

Mount Tabor Record

VOL. X.

MOUNT TABOR, N. J., MORRISTOWN, N. J., THURSDAY, AUGUST 26, 1886

NO. 5.

ARE YOU INSURED?

INSURANCE AGENCY

S. M. LONG,
343 Main Street, Near Arlington
Avenue, East Orange, N. J.

Capital Represented, \$3,000,000
Assets, \$11,501,767

German American Insurance
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Of New York, Organized 1872.

Cash Assets, \$4,065,968

American Insurance Company
Of Newark, N. J. Organized 1846.

Cash Assets, \$1,663,840

Liverpool and London and Globe
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Entered United States, 1851.

Cash Assets in United States, \$5,771,959

SPECIAL ATTENTION TO

INSURING COTTAGES

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Mount Tabor:

Can be consulted on the grounds any time
during the season.

I. STAHL,

Millinery Bazaar.

The largest Millinery store in
this state.

703 Broad, Corner Cedar
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FORMERLY OF MORRISTOWN,
N. J.

JOHN J. ECKHART,

Successor to Smith & Eckhart,

MASON & BUILDER

Contracts taken and materials furnished for
Buildings, Bridges,
whether of Brick or Stone. Prompt attention
given to all work at Mount Tabor.

Office on Morris Street,

NEXT TO FORMER IRON ERA BUILDING,

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Plans, Specifications and Estimates furnished on
short notice.

SASH, + BLINDS, + DOORS,

and all kinds of Building Material supplied.
JOBBER PROMPTLY ATTENDED TO.
A large number of the COTTAGES AT MT.
TABOR were designed and built by me. They
speak for themselves in general appearance and
workmanship, and as to my promptness and re-
liability, I respectfully refer to their owners.

S. R. OSMUN,

DENTIST,

Morristown, N. J.

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

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

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

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

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

Very Respectfully Yours,
S. E. HEDGES.

Doctor S. R. Osmun has done work for my
family in almost every branch of dentistry and
I unhesitatingly pronounce it to have always
been of the highest order. I have such confi-
dence in the excellence of his work and his skill
in execution as to sincerely recommend him to
such of my friends as are suffering with trou-
blesome teeth.
A. H. TUTTLE.
Hackettstown, N. J., July 28, 1880.

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

A master of the science of dentistry, he avails
himself of all the recent appliances of the den-
tal art and displays a great skill and thorough-
ness in all branches of dental work.
J. K. BURR.
Trenton, N. J., July 26, 1880.

STRUBLE & MERRELL,

General Undertakers!

SPEEDWELL AVENUE,
Morristown, N. J.

Residence:—Second door below M. E. Church

ESTABLISHED 1830.

GEORGE E. VOORHEES,

MORRISTOWN, N. J.,

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MERCHANT.

Builders', Carriage Makers', Blacksmiths',
Contractors', Mining and Manufacturers' Sup-
plies, Paints, Oils, Etc.

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SEEDS & FERTILIZERS,

Safes and Scales.

Bicycles, + Tricycles, + Fishing

+Tackle+and+Sportsmen's+

+Goods.+Housekeeping+

+Goods.+

Agent for Morris and adjoining Counties of
THE OLIVER CHILLED PLOW, also Acme Har-
row, Eagle Wheel Cultivators, Walter A. Wood
Mowers, Reapers and Binders, Thomas Horse
Rakes, American Hay Tedders, Lever and Tread
Horse Power, and all first-class Farm Machinery.

ESTABLISHED 1849.

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**CLOTHING FOR MEN
AND BOYS.**

LOWEST PRICES AND BEST STYLES.

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

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Morristown, N. J.

F. D. Jacobus,

Successor to E. G. Lacey,

Portraits.

All Sizes and Kinds of

PHOTOGRAPHS.

ALSO PORTRAITS IN

Oil, Crayon, Ink,

and Water Color.

Washington Hall Building,

Morristown.

Wednesday's Services.

MORNING.

A very pleasant morning and a good sized congregation combined to make an inspiring scene in the Grove. The Rev. John F. Dodd, of New Springville, Staten Island, led in prayer. The sermon was delivered by the

REV. JAMES M. FREEMAN, D. D.,

Editor of the *Sunday School Advocate*, from the text, Luke 17, 20, 21, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."

