

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., MONDAY, AUGUST 28, 1882.

NO. 10.

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THE RECORD'S ILLUSTRATIONS.

YOUNG PEOPLE'S MEETING.

Ebenezer Pavilion, Mt. Tabor.

Among the regular meetings held at this season Mt. Tabor has one devoted particularly to the young people, and so designated. Of course persons of mature years are not debarred from attending it. It is held in Ebenezer Pavilion, opening at six o'clock P. M. and continuing for an hour or more. The interest manifested in it has always been deep and the attendance on this means of grace proportionately large, frequently and we may say generally, exceeding the accommodations offered by the Pavilion, scores and even hundreds pressing about the outer walls of the building to catch the words of comfort and hope, or the fervent utterances of petitioners to the divine Father.

This meeting was organized thirteen years ago under the leadership of Rev. D. R. Lowrie, and has prospered through all the years. Among the hundreds who have here sought and found peace in believing, a number are to-day doing good work for the Master, as his ordained servants, both in this and foreign countries. Its influence for good is therefore seen to be far reaching and incalculable.

Friday Afternoon.

At the afternoon service the Rev. William Taylor, the self-denying missionary preached. Before the sermon the Rev. J. M. Tuttle offered a resolution that the learned dissertation of Professor Strong, of Drew Theological Seminary, delivered at the morning session, be published in full in THE RECORD, which was unanimously agreed to.

Mr. Taylor took for his text St. Paul's Epistle to the Romans V, 1 and 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God."

Let me ask you, friends, what is the primary, legal, Scriptural meaning of that word justified. We find it always standing in opposition to condemnation. Justified or condemned—they are both old law terms. Condemnation is still used in the courts and its old place is significant. Justification has been superseded by another term. That other term will give you the primary, Scriptural meaning of this term. What is it now? A man is arraigned, brought to trial. The evidence doesn't stand and therefore he is not condemned. What then? What is the word to express it? Acquitted. "Justify the righteous, condemn the wicked. That shall acquit the righteous and condemn the wicked." That word acquittal will give you the primary meaning of this word. It is equivalent. In the evangelical sense it is broader and includes a pardon and notification of the Spirit to the heart.

If a man transgress the law, he will come under condemnation, it is obvious. So a man to be acquitted is to stay acquitted. Referring to faith, the speaker quoted from St. James "Shew me thy faith without thy works, and I will shew thee my faith by my works."

What can a righteous judge do for a guilty man? Now this thought and others of the same character, we bring up in the minds of the heathen. It is no difficulty to talk with them. They keep right along in a line of logic and common sense, and facts, and experience, and if just preach into the people, preach right down into their intellect and conscience and heart, then I tell you we would have a grand result. We are subjects of God: He is our judge. Now what can law do for a law breaker and what can the righteous judge do for a guilty man? Put these questions to your own conscience. The preacher here referred to a place where he was preaching to the heathen, where he preached the law to them in a manner simple and plain so that a child could see the force of these laws, then he brought on these questions; told them that they had broken these laws and were condemned by the law. I invited

all to come to the front and we would show them the way out; we would show them how a guilty man could be righteously acquitted. No human court could do it. That the only court in the universe that can righteously acquit a guilty man is the court of immutable righteousness.

The divine after preaching to them of the law, gave them the Gospel, the simple, glorious Gospel. He referred to an old man who was within four months of a hundred years of age, who being asked by the preacher if he did not consider himself a sinner, he answered, "Oh, no, I have never sinned in my life. Do I look like a person that would lie or steal?" Mr. Taylor first preached to him his relations to God, and being a subject under condemnation, he left him. Then he went back in the course of an hour or so and asked him how he was getting along: being answered, "Oh, I am a dreadful sinner, and now fully realize that I have broken God's laws all my life." Then he left him again and after some time called again and preached to him the Gospel and again departed, being called away from that part of the country, and was unable to see him for some length of time, and never anticipated seeing him again. He had said that no man could explain his feelings to another after receiving the promised blessing of God. So after quite a space at a gathering he was walking through a shady path leading to the grounds, he perceived his old friend some distance away, who upon recognition, ran to him, his face shining, every feature showing his happiness. Although I knew not his language or he mine, I knew immediately what was the cause of joy. I called my interpreter and through him the old man declared to me his excessive gladness in the Lord Jesus. A man who has the Lord in his heart cannot explain his feelings, but knows that He is there.

