

# Mount Tabor Record

VOL. X.

MOUNT TABOR, N. J., MORRISTOWN, N. J., TUESDAY, AUGUST 24, 1886.

NO. 3.

**ARE YOU INSURED?**  
INSURANCE AGENCY  
OF  
**S. M. LONG,**  
313 Main Street, Near Arlington  
Avenue, East Orange, N. J.  
Capital Represented, - - \$3,000,000  
Assets, - - - - - \$11,501,737  
German American Insurance  
Company.  
Of New York, Organized 1872.  
Cash Assets, - - - - - \$4,065,968  
American Insurance Comp'y  
Of Newark, N. J. Organized 1846.  
Cash Assets, - - - - - \$1,663,840  
Liverpool and London and Globe  
Insurance Company, of England, organized 1835;  
Entered United States, 1851.  
Cash Assets in United States, \$5,771,959  
SPECIAL ATTENTION TO  
**INSURING COTTAGES**  
AT  
**Mount Tabor:**  
Can be consulted on the grounds any time  
during the season.  
**I. STAHL,**  
**Millinery Bazaar.**  
The largest Millinery store in  
this state.  
703 Broad, Corner Cedar  
Street, Newark, N. J.  
FORMERLY OF MORRISTOWN,  
N. J.

**JOHN J. ECKHART,**  
Successor to Smith & Eckhart,  
**MASON & BUILDER**  
Contracts taken and materials furnished for  
**Buildings, Bridges,**  
whether of Brick or Stone. Prompt attention  
given to all work at Mount Tabor.  
Office on Morris Street,  
NEXT TO FORMER IRON ERA BUILDING,  
Dover, N. J.  
JOHN J. ECKHART.  
**S. M. MATTOX,**  
**Contractor**  
AND  
**BUILDER!**  
ROCKAWAY, N. J.  
Plans, Specifications and Estimates furnished on  
short notice.  
**SASH, + BLINDS, + DOORS,**  
and all kinds of Building Material supplied.  
JOBBER PROMPTLY ATTENDED TO.  
A large number of the COTTAGES AT MT.  
TABOR were designed and built by me. They  
speak for themselves in general appearance and  
workmanship, and as to my promptness and reli-  
ability, I respectfully refer to their owners.

**S. R. OSMUN,**  
**DENTIST,**  
Morristown, N. J.  
Have great pleasure in presenting the testi-  
monials of persons for whom I have done work  
in my line who are competent judges of thor-  
ough 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 man-  
ifested at that time.  
I had taken gas once before at "Headquar-  
ters" in New York city, and my impressions  
were unpleasant and its effects damaging to my  
health.  
As administered by you its results were per-  
fectly 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 confi-  
dence 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 trouble-  
some teeth.  
A. H. TUTTLE,  
Hackettstown, N. J., July 28, 1880.  
Dr. Osmun has for a number of years done  
dentist work for myself and family and has in-  
variably given full satisfaction.  
A master of the science of dentistry, he avails  
himself of all the recent appliances of the den-  
tal art and displays a great skill and thorough-  
ness in all branches of dental work.  
J. K. BURR.  
Trenton, N. J., July 26, 1880.  
**STRUBLE & MERRELL,**  
**General Undertakers!**  
SPEEDWELL AVENUE,  
Morristown, N. J.  
Residence:—Second door below M. E. Church

ESTABLISHED 1830.  
**GEORGE E. VOORHEES,**  
MORRISTOWN, N. J.,  
**HARDWARE & IRON**  
MERCHANT.  
Builders', Carriage Makers', Blacksmiths',  
Contractors', Mining and Manufacturers' Sup-  
plies, Paints, Oils, Etc.  
**AGRICULTURAL IMPLEMENTS,**  
**SEEDS & FERTILIZERS,**  
**Safes and Scales.**  
**Bicycles, + Tricycles, + Fishing**  
**+ Tackle + and + Sportsmen's +**  
**+ Goods, + Housekeeping +**  
**+ Goods. +**  
Agent for Morris and adjoining Counties of  
THE OLIVER CHILLED PLOW, also Acme Har-  
row, Eagle Wheel Cultivators, Walter A. Wood  
Mowers, Reapers and Binders, Thomas Horse  
Rakes, American Hay Tedders, Lever and Tread  
Horse Power, and all first-class Farm Machinery.  
ESTABLISHED 1849.  
**P. H. Hoffman & Son,**  
**CLOTHIERS!**



**CLOTHING FOR MEN**  
**AND BOYS.**  
LOWEST PRICES AND BEST STYLES.  
Making Clothing to order a specialty. A liberal  
discount to clergymen.  
**P. H. HOFFMAN & SON,**  
Morristown, N. J.

**F. D. Jacobus,**  
Successor to E. G. Lacey.  
**Portraits.**  
All Sizes and Kinds of  
**PHOTOGRAPHS.**  
ALSO PORTRAITS IN  
**Oil, Crayon, Ink,**  
and Water Color.  
Washington Hall Building,  
**Morristown.**

