

Mount Tabor Record

VOL. XVI.

MOUNT TABOR, N. J., MORRISTOWN, N. J., WEDNESDAY, AUGUST 24, 1892.

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Tuesday's Services.

MORNING.

All the preaching services have thus far been held in the auditorium, as the weather has been remarkably fine and clear.

Rev. J. M. Reid announced the hymn:

"From all that dwell below the skies."

Rev. Joshua Mead led in prayer and Rev. J. I. Boswell, D. D. gave out the second hymn. Rev. Frank Cookman, of Mendham, preached the sermon, taking for his text, Heb. 2d chap. a part of the 8th and 9th verses:

"For now we see not yet all things put under him, but we see Jesus." Our view of Christian work is often too local and narrow. We hear the clash of battle but do not see how the conflict goes. We need a broad view, and taking such a view we will never become faint-hearted or discouraged. Paul took a broad and comprehensive view, and hence we have the ringing words of our text.

The apostle sees Jesus conquering the world. As a mediator, a God-man, Christ has been exalted to his throne. He is now going forth to bring the world unto Himself, and we are to be His partners in this work. For nineteen centuries the gospel of Christ has been proclaimed, and yet we do see all things put under Him. Why is this? Does not God desire it, and has not ample provision been made to accomplish it? Why then has it not been done? We are compelled to answer that the inconsistencies of Christians, their worldliness and want of zeal has prevented the gospel's conquest of the world. Worldliness is the great bane of the church to-day and is sweeping in upon us like a flood. Mere reforms and humanitarianism will not save the world. Faith vision, however, sees Jesus, bringing all things in subjection to Himself. The work is now going on and shall yet be perfected. In hospitals and asylums, in all the various benevolent institutions of our Christian age we see the effects of the gospel. In our national life we also see Jesus bringing all things unto Himself. In the overthrow of slavery and in the gathering force of temperance reform we see the manifestation of an all-conquering Christ. All round the world to-day they are singing the praises of Jesus, and proclaiming the power of his cross.

All things shall yet be put under him and then God will be all in all. We do not yet see "all things put under him," but "we see Jesus." How important that we never lose this celestial vision. The Old Testament prophets and patriarchs saw Jesus. David and Moses, Elijah and Isaiah, Job and Malachi, saw Jesus, and were cheered and sustained by the blessed sight. The two disciples saw Jesus upon the walk to Emmaus. Stephen saw him amid his dying agonies.

Luther, Cranmer and Knox saw Jesus, and became great reformers. Wesley saw Jesus and became the moral knight of the 18th century.

If we are to have any great moral power, we must have the vision of Jesus. O! that Jesus may be manifested in great power upon this camp ground. If we see Jesus, men will take knowledge of us that we have seen him and have been with him. Am I speaking to any who have not yet accepted Christ? If so, I beseech you now to kneel at the foot of the cross. Accept Jesus, and life and peace will flow into your souls.

Mr. Cookman's sermon was brief, but clear and forcible.

Rev. N. Brooks offered prayer, and Mrs. Keatley sang a touching solo.

Rev. W. H. Russell pronounced the benediction.

AFTERNOON.

The anniversary of the Mount Tabor Auxiliary to the Woman's Foreign Missionary Society was held at 2 P. M.

Mrs. J. R. Bryan presided, announcing the grand old Missionary hymn, "From Greenland's Icy Mountains."

Mrs. J. H. Robertson led in prayer, and Rev. A. L. Brice, D. D., read the 2nd Psalm.

Mrs. Keatley sang a solo.

Mrs. Bryan made a few touching remarks with regard to the death of Mrs. Coit.

Miss Brookfield read the Treasurer's report, which showed a gratifying state of things.

Rev. Mr. Robinson, a Missionary

from India, was then introduced as one of the speakers.

He declared that although a missionary from India, he did not allow his interest in the foreign work to interfere with his sympathy for Christian work at home. In New York City alone there are more ministers of Jesus than in all India, with its 238,000,000 inhabitants. In some cases within a radius of 50 miles there is no one in that country to direct a soul to Jesus. In India there is only one minister of Jesus for every 400,000 people. It is not too much to expect that out of every 1,000 saved women of Methodism, one should be found who would go and preach Jesus in heathen lands. Yet we have not one in 10,000. Why are all our Missionaries in the foreign fields, so favorable to the Woman's Foreign Missionary Society? One reason is that they have such a high opinion of the workers themselves.

