

Mount Tabor Record

VOL. IX. MOUNT TABOR, N. J., MORRISTOWN, N. J., FRIDAY, AUGUST 28, 1885. NO. 7.

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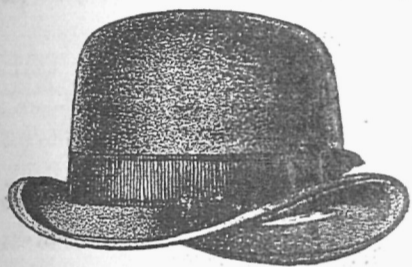
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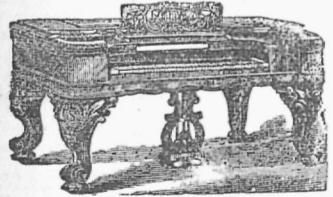
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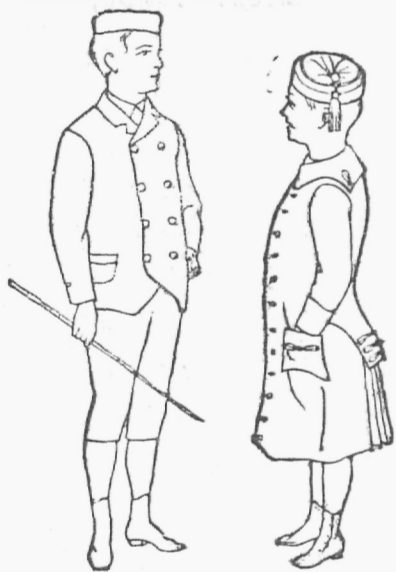
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 These lots embrace five times the number of
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 lot. They are laid out on an avenue 60 feet wide,
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 best, and there is an abundance of it. Fast
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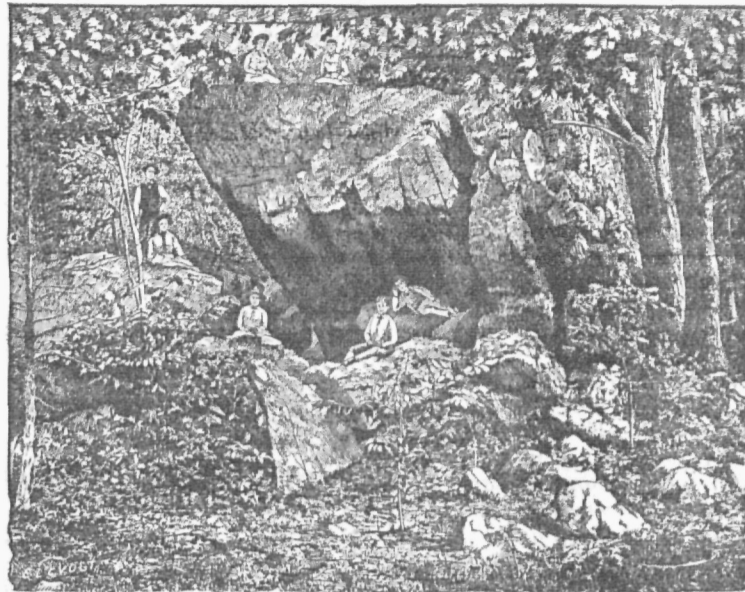
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 11 rooms, bay windows, piazzas, bath,
 range, well, cistern, ice house, one acre
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Mrs. E. M. Hough.



THE RECORD'S ILLUSTRATIONS.

THE ROCK HOUSE,
 Parsippany Road.

The scenery along the line of the Morris and Essex Division of the D. L. & W. road is admittedly finer than that on any other railroad in New Jersey. Huge rocks, high mountains, swift rivers and dark gorges open to the view, and deep cuts, steep embankments and sharp curves are the result of this configuration of the ground.

But all of these things, and particularly the rocks and mountains, are thrown about "promiscuously like," and sometimes loom up where least expected. The above is one of the rocks and it lies on one of the mountains. It is known as the "Parsippany Rock House," because it is on the Parsippany road, near Tabor. An immense mass of rocks, greater than any house on Tabor, crop out of the mountain side and suddenly break off into a sheer precipice, the front of which is seamed and broken, and shelving out near the surface of the earth forms a place of shelter for a dozen persons. Hence the "house." It is a favorite destination for picnic, berrying and nutting parties.