The speaker devoted a large part of the lengthened sermon to the subject of his own conviction in very early years—at the age of seven or eight. But Satan asked him certain tormenting questions, if he had fulfilled certain of the requirements set forth, and he had to acknowledge that he had not. He remained in that struggling state, trying to be good for some few years longer, until the Methodists came sweeping along, as they always do, and converted his father and mother; he being again aroused and at length being converted in the true and right way.

There were so many people in the service of the Lord who when souls are seeking their salvation, get down beside them and say, "Oh, yes, you are converted. Bless the Lord. Just say you are converted and you will be. Take down their name and say, let us sing the doxology."

The discourse was replete with many anecdotes of the able missionary's long service, and trite and practical ideas of steps in the Christian's life, of conflicts with sin and Satan and of victory in the name of the Lord.

EVENING SERVICE.

Rev. R. Vanhorne was the preacher of the evening. He delivered a most entertaining and instructive sermon, taking for his text the words recorded in the 47th verse of the second chapter of Acts:—"And the Lord added to the church daily such as should be saved."

Good authority has some what changed the form of this rendering in the text, "And the Lord added the saved ones daily to the church." That is substantially the sense of the text, and suppose we consider it just in that light?

Dear friends, I would like to say a few things, not only for you to hear and understand to-night, but to carry home with you. We are approaching the end of camp meeting, and there should be something taken home with us; something of truth and something of power.

The first thing I wish to call attention to is that the object of the organization of the Christian church is to save men, and that is the object of the Christian Church of every name, form, and in every place, and I have no doubt that the blessed Lord is looking for that end and object to be produced. It is right for us as Christians to look for that result in a Christian church, whether it be a Methodist or Presbyterian, Episcopalian or any other church; whether it be in the city or in the country; whether it is beautifully sheltered or exists in a school house, is it proper and right for us to look for the conversion of souls there. I have no objection at all for the unconverted to take that into consideration. If there are no souls saved as the weeks and months and years go by, we reach the conclusion that there is something wrong—I was about to say rotten. The Church must organize for that very purpose. It was the mission of Christ. "The Son of Man is come to seek and to save that which was lost." And when he committed this great work into the hands of the apostles and disciples he impressed it upon them that it was the great mission of church work. He said to them, "ye must preach the Gospel, and that Gospel is the power of God unto salvation." He said they must rely upon Him to help them. He said He would be with them always, that the object of His calling was that he might turn men from darkness unto light and from the power of Satan unto God, and whether it was Peter or James or John or Paul they had ever one work—saving souls.

If the church had kept close to Christ and had been true to Christ it would have made short work of saving this world. We know that the church was not true to the Lord Jesus Christ, we didn't remain pure and the consequence has been that the church has been through ignorance and sinfulness, stumbling and blundering and indifferent up to this time. Now, brethren, there is a model church that we must endeavor to get back to. I want you to think of that. A number of those that come to camp meeting are great admirers of old-fashioned Methodism. There is a great deal said about her spirit, her power, her success—and a great deal may be said of and a great many are disposed to go back to old-fashioned Methodism. We should go back to the apostolic church, go back to the church of the Holy Ghost, we should go back to the state of the church when she just came from the hands of her Creator, and when she did such wondrous work for her Lord. We in our church go to class meetings and prayer meetings once a week. In the apostolic times they were daily at the meetings; had a service every day. In the apostolic times they loved each other and they sold their possessions and laid them at the feet of the apostles, and everybody helped one another.

There is a law of church growth here indicated, and to that I want to call your particular attention and that is the order of growth—"The Lord added daily unto the church"—daily accession, daily conversion. Brothers and sisters that is just what I want to touch on a little; that is one point I want you to carry home. ("Amen" by the ministers) I am glad this finds a response behind me, I trust it will also find a response before me.

I am afraid that the order we have of periodical accession, is not accidental. It was not so in the days when the church was in its best condition—then persons were converted daily, then the church grew by daily accession. In the apostolic times they didn't work periodically, they worked daily and had success daily and added to the church daily.

