

Mount Tabor Record

VOL. XVI.

MOUNT TABOR, N. J., MORRISTOWN, N. J., MONDAY, AUGUST 29, 1892.

NO. 9.

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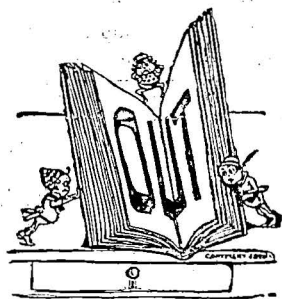
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The Oliver Chilled Plow, also Acme Harrow,
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Mowers, Reapers and Binders, Horse Rakes,
American and Bullard's Hay Tedders, Lever
and Tread Horse Power, and all First-Class
Farm Machinery.

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Hawkeye Stump Pullers,



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WE ARE CLOSING OUT OUR
STOCK OF TENNIS SUITS (COAT AND
PANTS) MADE FROM SPECIAL
DESIGNED TENNIS CLOTH IN
EFFECTIVE AND NOVEL PAT-
TERNS. ALL TROUSERS ARE FINISH-
ED WITH "BELT STAYS." ALSO
COATS, VESTS, AND TROUSERS IN
FANCY WHITE, CREAM, CRICKETING
AND TWILLED FLANNELS. A THIN
COAT IN HOT WEATHER IS A NECES-
SITY, AS WELL AS A COMFORT TO
ALL CLASSES OF MEN. IT IS A SER-
VICABLE GARMENT TO WEAR IN
THE OFFICE, STORE, ABOUT THE
HOUSE, OR IN THE STREET. WE
HAVE SEPARATE COATS IN A VAR-
IETY OF SUITABLE CLOTHS INCLUD-
ING BLACK AND COLORED ALPACAS,
BRILLIANTINES, SERGES, MOHAIR,
ETC. OUR ASSORTMENT OF WHITE
AND FANCY DUCK VESTS IS LARGE
AND VARIED. ALL THE ABOVE GOODS
WE ARE CLOSING OUT. THE THING
FOR US TO DO IS TO MAKE IT WORTH
YOUR WHILE TO BUY AND TO BUY
NOW.

SEPTEMBER 1ST WE SHOW OUR
FALL AND WINTER GOODS, ALWAYS
10 PER CENT DISCOUNT TO THE
CLERGY AND DREW SEMINARY STU-
DENTS.

P. H. HOFFMAN & SON,
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MORRISTOWN, N. J.

AUGUST 29th, 1892.

GEO. HARRY

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OF ALL DESCRIPTIONS

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Lowest Prices,

To Close the Season

A Large and Fine Stock of all

Kinds of

Footwear,

NO. 6 SOUTH STREET,
MORRISTOWN, N. J.

A Special Discount Given Every Monday.

The Walks, Fauna and Flora of Mount Tabor.

BY PROF. LYCETT.

Mount Tabor possesses a greater
combination of advantages for those
seeking rest, recreation or health
than any other mountain resort
within easy reach of New York city.

Of these advantages, perhaps the
greatest are its walks and drives.
Pedestrianism will probably soon be-
come the most popular, as it is the
most pleasant and healthful means
of obtaining rest and recreation, and
Mount Tabor offers in the way of
roads, byways, and mountain paths
very superior facilities for indulging in
Nature's own and best pastime. On
these walks are found the wonders
and beauties of Nature in greatest
abundance. These lovely paths are
embowered with trees and embroider-
ed with shrubbery. They transverse
forests of the fragrant health-giving
chestnut, cedars and pines, inter-
sprinkled with the luxuriant walnut
and butternut, the stately and beau-
tiful tulip tree, the sturdy hickory
the giant oak, the majestic elm and
other ornamental and useful trees in
greatest variety and abundance.

Along their borders are found
grape arbors, vine covered trees ar-
ranged in styles surpassing art; en-
twining trees, growing around and
through each other; rocks covered
with beautiful ferns, vines, gossams
of gossamer and other exquisitely beau-
tiful flowers, mosses and other lovely
ornamentations far surpassing the
richest adornments of art.