There is a second rock house near Tabor, also a favorite spot for excursionists, called the "Dover Rock House"—probably because it is nowhere near Dover. The mass of rock is very much greater but no more picturesque than the one portrayed above.

Thursday's Services.

MORNING.

The morning sun shone brightly down upon Mount Tabor; there was "a nipping and an eager air;" people moved briskly; the atmosphere was full of September oxygen; and distant objects stood right out in the landscape like a transparent picture. An immense throng gathered before the stand at the hour of service. The Tabernacle was thrown open to admit the overflow. The large folding-doors at the rear of the pulpit were pushed entirely open; so that the preacher had a large audience at his back as well as an immense throng before him.

The Rev. J. R. Thompson, D. D., did not appear, but there was no sense of disappointment after the preacher of the hour had fairly launched into his subject. Two prayers were offered by Rev. Enoch Meachem, of Phillipsburg, and Rev. Wm. Tunison, of Washington, N. J. After singing a stirring hymn, the Rev. James Montgomery, of Paterson, preached from the text, Phil. 4: 11: "I have learned, in what sort of state I am, therewith to be content." The speaker preceded the statement of his text by saying that he had been called upon to preach three times at Mount Tabor, and in every instance, it was to fill a gap. And yet he did not care to complain, as it would be in contradiction to the text he had chosen. He continued substantially as follows:—

Practice is better than precept. The Scriptures not only tell us what to do, but give us examples as to how to do it. The builder must have a plan; the tailor must have his pattern; and in school the children learn more quickly by seeing the object than by a description of it. We all learn best by example. The Scriptures are not entirely abstract; but their truths are embodied. When they would present to us the doctrine of faith, they give us Abraham as the example. While the precept of patience is given, the living example of it was Job. Meekness has its strongest expression in Moses. So it is with the doctrine of contentment. In the text Paul enjoins contentment by his own example: "I have learned, in whatsoever state I am, therewith to be content." The Church at Philippi to whom this Epistle was written, had ministered to his necessities, and he had acknowledged their liberality; but in the text he seems to be assuring them that his distressed circumstances did not afflict him over-

much that he had learned contentment under all conditions. "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry—both to abound and to suffer need. I can do all things through Christ which strengtheneth to me." He means that he can do all things that are right and proper for him to do in adversity, just as he can do all things which are right and proper for him to do in prosperity. Brethren, this is a wonderful experience! God grant that we may all of us have the same!

What is the nature of Christian contentment? It is not indifference to the evils that afflict us. It is not being insensible to trial and difficulty. It does not mean that we are to sit down in laziness, letting things take their own course when we might do something to make them better. It means that we shall not be over anxious, that we shall not worry or distress ourselves after we have done the best that it is possible for us to do. Christian contentment is opposed to anxiety; it is opposed to greediness; opposed to distracting thoughts and troublesome cares. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow! They toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." If God takes such care of the fowls of the air and the flowers of the field, surely he will take care of you. Christian contentment is self-containment. Contentment does not depend upon a man's circumstances, but upon his state of mind. If you could not be content with the place that Providence has assigned you, you would not be content with any other. Are you afflicted? Have you been bereaved? These things certainly are not agreeable; but a Christian can always see in them that which leads up to a state of blessing. It is not what a man has, but what he is, which constitutes his happiness. It is not what a man gathers, but what God puts into him. In the summer people leave their pleasant homes and rush to the sea-side, or to the mountains, and live in a little 7 x 9 room, and profess to be contented. But really they are being prepared the better to enjoy and appreciate the home they have left.

Our afflictions under certain circumstances are the educational processes by which we arrive at a better knowledge of the things to come. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love Him."

Paul exemplified patience. When he tells us that he has learned in whatsoever state he might be, therewith to be content, it is a great deal to say. It seems like a spirit of boasting. But it is not of himself, "I have learned." From whom did he learn it? He tells us immediately: "I can do all things through Christ." The force of language is in the character and circumstances of the man. Paul was in prison; was almost if not totally blind, Who can read that marvelous catalogue in 2nd Corinthians, 11th chapter—a catalogue of sufferings for Christ's sake—without being impressed with the meaning of our text as never before? "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." "Beside those things that are without, that which cometh upon me daily, the care of all the churches." In presence of this catalogue of afflictions, how can we be discontented with our lot as Christians. We must remember that Paul endured all these things for Christ's sake. Had he never been a Christian, a catalogue like that would never have been written by him. But in all the history of this great apostle, we never read a word of murmuring or complaint. Are you poor? So was he. Are you persecuted? Much more so was he. If he had learned contentment with his greater trials, much more should we with ours.

