

# Mount Tabor Record

VOLUME II. NUMBER 2.

Dover, N. J., Friday, August 16th, 1878.

JOHN S. GIBSON, Editor.

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THE  
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Get the best remedy you can find at once.  
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York 40 years ago. See that each bot-  
tle bears the name of "Killgore's  
Sun Cholera Mixture." Twenty-  
five cents a bottle. Prepared by

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Will Cure

Rheumatism.  
Chilblains or  
Frosted Feet 99  
in 100.  
Sore Throat,  
sure.  
Stiff Neck,  
cant be beat.  
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never fails.  
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it beats all.  
Bites and Stings  
At all times.

Lame back, infallible. Cuts or wounds,  
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Pains, absolute; try it. 25 and 50 cts.  
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markable that no one who cares to own  
a clean and healthy scalp with beautiful  
Hair should pass it untried. Its prop-  
erties are cleansing, invigorating and  
healing, and after a few applications the  
hair ceases to fall, Dandruff and Humors  
disappear, and the hair grows clean, soft  
and silky. It keeps the head cool and  
comfortable and, in a few days restores the  
hair to its natural color, beautiful and life-  
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won such popular appreciation by its many  
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cheerful and happy.

We advise you not to give them any  
of the dangerous worm syrups or liquids  
of any kind or name. They are not only  
bad to use and really dangerous to take,  
but the stomach often rejects them and  
are used with peril to those little ones  
who look to us for care and protection.  
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pure, white and are made from the purest  
vegetable medicines. They are the  
only safe and sure worm medicine ever  
discovered. They have become a house-  
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Are sure protection.  
They bring to terms  
Intestine worms;  
Cures every child;  
Are tasteless, mild.  
Your pets may live,  
If these you give.

Ask for Van Deusen's Worm Confec-  
tions. Sold at every store. 25 cents a box.  
Merchants can get them at wholesale  
drug Stores. Van Deusen Brothers,  
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The above Remedies are for sale on  
the Camp Ground by J. Arndt.

**THE OPENING SERVICES.**

A GOOD BEGINNING.

The lowering clouds yesterday morning  
portended the approach of a regular storm,  
but notwithstanding this unfavorable cir-  
cumstance a good audience for the first  
meeting assembled in front of the Taberna-  
cle at ten o'clock to attend the

FIRST SERVICE,

which was opened with a voluntary by the  
choir, after which the 435th hymn was sung  
and a fervent prayer was offered by Rev. C.  
S. Coit, particularly invoking the divine  
blessing upon this meeting.

Rev. R. Vanborne called the attention of  
the people to three necessary things to bring  
with them—a hymn book, faith, and "a lit-  
tle piece of money."

David Campbell, Esq., President of the  
Association made a few remarks, in the  
course of which he said that the current  
expenses of the Association each year  
amounted to from three to four thousand  
dollars—that while an assessment of \$2 was  
made upon each lot, it was necessary to  
raise from \$6 to \$8 per lot to defray  
expenses. To meet this great expense it was  
necessary to obtain licenses from the store,  
the butcher, the hucksters and others, and  
it was to the interest of lot owners to pat-  
ronize these when providing for their needs.

Then followed the singing of the hymn,  
and Rev. A. H. Tuttle, of Hackettstown,  
the preacher of the opening sermon was  
introduced. He took as his text the 9th verse  
of the 3d chap. of St. John "Nicodemus an-  
swered and said unto him how can these  
things be." Nicodemus, said the speaker,  
was a learned man in all the services of the  
Jewish religion. He was an ardent lover of  
the temple; a prominent theologian of the  
Jews, and a member of that august body, the  
Jewish Sanhedrim. He was known among  
the Jews as the wise man, a recognized  
authority in Scriptural interpretations. He  
was probably a witness of many of Jesus's  
works. The speaker went on to say as the  
Lord's words and acts were noised abroad  
through the city the people were turning  
to hear this new preacher, and it became  
the official duty of Nicodemus to examine  
into this new sensation. He sought an in-  
terview with Jesus at night. I do not think  
he came at night because he was afraid, for  
at that early stage of our Lord's ministry  
there was no danger, and in the discharge  
of his duty he must learn all he could re-  
specting this new doctrine and this miracle  
worker. There is nothing here in the  
record that would justify the imputation of  
cowardice on the part of Nicodemus. Indeed  
it was no other than he who dared to speak  
in behalf of the Lord when he was being  
tried, and he that showed his respect  
to the dead Saviour in furnishing myrrh  
aloes, etc., for the Lord's grave.

