Mount Tabor Record

VOL. XI. MOUNT TABOR, N. J., MORRISTOWN, N. J., THURSDAY, AUGUST 25, 1887. NO. 5.

SPECIAL INDUCEMENTS !

We are giving away free with our celebrated

TEAS ! COFFEES !

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Beautiful ornamental and useful PRESENTS.

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

Our fresh roasted coffees and fine flavored teas are of the best quality and sold at bottom prices. Discount allowed to parties buying largely.

THE NORTH AMERICAN TEA AND COFFEE CO.,

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NEAR THE PARK,
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Wholesale & Retail

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Dining Room and Kitchen Supplies in endless variety, at lowest Prices.

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TABLE DELICACIES, FRUITS, AND LUXURIES;

Foreign and Domestic, Fancy and Staple Groceries.

Call and examine my stock.

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

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

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

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899 BROAD ST., NEWARK, N. J.

W. F. DAY & BRO.

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W. F. DAY,

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Making Clothing to order a specialty. A liberal discount to clergymen.

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Morristown, N. J.

Excursion to Lake Hopatcong !

BY THE CONGREGATIONAL CHURCH OF MORRISTOWN, N. J.

FRIDAY, AUGUST 26, 1887.

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

STOPPING AT NOLAN'S POINT.

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

Lake Hopatcong rivals Lake George in the beauty of its scenery. Accommodations are unexcelled. Pic-nic grounds, boats for rowing, all the adjuncts for fishing, the lake being full of black bass, pickerel and perch. Several steamers ply the lake. Ice Cream will be supplied and other refreshments. Large pavilions affording ample shelter are provided on the pic-nic grounds. TICKETS, Adults, 90 cts., Children 75 cts. Committee—W. I. Snudden, M. C. Allen, S. F. Beach, S. R. Corby, J. C. VanGilder, Charles Mingus, W. E. Beach.

The Excursion will be made rain or shine.

Tickets for sale at the Drug Store.

Wednesday's Services.

MORNING.

The Tabernacle was nearly filled, although the weather was threatening. The wisdom in the construction of this commodious building is amply demonstrated on stormy days. The windows are large, there are plenty of them, and there is a roominess that makes it a pleasant place of worship under any circumstances.

The introductory services were conducted by Rev. James R. Bryan, of Phillipsburg. The sermon was delivered by the

REV. LUCIUS KING, D.D.,

of New York, from the text, Romans 14: 7, "For none of us liveth to himself, and no man dieth to himself."

After a brief preface, the speaker showed the wide contrast between the righteous and the wicked as it is to be seen in the results of their lives. Christ himself declared, "By their fruits ye shall know them." You cannot obtain sweet waters from a bitter stream, nor do bitter waters flow from a spring that is sweet. The speaker showed that everything that a man did had an influence, more or less pronounced, upon others. How important therefore is it that the heart should be right—that the spring should be sweet! Here is this organ; if it is out of tune, it will not render harmonious sounds. It may be heaped with flowers, and it will not serve the purpose of its construction. What's the trouble? Why, there's something wrong inside. Now, what do you do about it? You send to the organ builder. He repairs the broken part. He puts it in tune, and then it is all right again, capable of producing good music. That's the way with the human heart. The great maker of hearts needs to come and restore the harmony. In other words, the man needs to be converted—and converted, too, after the old style. (Amen!)