These paths are found in every di-
rection. Those most accessible and
within easy walking distance are
those over Mount Lookout, or more
properly, Mount Tabor; to Tabor, or
as formerly called Parsippany, Rock
House, Elmer Mountain, the Wat-
nong Range of Mountains; Watnong,
or as formerly called Dover, Rock
House, Table Rock, Fern, Brook,
Balanced Rock, Pulpit Rock, How-
ell's Lake, the forest between Tabor,
Howell's Lake and Fox Hill, includ-
ing Fox Hill Hermit's Grove; Lake
Pomona, with its wonderful floating
island, the Enchanted Ground, Bald
Mountain, including the exquisitely
beautiful paths to the Centurion's
Cabin, the Balanced Rock and the
Giant Pine; Beacon Mountain, in-
cluding Floral Glen, Hermit's Park,
Spring Valley, Birch Grove, Gnome
Rock House, Deserted Garden and
Silver Brook; Pigeon Mountain, in-
cluding Lake Arlington, Mill Brook,
Arlington Rock House, Cedar
Grove and Dog Wood Park; Lake
Shongum; Walnut Grove; Den
Mountain, including the Wolf's Den,
Embowered Cottage and Solitary
Grave; Franklin Mountain, with its
curious rocks; Franklin Valley;
Dryden's Park and Observatory;
Rockaway River, with its picture-
que scenery, falls and rapids; and
the Majestic Torne, or Thunder
Mountain, with its extensive views,
and wild and beautiful scenery.

But, there are not only the pic-
turesque views, the rocks and trees,
the brooks and lakes, which cannot
fail to attract the attention and ex-
cite the admiration and enthusiasm
of all who love the works of the Cre-
ator, to be found on these numerous
and interesting paths; there is the
Flora, the most beautiful and inter-
esting of all the various forms in
which Nature delights to display the
glory of God.

Here is a field for observation and
study sufficient in extent to occupy a
lifetime. The abundance and variety
of the plants and flowers of this sec-
tion are so great that every day new
discoveries may be made. Along
every roadside the stately Cicuta lifts
her queenly head, the Toad Flax dis-
plays her golden glory, and hundreds
of other beautiful flowers and ferns
paths and adorn the fields. In the
meadows and low grounds are found
the beautiful lily, the brilliant car-
dinal, the royal veronica and other
great varieties of lovely flowers cloth-

ing these lowly places with a mag-
nificence exceeding that of Solomon
in all his glory. The forests and even
the partly barren mountain sides
and rocks display, also, their floral
glory, and bid the lover of nature
and of nature's God to come and
feast on their beauty.

"To him, who, in the love of na-
ture, communes with her visible
forms, she speaks a various lan-
guage."

The flowers, when sought for and
communed with, speak a language
that brings peace and rest to the
tired brain and weary limbs, bright-
ness to the dull eye, strength to the
shattered nerves, and elasticity to
the weak step.

When the visitor to Mount Tabor
can traverse, in one Summer, all the
walks mentioned in this article and
observe, admire and appreciate all
the wonders and beauties to be found
upon them, he will find that he has
passed the most profitable Summer
of his life.

Saturday's Services.

MORNING.

Rev. H. P. Hammond, D. D., was
the Presiding Elder in charge.

Rev. C. Clark made the opening
prayer.

Rev. Dr. Steele, Chaplain of Ran-
dall's Island, New York, preached
from the text, "He being dead, yet
speaketh."

Death is not attractive. It is in all
outward appearance, the king of ter-
rors. It is well that the hymn, "O!
Lovely appearance of death," has
been taken from the hymnbook. Yet
for the Christian, the sting of death
has been removed. The ancients
represented death as a vessel wrecked
upon a lee shore; a harp un-
strung, a broken column. An inver-
ted torch. All this the Christian re-
verses. His bark of life swings
around the cape of death, and casts
anchor upon the shining strand of
immortality. He takes up a harp of
joy and makes eternal melody. The
white column of his triumph reaches
to the skies. The light of his life
shines on forever. Said Bishop
Janes: "I am not disappointed,"
and O! how much that meant.

