

# Mount Tabor Record

VOL. X. MOUNT TABOR, N. J., MORRISTOWN, N. J., WEDNESDAY, AUGUST 25, 1886. NO. 4.

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 Cash Assets, - - - - \$4,065,968  
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 Insurance Company, of England, organized 1835;  
 Entered United States, 1851.  
 Cash Assets in United States, \$5,771,959  
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 and all kinds of Building Material supplied.  
 JOBBING 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 re-  
 liability, 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. Osmon 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. Osmon 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.

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**General Undertakers!**  
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 Morristown, N. J.  
 Residence:—Second door below M. E. Church

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**+ Tackle + and + Sportsmen's +**  
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 and Water Color.  
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**Morristown.**

**Tuesday's Services.**  
 MORNING.

The service was held in the Grove. A large congregation was present. Rev. S. K. Doolittle, of Franklin, N. J., Presiding Elder C. R. Barnes, of Paterson, N. J., and Dr. George H. Whitney, of Hackettstown, N. J., took part in the devotional exercises. The sermon was delivered by

REV. JOHN CRAWFORD, of Morristown, N. J. The speaker began by saying that he considered it an important matter in preaching this morning that he should select the right subject. At first he had thought of delivering a sermon he had given to his own congregation last Sunday morning. But on reflection, he could not see why he should do that simply because the subject was fresh in his mind. Then he had thought of giving one which he had used last winter. But the same consideration of probable unsuitableness had hindered him. He recalled the fact that yesterday afternoon we had a sermon concerning the Person of Christ and his words and marvelous works. We had him presented to us as the manliest man who has ever lived; and then we saw him growing upon our vision and rising until the majesty of his being is lost in the clouds of Heaven. A good sister made the remark to me after the service yesterday afternoon, "Christ *is* you." And I thought to myself, is this Christ, with all his righteousness, with all his holiness, with all his beauty of character—is this Christ in me? I want, this morning, to take up the subject where we left off. I was not here last night. I did not hear the sermon. I do not know what it was about. Brother Conkling preached last night, I believe. "Bro. Conkling, what did you preach about?"

The Rev. Mr. Conkling rose in the congregation and said, "I preached about the 'greater works shall ye do because I go to my father.'"

Now just see how that dove-tails into what was said yesterday afternoon! And see how it agrees with what the good sister said to me, "Christ *is* you." We had the works of Christ; then we had Christ *in* you; and last night we had Christ working in the world *through* you—"greater work shall ye do." Now I propose taking up where we left off. It ought not to be difficult to go on from the point we reached yesterday. A man told me once that before he was baptized with the Holy Ghost, he read the Scriptures in the same way as he weeded the garden when he was a boy. He weeded so imperfectly that he had to put a stick in it to show where he left off. So in reading the Bible, he had to put a mark in it that he might know where to begin again. But after he was baptized he had no difficulty in finding the place. Some of us after we have well begun, go right back and commence over again. We do not go on. We are like those who "ever learning and never able to come to the knowledge of the truth." I like the idea of having the "sense of finishing things." Let us take this: "Christ *is* you." If these boys, who have come on the ground, will take these words, they will be profited. *Christ in you!* There is a vast difference between Christ held up before us, and Christ being in us. When he is in us, we are his carriages—the vehicles by which he goes about among the people. Do you know why more people are not converted? Because they do not see Christ in us. We are his messengers. It is not a message that comes from the outside, but one that speaks within. Now this is a practical question. Here is a business man who is not specially interested in religion; and yet he does have considerable interest in these trees and in the beauties of nature. Well, God is in the trees, and so, he is interested in God to that extent. But how is God to be in him? He knows that if this great Being is in him, he is go-

ing to do some things he otherwise never would do, and he is going to be what he never otherwise would have become. In other words, he will be a Christed. A Christed person is one in whom the character of Christ is developed. Our personality is to be put under submission to Christ; and when that is true of us, we shall not be overwhelmed by anything that can befall us.