The preacher called attention at this point to the promises of Christ. The kingdom of Heaven is like leaven. Leaven is something that produces fermentation in meal. It goes right to work, it works right straight through, and until its work is done; not periodically but persistently and continuously.

Again the kingdom of Heaven is as a man that sowed seed in his field and

slept by night and arose by day and it grew and he knew not how, that is it grew right straight on day and night. There might be distinct stages in its growth, and while you could mark distinct stages you could never see a period when it didn't grow; so is it with the kingdom of Heaven. Again Jesus says, the kingdom of Heaven is like unto a grain of mustard. A mustard seed means annual growth; it grows right on; it grows straight on until its work is done.

Our attention is directed to the kingdom of Heaven under the figure of a river. Not a river that goes dry part of the year, but that is increasing. But first you could wade up to the ankles, and up to the knees, then to the loins, then a river to swim in—the growth increases steadily and strongly. Jesus said, "I will not leave thee."

With our Lord Jesus Christ in the church all the time, how the church would increase! Again Jesus says "I am with ye always." He is with us in the full measure of His power and He is described in language like this—"All power is mine, in Heaven and upon the earth." That is all we need. There is power enough to shake the hearts of men, is there not? There is power enough to drive back the forces of hell, is there not? "All power is given unto me" and "I am with ye always."

Jesus is with any church, every church; whether there be large congregations, or where there are only two or three gathered together. If it is a school house where two or three are gathered together, which in the language of Dr. Dashiell, he used to call a "Gospel quorum," there He is also.

The speaker thought we are apt not only to be satisfied with our want of success but satisfied with our success, that is to say, would have a revival and a number would come in the church without being properly instructed and cared for; the consequence is that they are soon out again. So we are ever changing our statistics, changing our church records.

He also thought we depended too much on evangelists to do our work in the saving of souls. They do a great deal of good sometimes, but what I wish to call your attention to is, we must not depend on them; we must depend on God and on our own people.

We must not seek too much at once. Take for instance the case of our Lord Jesus Christ. We don't see that a great number were brought in at any one time, but He kept bringing them in from time to time. He called John, then Philip, and Andrew, and so on.

We must look out for individual souls. In closing he called attention to the book by Robert Young, "Suggestions for the Conversion of the World," one of the great points in which was individual conversion, saving individual souls. There were illustrations of a class, starting out at the beginning of the year with the intention of saving one soul in that time, but it was always the case that they had more than one to report at the end of the year.

The reverend gentleman then closed by earnestly and eloquently exhorting all to give attention to soul-saving, both individually and otherwise.

Saturday's Services.

MORNING.

The services in front of the Tabernacle this morning were of a missionary character, instead of the regular order of preaching, and were very interesting and entertaining throughout. Rev. J. H. Knowles opened the proceedings by introducing the Rev. Bro. Davison, a returned missionary, who made a very instructive and interesting address. He referred to great camp meeting leaders, such as Doctors Bartine, Dashiell and others, and spoke of the time at the missionary field when he had received word of the deaths of these good men, but their spirits still remain. Their mantles have fallen on other shoulders. At the close he spoke words of sympathy and encouragement to those interested in the great missionary struggle.

Elder Knowles begged five minutes, and only five minutes for the Rev. Bro. Thompson, missionary in Denmark, to state the great needs of the Methodist church in that country, and so interesting was Mr. Thompson's address that the time was lengthened by unanimous consent.

Mr. Thompson began by saying that as they could see, he was a born Dane, but was an American by adoption, and loved the land of liberty. He had been converted when he knew only four words in the English language—"Come to Jesus," and when at the altar "Halleluiah." He determined thereon to work in his own country and raise up the standard of the church. He spoke of the difficulties attending the carrying of the truths of the Gospel to Denmark—not that it was a heathen country, for the people were educated and refined, but his people believed that at baptism they were regenerated and their sins were washed away for the past and for the future. They are not a bad people, do not steal, or indulge in great vices, but are fond of dancing and

the theatre, and their belief gave the missionaries the greatest difficulty to teach the true knowledge of Jesus Christ.

