

Mount Tabor Record

VOL. XVI.

MOUNT TABOR, N. J., MORRISTOWN, N. J., TUESDAY, AUGUST 23, 1892.

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and Tread Horse Power, and all First-Class
Farm machinery.

**Austin Road Machines and
Hawkeye Stump Pullers,**



Boy's Knickerbockers.

AT THIS SEASON OF THE YEAR
THERE IS ALWAYS A GREAT DEMAND
FOR ODD PANTS FOR BOYS. THEIR COAT
IS PRETTY GOOD, BUT AS FOR THE PANTS
THEY ARE ABOUT USED UP AND A NEW PAIR
IS NEEDED TO CARRY THEM THROUGH THE
REMAINDER OF THE SUMMER, OR UNTIL
SCHOOL OPENS. WE ALWAYS KEEP A LARGE
ASSORTMENT FOR BOYS FROM SIZE FOUR
UP TO FIFTEEN. SOME HAVE PATENT
ELASTIC WAISTBANDS WHICH SAVE THE
WAIST AND BUTTONS VERY MUCH. PRICES
RUN FROM 25 CENTS UP TO \$2.50, ALL
DEPENDS ON THE QUALITY OF THE MATERIAL.
YOU'LL HOLD YOUR BREATH WHEN YOU
SEE THOSE STYLISH TROUSERS IN OUR
SHOW WINDOW THAT WE MAKE TO ORDER
FOR MEN FOR ONLY \$5.00; NO MATTER
WHAT THEY ARE WORTH, THEY ARE ALL
GOING FOR THE SAME PRICE.

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A Large and Fine Stock of all

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MORRISTOWN, N. J.

A Special Discount Given Every Monday.

Monday's Services.

MORNING.

The weather was perfection itself,
clear and cool, and for Monday morn-
ing, a very good congregation assem-
bled to hear Rev. Chas. Waldron,
one of the promising young men of
the Conference.

Rev. S. Van Benschoten, D. D.,
had charge of the services. Rev.
Brother Decker, of Port Colden, and
Rev. W. C. Nelson conducted the ex-
ercises. Brother Waldron founded
his sermon upon Rev. 12: 11.

"And they overcome him by the
Blood of the Lamb and the Word of
their testimony. And they counted
not their lives dear unto them."

Many ask why did God permit sin
to come into the world. Why does
he not destroy or bind the Prince of
Darkness? These questions we can
not answer. They open up a deep
mystery, but why stumble at this
when nature is so full of mystery?
God has put weapons into our hands,
with which we can overcome Satan
and all his powers.

Our text refers to the devil. This
is the most familiar name by which
he is known; 38 times in the Bible
is this word employed. He is called
a wolf, a lion, the Prince of the Power,
of the Air, a serpent, etc. He often
comes disguised as an angel of light.
He is a person having all the attri-
butes of personality. He tells
Christians that they can attend the
theatre, when away from home, play
cards, dance, etc., and find no harm
in these things.

In our text the devil is represented
as standing ready to devour the
woman's man child as soon as born.
Many expositors think that the man-
child is no other than Jesus himself.
But they overcome him, and how?
By the Blood of the Lamb. Jesus is
the Lamb of God, slain from the
foundation of the world. We "preach
Jesus Christ, and Him crucified."

The Blood of the Lamb also signi-
fies a substitutional sacrifice. With-
out this, the death of Christ has no
meaning and the Gospel no power.
We must do with Satan as they did
with him in heaven. They cast him
out, and so must we. He often comes
to church, and never does he come
late. He enters the pulpit and tells
the minister not to preach the old
truth, but to tickle the fancy of the
preacher. He also sometimes gets
into the choir, and raises a distur-
bance there. He enters the pews and
puts hearers to sleep or injects evil
thoughts into their hearts. He tor-
ments and accuses believers, often
bringing up the sins of our youth,
and filling our hearts with doubts
and fears. Luther said that over-
against all our sins, we must write
"The blood of the Lord Jesus cleans-
eth from all sin." Satan is also over-
come by the word of our testimony.

Christ told his disciples that they
must be witnesses of him, unto the
utmost parts of the earth, and in
all their preaching they carried out
this divine commission. "Christ and
Him crucified," was their one great
theme.

The Reformers of the Sixteenth
Century brought up from the dust
of a thousand years this neglected
truth, and boldly unfurled the ban-
ner of the Crucified. The early Meth-
odist preachers were witnesses of the
power of the Gospel. Some of them
had very little education, but they
had an experience and knew God in
the pardon of sin. We also must bear
our testimony to this great truth,
even if infidels sneer and worldlings
scoff. There is nothing in this world
but can be overcome by the Blood of
the Lamb. The preacher illustrated
this statement by a picture of the
Fejee Islands, before and after the
admission of Christian missions.

How do we account for this won-
derful change? Science has no
answer and infidelity is dumb, but we
know that it was wrought by the
power of the Gospel.

"And they loved not their lives
unto the death."

Nearly all of the Apostles and hosts
of the early Christians suffered a
glorious death. We must love truth
more than life. Let us dwell upon this
high and holy theme, preach it, witness

it, live it. Nothing else can save the
world.

If our hearts are cleansed by the
blood of Jesus when we come to die
we will sweep in holy triumph
through the gates of pearl and enter
into the light and joy of the Lord.

Brother Waldron preached a very
able and Scriptural sermon.