These noble women have devoted themselves to the needy and unsaved heathen, in whom they have no interest but that they are sinners redeemed by Jesus' blood. These heroic Christian women go to lands that abound in fever, in savage beasts and in still more savage men. They brave perils of every sort. God is laying upon their hearts the burden of perishing souls. Some women of means have gone forth from England at their own expense, and are working for the salvation of India. Even Dr. Duff deemed it impossible to do anything for female education in India, but from his heavenly home he looks down with delight upon our female schools in that country.

The urgency of the work enlists our sympathy. In India alone there are 130,000,000 women and girls, who have never heard the name of Jesus. They must perish if the Christian women of England and the United States do not help them. Should the women of these lands withhold their sympathy and cease their labors, the cause of missions would be put back for a very long period of time. The women can go where men do not and do a work that the men cannot. Many women in India never leave their zanana prisons from their marriage unto the day of their death, yet strange to say, women often most bitterly oppose our work.

There are no homes in India. In all their eleven languages there is no word for home. Notwithstanding all these facts we have much to encourage us. Mr. Robinson exhibited several photographs, showing the condition and progress of our work in India. Much has already been accomplished. The converts themselves soon become active workers for the Lord. We have access to these zananas through our women workers. If we had more workers and more money we could greatly enlarge our work. I commend to you our work in India, with all its needs and all its peculiar features. I have just come from Ocean Grove where we had a most enthusiastic meeting. Give something to that work even if you have to make a sacrifice to do so. If you cannot go yourself help to send a substitute.

Mrs. J. H. Knowles was the next speaker. She spoke along very practical lines. None of the work that Bro. Robertson has spoken of can be done without money. The cry of the heathen world is ever coming up to our ears. Thirty dollars per annum will maintain a student in one of our India schools and \$60 will support a teacher or Bible reader. How much we miss dear sister Coit, yet, no doubt, she looks down upon us to-day and still takes the deepest interest in our work. A collection and subscription was then taken. Mrs. Knowles highly recommended "The Heathen Woman's Friend," as a missionary paper. The Forest quartette very sweetly sang "Steal Away."

Miss Helen Richardson of Bombay, India, next addressed the meeting. She said that the work she carried on was not under the control of any board, and yet she was in touch with all the different boards of church work. My work is a special one. Ever since I have been a follower of Jesus, I have felt that all his people should be workers for Him. Especially was I drawn toward the foreign field. It was really an agony for me to stay at home. For six years my path was hedged up, but, at last the Lord opened the way for me to go and labor in Bombay, in the rescue or midnight work. It seemed like a plunge into outer darkness, but the dear Lord very clearly led the way, and showed me the path of duty. The Lord put me through a baptism of fire to fit me for this work. I went to India, because God led me there, and I am here to-day because God has led me here.

One of the first converts that I was permitted to lead to Jesus, was a heathen woman, who gave the most clear and positive testimony. This

was a very great encouragement to me. Our Home is the only refuge for a girl who has lost her character, in a region of country as large as the whole United States. There are 69 men in India who make a living by the ruin of young girls, who deal in a regular slave trade. These men have carefully studied the law, and are hard to detect in their awful work. The Eurasians also need our help. They are a mixed race, partly Indian and partly European. The Eurasian girls are most easily led astray. Every girl in India, not surrounded by friends or relatives is looked upon as a lawful prey. Many little Hindu girls are being trained up for service in the temples of heathendom, and this means a life of shame. We are only doing a fraction of what we ought, and would like to do.

Some may ask, why have I left India; and why am I here? I am here to enlighten the people of this Christian land upon the condition and needs of our work. We need four separate homes for our work in Bombay.

We will also want funds for the support of this work in the future. We are not only saving souls from death, but preventing bad and desperate men from blasting other lives. Our knowledge of so much sin and anguish, fills our hearts with pain and grief. We need your sympathy and prayers. Sometimes we get so faint-hearted that we can hardly pray for ourselves. We are all one in Christ. We are at the extremities, and you at the centre. Pray for us, for real prayer is a very practical thing. Some may ask; do these girls really wish to change their mode of life? Many do, and are deeply and sincerely anxious to escape a life of shame. Will any one give a free-will offering to this work. Many are even giving their jewels and personal adornments, to carry on the work of Jesus.

Dr. Reid, the veteran Missionary Secretary, then made a few remarks. His health has prevented him from taking much part in public work for the last few years, but his voice and speech had in them the old time ring this afternoon.

It should be our great ambition to take the world for Jesus. Our commission is to go into all the world and preach the gospel to every creature. Great progress has already been made. Where Dr. Butler in India found that no worker had ever been before him, in a region as large as the State of New York, we have now 51,000 Sunday School scholars, churches, schools and a large number of converts.