He had heard the Rev. Dr. Whitney, of the Hackettstown Seminary, where he was educated, utter the prophecy that "Denmark would be shaken to the very centre," and it had come to be fulfilled. They had taken up their position at a place, the very keystone of the country, and were shaking up the country from diameter to circumference.

He related a very amusing anecdote of the conversion of a lion tamer who imagined that he could also "tame," as the speaker expressed it, a Methodist preacher, but had not been able to succeed in his endeavor and finally fell down confessing the true Christ.

Over two hundred people had professed a change of heart in the two years he had been there and he wanted now to state his case exactly before the people. He wished to build a church, not a handsome or expensive one, but a simple, plain meeting house to accommodate from six to seven hundred people. They intended to shake Denmark to its foundation in the coming year.

Mr. Knowles then announced that all who wished to make contributions toward the glorious work in Denmark might leave their respective amounts with President Campbell, of the Board of Trustees, or Dr. Lowrie, or with himself. He then introduced Rev. Mr. Correll, who had been for nine years in Japan.

Mr. Correll in coming forward said that returned missionaries were generally called "dry," but he did not think that they could call Bro. Thompson "dry," and he trusted, that they might bear up with him should he be "dry."

This great work of converting the world has been committed to the church. Christ and his disciples had borne the brunt of the battle, but when He established His church, then the converting of souls was turned to the church and it must do its part and bear the responsibility of the labor.

Turning to St. John a person might read, "Except a man be born again, he cannot see the Kingdom of God," and he or she considered it as applying to their own soul; but they turned to St. Matthew and read, "Go ye therefore and teach all nations," and did not apply it to themselves, but only to missionaries and preachers. Now, it was contended that it should be applied to everyone. True we could not all leave our own homes and go to foreign countries, but we could do our part, we could find a substitute; we could aid by money and our prayers and our sympathy the great work of going into the world and teaching all people.

Some said that there were many at our own door who needed the influence of the Gospel; that was very true, but still the need was most pressing in foreign countries and we should go there and help convert these foreigners by means of the healing Gospel of Jesus Christ.

He esteemed it a great privilege, and held it most highly, that God had allowed him to work for Him amidst the millions of ignorant people of the world.

He would begin by stating very briefly the history of Japan. The first European who had set foot on the soil was a Portuguese in 1549, and it was not until seven years later that St. Francis Xavier and a small band landed and established the Romish Church on the islands. But soon like all of that Church, they began to insist that the converts should bear all allegiance to the Pope in matters spiritual and finally in matters temporal, and a conspiracy was formed to seize the country and annex it to some foreign power. This being discovered Christianity was almost totally driven from the kingdom in 1638, and an edict set forth that as long as the sun shone and spring came no man should teach or believe in the working power of Christianity, and it was not until a few years ago that the missionaries arrived again.

The edict was still in force that even if Jesus Christ came He would be beheaded, and if any foreigners came he arrived at the forfeit of his own life. But nothing happened to the preachers, as the same authority which had placed the edict, had now taken it down. The government was not openly friendly to Christianity, but it was secretly tolerant.

He spoke of the many pleasures and discouragements of the life and the want of more men and how readily the people were to pay attention to the truths set forth by them.

AFTERNOON.

The afternoon was devoted to the Woman's Auxiliary of the Foreign Missionary Society. After the preliminary exercises Mrs. Baldwin, wife of Rev. Dr. Baldwin, the Chinese missionary, was the first speaker. She presented the customs of the people and told of the difficulties encountered in contact with the heathenism of the Chinese and illustrated her remarks by many interesting anecdotes. She closed by describing the binding of the feet of the Chinese ladies, the dreadful tortures endured and in many cases death resulting from the pressure and breaking of the skin. She also exhibited models of the feet and a Chinese

shoe, the length of the foot for which was only two and one-half inches.

She told of the woes and wants of the women of China, and of the great good the ladies that have been sent out by the society are doing both to the bodies and souls of our heathen sisters. She was listened to with marked attention.

The Rev. Dr. Baldwin then came forward and explained the relations of the sister society to the parent. He showed that the young society was in no wise to detract from the older, but on the contrary was the right arm and a source of great strength.