The speaker in showing the difference between belief and unbelief, declared that wickedness produces contraction, and righteousness results in expansion of the soul. One is like the dreadful whirlpool, full of destruction; the other is a stream of life whose course is marked by one long line of waving green through the sandy desert. In those sad institutions where Pity shudders and science seeks to ameliorate the condition of the insane, one of the most prominent characteristics of the inmates is selfishness. You say that these people are out of their mind. But I can point you to men who think they are in full possession of their senses, who are a hundred times worse than any of these sad cases in the asylums. The story is told in this old Book of a certain rich man whose lands brought forth plentifully. What did he do with his abundance? Did he send portions to the poor? No; he said, "I will keep it all." There are a good many people just like him. There are those who give out work to poor women who do worse than the selfish man condemned in the Bible. They pay starvation rates for hemming handkerchiefs and making shirts, upon which they make a handsome profit. By actual calculation in a given case, a poor widow who had kept her machine running at the top of its speed throughout the day, was able only to clear 36 cents! The size of such a man's heart is only as big as his coffin—there is room for only one! And yet, perhaps, he passes as a pretty good sort of a man. Perhaps he attends a fashionable church, with cushioned pews and painted windows, and perchance he moves up its long-drawn aisles responding to the service, "All this I steadfastly believe." And then, perhaps, he makes a big contribution of several thousand dollars; and then goes down town next day to his store and reduces the poor girls' wages from two cents a dozen to one and a half cents. This is what drives some poor girls upon the street to lead a life of shame. I said to one of them one day, "Why do you throw your life away?" But she immediately retorted, "Do you wish me to wear myself out running the machine for sixty cents per dozen?" The men who compel this state of things are like the animals belonging to the lower crustations, who bore a hole in the rock and creep into it and die.

No man liveth to himself and no man dieth to himself, Behold the sun! What is there more glorious in nature? "His going forth is from the end of the heaven, and his circuit unto the ends of it"—a good deal bigger circuit, brethren, than any in the Meahodist itinerancy. And what does it declare? "I shine not for myself." Behold the ocean teeming with life—for what does it exist? Why is it in ceaseless motion? Every quick retiring wave as it leaves the shore whispers, "I exist not for myself." There is one strange thing about the ocean. Scientists tell us that if the salt in the ocean were taken out of it, it would be discovered that there was sufficient of it to cover the whole of Europe a mile thick. Now, why did God put so much salt in the sea? To keep it from breeding death—to keep it sweet. And so it is that he sat in motion the mighty tides that rise and fall for the health of the world, preventing stagnation.

The speaker alluded to the mission of the rose, and the purpose, outside its own exjstence, of ministering pleasure; and to the rivulet, rushing down from the mountain, carrying with every bright drop a useful purpose into the widening stream that turns the mill, and moving on until it mingles with the ocean. A pretty allusion was made to the tree, springing up and growing to maturity, out of the fissure of a rock, which at length offered food to the traveler and shade to the wayfarer; eventually was cut down for the keel of a ship from whose sides thundered forth the guns in battle; or better still, the ship that carried Bishop William Taylor on his grand mission to the 200 millions of souls in Africa, where he is now lifting up the cross of Christ.

Speaking of the work of God reminded the preacher of the fact that there was always somebody to oppose every good thing that had ever been attempted. When a certain light house was proposed, all the people opposed it. It was impossible for it to stand upon the proposed site. Some people find a great deal of pleasure in opposition. In olden times they never had stoves in the church. It was regarded as sacrilegious to have them. So people came to meeting and shivered. After awhile, in a certain town, a stove was actually introduced, although violently opposed by many in the congregation. One Sunday the opposition became so overheated that they moved to the other side of the building with indignant murmurs against the innovation. At length, unable to endure the high degree of warmth which the temperature of the church had attained, several of them arose and lifted the stove bodily to carry it out of the building; when, to the amazement of the deacons, it was discovered that there was no fire in it! There are a good many people who are opposed to the work of the Church without any better foundation for their opposition. So it was with that light house—some people said it wouldn't stand. But it did. Then they said, "Just wait till a cyclone comes along!"—a cyclone such as comes once in a hundred years. Well, the cyclone *did* come, and the light house did not go down. Then people began to believe that it really would stand. Only that kind of steadfastness makes an impression in the Christian life.

The preacher at this point showed that good things are perpetuated by the power of good lives. So it is with government. The best form of government is that under which the meanest citizen can suffer no wrong. There are all kinds of governments; but the Republic is the best kind because in it more truly than in any other, the meanest citizen can suffer no wrong.

The speaker waxed quite eloquent as he portrayed the glory of the stars and stripes and showed how strong the government had become through those who had lived for it as well as those who had died for it. Commenting on the fact that when the government is strong in the hearts of the people, its demand for surrender carries weight with it, he told the story of Davie Crockitt who went coon-hunting. The coon saw him coming, and said, "Are you going to shoot?" When Davie assured him that he intended to, the coon said, "You needn't shoot! I'll come down?"

Reference was made to the fact that when General Grant had the heart of the country with him, there was no more resistance — the coon came down.