Dr. Reid showed from his own observation, what a great work had been done in that country.

All this great work, he declared, had been done in his own time. He said, that from his heavenly home, he expected to look down upon the world being brought to Christ. The gospel of Jesus Christ is advancing. I expect to live forever and share in the triumph that is sure to come. The church will yet give larger sums than Chaplain McCabe ever dreamed of.

May God bless the workers and the work.

Dr. VanBenschoten pronounced the benediction.

EVENING.

Rev. W. C. Kinsey preached from the text of Hebs., second chapter, third verse: "How shall we escape if we neglect so great salvation?"

Revs. G. H. Winans, Elbert Clement and J. H. Knowles, D. D., conducted the introductory services.

Mr. Kinsey began by saying that the text is one of the important questions of the Bible. Salvation has been defined as redemption from sin, and also as deliverance from the bias of the soul to a downward tendency. I shall use the term to mean the whole process of man's recovery. This is a great salvation. No language can adequately set it forth. It is a great salvation because of the awful depth of sin and misery from which it saves us. If we can measure the love of God we can measure the depth of this salvation. We know that we were lost in sin, but he threw around us the banner of salvation and saved us. It is a great salvation because of its cost. "We were not redeemed with silver and gold, but with the precious blood of Christ as a lamb without blemish and without spot. It is a great salvation, because of its universality. God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. It is a great salvation, moreover, because it so fully saves us.

There is no other way to God, no other plan of salvation. Unless saved by Christ we will never be saved at all. We need not reject Christ, we need be desperately wicked sinners in order to be lost. Simply neglect salvation and we are lost forever. The power of sin drags men downward. Christ alone can restore us to the love and favor of God. How shall we escape if we neglect this salvation? There is only one answer to this question. We can not. If a man falls from a five story building, he is lost when he has fallen a single foot, for the same principle that has brought him a foot, will take him all the rest of the way, and dash him to pieces. Are not men lost in temporal things, by the same principle of neglect? Neglect hardens the heart. If there are men in this audience of middle life, living with out Christ, they can remember a time in their youth, when their hearts were tender and soft. Now is the accepted time, and now is the day of salvation. One of the saddest memories of the lost will be that they might have been saved. There is only one thing for you and that is to accept Christ. We need Him in life, and we will need Him in the solemn hour of death. If you give your heart to Jesus you are safe in time and in eternity. You may say if I become a Christian I must give up this or that. Never mind these quibbles. Take Christ and your hearts will be filled with peace and joy. This plain and earnest camp meeting sermon was followed by a fervent exhortation from Rev. S. D. Decker. Brother Decker very feelingly alluded to his own conversion and early religious experience. He had had a profound conviction and a very positive conversion. He had never had doubts about his conversion. When we want salvation we can get it, when a man really wants salvation he will get it, though a thousand devils stood in his path. Escape what if we neglect salvation? Hell is the word that needs to be supplied. There is a hell of torture, from which there is no escape. We must be saved from sin, not from a little weakness. Sin is as sinful now and as damnable as it was in the days of Saul.

Sin is rebellion against God, and if we live and die in sin we must perish forever. Do you want Christ? If so, come now and seek him. You must repent and believe for yourself. An earnest prayer meeting closed the labors of another day.

COLUMBIAN EXHIBITION.

As novel and interesting a performance as has been given on Mt. Tabor for many years was witnessed by a large and delighted audience, Friday evening, August 5th.

As this is the year of the World's Fair, when we shall welcome to our shores visitors from all nations of the earth, it was quite appropriate that the little people who so aptly represented our stranger guests, should meet with such a rousing welcome.

It is hardly fair to mention one of the performers as doing better than another, for all did most admirably, their sweet young voices, quiet unaffected manner, and appropriate costumes, alike delighted the ear and pleased the eye.

Master John Klemmer, as "Uncle Sam," was all that could be desired in his part. Miss Grace Pitts, the fair "Goddess of Liberty," sang most sweetly. Miss Arline Roberts, who gave the song of welcome, set all doubts aside and assured a warm place in our hearts for the visitors.

