

Mount Tabor Record

VOL. XVII.

MOUNT TABOR, N. J. MORRISTOWN, N. J., FRIDAY, AUGUST 18, 1893.

NO. 1.

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Wednesday's Services.

The Annual Camp Meeting of the Newark Conference Camp Meeting Association for 1893, opened on Wednesday morning, Aug. 16th. The Woman's Christian Temperance Union were given the first day, and of course all the exercises were directed to the subject of temperance.

Mrs. Emma Bourne, President of the State Union, introduced Mrs. Greenman, President of the Morris County Union, as the presiding officer of the day.

After the singing of an appropriate hymn, Mrs. Greenman read the 90th Psalm, and Mrs. Ameer offered prayer. The hymn, "How firm a foundation, ye saints of the Lord," was sung, and Mrs. Bourne made a few remarks of greeting, introducing Miss Sarah A. Moore, of Newton, who read a paper entitled "Our Badge—A Knot of White Ribbon."

Mrs. Winslow first suggested this as the badge of the Union. It means Christ for the world, and is a symbol of the blessed gospel. Just so long as the saloon invades that dearest spot upon earth, our home, we will wage war against it. It is now 18 years old, and numbers 200,000 members. New Jersey claims 8,000 of these. Our work is closely related to the church and its work. We have missionaries, evangelists and gospel readers in many lands. Every one of our 41 departments belongs either to home or foreign missions. The late Convention in Boston was a great success. 200 mothers in our Home have named their children after Frances Willard.

Miss Moore made a very tender reference to Mrs. Downs, her memory and her work.

Mrs. Greenman added a few personal references to her own experience with the white ribbon. She advised the members of the Union always to wear their white ribbon. You do not know how far-reaching the influence of the white ribbon is. The very children notice it, and wonder what it means. All women who sign the pledge and pay 50 cents a year to the Treasury of the Union, are entitled to wear it.

"How Do You Know That Cider Is Intoxicating?" was the subject of a paper by Mrs. A. Swan Brown. She treated the subject from a scientific standpoint. Temperance has become the subject of scientific treatment, and by scientific analysis cider can be shown to be intoxicating. Cider contains five per cent. of alcohol—more than wine, beer, or ale. It has been declared by a noted chemist, that one glass of cider is equal to ten glasses of rum. Alcohol is found in cider, 24 hours after it is made, and the alcohol in cider is of the same nature as alcohol in any other form. Alcohol is cumulative in its effects, and many cases of "runkeness" can be traced back to the cider barrel. There are cider drunkards, and they are the worst kind of drunkards. The fermented juice of grapes is wine, and the fermented juice of apples is cider. Mrs. Brown's conversation on the cider question, was due to her experience in the W. C. T. U. Every one who signs the pledge, should do so with a full knowledge of its nature and requirements.

People are beginning to understand the necessity and philosophy of total abstinence. Even 200 years ago cider was classed among intoxicants. Mrs. Brown closed with a tribute to the apple, as God made it, and an appeal to her hearers to use apples more freely as an article of diet. Mrs. Bourne called upon Bishop Fitzgerald to give his opinion upon the subject of cider, and he referred to Dr. VanBenschoten, who modestly declined. Bishop Fitzgerald gave a clear testimony upon the subject, but said that he spent very little time now upon the subject of temperance. Prohibition was his theme. Mrs.

Bourne said that cider was making much trouble. The farmers were rolling the cider barrels into their cellars, and their son's were becoming sots. Many refuse to sign the pledge unless cider is stricken out.

Mrs. Wood, of Mt. Freedom, gave a Bible reading, founded upon a portion of the 5th chapter of Romans. The Christian is justified by faith. There is a distinction between faith and belief. Faith is an active belief. Faith leaps like a little child into the father's arms. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Mrs. Wood touchingly referred to the experience of all Christians who were present. The true believer rejoices in hope of the glory of God, and can even glory in tribulation. Tribulation comes from an old Latin word that means a thrashing machine. The redeemed are said to have come out of great tribulation. From tribulation comes patience, a grace that we all need. We are exhorted to let patience have its perfect work. Tribulation is not pleasant, but often needful.

