

Mount Tabor Record

VOL. X.

MOUNT TABOR, N. J., MORRISTOWN, N. J., SATURDAY, AUGUST 28, 1886.

NO. 7.

ARE YOU INSURED?

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

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

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Cash Assets, - \$4,065,968

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

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

S. R. OSMUN,

DENTIST,

Morristown, N. J.

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

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

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

I had taken gas once before at "Head-
quarters" 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 trouble-
some teeth.
A. H. TUTTLE.

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

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

A master of the science of dentistry, he avails
himself of all the recent appliances of the den-
tal art and displays a great skill and thorough-
ness in all branches of dental work.

J. K. BURR.

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

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General Undertakers!

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Friday's Services.

MORNING.

The usual Bible Reading was held in
Ebenezer Pavilion at nine o'clock, al-
though the hour had been announced
as 8:30. Mrs. Rev. J. H. Knowles con-
ducted the service. Several hymns
were sung and prayers were offered;
after which Mrs. Knowles announced
her subject to be "The human *If* and
the Divine *Verily*."

She began by stating that human
hearts were often tossed about with
questionings and doubts; and it was
very important that we should find
sure footing with regard to our spiritual
condition. Of course, the great ground
of Christian belief is in the wounds of
Jesus. His shed blood gives us the
ground of a faith which is the anchor-
age of the soul. But in the perplexi-
ties of life, when we think that some
things might have been otherwise,
"if" certain other things had been
different, we are troubled.

We sometimes say, "If I could only
know." Shall we go to somebody else
just as much tossed about as we are?
Let us put opposite our human "if"
God's "verily."

The first *if* I shall consider is that
which so distresses some souls: "If I
were only sure I was God's child!"
Let us turn to 1 John 1:6, 7. "If we
say that we have fellowship with him
and walk in darkness, we lie, and do
not tell the truth; but if we walk in
the light, as he is in the light, we have
fellowship with one another and the
blood of Jesus Christ his Son cleanseth
us from all sin." Then there is the
next verse: "If we say that we have
no sin, we deceive ourselves." There,
you see, the *if* is with us. It is not
with God. We often deceive ourselves
with our *ifs*; but what God promises
is a certainty: "His blood cleanseth."
Then, in looking for an answer to the
question as to whether I am God's
child or not, I turn to John 5: 24. Here
we find one of God's "verities." It is
Christ who says, "Verily, verily, I say
unto you, He that heareth my word,
and believeth on him that sent me, hath
everlasting life"—*hath it, you see.*
There is no doubt about it. Hearing
Christ's word and believing in God is
everlasting life. Then he goes on to
say, He, that is the one who hath ever-
lasting life, "shall not come into con-
demnation, but is passed from death
unto life." That ought to settle the
matter. Now let us turn to John 1: 12,
"As many as received him," that is,
received Christ, "to them gave he po-
wer to become sons of God;" this word
"power" is also rendered "right"—so
that as many as received him, to them
he gave the *right* to become the sons
of God, even to them that believe on his
name. You see there is no *if* on God's
part. It is only ourselves who are
doubtful; and why should we doubt
when we have this Word of God?

Now turn over to Gal. 3: 26, "For ye
are all the children of God by faith in
Christ Jesus." See how positive that is!
Turning over to 1 John, 3: 1, we
read: Behold what manner of man the
Father hath bestowed upon us,
that we should be called the sons of
God! That, you see, is what God
himself calls us. In 1 John, 5: 11, it is
made certain as to what it is to be the
son of God—that it is eternal life
through Christ. "And this is the re-
cord, that God hath given to us eter-
nal life, and this life is in his Son." You
know that it is stated that "these
things were written that ye might be-
lieve." And salvation comes to us
through believing, as we see in 1 Peter
1: 8, 9, "In whom, though now ye see
him not, yet believing, ye rejoice with
joy unspeakable and full of glory; re-
ceiving the end of your faith, even the
salvation of your souls." These words
of God answer the question "Am I
God's child?" Let us ask ourselves
whether the conditions are met in our
lives.

But now let us inquire concerning
the inner circle, for there is an inner
circle. Perhaps we have a secret sin,
hidden away down in our hearts;
something we do not want to give up.
Turn to 1 John 3: 21, "Beloved, if our
heart condemn us not, then have we
confidence toward God." You see, we
sometimes question whether we are
God's children because we are withhold-
ing something from God. Our hearts
condemn us, and so we lack confidence
toward God. How can it be otherwise?
You know it is said in Heb. 10: 22, that
we are to draw near to God with a true
heart, in full assurance of faith, having
our hearts sprinkled from an evil con-
science." Is not this the reason for
our doubtings and questionings—that
we have evil consciences? They must
be made clean with the blood of sprink-
ling. Then we have the full assurance
of our faith. Is there anything that is
hidden from us? If we have faith, the
things that perplex us shall be made
plain. "Let us therefore, as many as be
perfect, be thus minded; and if in any-
thing ye be otherwise minded, God
shall reveal even this unto you." Get

everything right before God, and then
everything else will be made plain.
Turn to 2 Cor. 6: 16—18, "Ye
are the temple of the living God; as
God hath said, I will dwell in them and
walk in them; and I will be their God
and they shall be my people." How
can he walk in us and dwell in us if we
walk contrary to his will and live in
sin? "Wherefore, come out from
among them and be ye separate, saith
the Lord, and touch not the unclean
thing, and I will receive you, and will
be a Father unto you."