He came at night because it was the best  
time for a quiet conversation with our Lord.  
In that conversation we have two represen-  
tatives of religion, sitting face to face. On  
the one hand is the grave, gray-haired, learn-  
ed man; on the other, the young Rabbi of  
the Jews. Nicodemus represented the mind  
of the church, Jesus the mind of the spirit,  
his whole being was filled with the con-  
sciousness of life from the will of God.  
Nicodemus wanted to know how the Lord  
did his marvelous works. Jesus starts by  
telling the startling thing that "ye must be  
born again."

This man, said the speaker, who had been  
all his life trying to live right, was now  
bluntly told that he must be changed; he  
could not see the kingdom of Heaven. And  
is not this a valuable lesson to us who have  
been living such a life? Oh, that we could  
understand this doctrine of the new birth,  
instead of groping in darkness.

The speaker then went on to say that there  
were two births; the natural, or fleshly, and  
the spiritual. By the first we get all our  
natural powers of reason and the senses, all  
our sensibilities, love, joy, etc. Many peo-  
ple think they have been born of the spirit  
because they feel all right. The speaker  
then showed how men could live moral,  
pure lives, thinking they had been born  
anew and thinking they were living spiritual  
lives. But you cannot see the kingdom, by  
any, even the highest perfection of the nat-  
ural powers. This point was finely devel-  
oped by an illustration drawn from the eye,  
which in its greatest conceivable perfec-  
tion, could never pierce into the realm of  
spiritual things. The Lord granted unto his  
disciples to know of spiritual things, al-  
though they were learned men; but to the  
learned men, like Nicodemus, they were  
hidden. In the second, or spiritual birth,  
said the speaker, man is elevated into a  
higher plane—it does not consist in a chang-  
ing and purification of the old powers. Men

often fall into the mistake that when they  
give up some particular sins and change  
their mode of living they exclaim, I am born  
again.

I do not know of any adequate illustra-  
tion in nature of this new birth. I entered  
into the ministry fresh from the schools,  
well informed in all the dogmas of the  
church, but oh, how lame and heavy they  
were to me, because I had not the spirit of  
truth. I took charge of a little congrega-  
tion and worked faithfully for them, but  
soon the Lord showed me that I had not  
fresh bread for my people, but was breaking  
up the old bread of God and giving it to  
them; and oh, what agony it caused me;  
and then I rebelled from entering into Con-  
ference, but at last, when I came to camp  
meeting I resolved, cost what it might, I  
would get more of the spirit. I read this  
chapter from which my text is taken, but at  
last God gave to me a revelation, (I might  
call it). As I was sitting in a shady spot in  
the woods, a nut fell from the tree above me.  
Picking it up, I tried to find in it a hope of  
the new birth, for which I was seeking.  
The speaker then enlarged upon this sub-  
ject, speaking of the various parts of the  
nut, the shell, the kernel, and within all  
but unseen, those hidden principles of life  
which contained the elements of a new birth.  
He said when you believe in the cross of  
Jesus, then this life giving power manifests  
itself in you, then you have the spirit. The  
despairing sinner throws himself upon the  
cross of Jesus, and then his burden is lifted.  
Ask him what he did to obtain this relief,  
his reply is, I did not do anything. I just  
waited. The first step to faith is a simple  
waiting for the witness which Jesus gives.  
That is all that our Lord required of Nico-  
demus. The first step of faith is to believe  
what he tells, and act it.