How did Paul get this experience? "I have learned," said he. Not in the school of Gamaliel; not in Pharaseism; but in the school of Christ. The severer trials of his life he regarded as preliminary to graduation.

The preacher illustrated the manner in which a man may be contented with preliminary or educational processes, by the case of a man who, about to build a house, first digs a tomb-like cellar. You ask him if he is satisfied with that? He will answer, "Yes, as far as it has gone." Then the rough stones for the foundation are brought. He is contented with these. So, all through the process of construction—he is contented with the unfinished state of things, because they are preliminary to the finished building—the perfect home. Thus it is with the trials of the Christian life—they are educational, and Paul was contented because he knew that "all things went together for good to them that love God." If we would attain to this experience, we must get into the position of St. Paul. Live in constant communion with Christ and you will learn the lesson of Christian contentment: "In whatsoever state I am, therewith to be content." Have you met with reverses? Has the world turned its back upon you? When these things happened, what did you begin to do? Did you not become complaining? Did you not forsake the house of God? Come, my complaining friend; come up to the side of Christ, and put your hand in his. Learn to trust in him and be content.

Consider that you have no claim upon God for anything. What are we? Are we not all undeserving? If we are comfortable and well, let us thank God for it.

The preacher related an incident concerning a woman who, with a bare room and a bit of bread, was discovered by a visiting minister, praising God upon her knees, using these words: "All this, and Jesus, too!" We are instructed to ask for our daily bread, not our daily bread and butter.

The story was related of a child who, on a cold night, for lack of sufficient bed-clothing, was covered by her mother with a few pieces of board. The child looked up gratefully into the

mother's face, and asked, "What do poor people do who have no boards to cover them?" Look below you! Enter the tenement houses! Look into the homes of poverty and the haunts of crime! Surely you must be convinced that you have something to be thankful for. Do not go grumbling through life, all the time singing, "Hark from the tombs a doleful sound."

Then remember, as an incentive to content, that it is safer with a little than with much. Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." We have seen those who, after they had obtained wealth, became too dignified, too lordly, to go any longer to a Methodist meeting.

As conducive to contentment, think of what you already have. The blood of Christ cleanseth from all sin. Not that he will do it, but that he does it. It is something to content a man that he is justified by faith—that he stands before God just as if he had never sinned. If justified, what then? Sanctified. Sanctification begins as soon as a man is justified. God is a sun and a shield. "No good thing will he withhold from them that walk uprightly." But, you say, there are lots of good things I haven't got. Well, whose fault is it? All things are yours. Even our chastening may be a part of the all things. I have sometimes visited families where the parents assured me that they never laid a hand upon their children—that they ruled by love—that they never laid the rod upon them; but I've wished to gracious they had, before I got out. Nobody is improved without some chastening. All things work together for good to them that love God.

Cultivate a cheerful disposition. Don't praise every other Camp Meeting and cry down Mount Tabor. Don't be continually nagging. Try to be contented for one day, and see how enjoyable it will be.

The speaker closed by pointing out that the true source of content was faith in the Lord Jesus Christ; and he earnestly exhorted the unconverted to abandon their wretched life of discontent.

AFTERNOON.

Another very large audience filled the auditorium and partly filled the Tabernacle. Rev. George Miller, of Franklin, N. J., offered prayer. The sermon was delivered by Rev. Oliver A. Brown, of Hoboken, from the text, Luke 23: 3, "And Pilate asked him, saying, art thou the King of the Jews? And he answered him, and said, Thou sayest it."

The discourse was a most excellent exposition of the Kingship of Jesus Christ. No mere abstract would do justice to it; and, as our space will admit of nothing else, we must content ourselves with this statement. Mr. Brown came to the Newark Conference last spring, transferred from the New England Conference. He is one of the most affable of men, and his pulpit abilities are of no mean order. His voice is clear, strong and musical. Of commanding presence his appearance in the pulpit is, of itself, impressive. His style is finished, but does not lack force and strength. The congregation listened with pleasure and profit.

EVENING.

The Tabernacle was completely thronged to listen to the sermon delivered by the Rev. G. P. Mains, of Brooklyn. The text was Judges, 3: 31. "And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel."