The preacher remarked that the most precious things in nature are concealed. We find the gold hidden in the rocks and the pearls hidden in the ocean. Even that which is exposed to view, as the beauty of vegetation, depends for its very life upon the roots hidden in the soil. So we find that the ark of God was concealed from human vision in the inner place of the temple, except that once a year the proper officer was permitted to enter there. Thus, also, in the human being there is a holy shrine into which no human eye has ever looked. No man has ever seen his soul; and if the soul be the real man it may be said that no one has ever seen a man. Thus it is in the kingdom of God. The Scriptures teach that it cometh not with observation. The vital part of Christianity is beyond the superficial view. The Pharisees could not understand that. They could not even pray without having a brass trumpet sounded before them. Their idea was, that when Christ came, it would be with great pomp and pageantry, with the blare of trumpets and the glitter of gold. That was their style. They were all for show. As Christ did not come in that way, they did not believe he was the Christ, and so they approached him with the insulting question as to when the kingdom of God should come? While they were waiting for the Christ, he had already come; but they did not recognize him. So it was in all his life—when they sought him to make him king, he concealed himself; on the Mount of Transfiguration only three of his disciples beheld his glory; in the resurrection, no human eye saw him rise from the tomb; in his ascension, a cloud soon received him out of their sight. The fundamental principle of Christianity is, that there is an inner kingdom. There are two interpretations of the expression in the text, "The kingdom of God is within you." One is, that "within you" means among you; the other is, that we are taught the fundamental principle of an inner kingdom by those words, "within you." But these two interpretations may be easily harmonized, since they are both true. There is a spiritual inner kingdom, and this spirituality is manifest among Christ's disciples.

The preacher announced that he proposed discussing the inward character of Christianity; and the first point he made was, that this inward character of Christianity was a matter of personal experience. There are some people who travel all over the wide world and see everything, and yet have never explored their own inner natures. The doctor quoted St. Augustine's saying about the traveler going up the mountain, over the ocean, and seeking the sources of all rivers, but neglecting to examine himself. There are great depths in the human heart which have never been sounded by any human philosophy. There are times in every man's life when, no matter how much learning or wisdom he may have acquired, he wants something that is not superficial. We thank God that right here is a plummet and a line that sinks into and measures the human hearts.

The inward character of Christianity is shown in the fact that the kingdom grows from within, outward. You will observe that I have not said anything against the outward manifestations of Christianity. Of course there are such manifestations. We have our forms and ceremonies and creeds and professions. These are outward. We do not condemn them; but we assert that for them to be of any avail, they must spring from the inner life, and grow out of it.

You take your boy for a day in the woods. He soon observes the difference in size among the trees. Then he says to you, pointing to a sapling, "I can make this tree as big as that," pointing to one of larger growth. Then from the mysterious resources of the boy's pocket which contains pretty much everything, he pulls out a lot of string. Then he gathers a lot of old, worm-eaten bark. He puts it around the sapling and ties it with a bit of string. Then he cries, "see how I have made it grow!" He puts on more bark, and ties it with more string. Then he stands off with admiration and

calls upon you to behold how he "has made it grow!" So, he puts on more bark and more string until the slender sapling appears as large as the largest tree. Now you must tell him that his tree has not grown at all; that the sap of the tree is its blood; that the leaves are its lungs; that those dried pieces of bark, having been simply put on, are no part of its life; that it is unchanged in any particular. There are a great many people who are just like that boy—putting on dry, dead formality, an empty profession, or are giving all their goods to feed the poor; but the root of the matter is not in them. What they do is not part of their life—it is put on the outside. You observe that we are not condemning forms, or creeds, or professions. You miss my point altogether if you think that. But I mean to say that these things in themselves are not evidences of spiritual life, although they are some of the outward manifestations. True conviction of sin is something that goes down into the heart. Repentance, you say, is to forsake sin. Is it? I can take you to a place where I can show you men who have been in the habit of stealing, and they have given it up. I can show you others who have been drunkards, and they have given up intoxicants. And yet I wouldn't like to say that all these men had repented. They are behind bolts and bars. They don't steal or get drunk, because they can't. But if a man cannot do a wrong it is not evidence that he has repented of the wrong. Real repentance is an inner sorrow for sin. Then there is pardon—it does not come to an individual from God in outward manifestation. It is the inward consciousness of his forgiveness. Regeneration is the transformation that occurs within a man. Sanctification is not an outward washing by the waters of baptism, but is an inward work of purification; otherwise it cannot be real.

Some time ago I saw in New York a sign over an office bearing these words: "Bruised eyes restored to their former appearance." This was intended for gentlemen who had been indulging in too much liquor, had become quarrelsome and blackened eyes had been the result. He who is thus disfigured sits back in his easy chair, while the "artist" applies his paints and powders until the discoloration is no longer observable. You notice that the sign was carefully worded: "Bruised eyes restored to their former appearance"—not former condition. You see, the whole operation was outward—it was a covering up of the unsightliness. Now, when the man goes to his physician, his process is entirely different. He takes off the paint and powder, so as to see just what the disfigurement is. Then he applies his lotions and medicines, that nature may have an opportunity to restore the bruised eye to a healthy condition. Here is a bruised heart smitten under the hammer of sin. There are those who propose to restore it to peace and happiness by worldly philosophy. The best that philosophy can do, is to give it the former appearance of happiness. It offers nothing real. When this heart is brought to the Great Physician he tears off the paints and powders of outward form and external profession, and begins the cure from within. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." So it is that Christ cleanses a man and makes him every whit whole.

Consider the inward character of Christianity as a test.