He then exhorted his brother ministers,  
that when they found a soul struggling for  
help, to force it to believe, forcibly illustrat-  
ing that principle of forcing by the use of  
the electricity in curing diseases of the ear  
and eye when the nerves are only paralyzed,  
not dead. The electric current is forced  
through inactive nerves, and new life and  
power springs into them thereby.

Brethren, are you living in the spirit, or  
are you just leading moral lives? get deeper;  
let us pray as did the Prophet, that our eyes  
may be opened.

The speaker was followed by Rev. A.  
Craig, who made a forcible application of  
the foregoing remarks. The morning ser-  
vice closed with singing by the choir.

AFTERNOON SERVICES.

An interesting and well attended prayer  
meeting was held at the cottage of Mrs. Fitz  
Gerald, at one o'clock.

At half-past two the regular services began  
in front of the stand. Rev. J. H. Roberts  
conducted the opening devotional services,  
and after the singing of the familiar hymn,  
"Come thou fount of every blessing," prayer  
was offered by him. Then followed the  
singing of another well-known hymn,  
"There is a fountain filled with blood," and  
after that the sermon by Rev. F. M. Mason,  
of Spring Valley, Rockland County, N. Y.,  
brother-in-law of the Secretary of Mission,  
who announced as his text the 16th verse of  
the 2d chapter of Hebrews: "For verily  
He took not on Him the nature of angels,  
but He took upon Him the seed of Abra-  
ham." This text as translated seems to  
present very clearly the doctrine of the  
Incarnation of Christ. The text in the strict  
translation of the original Greek, and which  
is adopted by all eminent commentators,  
would read, "For verily he taketh not hold  
of angels but of the seed of Abraham he  
taketh hold." Nothing is said of his taking  
the nature of angels nor of our nature. The  
Greek word translated taking hold is found  
in only three places in the chapter; and  
the same word is also found in the 31st  
verse of the fourteenth chapter of Matthew.  
When Peter is trying to walk on the water  
to our Lord, and finding himself sinking he  
cries out to Christ to save him, and Jesus  
put out his hand and took hold of him and  
saved him. The word signifies laying hold  
upon one in danger and rescuing him as  
one commentator says commenting upon  
this passage. The rebel angels who sinned  
fell down all down into perdition. But man  
was falling down all down, but Jesus seized  
upon the falling human creature and pre-  
vented him from being lost.

Who is the person spoken of as taking  
hold of and saving? and what do we under-  
stand by taking hold?

The person spoken of in the text is Jesus.  
To have a saving idea of our Lord Jesus  
Christ it is necessary to have in an idea of  
Deity. Deity, alone, independent eternal  
self-existing, Jehovah. He is an object of  
dread to impure sinful worms like us. We  
dare not even for an instant come into his

presence. The nation of Jews worshipped  
Jehovah. The word has the thunders of  
Sinai in it. Humanity alone however excel-  
lent we cannot truly worship as our Redeem-  
er; for while we might sincerely  
respect man as a perfect man, after all we  
could not trust to him as our Redeemer. We  
could not trust to him our immortal spirits  
if we should feel that he was only so.  
Jehovah that we are called upon to worship  
is not only humanity but divinity. The  
Rationalists of the present day try to we  
ship the human and miss the divine alto-  
gether. Christ himself significantly says  
concerning Abraham: "Abraham rejoiced to  
see my day and he saw it and was glad." We  
must worship that Saviour as God Emanuel,  
that we may appreciate his power; that we  
may have confidence in his recognition of  
us; confidence in his power to save us;  
that we may feel, that as our elder brother,  
he can hide us from the storm of sin. Sym-  
pathize with us; God in Christ reconciling  
the word to himself, a perfect deity yet  
dwelling in humanity. Here we have a  
more sure word of prophecy; let inspiration  
itself tell us who this individual is, "God  
who in sundry times and in divers manners  
hath spoken unto us by the prophets, hath  
in these last days spoken unto us by his son.  
That there might be no mistake in identify-  
ing this Word, whom he was. It is further  
told us "The word was made flesh and dwelt  
among us and we beheld his glory, the glory  
of the only begotten Son of God."

