

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., FRIDAY, AUGUST 25, 1882.

NO. 8.

ESTABLISHED 1849.

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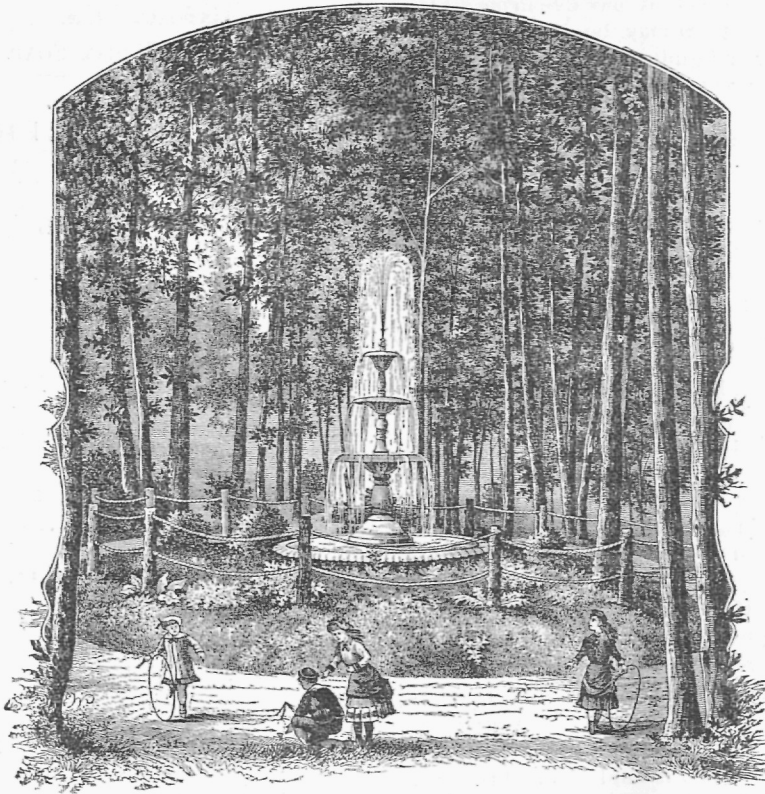
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THE RECORD'S ILLUSTRATIONS.

THE FOUNTAIN.

Trinity Park and Morris Avenue, Mt. Tabor.

We present our readers with a fine view of the Fountain, at the head of Trinity Park, on Morris Avenue. We know of no camp ground so amply furnished with pure spring water as this. At the time of the purchase of the grounds, which included fine water privileges, two springs were also purchased off the grounds—one lying between the camp and the railroad, (which is said to be equal in its flow to the one from which, to the present, an unfailling supply has been furnished,) another fine spring was secured on Mr. C. Dickerson's place to the north of the grounds. This latter was designed especially for watering horses, etc. It was used for a time but the supply being sufficient without it, for some years this spring has not been used by the Association. From the magnificent spring at the farm house, a steam engine drives the water fully a quarter of a mile to the high ground on St. James Park, where there are two reservoirs that are supplied at the rate of 700 barrels a day. From these the water is distributed through all the avenues by pipes and into most of the cottages, the fall being great enough to force it with good pressure to the upper stories of the cottages. Thus they have all the advantages of modern city improvements.

In the driest times the one spring has furnished an ample supply when the population has been the largest. A small water tax meets the expense. People generally admit the purity and softness of the water, and it has been highly commended for its excellent qualities.

Our illustration was gotten up specially for the RECORD and presents a fine view of the fountain and immediate surroundings.

Thursday's Services.

MORNING.

