

# Mount Tabor Record

VOL. VIII.

MOUNT TABOR, N. J., MONDAY, AUGUST 25, 1884.

NO. 9.

## INSURANCE

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### Saturday's Services.

The sun shone pleasantly over Mt. Tabor at the hour of morning service, and the general chorus of music from the throats of feathered songsters made fervent response during the prayer of Rev. James M. Tuttle, of Bloomfield, N. J. At no time have the birds been so vociferous. Doubtless the change from cloud to sunshine stirred all the music within them.

After the singing of the hymn, "There is a land of pure delight," the venerable and beloved John S. Porter, D. D., of Burlington, N. J., a well-known member of the Newark Conference, preached the sermon. He began by reading a portion of the 17th chapter of Acts—the sermon of Paul on Mar's Hill.

The Doctor is a most apostolic looking man. His hair is white as snow; his face is full, and has the expression which we associate with highest ideals of purity of character. He much resembles the portraits of old-time preachers. His appearance is so striking, in fact, that he would be singled out of a multitude by even a careless observer, as a man of God. Old age has weakened his physical powers to some extent, but his voice is extraordinarily clear. His enunciation is so distinct that the most distant auditor had no difficulty in hearing every word. He speaks slowly and without apparent effort. His appearance at the pulpit was a pleasant surprise. His text was Isaiah 55: 6, "Seek ye the Lord while He may be found, call ye upon him while He is near."

I have chosen this text not only because it is easy to speak from these familiar words, but also because it is in the form of an exhortation—and if I shall be compelled to cease speaking I can do so without seeming to break the thread of discourse. Besides that, it may please God, through me, to say some word which shall do good. This was the text from which the great founder of Methodism frequently preached in England, Ireland, Scotland and Wales. It was his desire to speak to the people that he might urge them to turn to the Lord, it is also my desire. While I live, I live unto the Lord, and when I die I expect to die in the Lord. In any case, all is well. Two years ago I was permitted, on my birthday, to preach in this place. This also, is my birthday. I did not expect, at that time, to live until now, but the Lord has graciously spared my life.

In the first place, it is evident from the text, that a man may know the Lord. It is his privilege to seek the Lord. There are a great many men who do not want to be classed with infidels, who, nevertheless, profess to believe that they do not know whether there is a God or not. When I was living in Paterson, in 1850-51, I became acquainted with a young man whose mother was a godly woman, but who was himself in the fogs of doubt and unbelief. Consumption had laid its hand upon him and he was rapidly descending to the grave. He was what might be called a moral young man; but he had read much that was unprofitable and had thought a great deal in the same line. I called to see him, and in the course of the conversation I asked, "What of your relations to God? What is your hope of the future?" It was evident that the subject was unpleasant to him. "I believe," said he, "that there is a God, but I don't want to be troubled with any of these things." Then I said to him: "I am informed of your position on this subject, but I think that you have a mighty responsibility resting upon you. There are many men," I continued, "who thought as much, who have read as much, and who know as much of this subject as you do; and they believe in God and trust him for salvation. Now, as a man of sense you will not dispute the fact that it is possible you are wrong. It is possible that in rejecting Christ you are ruining your own soul. There is no foundation for you to build upon in case you are right, but it would be terrible if you are wrong. But you say that you believe in God. Now if there be a God who made men capable of understanding, he must be somewhere within reach of the creatures he has made. If you pray to him he will save you—he will manifest himself to you. Should you pray from the heart, 'If I am wrong, Oh Lord, show it unto me, the matter will be made plain. He will hear and answer you.' I left him, but that thought did not leave him. When I called again he was rejoicing in the Lord. He died in peace, and we buried his body, but I expect to meet him in Heaven.

Then again, our text teaches that the Lord is near. He is here in this place. We have not seen his face, but we are conscious of His presence. Who, by searching, can find out God? We cannot point to a spot in the entire universe where He is not. "Seek ye the Lord while He may be found; implies that you may seek at some time when

he cannot be found. That young person sitting yonder in the bloom of youth, full of life and hope—not the blessed hope of the Gospel, but the fading hope of the world, may put off the time of seeking until the boundary line is crossed. Every one of you may find the Lord if you will turn unto Him. However dark and mysterious the way may appear, the light will increase if you seek it—and it increases very rapidly sometimes. But if the soul is indifferent, then there is danger that he may die in his sins, for of such the Savior said, "Where I am ye cannot come." He who accepts the conditions of salvation and desires to know Him, shall find Christ who is God-blessed forever.