Fourteen car loads of excursionists came into Tabor yesterday, by way of the High Bridge Branch of the Central Railroad. There were two trains, one of nine cars and one of five. Besides those who came to Tabor a large number of the same excursion party went to Lake Hopatcong. It was almost entirely a church-going party that came here, the meetings all being largely attended by a quiet, thoughtful audience. There was no uproar, and very little confusion created by the large crowds that between the services roamed over the grounds.

The venerable J. H. Wilson, of Hoboken, who officiated as Chairman at the Annual Meeting, has a mother living at the wonderful age of 102 years. She resides in Ohio.

OFFICERS OF THE MOUNT TABOR AUXILIARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—President, Mrs. A. Klotz; First Vice President, Mrs. Rev. A. L. Brice; Second Vice President, Mrs. Rev. J. R. Bryan; Third Vice President, Mrs. R. Grant; Treasurer, Mrs. Rev. C. S. Coit; Secretary, Miss H. P. Boushall; Managers—Miss Mary, Kitchell, Mrs. Rev. J. Montgomery, Mrs. P. A. Vreeland, Mrs. W. L. Moore, Mrs. J. W. Stephens, Mrs. Rev. D. Walters, Mrs. Rev. S. K. Doolittle, Mrs. Richardson, Mrs. Rev. S. N. Bebout, Mrs. DeGroot, Mrs. Rev. T. H. Smith, Miss Lizzie Brookfield, Mrs. McDermut, Miss Nettie Coit, Mrs. E. P. Woodward.

The children's meeting at four o'clock, is not so prominent as some of the others, but the importance of it is second to none. The leader of this meeting is Mrs. Hagel, of Newark, a lady with rare teaching powers. Her voice is sweet and winning. The little folks listen to her with delight. The singing is largely in childish treble, but it strikes the ear very pleasantly. Yesterday afternoon the tent was full. Miss Coit, a daughter of the late Rev. John Summerfield Coit, one of the choicest spirits ever connected with the Newark Conference, assists Mrs. Hagel as organist and leader of the singing. Mrs. Hagel is the teacher of the infant class in Halsey Street M. E. Church, Newark, and has held that position for many years.

An Exhortation.

"There is much talk about the Holy Ghost but little of its manifested power," was remarked a day or two since. What is the matter? Is His ear heavy that He cannot hear? or His arm straitened that He cannot save? Why do not the same effects follow the prayers, exhortations, sermons and singing as in years of old? We have known a vast congregation to be stirred as a prayer was being offered, and even the unconverted and skeptical have felt and said "God is here," and a cry has gone up to be saved from the wrath to come. May we not have a return of former days of power, when the Gospel triumphed over strong opposition?

When the late Thos. Carlton was presiding elder in the old Genesee Conference he held a camp meeting at which there were perhaps twenty tents, carpeted with straw. Word came that a company of miners and roughs had threatened to come and clean out the camp. The campaigners were frightened and proposed to strike their tents and go home. The Elder was a man of faith and courage and assured them he would manage things and all would be right. He appointed a large police force and they were on the look out for the mob. They came at the time anticipated. Brother Carlton met the leader or captain. They exchanged tokens and were soon friends. He said "our camp is threatened to-night by roughs, and I want to organize your men into a police force, for the protection of the camp." The captain said we are at your service. He distributed them among the tents and told the sisters to provide them liberally with coffee and refreshments. These strong, hardy men enjoyed their entertainment. The hour for evening service came. Brother Carlton told the leader of these men to have all seated in the altar, that they might hear the Word, and if the rowdies came and their services were needed they would be called. There was mighty prayer, and the preaching was with power, and these hardy miners were deeply affected. They were invited forward for prayers and council. The leader led the way, others followed. The prayer meeting continued until after midnight; many were powerfully converted. There was no disturbance. These men who came to curse remained to pray and praise. What a victory? It was not a mere talk of the power of the Holy Ghost, but its influence felt. Such instances of power were often seen when hundreds were brought from darkness into light, and at times blasphemers were like Paul, stricken down suddenly and would inquire "what must I do?"

Why not have such manifestations now? Have we too much culture? Are we too careful to please the world by saying smooth things? Do we pray in the Holy Ghost, and wrestle as did

Jacob? Do we say "I will not let thee go." We want the earnest, persistent prayer, and must have this or hundreds of the unconverted who visit Mount Tabor, will go to their homes unsaved, and perhaps from thence down to perdition. The meeting will soon close and what is done must be done quickly. Let there be earnest prayer in the closet. "Ask and ye shall receive." Men of Israel, help—work! "The night cometh when no man can work."

