

Mount Tabor Record

VOL. IX.

MOUNT TABOR, N. J., MORRISTOWN, N. J., THURSDAY, AUGUST 27, 1885.

NO. 6.

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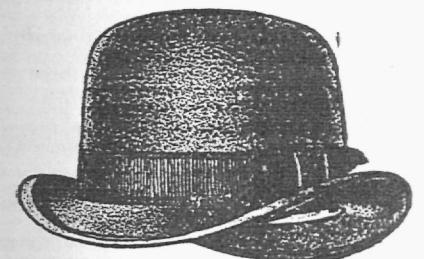
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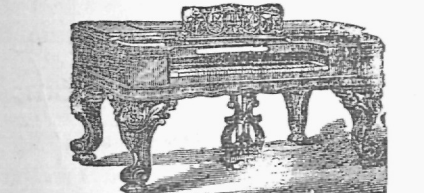


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and prices before purchasing, for no where can
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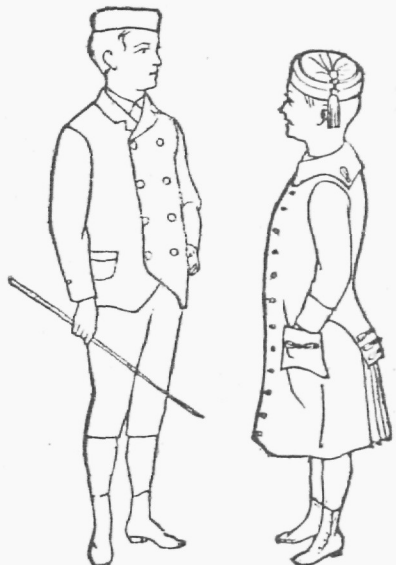
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FOR SALE,

Opposite the Morris Plains Depot, of the D. L.
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The tract is regularly laid out, the lots being
50 feet front by about 225 deep, and none of them
require the expense of grading. They lay on
the finest part of Morris Plains—handy to the de-
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These lots embrace five times the number of
square feet, or are five times larger than a city
lot. They are laid out on an avenue 60 feet wide,
and for parties desiring a comfortable home in a
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11 rooms, bay windows, piazzas, bath,
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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF MR. E. M. CLARK,
Asbury Place.

You recognized it before you read the name, did you? Well, we do not doubt it, for it is one of the best known cottages on Tabor. Mr. Clark and his bright-faced and kind-hearted wife have of course made it so. This cottage is comfortable without, (you know we live under the trees in pleasant weather), and cosy within. The trees that shade it are fine large specimens of forest growth, and hammock, settee or "sleepy hollow" invite to a resting place beneath their spread. That is they do if you are a "friend of the family." If you are not, the best way is to get an introduction. Mr. and Mrs. Clark already know about every one in this bailiwick, and a few more acquaintances will not tire them. In the meantime you can imagine how pleasant it is, just as we are doing, and really enjoy a delightful summer afternoon siesta in that hammock by sheer mental effort.

Wednesday's Services.

It was expected that Rev. H. A. Buttz, D. D., would preach yesterday morning; but for some reason, he failed to appear. Rev. Joseph H. Knowles, of Madison, occupied the pulpit at short notice, and preached a deeply spiritual sermon. The Rev. John Scarlett, of Orange, N. J., made the opening prayer, in which he praised God for the beautiful morning, with the "blue arch above us, and the golden sun shining down upon us. We praise thee, O God, that although none but sinners can be saved, yet sinners may be saved, and they are saved." The parable of the Prodigal Son was read as a Scripture lesson, and the hymn, "There is a fountain filled with blood," was sung with fervor. Bro. Knowles chose as his text Romans 5: 5-10, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For, scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love toward us in that, while we were yet sinners, Christ died for us," etc.