The preacher proceeded to show that the lives of Godly people, of pious parents, do not show definitely what Christianity is. You quote the text, "By their fruits ye shall know them;" and you ask if that does not demonstrate that Christianity is manifested in that way? But, you observe, that it says, "By their fruits ye shall know them," not *it*. Ye shall know the individuals by their fruits, but Christianity is demonstrated in another way. We do not judge of temperance, or virtue by those who profess it; for an intemperate man may profess that he is a temperance man, and the licentious may profess to be virtuous. You judge *them* by their fruits; but you judge of temperance and virtue in some other way. So it will not do to declare that there is no Christianity because some of those who profess it are irreligious. The only way by which you can have a knowledge of what Christianity really is, must be through an inner personal experience of it.

I have read of a man who was born without the sense of taste. Such instances are on record, but they are rare. Now, suppose you should undertake to tell him that honey is sweet. He would ask you, "What is sweet?" What would you answer? How would you convey the idea to him? Well, you would get down your dictionary, and you would read to him the definition: "Sweet—having a certain agree-

able taste like honey; saccharine, etc." He would answer you, "I read all about that long ago; but I don't know what *sweet* is." Then you would give him a lesson in the physiology of taste and tell him about the gustatory pores, etc.—Then you would say, "now you know what *sweet* is." He would answer, "No, I don't!" You would show him that there are certain nerves which are connected with the brain, communicating the sense of taste from the honey upon the tongue to the consciousness. After a long lecture of this kind, he would say, "I know all this, but I don't know what *sweet* is." Well, you would have to give it up. You could not tell him so that he could take in the idea. That brings me to say that there are certain phases of things in human life which are never understood until they are experienced. No amount of explanation will make it plain to a man until he comes to know for himself. The word that expresses so much to one man is utterly void of meaning to another. Hence the difficulty of telling an unconverted man just what Christianity is. The kingdom of God cometh not with observation—"it is within you."

Now, suppose a physician, very skillful, should heal the man, and give to him the sense of taste. Let us suppose that, after this, a jar of honey is placed before him. Some of it is put upon his tongue. He exclaims, "Now, I know what it is!" But notwithstanding that he has secured this knowledge for himself, and the evidence is perfectly satisfactory to him, he finds the same difficulty in telling what it is to a man afflicted as he once was.

It is not enough that a man should think about the kingdom of God, and read about it, and even pray about it; but the important question is, Is the kingdom of God within him?

"That we have seen and felt,
With confidence we tell."

The inward character of Christianity may now be considered as a principle of practice. The unconverted man says, "I'll wait until some one else goes to the altar." Looking without, you see; forgetting that the movement must be from within. So it is in the Church—there are those who are always complaining that things are not going right. They are looking at others, and doing nothing themselves. There is no movement from their own hearts. There are some who were babes in the Church twenty or thirty years ago; and they are babes yet. They need to be carried along. If there were in your family a son twenty years old who was, to all intents and purpose, as helpless as when he was a child, it would be a great affliction to you. These babes in the Church who always remain babes act from no inward principle. They are moved altogether from without—like puppets set in motion by pulling a string.

Out yonder on the ocean is a beautiful ship which moves over the waves like a thing of life, with the sails all set. At length the wind dies away and the canvas flaps idly against the mast. She is becalmed. The water is smooth as a mirror. The skipper, with the superstitious peculiar to his class, stands upon deck and whistles. He is whistling for the wind. But the vessel is motionless.

"As idle as a painted ship,
Upon a painted ocean."

Presently in the distance there is a rushing sound. A great steamer comes into view. It approaches and passes the becalmed vessel, moves swiftly on and disappears in the distance. What is the difference between these two? Why, one is moved from without, and the other from within. The ship depended upon the blowing of the wind, and it could not move without it. Its power was all outside. The steamer had its motive power inside; and it did not matter whether the wind blew or not. Neither storm nor calm made any difference—it moved straight on.

I am afraid there are some among us who have become becalmed. They blame the pastor that things don't move. They blame the class leader. All this perhaps to take the dull edge from their own guilty consciences. Like the skipper, they are whistling for the wind. One of them said to me some years ago when I was pastor, "when are you going to get up a revival?" They are waiting for some one to push them along. There is a good deal of dead wood cast up from the last revival, all along the shore, waiting for the next freshet to lift them off. The trouble is, there is no life in them.

No one has a right to judge of Christianity except by personal experience. It was proposed by some scientific men several years ago, to make a test of prayer. But the test they proposed was a test according to the laws of matter, and not by the laws of prayer. Hence it was not a scientific test. If they had got down on their knees before God and prayed for salvation, that would have been in conformity with

the law of prayer, and therefore would have been a truly scientific test. The doctor concluded by showing the essential agreement of all denominations in the matter of vital piety; and urged that Christians should not become discouraged if they did not see the immediate results of their labor for God.

AFTERNOON.

