small importance that we forget the dreadfulness of sin. The truth is, that we are utterly lost until Christ saves us.

The speaker denounced as rank blasphemy the prevailing theory to put upon God the responsibility of human sin. He denounced the poems of Burns which charged God with filling his mind with the desire to sin. The sermon was concluded by an illustration of a mother's device for winning back her daughter from evil paths, suggested by a physician—a thousand portraits of the mother hung in as many infamous resorts with the simple legend under each one, "Come home!" So Christ is appealing with tender compassion to those who are lost, "Come home!"

EVENING.

The congregation was large which assembled in the Tabernacle. Rev. A. Craig, D. D., offered prayer, and Rev. C. R. Barnes read the Scriptures. The sermon was delivered by

REV. NATHANIEL BROOKS,

of Andover, N. J., from John 14: 6, "No man cometh unto the Father but by me."

The speaker referred to the struggle of the human mind to comprehend some of the truths of Scripture—especially that which related to our approach to God; and he declared that the statement of the text presented the only solution of the problem, i. e. that no man can reach the Father save through the Son, Jesus Christ.

The first point of the discourse presented Christ as the way to the knowledge of God. The speaker asserted that although it is undoubtedly true that "the Heavens declare the glory of God," and that there is no question that the "firmament showeth his handiwork," yet there was a desire in the human mind to know more of God than Nature can reveal. I apprehend, said he, that every human heart wants to know something more than is made apparent by the wonders which his eye beholds. Of course the knowledge we derive from Nature is grand, but it does not entirely satisfy the enquiring mind. And then if you go to the very wisest of men, as far as the knowledge of this world is concerned, and consult the beautiful doctrine of evolution, and they lead you back, step by step to the star-dust and the primordial state of things, they fail to satisfy you. They do not make the existence of God so plain that the wayfaring man though a fool should not err. They talk of potentialities; but what are these? Who can tell us anything about them? It is Christ alone who can show us the Father. He was God manifest in the flesh.

Nor are we satisfied with the knowledge that God is the Creator. We want to know more than that he made us. We want to understand his character and his will concerning us. These things are revealed to us nowhere but in the Word of God and they are manifest in Jesus Christ.

But we only not wish to know the character of God, but there is in the human heart a desire to see God. Every idol that has been constructed by the hand of man is an evidence of the prevailing desire in all the world to behold the face of God; But it is only in Jesus Christ that we see God; for as Christ himself said, "He that hath seen me hath seen the Father."

But again when we come to know God, we crave reconciliation with him. Every drop of blood that has been shed in sacrifice upon the altars of the idols in heathen lands is a testimony that people in all ages have felt the need of reconciliation with God. But Jesus Christ is the only way of reconciliation with the Father. It is impossible to come to God except through him.

Under the Old Testament dispensation there was an open court of the

temple into which the sinner entered in his approach to God, with bowed head and sorrowful heart. There is one, Jesus Christ the Righteous, who stands in the court of Heaven as our Advocate when we come bowed down with sin. He pleads our cause. He has only the right to plead it. It is not that he pleads extenuation for our sins; but he pleads his own merits, he presents his own blood as an offering for our transgressions.

The speaker made a reference to the sinner as the prodigal son, and showed how gladly he was welcomed to the favor of the Father after he had repented. He showed that Christ had entered the Holy of Holies that he might wash away the stains of our pollution. It is only the blood of Jesus Christ that can cleanse us from all sin. "Nor bleeding bird, nor bleeding beast, Nor hyssop branch, nor sprinkling priest,

Nor running brook, nor flood, nor sea, Can wash the dismal stain away. Jesus, thy blood, thy blood alone, Hath power sufficient to atone; Thy blood can make us white as snow; No Jewish types could cleanse us so."

Christ is also the perfect way of communication with God. Under the Old Testament dispensation, the communication was imperfect; but in Jesus Christ we have a mediator between God and man. Before the great Atlantic cable was laid, our means of communicating with Europe were imperfect; but with the accomplishment of that great work, quick transmission of thought is possible with that far country. Since Christ has come we have access to God the Father through him.