We often think of Christ as going along ahead of us. We call that following him. But if he is ahead of us, we are liable to the temptation of any adversary who may coax us into a by-path, with the suggestion that we can get back again in a short time. If the Word of God is a cardinal and fixed principle in the heart and life, we cannot turn aside. If Christ be in you, the instant you strive to turn aside you have a quarrel with him right away. For, you see, if Christ is in you, you cannot go into the path of sin without his instant protest. He will say to you, "I can't go there!" "I can't do that!" Because, you observe, Christ is pure. If he is in you, and you go wrong, he will leave you. He cannot go with you to the place of shame.

The speaker related an incident relating to the life of Lincoln in illustration of this subject.

Bro. Crawford said that, with relation to Christ being in us, three questions arose: first, How can it be so? second, What does it mean that this is so? And third, What are the consequences of this being so?

The first question is the one that will naturally suggest itself to everybody. When a man sees a new machine, he naturally asks, How is it made? He is very much interested in its construction. Now, if he is asked to invest in it—that is, put a part of his fortune into it—he hesitates. Then, if he is asked to use the curious invention, he may hesitate still more. So it is, that the inquiry, "How can it be so?" is the most readily asked. If we inquire How is Christ in us? there is no exact and definite answer to be given. Christ showed this when he said, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." We may not be able to tell how the wind blows, but you can realize that the wind does blow. Nicodemus came to Christ by night and asked, "How can these be?" Well, now, Christ did not undertake to tell him. The Scriptures nowhere state clearly how it is how Christ is in us; but they do tell us that the agent of the new birth is the Holy Ghost.

The speaker, at this point, showed that in some such way as Christ's mysterious birth of the Virgin Mary through the Spirit of God, as through the same agency, Christ is formed within us the hope of glory. That is, Christ is born in us, and the Holy Ghost makes us one with Christ and links us to him, so that we live his life. That is what Paul meant when he said, "For me to live"—that is for my business, for my pleasure, or for anything else in the world that I live for—"for me to live is Christ." When the Master speaks of sending the Comforter in his name, what does he mean? The name of Christ is not simply the characters written on the paper. If you will compare the various texts in which about such things as "in the name of Christ," etc., you will see that what is meant is the personality of Christ. When Christ sent forth his disciples in his name, it was meant that they were under the guidance of Christ. The name means the person. God is a person. He hates things. He loves things. When we sing, "Take the name of Jesus with you," it means take the personality of Christ with you. When the Lord says concerning the Comforter, "Whom I shall send in my name," he meant that the Spirit should bring a knowledge of himself, of his own personality, to men. Now I suppose that the disciples were good men; but they were not Christed. Christ was before their eyes, but not

in their hearts. When the Holy Ghost came down upon them on the day of Pentecost, Christ was built up within them. They were filled with him, so that they acted just like himself when he got inside of them. Peter had no trouble to preach. Indeed it was not so much Peter as Christ speaking through him.

There is a Scripture which Christians, at least, ought to understand, about the baptism of the Holy Ghost. Of course, the worldly man can't see it—his eyes are shut. Dr. Mason used to say that it was right to pray to the Holy Ghost for the Holy Ghost. But why was the Holy Ghost sent? It is expressly declared concerning this third person of the Trinity, "He shall not speak of himself." What does that mean? It means that God is not going to show men about the Holy Spirit. The Holy Spirit was sent to show us Christ. That is his mission in the world. Some people think of the spiritual baptism as of a dove resting upon them for a little while, and then taking wing to fly away. But the baptism of the Holy Ghost is an anointing inside within the heart. This is the teaching of Scripture, and the Scriptures were written by the Holy Ghost. What he reveals of Jesus Christ, of his goodness, of his holiness, etc., is to be reproduced in us. He puts these things in us to make one powerful personality. I put my mind in his hands. I put my affections in his care. I put every power in his control.

We take up the second question: What does it mean that Christ shall be in us? It means that we shall be changed. Christ in us changes our relations to everything about us.

The preacher quoted a statement by an English writer which was substantially as follows: The change that is wrought in a man by repentance brings him into a new relation with God; justification is a change into a new state; regeneration is a change to a new heart; conversion is a change to a new life; sanctification is a change to a new service; glorification is a change to a new place. Of course, the change by which we are glorified together with Christ will come after all the others are affected.

