

Mount Tabor Record

VOLUME II. NUMBER 3.

Dover, N. J., Saturday, August 17th, 1878.

JOHN S. GIBSON, Editor.

Thos. Walsh,
THE
One-Price Clothier,
BLACKWELL ST.,
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A man's Chicago Kip, full double sole and tap
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Have you Tickling in Throat?

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It may lead to something serious. XX COUGH
SYRUP has cured thousands. It will cure you.
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was the successful remedy used in check-
ing the great Cholera epidemic in New
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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Chilblains or
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in 100.
Sore Throat,
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Stiff Neck,
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it beats all.
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At all times.

Lame, back, infallible. Cuts or wounds,
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equal. Burns, safe and sure. For all
Pains, absolute; try it. 25 and 50 cts.
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We notice a much-liked preparation for
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a clean and healthy scalp with beautiful
hair should pass it untried. Its prop-
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hair ceases to fall, Dandruff and Humors
disappear, and the hair grows clean, soft
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comfortable and, in a few days restores the
hair if Gray or Faded to its natural and life-
like color, beautiful to look upon. It is
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won such popular appreciation by its many
excellent and healthful properties. We
notice dealers are selling it at 50 cents
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little ones are dear to us, and it is the
wish and hope to see them look bright,
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.
Van Deusen's Worm Confections are
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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Van Deusen's Worm Confections
Are sure protection.
They bring to terms
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Cures every child,
Are tasteless, mild.
Your pets may live,
If these you give.

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Sold at every store. 25 cents a box.
Merchants can get them at wholesale
drug stores. Van Deusen Brothers,
Kingston, N. Y.

The above Remedies are for sale on
the Camp Ground by J. Arndt.

THE SECOND DAY ON MOUNT TABOR.

FINE PREACHING AND A GOOD OBSERVANCE.

The mists hung heavy about the hills yester-
day morning, and the dwellers on Mount
Tabor as they glanced upward through the
interstices of the trees saw only patches of
shifting clouds. Yet, notwithstanding this
discouragement the early morning prayer
meeting was entered into with zeal, and was
conducted by Revs. W. C. Nelson, and S. N.
Bebout.

The 8:30 o'clock prayer meeting before
the stand was conducted Rev. R. Vanborne
and was a meeting of great interest and fer-
vor.

The regular preaching service before the
stand was opened with a solo by Miss Mc-
Kinnon and chorus by the choir. The in-
troductory services were conducted by Rev.
Mr. Bryan and consisted of the singing of the
12th hymn, prayer by Mr. Bryan, the read-
ing of the 53d chapter of Isaiah and the sing-
ing of the 498th hymn.

Rev. C. S. Coit, the preacher selected for
the morning service, announced as his texts
the 7th verse of the 23d chapter of Proverbs:

"For as he thinketh in his heart so is he,"

Also, the 5th verse of the 2d chapter of
Philippians:

"Let this mind be in you which was in
Christ Jesus."

You will see that the text represents two
phases of thought.

The whole universe as it is presented to
us, is a representation of thought; not only
as we gaze on the star or on the sea, the
mountain and the vegetation of the earth,
but even the little insects as they run their
daily round, and as they perform their intu-
itive revolution, show us thought. The bird
in building its nest, the ant in laying up its
store for winter consumption, the beaver
building its dam, shows that there is a power
behind them guiding and directing their
work; there is intelligent organizing thought
behind. The sea's flowing tides, the sun
that shines upon our globe, all these contain
thought.

It is not only true in the outward works of
nature manifested to our eye, that thought
is the basis of their action; but it is also true
that thought is the basis of human life and
human action, and forms the human charac-
ter. We find that the outward works of
men are but an expression of inward thought.
When we gaze upon the beautiful cathedral,
with its massive walls and spires piercing the
skies, we see in that outward structure but
the guiding, controlling thought of the archi-
tect, whose plans may have been the work of
years—one mind and one thought directing
all.

When we find men of particular character
in the world, and commence to unravel their
history, we shall find that their outward life
is but the development of an inward idea
that has controlled them all through their
lives. We find Napoleon Bonaparte in his
early life with the same tendencies in the in-
fluence he had upon his classmates, but ex-
pressing in embryo what he became in after
life. The speaker found in Robert Stephe-
nson another example of the guidance of
thought through life.

This is true also, not only of the common
pursuits of life, but it is true with regard to
the moral and religious characters of men—
as they think in their hearts, so are they.
We find the earnest but the expression of the
notions which exist in his day, and of the as-
sociations around him. He cannot get above
the thoughts of his time, and his life is
moulded by the thoughts existing in the
community. The falsehoods of his situation
make him what he is.

The speaker instanced the career of How-
ard, the philanthropist, visiting hospitals
and prisons, controlling the wealth of the
rich and pouring it into the laps of the poor,
in whom we find but a development of those
generous traits implanted in early life. We
look at the Christian ministers, or the Chris-
tian workers engaged in works which exer-
cise such power, we covet their glory, the
magnificence of their labor. Thank God for
such men! But if we look back a score or
two of years, we may find that magnificent
Christian character, asking God to show
him the way to this field of labor. The
speaker referring to the power of the spirit,
said: We look for these manifestations of
power, and sometimes we see them descend
in all their power upon congregations.