The story was told of the old abolition days, when a certain man was in the habit, at every election, of depositing that unpopular ticket in the ballot box, the only abolitionist for miles around. His neighbors used to make way for him as he approached the polls, with the derisive cry, "Here comes the whole abolition party!" But the old man used to turn solemnly around as he departed, to say, as he pointed to to the ballot, "There's an egg that's going to hatch some day."

A pebble thrown into the lake has moved every particle of water in it. Such is man's influence. No man liveth to himself.

In illustrating the fact that no man dieth to himself the speaker referred to the career of such men as Voltaire and Tom Paine, and showed that their evil lives had their influence in spite of the miserable character of the individuals.

The good live on far beyond their own time. A woman, hearing of the decease of a distinguished man, made the anxious inquiry, "Is Bishop Butler dead?" "No, madam," answered the man to whom she spoke, "Bishop Butler is buried, but he is not dead."

A good sister was lamenting the death of an eminent man in Methodism; and she declared during a meeting, that with the demise of Jabez Bunting, "the sun of Methodism had set." Another sister, setting in front of her, exclaimed, "Thank God, that is a lie!" The sun of Methodism has not yet set.

The speaker referred to his visit to the tombs of John and Charles Wesley He saw the memorial tablets which showed in what distinguished honor they are held. And yet these are the men who were assailed with coarse ridicule and rotten eggs. Their influence is well illustrated in an assembly in England, which the speaker attended, where there were six mayors, four members of Parliament and twenty magistrates—all followers of John Wesley. If England may boast that her empire is one upon which the sun never sets, what a grand inheritance it is upon which the Wesleys look out to-day, for they see that their possessions have extended throughout the world.

A most unusual thing occurred in the course of the sermon. Shouts of "Amen," etc., are common enough; but applause by clapping the hands is comparatively unknown in these meetings. But that is the kind of applause which greeted Dr. King's statement: "The greatest man that walks the earth to-day is Bishop William Taylor!" The sentiment was evidently a very popular one. It is a fact worth noting, that every allusion to Bishop Taylor has attracted enthusiastic attention. Dr. King's hint that he will one day occupy an unrivaled position in the Church, certainly has something in it.

The preacher showed that the influence of Wesley's life has reached Italy, and that Methodist services are held under the shadow of the Vatican. The history of Luther was cited as illustrating the text. The instance of his reception at Wirtumberg was adduced as showing the spirit of the great Reformer who had dared to attack the power of the Roman Catholic Church. When the shout went up, "Luther forever! Luther forever!"—the Reformer shouted in return. "Nay! Christ forever! Nay! Christ forever!" He did not live for himself alone. When his friends expostulated with him to prevent his going to the city of Worms to meet the unfriendly Diet, he said, "I will go forward!" and he is going forward now. His influence still lives and is more potent to-day than ever. He is the leader of a company numbering millions of followers who have inscribed upon their banners, "the just shall live by faith." The story of Wilberforce who influenced England against the African slave trade, and the speaker showed how he, Wilberforce, had felt the influence of his mother's instruction leading up to that grand act of his life. He quoted also the story of the Judsons, and proved that all the grandest names in history were associated with acts of self-sacrifice and efforts to better the condition of others. He said that there were two texts which were especially dear to him. The first one is, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The second is, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

As an illustration of personal influence for good under humble circumstances, the preacher related a story of Moses, a pious slave. Moses had been converted, and in consequence had set up family prayer. He prayed with such fervor that he annoyed his master. It was said that his prayers could be heard a mile; and his master complained that when the darkey got to praying he never knew when to stop. He had cautioned him two or three times, but that was the one thing in which Moses was disobedient. The planter had gay parties up at the house; and when Moses began to pray it was exceedingly annoying for the master to hear himself, his wife and all his children mentioned by name before the Lord. To put a stop to this state of things, his owner decided to sell him. A benevolent man bought him, and gave him full swing in his religious habits. Moses was overjoyed, and began to preach the Gospel in right down earnest. People were converted under his ministry. His old master came to buy him back. The whole family had been brought under conviction of sin through the influence of the prayers of their former slave. But Moses

was set free instead of being sold again, and his two former masters united in providing for him a suitable place to preach to his race.