**Monday's Services.**  
MORNING.  
The service was held in the Grove,  
and the opening prayer was made by  
the Rev. John Scarlett, of Orange, N.  
J. The sermon was delivered by  
REV. FREDERICK BLOOM,  
of Denville, N. J., from the text, Exo-  
dus 32: 26, "Then Moses stood in the  
gate of the camp, and said, Who is on  
the Lord's side? let him come unto  
me!"  
The speaker began by recounting the  
circumstances attending the giving  
of the tables of the law in Mount  
Sinai. Moses had been in the moun-  
tain forty days; then he turned and  
went down carrying the two tables of  
stone in his hand. As he approached  
the camp in company with Joshua, the  
latter said, "There is a noise of war in  
the camp." But Moses answered, "It  
is not the voice of them that shout for  
mastery, neither is it the voice of them  
that cry for being overcome; but the  
noise of them that sing." When he  
drew near he saw the golden calf and  
the dancing. He was angry, and cast  
the tables upon the ground and broke  
them. He took the calf which they  
had made, ground it to powder, strewed  
it upon the water and compelled the  
revelers to drink of it. Anxious to  
discover who were the real culprit,  
Moses called to them to choose either  
for or against God. Aaron endeavored  
to throw upon some one else the re-  
sponsibility for this sin. Moses is de-  
termined to find out where the re-  
sponsibility rests; and he cries, "Who  
is on the Lord's side? let him come  
unto me!"  
The conflict is fairly begun. The  
battle is on. This is no time to con-  
sider what part of the armor we shall  
put on. We ought to be already  
armed. It is not hard to be a soldier  
when we are simply on parade; but it  
is when the battle is raging that cour-  
age is demanded. It is not those whose  
names are on the Church record, but  
those who are on the Lord's side who  
are really the Lord's.  
But what does it mean to be on the  
Lord's side? It does not mean that you  
may be partly in the world and partly  
in the Church. The requirement is  
that you shall be devoted to Christ's  
service. The claim that he makes upon  
us is right and just. There is nothing  
unreasonable in that which he requires.  
Consider our relations to him. Bear  
in mind that he is our Creator and  
Benefactor. Remember that he desires  
to save our souls. Is it not evident  
that the claim he makes upon us is  
right? What is his design in calling  
upon us to array ourselves upon his  
side? Is it not to lift us from the pit  
of misery and to place our feet upon  
the Rock? The very design of God in  
calling upon us to make choice in this  
important matter, is one that benefits  
us. His object is to regenerate our  
nature, and write upon our hearts  
"his new, best name of Love." It is  
that we may acquire a higher and  
richer experience, and realize what is  
meant by the Scripture, "The blood of  
Jesus Christ cleanseth us from all sin."  
Surely her claim to our service is a  
right and reasonable one.  
I do not mean to say that every man  
who was drafted during the late Civil  
War was an inefficient soldier; but I do  
say, that the best soldier is the one  
who offers himself voluntarily to his  
country from a conviction of duty.  
Placing ourselves on the Lord's side  
to fight in his cause, must be a voluntary  
act, a service freely rendered. No man  
is forced into the ranks upon the Lord's  
side. Men are influenced to it by the  
Holy Spirit—they are persuaded and  
convinced of the duty—but God com-  
pels no man to serve him. If it be not  
a voluntary service it is unacceptable.  
"Here Lord I give myself away."  
"Tis all that I can do."  
And, indeed, in the great redemption  
that was wrought for us by Jesus  
Christ it is a significant fact that he  
offered himself willingly a sacrifice  
for sin. It is true that God the Father  
sent him; but the offering would not  
have been perfect if Christ had not  
voluntarily made atonement. As the  
Scriptures prophesy, "Lo, I come (in  
the volume of the book it is written of  
me) to do thy will, O, God!" Shall  
not we as willingly put ourselves on  
the Lord's side as the Lord put himself  
on ours.  
To be on the Lord's side means to be  
constantly advocating his cause. This  
is to be done by precept and example.  
If we should have the eloquence of  
Chrysostom and there should be no  
example back of it, it would avail nothing.  
Certainly we are to speak for God,  
and to do it earnestly and bravely.  
There may be times when there  
will be a temptation for us to say  
nothing to those who deserve re-  
buke. We may say to ourselves "It is  
better to be quiet." But this does not  
show the good soldier. Nor is it pleas-  
ing to God. If every professing Chris-  
tian in the land should be a bold advo-

cate of Christ's cause, there would be  
fewer infidels. Besides, there would  
be a sweeter communion with Christ,  
and it would be seen that they had  
been with Jesus and learned of him.  
But it is not only important that we  
should come over on the Lord's side, but  
that we should continue to stand there.  
It is not all, to enlist. There is some-  
thing to be done. The Christian life is  
one of struggle. But he who lifts up a  
fallen brother partakes of the joy of  
the one who is saved.  
If we would continue on the Lord's  
side, we must have decision of char-  
acter.  
The preacher at this point used an  
illustration from the system of light-  
houses, showing that some lights along  
the coast were steady and others waver-  
ing. Now suppose, said he, through  
some fault of the machinery, or of the  
keeper, the light that was intended to  
be steady should flicker? It does not  
give out the light that was intended.  
The seaman in the dark imagines it to  
be another, is misled and shipwreck  
follows. It may be all right that there  
should be some wavering lights along  
the coast; but the Lord requires every  
Christian to shine with a steady light,  
that none be misled and lost. We must  
have decision of character.  
That we may show that we are on  
the Lord's side we must exhibit self-  
denial. It is not often that we can  
have our own way entirely; but when  
we deny ourselves for Christ's sake we  
find so much blessing in it that it  
proves to be no denial after all.  
To be on the Lord's side implies firm-  
ness. Daniel knew that his enemies  
were watching him that they might  
find occasion against him; but he left  
his window open and prayed as afore-  
time to his God. He might have said  
to himself, "I will leave the window  
shut this time." This would have  
shown cowardice. Stephen jeopardized  
his life that he might preach the  
Gospel to the Jews. He fell it is true;  
but he triumphed in his death.  
The speaker gave other instances of  
firmness in maintaining a stand for the  
truth; among others, referring to the  
heroic man in the West who gave his  
life recently to the temperance cause.  
Little things, said he, show the side we  
occupy as well as great things do. If  
there is a broken heart in a humble  
home, needing our sympathy, and we  
refuse to minister to him, while we go  
to the palace or home of refinement  
and show our tenderness there, we do  
not please the Master. We show that  
we are on the Lord's side by offering the  
cup of cold water to the humblest dis-  
ciple. It is in the little things as well  
as in the great, that we manifest our  
love for God. "Be thou faithful unto  
death" and thou shall have a crown of  
life.  
When we are on the Lord's side we  
are on the right side; we are on the  
safe side; we are on the strongest side;  
we are on the victorious side. Let us  
examine ourselves and find out where  
we stand.  
An earnest exhortation closed the  
sermon.  
AFTERNOON.  
In consequence of the meeting of the  
lot owners in the Children's Temple,  
the religious services were held in the  
Tabernacle, so that they might be far  
enough apart not to interfere with  
each other. Prof. Fisher's horn sounds  
as sweet and pleasant in this large  
building as it does out of doors, and it  
accords perfectly with the organ.  
Revs. Geo. T. Jackson, of Pine Brook,  
N. J., and Henry Litz of Vernon, N. J.,  
participated in the opening services.  
The discourse was delivered by  
REV. WESLEY MARTIN,  
of Boonton, N. J., from the text, Matt.  
8: 27, "The men marvelled, saying,  
What manner of man is this, that even  
the winds and the sea obey him!"  
The introduction to this sermon was  
occupied with an interesting sketch of  
the circumstances which immediately  
preceded the utterance of the text. It  
was shown that there was something  
very striking in the teachings of Christ.  
The people were astonished at his  
words. But what impressed them  
more than anything else was the  
wonderful character of the works he  
did. We may ask ourselves, Why are  
not people more impressed now-a-days  
with the words and works of Jesus?  
The words are just as truthfully pre-  
sented as centuries ago. We fail  
to realize them. We must acknowl-  
edge with Nicodemus that these  
things were marvelous. We must  
say to Christ "Rabbi," we know  
that thou art a teacher come  
from God, for no man can do these  
miracles that thou doest except God  
be with him." If we would study these  
things until they become real to us,  
they could not fail to impress us. We  
pass them over familiarly without see-  
ing their significance.  
The speaker expressed the hope that  
the study of this afternoon would bring  
some of the words and deeds of Jesus  
closer to us, that we might be profited.  
It depends, said he, a great deal upon