Bishop George declared in his dy-
ing moments that he held his saint-
ed mother come to greet him. We
have two immortalities—one here
and one hereafter. Abel, being dead,
yet speaketh. George Washington
is not dead. Bunyan, the immortal
dreamer, still lives. Our dear ones
are not dead. That little babe, that
sainted mother, that gentle sister,
still live in the light and glory of
God.

Everything that has any value is
permanent. Homer's immortal Epic,
Bunyan's inspired dream, Shakes-
peare's drama, Dickens' and Scott's
romances, will never die. John
Wesley preached to 5,000 at one
time, a great number in his day; but
now he preaches to 25,000,000. The
great works of art are immortal.
This truth enhances the value of
life.

We are living in the white light of
eternity. God grant that when our
dust reposes beneath the flower-
hopped sod, our immortal spirits may
live in the light of God, and our
sweet and holy influence may live in
the lives and memories of those who
come after us.

Dr. Steele preached a sermon at
once entertaining and instructive.

AFTERNOON.

Rev. W. B. Wigg preached a uni-
que and interesting sermon; from 2
Cor. 4th chap., 18th verse, his theme
being "The unseen."

The introductory exercises were
conducted by Revs. Isaac Thomas
and A. A. Graves. Mr. Wigg began
by saying that Paul was the author
of the text. In Paul's time, it cost
something to be a Christian.

Paul was a hero, or he never
would have been able to successfully
occupy the place in which God put

him. The spring of his heroism was his
faith in God. A man must know God
before he can trust him. Like Moses,
he endured at seeing him who is in-
visible. We are perfect weakness,
ourselves, but able to do all things
through Christ which strengthens
us.

Paul concluded that these light af-
flictions which were but for a mo-
ment were not to be compared with
the glory that shall be revealed in us.
It takes a strong man, even to-day
to be a real Christian. Talk about
swerving such a man from the path
of duty. Why, you might just as
well talk of moving the everlasting
hills.

There are just as strong, good and
smart men as the Apostle Paul in
the world to-day. Never was the
prospect of the church better than
it is to-day. It is a grand thing to
be a Christian for before the child of
God, uprises an eternity of joy and
glory. In order to succeed in this
world we must have an ideal.

No man surpasses his ideal, for
"as a man thinketh in his heart, so
he is." We find grand and good
men in the world, but none that are
perfect. There is, only one abso-
lutely perfect man, and that is the
Man of Men, he who is now sat
down at the right hand of God. We
are to be like Him and if this
thought does not stir a man, why
nothing will. I do not believe in
coming to the altar in order to es-
cape hell or to reach Heaven.
Heaven and hell are a great way off.
I want the Heaven that is for me to-
day, and I want to escape the hell
that sin kindles in the heart and con-
science. If you want anything
either of God or man, ask
for it. If you want to know
what is beneath you dig down.
There should be no selfishness
in our religion. Paul forgot every-
thing else and reached after the prize
that was before him in Christ Jesus.
A dead man is worth nothing. All
the riches of the millionaire will not
buy him a breakfast in the New Jeru-
salem. If a man would be all that
God intended him to make out of
himself, must be able to see things
that are invisible to the naked eye.
To the believer in Christ,

"The invisible appears in sight,
And God is seen with mortal eye."

The things that we do not see are
very much like the things that we do
see. This temple of worship, yon
train of cars, that marble palace, all
existed first in the mind of some man.

Beyond the material is the spiritual.
The Christian who has heaven
here lives in the light of the invisible.
The converted man finds himself in
another world. Brother, do you not
remember the hour when your sins
were forgiven? I do, and never to
my latest hour can I forget that
precious moment.

There comes a time in every man's
experience, when he must have help
from the unseen.

Death is simply passing from the
perishable to the imperishable, from
the mortal to the immortal. God
will do the same for us as he did for
Jesus Christ, and the man who has
this faith in God and conscious salva-
tion, never grows old. Death is sim-
ply a suspension bridge. What are
you worth to God, brother, what are
you worth to the world, and what
are you worth to yourself? The
Christian seeks and enjoys greater
blessings every day. Paul thought
that he was considerable of a man
until he had a vision of the spiritual.
We are not here in the world for our
own pleasure, but to glorify God,
and benefit humanity. It is a grand
thing to be a man. I believe that
excepting Jesus Christ, there never
was such a man in all history as
Abraham Lincoln. There is too
much modesty, or a certain kind,
in this world. There is a sort of humil-
ity, that is really pride in the eyes
of the world.