The concluding thought was, that Christ is our way to the presence of God; and the speaker showed that it was the design of Christ in coming to bring believes to that happy consummation. One half the blessedness of this Heaven to which he brings us is, that it will last forever. He exhorted his hearers to come to Christ, for in coming to Christ they come to God.

Rev. James Montgomery, of Jersey City, gave a stirring exhortation, keeping to the spirit of the text; and an animated prayer meeting very fittingly closed the services of the day.

THE ELECTION OF TRUSTEES.

The annual election for four Trustees was held yesterday, with a goodly number of the plot owners in attendance. Senator Samuel Smith was chosen Chairman, and Mr. Whitney, of St. Johns avenue, Secretary.

Shortly after the meeting was organized a storm raged over the grounds, and business was suspended for some time. Then Mr. Long, as Secretary, presented a printed report, containing also the report of Mr. Richardson, Treasurer, which were received and ordered put on file.

The election was then entered upon. Messrs. A. C. Getcheus, B. F. Brittain and C. E. Fisher being appointed tellers. The following gentlemen were nominated, there being four Trustees to elect: Rev. A. L. Brice, Rev. T. H. Smith, Rev. D. R. Lowrie, W. W. Tate, S. M. Long, W. Ferris, Rev. T. R. Thompson, and Rev. W. C. Nelson. The naming of a number of these gentlemen was a surprise to them, and they were not candidates in the ordinary acceptance of that word.

The polls were open for an hour. The total vote was 318—necessary to a choice 159. The vote was as follows: Rev. A. L. Brice, 79; Rev. T. H. Smith, 28; Rev. D. R. Lowrie, 312; W. W. Tate, 273; S. M. Long, 212; W. Ferris, 124; Rev. J. R. Thompson, 182; Rev. W. C. Nelson, 27.

Scattering—Rev. Mr. Blakeslie, 26; D. Barnes, 3; C. E. Fisher, 3; W. Stickle, 2. The old members of the Board, Messrs. Lowrie, Long, Tate and Thompson were re-elected, they having the highest vote.

A resolution was offered by Rev. T. H. Smith that the Association be asked to donate grounds on which a building may be erected for a home for superannuated ministers of the Conference. It was passed. The idea aimed at is to provide a permanent home for superannuated ministers, the year around, and it is believed the Conference will take some action in relation to the matter.

The sale of lots forfeited by failure to pay the taxes upon them was held yesterday. There was only five of them. Three on Boehm Avenue were bought by Mrs. Kipp, and the other two—one on North Place and one on Embury Place, were purchased by Mr. Perrine.

The RECORD will contain to-morrow, Wednesday, a pen sketch of Amos Hoagland, a name well known throughout the Newark Conference, who died Sept. 1st, 1886.

Miss Carrie V. Stevens, Vice-Principal of the Foster Home, Newark, is spending her vacation on Tabor.

The host of friends of the genial and obliging Frank Longbotham, of Paterson, Secretary of the Association, has improved in health since he has become a dweller upon the Mount.

An excursion leaving Mt. Tabor at 8:20 will be made to Lake Hopatcong on Friday next by the Congregational Church of Morristown. An opportunity such as is seldom offered is presented to make a trip to this delightful sheet of water.

AN IMPORTANT SUGGESTION.

One of the members of the Newark Conference has submitted an important plan to a number of the friends of Mount Tabor, viz: to request the Trustees to donate a tier of lots on the front of the grounds on which to build cottages for the occupancy of the superannuated members of the conference and their families.

It is suggested that as the Conference owns a house in Newark that if that house were sold the proceeds might be used and two good cottages could be built with the proceeds and thus a start be made.

One of the members of the Conference has offered one hundred dollars to start a subscription for a third, and it is believed that an amount could be raised to build one each year until all willing to make a permanent residence there could be supplied. X.

THE ORGAN NEXT DOOR.

To the street hath occurred a calamity dire, And the neighbors are moved with unquenchable ire, For the peace of the past now, alas, is all o'er, And all on account of the organ next door.

When the sun's golden setting marks day's final close, And the heart wearied seeks the surcease of repose,

Then the poor worn-out brain is with agony sore By the asthmatic groans of the organ next door.