The Reverend James Montgomery, of Newark, preached a thoroughly practical sermon Thursday morning from St. Matthew v. 14, 15 and 16: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

Christ was the simplest and withal the most practical and profound of preachers. Thoroughly acquainted with the wants of the human heart and with the human intellect, He rarely illustrates ancient wants, but seeing the most common circumstances and the most common events, He used them to enforce the sublimest of truths. For example, when He wants to unfold the mind character of His Kingdom upon the earth, He told the story of the wheat and the tares; when His purpose was to illustrate the distinction that will hereafter exist between the righteous and the ungodly, He narrated the parable of the separation of the sheep from the goats; when He designed to show them the ultimate extension of His Kingdom, He did so by reference to the overshadowing tree sprung from the grain of mustard seed; the growth of grace in soul and the all-penetrating properties of this Gospel. He designed to mould the foundations and forms of men into one Kingdom, which was beautifully likened to the leaven which the woman took and put in three measures of meal so that all became leavened. The willingness of Christ to pardon the repenting sinner and receive him into His affections represented to us in that most imitable of all stories, the story of the prodigal son. When He would teach the doctrine of an especial providence, He does it in a manner so exquisitely beautiful that it has no parallel. "Behold the fowls of the air, for they sow not neither do they reap." "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Will He not much more clothe ye, Oh ye of little faith?

In the immediate context our Saviour represents our unconscious influence to salt, for as it is the nature of salt to preserve meat and prevent it from putrefaction, so it is a proper season for Him by His unconscious influence and

presence to conserve society and prevent it from moral putrefaction. For as Christians we have a positive manifest influence, as well as a private and unconscious want, and it is this our Saviour illustrates in the text of this morning, and it is to the manifest influence of Christian life that I desire to call your attention at this time. We are to come out a light upon the world. The speaker in passing called attention to the place of the delivery of the sermon on the Mount. Multitudes in rapt attention are standing round Him; at their feet the blessed lake stretched its mirror towards the morning sun, while the mountains rose in the distance and the magnificent sky lifted its dome over all. It was while thus seated and under these circumstances that the Lord of glory gave to His followers their character and told them what they had to do, and thus our text opens to us this morning in which are these two thoughts: What we are and what we have to do. "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

First, what we are. It is important here to discover our Saviour and trust to His high character. We are told at the opening of this inimitable sermon that a multitude was present at its delivery. We cannot suppose to that same promiscuous assembly He gave this exalted character. We can easily suppose that the character of His audience was arranged somewhat after this fashion; nearest to His person, yet keeping reverently and at a respectful distance, would be the loved disciples, those who had forsaken all to follow God, such as Peter and Andrew, John and James. The speaker also described the other classes of people who came not near but sat moved to tears at a little distance.

Now to this assembly did Christ give this exalted hope. I think he looked down into the hearts of those who loved Him and trusted Him and who had forsaken all to follow him and said, "ye are the light of the world." And to-day all who love the Lord Jesus Christ in sincerity and all who trust Him with an unflinching faith, all who are true to their obligations to Him—to all such—I think he gives to-day this same exalted character. When Christ estimates character and influence, He looks not upon the outward surroundings, not on our intellectual acquirements or our social position, but he looks at our moral and spiritual characteristics. He says, "ye that are poor in spirit and mourn, that do hunger and thirst after righteousness, that are merciful, that are pure in heart,

that are peacemakers, that are prosecuted for righteousness sake, that have all manner of evil said against them for my sake," whatever be your social position, whatever be your intellectual acquirement, "ye are the light of the world."

Men of the world, if asked this question, would turn to the philosopher, the statesman, the orator, the poet, the man of royal ancestry, affecting the moral and the spiritual, and to these men, without regard to their moral and spiritual attainments, would be apt to give this high eminence. But to Him whose understanding is infinite, to Him who knows what is in man, the humble, confiding, trusting one ever occupies a higher place than the proud and skeptical millionaire. O, brothers, this is a fact, and a fact, too, of the most comforting character, that if we are the disciples of Jesus Christ; if we are cleansed from sin by His blood, whether our position be lowly or lofty, in His infinite thought we are "the light of the world." But how can this be? Is not Christ the light of the world? Unquestionably He is. That was the true light which lighteth every man that cometh into the world.

