

Mount Tabor Record

VOL. X.

MOUNT TABOR, N. J., MORRISTOWN, N. J., TUESDAY, AUGUST 31, 1886.

NO. 9.

ARE YOU INSURED?

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N. J.

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Buildings, Bridges,
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and all kinds of Building Material supplied.

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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

reliability, I respectfully refer to their owners.

S. R. OSMUN,

DENTIST,

Morristown, N. J.

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

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

DR. S. R. OSMUN.

DEAR SIR:—I have not been able to see you

since you extracted my teeth, and I take this

opportunity of expressing my thanks to you

for the professional skill and courtesy you man-
ifested at that time.

I had taken gas once before at "Headquar-
ters" in New York city, and my impressions

were unpleasant and its effects damaging to my

health.

As administered by you its results were per-
fectly harmless and very satisfactory, and I

shall take pleasure in recommending to my

friends not only your art in filling teeth, but

also a fearless use of your gas.

Very Respectfully Yours,
S. E. HEDGES.

Doctor S. R. Osmun has done work for my

family in almost every branch of dentistry and

I unhesitatingly pronounce it to have always

been of the highest order. I have such confi-
dence in the excellence of his work and his skill

in execution as to sincerely recommend him to

such of my friends as are suffering with trou-
blesome teeth.

A. H. TUTTLE.

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

Dr. Osmun has for a number of years done

dentist work for myself and family and has in-
variably given full satisfaction.

A master of the science of dentistry, he avails

himself of all the recent appliances of the den-
tal art and displays a great skill and thorough-
ness in all branches of dental work.

J. K. BURR.

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

STRUBLE & MERRELL,

General Undertakers!

SPEDWELL AVENUE,

Morristown, N. J.

Residence:—Second door below M. E. Church

ESTABLISHED 1830.

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+ Tackle + and + Sportsmen's +

+ Goods. + Housekeeping +

+ Goods. +

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

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AND BOYS.

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Morristown, N. J.

F. D. Jacobus,

Successor to E. G. Lacey.

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and Water Color.

Washington Hall Building,

Morristown.

Sunday's Services.

MORNING.

A large congregation assembled in
the Grove. The opening prayer was
offered by Rev. Thomas H. Smith, of
Paterson. A collection of four hun-
dred dollars was raised to meet the
various expenses incidental to the
Camp Meeting. The sermon was
preached by

REV. JOHN RHEY THOMPSON, D. D.,
of Washington Square M. E. Church,
New York City. It was a masterly
discourse on the subject of "The Alleged
Decay of the Christian Religion." It
was a thoughtful sermon; but was so
infused with the feeling of the speaker
that its clear intellectuality was melt-
ed in the fire of delivery. The text was
Matt. 24:35, "Heaven and earth shall
pass away, but my words shall not pass
away."

Modern unbelief, especially so far as
it prevails among thoughtful and cul-
tivated people, is marked by polite and
deferential attitude toward Christiani-
ty. It no longer, as in former times,
notably the latter half of the 18th cen-
tury, arrays itself in open and violent
opposition to its high claims as a su-
perhuman and absolute religion. No
candid, thoughtful person in the ranks
of unbelief any longer thinks of de-
nouncing Christianity as the enemy of
mankind, or the production of cunning,
priestly imposture. It is spoken of ra-
ther as having played an important, a
necessary, and to a large extent, a ben-
eficial part, in the history of mankind.
We are glibly told that it was well
adapted to fulfill certain purposes in
the earlier, ruder, coarser times, before
men had acquired any wealth or leisure,
or knowledge, or liberty, or science, or
civilization; but that now, the race
having outgrown its earlier ignorance
and barbarism, this religion should
quietly, and with all decent respect, be
laid aside as an outgrown garment.
The implication is, that it is aging; that
it is without life or vigor; that man
has grown too strong and wise for it;
that it is, in fact, a spent force. It is
said that as a man ought not to at-
tempt to wear the clothes he wore
when a boy, so the human race in its
manhood must cast aside the faiths of
its childhood, and for the same reason,
viz: they no longer fit. The old bark
must fall away because the tree has
grown too large for it. When the tree
was young, it served an excellent pur-
pose; but now, being old, worm-eaten,
dry, brittle, it hinders and obstructs the
growth it once facilitated and furthered.
Such is the insinuating, plausible, pat-
ronizing spirit, with which in many
quarters Christianity is being shrouded
for the grave.

And has it come to this? Is this
generation to witness the extinction of
that glorious and sublime faith which
has illuminated the path of life for so
many generations of men? Is Christi-
anity decaying? Has it run its
course? Has man grown too large for
it? Is its final collapse impending?
Is it old, sapless, lifeless, death-smitten?
Is it a spent force?
Let us seek to ascertain the tests of
a vital religion. *Vital*, I say; not *true*.
For the present question is not, Is the
Christian religion a true, a Divine reli-
gion? but, Is it a *living* religion? Has
it vigor, inherent force and power?
These two things must not be con-
founded. Though there is a strong
presumptive argument in favor of
Christianity as to its vitality, if its
truth is proven; yet it is not now pro-
posed to deal with that question, but sim-
ply to determine whether it is a living
force, or whether it is dying. What
now, are the tests, of a vital or a living
religion?

First. It must be alive with the mis-
sionary spirit; that is, it must have the
instincts and the impulse to propagate
itself. Second. It must, in the great
broad field of human endeavor, be com-
petent to the production of those re-
sults which are natural and appropriate
to religion. Third. Its moral standards
must be ample and supreme. Fourth.
Its revelations of superhuman truth
must not do violence to the divine
faculty of reason in man, and they must
be adapted to all points to his present
environment. These revelations must
beft the majesty of God and the con-
dition of man. A religion which sur-
vives the searching application of these
tests must be a vital religion, whatever
else may be said concerning it. Let us
now in the spirit of candor and rever-
ence apply them to the Christian reli-
gion.

It is required of a vital religion,
that it be possessed of a missionary
spirit. By this is meant, the impulse,
and the endeavor to propagate itself.
In 1873, speaking in Westminster
Abbey, Max Muller said: "There are
two kinds of religion, one missionary,
the other non-missionary. Christianity
is a missionary religion—peculiarly
and pre-eminently so. It would cease
to exist, if it ceased to be missionary.