The man who feels that God is
with him is invincible. In the wreck
of the vessel in which Paul sailed, he
was greater than captain or crew.

Eternity is an eternal development. It does not yet appear what we shall be, but if we obey and serve God, we shall be like him. The oak is enwrapped in the acorn, and the philosopher in the child. Don't worry yourself about what you will be next year, but do your best to-day. Growth is not a series of spasmodic jumps. This salvation is not for a few, but is as free as the air we breathe.

Don't harness your immortal nature to a dirt cart, but link it to God's chariot of fire.

Rev. John Krantz offered prayer. Rev. J. L. Hays announced the last hymn, and the congregation was dismissed with the benediction by Rev. A. H. Brown.

EVENING.

Rev. Thos. E. Gordon gave out the 20th hymn, and Rev. A. VanDusen offered prayer.

Rev. P. C. Bascom, pastor of the Cross Street M. E. Church, Paterson, preached in the evening, an effective and logical sermon from the text, Psalm 116, 12-14 verses. What shall I render unto the Lord for all his benefits concerning me?" &c.

The text itself is a good sermon, because of the thought that is in it. It contains a question and an answer. The most of people are quite selfish. Naturally looking out for number one. An ungrateful person is one of the most pitiable objects in the world. The author of the text had occasion for gratitude, yet he might have found many causes of complaint.

Called from being a shepherd boy to a throne he had been persecuted, driven from pillar to post, and his whole reign had been filled with conflict and trial. Some people can never see anything but the dark side of life, but not so David, he thought of the brightness and the joy forgetting the trials and sorrows.

Some may say David had great cause for thankfulness, but what have I? O! how prone we are to forget the mercies of God. How many Christians so-called, never thank God for His mercies. All our blessings are the gift of God, as for instance, a Christian home, the Bible, the Church with her sacraments and services, and a Christian civilization. Above all there is the Gift of gifts the only begotten Son of God.

We are where we are, and what we are because Jesus died. How we have neglected and slighted God! Some may say, well, what can I do? This is the very question of the psalmist, "what shall I render unto the Lord for all his benefits concerning me?" A man says, I will give my property to God, gold, silver, bank stock and real estate. But the gold and silver and the cattle upon a thousand hills are his. Well then what shall I render. I'll get down on my knees before God. I'll go down in the very dust of abasement before him. But this will not repay God. You cannot pray your way to Heaven. Saying prayers is not religion, nor does it pay God.

Another says, I will consecrate my wife and children to God. I will send my boys to Africa as missionaries. But this will not repay God. Then, what shall I do, how shall I do it, how shall I pay God? My dear brother, you are a bankrupt, you cannot pay him. What shall you do? Why, come and take God's free salvation. I will take the cup of salvation. God is holding out this cup to-night, and you ought to take it. You can do it. Will you do it?

David adds, "And I will call upon the name of the Lord." David had it right. "The fervent, effectual prayer of the righteous man availeth much." David adds, "I will pay my vows unto the Lord now, in the presence of his people." O! these broken vows, you remember that vow you made upon a sick bed, or when that loved mother died, or when you left home, with a mother's kiss fresh upon your cheek. Begin to-night. David said, "I will pay my vows unto the Lord now," and he adds, "in the presence of his people." You have been sinning openly, repent and obey openly. Will you come?

Sunday's Services

MORNING.

The public services began with a love feast at nine o'clock, presided

over by Rev. S. VanBenschoten, D. D. Between the love feast and the preaching service, the sacrament of baptism was administered to the infant daughter of Rev. P. C. Bascom, by Rev. A. Craig, D. D., assisted by Rev. Dr. Deems.

The Tabernacle was filled to its utmost capacity.

Dr. Iglehart preached an impressive sermon, containing several very eloquent passages.

Dr. Deems dismissed the congregation with the benediction.

AFTERNOON.

The opening services were conducted by Revs. S. P. Hammond, D. D., and A. Craig, D. D.