At the beginning of the next chap-
ter it is said: "Having therefore these
promises, dearly beloved, let us cleanse
ourselves." Let us. There is some-
thing for us to do. This cleansing is
very different from the cleansing in the
blood of Christ. We are to put away
voluntarily certain forms of evil that
the blood of Christ may cleanse the
heart from desire for evil. It is said
in 1 John 5: 21, "Little children keep
yourselves from idols." Those are the
things you are to put away. Perhaps
you have an idol. You know what it
is. You must keep yourself from it—
give it up.

The speaker made an earnest exhor-
tion that the question of confidence
toward God might be settled at once
by a full surrender of the soul. She
then called attention to Isaiah 42: 16,
"And I will bring the blind by a way
that they knew not. I will lead them
in paths that they have not known. I
will make darkness light before them
and crooked things straight. These
things will I do unto them, and not
forsake them." Some of us, I fear, are
very blind. It is not those who think
that they can see it all that are meant,
but those who acknowledge that they
are unable to see. Just put yourself in
his care and he will lead you. Now
turn to Isaiah 48: 17, "Thus saith the
Lord thy Redeemer, the Holy One of
Israel: I am the Lord thy God which
teacheth thee to profit, which leadeth
thee by the way that thou shouldst
go." We may be sure that we are go-
ing right if we suffer God to lead us.
The Psalmist says (Psalm 25: 9), "The
meek will he guide in judgment, and
the meek will he teach his way." It is
difficult to lead a self-willed child. That
was the trouble with Israel—they did
not want to go God's way, but their
own. Hence God sent leanness into
their souls. Leanness enters into our
own souls when we go our own way,
unwilling to be led by God. There is
a very sweet and tender thought ut-
tered by the Psalmist in the 32d Psalm
8th verse: "I will instruct thee and
teach thee in the way that thou shalt
go; I will guide thee with mine eye."
Now, how does God guide us with his
eye? How could you guide anybody
that way? You might guide a child by
the hand, and lead him along even
though he were looking another way.
But to guide him with your eye, it
would be necessary that he should be
looking directly into your eye—obedi-
ently watching you all the time. So we
must be looking up into the face of
God if we would be guided as the
Psalmist was. Who would miss the
privilege of being guided through life
in this way? by looking into the Om-
niscient eye?

Turn to Deut. 8: 2, and read, "Thou
shalt remember all the way which the
Lord thy God led thee these forty years
in the wilderness, to humble thee and
to prove thee, to know what was in
thine heart, whether thou wouldst keep
his commandments or no." To know
what was in thine heart—in the heart
of the individual Israelite—that was
the reason their trials and battles were
permitted. God wants to find out
what there is in us. So he goes on to
say: "He humbled thee and suffered
thee to hunger, and fed thee with
manna, which thou knewest not,
neither did thy fathers know." Now
what was all this for? Why did God
do it? He goes on to tell us: "That
he might make thee know that man
doth not live by bread only, but by
every word that proceedeth out of the
mouth of God." That shows us that
bread alone does not satisfy any human
soul. That is, that nothing which
ministers to the human body is com-
pletely satisfying. Something must
feed the spirit. Only the Word of God
does that; and that man only truly
lives, who lives by the Word of God.

Here is another *if*: "Oh, if I could
only look into the future." To such
questionings as this there is no human
answer. But it is said in Isaiah 40: 29,
"He giveth power to the faint, and to
them that have no might he increaseth
strength. Even the youths shall faint
and be weary and the young men shall
utterly fail,"—even those who are
strong shall not be equal to the con-
flicts which break down even the
strong-hearted; but what does God
say? "They that wait upon the Lord
shall renew their strength!" Here is
the contrast between the human *if* and
the Divine *verily*. The strongest are
not sure, but God's promise is.

Other quotations were made, by Mrs.
Knowles, bearing in the same direction.