The preacher declared that in the sight of God a pious washerwoman was just as dear as Queen Victoria. He said that Lazarus was not despised for his poverty. The Lord, when the poor man died, put him into the bosom of a millionaire.

The various excuses of those who refuse to accept salvation, were passed in review. In the parable, one man wanted to try some oxen before he sought the Lord. Another had married a wife—just as though he could not bring her along. They had all been bidden to the supper and gave these foolish excuses. A third had bought a piece of land and therefore he could not come—very different from speculators nowadays, they don't buy their land after dark. But all were vain excuses. The master said to his servants, Go ye out into the highways and hedges! Call in the maimed, the halt and the blind! Compel them to come in. The table is still spread; but we must go after the people. If we go after them, they'll come. As an inducement for you to become a Christian, I charge you by your love for your wife and for your children, that you become reconciled to God. You do not live for yourself alone, but for them; and their eternal destiny may hang upon your action.

The doctor quoted the language of that good man in Nashville, who, in taking farewell of his son who was about to take a journey, referred to his weak bodily condition, and remarked, "If I slip off before you return, you'll know where to find me."

"Lives of good men all remind us,
We may make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

A man was scratching his name with a diamond in a careless way on a window pane, when a street urchin stopped and said to him, "Write it good, sir." The man turned and inquired, "Why shall I write it good?" The little fellow exclaimed, "because you can't rub it out!" That is the reason why we should be careful of our influence. Everything we do is significant. After it is done it can't be rubbed out.

A minister called upon a family, and before his departure he offered prayer. During the prayer a dog in the room howled dolefully. After the prayer was finished and they had risen from their knees, the lady of the house apologized for the bad manners of the animal, and said, "That's the way that dog always does, when there's anything unusual going on." Let it be so that prayer shall not be an unusual thing with you.

The speaker closed with an exhortation that the people should keep to the good old paths as marked out by the fathers of the Church; and he invoked the Holy Spirit to rest upon the assembly.

AFTERNOON.

The afternoon service was held in the Tabernacle, and the sermon was preached by the Rev. Mr. Nicholson, pastor of the North Baptist Church, Jersey City. Incidentally he mentioned that twenty-two years ago he had been influenced toward a better life by Rev. Dr. S. Y. Monroe, of the Newark Conference. His text was Leviticus 13:44, "His plague is in his head." The drift of the discourse was to the effect that the hindrance to spiritual life in the world to-day is not so much in the heart as in the intellect. That is people refuse to believe what their hearts and consciences prompt them to believe.

EVENING.

A very large audience greeted the Rev. Henry A. Buttz, D. D., LL. D., who preached the sermon in the Tabernacle from the text, "Ye shall receive power after that the Holy Ghost shall come upon you."

A WORK OF ART.

The *New York World*, in its New Jersey edition of Tuesday morning, contains a picture of a scene on Mount Tabor. A reporter is in the foreground taking notes. An embarrassed preacher is expounding from a primitive pulpit, the like of which has never been seen in this part of the country. In some respects, the picture is matchless. Those of our brethren who examined it minutely, failed, through obliquity of vision, to recognize the orator. It was not altogether their fault. In the first place, the picture represents the preacher as thrusting his arm straight up through his head. This gives a certain indistinguishability to his features. And then secondly, so to speak, there is almost too much audience in front of him. The scene has been much admired from an artistic standpoint. It is crushing. It is like a bit of nature, picked up bodily, and embalmed in the fine arts. A delicate sense of what is fitting, prevents us from expressing an opinion as to the beauty and intellect brought out so forcibly by the artist in the indescribable face of the preacher who fills the foreground as well as the background, to the manifest disadvantage of the reporter.

Rev. Thompson H. Landon, A. M. of the Newark Conference, Principal of the Bordentown Military Institute, is one of the most successful instructors in the country. He has a peculiar knack in training the young; and some of our own Conference men can testify to the efficiency of his system of imparting knowledge, since they in bygone years were pupils under his instruction. Dr. J. M. Buckley, Editor of the *Christian Advocate*, attests the special capabilities of Prof. Landon; and has made reference to the same in his own journal, and in the most flattering terms. We feel assured that our sons, if placed at his institute can not but be benefited both intellectually and morally.