At the close of the sermon Rev. J.
L. Hays sang in clear and sweet tones
a most beautiful hymn, and gave an
earnest exhortation.

Brother Hays said that he had been
singing the hymn he had just given
ever since he was 11 years and 5
months. He had long been a student
in the school of Jesus. "Never man
spake like this man."

Brother Hays went on to say that
he was no longer afraid of the devil,
but he was afraid of sinning against
God, afraid that he would not do his
whole duty. There is no complete-
ness in this life. He had passed
through many deep and dark trials,
but God had been with him, sustain-
ed him all through. He had a firm
hope of meeting and knowing his
dear ones in the blessedness of the
heavenly life. There certainly will be
reunion and recognition in the other
life. The morning session closed with
the doxology and benediction by
Rev. S. K. Doolittle.

AFTERNOON.

The Mount Tabor Auxiliary to the
Woman's Home Missionary Society
held its anniversary at 2:30. Mrs.
Davis, of Morristown, presided and
announced the hymn.

"My country, 'tis of thee."

Mrs. Vreeland, of Paterson, offered
prayer. Mrs. J. H. Robertson, of
Paterson, read a part of the 15th chap-
ter of Deut., and also a lesson from the
book of Isaiah.

Miss Scott, of Hoboken, the secre-
tary, then read the annual report,
which showed that the Mount Tabor
Auxiliary is a live and progressive
society.

Miss Doolittle read the treasurer's
report, which showed that \$155 had
been paid over to the Conference
treasurer.

Mrs. Norton, of New Mexico, was
then introduced and made a most in-
teresting address. When Cortez in-
vaded New Mexico he brought a new
religion which, although full of super-
stition, was better than the old savage
rites. Never did any Church
have a better opportunity than did
the Church of Rome in New Mexico.
For a long time after New Mexico
was annexed to the United States,
that country was not disturbed by
any influx of home seekers.

About twenty years ago the Meth-
odist Episcopal Church sent a few
brave missionaries to that distant
region. In 1881 the introduction of
railroads changed the old state of
things. Population came, cities
sprang up and schools were founded.
The old civilization is often seen
side by side with the new. To the
humble homes of the old inhabitants the
Home Missionary Society sends its
noble workers and gospel of good
cheer. We found great ignorance.
Not more than one in five could read
or more than one in ten speak Eng-
lish.

We also found much opposition and
unkindness. Some would not send
their children to our schools. Yet
because God is in this work, it has
grown and prospered. A few have
thrown open their homes and hearts,
but only a few. The native inhabi-
tants of New Mexico have no knowl-
edge of the laws of health, and many
sicken and die through ignorance
and neglect of simple precautions.
Several touching incidents were re-
lated of Missionary experience.

Woman's lot is especially hard and
cheerless. The gospel is the only
hope of these poor people, and to send
them the gospel we need and must
have substantial aid.

Mrs. Smith sang a beautiful solo.
Mrs. J. I. Boswell then plead for a
good collection, to which the audi-
ence cheerfully responded.

Miss Corby, a deaconess from
Philadelphia, was the next speaker.
The term deaconess, she said, does
not appear in the New Testament,
but nevertheless the women of
those times did deaconess work.
This form of church work in
modern times, began in Germany,
about fifty years ago. The General
Conference of 1888, officially adopted
the deaconess plan. Now, in the
Methodist Episcopal Church we have
more than twenty Deaconesses' Homes,
and over 200 deaconesses. These
workers visit among the sick
and poor, comfort the bereaved,
minister to the dying and educate the
ignorant. They teach the poor and

degraded how to keep house, how to
cook wholesome food; sew, mend and
keep clean. We do temperance work—
forming the boys and girls into tem-
perance societies, and teaching them
to hate the demon of strong drink in
all his manifold forms.

My heart almost sick within me
when I see the magnitude of the
work to be done. The poverty that
we meet with is dismal and appal-
ling. Often do we find families with-
out food and without fuel. Many
interpositions of divine providence
have I seen in my ministry among
the poor. How wonderful that God
takes us up into partnership with
himself; how wonderful the many
times and ways in which he comes to
our rescue when we are in sore trial
and need. My heart often gets full
to overflowing. In many cases we
have been able to send poor mothers
and sick children to the seaside and
the mountains for rest and enjoy-
ment. People are deeply interested
in our work when they know what
we are trying to do. We seek out
people who do not go to church and
children who do not go to Sunday
School. Eternity alone will reveal
the far-reaching influence of this
work. One saved soul is worth
more than all the wealth of the In-
dies. We are not always confined in
our work to the poor. We are often
called upon to minister to the sick
and dying among the cultured and
the rich. Shall we be ushered into
the presence of the king with-
out onesheaf to lay at his feet. Since
June 1, 1892, the four deaconesses in
the Philadelphia Home have made
5,230 calls, have distributed 9,569 pa-
pers and tracts, 1,529 garments, and
have offered prayer in families that
they have visited 894 times.

Rev. L. C. Muller, Superintendent
of the Church Extension Work, of
Newark, was the next speaker.

We must not let our interest in
Home Missions interfere with our
sympathy with the foreign work.
These ought we to do, and not to
leave the other undone. We should
avoid narrowness of soul.