Speaking of what she regarded as the
greatest hindrance to the efficacy of
prayer, she said that we get just so far
in giving up to the will of God, and
then cease. We hold on to some things.
Young Christians especially ask:
"May I do this?" "May I do that?"
They want to know if they can go to
the ball or to the theatre? It is all
because they love these things. If they
had the love of something better these
things would lose their attraction. It
would be like the baby giving up its
playthings after it is grown. Christ
said: "Whatever things ye desire
when ye pray"—*desire* is the important
word. Now how can we expect to re-
ceive what we pray for when we do
not *desire* them?—when, in fact, we de-
sire something quite different? "And
when ye stand praying, forgive if ye
have aught against any." The power
of prayer is greatly hindered by the
unforgiving spirit. He who prays for
a revival while he cherishes that spirit
towards others in the Church cannot
reasonably expect his prayer to be an-
swered—until, at least, this spirit is
cast out. When a friend passes you
with averted eye, there is something
wrong. It is impossible for prayer to
be answered where such feelings are
cherished.

The speaker deprecated what is
called public scolding. It was not her
intention to do anything of the kind,
but she was simply declaring the truth
as contained in the Scriptures.

Here is another *if* in John 15: 7,
"If ye abide in me," that, you see, is
on the human side. "If ye abide in me
and my words abide in you, ye shall ask
what ye will, and it shall be done unto
you." God's promise is distinct and
positive. It shall be done. It is only
ourselves who are uncertain. Then
turn to 2 Chron. 7: 14, "If my people,
which are called by my name, shall hum-
ble themselves and pray, and seek my
face, and turn from their wicked
ways,"—if they do these things, "then
will I hear from Heaven, and will for-
give their sin, and will heal their
land."

There is a very striking passage in
John (9: 31), "Now we know that God
heareth not sinners; but if any man be
a worshiper of God and doeth his will,
him he heareth."

Mrs. Knowles made an appeal to the
unconverted, urging that the possible
reason that their prayers were unavailing
was that they had withheld some-
thing. As James says, "Ye ask and
receive not because ye ask amiss." You
pray for things that are altogether
selfish. You say, I have been praying
and praying for something, and I do not
receive it. What is the reason? You
ask simply because you want some-
thing, but you do not ask because you
want the best thing. God has higher
aims in view with reference to you.
You cannot understand. Everything
seems confused because your prayers
are not answered. You have not
taken God into your heart to abide
with you, or you would know how to
ask for better things, and you would
receive them. It reminds me of the
old astronomers. To them the stars
seemed to go every which way. The
heavens, to them, were full of confu-
sion. There seemed to be no order in
the movements in the firmament. But
when men began to turn their teles-
copes toward the skies, it was discov-
ered that the seeming confusion was a
succession of the most orderly and stu-
pendous movements in the universe. So
it is that without God in the heart every-
thing goes crooked. There seems to
be no orderly purpose in human exis-
tence. When we turn the telescope of
faith among the wondrous movements
of God, we see that all things work to-
gether for good. Take him into your
hearts!

There are others who say, "if my
circumstances were more favorable!"
God made us, and he made no two
alike. Since he is all-wise, there must
be some glorious reason why we are
not alike. He wants each to do the
work assigned to him to the best of his
ability. Turn to Isaiah 1: 19, "If ye be
willing and obedient, ye shall eat the
good of the land." Now that is not
asking you to do what somebody else
can do, but what you yourself are able
to do. All of us can be willing and
obedient. He wants you just as you
are, without your trying to be like any-
body else.

Various passages were cited to illu-
minate this point; and it was shown
that the weakest child of God might,
through obedience, be a thousand times
more useful, than the most talented.

A reference was made to 2 Samuel
22: 34, "He maketh my feet like hinds'
feet, and setteth me upon my high places."
These little creatures have their
little feet provided with sharp claws,
so that they can climb with great agi-
lity the almost perpendicular sides of the
mountains. So God's people are given
a peculiar power by which they attain
the strongholds and reach the favor of
God. So it is, as the Scriptures express
it, "Thy gentleness hath made me
great."

The morning service in the Grove was attended by many people. The Rev. Dr. Miley, Professor in Drew Theological Seminary, preached the sermon from the text, 1 Peter 1:8, 9. It was pronounced an excellent discourse.

AFTERNOON.

A goodly congregation assembled in the Grove, and the Rev. Elbert Clement, of Jersey City, offered prayer. The sermon was delivered by the

REV. JAMES I. BOSWELL,

of Jersey City, from the text 1 Tim. 4:8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

There is a single word in our text which has a musical sound in our ears. That word is "profitable." We are a commercial people. We like to know about any enterprise whether it will pay; and of various things we compare to see which will pay best. When we hear of something which is actually profitable, it taps a bell in our nature which instantly insures attention.

Well, Paul undertakes to tell us what is profitable, and he says it is godliness. What is godliness? It is derived from the Saxon; and in this hurrying age, when men have no time to speak long words, it has been shortened. Originally it was *Godlikeness*; simply likeness to God.