But what are we to understand by the  
words in our text "seed of Abraham." In  
considering these words it is perfectly natural  
at the first glance to inquire why the author  
did not say "seed of Adam." But he taketh  
not hold of the seed of angels but of the  
seed of Adam, taketh he hold. We know  
there is no other name that represents hu-  
manity in its proper sense than "Adam."  
But the Apostle was writing to Hebrews and  
must use the language that best conveyed  
to their minds his meaning. "Adam" rep-  
resents humanity, but the term Adam rep-  
resents sinning humanity, unrepentant hu-  
manity; hence to represent the Saviour as  
taking hold of the seed of Adam would be  
to represent him as taking hold of men  
while yet guilty and saving them from  
their sins. But no, it is of the "seed  
of Abraham," he is taking hold. Those  
are not the true seed of Abraham who  
simply have his blood coursing through  
their veins, but those who have been born  
into the kingdom; who have the same  
spirit as Abraham. It is not then rebel  
angels that God takes hold of for the pur-  
pose of salvation; it is not with men guilty  
burdened with the flesh; but it is those who  
are the true seed of Abraham, those who  
are trusting in him with a God giving but  
man exercised faith, those who have entered  
into the straight and narrow way, those who  
have trusted in Christ for salvation, these  
are the ones of whom Jesus takes hold to  
save. Our text rings out the same old doc-  
trine of faith in the Lord Jesus Christ. The  
same doctrine which Paul and Silas preached  
to the Phillippian jailor. We have seen that  
the words "taketh hold" in the text signify  
to take hold for the purpose of saving and  
succoring. We know unmistakably that  
Jesus is God, that Jesus is the Jehovah of  
the Old Testament.

We dare not for a moment come into his  
presence; just as the darkness flees from  
the coming light, so must we flee from the  
presence of Jehovah. We say it with due  
reverence; Jehovah alone can not save us.  
But all who come through Jesus can obtain  
the salvation. If we come and seek earnest-  
ly for it we shall find it. How shall the sin-  
ner get beyond the grasp of the Almighty  
arms? He lies helpless and undone, and  
cries out in his anguish, Oh! that there were  
one to deliver.

There is a law of our being, that when we  
are in circumstances of great jeopardy and  
some one delivers us from this danger, that  
one we must love, and if he has faced pain,  
danger, death itself, to save us, there is a  
necessity in this case that higher and higher  
and higher, should raise the debt of grate-  
tude for that person. God has clearly two  
objects in view, one of these is, that it is his  
holy law which is to enfold humanity  
to himself. Poor sinful humanity,  
instead of fearing him, instead of dreading  
his approach, shall find joy and delight in his  
presence and glory.

There is only one way in which this end  
can be obtained; God himself must suffer  
the penalty of sin and outraged law. The  
speaker went on further to prove by apt  
texts how that human nature alone would  
have been inadequate to save men. How  
that the humanity and Divinity of Christ are  
found throughout the New Testament in  
CONTINUED ON THIRD PAGE.



CONTINUED FROM FIRST PAGE.  
close connection, showing that one is the necessary complement of the other. How are astronomers discovering what appears to be a single star in the sky, upon applying the telescope, the star dissolves itself in two distinct and separate orbs. So in looking at the star of Bethlehem; not through the telescope of rationalism, but with faith we see Christ, our Saviour, in his two natures, human and divine.

The exhortation following this address was delivered by the Rev. J. R. Daniels, who conducted the prayer meeting immediately after.

THE EVENING SERVICES.