The speaker began by saying that he always aimed to secure a good foundation in presenting the truth of God; and so, this morning, he had chosen this broad text. When it is declared that the love of God is shed abroad in our hearts, we understand that it is not only God's tender feeling for us who believe, but it is the believer's blessed apprehension of God's love for us. We observe that this love of God is shed abroad in the heart only through the agency of the Holy Ghost, as the text declares. It is only through the Holy Ghost that we can attain to any appreciation of God's love for man. The disciples failed at first to apprehend it. It was only after the Spirit had been given that they appreciated this truth. This is the significance of John's language, "Herein is love, not that we loved God, but that he loved us." Again he says, "Hereby perceive we the love of God because he laid down his life for us." And again, in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." We shall never come to the apprehension of the love of God until the Holy Ghost is shed abroad in our heart. It is inexhaustible. Possessing this, we draw from the deepest fountains of truth. God exhibited his

tenderness toward us "when we were yet without strength"—"while we were yet sinners"—when we were enemies."

We consider the immensity of this wonderful love of God. Peradventure for a righteous man one might be willing to die, and this would be a sublime illustration of the power of love; but God commends his love toward us in that while we were sinners, utterly unworthy, Christ died for us. This is the basis of the Apostle's argument. It was while we were yet without strength—without any ability to please God. Is it possible to take in this thought of the love of God—a love which loves the unlovely?

But consider that this is real love—not mechanical—genuine and overflowing. Then again, it is a love which is consistent—consistent with the regal attributes of Deity. It is true that the Scriptures tell us that God is angry with the wicked every day; but this is not inconsistent with Divine Love. We appreciate the fact that a father's affection for the child may continue while he may grieve at his waywardness. The love of God is un-
wasting. It is as fresh to-day as at the beginning. The best exemplification of the divine love is in Christ's intercessory prayer for his disciples, in which he besought that "The love wherewith thou has loved me may be in them, and I in them." In other words, he prayed that the love which God had shown to him as the Savior of men might be manifested in the disciples themselves. Paul speaks of Christ "of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." Christ prayed for his disciples that this love of God might be in them. In the story of the Prodigal Son we observe that the father had never ceased to love the prodigal. When he saw him returning, he ran to embrace him—fell on his neck and kissed him. The word "kissed" is an intense one. It is the same word as is used in describing the kissing of the feet of Christ, by the woman who wiped them with the hairs of her head: the same word which was employed to indicate the affectionate

concern of the Ephesian Elders who fell upon Paul's neck and kissed him. But we need the Holy Spirit to make manifest this love for us which is exhibited in the parable. It must be in us. When we face a congregation, and see in it a man whom we know is saying to himself, "I don't want to hear that man preach"—if we can look such people in the face and show them that we wish to do them good, manifest a love toward them—then we have this love of God in our hearts. So, in our business, when we know that unjust competitors are injuring us—if we can still labor for their salvation, make them understand that Christ died to save them, then we manifest a divine love within us. Let us remember this great truth that God loves the world. When we call to mind the multitudes in the Dark Continent where our heroic missionary, Bishop Taylor, has gone to carry the Gospel, and realize that God loves these millions; and when we consider the countless numbers scattered over the world, and remember that Christ died for all, we begin to see the inexhaustible love of God for men.

The speaker here called attention to the force of the words, "much more," in the text. He showed that God loved us while we were sinners—that Christ died for us while we were sinners; "much more then, being now justified by his blood, we shall be saved from wrath through him." And then the apostle goes on to say: "If, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." That is, if we were blessed by his death, we certainly shall be by his life. When the Divine life came into the soul it regenerated it, and this regenerate life is deepening and broadening into the fullness of love, which has been termed sanctification. This doctrine of the church has never been more widely taught and believed than it is to-day. I feel it in my soul this morning. If we fully rely upon the merits of Jesus, he is able to keep us from falling; for if he would do so much for us in dying, much more shall we be blessed in his life. The life of Christ is the example of Christ. In the fullness of love we are one with him.

"We two are so joined,
He'll not live in glory
And leave me behind."

The preacher at this juncture quoted Bonar's picture of Paul's visit to Peter after his conversion: how the two walked arm in arm to the Garden of Gethsemane, where Peter pointed out the spot where he had fallen asleep; how they may have gone the next day to Calvary, where Peter shrank back from the cross; how they visited Bethany where Peter pointed out the spot from which the Lord ascended.