ourselves as to whether we obtain any  
benefit from a religious service. If we  
enter the place of worship with long-  
ing hearts, it matters little who is  
speaking—we shall be profited.  
Resuming the line of his discourse,  
Bro. Martin proposed to show what  
manner of man Christ was, and is, by  
the things that he did. When Jesus  
came down from the mountain he  
found at its foot a poor leper from  
whom everybody shrank because of  
his loathsome disease. But Christ did  
not turn away. The language of the  
leper shows that he was in no doubt  
whatever: "Lord, if thou wilt." Jesus  
does not shrink from him, but heals  
him. What manner of man is this,  
that he has such power over such a  
destructive disease as leprosy?  
Then there is the case of the cen-  
turion, whose faith was so wonderful,  
that Christ commended it. "Speak  
the word only!" That was all the  
centurion thought it was necessary for  
Christ to do to rescue his servant  
from death. And only the word was  
spoken and the man was healed. This  
is marvelous in our eyes. What is the  
lesson that it teaches? Is not Christ  
the same to-day? Have you a friend  
in London who is unconverted? Take  
his case to Christ. It makes no differ-  
ence how far apart you are, your faith  
will prevail with Christ, and your  
friend will be saved. This is the man-  
ner of man Christ is.  
Another instance adduced to illus-  
trate the character of Christ's work,  
was the incident of the healing of  
Peter's wife's mother. Still another  
instance when the day was far  
spent and the people brought to him  
the sick and afflicted and tormented  
with devils, and Christ healed them.  
But, said the preacher, Christ had a  
greater mission than to simply heal  
their sick. He sought to strengthen  
their faith that he might lead them  
in the way of salvation. They  
were crossing over the Sea of Gen-  
nesaret. He was asleep in the boat.  
A great storm arose. The disciples  
were filled with fear. The billows  
rolled and their vessel was liable to  
sink. They woke him. He arose with-  
out any appearance of fear; and, im-  
proving the disciples for their little  
faith, he turned and spoke to the winds  
and waves, saying, "Peace, be still!"  
Then there was a great calm. His dis-  
ciples marvelled at him and said among  
themselves, "What manner of man is  
this that even the winds and waves  
obey him!" And presently they were  
at the land whither they went. This  
crossing of the sea represents the  
Church. No matter how the billows  
roll, if Christ is on board, he will bring  
the vessel safely into the harbor. It  
also represents a Christian's personal  
experience as he makes the voyage of  
life. If Christ be in his heart he is  
safe. How foolish were the disciples  
when they imagined that they were  
lost! If that little boat had gone down  
in the sea, the infant Church would  
have been destroyed. But it could not  
be lost while Christ was on board.  
The lamp of Heaven must go out be-  
fore the light of the Church can be ex-  
tinguished.  
Christ always within hearing dis-  
tance of those who call upon him.  
Trials are Jesus' opportunity to mani-  
fest his help and loving kindness to  
his people.  
There is a story of a ship that was  
tossed in a storm. Destruction seemed  
inevitable. Away down in the cabin  
of the vessel a child was fast asleep.  
When there seemed to be no hope,  
they went down to the child and awoke  
him, told him of the storm, and that he  
must get up and be prepared for the  
worst. He raised himself upon the  
bed and asked, "Is my father at the  
wheel?" The answer was, "Your father  
is at the wheel." "Then," said the  
little fellow, "I am safe"—and he lay  
down again. All we need to know is,  
that Jesus is at the wheel. No matter  
how stormy is the sea, nor how high  
the billows roll, if he is with us we are  
safe. Though you are not able to steer  
your way across the dark waters, put  
yourself in his hands and he will guide  
you to the port of Heaven.  
Jesus Christ is the highest type of  
humanity, say the Socinians and Arians.  
But one who is simply a man is not able  
to do the works which Christ did.—  
He is God and man. Jesus is Divine.  
When we read that it behooved him to  
die, we see his humanity; but certain-  
ly when the throngs in Heaven sing  
praise to him who has redeemed and  
washed them in his own precious blood  
and made them kings and priests un-  
to God, we see that he has done some-  
thing which no man could do. There  
are certain things which he did which  
show both sides of his nature. While  
he is weeping at the grave of Lazarus,  
we see his human sympathy. When  
he stands by the open grave and offers  
that remarkable prayer, he again shows  
his humanity. But now he unmasks  
his Divinity. He cries, "Lazarus,  
come forth!" Watch the dead man.  
See the muscles relax and the eyes  
open! What manner of man is this

who can perform such miracles? Surely this is a work of God.

There is the woman of Samaria with whom he talked. He never saw her before, and yet he tells her all that ever she did. Who could thus look into an obscure human life and read it so perfectly?

But on Calvary we behold him dying as a man. What a wonderful exhibition of his character!