The outcome of patience is experience, and from experience comes hope. We often have to hope against hope. The hopeful people are the helpful ones. Nothing stops a heart full of hope. God's ways are often not our ways. God often has to take from us, our most cherished objects, but it is all for our good. Hope maketh not ashamed. Why have we not more men and women inspired with Christian hope? We are not ashamed to be called narrow and fanatical, because the love of God is shed abroad in our hearts. Mrs. Wood added some personal reminiscences of her work among convicts. The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. He never calls us to any work for which he does not qualify us.

Mrs. Thompson led in noontide prayer. The 94th hymn was sung, and Bishop Fitzgerald pronounced the benediction.

AFTERNOON.

Mrs. King, of Stanhope, conducted the devotional exercises.

Mrs. Perrine leading in prayer.

A paper by Mrs. Tomlinson, the President of the Union Co. Union was read by Mrs. Greenman.

The President of the Local Union is expected to preside at every meeting of the officers and business committee. The exercises of these meetings should be as varied as possible. The President should be well versed in parliamentary order, should preside in a strictly impartial manner, and always stand when putting a motion to the meeting. The President should preside at all public meetings, but may ask the pastor of the church, where such meeting is held to conduct the devotional exercises.

A paper on the Duties of The Corresponding Secretary, written by Miss Jennie Clark, was read by Mrs. Searles, of Jersey City.

The Corresponding Secretary should work in harmony with the President, and should, if possible, attend all the meetings of the Executive Committee. Local Recording Secretaries will often try the patience of the Corresponding Secretary by failing to send in proper reports. Answer every letter, even when they are seemingly unnecessary. Be careful of your spelling, and careful to have the proper heading to every letter.

Mrs. I. H. Demarest read an essay upon the duties of the Recording Secretary. We live in an age of progress, and this must be recognized in our W. C. T. U. work. Every organization must have at least two officers, a President and a Recording Secretary. The duty of the Recording Secretary is to keep a correct account of the business transacted. The Recording Secretary must

be present at every meeting, and must not stay away on account of bad weather, wedding or afternoon tea. She must keep a well connected history of all the meetings, and must keep a record of all standing and special committees.

A paper on the duties of the Treasurer by Mrs. S. H. Krom, was read by Mrs. Angel. The treasurer must receive, retain and pay out upon notice all monies belonging to the Union. She should also devise ways and means of replenishing the treasury. She should be prompt in the payment of all monies ordered, and see that the dues are properly paid. Mrs. Bourne explained the basis of membership.

Mrs. L. Downs Quigley read a paper entitled, "The Public Meeting—Why?" Mrs. Quigley is a daughter of the late lamented Mrs. Downs. The W. C. T. U. takes high moral ground. Its members are pledged to total abstinence from all that intoxicates; and demands an equal standard of purity for both men and women.

If the W. C. T. U. fails in its high and holy mission, God will raise up some other moral force to take its place. We cannot tell the whole truth, without hurting some one. We must have the public meeting and the lecture course. The Union killed by the truth had better die. Its mission is done. Frances Willard's desire to pledge the Union to the prohibition party was right. May every Union in our State move on the solid rock beside Christ Jesus. Lack of funds often hinders the success of the public meeting. We must drop the cry that we cannot afford it. Financial timidity hinders our success at many points. Not a church in this land can stand against the perpetual knocking of the women. Do not be afraid to ask for the use of the church for the temperance cause. Make no promises to keep out politics. It is sometimes said that our speakers antagonize the church, but this is not true. We only antagonize the rum traffic. No man who votes to license the rum traffic, can be called a Prohibitionist. There are 300,000 Prohibitionists in the U. S., and no more.

Mrs. Quigley advocated the right of women to vote and preach the gospel, and "went for" Dr. Buckley with all a woman's intense feeling in debate.

She also scored the pulpit, the *Christian Advocate* and the Church. She is evidently a "radical of the Radicals." She placed the W. C. T. U. above everything else on earth, and closed with an eloquent tribute to its merit and work, declaring that it was not afraid of "Church or State."

At the close of the paper, a free Parliament was held on the subject, "How I came to join the W. C. T. U.?" A number of the representatives present gave their experience in this respect, in terse and telling language.

The afternoon meeting was marked by great variety and interest.

EVENING.

Mrs. Doolittle read the first Psalm, and Bishop Fitzgerald offered prayer.

Mrs. Bourne announced the death of Mr. Mickle, the husband of the State Treasurer, and a telegram of condolence was sent to Mrs. Mickle.