Master Chester Hoagland and Adele Chamberlain, our first cousins from across the waters, were "quite English, you know." The Scotch couple, Charlie Coe and Maud Middleton, from Bonnie Dundee, came next, and were followed by Fletcher Montgomery and Maud McCord, who represented the Emerald Isle. Next came Thomas Chatterly and Dimple Middleton, our light-hearted, gay friends from France, and then the steady, stolid Germans made their appearance, Master Fred Davis and Miss Florence Fisher being their representatives. Sunny Italy, the land of music, appeared by proxy in the persons of Master Foster Wilkinson and Miss Gussie Arnold, then two very tiny delegates from Spain, Master Clarence Fisher and Miss Beth McCabe, with light, mirthful music came to receive our greeting. The ever trusty Hollander was next to receive our attention, and never did Kate look more bewitching nor Peter more sedate than Miss Mollie Wilkinson and Master Boylan Fitzgerald. Our sturdy little mountaineers from Switzerland, Master Henry Slipner and Miss Leila Roberts, were next to pass in panorama.

The good, honest Swedes, with heart so true, appeared upon the scene, most aptly pictured by Miss Mollie Hobbins and Master John Ekings. Norway, the "land of scenes and stories curious," received the sturdy welcome the bold and daring Norse-

men demand, Master Harry Robertson and Miss Laura Diekey, appearing as their substitutes.

The Czar of all the Russias sent two subjects, Master Kahl Bates and Miss Hattie Whitney, to sing of the attractions afforded by his domains.

Master Harry Crooks, from the Celestial Kingdom, gave a clever little impersonation of his countrymen, and Miss Annie Bouton was most self-possessed and dainty as "Yum Yum," from Japan.

Too much praise cannot be given to Misses Harriet and Antoinette Ward and Mrs. E. N. Barrett, who drilled the children so thoroughly and under whose direction the "Cantata" was produced.

Rev. J. I. Boswell, D. D., reached Tabor on Tuesday morning, and was warmly greeted.

Rev. Dr. Lowrie's beautiful cottage is one of the attractions at Mount Tabor. Every one notices and admires it.

Owing to the large attendance upon and popularity of Mrs. J. H. Knowles' Bible Readings, they will be held in the tabernacle during the rest of the meeting.

Hackettstown Seminary, under the efficient presidency of Rev. Dr. Whitney, stands in the forefront of our institutions of learning. Its gymnasium, its eminent corps of professors and teachers, its discipline and its religious influence make it one of the best among all of our seminaries, an institution of which the Newark Conference may well be proud.

The new building of Simpson church, Paterson, was dedicated on the 24th of last April. Rev. D. W. Couch, D. D., of Brooklyn, preached the morning sermon and looked after the finances during the day. A platform meeting was held in the afternoon in which several prominent Methodists of the city, took part. The evening sermon was by Rev. James Montgomery, D. D., of Janes church, Brooklyn, a former pastor of Market Street Church, Paterson. The services were full of enthusiasm and the subscriptions reached \$3,500.

The new building is 50x52 feet in dimensions and is so arranged as to connect with the old building in such a manner that when the doors are open, the entire room is 50x82 ft. with every seat facing the speaker. The ceilings are metal of a very neat pattern. The windows are very fine. Most of them are memorials given by friends. One contains a beautiful portrait of Bishop Simpson, for whom the church is named. This was the gift of his family.

This young and vigorous society now has one of the most handsome and convenient buildings that our church owns in the city. The congregations are growing and the membership has more than doubled under the pastorate of Rev. R. K. Boyd, whose popularity and success are shown by the fact that one of the most beautiful windows in the church has been placed there in his honor.

Election of Trustees at Mt. Tabor.

During the recent election of Trustees at Mt. Tabor it was impressed upon our minds that the practice of voting by proxies was a custom fraught with danger, and should be abated before the evil reaches uncontrollable proportions. It affords an opportunity for the wielding of too much power by one or two individuals. It opens the door for plotting and scheming for selfish interests. It even makes it possible for an ultimate perversion of the object and aim of the Association, and of the denominational constitution of its Board of Trustees.

It is a two edged sword, it may cut to the right way to-day, but how about the possibilities of to-morrow?

One who could gain access to the list of lot owners could easily manipulate the election in any direction. This is a political method but not a Christian one, and Mt. Tabor is supposed to be governed only upon a religious basis.

The lot owners who abide upon the ground and those who attend the Camp Meeting, are more likely to be interested in the welfare of the place, and they, together with the Newark Conference, should have the preponderance of interest in its government.

Another thought suggested is, that a large number of the lots are owned by women and we humbly suggest that the women should be represented in the Board of Trustees in order that plans and improvements and government should be considered from their stand-point.

These suggestions are respectfully submitted by a sincere lover of FAIR PLAY.

Rev. W. H. Russell gave a very effective address in the Young People's Meeting on Tuesday evening.