Now I want to call your attention to some things in the 6th Chapter of Romans. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." That is, the old desires, the old will, the old affections are crucified. We must carry these things to the cross. We must do as the old Romans did with Jesus—take the hammer and the nails, and fasten our old nature to the cross, and keep it there until it dies. As Paul says, "I die daily." The old nature needs to die that Christ may live in us.

A sister told me that she was glad to see me at the Camp Meeting. She said she thought I was afraid of Camp Meeting. I attended them when I was a boy. I know that when I used to attend Camp Meetings, those who were seeking Christ at the altar were subjected to a test. I think we ought to go back to the early methods. Very frequently the sinner seeks salvation as an insurance against damnation, and not because they wish Christ. But the test to which I alluded was this: The brethren asked the seeker: "Is there anything you would not give up?" The important thing is, who is going to control you? You must give up everything for Christ, for he cannot be *in* you if you hold anything back. There is no other way. Hence in those days, the young lady who came to the altar with a great deal of jewelry was brought to the conviction that it must come off. The young man had many a fierce struggle before he could surrender. Whatever it is that keeps Christ out, we must just give up.

Let us consider the third question: What are the consequences of Christ being in us? Why, Christ is in our thinking and our doing. He is our life. He goes with us everywhere. I cannot walk from here to the station with-

out my heart. If that were taken out of me, or left behind, I should die. Well, Christ is my life. He is part of me, and I cannot go anywhere without him.

As a consequence of Christ being in us we are pure.

The speaker here made allusion to the iniquity of Corinth; especially to that form of it condemned by St. Paul in his letter to the Corinthians—"the defiled sin of fornication." He denounced the crime, and stated that he believed it to be more general in this day than many were inclined to admit. He showed that if we are members of the body of Christ, it will be impossible for us even to look the wrong way. "I live," said Paul, "yet not I." It was Christ living in him.

Bro. Crawford's blast against tobacco users was very neatly and sarcastically done. He said that there were some things which were inexplicable to him, and when he came across things he could not explain, he just acknowledged he could not explain them and passed on. Among the mysteries with which he came in contact was the case of the Christian, a man of undoubted piety and of long years of experience—I cannot conceive how such a man can have his mouth full of tobacco. I acknowledge that it is a profound mystery to me; and as I cannot explain it, I just shut my eyes and try to think of something else as hard as I can.

You know we are told to put on the Lord Jesus Christ. Sometimes we imagine that that means on the outside; but the place to put Christ on is within. Look at those trees? Those leaves are not put on from the outside. So it is that the beauty of Christ, though it may appear without, really comes from within—from the heart.

A unique illustration of the man who is stripped of himself that he may be clothed with Christ, was introduced at this juncture. A reference to holiness as being synonymous with wholeness and with health was quite aptly put.

The preacher closed with an earnest reminder of the dreadfulness of being "out of Christ." Said he, "No man can afford to stay there, for he is thus left in his own ignorance, impurity and liability to destruction. Christ is our true life. We must be willing to submit to him that we may attain to the glory that shall be revealed in us through him."

#### AFTERNOON.

The audience assembled in the Grove. The Rev. W. E. Blakeslee, of Greenville, Jersey City, led in prayer. The sermon was delivered by

REV. DR. HUNT,

of the New York Book Concern, from the text, Matt. 22: 36-38, "Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The speaker began by saying that in this language was condensed the whole moral law. If the moral universe were divided into ten thousand departments this statement would cover all possible cases in them all. He showed that with respect to the civil law, it had to do with the acts of men, without going back of them; but the law of God dealt with the motives. From the beginning there has been no change in the moral law. The standard which it sets up among men has been, and always will be, the love and obedience of the heart. All organizations, or, at least, all governments, are under law. There can be no government without law. Then, the government must have a ruler. Besides this, there must be subjects, and these things require law. In every government there must be a head. For the city the head is the mayor. For the State the head is the Governor. For the nation the head is the President. Each one of these officers is subordinated the one to the other, and they are the executive of the law. None of these departments could exist without it. Law is a mode of action. If your state legislature should enact a law, and it should be printed and placed on the shelves of your lawyers, and it were never appealed to, never enforced, it would be a dead letter. It is a guide to living forces by which certain ends are reached. That is the character of law. God is a person, not an impalpable, unknowable being; the ruler of

all things. Hence we read in the Scriptures that the ear of God is open to our prayers; the arm of God is reached forth to save us; the heart of God is moved with love. These and other statements of Scripture indicate his personality. We do not pray to some chemical affinity, nor do we worship the power of attraction. Our worship and love are directed to a person who is the one great God.