We notice the genial face of Rev. Jonathan B. Heward, of the New Jersey Conference, formerly of the Newark, among the recent arrivals at Tabor. He is stationed at Cape May. His friends are all glad to see him.

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WASHINGTON ST.,
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Prescriptions Promptly and Care-
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AND
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SASH, BLINDS, DOORS,
and all kinds of Building Material supplied.
JOBGING PROMPTLY ATTENDED TO.
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Ice Cream! Ice Cream!
CHOICE CONFECTIONERY.
BREAD, CAKE, PIES, etc.

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MOUNT TABOR HOUSE.
Simpson Avenue,
MOUNT TABOR,
W. F. DAY.

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DON'T MISS INSPECTING
OUR NEW FALL STOCK.
IT IS THE RICHEST, LAR-
GEST, AND CHEAPEST
EVER SHOWN IN NEW-
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NOTHING EXTRA TO
HAVE CARPETS DELIVER-
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THAT IS—IF YOU BUY
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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.
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,
Hackensack, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentist work for my self 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 28, 1880.

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7 pcs., Marble-top,	
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reduced from	75 to 60
40 Walnut Bedroom Suites,	
reduced from	100 to 75
30 Walnut Bedroom Suites,	
reduced from	135 to 100
20 Walnut Bedroom Suites,	
reduced from	150 to 125

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Suites.

50 Cherry Bedroom Suites,	
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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

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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

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Marble-top Table,	3.50
Mixed Mattress, full size	3.00
Bed Springs, only	1.50
Cane-seat Chair,	.50
Wood-seat Chair,	.25
Oil-cloth, per yard	.25
China Matting, per yard	.15
6-foot Extension Table,	4.95
1 Hair Mattress,	10.00
Walnut Bureau,	7.00
Child's Carriage,	4.75
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Mount Tabor Record

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MORRISTOWN, N. J.

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MORRISTOWN, N. J., August 28th, 1885.

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

The Young People's Meeting last night was packed, and scores who were unable to gain access to the Pavilion stood about the entrance—interested participants in the services.

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.

"Owing to a misplaced switch" or some other unforeseen event the excursion which the RECORD intended should not come to Tabor until Friday, escaped our vigilance and got on the grounds a day ahead. The next time we get our information from what should be the best source, (as we did this), we shall verify it by some additional evidence.

MT. TABOR AUXILIARY OF THE WOMAN'S HOME MISSIONARY SOCIETY.—Officers: President, Mrs. I. E. Lyon; Vice Presidents, Miss Eliza A. Brookfield, Miss Stella Day, Miss Lizzie Campbell; Recording Secretary, Miss Minnie Scott; Corresponding Secretary, Miss Lizzie Richardson; Treasurer, Miss Miriam Coit; Literary Committee, Miss Josie Allison, Miss Emma Beardslee, Miss Emma Barnes, Miss Minnie Bebout, Miss Carrie Cosad.

Following are the names and residence of the Board of Trustees of the Newark Conference Camp Meeting Association, with the date of expiration of their term:

David Campbell, Newark.	1886.
J. S. Richardson, Jersey City.	1886.
Rev. C. R. Barnes, Paterson.	1886.
Richard Grant, Jersey City.	1886.
Rev. D. R. Lowrie, Roseville.	1887.
S. M. Long, East Orange.	1887.
F. A. Wilkinson, Newark.	1887.
W. W. Tate, Brooklyn, N. Y.	1887.
J. M. Bonsall, Morristown.	1888.
Rev. J. Montgomery, Paterson.	1888.
A. Vreeland, Paterson.	1888.
D. A. Barnes, Paterson.	1888.

Memories of Mount Tabor. Since the first Camp Meeting held on this consecrated spot, numbers whose influence and power were felt, have, both laymen and ministers, passed away. Hon. George T. Cobb, the first president of the Board of Trustees, and Ichabod Searing, his successor, both were princely men in our Israel. J. B. Bassenger, Hon. Peter Smith, Rev. R. B. Yard, Secretary of the Board, and James V. Bently also Secretary; Wm. H. McDermut, of New York, who had been a Trustee of the Camp Meeting Association at Sing Sing, on visiting Tabor became attached to the place, secured a pleasant cottage on the corner of Simpson Ave. and Whitfield Place, and was subsequently elected Trustee. He was a local preacher, generous and genial in his nature and much loved. His widow is still a summer resident.