Rev. J. H. Knowles, D. D., is doing good work for the cause of God and truth, as secretary of the American Sabbath Union.

Gems of Thought.

The nurse of full grown souls is solitude.—James Russell Lowell.

Give God's preaching, and you will have God's results.—The Ram's Horn.

Add one letter to shame and you have shame. It is a shame for any one to be a sham.

Infidelity has an ax for destroying but no hammer for building.

Apostasy begins at the closet door.—Phillip Henry.

Love is the motive power of the moral world.

The eyes of the heart often see further than the eyes of the head.

Every church needs three g's. Grace, grit and greenbacks.

They who love each other in the Lord, never see each other for the last time.

A good deed is the Adam of an endless race.

The physical universe is the garment of Jehovah, woven in the loom of time, by which we know him.

Christians are in the world as the Gulf Stream is in the ocean.

A CAPD.

The following has been received by the Editor of the Record in reference to Dr. Osmun 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 Dr. Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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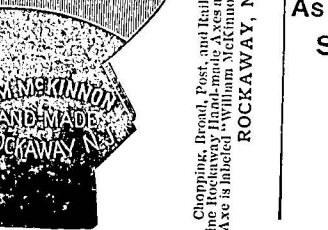
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MORRISTOWN, N. J., Aug. 24, 1892.

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

Mr. James H. Cox, the efficient and kind Superintendent of the grounds is as active and popular as ever.

Miss Thompson presides at the organ with skill and her pleasant face is always welcome at Tabor.

Bishop Fitzgerald arrived upon the grounds on Monday morning, looking exceedingly well, and was immediately greeted by hosts of friends.

The Young People's Union of the First Methodist Episcopal Church, of Dover, had thirty delegates on Epworth League Day at Mount Tabor.

Miss Frazie leads the Children's Meeting with her usual success and skill. Many workers attend her meetings to get points for home use.

Clerical visitors at Mount Tabor, not previously announced, are T. H. Landon, Wm. McCain, W. W. Vanderhoff, J. W. Andrews, Henry Litts, and J. H. Egbert, D. D.

Mrs. Keatley, wife of Rev. Mr. Keatley, pastor of the Cedar Cliff M. E. Church, Paterson, has a voice of rare sweetness and power. His solos have added greatly to the interest of the meeting.

Rev. J. A. B. Wilson, D. D., recently transferred from Delaware, and station in 18th St. Church, New York, is a preacher of rare ability. His sermons are often beautiful mosaics of Biblical truth.

The Holiness Camp Meeting will begin Aug. 30, and lasts for one week, Miss Lizzie Sharp, Mrs. Amanda Smith, Rev. J. A. B. Wilson, D. D., and other prominent workers are expected to be present and take part.

John Gillmore and wife, Isaac Poole and wife of Paterson, Miss Carhart of Phillipsburg, Almer Decker and wife of Staten Island, Rev. J. R. Bryan and wife of Washington, N. J., Oscar Jeffrey and wife of Washington, N. J., Mrs. K. E. Connah of Passaic, are guests at the Eddy Cottage.

Mrs. C. S. Coit, wife of Rev. C. S. Coit, died after about a week's illness soon after the close of the last session of the Newark Conference. Her funeral took place from her home at Irvington. Rev. S. Van Beuschoten, D. D., Presiding Elder of the Newark District, had charge of the services. Rev. L. R. Dunn, D. D., Rev. Henry A. Buttz, D. D., and Rev. A. L. Brice, D. D., made appropriate addresses. The interment was made at Bloomfield, Rev. S. K. Doolittle performing the service at the grave.

Mrs. Coit was greatly beloved by all who knew her, an earnest and faithful Christian worker, and a very familiar resident at Mount Tabor. The family have the sympathy of a host of loving friends.

Word has just come to us that the home of Rev. W. C. Snodgrass has been visited by the death angel and a lovely daughter removed from the circle of loved ones. We tender the sorrowing parents our deepest sympathy. May the God of all consolation comfort them.

At the Riker House are Miss Mary Tuers, Miss M. E. Riker, Miss M. Cueman, of Huntley, N. J.; H. A. Chamberlain, wife and daughter, Miss Edna Hall, J. C. Chamberlain, wife and daughter, Mrs. Hannah Dickerson, Mr. Hedden, Mr. M. C. Hall, of Jersey City; Miss Annie Speisegger, Charleston, S. C.; L. T. Shuler and wife, E. M. Clarke and wife, of Newark; Mr. Lawrence Peach, Mrs. J. L. G. McKowan, Mr. Jas. Abbott and children, W. F. Mackay, Rev. J. K. Knowles and wife, of New York; C. C. Kinny, wife and daughter, of India; Mr. and Mrs. J. W. Sanclert, of Schenectady, N. Y.; Rev. T. H. Landon, of Bordentown, Miss Minnie Dougherty, Miss Belle Storms, of Paterson.