Oh, music, since ever thy reign first began, A joy you have been to emotional man;

But now you appear in the guise of a bore, As squeaked from the reed of the organ next door.

TEMPORA MUTANTUR.

Singular as it may appear, the Newark Conference has maintained a steady average from the beginning, of two deaths per annum. Already we have to record for the current year the decease of Rev. James O. Rogers and Rev. James N. Keys. Many of us can remember the time when these men were prominent in the Church. Twenty years ago Bro. Rogers almost invariably raised the tunes in Conference meetings; and we can remember distinctly the very fine musical quality of his voice. It may not be generally known that in his younger days he was offered a position at a high salary in the choir of Trinity Church, New York City. We find it almost impossible to realize that we shall see his face and hear his voice no more.

Bro. Keys died at Deckertown, N. J., May 14th, 1887. He was a native of Ireland where he passed his early ministry. His education was acquired at the Theological Institute, Tidsbury, England. At an early date he arrived in this country, and was connected with the Baltimore Conference. In 1856 he returned to Ireland where he remained until the death of his father, when he came to America and united with the Newark Conference. In the spring of 1878 he was appointed to Deckertown for a second term; and after preaching there three years he retired from the active work, but remained a resident of the place until his death. The entire course of his ministry was an active and very useful one.

Concerning Bro. Rogers, it will be remembered that last year's RECORD contained a lengthy account.

It will be noticed that most of the members of Conference who have died in recent years were advanced in life. The longevity of ministers is well established by the necrology of all de-

nominations. Notwithstanding this fact, it is curious to note the great changes that occur in the personnel of the body. The writer hereof has seen the complexion of the Conference almost entirely changed within his recollection. Several of the leading debaters of the last session were entirely unknown in the first. Looking back to the session of 1865, the changes to be noted in the interim furnish food for reflection. Of the 135 members in that year, only 89 are upon the record today; and a goodly number of the 89 are not now in the active work. 17 have removed and 29 have died out of the total of 135. There are to-day 86 more ministers in the Conference than in 1865, making an aggregate of 221. It seems singular that so large a number as 86 should be needed for the additional work developed since 1865. It shows the astonishing growth of Methodism in Northern New Jersey, and shows also the steady infusion of new blood into the Conference. There surely is no sign of stagnation if these figures may be accepted as evidence. The rapid extension of the work, the ceaseless vigilance and activity of the pastors, the careful winnowing at the Conference door for the selection of the best material, are all auguries of future success.

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, 1888.

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

E. T. BLACKWELL, M. D.

Delaware, Lack. & Western R. R., MORRIS & ESSEX DIVISION.

TRAINS LEAVE MOUNT TABOR STATION During Camp Meeting.

AS FOLLOWS:

GOING EAST.

7 00 A.M. For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Short Hills, Millburn and Newark, (change cars at Summit for all Way Stations East.)
7 50 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Short Hills, Millburn, Orange and Newark.
8 50 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit and Newark. Change cars at Summit for all Way Stations East between Summit and Newark.
11 36 " For New York and intermediate stations.
1 02 P.M. For New York and intermediate stations.
3 00 " For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Millburn, South Orange, Orange, Roseville and Newark.
4 20 " For New York stopping at all stations.
7 12 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Millburn, South Orange, Orange and Newark.
8 58 " For Morris Plains and Morristown only.

GOING WEST.

9 13 A.M. For Easton, stopping at Rockaway, Dover, Drakesville, and all stations West. Connecting at Dover with Chester R. R., at Waterloo with Sussex R. R., and at Washington with Del. & Western R. R. for Manunka Chunk, Delaware, Portland, Stroudsburg, etc.
11 04 " For Rockaway and Dover.
12 08 P.M. For Rockaway, Dover and Port Oram.
1 42 " For Easton, stopping at Rockaway, Dover, Drakesville, and all stations West. Connecting at Dover for Port Oram, McCainsville, Succasunna, and Chester; at Waterloo with Sussex R. R. for Andover, Newton, Branchville and Franklin; at Washington for Oxford Furnace, Manunka Chunk, Portland, Stroudsburg, etc.
4 45 " For Rockaway, Dover, and Port Oram. Connecting at Dover with train for McCainsville, Succasunna, and Chester.
5 13 " For Easton, stopping at Rockaway, Dover, Drakesville, and all stations West. Connecting at Dover with Chester R. R., at Waterloo with Sussex R. R., for Andover, Newton, and Branchville; at Hackettstown with train for Oxford, Bridgeville, Manunka Chunk, Delaware, Portland, Water Gap, and Stroudsburg.
6 08 " For Rockaway and Dover.
7 05 " For Rockaway, Dover, Port Oram, Drakesville, Stanhope, Waterloo, and Hackettstown. Connecting at Waterloo with Sussex R. R. for Andover and Newton.
9 53 " For Rockaway, Dover, and Port Oram.