Probably in no dwelling place on Tabor is there a happier family than that found in the Mountain View Cottage, on Force Place, of which the Misses Hattie and Mary Chaddock, daughters of the "head of the house." are among the bright and lively members. There are also Miss Florence Barnes, organist of Palisade M. E. Church, Jersey City; Mrs. H. A. Tappan and family, wife of the superintendent of the Sunday School connected with the church; Miss Katie Chadwick, of Brooklyn: Miss Mary Duncan, of Flushing, L. I.; Mrs. Andrew Farmer, of Jersey City Heights; Miss Agnes Bernard, of West Hoboken; Mrs. Grove, and Mrs. John Cosgrove, of Morristown; Mrs. J. Crombie, of West Hoboken; Mrs. M. Heritege, Mrs. J. Newkirk and Mrs. C. L. McBride, of Jersey City, and Mrs. E. Bush, Montclair.

Tax Assessor Leander Ford, of Hanover Township, in which Mt. Tabor is located, paid a visit to Mt. Tabor a few days ago and deliberately put an assessed value on all the cottages. He rated them at about half their cost.

This is the first time any attempt has been made by the township authorities to tax the property of a Camp Ground, or of any property held by a religious body. Mr. Ford bases his action on a law passed by the New Jersey Legislature last winter and that was such a little and apparently harmless one that it did not attract the attention of the friends of any of the places affected by it. It is chapter twenty-four, and reads as follows:

CHAPTER XXIV.

A further Supplement to an act entitled, "An act concerning taxes," approved April fourteenth, one thousand eight hundred and forty-six.

1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That all houses, cottages and other buildings which are personal property, shall be assessed and taxed in the taxing district where the same are situated, in the name of the owner thereof, if he is known, and if he is unknown then in the name of the occupant of the same or of the owner of the land whereon the same are situated; and the taxes levied upon such houses, cottages and buildings may be collected in the same manner as taxes on other personal property are collected.

2. And be it enacted, That this act shall take effect immediately.

Approved March 17, 1887.

Of course this is law, and there seems now to be no way of getting around it, but the visit of the tax-gatherer to Tabor will prove a new sensation and not altogether a pleasant one.

THE DAILY RECORD.

Subscriptions may still be made to the RECORD, at the office opposite the Association Office. All the back numbers will be supplied. Single subscriptions 40 cents, left by carrier on Mt. Tabor or sent by mail without extra charge. Clubs of five or more, by mail only, 30 cents each subscription.

This year's RECORD is the best ever issued. The reports of the sermons do the editor great credit, while the historical and other matter is valuable and highly entertaining. Secure it now. The office is open all day, and until 9 o'clock P. M.

VOGT BROTHERS,
Publishers.

We have had one or two complaints that subscribers have failed to receive their paper. Never in one instance has there been a failure on our part to send the paper as instructed. But if a subscriber fails to get all the numbers, and notifies us, we will send them another or if necessary even a third set. We wish every subscriber to receive every number of the RECORD, and if they do not it is their own fault. A postal card will correct any omission.

THE PUBLISHERS.

A CARD.

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

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

Mr. Editor:

It was a remark of wide application made by the late Horace Greeley, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skilful 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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MOUNT TABOR STATION
During Camp Meeting,
AS FOLLOWS:

GOING EAST.

7 09 A.M. For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Short Hills, Millburn and Newark, (change cars at Summit for all Way Stations East.
7 50 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Short Hills, Millburn, Orange and Newark.
8 59 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit and Newark. Change cars at Summit for all Way Stations East between Summit and Newark.
11 36 " For New York and intermediate stations.
1 02 P.M. For New York and intermediate stations.
3 00 " For New York, stopping at Morris Plains, Morristown, Convent, Madison, Chatham, Summit, Millburn, South Orange, Orange, Roseville and Newark.
4 20 } " For New York stopping at all stations.
7 12 }
8 58 " For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Millburn, South Orange, Orange and Newark.
10 05 " For Morris Plains and Morristown only.

GOING WEST.

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

Trains for Stations on Boonton Branch.