When I was a youth I made up my mind to give my heart to God. I felt that it was proper to do so, and I was measurably blessed. I was a child and so I thought as a child. I was fully determined to serve God, but O how much I lost because I did not hear the spirit of adoption crying in my heart, "Abba, Father?" I always thought I should be saved through the merits of Christ's blood. But I did not have the comforts of religion. I expected the rewards of religion when I reached Heaven. I attended a Camp Meeting when I was nineteen years old. At that period I was sometimes happy. I heard with joy of the conversion of some young companions. But then again I would wander in the woods and mourn bitterly because I had so little joy in my religion. I entered into a tent where a young woman was seeking the Lord; and she asked me, "What shall I do to be saved?" Without a thought, except to relieve her anxiety, I answered, "Believe on the Lord Jesus Christ." Oh, what a joy entered into my heart as I spoke these words. I asked myself, "what is this?" It was the peace of God. I didn't recognize it. The simple utterance of the truth brought me in contact with it.

I shall not live much longer to tell my experience of Jesus and his love; and I want to urge the young people here to seek the Lord while He may be found. God is near to you. Of one person our Lord said that he was "not far from the Kingdom of God." There are pious parents whose sons and daughters are near the Kingdom, but they may never cross the threshold.

The speaker related the story of a lady in Newark who, when she was dying, was told by her daughters that God was so good He would certainly save her, but she said, "I don't want to hear you say that again." It had been her own theory, but she now felt that it was untrue, and was burdened because she had resisted the Holy Ghost. It was a heart rending scene.

We are told in the next verse how to seek the Lord: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord." It is the abandonment of the old life. That must be given up, despised and hated. I remember hearing a man preach in Snow Hill, Md., who afterwards became a Presiding Elder, and who sometimes used very strong language; and he said, "You may read the Bible and make every profession of piety, but unless you make restitution of that of which you have defrauded your neighbor, you may pray until your knees become as hard as horses hoofs, and you may be damned after all." Oh, that you may have the mind of the Psalmist: "When thou saidst, seek ye My face, my heart said unto thee, thy face, Lord, will I seek."

The preacher quoted Charles Wesley's hymn beginning, "Long my imprisoned spirit lay"—and he declared that it represented the Methodist way of seeking religion. He showed the blessedness of the change from guilt and fear, to the blessed hope springing up in the heart, and bringing an assurance to the soul. We are sealed by the Spirit of God; as it is said in Ephesians, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." We have the consciousness that God is in us. "For me to live is Christ." I know that whereas I was blind now I see—I was once a sinner and now am saved. At one time I was tormented by the fear of death, but now I am as happy as I ever want to be. I shall never forget the time when I was supposed to be near the gates of death, what an abundant revelation of the grace of God was vouchsafed to me.

Oh, that I might win one soul for my Lord to-day! Where is the young man who will boldly stand up and declare himself on the Lord's side?

After an allusion to the conversion of Bishop Emory, in Maryland, the preacher exhorted the young people to hasten to number themselves among the children of God; and in conclusion said: May God richly pour out his Spirit upon you, and may showers of blessing come down upon all the people.

### AFTERNOON.

The sermon of the afternoon was preached by Rev. Albert Mann, of Verona, N. J., from Eccles. 9: 8, "Can a man be profitable unto God?"

### EVENING.

The sermon of the evening was delivered by Rev. James W. Marshall, of Roseville, N. J., from Eccles. 9: 8, "Let thy garments be always white." The congregation at this service was very large.

### Sunday's Services.

The morning was clear and cool. An audience of more than two thousand people assembled before the stand. The Love Feast began at 9 o'clock. Rev. James M. Tuttle led this meeting. In a short address he urged that the testimonies should be brief. "If," said he, "I should undertake to tell my experience from the year 1827, I should not get through before sundown." Instead of passing the bread and water, symbols of Christian fellowship, Bro. Tuttle suggested that they should shake hands with each other as a token of their love for one another which was accordingly done. Perhaps more than a hundred people witnessed for Christ. Among the many testimonies offered were the following: "I have found wisdom's ways are ways of pleasantness." "Christ saves me completely!" "Let loose from the shorelines and launch out into the ocean of God's love!" One middle-aged man said that he was "only a babe in Christ for the old man is dead." Another voice exclaimed, "Bless God for this feast! God has love enough to wrap you all up in it!" Another; "I expect to have an abundant entrance." "This morning, Jesus and I are friends." "There is plenty of room in my father's house." "Some seem to think there is nothing in the world worth living for; that has not been my experience since I gave my heart to God." "Sometimes in the Summer the waters fail, but I thank God that the wells of Salvation never run dry!" One young convert exclaimed, "He stands by me! Glory to his name!" In response to this sentiment the entire audience sang with fervor the hymn whose refrain is "Glory to his name!" One man in the altar said that he always had considered before he was converted that Christians had long faces; "but," said he, "I see smiling faces and I've got one myself!" "I am on the Lord's side." "The Lord is mine and I am his." "In my experience I have had two I know. I know I was a sinner, and now I know that I am saved." A little boy stood up and testified, followed by an old man, both witnessing to the power of Christ to redeem.