Can a man be like God? In some things he can, and in others he cannot. God is omnipresent. He is here. He is everywhere. We cannot be like him in that. Then again, he is allpowerful. His power is exhibited in everything that we see. Certainly, we are not like him in his omnipotence, for we are exceedingly limited in the sphere of our activities.

Bro. Boswell illustrated the likeness that we have to God by referring to the king of a mighty nation in Europe. This monarch lived in a magnificent palace, and controlled a large army, and handled vast treasures. He has a little boy. When he lays aside the cares of his office, he takes the little fellow on his knee. The boy owes to him everything—his food, his clothing, etc. Now, certainly, this helpless child does not resemble that great king in his power. But the monarch puts him upon his knee, says to him, "My son, I love you." The child looks up into the face of his father, and what does he reply? He answers, "and I love you." Now, here is a point of union. In this respect, at least, they are alike—the powerful and the helpless. We are not like God so much as when we love God. God is holy. So may we be. Such godliness is profitable. Two things prove it to be so: God's words and our experience. As the text declares, "Having the promise of the life that now is, and of that which is to come." It is profitable unto all things. "This is a faithful saying and worthy of all acceptance."

There are some who would say: I think godliness is profitable for some things. It might be profitable for a man if he were poor and wretched, and had nothing much worth living for in this life. It might be profitable, according to others, if a man were going to die. But then that is contrary to the text which declares that it is profitable for "this life" as well as for that which is to come.

The preacher said that he proposed to dwell on the first part of the text; that is, about the profitableness of godliness for this life. Preachers generally lay stress upon the profitableness of it for the life to come. That is very true; but I wish to urge upon you the fact that it is profitable for you to live a godly life. Doubtless there is a noble work for you to do before you die.

In the first place, religion is a good thing in promoting temporal prosperity. I am beginning low down, and propose to mount up step by step. The Bible tells us that we should abandon our dishonesty; it condemns frauds. Honesty leads to prosperity. The Scriptures teach honesty. If a man observes the commands of God, there is no reason why he should not be st. moderately prosperous. The tendency of a godly life is to keep a man above deep poverty. There are exceptions, of course; but if a man will only adhere to his Bible and the Methodist Discipline, there is little danger that his grand-children will come to the poor house. The Lord will take care of his own people. Fear the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed. They that trust in the Lord shall not want any good thing. The Scriptures are full of promises of this kind; and there is no doubt of the truth of every one of them.

In further proof that godliness is profitable for this life. I may say that religion promotes intelligence. If, after a man is converted, his mind is not quickened, there must be something lacking about him. While that is not the best thing that religion does for him, yet it certainly does that. It awakens his intellect. Besides, it moves his feelings and stirs his will. I thank God for a religion that has reason in it. "Come now, let us reason together, saith the Lord."

Bro. Boswell related an incident concerning a man who attended a church of which he was pastor several years ago. This man could not even read. He was converted. Immediately was

aroused the desire to learn to read. He felt that he would like to be able to read John's Gospel. He learned rapidly, as a man will who has a noble object in view and his heart is in it. Then he began to read and commit to memory the hymns of the Church. Wasn't that an education? But he would never have thought of learning if he had not been converted. That had quickened his mind and had filled it with a new light of intelligence. He did not know many things; but what he did know, he knew thoroughly well. Religion makes a man think better, feel better and act better. Paul had some such meaning when he said that the Gospel was the power of God unto salvation to every one that believeth. It fosters and increases the power of thought. It was the idea of the Psalmist who said, "While I was musing the fire burned." If a man's intellect is aroused by anything else than the power of God, it becomes wild-fire.

Bro. Boswell, at this point, showed the power of a word; and then went on to show that Jesus was God's Word; and that God's Word was a good man's company. So it is true that a Christian is never alone.

Another point made by the speaker was, that religion is a good thing because it tells us how to do our work better. It shows us that God is in partnership with us in whatever we do. A man who sees nothing profitable in this life turns skeptic, and discusses such questions as, "Is life worth living?"

When all we do is drudgery our views of life become gloomy. When we live only for pleasure we realize the experience of Solomon, "Vanity of vanities! all is vanity!" The weary woman says, "I am tired of this routine work. What does it amount to, after all? I sweep every day, with especial sweeping once a week. And then there is the baking and a constant round of duties recurring, to be done over and over again." And yet, how these humble tasks are lightened when we do them all for Christ's sake! Let the lowly work be brightened with the light of religious hope, and it becomes a very different thing.

One man says, "If I could preach; if I could stand up and tell all that is in my heart, I might be of some use." If you have but one talent, use that one. God does not expect more than you have to give. Another says, "I am not appreciated." Well, I can afford to lose the appreciation of men if only by my faithfulness, I can win the applause of God. Doing steadily every day just what he requires of me, my work will be glorified.