The opening prayer was offered by Rev. John L. Hays, of Buttzville, N. J. The Rev. D. R. Lowrie made an exceedingly neat and appropriate introduction of the preacher, by reference to the fact that twenty years ago the first Conference Camp Meeting was inaugurated by a motion in the Annual Conference by Dr. Atkinson, who supported it in a speech on the subject. The sermon was delivered by

REV. JOHN ATKINSON, D. D.,

of Jersey City, who chose for his text, 1st. Cor. 15:1-8. The former part of the sermon was occupied in defending the integrity of the passage in Josephus which relates to Jesus Christ. The infidel, Ingersoll, was handled without gloves. The notable reference to Christians by the Latin writer, Tacitus, was compared with the statement of Josephus; and it was shown that these two unwilling witnesses bring the evidence of the crucifixion and resurrection of Christ to us independently of the Scripture. To this evidence, the preacher added the testimony of St. Paul when he appealed to the five hundred persons who were able to establish the identity of Christ after his resurrection. He was seen of above five hundred at once.

EVENING.

A very large congregation assembled in the Grove to listen to the able and eloquent sermon of

REV. WILLIAM P. CORBITT,

from the text, John 7:46, "Never man spake like this man." The former part of his discourse dealt in reference to various points in Church history. The latter part was hortatory.

Mrs. S. J. Bowen, of Washington, D. C., occupies Rev. R. Vanhorne's cottage on Morris Avenue.

Rev. W. E. Blakesley made a flying visit to Tabor yesterday and was cordially greeted by many of his friends. He has rented his cottage this season.

Mr. Wm. Langley, of West Hedden Place, made a big catch of fish at the fishing banks on Tuesday, and among other trophies brought home a flying fish. Mr. Langley is a resident of Newark.

We have received a very interesting sketch of the late Rev. Henry L. Harrison, from the pen of our old friend, Rev. J. M. Tuttle. As we have already published a memoir of Bro. Harrison, we reluctantly omit this later contribution.

Mr. J. W. Lycett, principal of the Hoboken Public Schools, occupies a cottage corner of Morris Avenue and Wesley Place. Mr. Lycett thoroughly enjoys extended pedestrian trips into the surrounding country, botanizing and berrying parties being favorite pastimes of his friends.

Dr. N. H. Chesebrough, an old and honored practitioner of Hoboken, is, together with his invalid wife, spending a first season on Tabor. Mrs. Chesebrough has been benefitted by the pure air and water of the Mount, and the Doctor expresses himself as greatly pleased with the place.

Mr. Joseph McCord, of the Hanover Fire Insurance Co., of New York, is occupying the cottage of the Rev. A. L. Brice. Although this is Mr. McCord's first season here, he has taken hold bravely in all matters pertaining to the welfare of the place. It is quite evident that if he is as well pleased with Tabor and its residents, as they are pleased with him, he will make this his future summer abode.

We are pleased to see our old friend Rev. John Scarlett, of Orange, N. J. He entered the work of the ministry in 1841; and his voice is as clear and ringing as in his prime. He is a very lovable man. Bro. Scarlett is a great lover of nature; and even his prayers abound in allusions to the beauties of sky and tree and mountain. There is a certain vigor in his language which is attractive for itself alone; but his fervent spirit lends it additional interest. He enjoys the esteem and love of all who know him. His presence at the Camp Meeting is greeted with pleasure by all his brethren. As is well known, he is a writer of strong English, and has recently produced several articles which show a mature mind and devout spirit.

The familiar form of Edward Dickerson still wrestles with the trunks and other plunder brought to Tabor. "Ed," as he is called for short, is as mild mannered a man as ever knocked the varnish from a 150 pound Saratoga, but no man more faithful or prompt can be found. He attends strictly to business.

Woman's Foreign Missionary Society.

A meeting of this organization yesterday resulted in the election of the following officers for the ensuing year;

Mrs. A. Klotz, President; Mrs. A. L. Brice, 1st Vice President; Mrs. J. Bryan, 2d Vice Pres't; Mrs. R. Grant, 3d Vice Pres't; Miss P. Bonsall, Sec'y; Miss B. P. Coit, Treasurer.

MANAGERS.

Mrs. Rev. J. Montgomery, Mrs. Rev. D. Walters, Mrs. Rev. S. N. Bebout, Mrs. Rev. T. H. Smith, Mrs. Rev. T. Walters, Mrs. Rev. C. S. Coit, Mrs. Rev. S. K. Doolittle, Mrs. E. P. Woodward, Mrs. W. L. Moore, Mrs. J. S. Richardson, Mrs. W. L. McDermut, Mrs. J. W. Stephens, Miss Mary S. Kitchell, Miss Lizzie Brookfield.

The total amount received by the Society during the past year was \$198.84. Of this \$30 were paid for the support of a child named Margaret Livingstone Vanhorne; \$30 for the support of a child named Bessie Grant, given by Mrs. Grant; \$30 for the support of a child named Mary S. Kitchell. The Society has had a very successful year and deserves the support of all who love the cause of Christ.

The Record's Pen Sketches.

REV. DAVID BARTINE.