I have full sympathy with all the
work of this Woman's Home Mission-
ary Society, with its work among the
Indians and the Negroes. There are
3,000,000 black people over ten years
of age who cannot read or write. I
have deep sympathy with their work
among the poor whites of the South,
2,000,000 of whom are illiterate. But
especially am I interested in the work
in the great cities. One fourth of
our inhabitants live in the city. The
great tendency of our times is to the
large cities. We are sent not to save
regions of territory, but souls. The
people who come to us from other
lands are strongly drawn and attach-
ed to the city. 88,000 of the voters in
Chicago at the last election, were
naturalized citizens. In the city, the
19th century comes to full blossom.
Cities are great centres of power,
giving tone to the nation—Paris
is France, London is England,
Berlin is Germany. If we leave our
cities to the devil and sin, the evil
one will soon rule and ruin the whole
nation. The cities are the basis of
supplies. If the Church declines in
the city, our base of supplies will be
cut off. We will kill the goose that
lays the golden egg. In the city we
have the saloon in its full glory and
power; 1,000 of them in the city of
Newark alone. We often, alas, find
the authorities in sympathy with the
forces of evil.

Romanism is in full power in the
cities. If Rome takes this country,
it will be by capturing our great
cities. Where satan masses his forces,
there should the Church of Jesus
mass her forces. We should seek the
cities, because of the sorrow and suf-
fering that are there.

To the sorrowing and aching hearts
in the great cities, let us go with the
gospel of hope and comfort.

In Newark we have only gained
three new churches in thirty years,
but we have now taken a new depart-
ure. The meeting closed with doxol-
ogy and benediction.

EVENING.

Rev. A. J. Conkling, the preacher
announced for the evening, did not
appear, and Miss I. I. Reeves, Super-
intendent of the Deaconesses Home in
New York, made an address.

Rev. J. R. Bryan, of Washington,
led in prayer and Rev. S. N. Bebout
read the Scriptures.

Miss Reeves gave an instructive
and practical address upon the dea-
conesses work in New York.

New York City contains 1,500,000
inhabitants, a large proportion of
these people being packed in tenement
houses. These precious souls for
whom Christ died, have been
committed to our care.

The harvest is plenteous, but the
laborers few. How shall we reach
them? Why, by direct and personal
application. This work for God pays
grandly. Many homes have been
transformed by the power of the
gospel, through the labors of these
deaconesses. To the poor, the sick
and the dying, the visits of the dea-

concesses have come as an angel of light. Drunkenness is the great curse with which we have to contend. Even the better class need our visits and sympathy, for among them can be found much soul poverty.

Last year in New York City our deaconesses have made 14,000 calls and distributed 10,000 tracts, papers and flowers. Children's classes have been started, training schools established, and children gathered into the Sunday Schools.

This summer from 150 to 200 children have been sent into the country. There are two classes of deaconesses, the visiting deaconess and the nurse deaconess. The visiting deaconess goes from house to house, visits the poor, the stranger and the friendless. The nurse deaconess tends to the sick and the suffering.

These deaconesses are trained, costumed and unsalaried. The costume is economical, is a protection and advertises the work. Having no salary, only their support, it cannot be said that they work for pay. In connection with these deaconesses' homes there are training schools, in which young women are prepared for Christian work. In the New York Home, there were last year 20 students, thus being prepared. It is not necessary to become a deaconess in order to enter as a student. Miss Reeves appealed to the young women present to enter upon this great work.

Rev. J. H. Robertson made an earnest exhortation after Miss Reeves' address. Were the prophets of the Old Testament here to-night, they would be among the happiest men in the world, in seeing the glorious fulfillment of their own words. I have gone with these missionaries into the slums of New York City, and seen misery and suffering that makes me sick.

I am glad when I hear of any who are working in this seething mass of misery. But what is our attitude toward God? Are we indifferent to the suffering of the incarnate Son of God? If we are, and so continue, in a short time our lot will be apporportioned with the lost. What multitudes are turning away from God and heaven. Some are actually defiant, striding in the "sent of the scornful." But, upon all these ungodly will fall the judgment of the Almighty God. There are multitudes who "know their duty, yet do it not," but "be that, being often reproved, hardened his neck, shall suddenly be destroyed, and that without remedy." It is a very dangerous thing to presume upon the mercy of God. There may be some here to-night really anxious to find peace with God. If there are such let me direct you to Christ's salvation, as the only hope and safety of sinners. I am always glad to see a soul bowing under a burden of sorrow and guilt, for then I know that hope is nigh. Some complain that they have no feeling, but it is not a question of feeling, of tears and anguish, but of action, duty and faith. Tears can never wash away our sins, but only the blood of Jesus. Jesus will save us whenever we will let him.

A prayer meeting closed the service. A number of persons have already professed conversion.

Holiness the Great Need of the Church.

BY REV. S. N. BEROUD.

In this world of class distinctions, recognition means something, especially if it comes from those of more exalted station in life than we have attained, and is evidently genuine rather than conventional. However rare, and, therefore, highly prized, these earthly recognitions by our superiors may be, every Christian is recognized by his divine Lord and Master. "Ye are my friends," said Jesus to his disciples, "if ye do whatsoever I command you." The Lord Jesus Christ is a personal and faithful friend to every one who will be his friend. In comparison with such recognition how insignificant and worthless are all the recognitions of earth. If every human distinction and grace could be concentrated in one person, and we could be fortunate enough to enjoy his favor, what would that be as compared with the favor of the Almighty. To be able to sing,

"My God is reconciled,
His pardoning voice I hear," etc., is the *ne plus ultra* of distinction.