Of the two kinds, the missionary reli-
gions are alive; the non-missionary
are either dying or dead." The words
of Jesus express the very heart of this
religion: "Go ye into all the world and
preach my Gospel to every creature."

The vitality of Christianity may now
be seen under the appreciation of this
test. One hundred years ago there
was not a Protestant Missionary Soci-
ety in the world. Last year there
were more young men and women who
offered themselves for missionary work
than at any other time since Jesus ex-
pired. Every foreign missionary soci-
ety has been planted within the last
one hundred years. I happen to know
of a young man who was prominently
mentioned for two of the largest
churches—St. Paul's in New York and
St. Paul's in Newark; and he chose a
hard missionary field. This is the
spirit that is abroad in the world to-
day. Does this look as though
Christianity were dying? This spir-
it embraces all Church organi-
zations everywhere. It seeks to enter
and possess every country, every island
of the sea. Where may Christian mis-
sionary stations not be found? And
last year, there was more money ex-
pended, there were more missionaries
sent out, and more converts added to
the Church than in any foregoing year
since the beginning of the enterprise.
Not only has there been a greater
number sent forth, but the mental and
moral quality of these men and women
who are emulous to perform the very
hardest kind of missionary work, is of
the highest grade.

As another evidence of the mis-
sionary spirit of Christianity, consider its
efforts to spread its sacred books, the
Holy Scriptures. Compare fifty or one
hundred years ago with the present
time. All efforts to spread the knowl-
edge contained in the sacred books of
a religion, are evidences of the vitality
of that religion. How does Christi-
anity stand with regard to this test?
There were more copies of the Bible
sent out since the year 1800 than in
the entire history of the world before.

The Doctor, at this point, referred to
the coterie of infidels who had met to-
gether in Geneva at the house of Vol-
taire. In that meeting in 1760, Voltaire
declared that Christianity would go
out with the century. He gave us just
forty years to die in; but by all the
tests through which we determine the
vitality of any organization or system
of faith, the Christian religion is more
alive to-day than at any other period
of its existence. Have I not applied this
first test with candor? In the light of
these facts, as regards the missionary
spirit of Christianity, where are the
evidences that Christianity is aging,
that it is falling into decrepitude and
decay?

2. Now we come to apply the second
test; i. e., that Christianity is now
competent to the production of the
natural and appropriate results of re-
ligion in the field of actual human en-
deavor. The object of a Divine reli-
gion must be the improvement, first,
of the man himself; and second, of the
condition of man's life. It is idle to
say that religion seeks the glory of
God, if by this form of words is meant
something that is opposed to, or does
not include, the exaltation and blessed-
ness of man. There is danger of
vaporizing here. There can be no en-
hancement of the glory of God while
man is left ignorant, depraved and dis-
tressed.

A forcible illustration was made at
this point, by the speaker. He drew
the picture of children hungry and
naked in the garret, while the parents
were living in sumptuous luxury in the
parlor. He showed how unnatural such
a state of things would be. It would
not be possible to think of the glory of
such parents. It is not so that our God
is to be glorified. A religion, there-
fore, which does not improve man, or
his condition, is in a state of decay—it
is, by so much, failing in its mission.
How is it with Christianity? Is it too
weak, too ethereal, too fastidious, to
do anything for man in this rough-and-
tumble world? Is it a thing for mon-
asteries, for mystic contemplation?

Fifty years ago in England, the
proudest Christian nation on the globe,
women and girls were employed in
mines and collieries, in the severest, the
most degrading, most embroiling kinds
of labor. In some of the mines, ac-
cording to the evidence taken by par-
liamentary commission, women were
literally employed as beasts of burden.
They hauled coal trucks, as mules now
do in the mining regions of Pennsylv-
ania. When the seam of coal was too
narrow to allow them to stand upright,
they had to crawl on all fours, drag-
ging the heavily laden trucks behind
them. At the same time, thousands of
young children were compelled by ig-
norant, degraded and cruel parents, to
work in the factories from fourteen to
sixteen hours every day, without any
educational advantages whatever.—
Within the memory of men still living,
an Act of Parliament absolutely pro-
hibited the employment of women in

the mines; another Act reduced the
working hours of young children in the
factories to six-and-a-half hours daily;
and still another Act made generous
provision for their rudimentary edu-
cation.

How did all this come to pass? By
the force of Christian Public Opinion!
The Earl of Shaftesbury was the man
through whom the work was wrought.
And who was the Earl of Shaftesbury?
He was a Christian gentleman, and it
was the nature of the appeals addressed
to the conscience of Christian England
that made the reform possible. No
non-Christian nation ever did, or
dreamed of doing, such things as these.
Take out of England all that is covered
or denoted by the word Christianity,
and such reforms would be impossible.
Look at the abolition of the slave trade
in England, and the emancipation of
her slaves. The nature of the influ-
ences, and the character of the men who
brought about the great and precious
results, who were Christian through-
out.

Some years ago a woman died in New
York City, bequeathing several million
dollars to various charities. Among the
objects of her bounty the following may
be mentioned: A Home of Rest for
Friendless Consumptives, (I had a
brother who died of consumption. He
died about five years ago. And I
couldn't help but think that if Will had
been in New York, and he had been
poor and friendless, and we had all
been dead, what a blessed institution
this Rest for Friendless Consumptives
would have been to him.) Then there
was a Home for the Aged, two or three
Homes for Orphans, a Home for
Friendless Girls; and she also remem-
bered the Society for the Prevention
of Cruelty to Children, to seven dif-
ferent Hospitals, a Home for Indigent
Aged Women, the Seaman's Friend So-
ciety, a Home for Aged Cripples, (it is
hard enough to be aged and poor, but
to be old and poor, and a cripple in New
York city! There never would have
been a Home for Aged Cripples in New
York city if Christ had never died in
Judea!) Then there was the Training
School for Nurses; the various Asy-
lums for the Blind, the Deformed, the
Deaf and Dumb, the Homeless, the
Fallen, the Outcast! Is Christianity
doing nothing in this hard, rough
world! Is it too weak to assist the
perishing? Is it too fastidious, too
ethereal for the rough, repulsive
work here? Does it reach out
no hand of help to the unhappy vic-
tims of poverty, disease, misfortune
and sin? Is it not most efficaciously
helping those most who most need
help?