He stated what their objects were in China; the founding of boarding and day schools, thus securing access to the families of the country, and he added that without the women missionaries it would be impossible to reach many stations of life. The doctor afterwards sang some songs in the Chinese language, representing wedding songs, to the tune "There is a happy land," "The year of jubilee is come."

Upon the conclusion of the doctor's speech and after the collectors had canvassed the congregation, Miss Nettie Coit sang "Consider the Lilies" in a most delightful manner, showing a voice of rare cultivation and talent. A child was also exhibited dressed in full Chinese clothes.

Subscriptions and contributions received amounted to \$234.45, increase over last year of \$27.67. Number of subscribers for "Heathen Woman's Friend," 38.

Sixty dollars of which is contributed by Mrs. Rev. C. S. Coit to support a bible reader in India. And thirty-five dollars by Mrs. R. Grant to support an orphan named for her. Thirty-five dollars is also appropriated by this society for the support of an orphan named for the president of this society, Mrs. Rev. R. Vanhorne. The society also appropriates a certain amount to secure a scholarship of a child in a girl's school in India.

EVENING.

Rev. Brother Correll preached from the words, "Why sit we here until we die," found in 2d Kings, 7th chapter, and latter part of 3d verse, from which a most effective sermon was preached.

The speaker very gracefully described the predicament of the four leprous men with starvation staring them in the face if they still sat idle, discussing the probabilities of their life being saved if they went over into the city of Samaria, which was seized by the Syrians, and which led to the query as in the text, "Why sit we here until we die."

One of the party having said, if we enter the city there is famine there and we shall die, and if we sit here we also die, they rose up and went unto the camp of the Syrians and when they reached there behold there was no man there, and they partook of the things to eat, and telling it unto the Kings house that other starving people might eat.

So it is with the sinner, who thinks when he comes to Christ that he has a great ordeal to pass through but on coming finds happiness instead.

The great trouble was to get him to ask himself the question, "Why sit I here until I die." Oh, that every unconverted one in this vast congregation would ask himself that question and decide to come out on the side of Christ.

There is no selfishness in religion, for when a sinner comes to the Lord and is made happy in his saving grace, he does not keep it to himself, he goes and tells others, that they may receive the same blessing.

This question was of personal responsibility to us. We can't get to Heaven through the charity of others.

The speaker was especially happy in the thought that it was a sure salvation he was recommending; it was not probable or simply possible, but a sure salvation.

He closed by earnestly pressing the question home: "Why sit we here until we die?"

Presiding Elder Knowles, at the close of the sermon, immediately arose and asked all those in the congregation who were willing to work for Jesus and do what they could for Him in the next twenty-four hours, to rise and remain standing, and a goodly number arose from all parts of the circle, and were seated by an earnest invocation for the presence of the Holy Spirit, by the good Elder. Quite a number arose also in response to a question by the Elder, as to who had dearly beloved ones for whom they wished the prayers of the people.

The usual prayer meeting followed.

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Mount Tabor Record.
 Published every morning at the office of the "BANNER," Morristown, N. J.
 Single subscription, - 40 cents.
 In Clubs of five, - 30 cents.
 An additional subscription given with each Club of ten. (\$3.)
 Entered as second class (mail) matter at the Post Office, Morristown, N. J.
 MORRISTOWN, N. J., Aug. 28, 1882.

Mount Tabor is 709 feet above sea level! The figures are according to the Geological Survey of this State.

Orange blossoms are budding on Mt. Tabor.
 Senator Jas. C. Youngblood, Surrogate C. A. Gillen, Sheriff Wm. H. Howell and other public men of the County have visited Mt. Tabor.

Full Files of the RECORD may be obtained by those who wish to send the whole series to friends abroad. Or we will mail them in full to any address left with us, postage paid.

We issue the last number of the RECORD of 1882 TO-MORROW, Tuesday, which fills the compliment of ten numbers. It will contain Sunday's services, a pen sketch of Rev. George H. Whitney, D. D., President of Hackettstown Seminary, and other interesting matter.