"See, from his head, his hands, his feet, Sorrow and love flow mingled down: Did e'er such love and sorrow meet, On thorns compose so rich a crown?"

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine,

Demands my soul, my life, my all!" Hear him cry "Eloi, Eloi; Lami sabachthani! My God! my God! Why hast thou forsaken me!" Then the rocks are rent, the sun is darkened, and the moon becomes red as blood. Distinguished men have died, but no man has died like this. John and Paul and Stephen were great men; but nature was not convulsed when they passed away. Jesus was more than human. O Jesus! thou all immortal! Say thou to the raging billows in my heart, "Peace, be still!" Bid every doubt be gone! Oh sinner, would you know what manner of man he is? Then open your heart to him. Let him enter and abide and you shall find peace to your soul.

Rev. John Crawford, of Morristown, N. J., followed the sermon with a stirring exhortation. He said that for his part, he rather liked to think of Christ as a man. It brought him nearer than if he were altogether God. But, he declared, as soon as a man conceives of Christ as Almighty God, he feels that he is away off from him. The speaker showed that man was naturally an enemy to God; that this enmity needed to be killed, otherwise man was himself dead in trespasses and sin. A direct appeal to the unconverted present, was made with much force.

#### EVENING

The congregation assembled in the Grove, Prayer was offered by Rev. John A. Gutteridge, of Hackensack, N. J., and the sermon was delivered by Rev. A. J. Conkling, of Hohokus, N. Y. from the text, John 14:12 "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." A very earnest prayer meeting followed.

#### INCIDENTS.

Those famous Methodist ministers, Asbury and Whatcoat, stopped for entertainment in June, 1789, at the old house of Philip Cummins, at Pequest, N. J. Whatcoat, who was afterward Bishop, preached there. Asbury tells us that he had a "heavy ride" to reach the place, and that some of the audience slept under Whatcoat's sermon. Bishop Asbury himself preached in Philip Cummins' kitchen April 24, 1807. This was in the new stone house. The congregation was small but serious. His text was Luke 11: 9-13. He complains that he is physically depressed by "rough roads, damp weather and daily preaching." It was on this occasion that Bishop Asbury wrote, "Oh, that I could see as great a prospect in East as in West Jersey! Come, thou South Wind, and blow upon this garden!"—From Rev. E. M. Griffith's unpublished History.

But two lots were forfeited at the sale of lots for unpaid taxes, held yesterday. They were bought in by the Association.

#### The Record's Pen Sketches.

##### A YOUNG HERO.

Among the men who have come up from the Methodist Church within the bounds of the Newark Conference, there is no name more cherished within the circle of admiring friends in and around Irvington, New Jersey, than that of Rev. Henry L. Harrison. He was literally a martyr to his missionary spirit. He was devoted to the one object of preaching Christ to the unconverted; and to-day sleeps in an unknown grave on the Isthmus of Panama.

Brother Harrison was born in Irvington, N. J., June 27, 1863. His parents are Charles W. and Mary A. Harrison. He early manifested an interest in the cause of Christ; but dated his conversion to a camp meeting on Mount Tabor. Almost immediately he felt called to preach, and entered the Centenary Collegiate Institute at Hackettstown Apr. 4, 1882. Soon after this he was licensed to preach and at once exhibited great earnestness and enthusiasm in Sunday school and other church work. When a call was made for missionaries under Bishop Taylor's plan, he offered himself for the South American field, and was accepted. The vessel sailed from New York

March 20, 1886; and in course of time he arrived in Iquique, Peru. At this important place he had charge of a school of boys, and was also a sort of superintendent over the girls' school which was taught by a lady missionary. With all the energy of his nature he threw himself into the work, scarcely allowing himself time for needed rest. The words of praise accorded him by his associates sufficiently indicate his adaptation for the work and his success in it. But his toil was destined to be brief. Consumption rapidly developed, and he was compelled to start for home. To one so devoted, the cessation from his loved employment was a keen disappointment; and it may be it hastened his death. He landed at Panama, put up at the Grand Central Hotel, was immediately prostrated and died in three days. The United States' Consul caused his burial in the beautiful ground called the Foreign Cemetery, and forwarded a despatch to the sorrowing friends. When the vessel arrived in New York which should have brought Bro. Harrison home, it had in charge only his trunk and other effects, among which is a very interesting journal. Some of the entries indicate quite plainly that he foresaw approaching death. Indeed, before he left home he said to his father, "Heaven is as near there as here." In his journal, after intimating that he might never return, he tells his parents not to mourn for him, and to remember that when he fell he should fall at his post.

His character was a beautiful one. He was a fine type of noble Christian young manhood. Many of us remember him in the Young People's Meetings at Camp Tabor. We recollect his frequent and earnest testimonies and fervent prayers. While we regret that a life so promising should be ended so soon, we rejoice that his influence was so far-reaching for good, and that his life was so completely surrendered to the cause of Christ. He left a pleasant home and an affectionate family circle and went among strangers as a pure sacrifice for the cause he loved. Nothing but the noblest motives could have actuated him to break the family ties, especially the tender one between himself and his mother.

He died July 16, 1886; and, although his body rests in a foreign clime, a memorial service was held in the Irvington Methodist Church, Aug. 8; and a very large audience assembled to bear tribute to his saintly memory. The memorial sermon was delivered by Rev. J. W. Dally, his former pastor, and an address was delivered by Rev. J. W. Young, of the Irvington Church. Many touching reminiscences relating to his connection with this church and Sabbath-school were recalled. He will long be remembered as a model of Christliness and of unselfish devotion.

#### OUR VETERANS.

One of the most singular things in the history of our Church is the thoughtlessness, not to say carelessness, that has been manifested in dealing with the worn-out preachers, their widows and the orphans. There certainly must be something wrong, when men who have grown gray in the service are suffered to totter down the hill of life without a staff to lean upon. The reckless, swearing, rum-soaked sailor comes battered into port in his old age, and is immediately surrounded with every comfort in the Sailor's Snug Harbor. Officers of the U. S. Government are educated at the national expense, and are retired on large pensions when their time of service is over; while the preacher is expected to educate himself, struggle with poverty most of his days, and then be turned adrift when he is helpless, with just enough money to pay his house-rent. Even a heartless railroad corporation will retire its faithful servants with a stipend more munificent than the minister receives.