What Christianity is now saying to
Power, to Wealth, to Knowledge and
Genius, to Virtue, to Law, to Educa-
tion, to Art, it is saying with tremen-
dous force. Its voice is not hesitant,
stammering or uncertain. "Thou art
thy brother's keeper!" Help him!
Help those first who most need thy
help! Seek ye the Christ? Thou shalt
find him with the sick, the hungry,
the stranger, the friendless, the prison-
er.

We have now applied the second
test. Have we not done it fairly? Can
any other religion in the world fulfill
its conditions like ours?

We come to consider, in the third
place, this test, viz: For a religion to
be vital, it is necessary that its moral
standards shall be ample and supreme.
This may sound a little pedantic, but I
do not mean it so. After careful study,
I cannot think of anything that will
more clearly express my meaning.
I mean that the standards of a
living religion shall fully equal
the moral capacities of its subjects.
Are ours ample? Where is the man
who has exhausted them? Notice the
clustering character of the virtues of
Christianity. Love, joy, peace, etc.
We imagine that when we have fostered
in our hearts one of these fruits of the
Spirit, that we have been doing pretty
well; but Christianity contemplates
that they shall hang in clusters. Who
of us has produced the cluster? Then
consider the Beatitudes—who has
measured up to any one of them? Are
not the moral standards of the Christian
religion ample for man? Has he ever
exhausted them? If there is such a
man I should like to see him—I would
travel the whole world round to meet
with him, for he must be Christ incar-
nate. The inspiration of Christian con-
duct, in love; and yet how little of it
we see in the world! The law of
Christ is, that all the endowment, pos-
sessions, forces, etc., of one's life, shall
be held and used with glorious unself-
ishness. The Christian religion gives
these qualities a supreme place. It ex-
alts righteousness. One evidence of
religious decadence is to be found in
the laying of stress upon externalities.
As an instance of this, look at the
Pharisees in Jesus' time. It is not so
with Christianity. It accepts no sub-
stitute for absolute righteousness. No
rite, or ceremony, or form, or pilgrim-
age is allowed to supersede actual
moral qualities.

Then again, we see the evidence of vitality in the Christian religion in that men have not used up its moral standards, or surpassed its lofty aspirations. Nor has Christianity lowered its high standards of conduct and character, or entered upon a system of barter for its moral duties.

We come now to the fourth test: For any religion to be living, it is needful that the supernatural revelations and doctrines shall be such as are befitting to God and to man. The revelations and doctrines of Christianity conform to the tests of a vital religion in that they are reasonable; they are such as befit the great God who is at once the author of our being and the disposer of our destination; while at the same time they are adapted to the nature and circumstances of man. They are not such as we might have predicted beforehand; but, having been made, do they run counter to reason, do they do violence to things as they are? The doctrine that Jesus Christ reveals the morality of the Divine Character, is a revelation of the Divine feeling toward men. What Jesus Christ was, and said, and did, is a revelation of what God is, and says, and does to men. A thunder-storm will teach us the power of God, and a single flower will sufficiently demonstrate his wisdom, but nothing around us could show what he was going to do with us. Christ came to show how God felt toward us.

The doctrine that man may be the subject of a spiritual birth, his guilt being washed away, his old life utterly blotted out; and that he may begin a new, sweet, genial, wholesome life—is also a revelation of God to man. There is also the doctrine that Christ's life and death, under the promptings of the eternal Divine love, brought salvation to the world. There is the doctrine that this life is broken, partial, inadequate, fragmentary, dissatisfying; and that the life here begun in Christ shall be taken up, renewed, carried on and perfected hereafter. In some way the Holy Spirit is to mingle with ours and make us over again. We are to have a fresh start. Does that dishonor God? Then there is the doctrine of Christ's atonement through his death. How it was that he came to die for me is a mystery. I have read a good many books on the Atonement. I cannot fix up any theory as to how it is done. But I do know that by that act he did bring me to my father's heart.

Do these doctrines not meet the test? Are they not reasonable? Has man grown too large for them? Is Christianity decaying? Is not rather its vitality seen in the higher general elevation of moral tone as compared with previous eras in human history? When was the truth whiter than it is to-day? Don't we need the kind of a God that Christianity reveals? Are not all the tests completely satisfied? "Heaven and earth may pass away," saith Christ, "but my word shall not pass away."

Chaplain McCabe has a genius for maps. I wish I had, but I haven't. If I had, I would put up several maps of the world before you. One should exhibit in black the Poverty of the world; and the white area should show the Wealth. It would be seen that nearly all the true riches are the product of Christianity. A second map should exhibit Tyranny in black and liberty in white; and it would be seen that liberty was fostered by Christianity, and the black spots in the world are non-Christian. A third map should exhibit Ignorance and Knowledge; and it would be seen that all countries where ignorance abounds are non-Christian, while those which have attained the greatest wisdom and learning are under the influence of Christianity. Another map would display the Stagnation of the world in black and its Progress in white; and it would be seen that the black belonged to non-Christian lands and the white to the nations that acknowledge Christ. Another map should display Cruelty and Superstition offset by Science—and what would we behold? We should see that non-Christian nations were under the black, while all learning has been fostered and advanced by Christianity. Another map should show Vice and Virtue; and it would be seen that vice was cherished in non-Christian countries, while virtue has been nourished among the people who have embraced Christianity. Selfishness abounds where Christ is not known, but benevolence is developed under the genius of Christianity. The sense of the value and preciousness of manhood, and the individual man abroad in the world, is developed by the Christian religion. So Christianity produces the best results—the finest, noblest specimens of exalted manhood.