The rain began falling in the early evening, but before the general service was held abated so much that but little inconvenience was felt.

The Young Peoples' prayer meeting in Ebenezer Pavilion at 6 o'clock was conducted by Rev. Mr. Lowery. It was largely attended and proved a service of great power.

The opening services at the stand consisted of the singing of the 557th hymn, prayer by Rev. T. C. Mayham, and the singing of the 551st hymn.

Rev. Jas. Marshall, of Englewood, the preacher of the evening took for his text the 35th verse of the 1st chapter of Mark.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed."

We deeply regret that this sermon had not been preached in the morning or afternoon, that we might have reported it at greater length, instead of giving it a mere mention as we are compelled to give the evening sermons, for we doubt if we will have many abler sermons during the present meeting.

He first called attention to two facts intimately associated with Jesus in our conception of his character: First, his divine personality, and second, his human nature and character.

Jesus as a man among men most concerns us in our present condition. Here the human side of Jesus commands our attention—over there the divine side will come prominently before us. His character is the diamond among all the gems of character that have ever been discovered in this world. It is the diamond of our sinful humanity set in the peerless gold of God's divinity.

The prayerfulness of Jesus was commented upon at length, and its nature shown, as an example for us. It did not consist of communion with nature or self, but with God. He recognized it as a divine provision for all wants and needs. His prayers were for specific things and hence he received specific answers.

It is a striking fact that the Saviour's preparation for all His work was by prayer. It was also the distinguishing preparation of all the other great men of the Bible, illustrations of which were cited in the lives of Joseph, David and John the Baptist. From the age of 12 to 30 there seems to have been a veil thrown over the life of Christ. These were the years of prayerful preparation. The preacher in an eloquent manner portrayed the various scenes in the life of Jesus which illustrates the seasons when he received preparation for his work by prayer.

Again, Jesus taught us the great lesson of ejaculatory prayer. All through his life he would often take the key of prayer and unlock for a moment the treasures of Heaven. How He prayed for individuals was shown, as well as how he taught submission in prayer and the necessity of praying much before great events.

In concluding he showed by elaborate argument that the divine success of Christ's life was the legitimate result of his prayerful spirit, clothed with grand illustrations and earnest exhortation. It was a perfect companion to the sermon he preached on "Love" at the last camp meeting, both of which mark him as one of the most prominent, earnest and talented young preachers in the Newark M. E. Conference.

The meeting was closed with a prayer meeting conducted by Presiding Elder Arndt.

Frederick the Great.

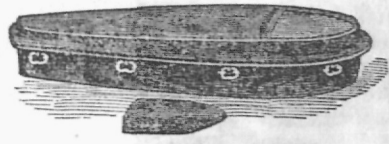
Frederick the Great was peculiar in dietetics as in other things. A strong man, he took strong food. "To-day," Zimmerman writes, "the King had taken a great quantity of soup made of the strongest gravy drawn from the most healing things. With it he mixed a large tablespoonful of pounded mace and pounded ginger. He then ate a large slice of beef stewed in brandy. This he followed up by a copious allowance of an Italian dish, composed half of maize flour and half of Parmesan cheese. To this he added the juice of a garlic, and the whole is fried in butter until it acquires crust as thick as one's finger. This is called polenta. At length (continues Zimmerman) the King, praising the excellent appetite which the dandelion had given him, concluded the scene with a large plate of eel pie, so hot and so highly seasoned that it seemed to have been baked in hell." Then he concludes: "While at the table the King fell asleep and was seized with convulsions."

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AT  
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**CLOSING OUT**

Of the entire stock of Spring and Summer Clothing AT COST to make Room for  
**FALL and WINTER STOCK.**

**Babbitt & Troxell.**  
**MEN'S** Suits, Diagonal, Fancy Cassimere and Cheviot Suits. Sold to make room for Fall and Winter Stock.

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**YOUTH'S** Suits, Blue Flannel and Assortment of Fancy Cassimere Suits. Sold to make room for fall and Winter Stock.