With the exception of two all the views presented to the readers of the RECORD this year are taken from photographs by Lacey, of Morristown. They were made especially for this purpose. We have heretofore said nothing in reference to the grade of the engravings presented or quality of the paper used because they speak for themselves. The paper is several grades finer than fine book paper, and is also a handsome cream tint. The engravings are superior and much finer we believe than were ever before produced in a daily newspaper.

The resolution calling for the erection of a fine hotel on Mt. Tabor voices the uppermost wish of all interested in the speedy and permanent temporal growth of the place. Pleasant sleeping accommodations are the one thing needful to attract and retain those who would fain reside here. As it is, but few, outside of those who own or lease cottages, remain here. It is not because they have no wish to but for the reason that there are no desirable, or what we may term first class, accommodations. No place in Northern New Jersey possesses superior advantages for a gratifying, restful, summer residence than this, particularly for children, and in fact none equal it, if we except the one feature of hotel accommodations. Every one who visits us may be pretty well assured of a bed at night, but what we refer to as desirable is the substantial, permanent accommodations for a week or even months, that are found elsewhere. Generally hotel accommodations are found far in advance of actual needs, but it is a singular fact that here it is not so.

A Double Christening.
 A very pleasant party gathered at an interesting ceremony in the new residence of Mr. A. A. Campbell on St. John's Avenue on Friday evening at 6. It was the occasion of the opening of Mr. Campbell's new and strikingly handsome cottage, and the christening of his child—what we may term, therefore, a double christening. The ceremony was performed by Rev. Wm Taylor, the Missionary, who baptized in the name of our Lord, Bessie Grant, daughter of A. A. and Mary M. Campbell.

There were present Rev. J. R. Daniels, Mr. and Mrs. Grant, the grandparents of the child, and other friends. At the conclusion of the ceremony tea was partaken of and a pleasant hour spent by the party.

There are a few subscribers who have not handed in their subscription sum. We would esteem prompt settlements a favor.

Special Notice.
 Dr. James Douglas, of Morristown, N. J., will be at the Treasurer's Office on Mt. Tabor every afternoon, from 1:45 to 2:45, P. M.

Following are the officers, trustees and committees of the Newark Conference Camp Meeting Association:

OFFICERS.
 President, David Campbell; Vice Pres., Richard Grant; Secretary, S. M. Long; Treasurer, J. M. Bousall.

TRUSTEES	RESIDENCE	TERM EXPIRES
David Campbell	Newark, N. J.	1883
Rev. H. Vanhorne	Washington, N. J.	1883
J. S. Richardson	Jersey City	1883
W. L. McDermut	New York City	1883
Richard Grant	Jersey City, N. J.	1884
Rev. D. R. Lowrie	Bloomfield, N. J.	1884
S. M. Long	East Orange, N. J.	1884
F. A. Day	Morristown, N. J.	1884
Rev. J. N. Fitzgerald	Newark, N. J.	1885
Thomas James	Brooklyn, N. Y.	1885
Dr. J. W. Stickle	Newark, N. J.	1885
James M. Bousall	Morristown, N. J.	1885

STANDING COMMITTEES.
 Finance Committee—Messrs. Campbell, Vanhorne, Fitzgerald, McDermut and Day.
 Executive Committee—Messrs. Grant, Stickle, Richardson, Long, Lowrie and James.
 Police Committee—Messrs. Richardson, James, and Long.
 Transportation Committee—Messrs. Campbell, Grant and Stickle.
 Lodging Committee—Messrs. Stickle, Fitzgerald and McDermut.
 Tent Committee—Messrs. Lowrie, Vanhorne and Day.
 These committees serve until a meeting of the Board of Trustees for organization.

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THEO. & JNO. B. AYERS.
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DENTIST
 Morristown, N. J.

I have great pleasure in presenting the testimonials of persons for whom I have done work in my line who are competent judges of thorough dentistry. S. E. Hedges, M. D.; Rev. J. K. Burr, D.D.; Rev. A. H. Tuttle, are persons well known throughout the entire State.
 CHESTER, N. J., July 28, 1880.