After a song by the choir, Miss Henrietta G. Moore, of Sprungfield, Ohio, the speaker of the evening, was introduced. She based her remarks upon the story of Esther. Some enemy to our cause has said that the only ground upon which prohibition can rest, is that Christianity is a failure. This is not true. We go with our Bibles in our hands. Esther was chosen queen by Ahasuerus, and Haman was advanced by him to a high position.

Miss Moore said that her temperance appeal was not directed to those who like Haman aspired to a

high place. Happiness does not always go with great honor, as Haman found to his sorrow. Esther boldly ventured in before the king and sought the salvation of her people. The Jews were threatened with entire destruction. They were sold for a certain amount of silver. It was in this hour of danger, that Esther performed her heroic deed. It is ever so. Woman's courage always rises with danger. Esther knew the full peril of her undertaking, but her brave heart did not falter. 250,000 women bound together with a white ribbon, are pleading for the salvation of the country. Esther felt that her race was not safe while Haman lived. Miss Moore then went on to narrate the well-known story of Esther and Haman, deducing therefrom certain applications to the temperance reform. The liquor traffic has become bold and defiant, while we stand before it as cowards. It buys the best lawyers in the country, controls elections and bribes legislatures.

The saloon has but one purpose, namely to degrade humanity:

Closely allied to it are the brothel and the gambling hell. Our people are being sold for a price, as the Jews were sold by Haman, as Christ was sold by Judas. Some think that we women are fanatical upon this subject, but they have not seen this evil as I have seen it. It cannot be overestimated. The prisons of our country are being filled up with criminals, made such by strong drink. Its victims, unlike the former times, are now mainly young men. In many places the women stand aloof from the Union because they think that it is a political machine, yet these same women will talk tariff from morning till night. If Christian voters did their duty this awful curse would soon be removed; of the 12,000,000 voters 4,000,000 are in the church, 200,000 saloons dominate this country, and annually destroy 100,000 men and women in soul and body. It is only the faint-hearted and weak-kneed who say that this evil can not be overdone. We cannot serve God and Mammon at the same time. Those who vote for license, are as responsible as those who stand behind the bar and sell. Who will refuse to lend a helping hand, when so many of our fellow-beings are, every year, ruined for both world's by strong drink? The saloon is legalized in this country, because the men love dollars better than they love the boys.

Let us be better men and better women, stand straight up before God and this nation, and testify by voice and vote against the liquor traffic. God help us all to be true to this work. The liquor traffic is stretching out its hand to destroy all that is best and purest. Let us act bravely and act promptly. There are too many who are prohibitionists every day, but election day.

Miss Moore in her closing remarks advocated female suffrage, and advised all voters to cast their ballot for the Prohibition Party. She had no faith in either of the two leading political parties. They were not founded to help our cause.

Both contain a large liquor element. They are sectional parties and hence cannot help us.

The Prohibition Party knows "no north, no south, no east and no west."

Miss Moore exhorted all her hearers to come over to the Prohibition Party. So many are bound to their party, right or wrong, and closed with a beautiful peroration.

The choir sang, "No Compromise," and Dr. VanBenschoten pronounced the benediction.

Thursday's Services.

MORNING.

There was no preaching at the morning service, but a Sacramental service was conducted by Bishop Fitzgerald.

After the singing of "Rock of Ages," Dr. VanBenschoten led in prayer, and Dr. Hammond read the 53rd Chapter of Isaiah.

Before the administration of the Sacrament, Bishop Fitzgerald made a few tender remarks. In this sacra-

ment, we remember the death and sufferings of the Lord Jesus. But this is not all. We are to remember him—his life, his example and his love.

Are we like him. Do we have his mind, his spirit? Do we follow his example, walk in his footsteps? He loved his enemies and mourned over their loss.

Let the prayer of every heart be, "Lord give me thine own spirit?" While the attendance was not large a very fervent spirit was manifest throughout the service.

AFTERNOON.

Rev. R. Johns, of Hackensack, was the preacher of the afternoon.

Revs. S. K. Doolittle and S. N. Bebout conducted the introductory exercises.