The regular preaching service was opened in the usual manner. Prayer was offered by Rev. Alexander Craig. Rev. D. R. Lowrie made an address briefly reviewing the work of the camp-meeting. The hymn, "Oh, for a thousand tongues," was sung, and then the Rev. J. W. Johnston, of Newark, preached the sermon. He chose as his text Luke 9: 28 and 29, "And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

There comes a time in the history of every planet when it has reached the nearest point to the sun of which its orbit admits. This is called its perihelion. So, also, there comes an epoch in the history of a nation—a period in which its glory is greatest. This may be called its perihelion. We follow the stars. The child in the mother's arms is weak and helpless, but gradually matures until he reaches perfect manhood. Then his blood is purest and his nerves are strongest. We may call this his physical perihelion. This is equally true of his mental powers—there is a time when they are most perfectly developed. So of the spiritual—there comes the supreme hour in the history of the soul, when the light of Heaven shines upon it with vertical beauty. There comes to the Christian heart, days of brightness, when the sky is lit with unnatural brilliancy. That was an eventful hour on Mount Tabor, when Christ was transfigured. It was an epoch in the life of Jesus. He took with him three disciples—the three whom he selected to accompany him to behold his miracle wrought upon the daughter of a ruler—the three who were nearest to him in the garden of Gethsemane. Now they stand with him on the Mount of Transfiguration. Why were these men selected? Was Christ partial in his choice? Why did he not take the other nine disciples? We cannot imagine that our Savior designed to show partiality in this selection. The simple answer is, that these three were qualified to understand and appreciate that wonderful experience, because of their sympathy, zeal and faith. The electrician who desires to send a current from one point to another does

not choose, as a conducting medium, burnished wood, glittering gold or shining silver—but selects common iron. Why? Because it will best accomplish his purpose. 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. The same great law prevails now. It is a mistake to suppose that spiritual gifts are bestowed indiscriminately. There are transfigurations today. There are times when the hill-tops are glorified and when Christ stands out of the surrounding darkness.

What did the transfiguration mean? It was to prepare Christ for the crises of his life. Already the dark, dim shadow of the cross was seen in the distance. Christ needed help against the strivings of his human nature. God always comes to strengthen us when he calls us to special work. So he appeared to Moses in the burning bush; to Joshua and to Isaiah. He preceps the work with a transfiguration. While we are asking why we are so blessed, lo, a cross is at the door. We are being prepared to do something for God. The Autumn is the most glorious time of the year. The fruit is ripening in the orchard. The trees begin to change from emerald to crimson hues. But all this is a preparation for Winter. The frost comes; the trees are bare; the streams are locked in ice. The transfiguration comes first. So God may have come to you on Mount Tabor and blessed you exceedingly; but at the foot of the hill, you may find crosses and trials. May God help you to bear them.

Some had said that Christ was John the Baptist, others, that he was Elias. When Christ inquired, "Whom say ye that I am?" Only Peter, among all the disciples, testified, saying, "Thou art the Christ, the Son of the living God." A sign seemed necessary to indicate Christ's claim as the Son of God. The rulers would not have disputed if he had claimed to be a prophet; they might have elected him to honors if he had claimed to be a priest; but he was more than these. The transfiguration attested his Divinity, and the voice of God declared, "This is my beloved son, hear him." Here in his company was Moses the great law-giver, and Elijah the lion-hearted. They were representatives of the Jewish faith—one represented the law and the other the prophets.

Some despise the Old Testament as having nothing to do with the New. Here is a railroad map of the country, marked with the mountains, rivers and towns from Maine to California. You congratulate yourself that you have an excellent map of the United States. But the railroad company in issuing that map had no idea of contributing to your knowledge of geography. Their simple object was to show you their railroad and its connections. Geographical or any other knowledge of the country was a secondary consideration. So it is with the Old Testament—it is crossed and recrossed with the lines of history, it has its marks and dots—but it is the roadway of our Redeemer, marked not in black but in red, his shed blood, showing the way to Calvary.

The speaker illustrated the subject by reference to the warm current of the Gulf Stream, showing that as that stream carries life and warmth to all lands, so Christ's progress from Eden to the cross, brings life and power to the spiritual world. He next considered the significance of the statement in the narrative that Christ and Moses and Elias speak of Christ's "decease which he should accomplish at Jerusalem." Jerusalem was a metropolitan city, all kinds of people visiting it, and it might be called the world in miniature. Christ's crucifixion at Jerusalem signified that he died not to save a class of men, but to save all men.