Trains for Stations on Boonton Branch.

7 53 A.M. For New York, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Paterson and all stations East.
9 23 " For Boonton and Fox Hill.
3 05 P.M. For New York, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Paterson, and all stations East.
6 15 " For Boonton and Fox Hill.
9 30 " For Paterson, stopping at Boonton, Montville, Whitehall, Lincoln Park, Mountain View, Little Falls and West Paterson.

A. REASONER, Supt. F. J. GRIFFITH, Ass't Supt. Hoboken, Aug. 17th, 1887.

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Mount Tabor Record

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MORRISTOWN, N. J., Aug. 23rd, 1887

MOUNT TABOR IS 709 FEET ABOVE SEA LEVEL! THE FIGURES ARE ACCORDING TO THE GEOLOGICAL SURVEY OF THIS STATE.

Bro. Davis is again on the Mount. Miss Nan. Boilan left Tabor for home on Monday, the 22d.

The meetings thus far have been marked by unusual interest.

The Young People's Meeting Sunday night was a flattering success.

Miss Jennie Todd, of Jersey City, is stopping with Rev. David Walters.

The one o'clock prayer meeting in the Children's Temple is well attended.

Rev. C. R. Barnes has just returned from Lake George where he had been summering.

The Bible Readings will be held in Ebenezer Pavilion at 9 A. M. daily, beginning with Tuesday.

Miss M. C. Woodward has been spending a few weeks at Essex on the Beach, Spring Lake, N. J.

We understand that Rev. W. Tunison has returned from his trip South very much improved in health.

Rev. Dr. Nicholson and family, of the North Baptist Church, Jersey City, are spending the summer on the Mount.

Miss Mamie E. Woodruff, of Newark, has returned from Lake Hopatcong and is stopping with Mr. Franklyn Day on Morris avenue.

Mr. Wm. Penny spent Sunday on the Mount on his return from an extended hunting and fishing expedition in the Adirondacks.

Rev. Charles T. Anderson, Presbyterian minister at Rockaway, was on the grounds on Friday.

The Young People's Meeting last night was filled to overflowing. Rev. D. R. Lowrie was the leader, as he has been for many years. We noticed many new faces among the young folks.

Rev. Mr. and Mrs. James R. Bryan are spending a week in Ocean Grove. Their daughter Agnes of Hartford, Conn. is spending her vacation in Florence, Italy, where she is pursuing her musical studies.

Rev. R. Kikelhan, pastor at Bellevue, N. Y., preached in the Church of the Strangers at Greenwood Lake, very acceptably, on Sunday, Aug. 7. Bro. Kikelhan is a member of the New York Conference, and a graduate of Drew.

As an example of the generous feeling and free intercourse existing between the various denominations at this Methodist Camp Meeting ground, may be cited the fact that two of the four ushers at the Young People's meetings are Baptists.

Rev. J. M. Tuttle is nearly 79 years of age. In commemoration of that fact the Rev. Charles H. Whitecar, of Camden, N. J., has written a poem, which passes in review the wonderful work which has been accomplished during the ministry of our old friend.

There will be a conference at 4 o'clock this, Tuesday afternoon, in the Ebenezer Pavilion, of the workers connected with the Young People's Meeting, which usually assembles there at 6 o'clock. Rev. D. R. Lowrie will be present. It is proposed, we believe, to prepare a system by which these young people will be enabled to do more effective work during the Camp Meeting.