Rev. Dr. Deems, the well known pastor of the Church of the Strangers, New York, preached a very able sermon, founded upon Deu 6th chap., 4th verse, "Hear, O Israel, the Lord our God is one God."

A prayer meeting followed and closed the service.

EVENING.

At six o'clock the last Young People's Meeting was held in the Tabernacle, conducted by Dr. Lowrie in his usual effective manner. Rev. Jas. Montgomery delivered a very interesting address.

Rev. J. E. Adams, pastor of the Morristown M. E. church, preached the last sermon of the camp meeting of 1892. It was a sermon every way worthy of the reputation of the preacher, and of the occasion. The text was Acts 9th Chap., 6 verse.

"Lord, what wilt thou have me to do." These are the words of Saul of Tarsus when smitten down upon his way to Damascus. In this wonderful occurrence, Saul beheld Christ in visible form. From that time Saul was a changed man. Saul the bloody persecutor became Saul the Apostle. The lion was transformed into a lamb. In that moment a tremendous moral transformation took place.

The questioner expected evidently that something was required for him to do. This expectation was mental hallucination. Every object in the universe is in motion.

There is not a planet swinging through space where this law does not prevail. The law of action prevails over our own globe. Sap runs up and down in the tree, tides ebb and flow, clouds float in the atmosphere, wild beasts roam the forest, and birds sing in the groves. Man himself furnishes the best illustration of the law of action. He must either work or want. This is true in all the trades and professions, in art, science, and religion.

All the eminent men and women in the world's history, illustrate this great and universal principle, poets, warriors, philosophers, preachers and actors. Heaven and hell are swayed by the law of action. In this question, Saul voiced the most subtle and potent law of Christianity. The Christian church is an encampment under marching orders. The very genesis of Christianity is action. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." A hundred texts in Holy Writ call upon the sinner for action. You can never grow into Christianity. The tree outside in the wild woods, will never grow into the garden.

The Christian life can only be continued by action. A host of texts call upon the Christian to growth and action.

Cease your Christian work, while you have the power to work, and your Christian life will expire. The Christian religion can only be propagated by action. No human soul, Moody affirms, was ever brought to Christ, excepting through instrumentality. Angels cannot do this work. God himself will not do it, excepting through human agency. The Bible is full of parables, exhortations and facts illustrating this truth. We must think, plan, execute. All the forces of this wonderful century must be harnessed to the chariot of the Redeemer's victory.

Saul's question was a personal one. What shall I do? The supreme question for us is, what is our personal duty. In the ship Argo that sailed for the golden fleece, there were 50 men on board and 50 oars, an oar for every man. So it is in the ship of Zion.

Whenever there is a revival upon earth there is an oar factory started in heaven, and an oar is provided for each additional convert. Saul's question was not one of idle curiosity. He meant it, really wanted to find out what God would have him to do.

Many are willing to do their own work, to do God's work 50 years before he wants them to do it, but not to do the work that God wants them to do, and in the way that God wants them to do it. Whenever this question is asked and urged in sincerity and with a purpose God will answer it, and He will usually answer it through His Word. Press the question and God will answer it. God will never set you to do that which you cannot do. If He calls you to do a work, He will give you the power to do it. Perhaps I speak to some young man, who will be called upon to preach the gospel; or to some young women who will be called to go to some foreign shore as a missionary of Jesus. In closing, I would touch once again the key-note of this sermon which is action. Let us not loaf, but act. Life is short, and if we do anything, we must do it quickly. Young man, young woman, do something for God and humanity. Do it quickly. Do it now.

A rousing prayer meeting followed and closed the Camp Meeting for this year.

As a rule the preaching has been of a high order, and a good spirit has prevailed in all the meetings.

Several have been converted, and many have renewed the springs of their spiritual life.

The young people are preparing for a tennis tournament, to be held either this Saturday or the Saturday following, the games to be played on the T. A. A. tennis courts.

Last Friday one hundred and eighteen of the new books for the library arrived and have been placed in circulation; an additional one hundred is expected in a few days.

The meetings conducted under the auspices of the Women's Society for the Promotion of Holiness, will begin to-morrow and continue for ten days. Several well known speakers are expected to be present.