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**BOYS'** Suits of all Kinds' Handsome and Durable. Sold to make room for Fall and Winter Stock.

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**CHILDREN'S** Clothing, Large Assortment of all shades and sizes, made stylish and durable. Sold at Cost to make room for Fall and Winter Stock.

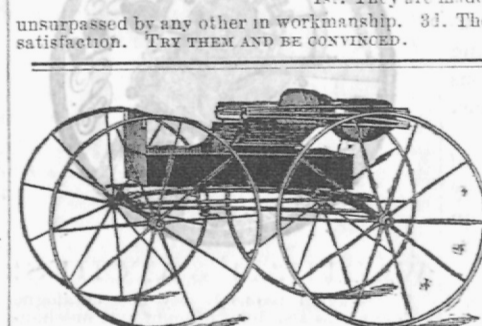
**Babbitt & Troxell.**  
**ASSORTMENT** Of Mohair and Linen Dusters, Alpaca Coats, Linen Coats, Pants and Vests, White Vests.

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**THE HATTER**  
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Reasons why the Pearl Shirt is preferred to all others:  
1st. They are made of best Wamsutta Muslin. 2d. They are unsurpassed by any other in workmanship. 3d. They are guaranteed to fit and give entire satisfaction. TRY THEM AND BE CONVINCED.



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OF EVERY DESCRIPTION,  
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The subscriber having the best arranged Carriage Factory in this section of country, and still believing that the

**BEST WORK IS THE CHEAPEST**  
in the end is now prepared to fill all orders in the  
**LATEST STYLES AND IMPROVEMENTS,**  
at as short notice as justice and durability will permit and at as low figures as honesty to debtor and creditor will allow. Our customers may depend upon our representations in every particular in getting up a first-class Buggy.

**All Work Warranted as Represented.**  
We also build carriages of the second and third class at extremely low figures, but do not warrant them—they are handsome in appearance, but lack durability. REPAIRING AND Painting done at lowest possible rates. WAGONS TO LET on reasonable terms and Storage Room for Carriages, &c., furnished very reasonably.

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is reserved for

**GEO. FEDER:**  
**The Popular Clothier,**  
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Who is too busy to advertise to-day, but will to-morrow.

**JOHN THATCHER,**  
House, Sign and Ornamental Painter,  
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**WALL PAPERS**  
at SMITH & WEISS' Furniture Store, South street, MORRISTOWN.  
PAINT SHOPS IN ELM ST.

**IT COSTS NOTHING!**  
To try our organs, as we send one to any address on ten days' trial and refund freight if not purchased. Solid walnut cases, 12 stops, 2 3-5 sets of reeds.  
**Price \$71** Five years warranty. Direct from the factory.  
**ALLEGER, BOWLBY & Co.,**  
Catalogue free. Washington, New Jersey.

**Freddie's Sermon.**

"I came to-night to try to preach  
A sermon, if I can;  
For little boys can preach to boys  
As well as men to men.  
I never thought of such a thing  
Until the other day,  
I found a text so short and good,  
So hear to what I say.  
Mind is my text. 'Tis for you boys  
And something that you need—  
The girls may listen to it all  
And, what they ought to, heed.  
First, mind your tongue; don't let it speak  
An angry or unkind,  
A cruel or a wicked word,  
Don't let it, boys, now mind.  
Mind eyes and ears, don't even look  
At wicked books or boys  
From wicked pictures turn away  
All sinful acts despise.  
And mind your lips! tobacco stains,  
Strong drink, too, keep away  
And let no bad word pass your lips.  
Mind everything you say.  
Mind hands and feet; don't let them do  
A single wicked thing,  
Don't steal nor strike; don't kick or fight,  
Don't walk in paths of sin.  
But, more than all, O mind your heart,  
From Satan turn aside,  
Ask Jesus there to make His throne  
And ever more abide."