No one can read of Marathon, that pivotal battle of ancient times, without feeling that he would like to have been with the Greeks under Miltiades. Nor can he read of that sturdy defence of the Pass of Thermopylae without being thrilled with the idea that he would have been proud to be a Spartan under Leonidas. And when one reads that story in English History, where the lords of England wrested the Magna Charta from the reluctant hands of King John, it is with the feeling that he should like to have been there and taken part in that historic transaction. I have never had any great desire to be a Baron of England; but as I read that glowing page of history, I find myself

almost wishing that I were even a Baron or an Earl. Who has not been thrilled as he looked in upon the deliberations of that company who issued the Declaration of Independence? And one feels as though it would have been a noble privilege to take part in the events connected with the signing of the Proclamation of Emancipation by that grandest of men, Abraham Lincoln. But there is one greater thought that comes to me—that I shall have part in the sublimest event in all human history, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. There will be the voice of a great multitude, like the voice of many waters—a voice like mighty thunders, the voice of the one hundred and forty and four thousand saying:—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" I shall be there! I shall take part in that historic and culminating event of human history! I covet for you the richest blessings which flow from our common Christianity.

AFTERNOON.

The afternoon sermon was preached to a large congregation in the Grove by

REV. JAMES R. BRYAN,

of Phillipsburg, from the text, Mark 12: 37, "And the common people heard him gladly."

Brother Bryan showed that our Lord was a model as a Teacher, and as to the things that he taught. He approached the common people, who, as a class, were far inferior to the common people, so called, of our own time and nation. The common people of Judea were not only very poor, but very ignorant; beside, the tone of morality among them was very low. Christ was warmly welcomed by them.

He was the favorite of those who rarely went to church—the people thronging the streets and alleys. They heard him gladly. What was the secret of it? He taught in the simplest words. He gave a new and broader meaning to religion. All Gentiles in those times were regarded as barbarians by the Jews. They called them dogs. They endeavored to make the small circle of those whom they regarded as the favored of God, as select as possible. They tried to make that small circle still smaller. They confined the special favor of God to the upper classes. Jesus Christ came to show that God was the Father of all men. This was mortifying to the Pharisees, but was a most cheering message to those who had come to regard themselves as forsaken of God. It is the glory of our religion that it is for everybody. Christianity is love. Even its threatenings are sprung from love. These things are hid from the wise and prudent, and revealed unto babes.

Bro. Bryan described the day and circumstances attending Christ's entering the synagogue on the Sabbath when he preached from Isaiah and declared that the prophecy was fulfilled which foretold the preaching of deliverance to the captives. What Christ spoke was largely spoken to the heart.

The preacher showed that too often the intellect was developed at the expense of the heart. We give one hour to the Sunday school, and six days to the secular school. The result is a misfortune. Wesley preached to the poor. Methodism went down into the mines. Carlisle once said that "Methodism was intended for weak and emotional natures." What he intended as a reproach is certainly to some extent true. Carlisle had his heart buried in his intellect, which accounted for his queer actions as well as his queer words. He was intellect gone to seed. I read in the MOUNT LABOR RECORD the other day of a man who had come from the blacksmith shop into the ministry, and is now a D. D. That is what the Gospel does for a man. The Gospel of Christ places the rich and poor on a level.

The preacher's criticism of the follies of Washington society life, especially of the folly of fasting and abstaining from amusement during Lent, and immediately the night after rushing into a world of gaiety—these things were put very aptly.

EVENING.

The congregation in the grove was one of the largest which has assembled during Camp Meeting. The sermon was preached by

REV. SOLOMON PARSONS,

of Blvidere, from the text, Job 42: 5, 6.

MONDAY MORNING.

The concluding services of the Camp Meeting for 1886 were held in the Tabernacle at 8 o'clock. They consisted of the Sacrament of the Lord's Supper and addresses by the leaders of the various meetings. The Sacrament was partaken of by a larger number of people than ever before in the history of Mount Tabor. There have been many conversions, and the general results of the meetings have been highly satisfactory.

Considering the fact that the postal work on Tabor has increased within the past two years, Miss Earles deserves credit for the prompt way in which she has handled the matter here.

A peculiar looking device, unlike any elliptical spring we have ever seen, has been placed on our table, and at once develops the interrogation point in every one who sees it. It is the "stylographic rest," a patent arrangement for relieving the muscles of the forearm that become overtaxed in the effort of writing. It is very light, weighing perhaps half an ounce, and is so arranged as to relieve the muscles and at the same time follow the action of the arm in the movements necessarily made in writing, giving vastly more freedom to the arm than when it rests upon the unelastic table lid. It is the patent of Mr. T. F. Crane, a gentleman well known in educational circles in Newark as the teacher of penmanship in the New Jersey Business College and in Dr. S. A. Farland's Collegiate Institute. This item was written with our arm on the "stylographic rest." Note how handsomely the letters are formed and how evenly the ink is spread. Buy one and you can do as well.

SITUATION WANTED.

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.

J. E. MATTHEWS,

Lyon's Tent, Mount Tabor, or Orange, N. J.

DYEING & CLEANING

Ladies' and Gent's Garments Cleaned and Dyed.

Mourning Goods a Specialty.

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MARKET STREET, MORRISTOWN, N. J.

H. M. SMITH. W. F. MUCHMORE.

Geiger & Smith
Company,
Druggists,

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Morristown, N. J.

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MINERAL
WATERS,

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DISINFECTANTS, INSECT
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A fine stock of Useful and

Fancy Toilet Articles!

Prescriptions Promptly and
Carefully Compounded.

J. K. Boniface,

Marketman!

South Street, Morristown

Fresh Fish, Oysters, Game,

FRUIT,

Vegetables, etc.,

20 years experience in the New
York Markets!

Headquarters for
BOOKS, PERIODICALS, NEWS
PAPERS, Etc., at

SAVIDGE'S NEWS EMPORIUM.

Washington Street, Morristown, N. J.

GORDINIER &
Mc COLLUM,

DEALERS IN

Mens' Ladies' and Childrens'

FINE SHOES,

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

WE ALSO MANUFACTURE TO
ORDER.

REPAIRING NEATLY DONE.

3 DOORS EAST OF POST OFFICE,

MORRISTOWN.