Religion is the best thing in this life because it gives comfort. My brethren do not criticize me, but they criticize others. They say of one man that he is a Boanerges, a son of Thunder. He has good lungs, and pours out his words with a thunderous sound. Of another they say, he is a grand temperance orator. We need that kind of men. I am not ridiculing them, by any means. But the best of all is to be a Barnabas, a son of Consolation. One of the noblest things a minister can do, is to bring comfort to sorrowing hearts. You remember that character in Bunyan, where Christiana is directed, not to Mr. Greathead, but to Mr. Greatheart. We need great hearted ministers. There is no greater work than to minister comfort. Oh, that we may learn the art of consolation! Of God himself it is said, "He healeth the broken hearted." What sweeter and better name could have been given by Christ to the Holy Spirit than that of The Comforter! In our sorrows the light of Divine consolation comes forth. Only the darkness reveals the stars.

How does the Gospel comfort us? Paul says, "Our light afflictions which are but for a moment." I guess Paul never was afflicted or he would not call it a light thing. Oh yes, he was! He had experience of the severest afflictions.

"In the furnace God may prove thee, Thence to bring thee forth more bright, But can never cease to love thee; Thou art precious in his sight; God is with thee,— God, thine everlasting light."

Now we come to the other half of my text: the promise "of the life that is to come." Well, brethren, there are some subjects that are so large that we cannot handle them—and this is one. However, we can grapple with it, and we shall get a little strength even if we fail. If there were no hereafter, of course there would be nothing to say; but if there be a hereafter, the subject assumes tremendous importance. Godliness is profitable unto the life that is to come.

Let us turn to the book of Revelation. There are some things in that book I cannot understand. "What!" exclaims a brother, "You, a minister, and don't understand the book of Revelation!" Yes, I confess it. I cannot hold the ocean in the hollow of my hand. I am glad it is so—that there are some things in the Bible beyond my comprehension. Because, if I were able to understand everything that was written there and could compass it with the power of my mind, I should know that it was human. But the things that I do understand in this wonderful book, I understand perfectly.

ly. Now, I read in it that John had a vision of Heaven. Why did he? First, because he was the disciple whom Jesus loved—and he whom Jesus loves sees things revealed to no other. Second, because John was in trouble. Put these two things together; and then remember what he said, "I was in the Spirit on the Lord's Day,"—and I think it is sufficiently explained. What is it that he tells us of Heaven? He says he saw the great city, which reminded him of Jerusalem; he saw its mighty walls; its trees; and the great throne in the midst of it, and the voices of the one hundred and forty and four thousand singing the praise of him who sat upon the throne. He saw the harpers with their harps, and he heard their music. They were saying with a loud voice, "Worthy is the Lamb that was slain!" John says, "I beheld, and I heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands"—and here his arithmetic broke down!

I have said to myself, "If this picture of Heaven is so glorious in its fadeless and sublime beauty, what must the reality be! We see here through a glass darkly; but then the mirror will be dashed to pieces and we shall see face to face.

As I stand here with the hallowed memories thronging upon my mind, I am reminded that we may not be here another year. Where is Dashiell, with his clarion voice which rang out over the encampment but a few years ago? Where is the scholarly Dr. Crane, and the silver tongued Dr. Bartine? They shall not come back to us. They have gone into that ineffable glory. How brief a time when we will not be here! God grant we may live well! That we may raise the note of praise to him who sitteth upon the throne!

EVENING.

The service was held in the Grove, and a deeply attentive congregation listened to the sermon by Rev. L. C. Mueller, of Elizabeth, N. J., from the text Jer. 18: 4, "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." A very vigorous prayer meeting succeeded the preaching service.

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The subscriber, a man of all work, wishes to secure a situation as driver for store wagon, or anything of that character. Am a married man and willing to make myself useful.

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Light and adapted to summer use.

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We have three different grades of work and several different styles of each grade in Elastic Spring and side-bar Buggies, open and with top; Leather or Rubber Top, Leather or Cloth Trimmed.

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

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

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

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PARLOR

SUITS!

PARLOR

SUITS!

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

WALNUT BEDROOM SUITS

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

Two Car Loads, Two Car Loads,

Ash Bedroom Suits.

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

Summer and Seasonable Goods at Cost,

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

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

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Mount Tabor Record

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

MORRISTOWN, N. J., August 27th, 1886.

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

Mrs. Boden, son and daughter, of Brooklyn, are spending a week with the family of Mr. Joseph Bates.

There are quite a large number of the citizens of Bayonne resting under Tabor's shade this season. This, we believe, is the first year Bayonne has been represented here, and more Bayonnettes are welcome.

Jerry George says there is so much kissing and hand shaking at the Mount Tabor station that he is often afraid some one will get left. That is all right, Jerry, but we notice they don't "get left" on the kissing.