In illustration of the narrowness of even some professedly religious people, the speaker referred to an incident connected with a drought which occurred while he lived in Portland, Me. A watering-cart was driven over the dusty street, the driver holding the lever which shut off every drop of water until he arrived in front of a brown stone church, a very handsome structure, where God's praise was sung by very few, and by them only because they were paid for it. Arrived at this spot, the sprinkling-cart liberally watered the street, taking in only the small territory in front of the church. That is like some people's idea of the Gospel—they think its blessings only intended for a small area—that they only are to be benefited. Three days after that, I went down in that neighborhood to see the difference between the way God does things and the way man does them. It began to rain—and the rain fell upon the street in front of the rich church and in the dirty alley before the poor man's door. God did not make any distinction.

"There's a wideness in God's mercy,  
Like the wideness of the sea."  
The transfiguration was prophetic. We shall be like Christ. That white, shining body of our Lord is like the body of the believer after it is transfigured. There are some who regard the human body as contemptible and of no value. I have no sympathy with this idea. I do not think the body is to be despised. I like my own body.

It may not be as handsome as some one else's, but it belongs to me. It is a wonder of God's power. Here is a man who has been blind for twenty years, but he has learned to readily read by touching raised letters with his fingers. That power is really in you, but it is undeveloped. Necessity has not called it forth. Then there is the sailor aloft on the look-out. I never saw a sailor who wore glasses; but he looks to starboard through the thick, murky weather and sees a sail. You can see nothing. He has been trained to it. Shading his eyes with his hand, his keen vision detects what is beyond your sight. You have the same power, but it is undeveloped. It is waiting for a resurrection. The body is full of germs of power which will be awakened and we shall be transfigured. If Christ took upon himself a human body it must have been worth something. If the Holy Ghost makes it his temple it cannot be contemptible.

In Florence a fiddler was playing the violin along the street as a means of livelihood, and Paganini, the famous musician, approached and asked for the fiddle. It was only an ordinary instrument. He began to play, and it seemed as though the instrument was transformed. A crowd collected to listen to the wonderful music. It was as though a magician had touched the strings. He made the fiddle laugh and cry and sing. And yet it was the same old violin. What made the difference? It was in the hands of a new man. Its owner did not know what was in it. So with this body of mine—it will be in the hand of a new Master who will awake its noblest chords. I belong to him. It is sown in dishonor, it is raised in glory.

There are three points to notice in conclusion:—1. The path of Glory leads through prayer—"As he prayed, the fashion of his countenance was altered." 2. They are not lost who are gone before—They were Moses and Elias on the Mount with Christ. 3. We shall know those who have gone to Heaven. Peter said, "Let us make three tabernacles, one for Thee and one for Moses and one for Elias." How did he know it was Moses? Christ did not take the trouble to introduce these men. "We shall know even as also we are known."

#### AFTERNOON.

The Rev. William B. Wigg, of Paterson, preached to a large congregation from the two texts, Mark 1:41, and 9:21 and 22. His topic was "The sympathy of God for man." The distinction which the preacher drew between pity and sympathy was very forcible and apt. Pity, said he, 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 to give to Him. Sympathy is something more than pity. When the poor man by accident backed his horse and wagon off the dock in Philadelphia, he had any quantity of pity, but it didn't get him a horse and wagon. A man who stood in the crowd said to those about him, "I sympathize five dollars worth—how much do you sympathize?" Brother Wigg's sermon was listened to with great interest.

#### EVENING.

One of the finest congregations of the camp-meeting season gathered at the Tabernacle this evening. The opening prayer was offered by Rev. Edgar O. Howland, of Parsippany, N. J. The sermon was delivered by Rev. James Montgomery Paterson, N. J., from the text, John 16: 14 and 15, "He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and shall show it unto you."

The basket collection on Sabbath morning amounted to \$150.

The Auxiliary of the Woman's Foreign Missionary Society have not yet completed their annual report for 1884; but up to date they have collected a little more than \$118.

A gold watch and chain, bearing the owner's name, were lost between Mount Tabor and German Valley on Wednesday, Aug. 20th, the day of the excursion to this place. They are the property of Miss Sadie E. Hoffman, of German Valley, and the finder will be amply rewarded by returning them to her, or notifying her how they can be secured.

Ah, ha! That lady who "hooked onto" the wrong individual in attempting to capture the fellow for whom she had a shingle in soak, has at last caught the object of her wrath. If you meet a meek looking person who limps, or who groans when he leans on his left elbow, or who only kneels on one knee at his morning devotions, he is the man! But she didn't do it with a shingle—she couldn't have rolled him over the ground and frescoed his anatomy with black-and-blue spots with any such unwomanly weapon as that—she did it with her little broom; and while she s-wept he wept.

It appears that this severely handled (broom handled) young man is, in the dialect of Mount Tabor, a "crusher." But now he knows what it is to have been under a rolling pin handled by the "weaker" sex.