**Wise and Otherwise.**

All honest men will bear watching. It is the rascals who cannot stand it.

"My love for you is as warm as St. Louis," is the way a Michigan lover writes.—*Detroit Free Press.*

"How greedy you are!" said one little girl to another who had taken the best apple in the dish; "I was going to take that."

The people who never make enny mistakes nor blunders have all the necessaries of life, but miss the luxuries.—*Josh Billings.*

There was a time in this country when the man who was sunstruck would strike back, but Americans are losing their taste for war.—*Detroit Free Press.*

"How is it, Miss, you gave your age to the census taker as only twenty-five when you were born the same year I was, and I am thirty-nine?" "Ah! you have lived much faster than I, sir."

A country newspaper says that a young cornetist who took a first prize last week "is an artist of the first water." Why not say an artist of the first wind? Very few cornets run by water.

A little Cincinnati girl, when asked what God had made her for, replied: "To wear a red fadder in my hat." Many an older person of her sex has, to all appearance, pretty much the same conception of Heaven's designs.

We own a couple of bonds in a Western railroad that hasn't paid anything since '66, but then we are a "lecherous bondholder;" we "must go" all the same.—*Boston Post.*

Nevad papers, instead of speaking of a dead citizen as widely and favorably known, remark: "There wasn't a saloon keeper in the State who didn't ache to trust him."—*Detroit Free Press.*

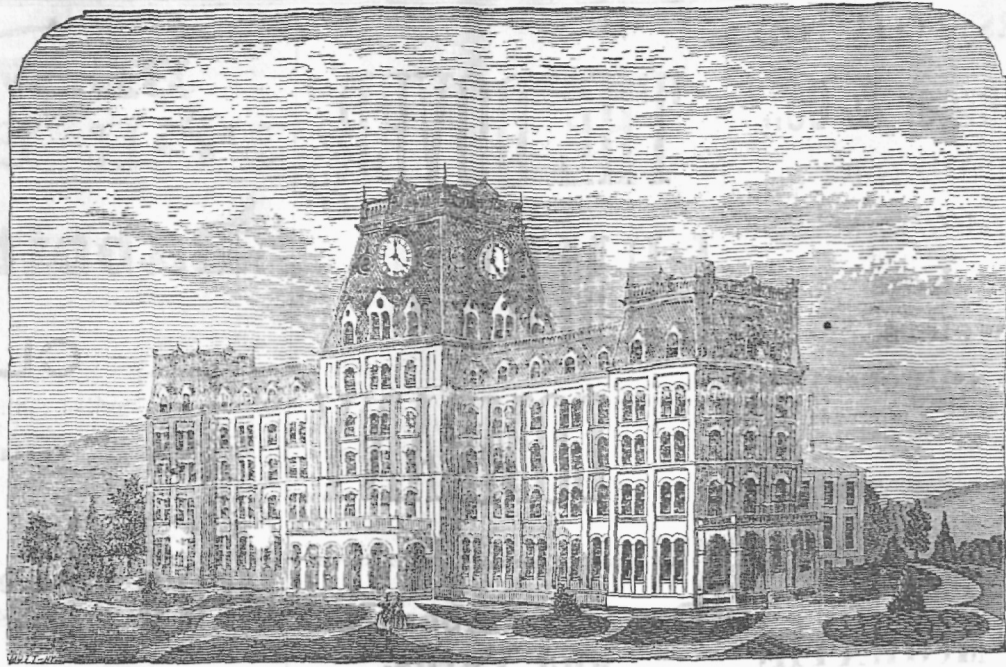
Said an aristocratic little miss: "Ma, if I were to die and go to Heaven, should I wear my moire-antique dress?" "No, dear, in the next world we shall not wear the attire of this." "Then, ma, how would the Lord know I belonged to the best society?"