The light in the heart, opaque like the moon that shines with the borrowed light of the sun, Christ is that pre-eminence, the Son of Righteousness, the source of all spiritual life. He is to the moral and spiritual world what the sun is to this physical world of ours. Take Him away and all moral and spiritual life will be extinguished. We don't rob Him of His glory. He is the only light of this world of ours. Christians are illuminators, and reflect the light He pours upon their hearts and into their souls. Christians reflect the light of Christ, the light of Heaven. Christians are mirrors, reflectors, and may I not say the more perfect we are the more beautiful will be the reflection. The less perfect we are in love, the less divine will be the reflection. And let me say here that we must not expect too much, although we give them this high character. I know there are captious people in this world who, if they find a single flaw in the Christian's life and character, are ready to declare that that man is no Christian at all. Brethren, the sun has its spots; there are n without a o diamonds; there is hardly a Christian without a defect; but the spot does not rob the sun of his glory, nor does a little flaw make the mirror dimmer. We do not so speak of other things. A man may be very imperfect in his special trade, yet you would say that he belongs to that trade; he may be inferior as a carpenter or shoemaker or mason, but still he belongs to those trades. A man may be a Christian though he has not the sublime earnestness of a Peter, nor the consuming zeal of a Paul, nor the loving tenderness of a John. The speaker exhorted the brethren to pick out their own flaws and take them before God.

The gentleman continued in the same eloquent strain, beseeching all present to be the "light of the world." That they should not allow their business to interfere with religion. He knew of a man who professed to be a Christian, received the sacrament, bowed before God, and yet was never known to attend prayer meetings and seldom class meeting, and when questioned said "he never allowed religion to interfere with business." It was the case of many who thought thus, but did not dare to confess it with their mouths. Such ideas should never be harbored. Religion should be carried into the shop, and there would not be so many tricks of trade or adulteration of necessary articles consumed from day to day.

A man was thought of in the world just as he was at home. Our light should shine at home, as well as in the church. The speaker entered very forcibly into the illustration of this great and important point and proceeded to discuss where a man's light should be placed—before men and not hidden under a bushel. Man should come out before the world and acknowledge the Lord God.

The eloquent discourse held the large congregation for over an hour.

AFTERNOON.

At the afternoon, the Rev. J. W. Freund, pastor of the German Methodist Episcopal church, Newark, preached from the text Zachariah IX, 12: "Turn you to the stronghold, ye prisoners of hope, even to-day do I declare that I will render double unto thee."

The Lord from all beginning has taught His truth by observation and the Bible is a picture book full of illustrations. The Lord hath seen fit to picture them thus in order that they may reach the understanding, the minds and hearts of men most readily. He had to bring them clothed in human language, and not only in the human

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language but brought them to us in the manner of pictures by which we can take hold of them. Men need these pictures and illustrations in order to understand the description of a certain work—the work of machinery or any other branch of mechanical skill. God comes to us in the human language and all language is to make it express the meaning of God's truth. He spoke in parables that we may take them home. A child may understand and grasp these things, and the words of our text is one of those illustrations—it is a picture. It is within these illustrations what He would have us do. He tells us first that we are prisoners. He describes these prisoners by saying that they are prisoners of hope. Then in conjunction with that He says if you do that "I will render double unto you." Let us take briefly these pictures before our mind and may the Lord help us that we may not merely have these pictures before us, but that the Lord by His Spirit may bless the truths which are inculcated. May these truths be brought up in our souls and make us to realize the blessed Lord and may we be brought into the likeness of His image.

When we go to a prison we see there different men and persons, that are incarcerated for breaking the laws of the land. We go from cell to cell and ask the different men how long they have been in this place and according to the length or shortness of their sentence, according to the youthful and vigorous life or age, we judge whether they are prisoners that have hope to come out of this prison house, and we judge whether they are on the one hand persons of hope and on the other persons without hope. Now the Lord in His Word teaches us that we are all prisoners, we are all captives; that we are prisoners to the different and various powers that have dominion over us. We have different vices, different lusts, different dispositions which have hold of us and many a man feels that he is subject to these powers, the powers of darkness that hold him captive and prisoner. Very often he shakes these chains which bind him and tries to break away from them, but it is without avail, he cannot do it. The Lord's Word tells us that within us there is no strength, that within us there is no help and we are completely in the powers of our passions, our enemies. We cannot shake these shackles off ourselves; we are under the power of Satan.