Rev. John N. Crane, of Livingstone, who has made his summer home on Mount Tabor for the past three years, is a member of the Des Moines, Iowa, Conference. He has purchased lots on Tabor and will erect a cottage here.

It is always a pleasure to find our brother, Rev. David Walters, of Lebanon, N. J., among the preachers present at Tabor during Camp Meeting. There are few men who have done more effective service for the cause of Christ, than he.

Mr. I. N. Townley, the Newark builder, has rented the McLeod cottage, corner of Shaw Place and Butler Pass, and occupies it with his family. He is prospecting for a building location with the intention of summering permanently on Tabor.

Dan, Rider, of Denville, a base-ballist who played with the Tabor nine last Saturday in a game with the Rockaways on the latter's grounds, is very low from loss of blood through a wound received in that match. He was struck in the nose by the ball and that organ was split, bleeding freely at the time. On Thursday it commenced to bleed again and it is feared he will die from loss of blood, it being about impossible to staunch the flow. Drs. Flagg and Menagh are attending him.

We have not seen a man under the influence of liquor, nor yet a disorderly person on Mount Tabor this season. Considering the number of visitors who have been here this is extraordinary. There is no opportunity for much of a display of that character, for intoxicated and unpleasant persons are promptly disciplined by Chief Bolitho and his assistants; but men sometimes forget and make an exhibition of themselves until reminded of their folly by the police. Tabor is, however, exceptionally free from trouble of the kind, and it is a matter for congratulation.

It affords us as well as all other residents on Tabor the greatest satisfaction to note the improved health this season of the honored President of the Board of Trustees of Mount Tabor, David Campbell, Esq. Mr. Campbell is a very active business man, being a member of a number of Boards of Directors in several of Newark's most worthy institutions. Considering how valuable his time is, and how engrossed he has been with his business cares, it is a wonder how he has been able to devote so much of his time to well directed efforts in projecting and carrying out many of the improvements on Tabor. The most direct testimonial that could have been given him at the recent meeting of the lot owners, even had it been deliberately agreed upon, was a unanimous vote for re-election. It was as spontaneous as it was well deserved, and being tendered in the heartiest spirit must prove to Mr. Campbell the esteem in which he is held by our people.

Mrs. Knowles' Bible Readings are among the most interesting and valuable services given on Tabor and we to-day report one of them in lieu of a sermon.

Monday's RECORD will contain a Pen Sketch of Rev. Jas. M. Buckley, D. D., editor of the *Christian Advocate*.

Rev. John Rhey Thompson, D.D., is one of the newly elected Trustees of the Camp Meeting Association. Dr. Thompson is pastor of the Washington Square M. E. Church, New York City. He is a preacher of fine ability, and has filled some of the best pulpits in Virginia, New Jersey and New York. We are glad to welcome him to citizenship on Mount Tabor.

The Mount Tabor Young Ladies' Auxiliary of the Woman's Home Missionary Society was organized Aug. 16, 1885, by Mrs. Jennie F. Willing, Secretary of the Bureau of Organization of W. H. M. S.

The membership of the Society for the past year was seventy-nine. About the first of September the ladies packed a barrel of useful articles, valued at about \$30, and sent to the Savannah Home. Mite boxes were distributed, among those returned one contained \$6.92 which was taken by Master Fred Lyon, of Newark.

About fifty persons subscribed for the society paper.

At the annual meeting the Treasurer's report showed that \$129.43 had been paid in for membership dues from mite boxes and donations.

President, Miss Eliza A. Brookfield; 1st Vice Pres't, Miss Emma Beardslee; 2d Vice Pres't, Mrs. H. H. Davis; 3d Vice Pres't, Mrs. Fannie Harrison; Recording Sec'y, Miss Minnie Scott. Corresponding Sec'y, Miss Lizzie Richardson; Treasurer, Miss Miriam Coit; Ass't Treas., Miss Mattie Woodward.

The Services.

The preachers for succeeding days are as follows:

Saturday—10:00 A. M. Rev. J. H. Knowles, Secretary of the New Jersey Sabbath Union. His subject will be "The Sabbath;" 2:30 P. M. Rev. J. B. Taylor, of Bound Brook; 7:30 P. M. Rev. C. S. Woodruff, of Nyack.

Sunday—10:00 A. M. Rev. Dr. J. R. Thompson, pastor of Washington Square M. E. Church, New York; 2:30 P. M. Rev. J. R. Bryan, of Phillipsburg; 7:30 P. M. Rev. S. Parsons, of Belvidere. The Sunday morning Love Feast will open at 8:30 o'clock.

The Camp Meeting Services of 1886 will close on Monday morning at 8 o'clock, with the Sacrament of the Lord's Supper, and experiences and reminiscences of the work done.