A LARGE STOCK

OF

New and Handsome

Carriages!

J. H. Schmidt,

Carriage Manufacturer,

Morristown, N. J.

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

Four-seat Canopy Top, Surrey.

One of the most stylish and durable carriages ever made.

Four-seat Open Surrey,

Light and adapted to summer use.

Four-seat Canopy Top, Park

Phaeton, Cut Under.

Extension Top Surrey, High Cut.

Brewster Extension Top Park

Phaeton, Cut Under.

Canopy Top Ladies' Phaeton.

Drop-top Phaeton.

Brewster Side-Bar, Top Buggy.

Brewster Side-Bar, Open Buggy.

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

I manufacture the neatest, easiest riding

Buck-Board Wagon

made, its features being a patent spring on the front that relieves it of all jar under the feet of the driver, and also a patent india rudder attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

Four and Six-Seated Closed

Rockaway.

Four and Six-Seat Coupe Rocka-

way.

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

FOUR-SEAT ELLIPTIC SPRING

PLEASURE WAGON.

FOUR-SEAT PLATFORM

SPRING PLEASURE WAGON.

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

All goods warranted as represented; our custom work is superior and will compare with the best.

Repairing, Trimming and Painting, our facilities for which are unequalled.

J. H. Schmidt,

Foot of Market Street, Morristown, N. J.

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

THE BEST BRAND OF

SEGARS

may be found at

SAVIDGE'S NEWS EMPORIUM.

Washington Street, Morristown, N. J.

Buy Now!
Buy Now!!

SAVE MONEY!
SAVE MONEY!!

ONE WORD TO

CARPET

AND

Furniture

BUYERS.

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

AMOS H. VAN HORN

73 MARKET STREET,

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

Carpets!

Carpets!!

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

PARLOR

SUITS!

PARLOR

SUITS!

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

WALNUT BEDROOM SUITS

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

Two Car Loads, Two Car Loads,

Ash Bedroom Suits.

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

Summer and Seasonable Goods at Cost,

consisting of Children's Carriages, Refrigerators, Piazza Chairs, Wire Safes, &c.

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

AMOS H. VAN HORN,

73 Market St., Newark, N. J.

Mount Tabor Record

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

Single Subscription, - 40 cents.
In Clubs of five, - 30 cents.
An additional subscription given with each Club of ten, (\$3.00).
Address all communications
"BANNER" OFFICE,
MORRISTOWN, N. J.

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

MORRISTOWN, N. J., August 31st, 1886.

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

There is a meeting of the Board of Trustees of Mount Tabor to-night, at the Cottage of President Campbell.

Bro. Savine sends word that he will be unable to supply the Morristown M. E. Church next Sabbath, as announced.

Persons who ordered a printed copy of Mrs. Willing's Bible Reading, can obtain it from Miss Coit, corner of Whitfield Place and East Pass.

Tabor is again a summer resort. The camper "folded his tent like the Arab and silently stole away," but he had a glorious time while here.

George M. Douglass, of Newark, has earned the good will of all the permanent residents of Tabor for the active and unselfish interest he has taken in all the social affairs of Mount Tabor. His organ voluntaries and other "voluntary" efforts to make time pass agreeably are deserving of more than a passing notice.

The gentlemanly and accommodating station agent at Tabor, which his name is Mr. J. E. Teeter, of Hackettstown, has done his work to the satisfaction of all who visit Tabor. Considering that his position at all times is a trying one we are glad to be able to thus compliment him. The Tabor station will remain open until October 1st.

Rev. J. R. Thompson, D. D. delivered the Fourth of July oration at Mount Tabor. It has been published in pamphlet form by one of the Doctor's admirers, and can be obtained at the Association office. It is a thoughtful, instructive production, entitled "The Dangers and Hope of the Republic," and will more than pay the time spent in its perusal.

Jolly John A. Dohrman, of Brooklyn, who numbers all the residents of Tabor as his friends, has left many a bright spot here, and the readers of the RECORD will be glad to know that there is a possibility that he will again visit Tabor before the close of the season, and out-do "Old Probabilities" with his "Barometer Pants" and other pleasantries. He does not aim to be a professional elocutionist, but is among the very best of the amateurs.

The Tabernacle is a standing monument to the good work of the members of the Society known as the "Social Union of Mount Tabor." We of course do not wish to so much as intimate that the Union has provided all the money for its erection, but it has been a most important factor in securing its splendid proportions and equipments. The members of the Union have been at work steadily, and are still laboring for the complete furnishing of that and other public matters. They have projected a number of entertainments that have produced a handsome sum in the aggregate, the good results from which are now enjoyed by all who visit Tabor. This Society is worthy the hearty support of all who come within its influence. The members have labored year after year without the least reward except the consciousness of having done good to their fellow men (and women) and their work is without doubt appreciated. Their entertainments have been produced largely by home talent, and no objectionable features have been introduced in them. In fact they have often been instructive as well as entertaining and the motto of all residents of Tabor should be "The Union must and shall be preserved."

(From Harper's Weekly, August 28th.)

The Funeral.

BY WILL CARLETON.

I was walking in Savannah, past a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn:
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow, nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him, when living—curly hair, protruding lip—
And had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of Death
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of tear-drops that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque:
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed, undying race.

And he said: "Now don' be weepin' for dis pretty bit o' clay—
For de little boy who lived here, he done gone an' run away;
He was doin' very finely, an' he 'preciate your love;
But his sure 'nuff Father want him in de large house up above.

"Now He didn' give you dat baby, by a hundred thousan' mile!
He just think you need some sunshine, an' He lend it for a while!
An' He let you keep an' love it, till your hearts was bigger grown;
An' dese silver tears you're sheddin' jest de interest on de loan.

"Here yer oder pretty chilrun!—don' be makin' it appear
Dat your love got sort o' 'nop'ized by dis little fellow here;
Don' pile up too much your sorrow on deir little mental shelves,
So's to kind o' set em' wonderin' if dey're no account demselves!

"Just you think, you poor deah mounahs, creepin' 'long o'er Sorrow's way,
What a blessed little picnic dis yere baby's got to-day!
Your good faders and good moders crowd de little fellow round
In de angel-tended garden of de Big Plantation Ground.