We acknowledge that there are places that may boast of certain things Mount Tabor does not. For instance Mount Tabor has no dust, no noisy wagons and trucks passing your door, no rough, rude or unpleasant neighbors or neighborhoods, no hot sun striking down upon the bricks and pavements, no Hunter's Point smells, no exhorbitant water tax that strikes your pocket in three or four directions (for street sprinkling, fire plugs, family use and doctor's bills to recover you from the effects of drinking it!) no dangerous playmates for your children, no street education, no saloon within miles of the place, no malaria, no chills, no tramps or other vagabonds.

But there are a few things worth living for that are not found in the "job lot" enumerated above. Shade as cool and enticing as the famed Valombrosa, perfectly made walks flanked by both surface and underground drains, that shed water like a duck's back and keep the place dry and healthful even in damp weather; water that comes from the spring of life so earnestly sought by Ponce de Leon, and that is driven by gravity to the upper stories of cottages, affording hot and cold water and all the modern improvements; a pure air, beautiful mountain scenery, happy, hearty, and healthy companions and neighbors, vegetables and fruit plucked from their vines and brought to your door with the dew still on them, besides untold minor matters that go to make one comfortable and contented—and this without mentioning the religious influences that surround the place as a mantle of purity and refinement.

#### Newark Conference Camp Meeting Association Officers.

Following are the officers and terms of expiration of the Trustees:

President, David Campbell.  
Vice Pres., Richard Grant.  
Secretary, S. M. Long.  
Treasurer, J. M. Bonsall.

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#### SIDNEY E. FLOWER, ARTIST

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#### AUGUST 25th.

We have endeavored during the past ten days to give new facts each morning in order that you might not become tired of the same old advertisement staring you in the face as each daily paper was opened. We are just as considerate in our store and show you new goods (if you choose to call and see them) every working day of the year. "One price only" is our motto and our goods are guaranteed.

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Prescriptions Promptly and Care-  
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## Mount Tabor Record.

Published every morning at the office of the "BANNER," MORRISTOWN, N. J.

Single subscription, - 40 cents.  
In Clubs of five, - 30 cents.  
An additional subscription given with each Club of ten, (\$3.00).

Address all communications:  
"BANNER" OFFICE,  
MORRISTOWN, N. J.  
Entered as second class (mail) matter at the Post Office, Morristown, N. J.  
MORRISTOWN, N. J., Aug. 25, 1884.

There was a difference of almost 50 degrees in the temperature of last night as compared with Friday.

A man, when he leaves a summer resort, often gets separated from his trunk, but the trees on Mount Tabor never do!

The Providence Lithograph Company very kindly furnished their colored illustrations of the lessons for the use of the Mount Tabor Sunday school this summer.

A largely attended and profitable meeting was held in Mrs. Fitzgerald's cottage last evening. Mr. Grant made an earnest exhortation, and the audience was held until a later hour than usual.

There will be a service of song by the Mt. Tabor Sunday School held before the Tabernacle this (Monday) evening at 8 o'clock. That it will be pleasing and profitable to all who attend cannot be doubted.

The Song Service of the Mount Tabor Sunday School under the leadership of Chas. A. Fisher, Jersey City, will be resumed at the close of lesson service on Sabbath, and on one or two evenings during the week, using the new books "Jewels of Praise," presented by Asa Hull.

The camp-ground presented a lively appearance last evening. Meetings were in progress in every direction. The Young People's Meeting was filled to overflowing, and crowds hung around the building on all sides. People twenty-five feet away from the entrance joined heartily in the singing. Eight were seeking the Lord in this meeting.

The services closed this morning with the Sacrament of the Lord's Supper, a large congregation participating. At the close of the service, amid smiles and tears, friends took leave of each other and the meetings of 1884 were among the things of the past. The meetings have been deeply interesting, souls have been saved to Christ, and both pastors and people have been renewed and strengthened.

This is the last issue of the MT. TABOR RECORD for 1884. To all who have in anywise encouraged us in our work we extend sincere and hearty thanks. Too much credit cannot be given Mr. Dally for the faithfulness and perfection with which he has given synopses of many of the services. They are by far the best the RECORD has ever produced, and many persons have given them that endorsement.

A meeting of the Mount Tabor Social Union, will be held in Bethel Pavilion to-morrow (Tuesday evening), at 8 o'clock. All members and residents of the grounds who desire to join, are cordially invited to attend this public meeting. Arrangements will be completed for the proposed fair next year, and other important business transacted.

S. M. LONG, President.  
KATE B. CRAIG, Secretary.

The Historical Society, of the Newark Conference, have collected a number of relics some of which belonged to Asbury's time. Among them is an old razor, the property of Bishop Asbury, and one which he used for a number of years. Anything of value pertaining to the history of Methodism will be carefully preserved if placed in the possession of Rev. C. R. Barnes, Paterson, N. J., Secretary of the Society. It is proposed by the officers of Drew Theological Seminary to erect a fire-proof building for the preservation of historic materials; and the Conference Society, it is said, will be offered an alcove for its treasures.