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

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

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

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

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, 1886.

Mr. Editor:

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

E. T. BLACKWELL, M. D.

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Liabilities.

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Surplus over all

Liabilities, 52,095 19

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Wood and Willow Ware.
Refrigerators from \$3.50 upward; Willow Clothes Baskets, 5c. upward; Market Baskets, (covered and uncovered,) 8c. upward; Bissell's Carpet Sweeper, \$1.50 upward.

Tin Ware

No. 7 Copper Bottom Wash Boilers, \$1.25; No. 8 do., \$1.50; No. 9 do., \$1.75; Toilet Sets from \$1.50 upward; 10 qt. pans, 15c., 12 qt. do., 18c.

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Ten Plates, 6c. per dozen; Breakfast do., 7c. per dozen; Dinner do., 8c. per dozen.

Glass Ware

Plain and Star Tumblers, at 3c. per dozen; Goblets from 5c. per dozen upward; Preserve Dishes from 25c. per dozen upward; Lamps from 30c. upward.

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The Record's Pen Sketches.

REV. CHARLES LAREW, M. D.,

Was born Apr. 10, 1825, at Mount Airy, near Lambertville, N. J. His parents were members of the Presbyterian Church. His father occupied a small farm and was a school teacher. There were six children—Charles was the eldest, and Levi the youngest, is a member of the New Jersey Conference. Charles was converted at a Woods Meeting, not far from Mount Airy, in 1842, under the ministry of Rev. John McDougal and Rev. Thomas Campfield, who were then stationed on the old Flemington Circuit. In April, 1846, he was licensed to exhort by Rev. Aaron Ballard, who was pastor at Lambertville. Dr. Larew taught school during that summer, after which he went to New Egypt and travelled over the circuit with Rev. Mr. Christine and aided him in his work. In the winter (1846) he was licensed to preach by Dr. John S. Porter. The following spring he entered the New Jersey Conference and was appointed colleague with Rev. Rodney Winans on the Medford Circuit. Sixty converts were the result of their labor on this charge. In 1848 Dr. Larew was preacher on the Toms River Circuit, which at that time comprised eighteen appointments of 100 miles travel, and required four weeks to complete it. His colleague was Rev. Edward Page. Four hundred souls were converted in the two year's term. In April, 1849, Bro. Larew was married. The following spring he was appointed to Peapack. In 1852 preached in Hope, N. J. In 1853 was sent to Somerville and Bound Brook, both places experiencing a revival, 125 being received into the church during the first year. In response to a petition he was appointed to Upper Rahway in 1855, and built the present church edifice; 1857-8 was pastor at Belleville; 1859, at Hedding Church, Jersey City; 1860 at St. Paul's Tottenville, Staten Island, where he built the commodious structure now standing. In 1862 he was appointed to Halsey St. Church, Newark, and remained three years, receiving 100 converts at the close of his third year. He was Presiding Elder for the Morristown District the succeeding four years; and it was during this term of service that his wife died.

Dr. Larew was a delegate to the General Conference which met at Chicago in 1868. Leaving the Presiding Eldership he was appointed to St. Paul's Church, Jersey City; and after three years' service he was sent to Haverstraw, N. Y., where his closing year was signalized by a revival. His next pastorate was the Franklin St. Church, Newark. After spending three profitable years in Newark, he served the Fulton St. Church in Elizabeth, where a new parsonage and a new chapel were built. From Elizabeth he was appointed to Belleville, then to Linden Ave., Jersey City, and now ministers to the important church at Mariner's Harbor, Staten Island.

From the foregoing brief sketch it will be seen that Dr. Larew has occupied a conspicuous and very influential position in the church. He has always been regarded as an exceptionally wise counsellor, being distinguished for his wisdom and prudence. His early school advantages were limited. During the summer while a youth, he worked hard on a farm to obtain the means to buy books to satisfy his thirst for knowledge. He studied before daylight and after nine o'clock at night, often lying in bed with a candle stuck on a sharp nail in the wall above his pillow, in this way keeping warm in the winter while he pursued his studies. Wesley's sermons were his text-book on theology, which, to use his own expressive words, he "ate up."

Dr. James Strong gave him his first taste of Greek and Hebrew long before Drew Theological Seminary was dreamed of; and subsequently he pursued these studies alone. For many years Bro. Larew has been distinguished as a physician; and so well has the medical fraternity thought of him, that he has been selected as Lecturer to various medical classes in the colleges of New York. He is himself a graduate in medicine from a New York College.

It is pleasant to record that he is now enjoying excellent health, and his friends see no abatement in the vigor and excellence of his preaching.

It is well known that Dr. Larew was an intimate friend of the late Bishop Wiley. To no other man, perhaps, did the Bishop so freely open his heart; and some of his most touching letters were written, from various parts of the globe, to Bro. Larew.