The preacher showed how pleasant must have been this fellowship—how it had changed the enmity of the two men into communing spirits. He criticized the dogma, "once in grace always in grace;" but declared that a better statement of the truth of God was this: "Always in grace, always in grace."

AFTERNOON.

The Mount Tabor Auxiliary of the Woman's Foreign Missionary Society held its anniversary in the Tabernacle; and it proved to be a very successful affair. Rev. S. K. Doolittle, of Stanhope, N. J., made the opening prayer. The hymn, "Watchman, tell us of the night!" was sung, followed by a Scripture reading by Rev. James Montgomery, of Paterson, N. J. The principal address was made by Mrs. Rev. Henry Jackson, wife of a returned Missionary of India. The audience was very large and sympathetic.

The speaker remarked at the beginning that she could not but speak of the difference between this and the land from which she had come as she looked upon this congregation. Such a sight as this is never seen in India. Women are not counted worthy to sit in a public meeting with their husbands. Public meetings there consist

of men and boys. I propose, said Mrs. Jackson, to give you an idea of the life of a Hindoo woman—one of good birth and in ordinary circumstances. What I may say may vary somewhat from what you have previously heard and read of the women of India, because there is a difference between the customs in the northern and southern parts. You must remember that the country is a very large one. But there is a general similarity in the manners and usages throughout the whole of India.

Girls are married at a very early age; and if the husband dies, no matter how young the wife may be, she is ever after held to be a widow. A girl must be married before or by the time she is twelve years of age; otherwise her father is put out of his caste, and that means to be accursed. A man may have three or four and even five wives if he chooses—that is determined altogether by his circumstances. The wife goes to share the slavery of another, for the older wives compel the younger ones to wait upon them. The ceremonies of the marriage continue for ten days; a ring is put in the nose of the bride—for this is the wedding ring. They are days of feasting. On the evening of the last day the priest fastens the veil of the bride to the girdle of the husband, and gives them a few grains of rice which they eat together. It is the only occasion on which this occurs during their married life; and then the bride is consigned to her living tomb, for after leaving her home there is no prospect of her ever returning to it. The daughters go, and the daughters-in-law come—for the wife is taken to the house of her husband's father. The room to which she is assigned is uninviting. There is little furniture in it—generally a few dishes which she may have been able to buy, a bedstead and a blanket. She is expected to prepare the food for her husband. She grinds the grain in a hand-mill, mixes the meal into cakes, which she tosses from hand to hand, and bakes them upon a fire-place of bricks. The fire-place is a very simple affair—two hymnals set upright with one upon the top of these will fairly represent it. When the meal is ready she calls "the master," her husband, for she is never permitted to use his name, who is smoking on the roof of the house. The roof, by the way, is the resort for men only. Women are not permitted to ascend to it for fear they will look down into the street. From the time the bride comes to the house, and she is brought to the house in the night, she never is allowed to go out of doors except to the funeral of a relative. Her husband's food is placed on a mat kept for that purpose. When he begins to eat the wife turns with her face to the wall and remains in that position until she hears him go out. Not a word passes between them during the meal. Meanwhile the wife occupies herself in arranging her hair, waiting on the older wives, and then she sleeps a good deal. Often she is beaten by her husband if things do not go well with his business. However, on the whole, she manages to get through the day unless she is taken sick. Then she is cursed and is consigned to another room, usually the stable—although it is nothing better nor worse than the room she generally occupies. A gentleman doctor is never called; so she suffers without medical aid. If she died it made little matter, for her husband could easily secure another wife. As to her own feeling in the matter, she simply thought it was her fate. They say, "it is written, and so it must be."

The speaker related an incident showing their superstition in regard to medicine. Mrs. Jackson had prescribed for a girl who was ill and she recovered. Subsequently she was again taken ill, and again was prescribed for. The patient gradually sank and died. Mrs. Jackson discovered the medicine in a corner of the room untouched. Questioning her mother, she was told that she had kept the medicines from her daughter because she was afraid that if she took them and recovered they would make her a Christian.