"There it is again," said Kearney, as he read of the Bridgeport editor's adventure with the burglar. "That's the way these slimy imps of darkness crowd down the toiling masses. Would that I had his festering carcass hanging on Mars' clothes line."—*Doston Post.*

"Ma," said a thoughtful boy, "I don't think Solomon was so rich as they say he was." "Why, my dear, what could have put that into your head?" "Why, the Bible says he slept with his fathers, and I think if he had been so very rich, he would have had a bed of his own."

Dog seller—"That 'ere hanimal's the real stock, mum, and dog-cheap at five pounds." Young widow—"It's a sweet, pretty darling, black and white; but in my present state of bereavement you procure me one entirely black. This will do very well for half-mourning, in about six months."

A young man made his appearance at Deadwood last week in a pair of white trousers. He was promptly escorted to the cars, put on board of them, and an injunction placed on him never to revisit the place. "We can stand a biled shirt, you know," a miner exclaimed, "but when it comes to wearin' biled drawers we just make them git up and git."



**HACKETTSTOWN INSTITUTE!**  
NEWARK CONFERENCE SEMINARY.  
HACKETTSTOWN, N. J.  
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The fifth year will open September 5th. The high order of instruction, the firm discipline, the constant watch-care over manners, morals, and health, the excellence of table fare, for which the Institution has been noted in the past, will be maintained in the future. Although but four years have elapsed since the school was opened, nearly eight hundred students have been in attendance, representing thirteen different States of the Union, and eight foreign countries. This Institution is owned, controlled and operated solely by the NEWARK CONFERENCE, and is in no sense designed to be a money making enterprise. It has been established and brought to its present high grade with but one aim, namely, to afford young people of both sexes the best possible facilities for acquiring a really thorough Collegiate education, at the lowest possible rates, amid the influences of refinement, culture and religion.

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It is Worth Your While to Know  
If you have not already found it out, that a disordered Stomach is a menacing danger to life. Always corrupting the blood, it disfigures the skin with Pimples and Eruptions, and embitters life with the sufferings of Dyspepsia, Low Spirits, Nervousness, Inability to Sleep, Palpitation of the Heart, Headache, Heartburn, and the constantly recurring miseries of Debility that fill the heart with despair. Worse than all, it so weakens the Lungs as to render Coughs, Colds and Sore Throat painfully frequent and threatening. All of these afflictions are speedily overcome by PARKER'S GINGER TONIC, a combination of concentrated vegetable remedies that no one can take without benefit. Every sufferer from Coughs, &c., will escape the danger of Consumption by using this remedy without delay. Keep it always ready for those dreaded Bowel disorders, Cholera Morbus, Cholera Infantum, Colic, Cramps, Dysentery and Diarrhoea, it will often save life, and cannot be substituted by any other remedy. You can try it of druggists and dealers everywhere at 50 cts. and \$1.00 per bottle.

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Prices again reduced. My new catalogue giving prices and description of over one hundred "American" Watches, of all kinds, both gold and silver is now ready and will be sent free to any address. I am now selling a very good solid silver cased Waltham Watch for ten dollars. I deliver them free on receipt of price. Call or write for prices.

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of the best grades, which he sells on the lowest margins.

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IN THEIR SEASON.

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is now in operation on the Camp Grounds, at which all the needs of families in my line are supplied at reasonable rates.

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**Livery Turn Out,**  
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**Meats, Fruits or Vegetables,**

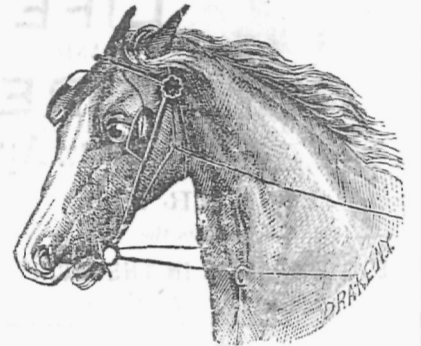
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Before laying in your Winter supply call at the yard of

**W. W. HILL, Dover,**  
and see how well he will do by you.



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