The Rev. David Bartine was the father of Rev. D. W. Bartine, D.D., of Newark Conference. David the elder was a distinguished man in his day. Dr. Pitman used to say, "I look upon him as an able divine." He was regarded as a strong man in the pulpit. The date of his entrance into the traveling ministry is 1792, when he was appointed to Salem, N. J., in company with the zealous and indefatigable Benjamin Abbott. The next year he was one of the Herkimer Circuit, embracing all the State of New York north and west of Albany, and reaching up into Canada. As a pioneer in this new field, he was instructed to preach, form circuits, and arrange the work for more permanent occupancy. His report at the end of the year showed the wisdom of selecting him for this charge. He continued to labor in various fields until 1835, when he became a supernumerary. His death occurred Apr. 26, 1850, in his eighty-second year, and in the fifty-eighth of his ministry.

Unlike his son, Dr. Bartine, he was spare in figure. He was a native of Westchester Co., N. Y., and was awakened under the ministry of Freeborn Garrettson. His unusual talent in exhortation, and his warmth in devotional exercises, early drew the attention of the Church. To the companions of his childhood, in his native place, he preached his first sermon, from John 14:31, "Arise, let us go hence."

The Conference Minutes speak of him in glowing terms. The record says: "He was endowed with talents of a very high order, a judgment clear and penetrating, powers of perception comprehensive and discriminating, a memory acute and very retentive, and an energy and force of application which insured success in all his undertakings."

In his preaching he usually addressed the understanding and the judgment; and yet often in the application of his argument, his appeals to the heart were peculiarly eloquent and impressive.

Bartine was a self-made man. He read the Scriptures in the original tongues, an attainment not so common in former days as at the present time.

In his last illness he suffered intensely. He looked around upon those present with a smile, and said, "Farewell." Then folding his hands upon his breast, and closing his eyes, he expressed himself in the language of Simeon, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" and then he fell asleep.—From Rev. E. M. Griffith's *Memoirs*.

The agile young lady who spilled herself from the hammock and now walks on one foot has the sympathy of every one who has had to hop around in the same graceful way.

The catalogue of the Bordentown Military Institute has been issued, and we take pleasure in calling attention to the fact that our esteemed friend and brother, Rev. T. H. Landon, A. M., is the Principal of this most excellent institution. Bro. Landon has the reputation of being a first-class teacher; and some of the "boys" whom he has "put through" their classical sprouts, testify with glowing words of his efficiency as an instructor.

It is probable that by next season several improvements will be made on the Amusement grounds, a superb tract of level ground thoughtfully dedicated by the Trustees to the uses of the younger residents of Tabor who delight in out-door exercise. Several tennis courts have graced the spot for several years past, while base-ball diamonds and archery fields also find ample room on its emerald surface. A broad and handsome entrance, a well macadamized mall for bicycle riders and still other improvements are contemplated. There is no more attractive sight than a vivacious party of several hundred persons gathered on the amusement grounds in the cool of the afternoon, witnessing the active participants in the various sports. This is the scene frequently presented during the season. The members of the Mount Tabor Athletic Association are leading spirits in these healthful amusements and the fact that there has never been any unreasonable advantage taken of the privileges given in such matters speaks loudly of the moral influence that makes itself felt here as perhaps nowhere else.

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, 1888.

Mr. Editor:

It was a remark of wide application made by the late Horace Greely, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

H. M. SMITH.

W. F. MUCHMORE.

Geiger & Smith Company, Druggists,

Corner Park and South Street, Morristown, N. J.

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FOREIGN AND DOMESTIC

MINERAL WATERS,

Pharmaceutical and Proprietary Articles.

DISINFECTANTS, INSECT POWDERS.

A fine stock of Useful and

Fancy Toilet Articles! Prescriptions Promptly and Carefully Compounded.

J. K. Boniface,

Marketman!

South Street, Morristown

Fresh Fish, Oysters, Game,

FRUIT, Vegetables, etc.,

20 years experience in the New York Markets!

GORDINIER & Mc COLLUM,

DEALERS IN

Mens' Ladies' and Childrens'

FINE SHOES,

A FULL LINE OF BURT'S FINE GOODS AS WELL AS OTHER MAKES.

WE ALSO MANUFACTURE TO ORDER.

REPAIRING NEATLY DONE

3 DOORS EAST OF POST OFFICE,

MORRISTOWN.

A LARGE STOCK

OF

New and Handsome

Carriages!

J. H. Schmidt, Carriage Manufacturer, Morristown, N. J.

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

Four-seat Canopy Top, Surrey.

One of the most stylish and durable carriages ever made.

Four-seat Open Surrey,

Light and adapted to summer use.

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

Extension Top Surrey, High Cut.

Brewster Extension Top Park Phaeton, Cut Under.

Canopy Top Ladies' Phaeton, Drop-top Phaeton.

Brewster Side-Bar, Top Buggy.

Brewster Side-Bar, Open Buggy.

We have three different grades of work and several different styles of each grade in Elliptic Spring and side-bar Buggies, open and with top; Leather or Rubber Top, Leather or Cloth 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 rudder attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

Four and Six-Seated Closed Rockaway.

Four and Six-Seat Coupe Rockaway.