The trials of a widow are appalling. A woman is supposed to have no soul. The transmigration of souls is firmly believed and her only hope is, that eventually her spirit may get into the body of a man. In which case, she has

a chance of salvation. The moment the breath leaves the body of her husband, all about her begin to curse her and to tear the jewels from her nose and hands, and the bracelets from her arms. There are two millions of these widows in India, and two-thirds of them are under twenty years of age. The widow, often a mere child, is put into a room by herself, cursed continually, and then taken to the water and put into it. The cry after her is, "do not come into the shadow of this woman or you will be cursed." Taken home she is nearly starved; and for fifteen days she hears nothing but cursing. At the end of that time her hair is cut. No matter how wealthy her relatives may be she is not permitted to inherit anything. Alms are laid at her feet, but she has little sympathy; for if she is wicked enough to let her husband die, she is considered to be suffering justly. The rest of her life is spent in solitude, and she is allowed to eat but once in twenty-four hours. Many of them would be glad to be burned with their husbands, which custom prevailed formerly.

Mrs. Jackson gave several instances of the stupidity and ignorance of the priests who undertook to give medical advice. Mrs. Rev. J. H. Knowles delivered the next address, which was in the nature of an appeal for the relief of these suffering women in foreign lands. She showed that the story to which the audience had just listened was a fair exhibition of what woman is without Christ. She showed that the Woman's Foreign Missionary Society, which was organized fifteen years ago, was formed for the express purpose of doing this work—a work which the parent Missionary Society was unable to do.

At the conclusion of Mrs. Knowles' neat and interesting address, Mrs. Jackson and a little girl appeared in the Hindoo costume. After an explanation of the styles of dress, the lady sang what she designated as a song of victory in the language of that country. This was followed by another song. The lady's voice was sweet, and the curious melody with the equally curious words, sounded strange and weird. A collection for the society was taken which amounted to \$82.25. This is the financial result of the meeting only—the regular subscribers not having been called upon. The aggregate will doubtless mount up to the figure of last year.

EVENING. An evangelistic service was held in the Tabernacle, and the building was crowded. Rev. James H. Robertson, of Newark, led in prayer. After a hymn, heartily sung, Rev. Mr. Krowzer, of South America, made an address. Brother Krowzer came from Germany to America thirteen years ago. His work as an evangelist in South America, has occupied the last six years. The meeting was very impressive.

Because of the cold weather the meeting this afternoon was held in the Tabernacle. Twelve hundred and fifteen people, by actual count, listened to the sermon, and it is thought that 1,300 may be accommodated in the room.

The officers for 1885 of two of the Mount Tabor social organizations, are as follows:

MOUNT TABOR SOCIAL UNION.
President—S. M. Long.
Vice-President—W. H. Brown.
Secretary—Miss Juella Pitts.
Treasurer—Thomas James.

TABOR ATHLETIC ASSOCIATION.
President—Chas. E. Barnes.
First Vice-President—Chas. L. Pitts.
2d Vice-President—James H. Dewey.
3d Vice-President—Frank H. Price.
Secretary—Morris Roberts.
Treasurer—Wm. O. Barnes.

While travelling on the D., L. & W. R. R., stop at Morris Plains and take a look at Mr. Jaqui's building lots. A more desirable and healthy locality for a permanent residence cannot be found. Within easy reach of Morristown, convenient to the railroad (all trains stop at Morris Plains), a home can be secured at a very low price. Mr. Jaqui will also be pleased to show you through his Mill, the only perfectly modern grist mill in that section of the country, by which he is enabled to manufacture flour equal to the best made.

The fall is almost upon us, and there will probably be few if any more days when the thermometer will register in the nineties.

Did you ever know it to be colder in August than it was yesterday? Did you ever know it to be hotter in August than it was for about three hours on Monday? Did you ever know it to rain easier than it did on Tuesday? Did you ever know it to be so uncertain what kind of weather we will next have?