There have been some pitiful efforts to remedy this state of things; but the preachers shrink from pushing the matter upon the attention of the Church, and thus there has been little progress made. Certain it is, that ordinary self-respect and common decency require that something should be done. By this we mean, that the Church, in order to maintain its influence, must protect its aged ministers from the disgrace of abject poverty. To those who have never known the struggles of superannuated preachers, all this may sound strange; but the writer hereof knows whereof he affirms when he declares that, but for the interposition of strangers, some of our preachers, who have been distinguished for learning, zeal and piety, would have been crushed

under the burdens of debt. Instead of the ease to which they are entitled, a lonely and distressing penury is the only reward for faithful service.

Glancing through the Minutes, we are struck with the puerile efforts to rectify the glaring wrong. In 1872 a committee was appointed on "Preachers' Homes;" and the following year made its report. This report was elaborately constructed, but the "homes," were not. Each house and lot was to cost three thousand dollars; and from the looks of the report, one could almost imagine he saw several blocks of buildings filled with our veterans. But what came of it? Absolutely nothing. More recently the matter has been urged upon the attention of Conference with great earnestness; but it always came to naught. It is not to be supposed that the matter will receive much attention until the damage to the *esprit du corps* is more apparent. J. W. D.

#### A CARD.

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

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

Mr. Editor:

It was a remark of wide application made by the late Horace 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.

J. K. Boniface,  
**Marketman!**  
South Street, Morristown

Fresh Fish, Oysters, Game,  
**FRUIT,**  
**Vegetables, etc.,**  
20 years experience in the New  
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SAVIDGE'S NEWS EMPORIUM,  
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Commission Merchants,  
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is unequalled. The Morristown Creamery Butter received fresh daily, direct from the churn, is the finest to be had in town. Agents for

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Fruits, Vegetables and Soups in glass. Canned Goods by the Car Load.  
Our Superb Flour both makes and takes the cake.  
Feed, Grain, Hay, Straw, etc.  
Hotels and Boarding Houses Supplied. Prices on application.  
Respectfully,  
**RICHTERS & McDOWELL.**

**DYEING & CLEANING**  
Ladies' and Gent's Garments Cleaned and Dyed.  
Mourning Goods a Specialty.  
**O. C. Jensen,**  
MARKET STREET, MORRISTOWN, N. J.

IF YOU HAVE ANY IDEA OF BUYING CARPETS—DON'T MISS INSPECTING OUR NEW FALL STOCK. IT IS THE RICHEST, LARGEST, AND CHEAPEST EVER SHOWN IN NEW JERSEY. IT COSTS YOU NOTHING EXTRA TO HAVE CARPETS DELIVERED IN THIS VICINITY—THAT IS—IF YOU BUY THEM OF US. ISAAC N. DOTY & CO., 159 & 261 MARKET ST., NEWARK.

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New and Handsome  
**Carriages!**  
J. H. Schmidt,  
Carriage Manufacturer,  
Morristown, N. J.

I have now in stock at my extensive warehouses in Morristown, some of the best made and most stylish Carriages of my own manufacture ever shown here. Among them

**Four-seat Canopy Top, Surrey.**  
One of the most stylish and durable carriages ever made.

**Four-seat Open Surrey,**  
Light and adapted to summer use.

**Four-seat Canopy Top, Park Phaeton, Cut Under.**

**Extension Top Surrey, High Cut.**  
**Brewster Extension Top Park Phaeton, Cut Under.**

**Canopy Top Ladies' Phaeton.**  
**Drop-top Phaeton.**

**Brewster Side-Bar, Top Buggy.**  
**Brewster Side-Bar, Open Buggy.**

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

I manufacture the neatest, easiest riding  
**Buck-Board Wagon**

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.

**Four and Six-Seated Closed Rockaway.**

**Four and Six-Seat Coupe Rockaway.**

We make these Rockaways a specialty and make them in several different styles; they are fitted with the patent Collin's axle.

**FOUR-SEAT ELLIPTIC SPRING PLEASURE WAGON.**

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

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

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

**J. H. Schmidt,**  
Foot of Market Street, Morristown, N. J.

Great Slaughter in Prices

**BARGAINS!**  
Stoves, Ranges, Crockery, Tin Ware, and House Furnishing GOODS.

We quote below a few of the great bargains we offer. Call early and convince yourself that what we say we mean.

**Stoves.**  
No. 7 Ranges, \$9; No. 8 do., \$10; No. 7 Cook Stoves, \$10; Oil Stoves from \$1.25 upward.

**Wood and Willow Ware.**  
Refrigerators from \$3.50 upward; Willow Clothes Baskets, 55c. upward; Market Baskets, (covered and uncovered), 8c. upward; Bissell's Carpet Sweeper, \$1.50 upward.

**Tin Ware**  
No. 7 Copper Bottom Wash Boilers, \$1.25; No. 8 do., \$1.50; No. 9 do., \$1.75; Toilet Sets from \$1.50 upward; 10 qt. pans, 15c., 12 qt. do., 18c.

**Crockery**  
Tea Plates, 60c. per dozen; Breakfast do., 70c. per dozen; Dinner do., 80c. per dozen.

**Glass Ware**  
Plain and Star Tumblers, at 30c. per dozen; Goblets from 50c. per dozen upward; Preserve Dishes from 25c. per dozen upward; Lamps from 20c. upward.

**John McVay,**  
Bates' Building, Washington Street,  
Morristown, N. J.

**JAS. C. DUSTAN,**  
VETERINARY SURGEON,  
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Residence, DeHart Street.  
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Buy Now!  
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SAVE MONEY!  
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BUYERS.

Parties who anticipate buying Carpets and Furniture will save money by ordering their goods now.

**AMOS H. VAN HORN**

73 MARKET STREET,

will take orders for goods from \$50 to \$1000 at the present low prices, with a small deposit on them, and store them from one to six months without extra charge.