The speaker here referred to the great struggle for freedom in this country in the great civil war, in order that the colored race might be free, and drew a parallel between this struggle and our struggle with sin. There is not a drunkard on God's footstool who does not feel that he is degrading his family, that he is degrading himself, that he is ruining health, that he is destroying his prosperity, both of this and the world to come. He goes in the morning and makes a resolution that he will be a free man; this passion shall have no more control over him, but before evening he finds that he has made a resolution in his own strength, and is even worse than he was before.

There must come another power to the rescue, so it is with all our vices; anger, envy—with all the different vices which make our life so miserable, that bring so much pain to our soul, so much discomfort to our hearts.

The speaker showed that sin was wholly the cause of trouble with this life, that ninety-nine persons out of a hundred in prison if asked why they were there, would blame some one else for their being there. Now then, we say these people are very blind. How is it with us? God tells us we are sinners. Well, some of us would say, "I can't help it. I can't help that—I have such passions that carry me away." How few men are willing to blame themselves. He blames the temptations that are thrown around him, the passion that is within him and the desire for this stuff.

We never blame ourselves, we are not willing to say that we are guilty, but throw the guilt upon some one else. Some blasphemous persons lay all trouble upon the Almighty.

So then all men are prisoners; every man and woman is under certain passions and sins; we are under condemnation and awaiting judgment from the Lord Almighty, and when finally judgment shall be passed upon us, and the

Lord shall say to us "Depart from Me ye accursed into everlasting fire." There is a condemnation pronounced upon us.

We are invited to come out of our prison. We may go to Christ, and when we fly to Him He is ready to help us. The speaker considered it a most blessed and soothing contemplation that we were prisoners of hope. All the passions that may live in me, all the wrong and guilt that may be in me, blessed be God, there is hope this afternoon for my poor soul. Blessed be God that there is hope for every one in this congregation. Blessed be God there is no one that need to despair that is under the hearing of my voice or under the hearing of the words and invitations of the text which is given to you to-day.

"Come ye sinners poor and needy," come ye that are afflicted, come ye that are bowed down by sins, come ye that cry out in your experience, "O wretched man that I am," "deliver me from the burden of my sins," "come all ye that are heavy laden" unto the pardon of your sins, come to Him and He will give you rest even though your sins are like mountains before you. Come ye to the fortress, come ye to the stronghold ye prisoners of hope!

Where shall we go? It says, "turn ye to the stronghold." Now in German that word is "convert yourselves to the stronghold." Now I like conversion which is implied in this, for it is turning about; right about face, turn away from your wicked ways. Turn away from your sins, turn away from your passions, turn away from your evil associations, turn away from your best friends, if they are hindrances to you to come to the place of safety. Turn away from every obstacle.

The versatile preacher, who it will be remembered conducted the German meeting last Tuesday, closed his able sermon by advising all to turn to the stronghold at once, which was none other than the Lord Jesus Christ. To be converted was the need of every person and to become a faithful servant of the Lord and have a hope in His Word to come.

EVENING.

Instead of the regular preaching service last evening two able and interesting addresses were made, one by the Rev. A. Smith and the other by Rev. J. R. Daniels, after which the usual intensely interesting prayer meeting took place, lasting until nearly 10 o'clock. These prayer meetings are precious seasons to hundreds and have resulted in the saving of many precious souls.

Special Notice.

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

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MORRISTOWN, N. J., Aug. 25, 1882.

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

We can furnish all who wish back numbers of the RECORD, either single copies or the full volume, and will send them to any address in the U. S. without extra charge for postage.

There will be no more excursion parties to Tabor during the meetings.

On dit—that there is to be a wedding of Morristown Methodists within three or four weeks.

The poorest churches keep lots of people from worse places. Did you ever think of that?

President Campbell has been absent attending the funeral of a former business associate, Mr. Bush, of Caldwell.