A man cannot smile all the time, neither can Nature. The storm on Friday was thoroughly enjoyable after the hot weather. Those who dread rainy days at Camp Meeting should have visited Mount Tabor on Friday evening to attend the services in Ebenezer. The heavy curtains were drawn down and the cheerful glow of the lamps gave a certain home like appearance to the interior. The rain pattered on the roof, making delightful harmony with the human voices below. To one who is in sympathy with Nature's moods a storm is by no means unpleasant, but there is a peculiar rapture when the storm is blent with songs of praise. To look down from the wooded slopes of Tabor upon the hills of Morris in the south, half hidden under the mist in late afternoon, one does not gaze upon a dreary picture unless his heart is as heavy as the clouds. It is that variety of the landscape which makes a sunny day appreciated.

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**Dr. A. E. Sheets,**

466 Broad, Corner Orange Street,  
**NEWARK,**

One Block from M. & E. R. R. Depot.

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**CHEAPER SETS IF DESIRED.**

Sets Made Over good as new, \$4 00

**SETS MADE IN ONE DAY BY APPOINTMENT.**

Gold Fillings, a specialty, from \$1 50 up  
Silver and Platina from 75 "

Also a Specialty in setting the

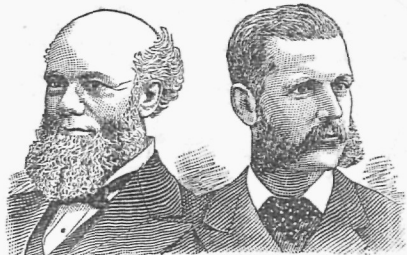
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Farms in Hanover, Chatham, Randolph, Rockaway and Pequannoc Townships.

A large part of the purchase money may remain on mortgage.

Standing timber in Hanover, Boonton, Randolph and Rockaway Townships.

Money to loan on Bond and Mortgage.

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This house is again open under the same popular management as last year, offering all the advantages of a First Class Boarding House.

Boarding per week, one person, \$8 00  
Table Board per day, 1 00

By the meal, 50

For the convenience of transient visitors we have opened a restaurant, or lunch counter, where meals or lunch may be obtained on the European Plan, at all hours.

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Best Stock in Morris County !

**Adams & Fairchild,**  
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Park Place, MORRISTOWN, N. J.

WE AIM TO KEEP THE

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OBTAINABLE. HAVE ALL THE

Delicacies of the Season.

**DOMESTIC & IMPORTED**  
**Pickles, Sauces and Relishes.**

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**Teas & Coffees.**

Our Fancy  
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**FLOUR !**

**LEADS ALL OTHER BRANDS.**

**CANNED VEGETABLES,**  
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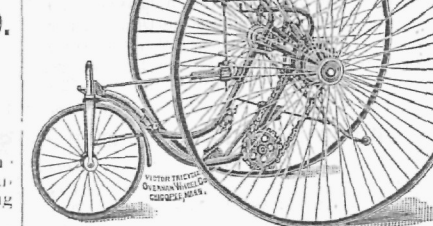
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**Victor Tricycles**  
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**J. W. DUTTON & SON,**

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**Umbrellas, Parasols, etc., Re-**  
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**Dealers in Sewing Machines**

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**All manner of Farming Machinery Repaired**  
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**CARRIAGES**

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I have now in stock at my extensive ware-rooms 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**  
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**CANOPY TOP LADIES' PHAETON**  
**Drop-top Phaeton,**

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

**Buckboard Wagon.**  
One of the nicest and easiest riding Buckboards made.

**FOUR-SEAT ROCKAWAY.**  
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We make these Rockaways a specialty and make them in several different styles.

**Four-Seat Elliptic Spring Pleasure**  
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We make these Wagons in all styles, adapted for Delivery Wagons, Trucks, Etc., with moveable seats.

**THE BRADLEY ROAD CART.**  
For which superior road Wagon I have the sole right of sale in Morris County. I will manufacture to order any style and quality of wagon desired.

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

Light Spring Wagons, Farm Wagons and Carts of my own manufacture.

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.

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Foot of Market Street, Morristown, N. J.

**The Record's Pen Sketches.**

**MOUNT TABOR.**

Stepping off the train at the depot we find ourselves upon the ample covered platform amid noisy groups of chattering people. A short walk brings us to the entrance of the grounds, where a noble flag staff carries aloft the stars and stripes. The stone columns flanking the pole are surmounted with vases containing rare flowers in bloom. A handsome wall of a beautiful purplish stone, peculiar to this section, encloses this part of the grove. A gentle ascent leads through a thick forest growth of chestnut and oak along a wide and well graded pathway. On the first level the avenues branch out in every direction and are lined with graceful cottages and cool, white tents. Right here are stores, offices, restaurants, etc.