We understand that Rev. J. H. Timbrell, of Lafayette, N. J., is about to publish a book. The work of which he is the author treats, we believe, of certain forms of expression in Paul's Epistles to the Romans and Corinthians. He claims to bring out a new theory concerning the meaning of the personal pronouns employed by Paul. Whatever the merits of the book, Bro. Timbrell has doubtless struck a new line.

Mrs. and Miss Walters are spending a week at Milford, Pa.

Tabor has never been so fully occupied with residents during its entire history.

We are glad to note that Rev. J. H. Runyon, of Bethel Church, S. I., is improving in health.

Rev. Mr. and Mrs. Scott, of Fordham, N. Y. were guests of Mrs. Walters for a week or so.

Rev. George Hughes, editor of the *Guide to Holiness*, was on Mount Tabor during the continuance of the Woman's Camp Meeting.

The Conference Class of 1866 will meet Sept. 20, at the residence of Rev. Theo. S. Haggerty, New Germantown, N. J. Chicken and reminiscences will be the order of the day. *Verbum sap.*

Talk of Bishops reminds us that Rev. Dr. Buttz is a favorite in the Conference, and it would not be astonishing if he should attain the Bishopric. He had a very flattering vote for that office in the last General Conference.

There are rumors and counter-rumors. General Conference is approaching. Possible delegates are affable. It is said that Rev. J. N. Fitzgerald, D.D., who is a certain and not possible delegate, is destined for the Bishops' Bench. This would be pleasing to his many friends.

"Yes, my hands are soft," said a duds and conceited young fellow the other night in a small company, as he admiringly looked at those useless appendages that had never done a day's work. "Do you know how I do it?" he exclaimed promptly. "I wear gloves on my hands every night to sleep in."

"Do you sleep with your hat on also?" asked a pert young woman.

And the young fellow replied in the negative, and looked wonderingly because the company smiled.

There is a large gang of Italians on the new County road building from Mount Tabor to Denville, and last week they held a barbecue. One of Nathaniel Dickerson's cattle strayed on the D., L. & W. track and was carefully pushed off by the cow-catcher of the engine, but its leg in some unaccountable manner became broken. And then you should have seen the Italians swoop down upon it, like a flock of crows. Only they bought the wounded animal of Nathaniel, and reveled in fresh meat for several days.

SERVICES.

Tuesday—10:30 A. M., Rev. T. C. Mayham, Belleville; 2:30 P. M., Rev. Wm. M. Johnston, Wortendyke; 7:30 P. M., Rev. C. Clark, Jr., Thiells.

Wednesday—10:30 A. M., Rev. S. Hunt, D.D.; 2:30 P. M., Rev. Wm. B. Wigg, Newark;

Thursday—10:30 A. M., Rev. J. B. VanMeter, Plainfield; 2:30 P. M., Rev. J. A. Munroe, Bloomfield; 7:30 P. M., Rev. D. B. F. Randolph, Hackettstown.

Friday—10:30 A. M., Rev. Dr. Miller, Brooklyn; 2:30 P. M., Rev. Jas. W. Marshall, Haverstraw; 7:30 P. M., Rev. Alex. Craig, Newark.

Saturday—10:30 A. M., Rev. C. S. Coit, Newark; 2:30 P. M., Rev. Wm. S. Blakeslee, Dover; 7:30 P. M., Rev. S. N. Babout, Perth Amboy.

Sunday—10:30 A. M., Rev. H. Larew, M. D., Mariner's Harbor; 7:30 P. M., Rev. Jas. Montgomery, Jersey City.

On Monday the meetings close, there being an early service, at which those who have been active in the services, the new converts and others take leave of each other.

Among those expected to preach and for whom no date is fixed, is Bishop Bowman, the senior Bishop of the Church.

Auction of Antique Furniture!

EARLY STREET, Opp. Atno Ave., MORRISTOWN, N. J.,

Tuesday, August 30, 1887, at 12 o'clock, sharp.

In addition to ELEGANT ANTIQUE MAHOGANY FURNITURE, such as Sofas, Chairs, Rockers, Bureaus, Side Boards, Tables, etc., will be sold square grand PIANO, black walnut and ash Bedroom Suites, Lounges, Bronze Clock, Velvet and Brussels Carpet, Mattresses, Crochery, and everything in a handsomely and completely furnished residence. Also, Dog-Cart and Harness, Side-Bar Buggy, Portland Sleigh, etc., etc. See hand-bills. House will be open Monday from 3 to 6 p. m., and on the morning of the sale at 9 for inspection of goods. Terms made known on day of sale by VANDYKE & WISE, Auctioneers.