"An' dey ask him 'Was your feet sore?' an' they take off his little shoes,
An' dey wash him, an' dey kiss him, an' dey say, 'Now what's de news?'
An' de Lawd done cut his tongue loose; den de little fellow say,
'All our folks down in de valley tries to keep de hebbenly way.'

"An his eyes dey brightly sparkle at de pretty things he view;
Den a tear come, an' he whisper, 'But I want my paryents, too!
But de Angel Chief Musician teach dat boy a little song;
Says, 'If only dey be fait'ful dey will soon be comin' long.'

"An' he'll get an education dat will properly be worth
Seberal times as much as any you could buy for him on earth;
He'll be in de Lawd's big school house, widout no contempt or fear;
While dere's no end to de bad tings might have happened to him here.

"So my pooah dejected mounahs, let your hearts wid Jesus rest,
An' don' go to criterisin' dat ar One w'at knows de best!
He have sent us many comforts—He have right to take away—
To de Lawd be praise an' glory now and ever!
—Let us pray."

"Tom" Kinnan exhorted at the close of one of the preaching services Sunday, and also spoke to the children in their meeting, urging them in his most earnest manner to give their hearts to Jesus and to serve Him.

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

Best Stock in Morris County!

ADAMS & FAIRCHILD Grocers!

Temporarily on South Street, MORRISTOWN.

After October 1st, we will occupy the new store on our old business site, Park Place, near the Post Office.
Our new store will be fitted up expressly for us, in the most attractive and convenient manner, and we shall, as heretofore, keep the

BEST, FRESHEST, AND PUREST STOCK OF GROCERIES OBTAINABLE. HAVE ALL THE

Delicacies of the Season.

Domestic & Imported Pickles, Sauces and Relishes.

OUR SPECIALTY: CHOICE

TEAS & COFFEES.

OUR FANCY MINNESOTA FLOUR!

Leads all other Brands!

Also the Pillsbury Flour!

CANNED VEGETABLES, CANNED FRUITS, PRESERVED FRUITS, JAMS AND JELLIES.

All kinds of Provisions, Meal, Feed, Corn and Oats!

A full stock of everything belonging to the Grocery and Provision trade.

ADAMS & FAIRCHILD, PARK PLACE, MORRISTOWN, N. J.

GEO. W. BOWER, ARCHITECT.

OFFICES:—Opposite R. R. Depot in Day & Ennis Building, Morristown, N. J.
Corner Passaic Ave. and Main Streets, Chatham, N. J.

Drawings AND SPECIFICATIONS!

For all manner of buildings. Residence at Chatham, N. J.

D.M. & J.B. RICHTER, TINSMITHING,

House Furnishing Goods. Tin Roofing a specialty.

JOBGING AND REPAIRING PROMPTLY ATTENDED TO.

A FULL LINE OF GROCERIES

And Provisions, FLOUR, Feed and Grain.

A Fall Stock of

Dry Goods, BOOTS & SHOES, &c.



THE FAMILY DRUG STORE.

JAMES E. STILES, Washington Street, Morristown, N. J. Pure Drugs, Medicines, and all Pharmaceutical Preparations. Prescriptions a specialty.

Frazer, Connet & Co.,

Central Dry Goods Store,

657 & 659 Broad Street, Newark, N. J.

EARLY FALL TRADE:

We already show a large and very attractive line of cotton, linen and woolen Housekeeping Goods. By the first of September our lines of choice and elegant DRESS FABRICS of all kinds will be on sale and will not be equalled for variety and excellence in the city of Newark.

BRUEN & BUNNELL, PLUMBERS!

MANUFACTURERS OF AND DEALERS IN

Stoves, Ranges & Heaters,

STEAM HEATING APPARATUS, PLUMBING in all its Details.

TIN, COPPER AND SHEET IRON WARE, Hardware, Cutlery, Glass and Wooden Ware, Paints, Oils, Lamps and Kerosene Oil, Oilcloths, Carpets, Mattings and Feathers. Manufacturers of Bannell's Patent Self-tightening SPRING REDS. Also dealers in Stove Coal.

Rockaway, N. J.

Tin Roofing, Plumbing and all kinds of Job Work promptly attended to. PLUMBING AT CAMP TABOR A SPECIALTY. J. WRIGHT BRUEN. WM. E. BUNNELL.

THE

Morris County Savings Bank

MORRISTOWN, N. J. INCORPORATED MARCH 3rd, 1874.

Henry W. Miller, President, H. T. Hull, Sec'y & Treas.

| | |
|-------------------------------|--------------|
| Assets, | \$756,457 60 |
| Liabilities, | |
| Due Depositors, | 704,362 41 |
| Surplus over all Liabilities, | 52,095 19 |
| | \$756,457 60 |

MANAGERS: HENRY C. PITNEY, HAMPTON O. MARSH, HENRY W. MILLER, PHILIP H. HOFFMAN, AUGUSTUS C. CAMPFIELD, CHARLES Y. SWAN, M.D., AURELIUS B. HULL, PAUL BEVERE, JOHN C. BEATTY.
Open daily from 9 A. M. to 4 P. M., and on Saturday Evenings from 7 to 9 o'clock. July 1st, 1886.

Great Slaughter in Prices

BARGAINS! Stoves, Ranges, Crockery, Tin Ware, and House Furnishing GOODS.

We quote below a few of the great bargains we offer. Call early and convince yourself that what we say we mean.

Stoves.
No. 7 Ranges, \$9; No. 8 do., \$10; No. 7 Cook Stoves, \$10; Oil Stoves from \$1.25 upward.
Wood and Willow Ware.
Refrigerators from \$3.50 upward; Willow Clothes Baskets, 55c. upward; Market Baskets, (covered and uncovered,) 8c. upward; Bissell's Carpet Sweeper, \$1.50 upward.
Tin Ware
No. 7 Copper Bottom Wash Boilers, \$1.25; No. 8 do., \$1.50; No. 9 do., \$1.75; Toilet Sets from \$1.50 upward; 19 qt. pans, 15c., 12 qt. do., 18c.
Crockery
Tea Plates, 60c. per dozen; Breakfast do., 70c. per dozen; Dinner do., 80c. per dozen.
Glass Ware
Plain and Star Tumblers, at 30c. per dozen; Goblets from 50c. per dozen upward; Preserve Dishes from 25c. per dozen upward; Lamps from 20c. upward.