We are now immediately behind the auditorium, and perhaps even now the sweet and clear notes of Prof. Fisher's cornet are echoing through the Mount. As we pass in front of the preachers' stand and view the vast throng assembled to worship, we are struck with the decorous demeanor of the congregation. The personnel of the assembly is much above the average. The faces are thoughtful; many are good looking, and the general impression which a spectator receives is, that they belong to a substantial class of people. The scene is picturesque. The white and pink and blue and buff dresses of the ladies make a pleasing contrast with the abundant verdure. The shimmering light falling through the lofty tree tops gives a varying color to the lively picture. Upon the broad platform are to be distinguished a number of well known faces—the Rev. A. L. Brice, D. D., and the Rev. D. R. Lowrie, the efficient managers of the religious services; the Rev. Dr. Larew, the Rev. Messrs. Bryan, Walters, Tuttle, P. D. Day, the venerable Dr. Porter and other eminent men of the Conference. The view from the speaker's stand is inspiring. The congregation is seated upon a broad slope bounded in a circle by tents and cottages. At the extreme upper end a cool fountain is sparkling, its limpid waters falling upon grasses and flowers close to its basin. On either side of the auditorium is a pavilion, named, respectively, Ebenezer and Bethel. In these are held prayer meetings when the more public services are not in progress. They are large structures, open on all sides, and have a certain breeziness which renders them very attractive. Moving toward the summit of the hill we arrive at St. James' Park, a cool and restful place, around which some of the finest cottages on the camp ground have been erected. Going to the right we come to the children's tent, where, at four o'clock every afternoon, the little folks listen to the witchery of Miss Goodwin's persuasive voice. Along the shaded avenues walk in twos and threes, lovers and friends, seek, with leisurely steps, sequestered places for confidences and repose.

The greetings on every hand prove that Mount Tabor has a social as well as a religious mission—the place for the annual re-union for friends from all parts of the Conference.

**Cottage For Sale.**

The Tower Cottage on Asbury Place, corner of West Pass, is now offered for sale. It has some advantages possessed by no other cottage here, and affords as complete a home of the kind as any one need wish.

The lots belonging to it have a frontage of about 80 feet on Asbury Place, extending from the residence of Rev. J. R. Bryan to West Pass, and thence through to Wesley Place, comprising six lots in this plot, with three other lots in front of the cottage thus preventing the possibility of being shut in, or crowded by the erection of other buildings, and securing large grounds for ornamentation, and a free circulation of air.

Two furnished Tents are also offered with the above, together with a finely located building plot, 50 x 100 feet, on St. John's Avenue. The last named lots are the only ones that would be sold separately. The entire property would now be sold for \$1,000 less than actual value. For price, cause of sacrifice, etc., call after 7 P. M. at "The Tower Cottage," Asbury Place.

**A CARD.**

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

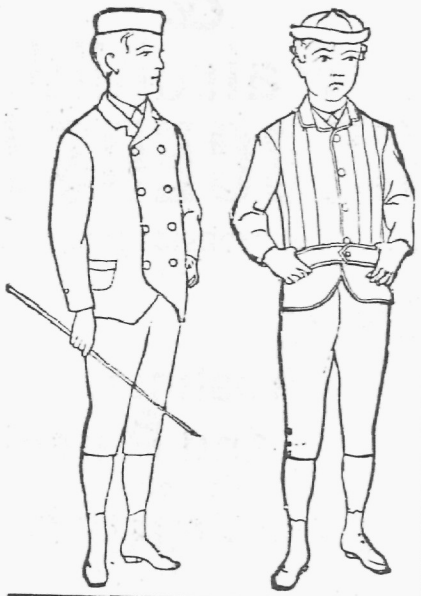
Mr. Editor:

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 already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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**CLOTHING FOR MEN & BOYS.**  
LOWEST PRICES AND BEST MADE.

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SUCCESSOR TO  
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**FINE FRENCH CLOCKS,**  
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**RINGS.**

**SOLID SILVER & PLATED WARE**



**A. Graves,**

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

**The Largest and finest Selection in Morris County of GOLD AND SILVER Watches.**

No trouble to show goods. Call and examine my stock. Being a Practical Watchmaker, all work will be under my personal surveillance and guaranteed. Having a long experience in the business I can guarantee satisfaction in the quality of my wares and the work done. FINE FRENCH CLOCKS a specialty, and especial attention given to the delicate work of the finer grades of watches, French Clocks, etc.

**ALONZO GRAVES,**  
West Side Park. Morristown, N. J.

**AYER'S**  
**Ague Cure**

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.