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

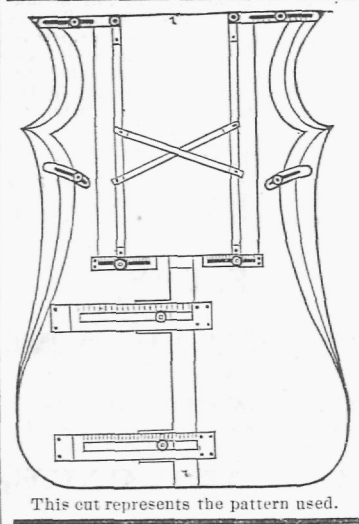
Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering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

Dr. Osmun has for a number of years done dentist work for myself and family and has invariably given full satisfaction.
 A master of the science of dentistry, he avails himself of all the recent appliances of the dental art and displays a great skill and thoroughness in all branches of dental work.
 J. K. BURR.
 Trenton, N. J., July 26, 1880.

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 HAS OPENED A
Branch Store at Mt. Tabor
 for the season; and offers for inspection among other goods:
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 Lace Mitts, Kid Gloves, Saxony Yarn, Shetland Wools,
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 Corsets, Bustles, Hoop Skirts, Infant's Caps, Infant's Cloaks,
 Elcho Shirts, Dressing Sacks, Infant's Dresses, Infant's Sacks,
 Ladies' Muslin Underwear, Infant's Combs, Infant's Brushes.
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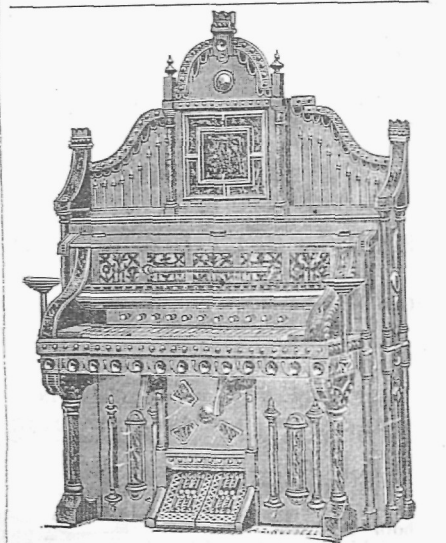
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The Record's Pen Sketches.

STEPHEN M. LONG, ESQ.,

Of East Orange, is one of the most active promoters of the interests of Camp Tabor and the comfort of its inhabitants.

Mr. Long is serving his second term as post master in the beautiful and progressive town in which he lives. He is also commissioner of deeds for many of the states, notary public, and real estate agent.

He founded the *East Orange Gazette*, and was until recently its editor and publisher, when, having brought the paper to a high degree of prosperity, he disposed of it in order to devote himself more fully to the duties of his office and the multiplied demands of business.

Mr. Long came to Mt. Tabor and was so charmed with the beauty and healthfulness of the place that he has erected a commodious and tasteful cottage which is the summer home of his family. He is a man of pleasant address and affable manners in his intercourse with people; energetic in his movements. Mr. Long was last year elected a trustee, and has become the very efficient secretary of the Board. He is also a member of the Executive Committee and of the committees on publication and police.

Rev. James Montgomery, of Newark, intends to erect a handsome cottage on his desirable lot on St. John's avenue, in time for occupancy next season.

Mr. Barnes, of Paterson, who owns two very fine lots on the same avenue adjoining Mr. Montgomery, will also build a fine residence, and several others who own lots on this avenue expect to build very soon.

A fine cottage is also to be built corner of Asbury Place and Morris Avenue by D. & M. E. Mockridge, who recently purchased this splendid building site, and on almost every avenue new cottages are to be built or alterations and additions made to those already erected, which clearly shows that the march of improvement is advancing rapidly.

The extra Camp Meeting trains will be withdrawn after Monday but regular trains will continue to stop at Mt. Tabor. During the Woman's Holiness meeting and until further orders all Boonton Branch trains will also run to and from our station during the Holiness meeting. Excursion tickets for Newark and New York are on sale at Mt. Tabor at camp meeting rates good until used. This is something we have long needed and will no doubt be taken advantage of.

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Your Lozenges have proved so valuable that I cannot well do without them. The supply you sent me is exhausted. Please send me some more, accompanied with the bill, and I will remit to you at once. Yours truly, WILLIAM L. HARRIS.

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