FRANK CIHLAR,
BOOTMAKER
WASHINGTON ST.,
MORRISTOWN, N. J.

THE BEST BRAND OF
SEGARS
may be found at
SAVIDGE'S INEWS EMPORIUM.
Washington Street, Morristown, N. J.

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THE VICKSBURG DAILY CITIZEN printed on wall paper. Set up for print July 2, 1863, before the surrender to Grant, and issued by his order, July 4th. Sent to any address on receipt of three two cent stamps.
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Prescriptions Promptly and Care-
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BUTCHERS,
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Lamb, Veal.
POULTRY!
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REFRIGERATOR DOWN TO ZERO.

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CONTRACTOR
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BUILDER!
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All communications by mail will receive prompt attention. Plans and Specifications drawn if desired.

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BRANCH at MT. TABOR.
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MEATS,
POULTRY.
SMOKED AND CANNED MEATS.

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ARCHITECT
AND
BUILDER,
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Carpenter Work Done in all its
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PLANS AND SPECIFICATIONS FURNISHED
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Estimates cheerfully given on all kinds of work
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Orders left at shop on Morris Street, below
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and personal attention.

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FRESH FISH, OYSTERS, GAME,
FRUIT,
Vegetables, etc.,
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the New York Markets!

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AND
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Plans, Specifications and Estimates furnished on
short notice.

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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 reli-
ability, I respectfully refer to their owners.

Ice Cream! Ice Cream!
CHOICE CONFECTIONERY.
BREAD, CAKE, PIES, etc.
AT THE GREAT TENT NEAR THE
MOUNT TABOR HOUSE.
Simpson Avenue,
MOUNT TABOR,
W. F. DAY.

IF YOU HAVE ANY IDEA
OF BUYING CARPETS—
DON'T MISS INSPECTING
OUR NEW FALL STOCK.
IT IS THE RICHEST, LAR-
GEST, AND CHEAPEST
EVER SHOWN IN NEW-
JERSEY. IT COSTS YOU
NOTHING EXTRA TO
HAVE CARPETS DELIVER-
ED IN THIS VICINITY—
THAT IS—IF YOU BUY
THEM OF US. ISAAC N.
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KET ST., NEWARK.

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
manifested 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 troublesome teeth. A. H. TUTTLE,
Hackettstown, N. J., July 28, 1880.

Dr. Osmun has for a number of years done
dentist work for my self and family and has in-
variably given full satisfaction.
A master of the science of dentistry, he
displays the dental art and appliances of the
dentist art and displays a great skill and
thoroughness in all branches of dental work.
J. K. BURR.
Trenton, N. J., July 28, 1880.

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AND
FURNITURE
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red, from \$85 to \$95
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50 Suites in Rep and Hair
Cloth, red, from 50 to 35
25 Suites, assorted covers, 7
pcs., red., from 35 to 25

Walnut Bedroom Suites.
75 Walnut Bedroom Suites,
7 pcs., Marble-top,
red, from \$50 to \$40
60 Walnut Bedroom Suites,
red, from 60 to 50
50 Walnut Bedroom Suites,
reduced from 75 to 60
40 Walnut Bedroom Suites,
reduced from 100 to 75
30 Walnut Bedroom Suites,
reduced from 125 to 100
20 Walnut Bedroom Suites,
reduced from 150 to 125

**Ash and Cherry Bedroom
Suites.**
50 Cherry Bedroom Suites,
reduced from \$40 to \$30
75 Ash Bedroom Suites, re-
duced from 35 to 25
50 Ash Bedroom Suites, re-
duced from 40 to 30
40 Ash Bedroom Suites, re-
duced from 50 to 40
30 Ash Bedroom Suites, re-
duced from 75 to 50

**Enamelled Bedroom
Suites.**
50 Suites, reduced from \$20 to \$15
40 Suites, reduced from 25 to 20
30 Suites, reduced from 30 to 25
20 Suites, reduced from 40 to 30

A good Carpet Bed Lounge at \$6.00
Marble-top Table, 3.50
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Cane-seat Chair, .50
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Oil-cloth, per yard .25
China Matting, per yard .15
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Mount Tabor Record

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

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

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"BANNER" OFFICE,
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MORRISTOWN, N. J., August 27th, 1885.