Michael S. Allison, of Jersey City, a noble man, princely in his generosity, and a true friend, has also gone to his rest above. He was a ship-builder and one of the best supporters of the Church.

His family occupy the fine cottage on Trinity Park. He declined to be a trustee since he came here to rest.

All men of sweet spirit with whom it was a pleasure to work and who gave much time and toil to promote the interests of this Association. Among the ministers there was the clear headed H. Mattison, D.D., Rev. D. W. Bartine, D.D., one of the grandest Camp Meeting preachers ever heard. Rev. R. L. Dashiell, D.D., so genial and eloquent, Rev. Caleb A. Lippincott, full of zeal and fire, a preacher of the olden type, Rev. Wm. H. Dickerson, whose voice was often heard from the stand and altar, and whose prayers at times made impressions that will long be remembered, was taken from Tabor to the upper Canaan.

How wondrously some of these noble men sway the masses assembled on this mount.

A tide of sadness steals over us when we think of them. How we miss them! They toiled and labored for both the material and spiritual interests of this Association, and we wait to meet them on the brighter shore. Rather they are waiting for us. One other name should not go unmentioned, that of Bishop Janes, who often preached at Mount Tabor. One of the purest and noblest men that ever filled the Episcopal office, ever ready to work for the Master, who traveled more miles, dedicated more churches, ordained more preachers and presided over more conferences; (probably,) than any other Bishop in the world since the day the angels sang the advent song. T.

A CARD.

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

PATERSON, N. J., Aug. 25, 1885.
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 Osmon, 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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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-BEARD 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 inch rubber attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

FOUR-SEAT ROCKAWAY.
Four-Seat Coupe Rockaway.

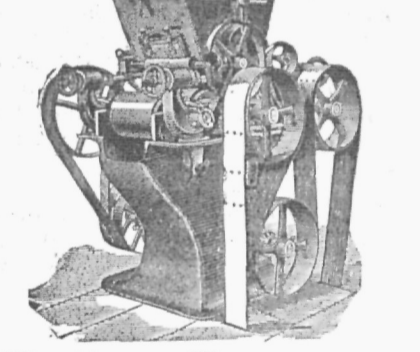
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The Best Made.

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Perfect Buckwheat Flour
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The Record's Pen Sketches.

HOWARD HENDERSON, D. D.,
LL. D.,

Of the Newark Conference, is a man of genius. His career has been a varied one. He was born Aug. 15, 1836, at Paris, Bourbon Co., Ky., attended various high schools in Kentucky and New Hampshire; was a student at the Ohio Wesleyan University (from which institution he received a degree of A. M.); and subsequently graduated from the Cincinnati School of Commerce and Law. Sept. 20, 1855, he was licensed to preach; and joined the Kentucky Conference of the M. E. Church, South, at its session in Lexington, in Sept., 1856. Until December of that year he traveled with Bishop H. H. Cavanaugh, as private secretary, through Arkansas, Texas and the Indian Territory; and then was transferred to the Alabama Conference, serving the first two years mainly on the plantations in Green and Marengo Counties as a preacher to the negroes. While stationed at Demopolis, Ala., he married Miss Sue Vaughan, daughter of a planter and physician. After filling several appointments in the Alabama Conference, the Civil War broke out, and he entered the Confederate Army in June, 1861, remaining until paroled, June 4, 1865. The last year he served as Commissioner for the Exchange of Prisoners of War; and in this position won for himself the respect of many Union soldiers for his humanity. He participated in some of the principal battles fought in the South. At Demopolis he edited the NEW ERA, and preached from July, 1865, to Sept., 1866, and in the latter month reunited with the Kentucky Conference, and was stationed four years in Frankfort. Thence was sent to Lexington; and while there, was pastor of the Hill M. E. Church, South, and was Chaplain of the Eastern Lunatic Asylum. From 1871 to 1879 he was Superintendent of Public Instruction of Kentucky—in the meantime holding connection with, and receiving appointments from, the Kentucky Conference. Afterward he was pastor of the M. E. Churches, South, in San Francisco, Cal., and Hannibal, Missouri. In March, 1883, he came to the Newark Conference and was sent to Simpson Church, Jersey City, of which he is now pastor.