The Bible does not attempt to prove the existence of God. That is an accepted fact. The very first verse assumes it, "In the beginning, God." Then in Exodus, there is no effort to prove his existence, but there is the positive command "Thou shalt have no other Gods before me." In the 19th Psalm the sacred writer is standing in a clear starlight night looking into the heavens. He beholds the stars and all the host of the firmament; but with the telescope of faith, he looks beyond the stars and sees God. Not as a blind force in nature, but as an intelligent being who rules. "The law of the Lord is perfect, converting the soul."

The foundations of the moral law are in the character of God as a being whom we may love. God in the New Testament is revealed to us as "Our Father"—one for whom we may feel affection as well as veneration.

The speaker showed that the attributes of God strengthen the force of the moral law; that it is impossible for a heart divided in its allegiance to fulfill the obligations we owe to God. Whatever there is of you, God asks it all. There must be an extirpation of the enemy within before the submission and subjection to the law of God can be perfected. It is impossible to love God supremely until we submit to his law.

In treating of the high obligations imposed upon men by this law, the preacher combated the prevalent notion that if a man fulfilled all the claims of honesty between himself and his fellows he was keeping the law. They imagine, said he, because they are honest, therefore they keep the law of God. But the man who takes up a note that comes due to-morrow in a Newark bank does not do so because he feels that he is fulfilling an obligation that he owes to God. But how is it with the account as it stands on God's ledger? How about the duties he imposes? How about the love that he requires? The truth is, that love is itself the fulfilling of the law.

There are some who say that they serve God from principle and not emotion. But how much better it is that one should serve God, not through constraint and because it is a duty, but for love's sake. He who is honest only as the law makes him so, is not honest at all. And he who serves God, or attempts to do so, only from a sense of duty, is rendering poor service. It is a matter of compulsion with him, and not love. And yet love is the fulfilling of the law. He who looks into the Bible simply to find out how little he can do, with the possibility of being saved, or to see how far he can go without overstepping the bounds of right living, is not keeping the spirit of the law.

Here is a sickly child in the arms of a worn-out mother. Her friends say to her, "Put the child into other hands or you will die." Now, although the mother may be certain that there is no hope for the life of the child, yet it would seem very strange if she should answer, "The laws of the land require me to take care of the child. Public opinion would denounce me if I should surrender the child; and so, out of deference to these things, I think I had better care for it." Does she say anything of this kind? No; although she knows that the light of the loving eyes must soon be quenched in the darkness of death, she clings to the little one. What does she care for the law of the land? It is a mother's love that moves her heart.

There is a story with which most of you are familiar, of Princess Alice, one of the daughters of Queen Victoria, and one who, in her goodness of heart and motherly instincts, most resembled her mother. She married a German prince. There were four children. Two of the older ones were stricken with a disease of a most virulent character. The instruction of the physician was that she should not touch them. One of them, a daughter eight years of age, called to her mother, and

clasping her hands about her neck, drew her down and kissed her. The mother had not a thought of consequences. Some might say that it was a very foolish thing for her to do; but every mother will know how natural it was. It was a fatal kiss. Within four days she lay dead in the palace. The heart of the nation wrote this epitaph over her grave:

"Love is Stronger than Death."

Affection loses sight of all consequences. It is a very easy thing for God to forgive an erroneous act for love's sake.

Not long ago, while I was visiting in Orange, a child came running to her mother, with a flower plucked from the choicest and most expensive bush in the garden. The mother was much pained that the rare bud had been plucked; but when she remembered that the child had chosen the most beautiful flower in the garden to bring to her, she was constrained to smile and accept the gift.

It is not what we do, but what the loving heart prompts us to do, that God looks kindly on. As with the child, so often with us—the act was wrong but the motive was good—and much is forgiven for love's sake.