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

A great deal of interest centres in the Mt. Tabor Sabbath school, because of the large number of children in the place, all of them the offspring of church-going people, and naturally attendants upon this service of the church. Its officers and teachers are well equipped for the work they assume, and the sessions of the school are made bright and attractive as well as thoroughly spiritual. The officers for 1885 are:—Chas. L. Pitts, Superintendent, First Church, Hoboken; Wm. A. Tompkins, Assistant Superintendent, First Church, Hoboken; Mrs. P. A. Vreeland, Assistant Superintendent; Market Street, Paterson; S. M. Long, Secretary and Treasurer, Calvary, East Orange; Gerow Pitts, Librarian, First Church, Hoboken; Miss Emma C. Barnes, Organist, Market Street Church, Paterson; Chas. A. Fisher, chorister, Hedding Church, Jersey City.

We have hanging in the office of the RECORD a complete table of distances from every town or village to every other town or village in Morris County. It was compiled by Hon. A. C. Canfield, of Dover, and is the result of many years of faithful labor. It is accurate and so ingeniously arranged that the distances can be found at a glance. Measurements are made by public road, and they are given in miles and tenths of a mile. The price is one dollar, a reasonable sum, and one that will never pay the compiler for the vast amount of work he has done, for he verified every measurement.

Thursday morning Rev. J. R. Thompson, of Brooklyn, will fill the pulpit. In the afternoon Rev. O. A. Brown, of Hoboken, and in the evening Rev. G. P. Mains, of Brooklyn, are expected.

On Friday morning Dr. Miley, of Drew Seminary, in the afternoon, Rev. L. R. Dunn, of Jersey City, and in the evening Rev. C. R. Barnes, of Paterson, will occupy the pulpit.

Saturday morning Rev. D. Curry, D. D., editor of the *Quarterly Review*, and one of the foremost literary characters of his day, will preach.

Saturday afternoon Rev. Chas. S. Woodruff, of Nyack, will give the sermon. On Saturday evening there will be revival services, led by Rev. S. D. Decker, of Frenchtown.

Sunday morning Rev. A. J. Kynett, D. D. of Philadelphia, an officer of the Church Extension Society, a strong man in the pulpit, will preach. Sunday afternoon Rev. J. M. Reid, senior secretary of the Missionary Society, and an eloquent expounder of Gospel truth, will be present.

Treasurer's Report of the Mt. Tabor Auxiliary of the Woman's Foreign Missionary Society. For year ending August, 1885:

Received from Subscribers,	\$ 97.00
" in small donations,	6.90
" from collection at the Public Meeting,	9.62
Rec'd from Mrs. Grant for support of child named "Bessie Grant,"	30.00
Rec'd from Miss Mary S. Kitchel,	25.00
Making a total of	\$168.52

PAYMENTS.	
Expenses of speakers at the public meeting last year,	\$ 4.00
The remainder to Mrs. J. M. Cornell, Treas. of the N. Y. Branch,	164.52
	\$168.52

Of the above amount, \$30.00 was paid for support of child, Margaret Livingston VanHorn.

For support of child named Bessie Grant \$30.00.

For support of child named Mary S. Kitchel, \$30.00.

Little Frankie.

The friends of Mount Tabor are in sadness over the death of little Frankie A. Wilkinson, who was killed by falling from his father's horse on Saturday, August 17th. He was a bright, promising boy, and his parents were happy in the hope that they would see him develop into strength and usefulness so that he might take a position of prominence in life, but at an hour when they thought not, with a single stroke, all their expectations were cut off, and they were left desolate and sorrowful. A merciful Saviour who careth for them has permitted this Providence. We cannot understand it; if we could see as God sees, no doubt we could trace the hand of love in it. Frankie will be cared for now by wiser and more skillful ones in the Heavenly world, than it would be possible to have secured for him here. There all is perfection, here everything is marred. There every impression and emotion will be Heavenly and blessed, so that every thought and influence will be pure and joyous.