Rev. E. D. Decker addressed the Young People's Meeting on Monday evening.

Rev. J. M. Reid, D. D., of the Missionary Society, is stopping at the Arlington.

Rev. John I. Morrow, one of the Secretaries of the American Sabbath Union, is among the recent arrivals.

Mrs. J. H. Knowles began her Bible Readings, at Tabor, on Monday morning. They will be continued throughout the meeting, being given at 9 A. M., in the Ebenezer Pavilion. No one should miss this privilege.

At the annual meeting for election of officers of Mount Tabor Home Missionary Society, Mrs. J. H. Robertson was elected President, Mrs. H. H. Davis, Mrs. Roberts and Mrs. E. A. Brookfield, Vice Presidents; Miss Minnie Scott, Secretary, and Mrs. Dr. Jane Murphy, treasurer.

A woods meeting will be held in the yard adjoining the church in Lafayette, Sussex county, J. L. Hays, pastor, commencing Thursday, September 1st. Revs. L. C. Muller, Margary A. Craig, Jesse S. Gilbert, J. W. Wright, A. A. Graves, and others, are expected to preach.

The Forest Quartette, consisting of Rev. A. A. Graves, Leader, Rev. H. C. Thompson, Rev. Chas. S. Campbell and Rev. W. J. Keatley, deserve great credit for their faithful services in leading the singing. They are all members of the Newark Conference.

The funeral of Rev. R. S. Arndt took place from the Roseville M. E. Church, on Saturday, August 21st, at 10:30 A. M.

Rev. S. Van Beuschoten, D. D., Presiding Elder of the Newark District, had charge of the services. Addresses were made by Revs. William Pay, R. Vanhorne, D. D., J. H. Knowles, D. D., and J. M. Meeker. A large number of ministers and a host of sympathizing friends were present. The interment was made at Evergreen Cemetery.

There has been so much demand for the hymn sung by Rev. J. L. Hays, on last Monday morning, that we publish it in full. It can be sung to the song, "Bower of Prayer."

How swiftly the years of our pilgrimage fly Like days, months and years, roll they silently by: Our days are soon numbered and death sounds the knell, We scarce know our friends till we bid them farewell.

Great God are mankind hastening to the tomb Must the hard-hearted sinner soon hear his sad doom? Save, O Save, Great Redeemer, O! break the sad spell, Forgive and prepare them to bid earth farewell.

The righteous and unrighteous, all move along, In crowds to the grave, both the old and the young, The good rise to heaven, the bad sink to hell And they take on the verge, an eternal farewell.

To you, fellow Christians, I turn with delight, The grave cannot harm you, your prospect is bright, Be humble and faithful, temptation repel, And you'll then leave the earth with a triumphant farewell.

We meet here in joy, but alas! cannot stay, Stern time bids us part, and we each must away, To life's busy duties, to buy and to sell, But, O! in you heaven, there's no parting farewell.

Farewell, fellow Christian, in body we part, But one common Saviour unites us in heart, Be humble and faithful, with angels we'll dwell, Where saints never hear the sad parting farewell.

Farewell to life's pains, farewell to its cares, It's thousand misfortunes, temptations and snares, Through grave we shall conquer the girth, death and hell, And at last leave the earth with a triumphant farewell.

Farewell, trembling sinner, I'm free from your blood, My message delivered, I leave you with God, I've begged and entreated, but dare not compel, Until the great judgment day, I now bid you farewell.

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 attached to all our best sets of teeth. We have testimonials from farmers, business men, physicians, ministers and disciples, 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 should be the best, even at the lowest prices. Old roots restored to usefulness and beauty, for maturation and ornamentation by our *Patent Process of crowning them.* An expert operator and Crown Work man always in attendance. We have just reduced the price of Crowns 20 per cent.

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 M. E. CHURCH, 903 St. Paul St., Baltimore, Md., June 6, 1889.
 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.