The preacher alluded to the Apostle Paul as an instance in which love was the inspiration of all he did. He proceeded to show that it is the mainspring of Christian activity; that it changes the dull prayer-meeting into a delight. He instanced the case of the missionary whose heart was constrained by the love of Christ to leave a pleasant home that he might preach the Gospel in India. Love fits us for Heaven. Love shall survive all other things.

#### EVENING.

Rev. Joshua Mead offered prayer, and the

REV. E. N. CRASTO, of Deckertown, N. J., preached the sermon from the text, Matt. 22: 42, "What think ye of Christ? Whose son is he?"

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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).

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"BANNER" OFFICE,  
MORRISTOWN, N. J.

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

MORRISTOWN, N. J., August 25th, 1886.

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

Mrs. Mary Grant Cramer, who addressed the Missionary Meeting yesterday, was entertained while on Tabor by the family of Mr. Thomas James.

Joseph V. Foster, Esq., Superintendent of Hedding Church Sunday School, Jersey City, is the beloved Superintendent of Mt. Tabor Sabbath School.

We notice the presence of Judge Smith on the Camp Ground. It would scarcely seem natural to Camp Meeting goes, if his well known face were missing in the congregation.

Thursday's issue will contain a pen sketch of the Rev. David Bartine, the father of the late Rev. D. W. Bartine, D.D., of the Newark Conference, also the second paper on "Conference Anecdotes."

Mr. Frank Barnes, one of Tabor's most popular young residents, is engaged in the study of silk machinery to the end that he may become expert in an industry that within a few years has in this country outstripped that of the famous looms of the city of Lyons.

As will be seen by the official notice published in this number of the RECORD the Newark Conference will meet next Spring at Hackensack. The original invitation came from the 1st M. E. Church of that place; but both Churches there will vie with each other to welcome the brethren.

At a meeting of the Committee appointed by the Newark Conference to consider invitations for the holding of the next session of said Conference, the cordial invitation from the Hackensack M. E. Churches was accepted; consequently Hackensack is hereby designated as the seat of the next Conference session.

C. R. BARNES, Sec.

## Marriage of Rev. Dr. J. M. Buckley.

Rev. J. M. Buckley, D.D., editor of the *Christian Advocate* was on Monday married, in Dover, N. H., to Miss Adelaide S. Hill, the accomplished daughter of Dr. Levi G. Hill. Rev. George E. Hall pastor of the First Congregational Church, officiated, assisted by the Rev. Dr. Pike, of Newmarket. Dr. and Mrs. Buckley, after a wedding reception at the house of the bride's father, left on a wedding tour among the Thousand Islands and their future home is Morristown, N. J.

## Anniversary of Woman's Foreign Missionary Society.

The Mount Tabor Anniversary of the Woman's Foreign Missionary Society was held yesterday afternoon in the Grove at four o'clock. It proved to be an interesting occasion. Mrs. Knowles presided and also made a short address. Mrs. Brooks, of Ocean Grove, was also one of the speakers. The principal address, however, was made by Mrs. Mary Grant Cramer, sister of Gen. U. S. Grant. It was an interesting and able presentation of the claims of the Society, abounding in facts, figures and appeals. Mrs. Cramer somewhat resembles her illustrious brother. She was attired in black. Her face is a very pleasant one. She delivered her address with great distinctness. Some of her auditors fancied that they traced a resemblance to Gen. Grant's style of putting things in some of her sentences. It may be an interesting fact to note, as showing how certain characteristics perpetuate themselves in a family, that Mrs. Cramer's hand writing bears considerable likeness to the chirography of her brother. The address was listened to with marked interest throughout.

## SUSSEX PREACHERS.

The first preachers sent to Sussex were Thomas Stratton and Charles Reed. In 1812-13 Thomas Neall was on the Sussex Circuit; the first-named year, with George Banghart; the second, with Samuel J. Cox. Cox was a good preacher. In 1822 he removed to the West. During 1814-15 Joseph Osborne had charge of the circuit. He was instrumental in promoting several great revivals. He entered the Philadelphia Conference in 1810, and died in 1835, in Maryland. John Potts, who was Osborne's colleague one year, was a native of Hunterdon Co., N. J., and entered the traveling ministry in 1812. His last appointment was as Presiding Elder of the South Philadelphia District, being assigned to that position in 1834.