Mr. Johns selected for his text, Luke 22nd Chap., 32nd verse, "And when thou art converted, strengthen thy brethren." Peter had touched bottom in the deep sea of human anguish. He had denied his Master, and had, after his repentance, passed through the threefold experience of pardon, purity and power. Pardon is the foundation of all Christian life. The sinner must have his sins forgiven, ere he can enter upon the new life. Peter not only needed pardon, but purity, stronger faith, and a clearer conception of Jesus' Messiahship.

Like all the Jews he looked for a temporal Messiah for one to overthrow the Roman dominion, and to reign over Israel as a temporal prince. When Jesus revealed the fact that he was to suffer and die, Peter said, "Be this far from thee Lord this shall not be unto thee." He also took a sword with him into the garden of Gethsemane, to defend his Master. Our text indicates a crisis in Peter's experience, a line separating the old Peter from the new. This change was a most thorough one. It was an entire change, a change in his affections, desires and motives. It may well be called a spiritual uplift. Such a time comes in our religious experience. It is an instantaneous transition, following a period of preparation. Peter's experience can hardly be understood by the average mind. What sorrow and heart-searching Peter must have endured!

Let us note some of the characteristics of this changed Peter. He was noted for his enthusiastic loyalty to Christ. This loyalty we should all possess. Age should not dim it.

Another feature of the changed Peter, was the faithful testimony he was always ready to give for his Master. Contrast Peter in the presence of the little maiden in the hall of the Sanhedrim, and Peter before the Jewish authorities when arraigned for preaching Jesus. He now had a sanctified tongue. Have we the brave heart, and sanctified tongue of Peter?

Another feature of the changed Peter, was a straightforward Christian life. Every one now knew that he was a follower of Jesus without having to note his dialect. Many of us are like watches and clocks that keep anything but the right time. Peter had, now, strength and grace for all his possibilities and opportunities. Peter's courage and faith were often put to the test, but never failed. Thus he went on in the hope and courage of his new life. He was arrested, chained, and persecuted, but his spirit never faltered. The new Peter had received the life and power of God in his soul, and the old Peter had not, and this made all the difference.

The change in Peter was made during a time of prayer, a prayer meeting at which every Christian in Jerusalem was present. It was believing prayer. They expected God to come. It was persevering prayer. The Lord's blessing does not come to us when we are asleep, but when we are active or not. There is a sort of spiritual magnetism that prevails in our social means of grace. Peter, with other disciples at Pentecost, received a baptism of spiritual power. They did not understand it but felt its high and holy momentum. It was not animal magnetism, but the power of the Holy Ghost. This divine power is the only absolutely necessary requirement for

preparing Christians to do the will of God. The early Methodist preachers had this power. They may not have been men of great culture, but they were endued with the Holy Ghost and proclaimed the word of God with great power and success. In these days we depend too much upon culture and societies. No society can rise higher in spiritual life than the spiritual life of the units that compose it. You may not be able to understand this, but there are many things in common life that we cannot understand. We all need this spiritual uplift.

Can we have it? Yes. God has not given us, by His spirit, this hunger and thirst after righteousness without providing the means whereby we may have it. Mr. John's sermon, was expository in nature, and marked by much spiritual fervor.

Rev. C. Clark and Dr. Hammond followed in prayer. Dr. Hammond pronounced the benediction.

EVENING.

The introductory exercises were conducted by J. S. Gilbert and D. Walters.

Rev. C. S. Woodruff preached an impressive sermon from Gen. 5th Chap., 24th verse, "And Enoch walked with God, and Enoch was not, for God took him." This fifth chapter of Genesis does not seem a very interesting one, being a mere list of names.

But right in the midst of it lies this nugget of gold.

Walking reveals character. A sluggish man walks slowly, a nervous man walks quickly. But in the Bible, walk means character and life. Enoch walked with God for 300 years. Only as we thus walk with God do we realize the full import of the Christian life. Walking with God implies that we are companionable with him. If we hire a cottage or a flat we want to know who our neighbors are to be. Sometimes God would come and talk to us, but we are preoccupied, and crowd God out.

Many Christians are dying with spiritual consumption. They do not let God into their hearts and lives. God is a God of truth, and if we are not truthful, we cannot be fit companions for him. God is holy, and he wants a holy people. It is our privilege to see God, but only by the way of holiness.