God resided in the temple built by Solomon. He dwelt between the cherubim. And whenever a human heart is dedicated to Him, He takes up His abode therein. No wonder, then, that Paul bluntly asked the trimming Corinthians, "What agreement hath the temple of God with idols? for 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." For the Ephesians he prays, "That Christ may

dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." That God can, that he does, dwell in consecrated hearts, is, indeed, a mystery. The world cannot understand it; the child of God, himself, cannot comprehend it. When Jesus said to his disciples, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him;" one of his disciples said unto him, "Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" and, instead of explanation, Jesus answered thus, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Nothing is more inexplicable than that man should be a habitation of God, and yet nothing is more true or blessed. Surely, then, if we are the temples of God we should be holy.

Holiness was the chief characteristic of Solomon's temple. Every part of it, from the lowest stone in its massive foundations, to the golden spikes in its roof, conveyed the idea of sanctity. The same was true of the furniture and the utensils belonging to the temple. Unquestionably, God delights in his people in the exact degree that they are holy. The unchangeable God unchangeably hates sin; hates it with a perfect hatred. A thousand years before Christ, the psalmist wrote, "If I regard iniquity in my heart, the Lord will not hear me." Nothing, therefore, short of a continual aspiration after holiness can secure for us the divine regard.

The little river Restonica, in Corsica, possesses the peculiar property of whitening every thing thrown into it. The little stones in its bed are as white as chalk. Every kind of metal, particularly iron, when dipped in its waters has the appearance of being silver plated. What a beautiful emblem this of the Fountain of Life, only the Fountain of Life is not a stream, but a crimson tide. While blood would render impure any thing else it might touch, it is the only thing which takes away the stains of sin. This underlies, said Bishop Peck, all the efficiency of the work of grace. The question was asked in Unitarian Convention Why do the Methodists increase so rapidly and we so slowly? Why do they succeed where we fail? "One of the members rose, and out of the honest conviction of his heart answered: "We want a religion of blood, an atonement of blood; we lack the power of blood."

"Jesus thy blood and righteousness. My beauty are, my glorious dress; 'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."
As temples of the living God, not only are we to be holy, but we are to reflect God's glory. The psalmist prayed, "O, Shepherd of Israel, thou that dwellest between the cherubims, shine forth." Christians are to reflect God's likeness. The world is full of moral darkness, and the people of God are "the light of the world";

"So we must shine,
You in your small corner, and I in mine."
Because He was meek and gentle and sympathizing and long-suffering and forgiving and helpful, we are to be so too. Just as Jesus was manifested in the flesh that men might see God, so are we set in the world, that men may see Christ, and be impressed by the power of His life as manifested in us, in whom He lives and reigns. "The church," said Bishop Simpson, "must go out into the alleys and purlieus of the city; she must grope her way up the broken stair-case, and by the bedside of the loathsome sufferer; she must go down into the pit with the sinner, into the forecastles with the sailor, into the field with the farmer, into the factory with the operative, into the counting-room with the merchant; like the atmosphere

she must press equally upon all the surfaces of society; like the sea she must flow into every nook of the shore-line of humanity, and like the sun--she must shine upon things high and low, upon things fair and foul, for she was organized and equipped to save the world."

Annual Election.

The annual meeting of the Newark Conference Camp Meeting Association was held on Saturday afternoon, Rev. A. L. Smith opening the proceedings with prayer, the Rev. Jas. R. Bryan was appointed Chairman.

The minutes of last meeting could not be found, so the reading of them was omitted.

The report of the Treasurer for the past year was distributed in printed form. The tellers appointed were Rev. W. C. Nelson, Rev. David Walters, and Peter Hough.

Upon counting the ballots the votes cast stood as follows:

R. M. Eklings,	447
F. A. Wilkinson,	436 1-6
B. M. Beardsley,	427 1-6
S. M. Long,	390
C. L. Pitts,	156
Thos James,	10
Richard Grant,	12
D. R. Barnes,	5
W. Ferris,	51

Messrs. Eklings, Wilkinson, Beardsley and Long were declared elected Trustees to serve for three years.

More people are said to have been upon the grounds last Sunday, than upon any Sunday for several years past.

A CAPD.

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

PATERSON, N. J., AUG. 25, 1883.

Mr. Editor:

It was a remark of wide application made by the late Horace Greeley, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmin, 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.

Dr. Jas. C. Dustan,
VETERINARY SURGEON,
MORRISTOWN, N. J.
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Conceded by woodchoppers to be the BEST axe in the world. Beware of the so-called Genuine Rockaway Axe sold by unscrupulous dealers.

Chopping, Broad, Post, and Rail Axes. The genuine Rockaway Axe is made by hand in Morristown, N. J.

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S. S. MIDDLETON, Prop.

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REDUCED RATES FOR SEPTEMBER, New, Complete and Attractive.

Guests, whether transient or for the season will here find all modern facilities for health and pleasure.

The furniture is new throughout the entire house, and first-class in every respect.

The extensive Parlors, Dining Rooms and Verandas, are unexcelled in this part of the State.

For pure running spring water, pure mountain air, pleasant social surroundings and genuine home comforts, go to Mount Tabor's famous Arlington.

This Hotel is located, according to the report of scientific statisticians, on the most healthful mountainous range in the United States, and thousands of invalids have already received great benefit, and many of them have been entirely cured by the invigorating and Health Restoring Qualities of the Air and Water.

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Mount Tabor Record

Published every morning during Camp-Meeting at the Office of the "BANNER," MORRISTOWN, N. J.