James Quail, who was Osborne's colleague in Sussex during his second year, was a native of Maryland, and was converted in 1797. He joined the Philadelphia Conference in 1809. He died during his year of labor on the Sussex Circuit, Jan. 1, 1816, and is buried in the Union Graveyard.

Bartholomew Weed, a well known minister of the Newark Conference was one of the early preachers in Sussex. Indeed, that was his first appointment in 1817. Some of the circuits of ye olden time were of an astonishing size. Joseph Bennett, Daniel Ireland, David Best, Samael Budd, Waters Burrows, George Banghart, Thomas Davis and David Bartine served successively on the Sussex Circuit, until it began to break up into charges and stations.

Mrs. Dorr, eldest daughter of Rev. J. R. Bryan, is travelling in Europe with her husband. Mr. Dorr is the founder and President of a very successful Life Insurance Company, at St. Paul, Minn.

There is a rumor that Oliver Drake, Esq., of DeGroot Church, Newark, is to take up his residence at Tabor—at least for a season. He will be welcomed as an addition to the social and religious influence of the place.

## The Services.

The preachers so far as designated for succeeding days are as follows:

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. Vanborne, of Roseville; 7:30 P. M. Rev. John W. Seaman, 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 Peoples Meeting, in Ebenezer Pavilion; 7:30 P. M., Preaching.

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

## A CARD.

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

PATERSON, N. J., Aug. 25, 1886.

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 Osman, 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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PRESERVED FRUITS,  
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PARK PLACE, MORRISTOWN, N. J.

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## THE LIGHTNING FRUIT JAR.

Fruits, Vegetables and Soups in glass. Canned Goods by the Car Load. Our Superb Flour both makes and takes the cake.

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Tin Roofing a specialty.

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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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MORRISTOWN, N. J.

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H. T. Hull, Sec'y & Treas.

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Liabilities.

Due Depositors, 704,362 41

Surplus over all

Liabilities, 52,095 19

\$756,457 60

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Great Slaughter in Prices

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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, 50c. 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.

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The Record's Pen Sketches.

REV. FRANK D. GAMEWELL.

One of the bravest missionaries in the Church is Rev. Frank D. Gamewell, of Chungking, China, a member of the Newark Conference. The quality of courage is sufficiently evident in his character when we consider that he left a pleasant home in Hackensack, N. J., to preach the Gospel in a region of China, which, up to the period of his entrance into it, had been unexplored by missionary enterprise. He is at present stationed at Chungking, 1,600 miles from the sea, on the Yangtse-Kiang, one of the largest rivers in the empire. There are, perhaps, but a dozen foreigners in that great city. Bro. Gamewell, with the others, is exposed to the peril of mob hatred; and, inasmuch as there is no U. S. Consul there, the only protection is that afforded by the Chinese government. Exasperated by the highly-colored reports of American intolerance toward the Mongolians on the Pacific slope, the rough element of Chungking have recently made violent demonstrations against the lives and property of the missionaries. During the present summer, according to a cablegram received by Dr. Reid, a riot occurred there which resulted in the destruction of the mission houses, although Bro. Gamewell reports no lives lost. Doubtless a different result would have been published but for the bravery and presence of mind of Mrs. Gamewell, who, at great personal risk, kept the mob at bay for a considerable time at the beginning of the riot. Her husband was absent preaching in the city. Her face and one hand were hurt by the missiles thrown at her. Dr. Reid telegraphed to Bro. Gamewell, placing the power of the Methodist Episcopal Church at his back; and doubtless the missionaries are safe. Meanwhile, further advices are awaited with interest and some anxiety.

Frank D. Gamewell was born in Camden, South Carolina, Aug. 31, 1857; and is connected with some of the finest families in American Methodism. His father is the well-known John N. Gamewell, Esq., now residing in Hackensack, N. J., whose father and grandfather were both Methodist preachers. Bishop Capers and the Rev. William Capers, of South Carolina, are also related to the same family; while the Rev. A. H. Tuttle, formerly of our Conference, is a brother-in-law of the subject of this sketch. John N. Gamewell's brother was also a Methodist minister, and other members of the family were connected with the same profession. If there is any real aristocracy in this country it belongs to such righteous generations as these.