We must be holy, because God is holy. If we would walk with God, we must agree with him—must walk in the same way that he walks. If God comes into our homes, he must be master there. He must hold the key of cellar, kitchen, library and parlor. Some Christians walk on parallel lines with the world. People say: "I do not think that this is as bad as something else." Rather should we seek those things that have good in them. Many Christians make loud professions, but no progress—like a boy on a hobby horse. If we walk with God, we will touch Him. There are some men, with whom I would as soon touch a dead fish, as shake hands with. There are others whose handshake has in it a magnetic touch. We can touch the hand of God. God is good—a stronghold in the time of trouble. We touch God in prayer. Prayer is more than merely asking God for something.

It is communion with him. If we walk with God, we will keep step with him. It is very difficult for persons of different build to keep perfect step. It is a wonderful thought that we can keep step with God. Only those who are in sympathy with God can enter into his plans.

If the church would walk with God the world would tremble beneath its tread. If we would keep step with God, a mightier revival power would shake this nation. Enoch walked with God, and at last rested with him, "he was not, for God took him." I often think that I would like to know what God and Enoch talked about. Many people are much troubled by the thought of death, but we will not see death or even taste it. We have seen the effects of death, what havoc and sorrow it works, but we will not see it.

Mr. Woodruff here referred to the many former workers at Tabor, that had gone up to their heavenly rest,

and he made a tender appeal to the unconverted.

He also related an incident associated with his European tour. This world can never satisfy a human heart.

Let us come in closer fellowship with God. One of the sweetest things in life, is to be able to help somebody. Like the Master, let us go about doing good. Just in proportion as we get near the heart of Jesus, do we love the lambs of the flock.

A little girl hearing that Phillip Brooks was dead, said "O, Mamma, won't the angels be glad to see him in heaven."

The Christian can say of Jesus—"We two are so joined, That he'll not stay in glory And leave me behind."

Rev. C. Clark followed in exhortation. Mr. Clark related the incident of a man to whom God gave a complete victory over the appetite for tobacco.

A spirited prayer service closed the exercises of the evening. Rev. F. C. Baldwin pronounced the benediction.

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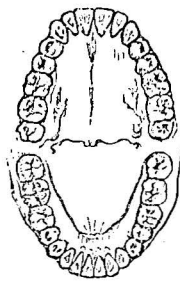
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MORRISTOWN, N. J., Aug. 18, 1893.

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

James Bolitho has entered on his tenth year as policeman of Mt. Tabor. Rev. S. D. Decker and family occupy their pleasant cottage, as usual. Rev. W. C. Wilson is keeping house at Tabor as usual.

Rev. W. W. Vanderhoof and family occupy a tent at Tabor.

An interesting article on "Taffy and Epitaphy" will be published tomorrow.

Rev. S. H. Doolittle will conduct the 6 o'clock morning prayer meeting.

Holiness meetings will be held in Mrs. Fitzgerald's cottage at 8 A. M., 1 P. M. and 6 P. M.

The base ball game, which was supposed to interest the residents, had the same result as usual—a victory for the Denville's.

Among ministers visiting or sojourning at Mt. Tabor this year may be added M. C. Reed, Frank Chadwick, N. Brooks and E. D. Decker.

William James, Librarian of Wesleyan University, Middletown, Conn., has been on the grounds for the past month. His many friends will be pleased to learn of his appointment to a full Professorship at Wesleyan.

The Fourth of July celebration of this year has frequently been excelled by those of former years except the oration in the morning by the Rev. W. C. Snodgrass, of Jersey City, which was pronounced by all to be of unusual merit.

Tabor should feel highly honored in having a physician at its services who has received an invitation to read a paper at the Pan-American Congress to be held in Washington during September. Dr. Coit's paper will be on "Infant Feeding,"—in which department of his profession he is recognized as an authority.

A few weeks ago the members of St. Luke's M. E. Church, Newark, who are summering here, collected in the cottage of their pastor, the Rev. F. C. Baldwin, and, in behalf of his congregation, presented him with a check for \$75 to defray the expenses of a trip to the World's Fair. They also made an addition of two weeks to his regular vacation.

In recalling the numerous events which have transpired here since the opening of the season, no one can deny that this has been the most enjoyable summer that we have had. We have been carried through a series of socials and entertainments with only time enough to soliloquize that it was the best affair of its kind ever presented on Tabor.

At the regular annual meeting of the Social Union the following officers were elected: S. M. Long, President; H. A. Chamberlain, Vice President; Ida M. Rittenhouse, Sec'y; Thomas James, Treas.