Single Subscription, - 40 cents
In Clubs of five, - 30 cents

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MORRISTOWN, N. J.

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MORRISTOWN, N. J., Aug. 23, 1892.

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

Mr. and Mrs. Sturgis are delighting many hearts with their gift of song.

Rev. S. K. Doolittle makes an excellent leader for the six o'clock prayer-meeting.

Rev. J. B. Faulks is making a fine impression as Presiding Elder of the Jersey City District.

The holiness meetings in Mrs. Fitzgerald's cottage are well attended, and full of life and power.

Rev. A. H. Tuttle, D. D., has been spending a few days at Tabor. He has many friends in the Newark Conference.

Mr. James D. Bolitho, the efficient and genial policeman, still faithfully abides at the post of duty. His many friends greet him with pleasure.

Owing to a misprint on the song leaflet used this year, the camp meeting is announced to close on the 27th. It will close as usual on Monday morning, the 29th.

In addition to his D. D., Rev. W. S. McCowan, pastor of the Linden Avenue Methodist Episcopal Church in Jersey City, received the degree of Ph. D. from the Wm. Taylor University, Fort Wayne, Ind.

Rev. J. N. Crane, a highly esteemed member of the Newark Conference, died, after a lingering illness, on Saturday morning, July 9th. The funeral service was held from his late residence, many friends gathering together to show their love and esteem. He was a good man, and a very useful minister of Jesus Christ.

The Rev. Oliver A. Brown, D. D., pastor of Foundry Methodist Episcopal Church, of Washington City, has been granted a vacation by his church for July and August, and with his family he is enjoying the delightful summer resort of Atlantic Highlands. Dr. Brown has made a strong impression on Washington Methodism. Secretary Halford is a regular attendant upon his ministrations, and many of the Congressmen have availed themselves of the opportunity to hear him.—*Christian Advocate*.

The Annual meeting of the Woman's Foreign Missionary Society of Mt. Tabor will be held this afternoon, at two o'clock.

This is a meeting that should be of interest to everybody. Miss Helen Richardson who has been for years engaged in Rescue Work in Bombay, India will deliver an address. Miss Richardson comes to this country highly recommended by Bishop Thoburn, and those who hear her will not doubt be pleased and edified. She recently addressed an enthusiastic meeting at Northfield, Mass. There will also be addresses delivered by other returned missionaries of the Woman's Foreign Missionary Society.

The Bordentown Military Institute, Rev. T. H. Landon, A. M. Principal, had more applicants for admission last school year, than it could accommodate.

BIBLE READING.

Mrs. E. J. Knowles has commenced her Bible readings in the Bethel pavilion, and will continue to do so during the week, each day at 9 A. M.

Mrs. Knowles needs no recommendation, her work speaks for itself. Those who have been regular attendants of her meetings in years past will be sure to be present, and those who have not, should not fail to avail themselves of the opportunity.

Rev. W. E. Palmer, pastor of the Dashiell Memorial Church, Newark, publishes a neat little local church paper.

The steady march of improvement on Mt. Tabor has been signalized during the past year by several additions to the attractions of the well known camp meeting and Summer resort. As most people living within a radius of a hundred miles of New York city are aware, Tabor has been more handsome with every season—art vies with nature to render the place delightful. The recent improvements have left little to be desired, for every demand seems to have been met. Perhaps one of the most significant changes, and one that will please those who sojourn in the city of the grove, is that of removing the old stable buildings from the East entrance. Heretofore the throngs during the height of the season have been compelled to gaze upon these unsightly landmarks of ancient architecture.

The "Amusement Ground," embracing several acres, set apart by the Board of Trustees, is an admirable place for recreation and here the young men, forming themselves into base ball clubs, try conclusions on the diamond with clubs of surrounding towns. Several handsome tennis courts, with many graceful and expert lady players, archery fields, croquet grounds, quoits and other field sports are also found and a well organized Athletic Club holds one or more public tournaments during the season.

One cannot go amiss in taking any road from Mt. Tabor in seeking a carriage ride abounding in beautiful scenery. When the air is so tempered by the breezes drawing between the hills and through the vales, even the mid-day hours afford pleasant driving.

The sad news comes to us that Rev. T. H. Stockton of our Conference, has been stricken down by the hand of death. He fell at the post of duty, pastor of the church in Buenos Ayres, South America. He was the son of the distinguished Dr. Stockton of the Methodist Protestant Church. The last charge in the Newark Conference, filled by Brother Stockton, was Plainfield, N. J. The *Christian Advocate*, thus speaks of him and his work:

"His work was characterized by great zeal and activity in seeking the spiritual welfare of the English speaking residents of Buenos Ayres and vicinity. His efforts led to the expansion of our work, and provoked others to renewed and extended labors.

"The latter years of his life were devoted, in great part, to the founding of a high grade educational institution in Buenos Ayres, with the cherished desire that it should become an integral part of our Church work. In this interest he assumed heavy burdens, and made a visit to this country in 1891. His friends knew something of his cares and anxieties, but their conception of these will be greatly widened and deepened when they learn that the cause of his death was nervous exhaustion. He has given his life to a noble cause, which now calls for help and helpers. Surely the Church will not suffer his work to be lost!

"Mrs. Stockton and her daughters, Jessie and Nellie, together with an only son of a former marriage, Mr. Thomas Stockton—all in Buenos Ayres—will be the objects of much solicitude, enlisting many sympathies and prayers in their behalf."