Rev. Frank D. Gamewell prepared for college with the idea of becoming a civil engineer, and entered the Rensselaer Polytechnic Institute at Troy, N. Y. Subsequently he was a student at Cornell University about one year. During intervals of his student-life he was engaged in teaching school. In 1881 he graduated from Dickinson College. Meantime his aims and convictions had been radically changed and he turned his attention to the preaching of the Gospel. About this time there was a call for a missionary to China; and the authorities of Dickinson College designated him for the position. Although his affectionate nature shrank from sundering the ties of home, especially as his attachment to his mother was one of more than ordinary tenderness, nevertheless he finally consented to the sacrifice. He was ordained deacon and elder, under the missionary rule, by Bishop Foster, Aug. 14, 1881, in the Asbury M. E. Church, Hackensack, N. J.; and on the 16th he set sail for China.

At first it was designed that he should preach to the Chinese in Peking, and this he did for about three years; but Bishop Wiley was exceedingly anxious to establish a mission in the interior, and after various consultations with Bro. Gamewell, his appointment to the distant city of Chungking was made, and he entered upon the dangerous experiment of preaching the Gospel far beyond the protecting power of his own country. Everything was going well, property was being accumulated, the Chinese were being instructed and conciliated; when the news of the slaughter of Chinese residents on the Pacific slope aroused the people among whom he was preaching. The fruit of his work will remain, although it is beyond question that the intolerance exhibited in the West has seriously retarded the work.

Bro. Gamewell was married to Miss Mary Porter, June 29th, 1882. This remarkable woman, concerning whom so many good things have been said by her friends and co-laborers, has now been engaged in the Chinese mission work during a period of eleven years, having preceded Bro. Gamewell in that field under the auspices of the Woman's Foreign Missionary Society. She was born in Pittsburg, Penn. At seven years of age she became a resident of Davenport, Iowa. Her student life was spent in one of the best colleges of the west. She was early impressed with the conviction that she ought to engage in missionary work, and offered herself at an age when the rules of the Society would have excluded her. But her spirit and qualifications so impressed the officers that she was accepted; and the event has fully justified that action. Added to a cultured mind, she has an intrepid spirit, and her success has been great. Bro. Gamewell and his wife are well mated. In writing home he asks, notwithstanding the indignities heaped upon him by the incensed Chinese, that the Church may pray for the Holy Spirit to influence him that he may exhibit the patience of Jesus Christ whom he serves.

Brother Gamewell is Superintendent

of the West China Mission, with headquarters at Chungking. Recently he has been engaged in providing for the purchase of additional property in anticipation of the future needs of the mission. As he himself says: "The only representatives of America in a province of 20,000,000 souls, our efforts are largely confined to the city of Chungking. Many agencies are at work here—Sabbath preaching, daily street and chapel preaching, dispensary work with preaching, Sabbath-school work, day schools for boys and girls, visiting from house to house among the women by the ladies, and a book store for the diffusion of Christian literature." This work, since the riot, is at a standstill.

P. S.—Latest advice by cable assure us that Bro. Gamewell is safe in Shanghai, and that his wife is on the way to the United States. This is good news which will be hailed with joy by the entire Church.

REV. MANNING FORCE.

Manning Force is a name so familiar to New Jersey Methodists that the following article from the late Rev. E. M. Griffith's volume of unpublished memoirs will be read with interest.

This pioneer of Methodism lived to a hale old age. His last years were spent in Flanders, Morris Co. He was born at West Bloomfield, N. J., in 1787, and was converted in a class-meeting held in a private house in Morris Co. His parents were members of the old brick Presbyterian Church, in New York City, of which afterward Dr. Spring was pastor. Manning Force had a herculean frame and was distinguished for his polished address. He was working at his trade as a hatter, when he was called to the Asbury Circuit as its junior preacher. That was in 1811. Among the appointments in which he served after he entered the Philadelphia Conference, were Dover, Del., Philadelphia, Trenton, Baltimore, Bristol, etc. For many years he was Presiding Elder. In 1857 he became supernumerary, and his death occurred in 1862.

I. N. TOWNLEY,

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AND  
BUILDER!  
NEWARK, N. J.