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

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

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Where they will find a large stock of Carpets, consisting of Velvets, Body and Tapestry Brussels, 3 and 2-ply All-Wool Ingrain of the latest patterns, and at the lowest prices.

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Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this trouble is alarmingly on the increase. The usual remedies, while they may give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier. **Ayer's Sarsaparilla** is incomparably the best. It corrects those disturbances in the circulation which cause sleeplessness, gives increased vitality, and restores the nervous system to a healthful condition.

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Frederick W. Pratt, 424 Washington street, Boston, writes: "My daughter was prostrated with nervous debility. Ayer's Sarsaparilla restored her to health."

William F. Bowker, Erie, Pa., was cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his weight increased over twenty pounds.

Ayer's Sarsaparilla,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
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Mount Tabor Record

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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., Aug. 25th, 1887

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

Rev. S. B. Rooney, arrived on Tabor to-day.

Rev. S. N. Bebout leaves Tabor on Wednesday, the 31st.

Doctor and Mrs. H. L. Coit, *nee* Emma Gwinnell, arrived on Tabor yesterday.

Miss Hattie Goble. of Newark, is a guest at Mr. Rowe's, on Summerfield avenue.

Mrs. Lizzie Francis, of Hoboken, is stopping with Mrs. Stobo, on Morris avenue.

Dr. Cramer is expected to appear upon Tabor, and will no doubt be invited to preach.

J. E. Rowe, of Summerfield avenue, is connected with the house of Klotz, Ball & Cannon of Newark.

Major R. P. Elder, of Newark, recently of the United States regular army, is at the Tabor House.

Rev. J. M. Freemen, assistant Editor of the Sunday School Advocate, who has just returned from Europe, was on Tabor yesterday.

J. M. Wintermute, of Whitfield Place, is agent for the Gilbert Lock Co., of Newark. Mr. Wintermute leaves Tabor for the season on Saturday.

Mrs. Brooks, a friend of Mrs. Dr. Cramer, General Grant's favorite sister, is visiting at Mr. James, on Summerfield avenue.

The excursion to Lake Hopatcong by the Congregational Church of Morristown, to-morrow, Friday, will leave Mt. Tabor station at 8:20 as announced in another column. Tickets may be procured at the drug store. Five hours at the Lake will give ample time for a most delightful visit, either to fish, row, sail or enjoy yourselves on the pic-nic grounds.

One lady on Mt. Tabor says she will not renew her lease again because it is proposed to "tax" the lots. Dear soul, she made one mistake and one comical assertion. The lots cannot be taxed by the township, it is only the improvements that are taxed; and if she "renews" her lease it will not be until 69 years hence, her original lease of the lot being for 99 years. How easily some people talk.

We call attention to the communication from an esteemed correspondent, in our issue of Tuesday, relating to the erection of homes on Mt. Tabor for aged ministers who are disposed to settle here. A community of which those servants of God should form a part, would not only be rendered more desirable by their presence; but it would be a centre of attraction to the Conference as the residence of some of its choicest spirits. It would seem to be an act of duty that some such plan should be devised; and we are pleased to note that the lot owners of Tabor are in favor of it and have requested the Association to promote the measure by donation of land.

O. S. M.—These are the cabalistic letters which stand for the October Simultaneous Meetings of the Newark Conference, that are to be held Oct. 9-16, throughout the Conference, purely for the purpose of diffusing missionary intelligence and rousing missionary zeal A large corps of volunteer speakers is already secured, and it is said some extra speakers of note have been engaged. With this week of meetings in the Conference territory, a vigorous attempt will be made to secure a general holding of a quarterly missionary concert in each charge. Perhaps the Newark Conference may yet be reckoned another Luneburger Heath, for its interest in missions.

There is quite a boom in the sale of building lots on Mt. Tabor, no less than twenty-five lots having been sold, while many more are discussing their purchase. The sales have been mainly made on Ridgwood, Bloomfield and St. John's Avenues.

SMOTHERED TO DEATH.