Summer Goods

—AT—

YORK'S.

Refrigerators, Fruit Jars and all kind of House Furnishing Goods.

Fine assortment of Children's Goat and Express Wagons. Big stock of Baby Carriages from \$4.98 to \$32.75. Immense stock of Hammocks at all prices. A full line Base Ball Goods. A large assortment Croquet Sets. Lawn Tennis outfits \$10.00; Something superior, best made with W. & D. balls, and Abby Rackets \$19.75.

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DRESS FABRICS.

For the Early Fall Trade.

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DENTIST,
MORRISTOWN, N. J.

We take this method of expressing our gratitude to the public for their patronage. For more than twenty years we have gone out and in among you ministering to the suffering in this section of New Jersey. Whether we have been successful or otherwise we leave our patrons to judge.

We are better prepared now than we have ever been before to promptly and thoroughly meet the demands in our line. Come with or without appointments.

Having introduced new facilities for thorough and rapid work, we offer

New Inducements,

BY WAY OF

VERY GREAT REDUCTION

in our prices.

Fifteen Dollars Upper Sets of

Teeth for \$10, for 90 days

only from July 1st.

This is now the Lowest Priced Dental Establishment in the State.

We do only

First-Class Work.

Nothing goes out of our hands defective. Extracting with gas, only 50 cents per tooth. Fillings from 50 cents upward.

FOLSOMS PATENT RIDGE,

attached to all our best sets of teeth. We have testimonials from farmers, business men, physicians, ministers and bishops, who having tried our work, strongly endorse us, and cheerfully recommend our professional skill.

Many years experience has taught me that the best is poor enough. All our work shall be the best, even at the lowest prices. Old roots restored to usefulness and beauty, for maturation and ornamentation by our new Process of crowning them. An expert operator and Crown Work man always in attendance. We have just reduced the price of Crowns 25 per cent.

PARSONAGE, MT. VERNON PLACE,
M. E. Church, 96 St. Paul St.
Baltimore, Md., June 6, 1892.

Doctor S. R. Osmun has done dentistry in my family for many years, and in almost every branch of his profession. In skillful workmanship and satisfactory results, I doubt whether he can be surpassed. He is certainly abreast with the most advanced thought and methods of the science he represents.

A. H. TUTTLE.

BISHOP FITZGERALD'S TESTIMONIAL

Newark, August 10th, 1888.

For a number of years the dental work for my family and myself has been done by Dr. S. R. Osmun, and in every case both the work and the price have been highly satisfactory.

To any who may require the services of a dentist, I most heartily recommend the Doctor as a master in his profession.

J. N. FITZGERALD.

FROM REV. HENRY J. HAYTER,
S. R. Osmun.

Morristown, N. J.

Dear Sir: The great annoyance that my wife suffered for three and a half years with badly fitting artificial teeth, has been effectually cured at last, by the new set of teeth you furnished her with. She had given up all hope of ever being able to masticate her food again, having had three (3) sets, none of which were of any use to her. The teeth you made her do the work perfectly. She could eat with them in a very short time. She can use them with perfect ease. They also give to her former appearance, which was not the case with the other sets, not made by you. We are quite sure that a better set of teeth could not be desired for utility, comfort and appearance than the set you made for her.

HENRY J. HAYTER,
Chester, N. J., May 24th, 1878.



The Family Drug Store,
JAMES E. STILES,
No. 7 Washington St., Morristown, N. J.

Pure Drugs!

MEDICINES, AND ALL PHARMACEUTICAL PREPARATIONS.

Prescriptions a Specialty!

Choice Soda Water With Pure Fruit Syrups.

TRY OUR NEW DRINK, WHIPPED CREAM SODA

Be Sure and Consult

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DEALERS IN

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YARD:

Opposite Ridgedale Ave., Morris St., Telephone Call 8a.

RESIDENCE:

LOCK BOX 168. FRANKLIN ST., TELEPHONE CALL 8c

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THREE BIG FACTS: The Best, Cheapest, Most Durable. Our Instruments are THEY HAVE TRIUMPHANTLY STOOD THE TEST OF A QUARTER OF A CENTURY.

Address the Manufacturers. WRITE TO-DAY. CORNISH & CO. (Old Established and Reliable) Washington, New Jersey.

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FARRELLY BUILDING,

5 & 7 South Street,

Morristown, N. J.

PEN SKETCHES.

REV. FREDERICK BLOOM.

Frederick Bloom was born near Everetts-town, Hunterdon County, N. J., Sept. 12th, 1852.

His early life was spent on a farm, but at the age of 18 he went to Quakertown, N. J., to learn the blacksmith trade, the Rev. Joshua Mead was stationed there at that time. During the fall (1870) a wonderful revival of religion broke out and Brother Bloom was the first one converted, and with his conversion there came the conviction to preach the Gospel; but he did not feel that he could possibly undertake such a great work. His school advantages had only been those that a district school afforded. Through the advice and help of friends the way opened and he went to Pointington Seminary for a part of a year. He then took up school teaching; and soon after was married to Miss Jazzie Hoffman.

He tried to satisfy conscience by doing hard work, but still there was heard the call "Go preach," "at last he said "Lord open the way and I will go."

There was at that time a school at Centreville, N. J., that needed a teacher. He applied for the position and secured it. There was also a struggling society in the place and he was appointed to supply that charge. Thus the way opened. He preached at Centreville for two years, 1873-1875. He was admitted to the Conference in 1874. In 1875 to 1877 was stationed at Newark and in 1877 to 1878 at Stockton and in 1878 to 1881 at Dover.