**Carpets!**

**Carpets!!**

Having bought largely during the dull season, I can undersell any house in the trade. Good Brussels Carpet, per yd., only 50c.

**PARLOR**

**SUITS!**

**PARLOR**

**SUITS!**

Having run my factory during the dull season and kept all my men at work, I offer the largest stock and lowest prices of any house in the city. Good stuffed back Parlor Suit, 7 pieces, Walnut Frame, covered with Hair Cloth, Raw Silk or Rep, only \$47.

**WALNUT BEDROOM SUITS**

Having bought out a large establishment that is going out of business, I offer to-day 500 Walnut Bedroom Suits, 8 pieces, marble top, at just about the cost of manufacturing.  
Walnut Bedroom Suit, 8 pieces, marble top, regular price \$75, reduced to \$47.50.

**Two Car Loads, Two Car Loads,**

**Ash Bedroom Suits.**

Just received, two car loads of Ash Bedroom Suits, of the latest styles, bought at a low figure on account of large quantity, and I am going to sell them at a low figure.  
Good Ash Bedroom Suit, only \$23.75.

**Summer and Seasonable Goods at Cost,**

consisting of Children's Carriages, Refrigerators, Piazza Chairs, Wire Safes, &c.

I will sell the following goods at reduced prices until Sept. 1st: Mattresses and Bedding of all kinds, Lounges, Mantel and Pier Glasses, Extension Tables, Dining-room Chairs, Marble Top Tables, Sideboards, Clothes Presses, Bed Springs, Stoves, &c., &c.

These goods can be bought at low prices, on easy terms of payment.

Goods delivered free of charge to any part of the State.

**AMOS H. VAN HORN,**

73 Market St., Newark, N. J.

# 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, (\$3.00).  
Address all communications  
"BANNER" OFFICE,  
MORRISTOWN, N. J.

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

MORRISTOWN, N. J., August 24th, 1886.

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

The pulpit of the Peapack M. E. Church will be supplied next Sunday morning and evening by Rev. Mr. Meeker, formerly of Newark. Great interest centres in Mr. Meeker's work from the fact that he is afflicted by the total loss of sight.

We notice that the six o'clock morning prayer meeting is well attended.

We call the particular attention of the readers of the RECORD to the article on "Our Veterans," in another column.

We noticed the pleasant face of our friend, Rev. Peter D. Day, among the arrivals on Friday morning. Bro. Day resides at New Providence, N. J.

Plot owners who wish copies of the Treasurer's report, and of the report made by the Trustees can secure them by applying to the Secretary's office.

Notwithstanding the large number of cottages on the ground, one is surprised to see so many tents erected and occupied. Evidently the desire for tent-life during Camp Meeting has by no means died out.

The re-union of Conference classes has become a popular feature among the ministers. We understand that the class of 1866 proposes to hold its re-union at the parsonage in New Providence some time in October next. Its last meeting was held at Piermont, N. Y., a little more than a year ago.

All the meetings are being well attended. The Young People's meeting on Sunday night was completely filled. We understand that several in that meeting professed a desire for salvation. Rev. D. R. Lowrie is, as in former years, the efficient leader. He is certainly most admirably adapted for the work.

Mr. A. Vreeland, of Paterson, deserves the good will of all for the excellent work he has done about the grounds this year. The finely graded stone steps and railings built on a series of terraces at the head of Trinity Park, making the ascent from Morris avenue to St. John's Park a comfort and delight, were erected largely by his instrumentality.

Near the Tabernacle, hard by the gate leading into Trinity Park, is a large tent, pleasantly fitted up, and over the entrance thereof "Preacher's Tent." It is intended for the resting-place of visiting ministers. The floor is covered with a neat matting, and tables are placed about the room for the use of those who wish either to write or to study.

The gates of the Camp Ground were closed on the Sabbath. No vehicles were allowed to enter the grounds. As a consequence, the day was unusually quiet. A long line of carriages stood on the outskirts of the grove. In this action of the Trustees, there is no intention to exclude those who come to worship; but simply to prevent the desecration of the Sabbath. All are welcome who desire to enjoy the religious privileges of the place.

The sales of lots for unpaid taxes this year are much smaller than for many years past. There were but two lots sold. This proves that the affairs of Mount Tabor are in a very healthy condition. And there is no reason why they should not be. Substantial improvements are made yearly and the growth of the place is steady, the cottages and other new buildings being of a better character and advancing in worth and beauty with each succeeding year.

The annual meeting of the plot owners of Mount Tabor for the election of Trustees and the transaction of other business was held yesterday.

Hon. Sam'l T. Smith, of Waterloo, was chosen chairman, and Geo. M. Douglass, of Newark, Secretary. The tellers were Benj. Brittin, A. C. Getchus and S. M. Mattox. The Trustees' and Treasurer's reports were read and accepted.

The elections were then proceeded with; 221 votes were cast out of a total of 726. Necessary to a choice, 111. There were six Trustees to be elected, and they were chosen as follows:—David Campbell, Richard Grant, John Leary and Thomas James for three years; J. S. Richardson for two years; Rev. J. R. Thompson, D.D., one year. Messrs. Vanhorne and Barnes, who were in the Board last year, were not candidates for re-election.

A resolution was passed asking the Trustees to increase the lights in some portions of the ground, even if it is necessary to increase the tax for that purpose.

The report of the Treasurer of the Association, Mr. J. Smith Richardson, shows an expenditure during the year of \$12,647.06, leaving a balance on general account of \$706.51. In the Sinking Fund account \$607.01 was received, \$500 being paid on bond and mortgage, a debit balance liquidated and a balance of \$56.54 shown. The "Tabernacle account" shows that the building, including insurance, &c., has cost \$6,260.71 on which there is owing \$871.15. Mr. Richardson, the Treasurer, has made a full and perfectly lucid report.

While on the question of indebtedness we may say that outside of a small floating debt, the entire bonded indebtedness of Mount Tabor is but \$10,000, and arrangements have been made to fund that at 5 per cent. But a few years ago the debt of the Association was about \$24,000, and it is subject for great congratulation and highly creditable to the Board of Trustees that almost \$14,000 of this sum has been paid off. While this was going on it must not be forgotten that valuable permanent improvements were being made each year, the outlay in this respect last year amounting to some \$3,000. The holders of the \$10,000 indebtedness are secured by some \$150,000, and it is no wonder therefore that the investment is sought after.