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

FOUR-SEAT ELLIPTIC SPRING PLEASURE WAGON.

FOUR-SEAT PLATFORM SPRING PLEASURE WAGON.

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

All goods warranted as represented; our custom work is superior and will compare with the best. Repairing, Trimming and Painting, our facilities for which are unequalled.

J. H. Schmidt,

Foot of Market Street, Morristown, N. J.

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

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Washington Street, Morristown, N. J.

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

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will take orders for goods from \$50 to \$1,000 at the present low prices, with a small deposit on them, and store them from one to six months without extra charge.

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Carpets!!

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

PARLOR

SUITS!

PARLOR

SUITS!

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

WALNUT BEDROOM SUITS

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

Two Car Loads, Two Car Loads,

Ash Bedroom Suits.

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

Summer and Seasonable Goods at Cost,

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

These goods can be bought at low prices, on easy terms of payment. Goods delivered free of charge to any part of the State.

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73 Market St., Newark, N. J.

Mount Tabor Record

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

Single Subscription, - 40 cents.
In Clubs of five, - 30 cents.

An additional subscription given with each Club of ten, (\$3.00).

Address all communications "BANNER" OFFICE, MORRISTOWN, N. J.

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

MORRISTOWN, N. J., August 26th, 1886.

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

Friday's RECORD will contain a pen sketch of Rev. Alexander Craig, of the Union street church, Newark, N. J.

We are glad to see the Rev. Ambrose S. Compton at Camp Tabor. He is looking well. We understand that he has a home by the sea; and he certainly has in the hearts of his brethren.

Mr. C. A. Ransom, a knight of the quill, well known in New York newspaper circles, is located at Tabor and sends daily screeds of the doings in this ball-wick to several Newark papers, including the *Journal* and *News*. He is a son of the eminent lawyer, S. B. Ransom, Esq., of Jersey City.

Police Marshal Bolitho's star again sheds its light on the avenues of Mount Tabor. It is not one of those ordinary every night stars but a "day star" as well. A star is usually an emblem of gentleness and love, but this bright particular twinkler is a terror to evil doers.

Dr. H. L. Coit, a physician of Newark, and a chemist of large experience, has been appointed Health Inspector of Mount Tabor. Dr. Coit serves without salary and only aims to do us good. So far his duties have been light, but it is well to guard the physical health as well as the spiritual, even on Mount Tabor.

Mr. Will. James, who has been pursuing his studies in Germany for a number of years and was warmly greeted on Tabor last year when he made a flying visit home on his vacation, is this season travelling through Switzerland and is now at Interlachen. He is studying at the University of Frederick William, at Berlin, an institution accommodating 6,000 students, 200 of whom are Americans.

Among Newark residents who are summering on Tabor is Mr. A. R. Whitehead, who is connected with the New Jersey Department of the Mutual Life Insurance Company of New York. He is one of the happy family living in a large double cottage here and enjoying no end of fun and comfort, the others being Mr. Roberts, the clothier, and Mr. John C. Day, a prominent manufacturing jeweler, also of Newark.

The Rev. Jacob P. Fort, of Lafayette, N. J., was on the grounds yesterday. He entered the travelling ministry in 1844, and is a most effective preacher of righteousness. His denunciations of the attitude of the United States Government toward the Chinese have attracted considerable attention. His speeches on the subject in the Conference have been greeted with applause.

The beauty and purity of the ice delivered on Tabor is subject for comment. Fully 300 tons of the crystal coldness was gathered last winter by Superintendent Earles, who, by the way very narrowly escaped losing his life by drowning in doing that work. The crop is gathered from pure spring water, and there is no better ice in the State. It was cut from the beautiful little lake close by Tabor, owned by Hon. A. W. Cutler, of Morristown.

The concise yet full report of the work accomplished on Mount Tabor during the past year is a credit to the pen of the active and efficient Secretary Mr. Long. No one need ask a question as to what was done or what it cost, it is all spread out in the report in detail. We refer of course to public improvements only, made by the Board of Trustees.

The Trustees, we judge, have spent a busy year. And when it is understood that the work is all done without the least fee or reward, except that found in the good will of an appreciative pub-

lic, we realize the burden borne by them. Live business men, those whose time even when measured by minutes is valuable, are needed to push a work of this character, and that they are found ready and willing to sacrifice to a certain degree their private business for these public matters is an evidence of a philanthropy begotten by the love of God in their hearts.

In the report the streets are the first of the subjects treated of, a large amount of work having been done in grading, paving the drains, and making other more extended improvements.

The capacity of the main reservoir has been increased 34,398 gallons per day, 800 feet of iron aqueduct mains have been laid, and in fact a sufficient supply of water for all purposes guaranteed.

The new Tabernacle, to which the RECORD fully referred in an item on the Treasurer's report, and the new Children's Temple have both been completed and afford ample shelter for any crowds that may happen on Tabor during unpleasant weather. The report asserts that a great deal of credit is due to the energy and enterprise of Mr. Joseph Bates, of Brooklyn, in securing the funds for properly decorating the Tabernacle, and the RECORD heartily seconds any good word said of Mr. Bates.