The Uncas Club ball team will play two additional games this season, the first will be next Saturday afternoon on the Uncas grounds, Deuville, against the Y. M. C. A. of Dover, and Monday, (Labor Day) afternoon, at Dover, against the same club.

The closing exercises of the Camp meeting were held this morning at 8 o'clock. Rev. J. B. Faulks and Rev. S. Van Benschoten having the service in charge. It was brief, and consisted of a few remarks made by various persons both laymen and clergy, and the singing of a few hymns ending with the long metre Doxology.

Blessed Are They or Thoughts On the Beatitudes, by Rev. Jesse S. Gilbert.

From many kindly notices of that book, we select only a few:

"A gem every way."—Rev. W. C. Snodgrass.

"Pure Gold."—Rev. Wm. Irvine.

"A good book, on a good subject, by a good author."—Florida Christian Advocate.

"Forcible and eloquent."—Christian at Work.

This book can be obtained by inclosing 50 cents and writing to the author at Midland Park, N. J. It can also be had of Rev. D. V. McCollum, Morristown, N. J., who is a general agent for the same.

A CARD.

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

PATERSON, N. J., Aug. 25, 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. Osmon, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor, the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

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MORRISTOWN, N. J., Aug. 29, 1892.

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

Rev. Frank Chadwick, of Bayonne City is a guest of John T. Ellis, on Whittier Place.

Mrs. C. E. Martin of Newark, Rev. A. Craig, D. D., and Wm. H. Hart of Newton, are at the Riker House.

Misses Marie and Hattie Pitt, of Boehm avenue have returned from an extended trip through Western New York State and Pennsylvania.

The Uncas Club Base Ball Team played against the Bayonne Outing Club, on the Uncas Grounds at Denville: Saturday afternoon, the score was 15-5 in favor of the Uncas Club.

In the article "The Angels of Buena Vista," which appeared in Saturday's issue of the RECORD, the writer unintentionally omitted the name of Miss Gertrude Storms whose assistance was as much appreciated as the other young ladies named.

At the Arlington are Asa Iglehart, M. D., D. Stewart Iglehart and Miss Iglehart of New York, R. C. Baker and wife of Jersey City, Prof. S. D. Hillman, Chas. Morris, Miss Jennie Brooks of Newark, G. C. Connett and wife, E. L. Meeker, Andrew Barris, Ellis Brown, Thos. Darling of Morristown, J. M. Macdonald of Hoboken, Edward Jones of Dover, W. F. Dittig of Montclair, C. F. Scott, E. P. Looker, J. R. Lyon, H. Morrow of Boonton, E. J. Thompson of Newark, Daniel Brooks, David Burrell of Rockaway, and Rev. Chas. F. Deems of New York.

The Trustees of the Camp Meeting Association have been repaid the sum of money expended in the purchase of a new rope for the flag-pole, the old one having been broken by an attempt on the part of "some unknown persons to hoist some object to the top of the pole. This is all the young men on the grounds can do on their part to repair the wrongs done by all parties concerned in this affair. The money having been paid by small sums from a majority of the young men of the grounds, as no one knows exactly who were implicated. It is hoped that this will end the talk that has been indulged in by the residents.

M. E. CHURCH STATISTICS.
The Census Bureau at Washington lately issued a bulletin giving statistics of the Methodist Episcopal Church in the United States. The bulletin shows that this church has 102 annual conferences, not including ten or more in foreign countries. Connected with these conferences are 2,240,854 communicants. This term includes both members and probationers, the latter being candidates for full membership.

North of Mason and Dixon's line the Methodist Episcopal Church has organizations in nearly every county. Though represented in every State, it is not so strong in the South as its sister body, the Methodist Episcopal Church South, the statistics of which will be given in a forthcoming bulletin.

Of the 2,700 counties in the States and Territories the Methodist Episcopal Church is represented in all save 585. It has 26,891 organizations, with 22,845 church edifices, with a seating capacity of 8,302,708, and an aggregate valuation of \$90,023,408. This valuation, which does not include parsonages and other church property, is the largest reported by any denomination thus far except the Roman Catholic.