The first entertainment was particularly enjoyable as it clearly demonstrated the remarkable amount of home talent of which we boast this season. Those who participated were: Mrs. W. W. Smith, Misses Grace and Cornelia Fitz Gerald, Mrs. Ohlweiler, Miss Snider, Miss Blanche Frederico, of Brooklyn, was engaged for the next entertainment, and received great commendation for her fine work as an elocutionist and humorist.

The Social Union is in a state of great financial prosperity, for although every entertainment they have given has been free, still at present there is about \$225 in the treasury.

Richard Grant and family will shortly return to Tabor from the World's Fair, where they have been for the past two weeks.

John Edward Rowe, Jr., has received his diploma as a veterinary surgeon. During the early part of the summer he took charge of the large practice of Dr. Dustan, of Morristown.

Programme of the Camp Meeting Services.

Week of Aug. 16th to 23d—Gospel Services as follows:

Friday, Aug. 18th—10:30 A. M., Thos. Hall; 2:30 P. M., W. H. Ruth; 7:30 P. M., Geo. F. Dickinson.

Saturday, Aug. 19th, Epworth League Day—10:30 A. M., G. Chapman and Dr. Jones; 2:30 P. M., E. A. Schell, D. D.; 7:30 P. M., E. R. Hutchinsson.

Sunday, August 20—10:30 A. M., E. A. Schell, D. D.; 2:30 P. M., A. B. Hendig, D. D.; 7:30 P. M., S. H. Jones.

Monday, Aug. 21—10:30 A. M., W. J. Heatley; 2:30 P. M. Woman's Foreign Missionary Society; 7:30 P. M., A. H. Maryatt.

Tuesday, Aug. 22—10:30 A. M., J. H. Piper; 2:30 P. M., Woman's Home Missionary Society; 7:30 P. M., John W. Butler, D. D.

Wednesday, Aug. 23—10:30 A. M., J. R. Bryan; 2:30 P. M., 7:30 P. M., C. M. Anderson.

Thursday, Aug. 24—10:30 A. M., A. H. Tuttle, D. D.; 2:30 P. M., Veteran's Day, Dr. Kendig; 7:30 P. M., Wm. Redheffer.

Friday, Aug. 25—10:30 A. M., James M. Freeman, D. D.; 2:30 P. M., A. J. Conklin; 7:30 P. M., Wm. H. Morgan.

Saturday, Aug. 26—10:30 A. M., S. L. Baldwin, D. D.; 2:30 P. M., W. C. Steele, D. D.; 7:30 P. M., J. Montgomery.

Sunday, Aug. 27—10:30 A. M., 2:30 P. M., G. E. Reed, D. D.; 7:30 P. M., J. A. Owen.

—All the members of the Grand Army, who can go, and their friends, have been invited by Gen. Wadsworth Post, No. 75, of Somerville, N. J., to accompany it on a special excursion to the Encampment at Indianapolis, leaving September 4th, and going thence to the World's Fair for six days, and home by Niagara Falls. Everything including board and lodging, can be had for \$50, with cheaper rates to National Encampment alone. Particulars can be had of Commanders of Poses, or by writing to Manager of G. A. R. excursion, Box 765, Plainfield, N. J.

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SUMMER GOODS,

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Sets of Teeth, \$6, \$8 and \$10.

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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

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Nothing goes out of our hands defective. Everything 50 cents per tooth. With Europe 25 cents. 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 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 mastication 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 20 per cent.

TESTIMONIALS.

It is with very great pleasure I present the testimonials of Rev. Bishop Fitzgerald, of New Orleans, La., Prof. H. A. Butt, D. D., President of Drew Theological Seminary, Madison, N. J., and Rev. A. H. Tuttle, D. D., Pastor of Roseville M. E. Church, Roseville, N. J.

Though I cannot speak under standingly of the English, I can and do say to you, who it may concern that in Doctor Osmun I have found, after years of intimate acquaintance, a worthy and reliable man, and one who is highly skilled in his profession of Dentistry. His assurance of the merit of the Europe would be sufficient for me.

J. N. FITZGERALD,
New Orleans, La., Jan. 16, 1893.

PRESIDENT'S OFFICE,
DREW THEOLOGICAL SEMINARY.
It affords me pleasure to attest the high personal character, integrity and professional skill of Dr. S. R. Osmun.