In regard to lots and new buildings the report says: "During the past year over fifty lots were sold by the Association, and ten new cottages have been erected on the grounds at a cost of about \$15,000, thus showing a healthy improvement in building, and in one or two instances the cottages have cost over \$2,000 each. Up to this time about 750 lots have been purchased from the Association entire, which yield a revenue in taxes of \$1,795 per year."

Various other matters are treated of, including additions and improvements to the stables, the purchase of a large safe that graces the Association office, the purchase of 300 chairs to add to the seating capacity of the inside meetings, this portion of the report concluding by saying that these improvements, aggregating \$2,700, do not include the current expenses, and "are all paid for," showing that the Trustees will make improvements as fast as in their judgment it is well to do so, but that they also propose to "pay as we go and keep out of debt."

Two thousand more letters were sent and received from the Tabor post office last year than in any previous year, an item proving the growth of the place.

Superintendent Reasoner, of the Del., Lack, and West. railroad, is kindly spoken of for substantial favors and accommodations granted the Association, and the report closes with the assurance that "all we ask is the cordial co-operation of the lot owners in our efforts to advance their interests and aid in making Mount Tabor what God and Nature has designed it to be."

The Services.

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

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

Friday—10:00 A. M. Rev. Dr. Miley, of Drew Seminary. 7:30 P. M. Rev. L. C. Mueller, of Elizabeth.

Saturday—10:00 A. M. Rev. J. I. Boswell, of Jersey City; 2:30 P. M. Rev. J. B. Taylor, of Bound Brook.

Sunday—10:00 A. M. Rev. Dr. J. R. Thompson, pastor of Washington Square M. E. Church, New York.

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

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

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

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

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Temporarily on South Street, MORRISTOWN.

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GROCERIES

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MORRISTOWN, N. J.

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Henry W. Miller, President. 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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No. 7 Ranges, \$9; No. 8 do., \$10; No. 7 Cook Stoves, \$10; Oil Stoves from \$1.25 upward.

Wood and Willow Ware.

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

Tin Ware

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

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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PLANS AND SPECIFICATIONS FURNISHED WHEN DESIRED.

Estimates cheerfully given on all kinds of work in our line.

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Conference Anecdotes.--No. 2.

A prominent figure in the history of the Conference is that of Rev. Caleb A. Lippincott. He was one of the naturally eloquent men. His power over the masses was simply marvelous. We can almost see him now—a tall man, heavily built; with a rugged face which bore the traces of severe mental struggle, blended with a certain serenity which gave it a striking aspect. The mingling in him of the strongly devotional and the overflowing humorous made a character at once unique and attractive. People would laugh and cry to hear him talk. He was somewhat eccentric. When he was appointed to the Flemington Circuit, Readington, or as it was then called "The Woods Church," was one of his preaching places. It was a small building which has been replaced by a new and larger one. When he arrived there, on his first "round," he announced as his text: "Have ye here any meat?" The sermon is remembered to this day. His death occurred at Denville, N. J., in 1871, immediately after a service in the church which he had conducted. He sat down in a chair and said: "Lord Jesus take care of me!"

The last time that Bishop Ames presided over the Newark Conference, which was at Hackettstown in 1872, was the occasion of the first Laymen's Conference. The Laymen had met on Friday, March 15, in the Presbyterian Church, which had been kindly offered for the purpose; and at quarter to twelve o'clock they marched in a body to the Methodist Church where the Newark Conference was balloting for delegates to the General Conference. Revs. A. Craig and S. B. Rooney met them at the door, these two brethren having been appointed Marshals; and then the laymen were escorted to the front in the already crowded building. It was a historical scene. The Conference received the laymen enthusiastically. Bishop Ames delivered the address of welcome. He was a peculiar looking-man, much resembling the stiff, formal, old-fashioned steel engravings. He always seemed to speak without opening his mouth. His voice was characterized by a thin squeak; but he expressed himself generally with neatness and force. He had been opposed to Lay Delegation; but, in the present instance, gracefully welcomed his distinguished visitors. Dr. James Strong, of Drew Seminary, made a brief reply, in the course of which he said that he "knew not which to admire most—the magnanimity of the preachers in relinquishing a share of their authority, or the modesty of the laymen in not clamoring for it." Among the other speakers was Cornelius Walsh, Esq. What Brother Walsh did for Methodism, in the days when he was strong and wealthy, ought to be remembered with gratitude. He was an earnest and conscientious Christian, and his benevolence was beyond question. Amos Hoagland, Esq., was also one of the speakers on this occasion; and in his usual modest way, he "hoped that the laymen would so conduct themselves that the ministry would be assisted and not hindered by them." Brother Hoagland is one of the most respected laymen in Northern New Jersey, a man of superior mind and of unquestioned piety.