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YORK'S RED FRONT

HOUSE FURNISHING GOODS STORE, OPPOSITE TELEGRAPH OFFICE, Morristown, carries an immense stock of

CROCKERY AND GLASS WARE WALL PAPER, Etc. STOVES, RANGES, Furnaces, AND ALL THEIR BELONGINGS.

L. M. BAIRD,

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Estimates furnished on all kinds of Stone & Brick Work. Plastering, Moulding, JOBBING, Of all descriptions, etc. LOCK BOX 29, MORRISTOWN, N. J.

WILDAY & COLBURN,

Architects and Builders, Morristown. Carpenter Work Done in all its Branches. PLANS AND SPECIFICATIONS FURNISHED WHEN DESIRED. Estimates cheerfully given on all kinds of work in our line. Orders left at shop on Morris street, below depot or Post Office Box 358, will receive prompt and personal attention.

Love Feast.

SUNDAY MORNING.

A beautiful day. The thermometer stood high in most of the towns and villages round about; but on Tabor there were pleasant and shady spots, and the excessive heat was tempered through the filter of green leaves.

At 8:30 o'clock the Love Feast began in the Grove. It was a season of more than usual interest. Rev. D. R. Lowrie presided. Rev. Joseph Parker, of Paterson, made the opening prayer, and Tom Kinnan, the famous railroad engineer, followed with a second petition, in which he began by saying, "O Lord, help us to lay aside our railroads and everything else, that we may worship thee this morning." As he reached the final "Amen," a hearty chorus of "praise God!" and "hallelujah!" arose from a knot of devout railroad men near the stand; and one of them said, *sotto voce*, "he's got through all right, praise the Lord!"

At this juncture, Bro. Lowrie arose and asked the one who was most indebted to God's mercy, to speak first. Instantly there arose several people, three of whom spoke at once. A lady, interrupting Mrs. FitzGerald's testimony, exclaimed, "I am most indebted—excuse me!" This general movement elicited many hearty responses, and the refrain, "Glory to his name," was sung with vim.

The testimonies now followed in rapid succession. Here are some of them as we have jotted them down: "I am saved to the uttermost." (Voices: "Praise the Lord!" "Bless his name!") "I feel I am on the Rock Christ Jesus!" "I have been saved soul, body and spirit!" "I feel that I owe my Lord so much, that I never can sit still in a Love Feast! He gave me all that I could desire to make me happy, but I wasn't; but when he gave me himself, then I was perfectly happy." "Here we have no continuing city, but I thank God that here we have a continual flow of salvation."

A sister arose and said, "I am resting in the cross, and so there is no cross for me to take up."

Bro. Lowrie quickly responded: "I should think not! that's the second time you've spoken!" One of the railroad men called out: "two trips!"

About this time the meeting became exceedingly lively. People arose so rapidly all over the ground that there was no following them all. The young and the old, the stripling and the man of gray hairs, the timid girl and the mature matron vied with each other in giving expressions to their religious convictions. A timid widow well advanced in years, said in a feeble voice: "I hope I shall be enabled to press on to the end"—to which Bro. Lowrie with an assuring smile, made answer, "I guess you will!—no danger but you will!"

The favorite Scriptural sentiment, as we judge from the frequency with which it was employed, was the Psalmist's jubilant words, "Bless the Lord, O my soul!" Among other testimonies were the following: "I praise the Lord for saving a sinner like me!" Bro. Hancock said, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Another said, "Praise the Lord for this opportunity of testifying to his goodness!"

Great interest was shown when a brother from Summit, recently a French Roman Catholic, arose to speak. He has been converted and proposes to enter Drew Theological Seminary this fall in preparation for the Methodist ministry. Among other things, he said, "Christ is my Rock. I once thought that Peter was my Rock." Another testimony was offered by a good sister, as follows: "When I was converted, I was saved by the power of God, and I knew it; and now I am kept by the same power, and I know that!"

At the close of the Love Feast Dr. Brice stated that the spirit of the meeting as compared with the Love Feast last Sunday was an index of the growth during the week. Last Sabbath we thought we had a good Love Feast. There were about eighty-five testimonies. But this morning we have had over one hundred and eighty. This shows that the spiritual atmosphere has undergone some change.

The Record's Pen Sketches.

JAMES M. BONSALL, ESQ.,

was born in the city of New York, January 14, 1842. His father, John Bonsall, was a merchant of New York. James was educated in the private schools of Morristown, and early became identified with its business enterprises. For years he was interested in real estate and insurance. He was a clear-headed and faithful business man; and he was called to numerous positions of trust by his fellow citizens. He was Secretary of the Morris County Mutual Insurance Company, was Treasurer of the Newark Conference Camp Meeting Association, and was Chief Engineer of the Morristown Fire Department. He died October 12, 1885, universally lamented. From his young

manhood he was a consistent member of the M. E. Church, of Morristown, in whose official board he held an honored place. The various organizations to which he belonged, including Torbert Post No. 24, G. A. R. passed suitable resolutions to his memory, which were more than the mere conventional expressions of sorrow. For ten years he was Treasurer and Trustee of the Camp Meeting Association; and his fellow officers speak of him in the highest terms as a judicious man and an urbane and Christian gentleman. He is sadly missed by those who labored with him for the temporal and spiritual welfare of Mount Tabor.

A. GRAVES,
MANUFACTURING
JEWELER!
AND
WATCH MAKER!

AND DEALER IN
FINE FRENCH CLOCKS,
Diamond Rings,
Solid Silver & Plated Ware,
AND ALL NOVELTIES.

BUTTON FASTENERS of our own manufacture—both solid & plated.

Being equipped with the most modern melting furnace and skilled workmen, I manufacture much of my jewelry, and do all my diamond setting, guaranteeing its quality and giving customers the benefit of first prices.