Mr. E. N. Frisbie of Passaic, a very well known railroad contractor and builder, has been spending the summer with his family at the Arlington. Probably as important an undertaking which was accomplished successfully, as any other in his life, was the construction of the Lehigh and Schuylkill R. R., now a part of the Lehigh Valley R. R. system.

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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 highly 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 other 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 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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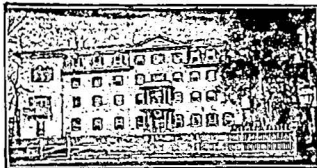
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TAMING MULE DEER.

THEY BECOME GENTLE AND FEARLESS IN DOMESTICATION.

An Interesting Animal That a Traveler Often Finds Among the Pet Creatures of Western Farms—They Are Caught While Very Young.

The mule deer is found in the Sierra Nevada and Siskiyou mountains of northern California and eastward into the Rockies, and also in the cascades of Oregon and Washington. They are very seldom seen west of the summit, where the black tail range. The latter sometimes cross the eastern slope, but are not found far in the interior. The fawns of the mule deer can often be found during the latter part of May or early in June hidden in the dense thickets of the wooded mountain side, where they have been left by the doe. If their dainty hoof marks are seen in the soil they can be tracked, with considerable assurance of being found.

When run upon they will lie very low and quiet, their ears thrown back so as to lie flat on their shoulders, and their large, lustrous eyes watching every movement of the strange enemy. If one is cautious in his approach, advancing in a sidelong direction, he may sometimes get so near to them that by a quick spring he can catch them. It must not be supposed, however, that this little creature is slow in getting up and starting off. On the contrary, they are very active and make no ceremony in starting. A sudden spring raises and throws it forward at the same time. And for a short distance they are very fleet, but when quite young they soon tire and can be run down and caught. Their cry is a low, plaintive bleat, which certainly must arouse the sympathy of the rather hardened captor.

The young do not run with the mother, but she goes to them a number of times during the day that they may suckle and then leaves them again. If you should chance upon them at this time they will separate, the doe going up the mountain side, while a streak of flicked white and russet disappearing in the thicket marks the flight of the fawn.

When captured they will struggle violently for a little while, and their sharp hoofs will do some damage to one's person or clothing. But they soon become reconciled to their new surroundings and are quite content.

They are beautifully spotted, and these spots remain during most of the summer, but gradually disappear as the hair falls, and by the last of September have entirely disappeared and given place to the uniform blue coat.

The fawns soon learn to drink milk from a bottle having a rubber nipple, or even from an open vessel, but owing to their habit of butting while drinking the latter method of feeding is not always a safe one, as the dish, milk and all are liable to be thrown into the lap of the feeder. Their appetites are vigorous and they will drink too much if allowed, which causes indigestion and a weakened condition.

They become very gentle and are fond of going into the house in search of any knick-knacks that may be given them, such as nuts, candies, fruits, etc. They know their masters or those who feed them and will follow them about the yard. They begin browsing early, grow quite fast, and the supply of milk can be gradually cut down. The leaves of the wild rose and sarvis bushes are favorites with them, but the tender twigs and buds of various kinds are eaten, and they often graze on the meadows like sheep. They generally feed late in the evening or early in the morning, preferring to lie in the shade and cool dark places during the heat of the day, away from the annoyance of flies and mosquitoes.

They feed at night, especially during moonlight, but dark nights are more quiet and lie resting or sleeping under a tree or some rock cover. They will lie on the same spot night after night, preferring this to a new bed each night. In their wandering about, should they run across a cabbage patch, their appetite is soon satisfied with this dainty morsel.

The males grow a small stub of an antler the first fall. This drops off the following winter and the new antlers start out about the middle of March. These grow rapidly and are covered with the velvet most of the summer, drying and peeling off, or are torn off on the bushes about the latter part of July, and by Sept. 1 the antlers are clear and fully grown. These remain until the following January and then drop off, sometimes nearly at the same time, or there may be several weeks between the time of the two being shed.

The horns are often quite large the second autumn—that is, when the animal is a year and a half old, sometimes having four points, but there may be only a spike. Little reliance can be placed on an estimation of the age from the number of points. The hoofs of the animal in domestication grow long and are distorted, interfering considerably with its fleetness and activity. This is owing to their not being worn off by the rough rocks of the mountain sides in travel, as in the wild state.