At eight o'clock this morning Morris Scanlon, in all the strength of muscular manhood, was at work on Western avenue, Morristown, filling the corporation wagons with earth. The bank under which he was at work caved upon him, and in ten minutes he was a corpse. The bank, which was directly in front of D. C. Compton's new cottage, is not more than seven feet high, and it seems impossible that any accident such as this should have occurred. Scanlon was, however, in a stooping position, and about half a ton of clayey earth, made heavy by the rain, fell upon him, pressed him down, and covered him. Moses Beach, John Trainor, Wm. Welsh and Wm. Girtin, who were at work with him rushed to the spot and Scanlon could be heard under the earth telling them where to dig. They went to work with their hands, being afraid to use a shovel, and for the five or eight minutes they were at work Scanlon talked to them, although toward the last his voice grew feeble. It was certainly not over eight minutes from the time he was covered until his friends had him out, but after his release he lived but three or four minutes. Dr. Hoffman was immediately called, but the man was dead when he arrived.

Coroner Douglas was notified and viewed the remains on the ground. He found a contusion on the spine, where the stones and earth had struck the unfortunate man, and decided that there was no necessity for an inquest, Scanlon having been killed by the injury to his spine and by smothering.

Scanlon was about 65 years old, and has lived in Morristown about 33 years, coming directly from Ireland here. He has always been an industrious, sober and reliable citizen. He lost his wife some two weeks ago, she having been an invalid for several years, and since her death he has been depressed in spirits and has said that he would not live long. Since her death he has been living with his son-in-law, Jas. Holly.

The body was placed in charge of McIlravy, the undertaker.

The RECORD to-morrow Friday will contain "Gems of Thought from the Mt. Tabor Pulpit," and a pen sketch of Rev. E. V. King, of Piermont, N. Y.

SERVICES.

Thursday — 10:30 A. M., Rev. E. Meachem, Stanhope; 2:30 P. M., Rev. J. M. Freeman, Assistant editor of *S. S. Advocate*; 7:30 P. M., Cornelius Clark, Rahway, N. J.

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

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

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

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

Auction of Antique Furniture!

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Pickles, Sauces and Relishes of all kinds.

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

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Smoked Beef & Tongue.

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

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

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

Very respectfully.

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ALONZO GRAVES,

West Side Park. Morristown, N. J.

THE DEAD LINE IN THE MINISTRY.

I stood talking this summer with a physician, a friend of mine; and I jocularly referred to the fact that his hair was turning gray. He smiled serenely, and remarked, that he did not care how soon his head was white, as it added influence in the practice of his profession. This is very true. What is required in a physician is experience, and a long experience produces confidence among his patients. What is true of the physician is equally true of the lawyer. In legal counsel, the client instinctively searches for an adviser who has spent many years in his profession; and the older the lawyer, other things being equal, the safer does the client regard his counsel. Take also the case of the journalist. To the younger man is committed the gathering of the news; but to the man of age and experience is delegated the task of expressing the editorial opinion. There is no branch of human activity where so much is committed to the rashness of youth and inexperience as in the ministerial profession. As a consequence, congregations and communities are frequently at sword's points.

It is not intended, in this article, to argue against young men being brought into prominent positions in the Church, for young blood is most desirable. But we desire to point out the fact that it is an element of weakness and great unwisdom to set aside the ripest experience for the most inexperienced youthfulness. This is contrary to sound common sense. Of course, if mature age is unaccompanied by mature intellect, that is another question. Some of the older preachers have not kept pace with the advance of human thought. In behalf of such we are not speaking. But there are in the Eastern Conferences many men of rare studiousness who are ruled out of the ranks of acceptability simply because they are no longer young. It is true that this feeling against ministers of middle age is not so strong to-day as it was fifteen or twenty years ago; but it exists to a certain degree to-day, and ought to be discouraged. Evidently, it came into fashion in a thoughtless and giddy time. As all young men will at some time, if they live, become old men, it will be seen that we are not setting ourselves against young men as a class. We cordially welcome the best of them into the Conference. But it is folly of the most aggravated type to contend that when these excellent young men reach the age of fifty years, they are, by virtue of that very fact, rendered thenceforward incompetent to preach the Gospel. Many a good man's spirit has been broken by the heartless manner in which he has been set aside at the period when he was prepared for the greatest usefulness. It has been one of the greatest mistakes of the modern Protestant Church. Silly, flirting young ministers have been sent to responsible positions, and have broken the influence of the Church so effectually that years have not repaired the damage. It is too much to expect that a society will increase in power in the community when it is burdened with such a social caricature as a young preacher who devotes himself to a promiscuous courting of all the frivolous girls in the neighborhood. This is the sort of thing that has grieved the righteous souls of many church people. All young men are not like this; if they were, the future would be hopeless. But too many such cases come to our notice.