I have known him many years, both personally and professionally, and am sure that entire reliance can be placed upon his statements.

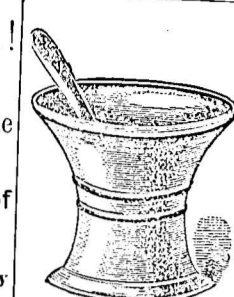
HENRY A. BUTTZ,
Madison, N. J., Dec. 13, 1892.

BALTIMORE, Dec. 1, 1892.
I have known Dr. S. R. Osmun for many years, and carry in my own person the marks of his skillful workmanship. I regard him as an accurate and conscientious artisan, a careful and reliable scholar in the profession to which he has devoted his life. Never boastful, his work praises him. Whatever he affirms, without hesitation concerning dental science, may be accepted with fullest confidence.

A. H. TUTTLE,
FROM REV. HENRY J. HAYTER,
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Dear Sir: The great annoyance that my wife suffered for three and a half years with badly fitting artificial teeth, has been effectively 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 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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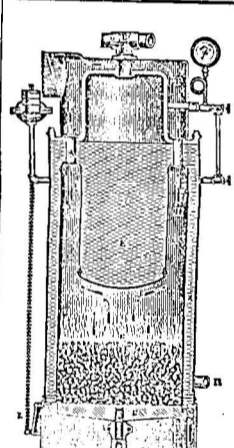
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Refer to Messrs. Luther Kountze, Morristown, L. C. Gillespie, Morristown, Frederick
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Special arrangements made for families during the months of
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The Celebrated CORNISH PIANOS and ORGANS.



IMPORTANT NOTICE.

The Warerooms established for the convenience of Messrs. Cornish & Co.'s many patrons in Dover and the vicinity has been removed to larger premises, and a fine stock of the Celebrated Cornish Pianos and Organs will be found at No. 6 Brick Block, corner of Morris and Blackwell Sts., Dover, N. J. Mr. JOHN DALRYMPLE, Messrs. Cornish's representative will be in attendance during business hours, and take orders at Factory Prices both for Cash or on Easy Payment Plans to suit all pockets.

MAKE A NOTE OF THIS:
The New Cornish Warerooms, No. 6 Brick Block, DOVER, N. J.
PIANOS from \$175.00. ORGANS from \$35.00. Factory Prices.

Record's Pen Sketches

REV. EDWIN N. CRASTO.

All members of the Epworth League will be interested in this sketch, for Mr. Crasto has been a worker in this movement from its very beginning.

While on the Paterson district he was very much interested in the new movement being on the committee with Presiding Elder Hammond to formulate a scheme for the campaign on the district, and to make arrangements for the first convention that was held at Dover.

He has been secretary of the Jersey City District League since its organization, three years secretary of the Newark Conference League, sub-secretary of the State Epworth League, and a member of the State Executive Committee.

He was a delegate to the meeting held at Ocean Grove in 1892 for the election of officers for the Second District of the General Conference League, and also a delegate to the convention from the Jersey City District League, to the Brooklyn convention of the foregoing General Conference League.

Mr. Crasto was born on the 17th of December, 1850, in New York city, his parents being consistent and devoted members of the Allen Street Methodist Episcopal Church.

In 1859 the family was transferred to Harlem where his life was spent until entering the ministry in the Newark Conference.

His education was received at the public school—Ward School, No. 39, in 125th street, Harlem. Being prepared for college a year earlier than the limit for entrance, he remained a year longer in school, reviewing the studies in the grammar department, and in due time passing the required examination matriculated in the college of the City of New York.

The college course consisted of five years, but four years were spent here on account of illness, so that passing through the Junior class he was compelled to give up study for about a year.

In the year 1865, the Rev. John Parker was stationed as pastor of what was then known as the 119th Street Church, New York City, but now known as Trinity. On the first Sabbath afternoon, a prayer meeting was conducted by the new pastor, when six boys went forward to the altar, all professing conversion, the remarkable feature of this being that the pastor said, that if this appointment to this charge was of God, he would like to see at the first prayer meeting six conversions, and there were the six, one of whom was the subject of this sketch.