1881-1884 Newark and in 1884 to 1887 at Dover. 1887-1892 Dover. 1892-1894 Dover. 1894-1897 Dover. 1897-1902 Dover.

During his pastorate at Dover he entered Drew Theological Seminary and finished the full course also taking the Post Graduate course the following year.

Thus it will be seen that Brother Bloom has fought his way along, securing an education in spite of many disadvantages. His industry at Dover will long be remembered, a beautiful new church and parsonage standing as monuments of his energy and success. In every charge he has been blessed with gracious revivals. His wife has many added years in every good word and work. The outlook at Centreville, N. J., his present charge to which he was assigned last Spring, is exceedingly hopeful.

As a preacher he is interesting and effective, dealing in plain and practical truth, and looking for immediate results. He is alive to all the current topics of the day and stands upon the right side of all the great questions of reform. Few men are he live to send the silver trumpet of a revival.

REV. R. M. AYLESWORTH.

This young and promising member of the Newark Conference was born on March 4th, 1851, in what is now the Province of Ontario, Canada, near the city of Kingston. A short time after his father abandoned the business he was engaged in, and entered the ministry of the M. E. church, of Canada, his brother following him a year or two later. Brother Aylesworth's grandfather and his great-grandfather, were also preachers of the gospel.

For the first 10 years of his life he was kept at school, after which he was engaged in various employments for about four years, as ticket agent and telegraph operator. It was at this time that he was reclaimed, having been converted when nine years of age. When about 16 he attended the Fort Edward College Institute, graduating in '77.

During the first year at Ft. Edward, he was brought to death's door through pneumonia, and being laid to see God's hand in it, promised that what he had for him, he would do. From that time all openings in business were closed, and all doors toward the ministry were thrown open. He was led to promise the Lord that if he would give him a seal, in the salvation of souls, to his ministry, he would take that as a call to the work.

In a few months he was asked to supply a church, where his father had been pastor in previous years. A gracious revival broke out and over 200 were converted. This was the seal to his call, and the following Autumn he entered Drew Seminary to fit himself more fully for the work. He graduated in 1881, and entered the Conference in 1882. While at Drew he supplied James church, Jersey City, for two years.

His appointments have been West View avenue, Bayonne, two years; Milford, Pa., two years; Little Falls, N. J., two years; and DeGroot Church, Newark. His ministry at DeGroot, the membership has grown from 192 to 435. This remarkable growth has made an enlargement of the church a necessity.

On the 22nd of June, 1881, Brother Aylesworth was united in marriage to Miss Cora M. Putnam, daughter of Jacob Putnam, of Clayton, N. Y., an earnest co-worker with him in the work of the Christian ministry. As a minister and pastor, he is active, earnest and enthusiastic in the highest degree. He cannot abide slovenliness or apathy. Wherever Brother Aylesworth is stationed, there will be life and growth.

THOSE WHO PREACH.

Monday, Aug. 22—10:30 A. M., Chas. Waldron; 2:30 P. M., Home Missionary Society; 7:30 P. M., A. J. Conklin.

Tuesday, Aug. 23—10:30 A. M., F. S. Cookman; 2:30 P. M., Foreign Missionary Society; 7:30 P. M., W. C. Kinsey.

Wednesday, Aug. 24—10:30 A. M., A. B. Kindig, D.D.; 2:30 P. M., C. E. Rymann, D.D.; 7:30 P. M., R. K. Boyd.

Thursday, Aug. 25—10:30 A. M.—L. C. Muller; 2:30 P. M., D. B. F. Randolph; 7:30 P. M., Geo. W. Smith.

Programme of the Camp Meeting Services.

Week of Aug. 21st to 28th—Gospel Services as follows:

Prayer meeting, at 6:00 A. M.; Bible Reading, at 9 A. M.; Preaching each day at 10:30 A. M.; 2:30 P. M. and 7:30 P. M.; Children's Meeting, at 4:30 P. M.; Young People's Meeting, at 6:30 P. M.; Meeting at Mrs. Fitzgerald's Cottage, at 8 A. M., 1:30 P. M., and 6:30 P. M.

The Forest Quartette of Drew Theological Seminary will lead the singing during Camp Meeting at the public services.

Free and Equal.

After we had been settled at Burlington about a fortnight the natives began to pay us frequent visits. We had learned the names of several of them, but had formed no special friendships, when one morning a shadow fell across our window, and on looking up to ascertain the cause we saw a stranger standing in a calm, easy attitude, surveying us from two brilliant eyes with a mingled expression of pleasure and curiosity.

His jet black hair was bound with a fillet in the native mode, and his features were somewhat of the Malay type; his complexion decidedly black, but not the rusty hue of the negro. Cast over his left shoulder and brought beneath the other arm hung his mantle of kangaroo skin, the fur worn inside, securely fastened with a long wooden pin like a skewer, while in one of his hands, which were small and well shaped, he held lightly a bundle of slender spears six or seven feet in length.

A twisted string of opossum fur, in which was stuck his tobacco pipe, was wound several times round the upper part of his bare, muscular arm, and his cheeks were painted with red earth, as a lady puts on rouge. It seemed that he had come to make a call of ceremony upon us, his new neighbors, and having no card to send in he affably became his own introducer.