I have also a superior Jeweler's grind stone, such as may be found only in regular manufacturing, for grinding frameless eye-glasses, make the popular grooved spectacles cut with a diamond saw and am in fact as thoroughly equipped as skill and experience can produce.

Additions are constantly being made to my stock with new importations of Fashionable Jewelry.

The largest and finest selection in Morris county of Gold and Silver

Watches!

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

FINE FRENCH CLOCKS

a specialty, and especial attention given to the delicate work of the finer grades of watches, French Clocks, etc.

Alonzo Graves,

West Side Park, Morristown, N. J.

I. N. TOWNLEY,
Contractor
AND
BUILDER!

NEWARK, N. J.

Contracts taken and estimates furnished in all its various branches. Jobbing promptly attended to. I solicit the patronage of all who may desire to build, and will give special and personal attention to all work entrusted to me, and in a reasonable and satisfactory manner. All communications by mail will receive prompt attention. Plans and specifications drawn if desired.

I. N. TOWNLEY,
108 POINIER ST., NEWARK, N. J.
or MT. TABOR, N. J.

AYER'S
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, Pumb 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.

Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

RICHTERS & McDOWELL,

Adjoining Post Office,

GROCERS

AND

Commission Merchants,

Morristown, Montclair & New York.

Imported and Domestic Delicacies, Table Luxuries, and Fancy, fine and **STAPLE GROCERIES.** Our specialties are Fine Butter, Coffees, Teas and Spices. New Oolong and Japan Teas, just arrived. **OUR PRIVATE GROWTH**

JAVA COFFEE

is unequalled. The Morristown Creamery Butter received fresh daily, direct from the churn, is the finest to be had in town. Agents for

THE LIGHTNING FRUIT JAR.

Fruits, Vegetables and Soups in glass. Canned Goods by the Car Load. Our Superb Flour both makes and takes the cake. Feed, Grain, Hay, Straw, etc. Hotels and Boarding Houses Supplied. Prices on application.

Respectfully,

RICHTERS & McDOWELL.

GEORGE DOYLE,

Horse Shoer

AND WORKER IN IRON,
Speedwell Avenue,

MORRISTOWN.

Horses Shod in the most careful Manner.

Particular attention being paid to those that interfere or are troubled with quarter cracks, lameness from careless shoeing or other ills that horseflesh is heir to.

Thirty-two years experience in the business in Morristown.

GEORGE DOYLE,
SPEEDWELL AVENUE.

J. R. RUNYON,

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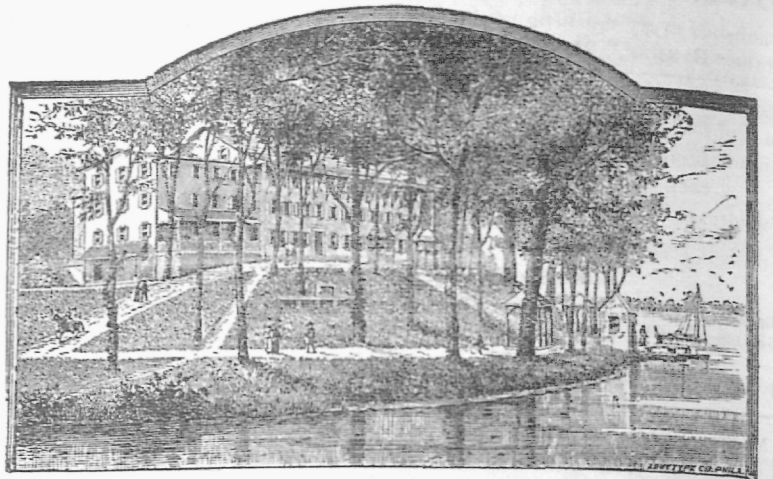
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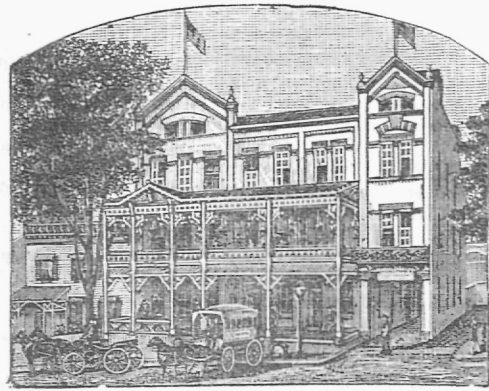


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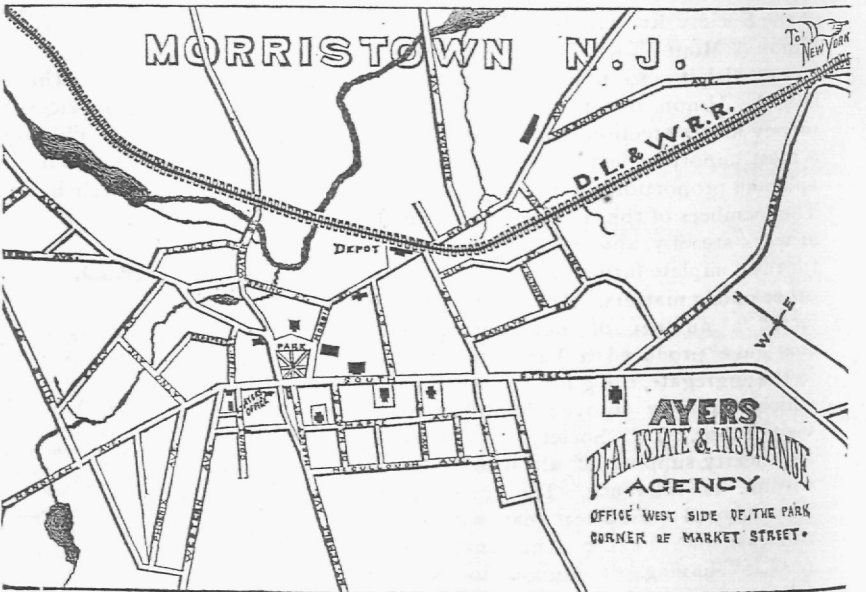
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