From this time he became very active in Sunday school and church interests, till he finally announced to his parents that he thought he was called to the ministry, whereupon his mother told him, in the presence of the Rev. Dr. George R. Crooks, a former pastor of the family, that at his birth she had dedicated him to the ministry, but had purposely refrained from saying anything to him for fear she might influence his decision, preferring in her wisdom, to allow God and his conscience to reveal whether her offering had been accepted by God.

In due time license to exhort was granted by the Quarterly Conference, and in 1871 he matriculated as a student in Drew Theological Seminary, graduating in the class of 1874 with the diploma of the institution, and in 1879 receiving the degree of Bachelor of Divinity.

His first sermon was delivered at North Conway, White Mountains, during a visit for the purpose of recuperating his health. One Sunday, on entering the church, seating himself and bowing his head in prayer, he was addressed by the preacher who stood by his side, and possessed of a very penetrating mind, inquiring, "are you a preacher?" He had never preached before, though having his local preacher's license, but answering the pastor, the Rev. Mr. Pickle, in the affirmative, he invited him to come up and preach, but declined, compromising by offering to assist in the service.

While seated with the pastor in the elevated pulpit, it was agreed that he should preach on the following Sabbath at 3 o'clock, and at the proper time such notice was given out.

The intervening days were spent in the pine woods in earnest preparation for this new experience, and on the eventful day, he entered the church, but requested the privilege of remaining on the lower platform rather than to ascend the elevated pulpit through the stairway, though he had never been sorry for this action. The text was selected from Matt. 3-2—"Repent ye; for the kingdom of heaven is at hand." The second sermon was preached in Allen Street church New York City, during the pastorate of Rev. William McAllister.

In the year 1874, he entered, through the recommendation of the Rutherford Quarterly Conference, the Newark Conference, being assigned to his first charge at Roselle. His subsequent appointments have been: 1875, Oakland Valley; 1876, Watessing; 1877, Whitehall; 1878, Oxford; 1881, Arlington; 1884, Deckertown; 1887, Beldyere; 1890, Jersey City, Palisade where he is now most pleasantly engaged in his fourth year.

In the year 1876 he was united in marriage to Miss Emma M. Fuller, who with her family, joined the Roselle Methodist church, leaving the Presbyterian church of that village during the year 1875. The Rev. J. N. O'Connell, D.D., and Rev. Clement French, D.D., officiated at the marriage ceremony which occurred in Brooklyn, February 2nd, 1876. Two daughters were born to the family, Edith F. and Estelle N., both being efficient workers in the church.

About 250 persons have united with the various churches of which Mr. Crasto has been pastor during his term of service.

During his pastorate at Oxford, the Iron Company failed, making it a very hard appointment, still he had three pleasant years. During his pastorate at Arlington the parsonage was built, and a debt of \$2,000 paid off. At Deckertown a floating debt of \$500 was provided for. While he was pastor at Beldyere some very handsome improvements were made in the church, and the whole expense of \$600 paid. At his present appointment, a mortgage of \$1,000 has just been paid.

In the pulpit Mr. Crasto is scholarly and spiritual; his preaching being largely of an expository character. As might be expected, he is very happy and successful in dealing with young people. The churches under his pastorate, as a result, grow and thrive. As a pastor, he is one of the best, prudent, laborious and sympathetic. He carries both a level head and a kind heart. Long may he live to labor in the cause of God.

Items of Interest.

Mr. O. H. P. Archer is enlarging the Archer Memorial M. E. church, at Allendale, and when the work is completed it will be one of the finest churches in Bergen county. Rev. George F. Dickinson was appointed pastor of this charge at the last session of Conference, and has entered upon his work with every prospect of success.

A CARD.

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

PATERSON, N. J., Aug 23, 1883.

Mr. Editor:

It was a remark of wide application made by the late Hon. Greeley, that he who caused the 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 organism, should be honored and sustained by his fellows in all the walks of life. It chanced, to the writer to have a tooth so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmun, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

E. T. BLACKWELL, M. D.

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CHOICE

TEAS AND COFFEES

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Choice Hams and

Boneless Bacon.

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

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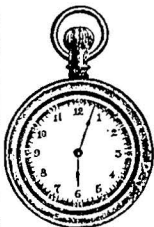
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THE VERY BEST MADE.

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The building will accommodate nearly Two Hundred boarders. It cost \$215,000 and has been pronounced one of the finest of its class in the land. The school has had unusual prosperity from from the beginning.

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