The general appearance of the animal when quiet and undisturbed is awkward. Its form is not symmetrical; its gait is a long, swinging stride. But when startled it becomes a thing of beauty; its whole figure commands admiration.

During the first year of its life its disposition is gentle and inoffensive; it is playful and harmless, but as it grows older becomes more sullen and treacherous, and will often attack children or women, and if it should get them down will stamp them with its front feet, or, jumping up, and putting all four feet together, will come down, striking with all of them at once. It will also attack with its horns, and as they grow to healthy proportions it can do considerable damage in this way. It is reported to use them in a brisk tussel

with the clothesline or any other thing that it imagines is getting in its way. As sometimes happens, when in its moonlight rambles it comes across the previous day's washing idly flopping in the night breeze, it will strike at the garments with its feet, and the good housewife next morning finds the shirts and various other articles slit from end to end, and hanging in halves and different shapes along the line. But not always is the battle to the brave or the strong. If during the fierce attack the line should break and become fastened around the antlers of the brave charger there is a change of programme.

The line and its array of ghostly forms now becomes the attacking party, and follows close the retreating and thoroughly frightened monarch of the forest, flopping and striking at every bound, producing a scene of the wildest confusion and most laughable nature. At the finish the deer is the most exhausted and subdued, if not the more flustered, of the two.—Forest and Stream.

EMBARRASSED BY A HEADLIGHT.

Perplexity of a Red Nosed Man by an Inquisitive Small Boy.

The Alton limited train for Chicago had just pulled out of the Union depot when a round faced, red checked boy, about six years old stood up in a reclining chair and surveyed the crowded car.

"Isn't it funny, mamma," he observed to a pretty woman of thirty, who sat by his side, "that all these people took a notion to go same day we did?"

"It is the same every day, darling," the lady answered.

"Where do they go, mamma?"

"Everywhere. Some will get off at Independence, some at Slater, some at Glasgow, some at Centralia and—"

"Say, mamma (with great vigor), just look at that man with the funny nose. What makes it so red?"

"Sh! Hush."

"But, mamma! See him smile."

"Don't talk any more, darling."

The youngster got up on the seat, and leaning against the back of it looked hard at the red nosed gentleman behind him. He was quiet for two minutes, when he observed:

"Say, mister, what makes your nose so red?"

The pretty woman of thirty blushed until she was redder than the bulbous nose.

"Come here, my little man," said the gentleman softly, "and I'll tell you all about it."

The boy jumped down, and before his mother could catch him he was in the red nosed gentleman's lap.

"Do you want a banana?" the gentleman asked.

"Oh, yes," said the boy, "but I want you to tell me what makes your nose red first."

His tones were very distinct. The mother blushed furiously and once or twice the travelers thought she was about to apologize to the gentleman with the red nose, but she sat still and looked at her hands.

"Here comes the fruit man," said the gentleman softly. "Don't you want an orange too?"

"Yes, and some figs. Have you got a little boy?"

"Yes, I have three little boys."

"Is all their noses red?"

Somebody behind laughed and the gentleman looked sour. Even the pretty woman of thirty, now red faced, smiled a little.

"And say, mister, don't it feel funny to have a red nose?"

"Sh! Don't you want this orange?"

"Yes, but I'd think it would be hot there on the end."

"Isn't this a nice banana?"

"Let me feel the end of your nose, mister."

The little woman ahead could stand it no longer. She jumped from her seat and went back to the youngster.

"I'm afraid, sir," she said to the gentleman with the red nose, "that my little boy is annoying you."

"Oh, no; not at all," said the gentleman. "On the contrary, I am enjoying his company very much."

"Say, mamma," chirped the youngster, "this gentleman says he's got three little boys with red noses."

"Herbert!"

"Ain't you, mister?"

"Hal! hal! Oh, yes," the gentleman returned with evident effort.

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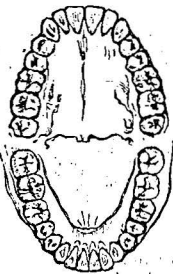
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