**WE WARRANT AYER'S AGUE CURE** to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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Sold by all Druggists.

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DEALERS IN  
**Lumber and Building Materials,**  
Blue Stone Flagging and Curbing, Coat and Wood, Farmer's Lime by car load, in bulk; also plaster for fertilizing purposes.  
Yard: on Elm St., near depot, Morristown, N. J.  
Henry M. Dalrymple, J. Frank Lindsley.

**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. **JOB BING 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 reliability I respectfully refer to their owners.

**S. R. OSMUN,**  
**DENTIST,**  
MORRISTOWN, N. J.

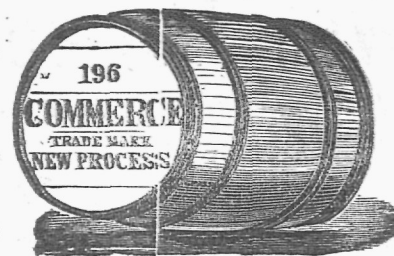
I have great pleasure in presenting the testimonials of persons for whom I have done work in my line who are competent judges of thorough dentistry. S. E. Hedges, M. D.; Rev. J. K. Burr, D. D.; Rev. A. H. Tuttle, are persons well known throughout the entire State.

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

Dr. S. R. Osmun:  
DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time. I had taken gas once before at "Headquarters" in New York city, and my impressions were unpleasant and its effects amazing 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.



**\$200.00 REWARD!**

We will pay a reward of \$200.00 to any person who will produce testimonials equal to those we receive in relation to the high standard and uniform quality of any brand of Flour now on the market that can be sold at as low price as the

**COMMERCE FLOUR.**  
We have many testimonials of the highest character from leading Ex-Judges, Preachers, Lawyers, Physicians, and manufacturers. In these testimonials many expressions like the following are used: "Unexcelled," "splendid white loaf of Bread," "Beautifully white and delicious taste," "It has no superior," "Produces a nutritious, sweet white Bread," "Consider it the best Family Flour in the Market," "Most reliable Family Flour I know of," "Unequaled for general use," "It always pleases," "A leading Physician of Newark writes of it: 'We have more loaves from the same quantity of Flour, and whiter and more nutritious Bread.' It is a Flour particularly adapted to the working man, for while the grade is kept uniformly high, the price is low, and is the best value on the Market. Try the COMMERCE FLOUR and you will use no other."  
WILKINSON, GADDIS & CO.  
Distributing Agents

**ABSALON BROTHERS,**  
**ARCHITECTS**  
AND  
**CARPENTERS,**  
MARKET STREET, MORRISTOWN

Some of the finest Morristown improvements built by us. Bids on work, or plans and specifications furnished in detail, promptly.  
**SASH, BLINDS, DOORS, etc.**  
All estimates cheerfully furnished.

**W. H. HIBLER,**  
**BUTCHER!**  
South Street, Morristown.  
**THE FINEST BEEF,**  
Lamb, Veal,  
**POULTRY!**  
Smoked and Pickled Meats, &c.  
**REFRIGERATOR DOWN TO ZERO.**

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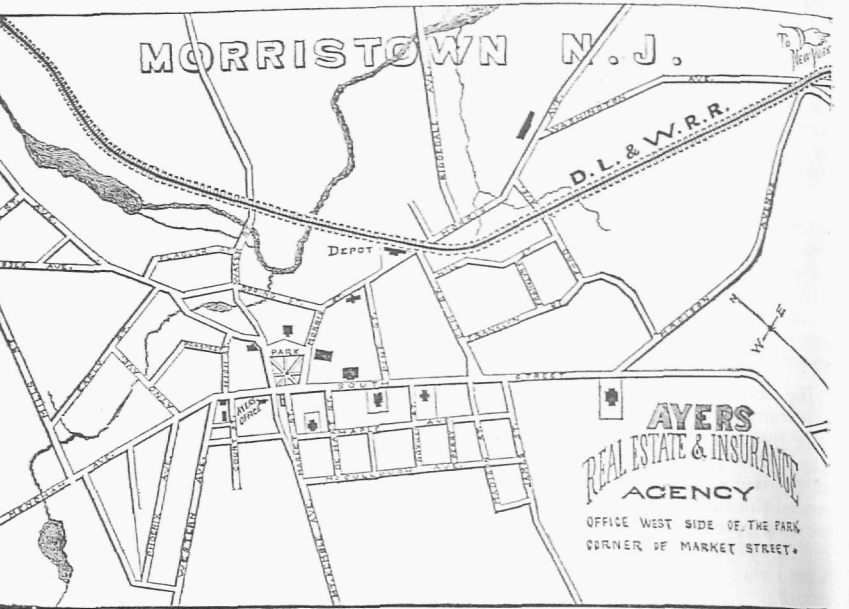
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