Many of us recall with pleasure the public examination of the class of the second year in the session of 1869. The distinguishing feature of it was the address. Almost invariably this address is made by the Bishop. In this instance Bishop Scott called upon the venerable Father Boehm, who said among other things: "Improve mentally. Communicate good sense and good theology; but above all seek the divine unction—the baptism of the Holy Spirit!" Toward the close of his address he exclaimed: "Oh, if I were young again, I would gladly take my saddle-bags and preach again the blessed Gospel among the mountains!" Some one called out, "How old are you, Father Boehm?" He made his usual response: "I am one year older than the United States of America!" In reference to something Father Boehm had said, the Bishop referred to his own father, Rev. Thomas Scott, and Father Boehm remarked, with a smile, "I remember him well, and your mother with her two little boys." The whole scene was one of rare interest to the assembled Conference.

Among the distinguished men who have been connected with our Conference is Alfred Cookman, A. M., son of the renowned Rev. George G. Cookman. A pathetic incident connected with his last days is associated with his last sermon, which was from the text, "We all do fade as a leaf." When he was leaving the pulpit he held a faded leaf in his hand, and remarked to a friend, as though he foresaw the approach of death, that the preacher and the leaf were much alike.

In view of the fact that so many genial and devoted spirits have passed away from us, there is a touching significance in the hymn which has been sung at the opening sessions for twenty-nine years:

"And are we yet alive,
And see each other's faces?"

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

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

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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.

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

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No trouble to show goods. Call and examine my stock. Having a long experience in the business I can guarantee satisfaction in the quality of my wares and the work done.

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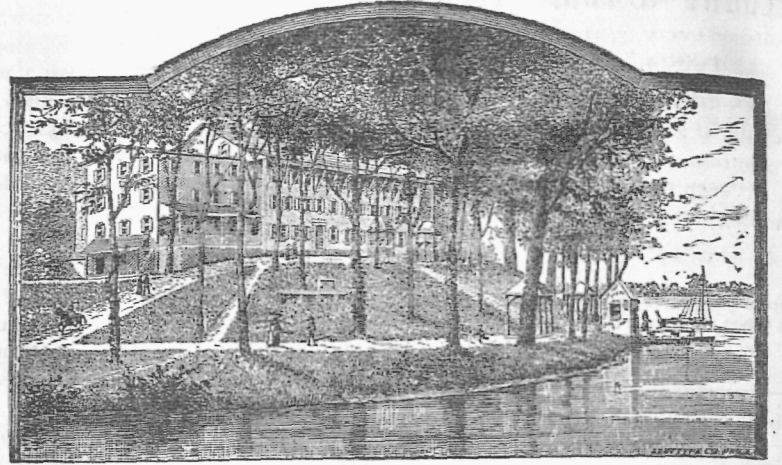
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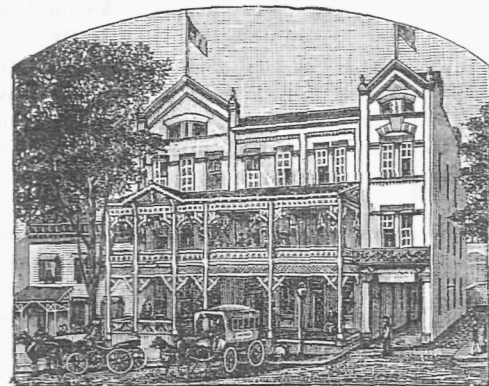


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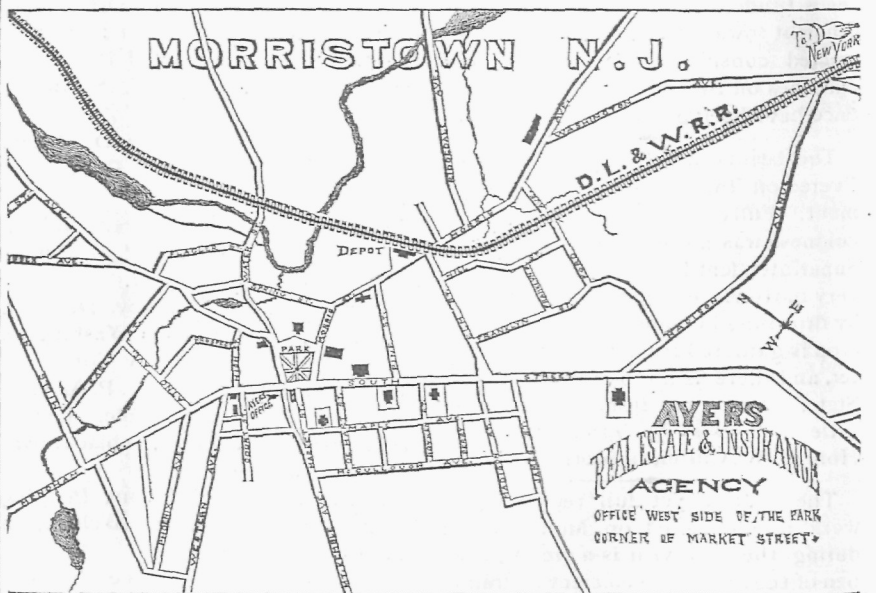
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