Wednesday's RECORD will contain a most interesting sketch of Rev. Frank D. Gamewell, Missionary to China, and an account of his recent exciting experience while located some 1600 miles in the interior, far removed from the protecting arm of the U. S. Government. An interesting paper on "Sussex Preachers" will also appear to-morrow.

The weather on Mt. Tabor has been superb. Sunday was a perfect day. Those who cannot enjoy life in this wooded mount must be hard to satisfy.

## The Services.

The preachers so far as designated for succeeding days are as follows:  
Tuesday—10:00 A. M. Rev. John Crawford, of Morristown; 2:30, Rev. Dr. Hunt of the Book Concern; 7:30 Rev. E. N. Crasto, of Deckertown.

Wednesday—10:00 A. M. Rev. J. M. Freeman, D. D., editor of the Sunday School Advocate; 2:30 P. M. Rev. Dr. Atkinson, of Jersey City; 7:30 P. M. Rev. Wm. Pitt Corbett, of Brooklyn.

Thursday—10:00 A. M. Rev. Geo. Lansing Taylor, of Brooklyn; 2:30 P. M. Rev. R. Vanhorne, of Roseville; 7:30 P. M. Rev. John W. Seran, of Springfield.

Children's Hour, at 4 P. M. each day in the Children's Temple. Led by Mrs. Periam, of Roseville, in blackboard and other exercises.

Rev. D. R. Lowrie's Young Peoples, Meeting each evening at 6 o'clock, in Ebenezer Pavilion.

The order of the services each day is as follows: 6 A. M., Prayer Meeting in Ebenezer Pavilion; 9 A. M., Family Service; 10:00 A. M., Preaching; 1 P. M., Prayer Meeting in the Children's Temple; 2:30 P. M., Preaching; 4 P. M., Children's Hour, in Children's Temple; 6 P. M., Young People's Meeting, in Ebenezer Pavilion; 7:30 P. M., Preaching.

Services at Mrs. Fitzgerald's cottage at 8 A. M., 1 and 6 P. M.

## D. M. & J. B. RICHTER,

DENVILLE, N. J.,  
**TINSMITHING,**

House Furnishing Goods.

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After October 1st, we will occupy the new store on our old business site, Park Place, near the Post Office.

Our new store will be fitted up expressly for us, in the most attractive and convenient manner, and we shall, as heretofore, keep the

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Domestic & Imported Pickle, Sauces and Relishes.

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## FLOUR!

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JAMS AND JELLIES.

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We already show a large and very attractive line of cotton, linen and woolen Housekeeping Goods.

By the first of September our lines of choice and elegant DRESS FABRICS of all kinds will be on sale and will not be equalled for variety and excellence in the city of Newark.

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Henry W. Miller, President.  
H. T. Hull, Sec'y & Treas.

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Liabilities, 704,362 41

Due Depositors, 704,362 41

Surplus over all Liabilities, 52,095 19

OTRO \$756,457 60

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Carpenter Work Done in all its Branches.

PLANS AND SPECIFICATIONS FURNISHED WHEN DESIRED.  
Estimates cheerfully given on all kinds of work in our line.  
Orders left at shop on Morris street, below depot or Post Office Box 358, will receive prompt and personal attention.

Conference Anecdotes.---No. 1.

While there is no question that, in point of ability, the Newark Conference is to-day equal if not superior to what it was twenty years ago, yet there has been less vivacity in debate in recent years. Among other causes to be assigned for the change, is the fact that some of the most witty and humorous men have died.

Drs. Dashiell and Crane were remarkably gifted in sparkling repartee, and both of them could tell a good story. Most of us remember the unction with which Dashiell recounted the narrative of a visit South made by himself and his colleague, Dr. Reid. The latter was to address a large colored congregation in the evening, and arrived at the church some time before the service began. Sitting in the empty audience-room, he overheard, in an adjoining chapel, a brother loudly praying in a prayer-meeting. Toward the close of his petition, waxing more and more vociferous, the brother prayed for the poor, miserable sinner who was to address them that evening, and besought the Lord to help him in his feebleness. The inimitable manner in which Dashiell got off this story convulsed the Conference. But he was as much inclined to tell a story at his own expense; as for instance, when he related his experience at a colored meeting, where, according to his own account, he imagined from the frequent and fervent responses, he had made a decided impression by his sermon. A good sister, at the close of the service, shook him by the hand effusively, and, intending to convey the grandest kind of a compliment, exclaimed: "Dat was a good sermon! it was like de soundin' brass and de tinklin' cymbal!"

It was the manner in which these things were told which produced their fine effect, as well as the occasion that called them forth. After the dry details of routine business the effect of these humorous passages was very much heightened. We all remember the vivid impression of a single sentence in one of Dr. Crane's addresses on temperance. He was showing the propensity of the political parties to dodge the question of temperance; and, to make the nauseous character of the proceeding as explicit as possible, he likened the movement of politics to a "pole-cat darting under a barn!"

Frequently the unexpected expression of a humorous thought makes the strongest impression. A number of years ago, when Dr. Larew was Presiding Elder, and was representing his district, the gravity of the occasion was much disturbed by the statement concerning a rural charge, that it was "looking up—it couldn't well do anything else as it was flat on its back!"

One of the most interesting scenes witnessed in the Conference room was that which occurred at an evening session in Phillipsburg, N. J., 1883, when the Rev. Dr. Henderson and Rev. William H. Rogers were admitted to membership from the South. The significance of the scene was this: That Dr. Henderson had been an officer in the Confederate Army, while Rogers had been a slave on a Southern plantation. When the two were called forward and emerged from the crowded aisles, the one a burly negro, as black as coal, and the other a spare-built, white southerner, there was a burst of applause. Here stood together, at the altar of a Northern Church, two representatives of Southern society, hitherto as totally opposite as the poles, but now on an equal footing in the Church of God. As was well said by one of the speakers that evening: "This is one of the revenges of history."