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JAPAN TEAS, ENGLISH BREAK-FAST TEAS, GREEN TEAS, FORMOSO OOLONGS.

MOCA, JAVA, MARACAIBO AND RIO ROASTED COFFEES.

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Canned Fruits and Vegetables, Preserved Fruits, Jellies, Jams and Marmalades.

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Choice Hams, Boneless Bacon and Bloater, Mackerel, &c.

The extent, variety and quality of our stock cannot be excelled.

To our numerous friends and the public generally, we offer our sincere thanks for the liberal patronage bestowed on us in the past, and hope by our efforts to please and accommodate all our patrons, to merit their approval and continued patronage.

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Wholesome fare and homelike care for health, manners, morals. Address.

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Being equipped with the most modern melting furnace and skilled workmen, I manufacture much of my Jewelry, and do all my diamond setting, guaranteeing its quality, and giving customers the benefit of first prices.

I have also a superior Jeweler's grind stone, such as may be found only in regular manufacturing, for grinding frameless eye-glasses, make the popular grooved spectacles cut with a diamond saw and am in fact as thoroughly equipped as skill and experience can produce.

Additions are constantly being made to my stock with New Importations of Fashionable Jewelry.

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Having a long experience in the business I can guarantee satisfaction in the quality of my wares and the work done.

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Gems of Thought from the Mt. Tabor Pulpit.

Christianity alone gives us glimpses of infinity.—*P. E. Gordon.*

There is an angel and a devil side to everything in man.—*W. S. McCowan.*

Here is the world to be conquered, or by it we are to be enslaved.—*C. S. Coit.*

The love of Christ can be really appreciated only by being reciprocated.—*J. A. Munroe.*

It is always true that Christ keeps company with those who suffer for him.—*J. A. Munroe.*

It is a mystery that a man can habitually attend the worship of Almighty God and remain wicked.—*J. M. Buckley, D. D.*

Truth is not only in itself truth, but it is connected with every other truth, whether the other be a fact or a principle.—*F. A. Mason.*

The world is sadly out of joint; and it is easier to point out the cracks and flaws in the machine disabled, than to mend it.—*S. B. Rooney.*

We must get the light of the world we are to live in, before we can live in it. We cannot get to Heaven without the love of Heaven.—*J. A. Owen.*

Only a few years ago the natives of India had never heard the name of Christ except when they heard an Englishman swear.—*Mrs. Dr. Butler.*

The amelioration of this sick and badly damaged world is placed in large measure in the hands of men.—*S. B. Rooney.*

At one time I was tormented by the fear of death, but now I am as happy as I ever want to be.—*J. S. Porter, D. D.*

The Gospel is the charter of Christianity, and that is the true Christianity which in its spirit and practice conforms most nearly to the Gospel.—*George Miller.*

It is possible we may be instrumental in bringing somebody to Christ who will be more, and do more, than either you or I can ever hope to be or do.—*W. C. Nelson.*

We know how transitory are human endowments. The man of massive brain and ripest scholarship to-day, may be an idiot or an imbecile to-morrow.—*S. N. Bebout.*

There is no man who can do a work in his department which some other man might not have done. But if you take Christ out of the Gospel, the Gospel itself is gone.—*Dr. Miley.*

The multitudes who are in Heaven to-day are not there because they are wise or good, or because they were great; but they are there because they have been washed in the blood of the Lamb.—*J. F. Dodd.*

The city is pure gold. Gold in oriental writings has an ideal relation to the sun, and symbolizes love. The city is full of the love of God. It is that which paves the streets. We dwell in love: we walk in love.—*C. Larew, M. D.*

Christ knew what was in Peter—that he was full of fire. He knew John, full of sympathy and with the vision of a seer. And he recognized in James intense loyalty to himself. These were the men by whom he could best transmit the truth to others.—*J. W. Johnston.*