Yes, this beautiful boy, who was loved so well is with the angels now—where he is beyond the possibility of sin and sorrow, in possession of a bright and happy immortality. God must have a purpose in taking so many children to Himself before they are contaminated by the evils of this world. The great majority of the human family go to Heaven in childhood. Jesus says, "What I do thou knowest not now, but thou shalt know hereafter."

The Providence of God is often mysterious to us, but in all His plans He has a purpose, and His dealings with us are always in love. We are the objects of His constant regard. He numbers the hairs of our head, and counts our tears, and so directs His Providence that all things work together for good to them that love Him. When we view our privations and sufferings in this light they assume a different character; from curses they are converted into blessings; when we think of our light afflictions working out a far more exceeding and eternal weight of glory, we cease to complain. Indeed, we may even rejoice in our afflictions. Troubles may come to the Christian, he will not be distressed. He may be perplexed and amazed, but will not be in despair. Afflictions and persecution may come, but he knows he will not be forsaken. God is treating us as His children. When we are afflicted it is the hand of a Father which careth for us. When He hides his face it is in mercy; though we may not see Him, He sees us. That was a comforting answer that our Saviour gave to the anxious heart of Nathaniel when He said—"Before Philip called Thee, when Thou wast under the fig tree, I saw Thee." To know that we are always the objects of divine care, that there is an unseen eye ever watching over us for good, a secret ear listening to our deep breathed prayers, a silent hand bringing good out of seeming evil, and causing even sorrow and suffering, sickness and death itself to promote our eternal interest, is a comforting assurance that is only vouchsafed those who "rest in the arms of Jesus."

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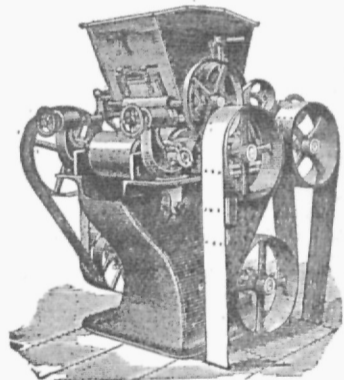
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Newark Conference Historical Society.

During a period of perhaps fifteen years past there has been a growing sentiment in the Conference that something ought to be done to preserve the memorials of Methodism in Northern New Jersey; but until 1881 no official action was taken. In consequence of this delay, a great deal of historic material has passed forever beyond the reach of this generation. It is not only because these things are matters of interest in a general way, but because the spirit of Methodism, like the spirit of patriotism in a nation, is kept alive by the story of its past. Any one, with ordinary powers of observation, can see that if the trophies of grand movements among the people are not kept in sacred memory, the people lose all reverence for the things of which they are the symbols. It is, therefore, of the utmost importance that the history of the conquests of the Church shall be cherished and studied if the Church itself would maintain its vigor. There is very little inspiration in any organization which lacks a noble history. For these and kindred reasons the Newark Conference Historical Society was founded in 1881.