There are some thirteen members of the order of the Royal Arcanum, representing different Councils, residing on Mt. Tabor.

As far as our observation goes, we believe a greater number than usual of the ministers of this Conference have attended the meetings here this year.

No case of chills ever originated on Mt. Tabor, but on the contrary, many who are subject to them come here for relief. Those suffering from throat and lung diseases also find the pure, dry air of Tabor very grateful to them.

At the close of the meetings we will have the photographs of ten cottages and views taken, from which the illustrations of the RECORD of 1883 will be made. If we are encouraged we shall make the illustrated RECORD a permanent feature of Tabor.

Residents of Tabor will this year remain later than ever before. The time will speedily arise when residents will be found here the year round. In fact some of our people have already prepared plans for additions to their cottages with this end in view.

Over 6000 letters were mailed from Mt. Tabor last season, although we had no regularly appointed office. This year the number will be greatly in excess of that. Miss Carrie Earles is the efficient and obliging clerk, her duties being exacting but well rendered.

The Young People's Park, embracing several acres, set apart for lawn-tennis, croquet, archery, quoits, etc., is a favorite place for both old and young, but more particularly before and after the meetings. Two hundred shade and ornamental trees have been set out and are doing well. Walks and flower beds will be laid out in due time, making it one of the most lovely spots for recreation.

Mr. Cameron, of Brooklyn, who owns a neat cottage corner of Simpson ave., and Embury Place, has the mason's contract for the erection of the great Methodist Hospital in Brooklyn, erected through the liberality of Mr. Seney. It is already in course of erection and will cost some half a million dollars. The brick used are calculated by the hundreds of thousands and the work is a great one.

The Treasurer's report, published in Wednesday's number of the RECORD, exhibits a highly satisfactory state of financial affairs. The Association is getting out of debt—its debt is small—and the affairs of the place are now and have been managed with superior ability.

Mr. James M. Bonsall, of Morristown, is the efficient and painstaking Treasurer of the Board.

The meeting of the Gospel Temperance society was called for in one of the Pavilions yesterday, but such was the interest of the gathering that at the close of the afternoon's sermon it was resolved to hold the meeting in front of the stand, which was done. It continued for over an hour. It is estimated that 2,000 people were present, many taking part in the speaking. Mr. Woodruff was in charge, and the meeting proved a very excellent one.

Mount Tabor.

Our Trustees deserve great credit for the improvements made during the past year at the entrance to Mt. Tabor.

The erection of the wall with its columns or pillars, supporting beautiful urns of flowers at either side of the gate-way is regarded as one of the best things ever done for the place. There is another improvement, however, that in the opinion of many, can be made to the entrance with but a trifle of expense, and which will add to its general appearance, when viewed from the Railroad depot, one hundred per cent. and also add to the convenience of pedestrians. We allude to the straightening of the approach to the grounds from the point where the bend occurs, so that when viewed from near the depot, it will present a straight line to Simpson Avenue. The part that now bears toward Trinity Park may be left just as it is—then all who want to go to the services or the left portion of the grounds can bear to the left, and those seeking hotel accommodations or the right portion of the place may keep straight ahead, thus making it much more convenient to pedestrians, to say nothing of the advantages of a straight avenue at this point which will continually show to the eyes of passengers of all passing trains a broad and attractive avenue. Their curiosity may thus be sufficiently aroused to induce them to make some inquiries, and, on learning that there is no more healthy place to be found anywhere in this country and that it is consequently a popular summer resort noted for its pure air, pure spring water, good society and other advantages they will doubtless be induced to try it themselves and recommend it to others.

A broad avenue, with well defined lines, has an influence that no other engineering feature in landscape work can secure.

There are from ten to twelve different services held on Mt. Tabor each day, all of which are well attended and in which the power of the spirit is manifest. The Lord has blessed Tabor with the presence of the Comforter.