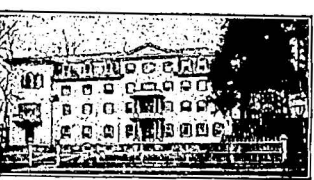
Dear Sir: The great annoyance that my wife suffered for three and a half years with badly fitting artificial teeth, has been effectually cured at last, by the new set of teeth you furnished her with. She has given up all hope of ever being able to masticate her food again, having had three (3) sets, none of which were of any use to her. The teeth you made her do the work perfectly. She can eat with them in a very short time. She can use them with perfect ease. They also give to her 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 25th, 1878.



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PEN SKETCHES.

REV. A. A. GRAVES.

Very familiar to all the residents and visitors of Mount Tabor, is the form and face of Rev. A. A. Graves, a promising young minister of our conference, and a member of the Forest Quartette. A sketch of his career will, no doubt, be of great interest to our readers. He was born in Orange, Franklin Co., Mass., June 25, 1858. His father was killed while at his work, in 1861, the same day in which he had enlisted as a volunteer to put down the rebellion, his mother being left a widow with four small children. Being a brave and good woman she kept the family together, sending the little ones to school at Athol, Mass., whither they had removed shortly after the father's death. Mrs. Graves was a devoted member of the Methodist Episcopal church, and trained up her children in the same faith. A delicate boy of 13, the subject of this sketch, left home to work upon a farm, returning however at the age of 18, to his mother's home. He gave his heart to God, in Jan. 1877, in the M. E. church, at Athol, Rev. A. F. Horrick, pastor. Several times before this he had been the subject of religious impressions, but dates his conversion from the period named. Even before his conversion, when a mere child, he felt that he had a call to preach, and when converted the impression at once ripened into conviction.

He immediately commenced work for the Master, laboring as an evangelist with Miss Mary C. Woodbury, holding meetings with great success at many different points. In 1880 he went to New York and found employment in a real estate office. This he did in order to secure means for an education. Despite want of means and ill health he bravely struggled on. Soon leaving the real estate business, he found more congenial work in the Harlem branch of the Y. M. C. A. As an agent of this Society, he visited every house from Harlem bridge to 104th street, besides teaching in a Mission Sunday school and preaching as opportunity offered. In March of the same year he accepted a call to take charge of the gymnasium of the Y. M. C. A. of Harrisburg, Pa.; but health failing he returned to his native state.

Under the faithful encouragement of Rev. R. K. Marston, pastor of the Methodist Episcopal church at Orange, Mass., he began to more directly prepare himself for the ministry, taking up Greek, Latin and Theology. In April 1883 he received license to preach, preaching his first sermon in the town hall of Orange, it being the very same room in which his father's funeral had been held twenty-two years before. Under Rev. N. Fellows, presiding elder of the Springfield District, he took work as a supply for the church in West Worthington. This, his first charge, was among his old school-mates, and amid the scenes of his boyhood. He preached three times on the Sabbath and taught the district school.

After serving that charge, he was stationed at South Royalston and Phillipston. In poor health, and with only five dollars in his pocket in 1883, he entered the Wesleyan Academy, at Wilbraham, Mass., at which institution he spent two years, supplying at the same time the churches in Wales and North Prescott. In 1887, we find him supplying the South Worthington circuit, in 1889 Hampden and Glendale. In the autumn of 1888, brother Graves entered Drew Seminary, graduating in 1891, being received into the Newark Conference in the spring of the same year. During his student life at Drew, he helped to pay his way by teaching music and supplying the churches at Scotch Plains and New Dover. In 1891, at Mt. Tabor, he was united in marriage to the beautiful and accomplished daughter of Mr. B. M. Beardsley, a well-known resident here. They are now serving for the second year the church at Metuchen, which is rapidly growing into a very strong church.

Brother Graves has been blessed with a fine personal appearance, seeming the very embodiment of good health and good nature. He is gifted with excellent musical ability, which he finds of great service in the ministry. His sermons are carefully prepared and impressively delivered. He is a kind and faithful pastor, and a wise and careful administrator. He has had a varied and extended experience, has surmounted difficulties of no ordinary character, and we predict for him a very useful career in the Christian ministry.

THOSE WHO PREACH.

Wednesday, Aug. 24—10:30 A. M., A. B. Kindig, D.D.; 2:30 P. M., C. S. Ryman, 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 4:00 P. M.; Young People's Meeting, at 6:00 P. M.; Meeting at Mrs. Fitzgerald's Cottage, at 8 A. M., 1:00 P. M. and 6:00 P. M.

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

ELECTRICITY IN DENTISTRY.

Developed by the Operator's Feet Shining on the Carpet.

The exact similarity in conditions attending the repetition of experiments is a great element of success. One should be very careful before coming to a conclusion that his premises are correct. A striking example of this was recently presented to my notice.