In personal appearance the Doctor presents a striking figure. Tall, rather spare, a mild, benevolent, dreamy eye, a pleasant smile—he attracts by his animation. His face in repose is marked by thoughtfulness, and impresses you as the face of a student. His pulpit style is his own. The auditor is always conscious of the slumbering fire. When he is thoroughly into his subject his thoughts fairly coruscate in beautiful similes. In dealing with analogies he is particularly happy. Figures of speech abound in his sermons, and are as forcible as they are beautiful. But while much of his speech is adorned with the brilliance of his imagination, he holds himself with a strong hand to the exact truth of the Word of God. His sentences are often remarkably terse and strong. Many of his old parishioners repeat from memory striking passages from his discourses.

As an instance of his happy faculty of conveying a great deal of meaning in a few words, we may cite the case of a brother minister who was once telling, to a group, of the vigorous fight he was making on certain lines of Christian duty. "Be careful," said the Doctor, "that you do not raise more devils

than you can cast out." There are few men in the Conference for whom, among ministers and laity, there is a more genuine feeling of love and respect than for our honored friend and brother Larew.

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Ague Cure

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

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

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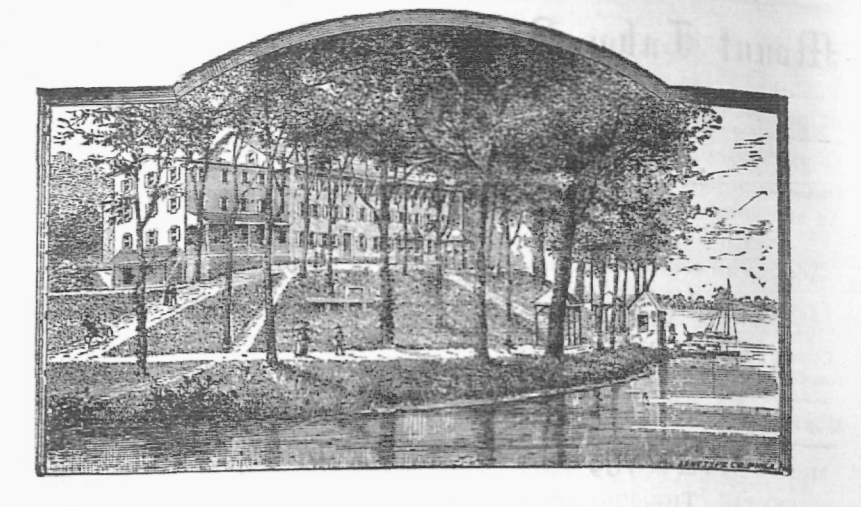
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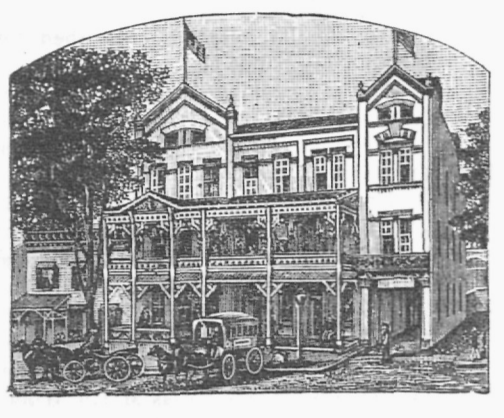
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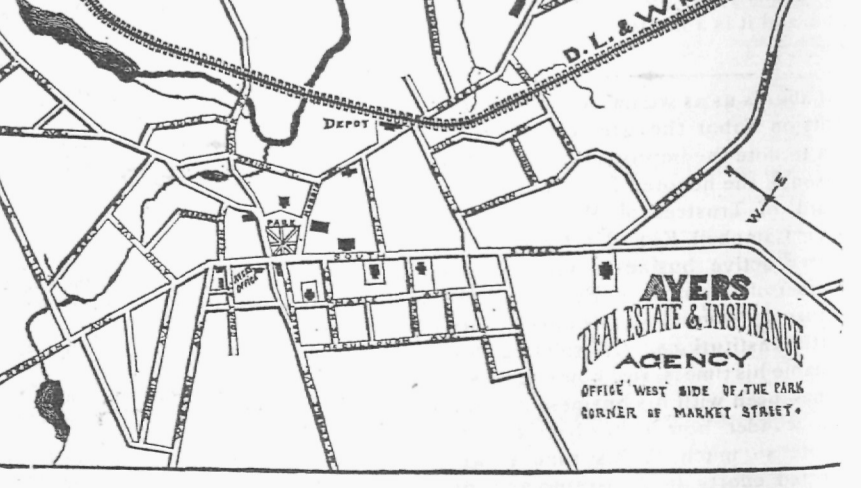
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