The annual meeting of the Woman's Foreign Missionary Society of Mt. Tabor was held in the Ebenezer Pavilion Thursday afternoon. The following officers and managers were elected, Mrs. Klotz presiding; President, Mrs. Rev. R. Vanborne; First Vice President, Mrs. A. Klotz; Second Vice President, Mrs. Rev. J. Bryan; Third Vice President, Mrs. Rev. R. S. Arndt; Treasurer, Mrs. Rev. C. Coit; Secretary, Miss H. L. Bonsall; Managers, Mrs. Rev. A. L. Brice, Mrs. W. Moore, Mrs. R. Grant, Mrs. DeGroot, Mrs. Rev. D. Walters, Mrs. Vreeland, Miss H. Palmer, Miss Mary Kitchell, Mrs. J. W. Stephens, Mrs. Dr. Stickle, Mrs. Rev. T. H. Smith, Miss Sadie Allison, Mrs. Rev. S. N. Bebout, Mrs. Richardson, Mrs. McDermat, Miss Lizzie Brookfield.

No service is more thoroughly enjoyable or attended with greater interest and instruction than the Bible readings of Mrs. Rev. J. H. Knowles. They are held about 9:30 a.m. in Ebenezer Pavilion, and should be attended by all who are interested in Bible study—and who is not? Mrs. Knowles is a lady of talent and of superior address, and her readings are rare occasions for instruction in God's word.

There are lively scenes at the depot when friends fill the platform to meet friends, or the crowds at close of day are seeking transportation home. Yesterday morning the railroad company didn't anticipate and was hardly prepared for the rush, but all were comfortably accommodated on the trip home.

Chief of Police Richardson and his assistants, Nat. Marsh, Wm. Smith and others, have had little or no trouble this season. Among the thousands who have visited Tabor so far this year, there has been found but one under the influence of liquor and none disorderly.

Our people are pleased to again see the pleasant face of Mr. Teeter through the office window at Tabor Station. Mr. T. is the gentlemanly and always obliging agent of former years.

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Morristown, N. J.

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

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

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

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

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

Very respectfully yours,
S. E. HEDGES.

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

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

Dr. Osmun has for a number of years done dentist work for myself and family and has invariably given full satisfaction.

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

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

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Elcho Shirts, Dressing Sacks, Infant's Dresses, Infant's Sacks,
Ladies' Muslin Underwear, Infant's Combs, Infant's Brushes.

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

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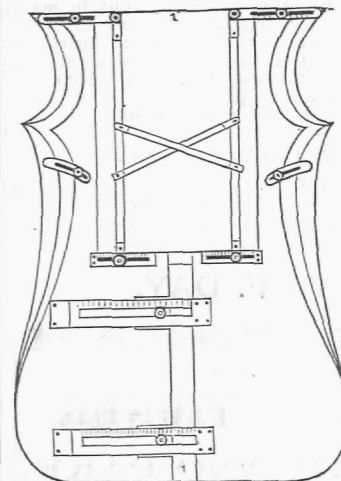
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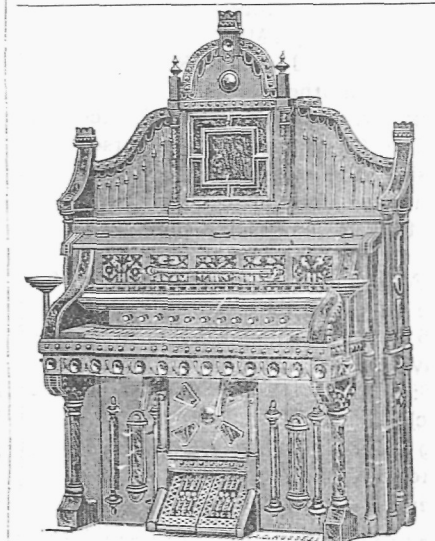
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The Record's Pen Sketches.

REV. JONATHAN H. DALLY.

A member of the Newark Conference, is a descendant of one of the oldest families in New Jersey. Two of his ancestors were soldiers in the Continental Army: one of them fought at Springfield, N. J., and another was a participant in the famous battle of Monmouth. Mr. Dally was born in Woodbridge, Middlesex county, N. J., Oct. 7, 1838.