That some of the older men are discouraged, not to say disheartened, is not to be wondered at. They have spent their lives in honest and earnest toil for the good of the Church. To find themselves abandoned, ignored or forgotten is about as hard as the care of the father who has been deserted by his children and is left desolate at a time when most he needs their case. It is bad enough to be neglected in extreme old age; but there is also something unreasonable in practically excommunicating a man in the prime of his powers. It will be a happy thing when all Protestant Churches combine to wipe out forever this "dead line." Several of the most effective men have withdrawn from our Conference recently, in consequence of the implied reproach; and others are seriously thinking of taking the same step. The remedy is largely with the laity. If they demand this ruthless waste of ripened power, of course, it will still go on, and the callow and untrained neophyte will be in the ascendant. The laymen are supreme. The appointing power is merely the agent of the Church. If the success of an ephemeral congregation is the dominant desire, extravagence and sensationalism will bring it; but if permanent usefulness is wanted, it must be sought through the legitimate channels of careful and earnest pastoral labor. If experience is worth anything, it ought to be worth the most in the most important profession in the world. If unskilful work is undesirable in the most ordinary trade surely it must be undesirable in the most important work which can engage human activity. In this whole matter we have another exhibition of the Savior's words, that "the children of this world are wiser in their generation than the children of light." Ancient Church History shows us that the early Christians were not guilty of the folly that we have been condemning; but that an aged Christian minister increased in influence with his years.

J. W. D.

S. R. OSMUN,

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

FROM REV. HENRY J. HAYTER.

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

HENRY J. HAYTER.

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

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

DR. S. R. OSMUN:

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

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

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

Very Respectfully Yours,
S. E. HEDGES.

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

A. H. TUTTLE.

Hackettstown, N. J., July 28, 1880.

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J. K. BURR.

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

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One of the most stylish and durable carriages ever made.

Four-seat Open Surrey,

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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. I manufacture the neatest, easiest riding **BUCK-BOARD WAGON** made, its features being a patent spring on the front that relieves it of all jar under the feet of the driver, and also a patent india rubber attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

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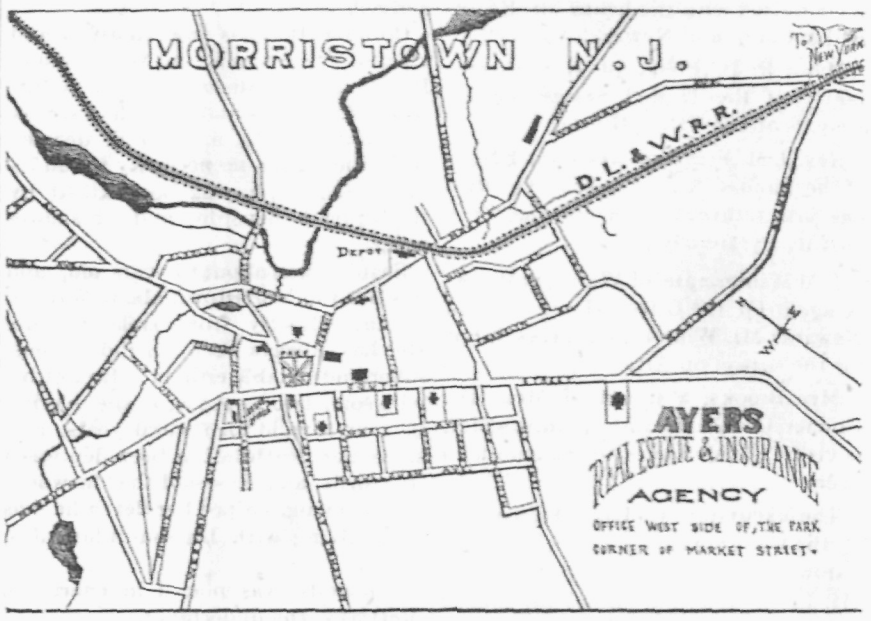

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