Among the memories of our twenty-nine years of history, there is no figure more conspicuous than that of Father Boehm, the centenarian. We can see him now, slowly moving up the church aisle, the observed of all observers, with his long, white hair falling over the collar of his military cloak. A very remarkable event was that witnessed on Friday morning, Apr. 2, 1875, when, at one hundred years of age, he preached a short sermon in Trinity Church, Jersey City. The building was packed to the doors, and dignitaries of the Church from all parts of the country were gathered upon the platform and about the altar. An intense silence reigned when he arose to speak; and during the progress of his discourse the stillness was only broken by an occasional fervent, subdued "Amen!" His voice was quite strong and could be distinctly heard throughout the building. His text was: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:7. The sermon showed clear thought and a devotional spirit. Indeed, it was an extraordinary effort when we consider the age of the man. Among other things, he expressed his astonishment at the growth of Methodism and of the country, declaring that in 1809, when he reached Jersey City in company with Bishop Asbury, the only structure was a ferry-house. Newark was then a small town, comprising, as he remembered it, but two rows of houses. His concluding sentence was as follows: "O may the Gospel go on in its power and glory, that multitudes may bow to the sceptre of the Redeemer; and finally may we meet in Heaven to rejoice in the Lord for ever and ever. Amen."

Dr. David W. Bartine was not only one of the finest looking men in the Conference, but was a prince among camp meeting orators. On one occasion he was present at a woods meeting where he aroused the prejudices of a minister in the congregation who belonged to another denomination, by his discussion of certain points of theology. After the service, this minister, with a number of his adherents, gathered about Bartine for the purpose of entangling him. In certain sections of

the State in the early days the impression was sedulously cultivated that Methodist ministers, although good preachers, were unlearned men; and presuming on this sentiment, the pugnacious clergyman referred to undertook to bewilder Bartine by the quotation of some Greek words bearing on the controversy. But, to his surprise, the clergyman discovered that the ignorant Methodist preacher knew more about Greek than he did himself, and he retired from the contest considerably crestfallen.

Speaking of Dr. Bartine reminds me that I once visited him for the purpose of securing a sketch of a notable sermon delivered by his father in Middlesex County. The elder Bartine was regarded as one of the most wonderful preachers in New Jersey; and I had some curiosity to study his style and method. The Doctor told me that his father was peculiar with respect to that matter; that although he studied his sermons with care, he destroyed his briefs as soon as the discourse was delivered or else secreted them. He had never been able to recover them.

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

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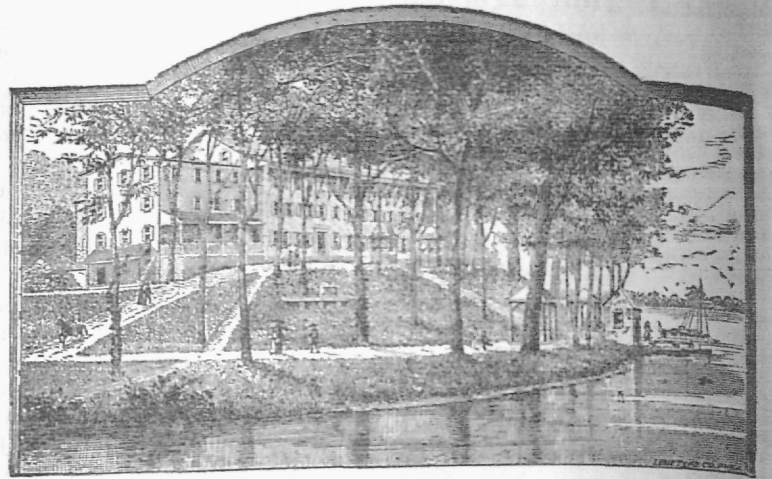
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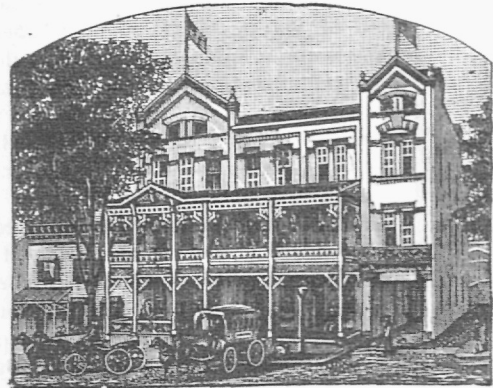


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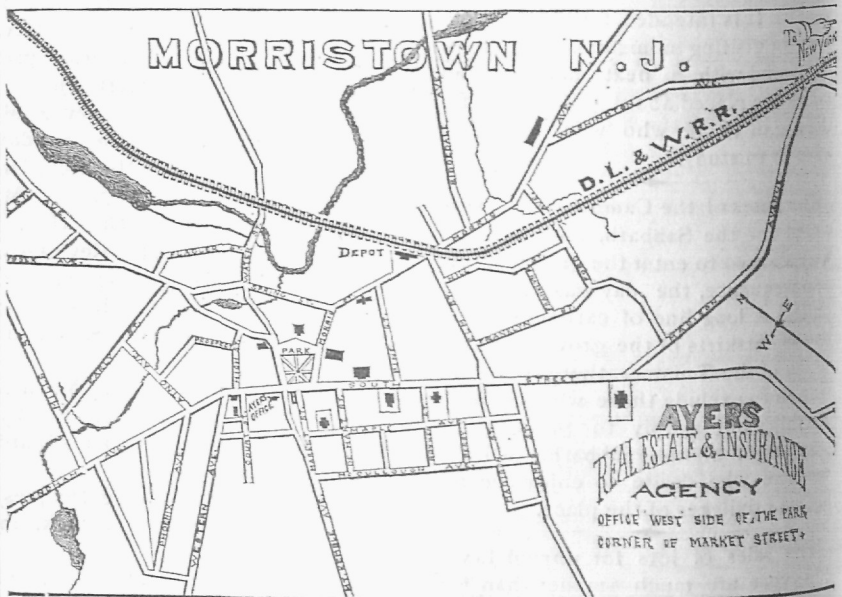
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