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All communications by mail will receive prompt attention. Plans and specifications drawn if desired.

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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, Humid 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.

Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists.

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Horse Shoer  
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Horses Shod in the most careful Manner.

Particular attention being paid to those that interfere or are troubled with quarter cracks, lameness from careless shoeing or other ills that horseflesh is heir to.

Thirty-two years experience in the business in Morristown.

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

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West Side Park, Morristown, N. J.

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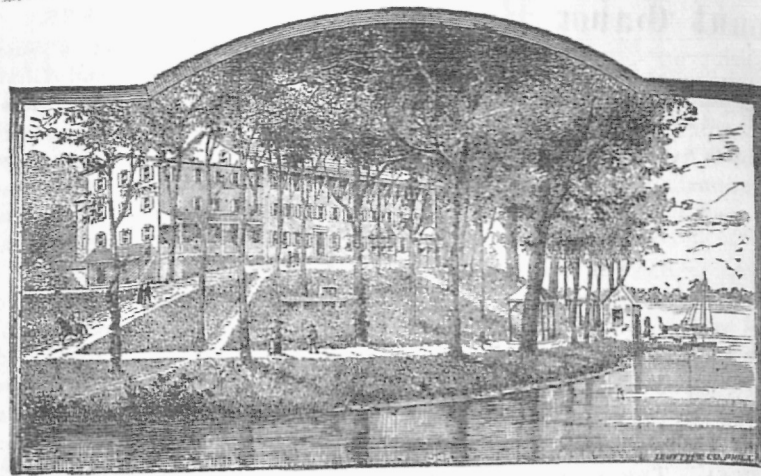
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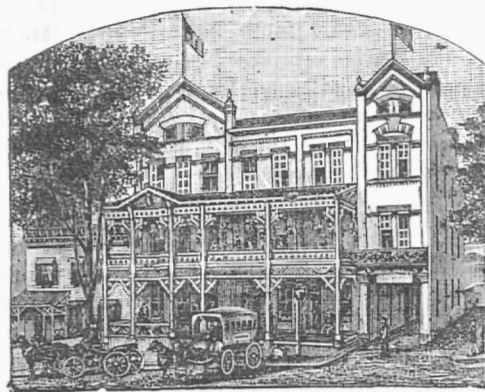


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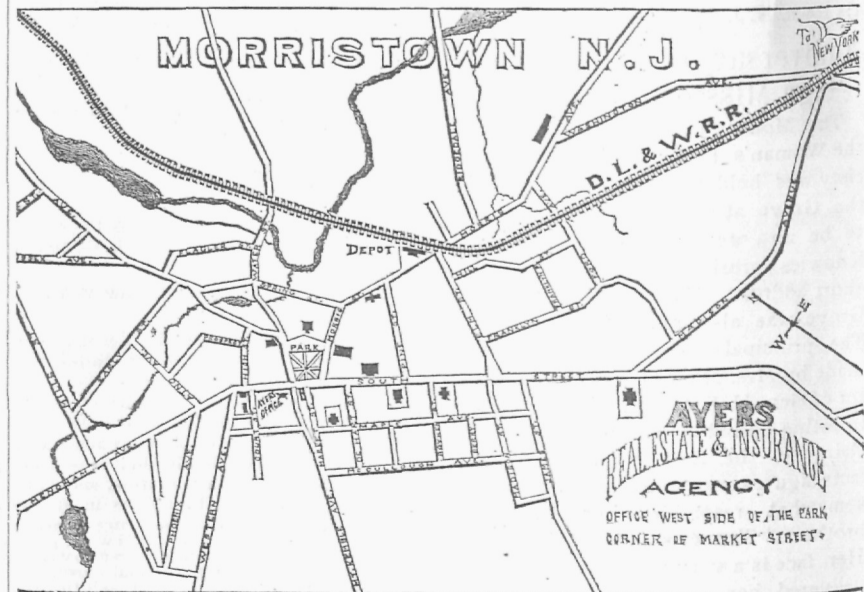
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Imported Goods a Specialty, and Domestic Fancy Shelf Goods in an Abundance.



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Morristown Real Estate and Insurance Agency

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Office: Cor. Market Street and the Park.

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