"I Mister Klorrabene," he said; "you gentleman fellow—I gentleman fellow—I come see you."

Perhaps what struck us most in his manner was the complete taking for granted that he and ourselves were upon precisely the same social level, an idea which we were fain to accept in a complimentary sense, such being evidently our visitor's intention.—"An Australian Parsonage."

Eye Troubles and Their Indications.

Slight symptoms of bad eye troubles are often noticeable, but disregarded. If they are noticed and an examination had, severe troubles and often loss of sight could be prevented by checking the disease in its early stages. Eyes often indicate strain of the eyes, and if they have been used much they should be given a complete rest. They are also signs of an anemic condition of the system or a derangement of the digestive organs. Eyes that are easily fatigued is a symptom often of a weak anemic condition of the system.

If one can see only half an object, it might indicate the beginning of paralysis and tumor of the brain. Unequal sizes of the pupils are good signs that insanity is threatening. If the pupil does not react properly one can rest assured that there is some gouty or rheumatic trouble in the system. The reddish appearance of the eyes may indicate approaching hay fever, scarlet fever, measles, or may be the result of an overdose of the iodides.

In insanity the eyes become fixed in a stare, and they roll violently in convulsions and approaching dissolution. If there is a marked protrusion of one eye it may mean a new growth in the orbit. If there is an inability to move the eye outward a paralysis of one of the nerves is frequent. There are other smaller signs observable only to the physician which indicate more serious trouble with the eyes or brain, but these are the general simple ones which every woman can study.—Yankee Blade.

Fashions That Are Out of Date.

The underlying principle in the matter of what jewelry men may wear is the utilitarian one.

In the exhibitive sense the scrupful is undoubtedly the most important article of jewelry worn by the well dressed man. The justification for its wearing, when it is worn properly, is beyond question.

The purely adventitious exploiting of the scrupful as a piece of jewelry is happily numbered among the "has-beens." The memory of those days of the low cut waistcoat—the shirt covering scarves—coming for all the world like huge chest protectors, into which big coral pins were thrust—representing the vulgar epoch in men's wear at its zenith.

Then the diamond breastpin with safety attachment—some of them chained to the shirt front by a gold chain—came to be the cherished bauble of the crude fashions of the times. The idea of a diamond with a string to it—a jewel with a safeguard, telling at once of its value and warning off deprecators—presents a comical contrast to the conservative character of the current regime.—Gladier and Furnisher.

Little Difference in Melting Properties.

The manufacture of ice and its marketing at prices which in many regions easily compete with those of the natural product have simplified this phase of the water question in the most marked way. Other things being equal, whether the household decides to use the natural or the artificial ice will depend much upon the climate of his home and the market price of the ice. The natural ice is just as good as the artificial when it comes from pure sources. It is claimed by some that the natural ice melts more slowly than the artificial and in this way, other things being equal, is cheaper. But similar claims are made for the artificial ice. The writer has tested the relative rapidity of melting of the natural and the artificial ice in New York under the greatest variety of conditions; in small pieces and in large, in the dark, in the light, in diffused light, and in the sunshine, in hot places and in cool, and can find no absolute constant difference in the rapidity of melting. One seems to be just about as durable as the other.—P. Mitchell Prudden in Harper's.

The Water Mark in English Bank Notes.

From the superfluous appearance of the Bank of England notes you would suppose that they could be readily imitated by photography or otherwise, inasmuch as their designs consist of little more than lettering in black which is almost severely simple. But that greatest of all financial institutions depends altogether upon the water marking of its paper, which is wonderfully elaborate, as you can see by looking at the light through it. This water marking has been imitated, but never with much success.—Washington Star.

MORRIS PLAINS HOTEL.

Chas. C. Weise, Prop.,
Morris Plains, N. J.

OPPOSITE THE DEPOT.
First-class accommodations. All the modern improvements.

Parties wishing to visit the State Asylum can secure good entertainment either as transient or permanent guests.

STABLES ATTACHED TO THE HOTEL.
PRICES MODERATE.

YOUR VALUABLES ARE NOT SAFE IN YOUR HOUSE.

PLACE them in the VAULTS of the

Morristown Safe Deposit Com'y where they will be protected from THIEVES and FIRE.

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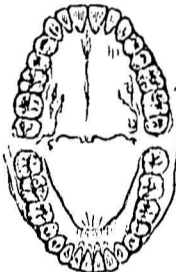
MONUMENTAL WORKS!

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Dealer in all kinds of First-Class CEMETERY WORKS,

MARBLE AND GRANITE. MONUMENTS, HEADSTONES, Tablets, Lot Enclosures, Etc.

Work done only in the very best manner



DR. J. W. STICKLE,

DENTIST,

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TWO BLOCKS ABOVE THE POST OFFICE.
NEWARK, N. J.

Operator in the highest branches of the profession; also artificial teeth in every form, size and price. Teeth without plates and new crowns on old roots. All work executed in the best manner, of the best material and warranted. Prices to suit all grades of work. All the latest improvements in extracting teeth without pain. Call and get posted before suffering any more.

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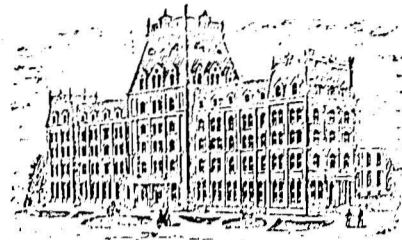
contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral or deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

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