At the session of the Conference in that year a Committee was appointed to nominate officers; and in doing this, offered, also, three resolutions, two of which pledged the Conference to aid the society in collecting facts relative to our early history, and recommended an anniversary at each session of the Conference. The officers chosen in 1881 were as follows: President, R. Vanhorne; Vice-President, J. Cowins; Corresponding Secretary, C. R. Barnes; Treasurer, J. A. Kingsbury; Managers, N. Vansant, J. I. Boswell, T. H. Smith and J. P. Fort. In 1882, the Society was officered with the same men with the addition of Dr. H. A. Buttz for Vice-President and Joseph W. Dally for Manager; and on Thursday, March 30, at the session of 1882, the first public anniversary was held in Central Church, Newark, when a paper was read by Rev. J. Cowins and addresses were delivered by Dr. J. Atkinson, Dr. J. S. Porter and Dr. C. Larew. The following year, the same officers were re-elected with the addition, as Managers, of Oscar Jeffreys, Esq., Rev. S. B. Rooney and H. B. McKenzie, Esq. The second anniversary was held on Friday of the Conference session (1883), at Phillipsburg, and addresses were delivered by Revs. J. M. Tuttle and R. Johns. A paper entitled, OUR HISTORY, was read by Rev. Joseph W. Dally. At that meeting the Rev. Charles R. Barnes exhibited several manuscript histories of local Churches and a number of choice relics of early Methodism in New Jersey. The President, Rev. R. Vanhorne, urged the claims of the Society in an excellent address, and announced that a goodly number of volumes and pamphlets had been donated as a nucleus of an historical library. Everything, at that time, presaged success; but for some reason the interest in the objects aimed at has subsided. The last anniversary was held in 1884, in Franklin Street Church, Newark, when a masterly address was delivered by Rev. Dr. Upham, of Drew Theological Seminary. Why the anniversary was omitted in 1885 does not appear.

The faculty of Drew Seminary have kindly offered an alcove in the new fire-proof library building, which has been projected at Madison, for the preservation of the library and relics gathered by this Society.

The present officers are as follows: R. Vanhorne, D. D., President; H. A. Buttz, D. D., Vice-President; W. H. Ruth, Recording Secretary; J. A. Kingsbury, Treasurer; J. Cowins, Corresponding Secretary and Historian; with a Board of Managers as follows: N. Vansant, A. H. Tuttle, J. I. Boswell, C. R. Barnes, J. W. Dally, J. T. Jackson, Oscar Jeffreys, Esq., H. B. McKenzie, Esq., James Strong, S. T. D., T. J. Kennedy, Esq., Winfield Lyle, Esq., and Stephen S. Day, Esq.

At various times the Society has held private meetings for consultation and is now duly organized under a Constitution and By-Laws.

It is earnestly desired that every preacher who has not already done so, will prepare or cause to be prepared, a history of the Church of which he is pastor, and deposit the same with the Society. Memoirs of distinguished laymen in the New Jersey Churches, rare Quarterly Conference records, ancient pulpit Bibles, or any relics of "ye days of yore" are gratefully received and acknowledged.

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 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.

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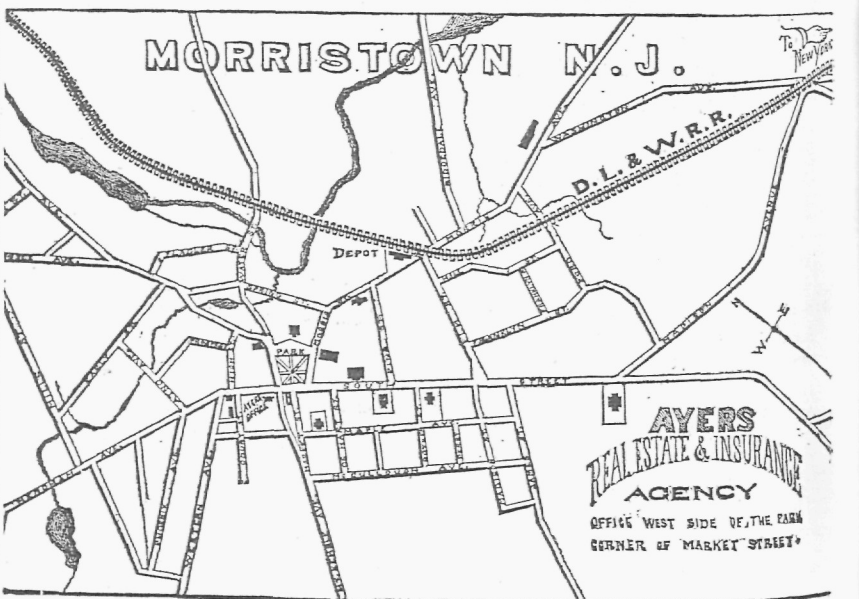
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