A dentist came into my laboratory the other day and said:

"See here, I can't for the life of me understand what is the matter with me. All my patients complain that when I first put an instrument into their mouths it pains them fearfully. I've thought it all over and have come to the conclusion that my instruments must be magnetized or bewitched, or I am. I've brought some of them to have them examined. Just let me show you what I mean. Have you got a sensitive tooth?"

I pointed to a molar then under process of repair. He unwrapped some of his instruments, and selecting one gently inserted it into my open mouth and touched the filling in my teeth. All I felt was the instrument touching the filling. I experienced no pain.

"Good heavens, man!" said he, "what nerve you have! What fortitude! What!"

"Nonsense!" I exclaimed. "I didn't feel anything."

"Well," said he, looking puzzled, "you are the first man that hasn't yelled when I touched his tooth since I moved into my new office. I can't understand it."

I told him I would come around to his office in the afternoon and see if I couldn't find out what was the matter.

Later in the day I called to see him.

"Well, have you got it yet?" he asked, as he walked across the carpet and shook hands with me.

"I hadn't one second ago," I answered, "but I have now. Did you notice what happened when you shook hands with me?"

"Nothing but the electricity."

"That's just it. Every time you walk across the floor to your cabinet for an instrument you get a small charge of electricity in your body, and, naturally, as soon as you touch the sensitive tooth of the patient the delicate nerve receives the charge through your instrument—hence the pain. The reason why I felt no shock in the laboratory was simply because there was no carpet to rub your feet on before you touched my tooth."

Here we see that merely the want of a carpet on the floor altered entirely the conditions for a successful repetition of an experiment that had apparently no connection with the presence of a carpet.—Electrical Review.

Indian Corn and Architecture.

Comparatively few persons know that what Americans would call a bundle of stalks of corn in the ear was substituted for the fluted column in the first architectural designs for the national Capitol. Inside the old part of the Capitol, just in front of the law library, and at the foot of the little noticed but beautiful sweep of marble stairway leading to the supreme court of the United States, is a rather dark vestibule to the "court entrance." In this quiet place, removed from the hurry and noise of the upper corridors, is an example, and probably the only remaining example, of the early attempt to introduce Indian corn in stalk and "golden ear" into a purely original emblem of American architecture. I think there are five of these columns, of fair height and proportion, each composed of a bundle of long stalks, expanding into the ripened ear of corn above. The stalks are not bound together like the familiar fuses, but stand alone, as if surrounding a supporting pillar.

The American idea seems never to have proceeded further, and seems to have been entirely abandoned in constructing the remaining portions of the Capitol. Probably foreign criticism discouraged the architect, and his professional subjection intimidated him. But he was bold enough to leave to posterity this example of what he might have done in the way of American emblematic architecture.—Harper's Weekly.

The Undertaker's Title.

"Why are embalmers and funeral directors called undertakers?" asked George Hollingsworth, of Temple, A. T. "They seem to prefer the name to any other, but they have no right to it. In England in 1614 undertakers were men of influence who undertook for a consideration to get such persons returned to parliament as would prove submissive to the royal will of King James I. The three chief undertakers of 1614 were Lords Bacon, Somerset and Neville. They undertook to bribe the chief speakers and men of influence in parliament that year over to the side of the king, with but partial success. Then there were undertakers in Ireland in 1608. They were English and Scotch colonists sent to north Ireland and were each allotted 2,000 acres of land. They were men of capital and undertook to pay a mark a year for every six acres and to admit no recusant for tenants. Hence the name as applied to them. But neither the histories nor the dictionaries give any reason for calling the men who bury our dead undertakers, and I have never found one who could say why he was so called."—St. Louis Globe-Democrat.

Where Being Shaved Is a Luxury.

The English style of razor is not generally used by the natives in India, but a flat blade is favored. It is very much like a chisel, and marvelously clean work is done by this apparently clumsy blade. As a rule the Indian barbers are quick and light fingered and shave under most extraordinary conditions. Many a young officer is shaved in bed and when fast asleep, so that he can snatch a few more moments' repose before appearing upon the parade ground. To be shaved in bed and when fast asleep is a luxury which even the all-luxurious American does not yet allow himself, but which many a wretchedly paid subaltern in India enjoys. —San Francisco Chronicle.

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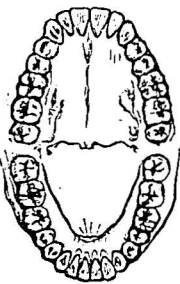
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WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Malarial Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular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

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