Dr. Henderson is not only an eloquent preacher, but a versatile and forcible writer. Among his published volumes are the KENTUCKY SCHOOL LAWYER; SCHOOL JURISPRUDENCE; and SCHOOL HOUSE ARCHITECTURE. There is considerable curiosity with regard to the new work upon which he is now engaged—THE ANTE-BELLUM LITERATURE OF THE SOUTH, in four octavo volumes. Elsewhere we have alluded to his extensive editorial labor. It is to be noted that his voluminous authorship has never been allowed to interfere with his work as a minister, which is only another way of saying that he has been distinguished for industry and fidelity. From the Kentucky Military Institute he received the degree of LL. D. Previously, while stationed in Frankfort, he was connected with that institution as Professor of Greek, Constitutional Law and Belles Lettres. While State Superintendent in Kentucky, he was, for two years, first Vice-President of the National Education Convention; and an address delivered by him while a member of that organization, entitled, The Political Economy of Higher and Technical Education, was published in New York and passed through several editions. For ten years he was Chaplain of the Grand Bodies of Masonry in Kentucky, and held other high positions in the Grand Lodge. He was Grand Master of the I. O. O. F. of the same State for one year. The great "Masonic Widows' and Orphans' Home" at Louisville, Ky., which now shelters two hundred wards, was established largely through his efforts.

Dr. Henderson is of slender form, of dark complexion, hair thick and black, an eye dark and piercing; is of easy carriage and erect bearing; is five feet six inches in height and weighs 132 lbs. His temperament is of the highly nervous kind.

He speaks extemporaneously, using but few notes. It is his habit to burn all preparations as soon as the discourse has been delivered. Some one has said of him, and we think truly, "he will give as good an average out of three hundred sermons as any man in the American pulpit."

His style as a preacher is peculiar. His use of metaphors is striking, highly poetical and always finished. A cultivated intellect is continually pleased and fascinated by the brilliancy of his figures of speech, his frequent and apt

allusions to classic subjects, his mastery of natural science, and a certain strength of language which is nevertheless polished and exact. He has been considerably distinguished as a lecturer; and in these platform efforts his characteristic humor finds free expression. Fancy and logic are mingled in a way to captivate the audience. As an instance of this, we refer to the lecture on "Church Benevolences," which he delivered before the Conference at Nyack, N. Y., last spring. On that occasion he undertook the discussion of a theme which the popular mind regards with suspicion because of its dry and barren details; but he handled it in a manner which excited admiration and applause.

His preparations are thorough and careful. Those easy impromptu speeches of his, are, after all, the result of profound study.

His views in regard to Methodism commend themselves to every thinking man. He is for a united country and a universal Methodism, and thinks the division of the Church lamentable in the extreme. He looks for the time, as we all do, when the Church South and the Church North shall be one in fact as they are in sentiment.

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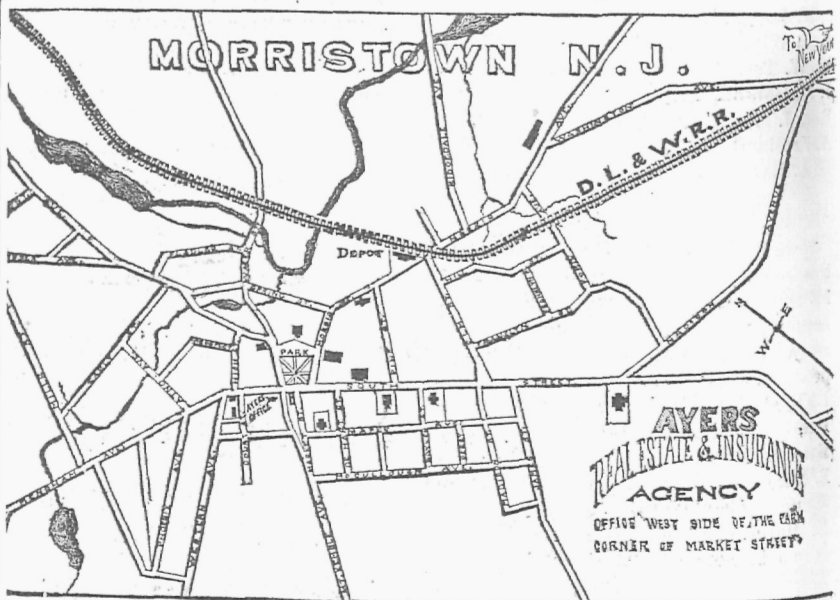
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