In 1859 he was graduated from Wesleyan University. He was licensed as a local preacher in 1857 in Middletown, Conn., and served under the Elder in Saybrook, Conn., part of 1858. About a year he was Professor of Ancient Languages in Fort Edward Institute; then was Principal of Richmond Academy, Rockingham, N. C., during 1861-2; was ordained Deacon by Bishop Pierce in 1863, and admitted to North Carolina Conference, Methodist Episcopal Church South. He was ordained Elder by Bishop Daggett, December 1, 1867. Two years he preached at Whitesville, N. C.; four years at Front Street Church, Wilmington, N. C.; one year at Raleigh, N. C.; joined the Newark Conference in March, 1871; was stationed one year at Mt. Horeb; two years at Washington, N. J.; six months was resting; one and one-half years at Asbury Church, Hackensack; two years at Roseville; three years at Halsey Street Church, Newark; and he is now serving his second year in the Market Street Church, Paterson, N. J.

As a preacher Mr. Dally doubtless ranks as one of the ablest in the Conference. His manner is impassioned and his matter is evidently prepared with great care. The rapidity of his utterance does not seem to impair the clearness of his enunciation. He is gifted with poetic instincts, a vivid imagination, an abundant flow of choice language, a retentive memory, and has the faculty of saying a thing so that it starts right out of his sermon. Most of his discourses are elaborate without the fault of many elaborate efforts—like a two-edged sword they are polished not so much for the sake of the polishing as to give them a clear cut. Unrighteousness is treated with that unsparring vigor which is so refreshing in these days of dawdling sentimentality; but godliness is nourished with every sweet word of promise. In the pulpit, Mr. Dally has a certain nervous manner which has a singularly magnetic effect upon his audience—it enchains the attention at the outset. He begins like a man who has an important proclamation to make and is heavily burdened until the task is accomplished. He works, apparently under pressure—his whole soul absorbed in his theme; and in the heat of impassioned eloquence, poetic gems and rich prose mount up to the climax in bewildering profusion. Although he generally carries into the pulpit very full notes, he seldom consults them. His work is the work of a student and a Christian artist—for he is a skillful modeler of phrases. No servile copyist, he yet loves to adorn the doctrine of Christ with choicest speech as well as godly example. In the path of duty he walks without flinching. Even those who do not agree with him, admire and respect his devotion to what he believes to be right.

In personal appearance he is of medium height and is rather stout. His manners are courtly and his conversation instructive. Among his treasures he counts hundreds of valuable engravings of which he is a connoisseur; and many of his copies are very old and very rare.

As he is now in the prime of life and in the ripeness of his powers, his many admirers and friends predict for him a brilliant future of increasing usefulness. His popularity is certainly not founded on shallow pretence but on solid worth; and we may, therefore, fairly expect it to abide.

Whom We Shall Hear.

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

FRIDAY, 10:30 A. M.—Rev. Dr. Strong, on the special subject of "The Inspiration of the Scriptures."

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

7:30 P. M.—Rev. R. Vanhorne, of Washington.

SATURDAY, 10:30 A. M.—Rev. Mr. Correll, the Missionary, recently from Japan.

2:30 P. M. Anniversary of the Woman's Foreign Missionary Society, to be addressed by Mrs. Rev. Dr. Baldwin and other ladies.

SUNDAY, 10:30 A. M., Chaplain McCabe. The Chaplain will of course also sing, the emerald arches of Tabor having aforesaid echoed to the ring of his voice in sacred song.

Following is the order of services for the Camp Meeting:—

6 A. M., Morning Prayers, Ebenezer Pavilion.

8:30 A. M., Family Service, Tabernacle.

9 A. M., Bible Study, Children's Tent

10:30 A. M., Preaching.

2:30 P. M., Preaching.

4 P. M., Children's Hour, Children's Tent.

6 P. M., Young People's Meeting, Ebenezer Pavilion.

7:30 P. M., Preaching.

Holiness Meetings at Mrs. Fitzgerald's Cottage at 8 A. M., and 1 and 6 P. M.



REV. A. H. TUTTLE.

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