Pity humiliates a man. It offers him no help. It is like some prayers which are really only excuses to cover up our deficiencies in duty—as when we pray to the Lord for a blessing upon some one, when the Lord has put the blessing in our hands of give to him.—*W. B. Wigg.*

If it can be clearly established that Paul believed the truth, then we have established the faith of Christianity, not only for his time but for ours. If he was right, we are right to-day; and we are to take our facts from the life and teachings of Paul.—*H. A. Buttz, D.D., J.L.D.*

All philosophy, all science, as well as all religion and every aggressive movement in the world, is stirred by that great agitator, Jesus Christ. I fling the question out among you: "What think ye of Christ?" You must think of him. You cannot help it. He has come into civilization, art, music, history and everything by the law of association.—*Dr. Henderson.*

Let me say to you that a man's faith can never go ahead of his life. I doubt if any man ever believed that which he did not practice. I know that sometimes we talk to the contrary; and it is true that the "Devils believe and tremble." But in the ordinary activities of life men do not go beyond their faith, and they only act upon that concerning which they are really convinced.—*E. V. King.*

As we live in this world and grow old, we grow poorer in our earthly hopes, but richer in memories. Long after we are dust our influence lives. The most living persons are the dead.

That is a poor church which has no precious memories to cherish. It seems to me that it can be only waiting to be decently buried. I thank God that I belong to a church which has an inspiring history.—*George Crooks, D. D.*

S. R. OSMUN, DENTIST,

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

FROM REV. HENRY J. HAYTER, S. R. OSMUN, Morristown, N. J.

Dear Sir:—The great annoyance that my wife suffered for three and a half years with badly fitting artificial teeth, has been effectually cured at last, by the new set of teeth you furnished her with. She had given up all hope of ever being able to masticate her food again, having had three (3) sets, none of which were of any use to her. The teeth you made her do the work perfectly. She could eat with them in a very short time. She can use them with perfect ease. They also give to her, her former appearance, which was not the case with the other sets not made by you. We are quite sure that a better set of teeth could not be desired for utility, comfort and appearance than the set you made for her.

HENRY J. HAYTER, Chester, N. J., May 25, 1887.

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.

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A master of the science of dentistry, he avails himself of all the recent appliances of the dental art, and displays a great skill and thoroughness in all branches of dental work.

J. K. BURR, Trenton, N. J., July 26, 1880.

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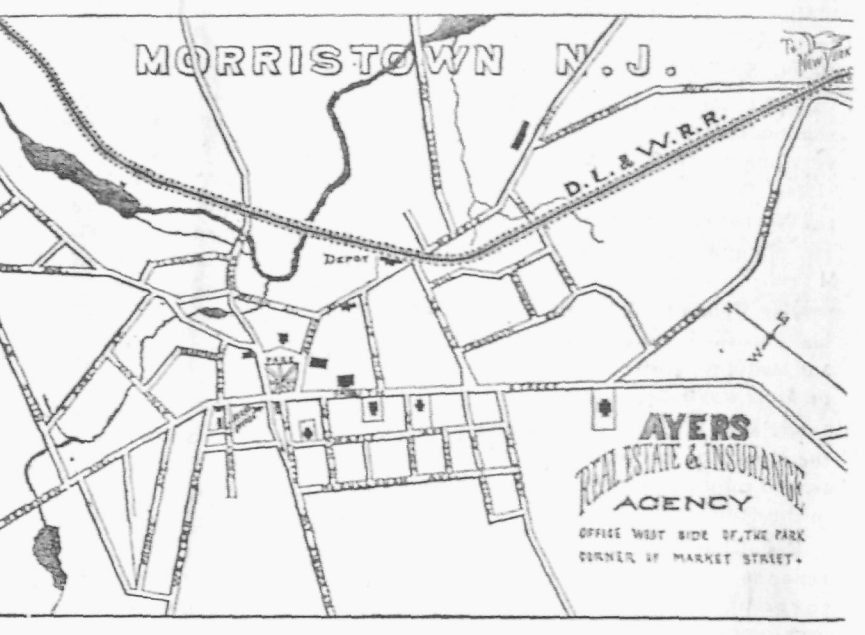
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