John Fletcher once was late to church;
some one asked his servant where his master
was. "There may have been some deten-
tion," he replied. "I think there was some
stranger at the house, for I heard him trying
to persuade him to come to the meeting, and
saying I won't go without you." When he

did come, the spirit descended with great
power upon the congregation. That was the
stranger he would not come without? The
power of faith. In the crime of murder the
deed was not perpetrated in a moment;
there was behind it revenge—there was be-
hind it love of gold—there was the long
course of evil thought in the mind of that in-
dividual, and he sought revenge to gratify
his lust. Look upon the Church of Jesus
Christ, spreading herself in all lands, gather-
ing thousands and hundreds of thousands
within her fold. Behold her Sunday Schools,
her agencies of charity, her missions, which
are spreading salvation broadcast throughout
the world. It is but the power of God; it
is but the unfolding of the promise that "the
seed of the woman shall bruise the serpent's
head." And when we come to heaven, and
when we come home to glory, the grandeur
of those provisions made for the redemption
of the world will impress us with the idea
that it is but the unfolding of the thought di-
recting the consecration of Adam's race. We
see the necessity for pure thought, for a
pure heart having the inward power.

And now we come to the second thought
of the Apostle. "Let this mind be in you as
it was in Christ." In this mind we have
presented the grandest mind that was ever
presented to men. The artist in order to
make the most perfect picture selects the
most perfect individuals, and also the most
perfect features of each individual. The
most perfect eye is taken from one, the
most perfect nose from another; from a
third the most perfect mouth; and so these
combined produce the most perfect whole.
We behold in Jesus all the face of a perfect
Abraham. Also, all the wisdom of a Solo-
mon; we behold in him all the legal ac-
umen of the wise lawgiver, Moses; more than
the patience of Job; more than the faith of
Elijah; more than the courage of the He-
brew children; and in Christ we find that
which transcends them all. In him we have
the purest mind that ever appeared in this
world. We cannot comprehend and take in
all that mind. We find that it was charac-
terized first by obedience—"I have come to
do Thy Will, O God." There was no dis-
cord between the mind of Christ and the
Father. It agreed in every thing. "Not
my will but Thine be done." Happy is the
man that can say "Thy will be done." That
mind of Christ was characterized by the
greatest humility. Never was found a being
who came down so low. Kings have de-
scended from their high position, but their
humility is but temporal. Christ traveled
down four thousand years to dwell among us
and humbled himself to take upon him the
human form—to take up the customs of
human society. We find that the character
of Jesus is marked by the absence of selfish-
ness. Suppose for instance some one of
our own day, possessed of some of His
power. Simon the magician wanted some
of the power of Christ to make money. I
think some of the people of our own day
would like to use the power of Jesus for
selfish and sordid purposes. Christ cared
not for the sordid things of earth; we find
in Him the absence of self. He showed to
us the vanity of earthly things.

The mind that was in Christ was a mind
of benevolence. We talk of benevolent
schemes now, and when we find them among
modern men we magnify them. The nature
of men is to stand up only for their friends,
but Christ stood up for us when we were
sinners and his enemies. The mind of
Christ was eminently spiritual. Christ rises
above all these earthly attributes and he
presents to us spiritual nature. If He points
to the falling seed it is to show us that life
is the seed time of eternity; if he breaks
the bread he only shows to men that he is
the bread of life to comfort the souls of
men. He only looks upon this world as a
blackboard to picture the world to come
upon. He presents himself to us the grand
picture and the grand type. Let this mind
therefore be in you, as it is in Christ Jesus,
the light.

We may not be able to take in all this
mind of Jesus, but we may be able to study
the picture of Jesus. I see this mind strug-
gling in the age in which we live for exist-
ence. It seems to me that the mind of
Christ comes to us from every quarter. It
is struggling that it may deposit itself in
every heart. Have you never been in a
building that is closed up and the sun kept
from entering except in a few places where
the beams struggle through, when the power
without is endeavoring to enter? Throw
open the doors and windows, let in the light
of day, and the radiance spreads itself in
every corner. Christ is shining over us
with His glory, and no sooner do we open
the door than the light comes in and glori-
fies the soul. Let the mind that was in

Christ be in you. You have power to hin-
der it, but let it in, and that life that was in
Christ will sweeten your life and strengthen
it, and that life will be like Christ's.

At the conclusion of the sermon Rev. J.
K. Bryan exhorted, showing that we are
Christians if we have the perfect mind of
Christ, and urging all to open the door a
little and let the light shine in. His remarks
were followed by an earnest prayer meeting.

AFTERNOON SERVICE.

The usual one o'clock prayer meeting was
held at the cottage of Mrs. Fitz Gerald.

At the time of holding the general service
the rain was falling but the people gathered
in the Tabernacle and the service proceeded
as usual. Rev. I. Thomas announced the
440th hymn and offered prayer. Rev. David
Walters, of Newton, the preacher of the
afternoon, read the 10th chapter of Paul's
Epistle to the Romans, and then took as his
text the first verse of the same:

"Therefore, being justified by faith, we
have peace with God through our Lord
Jesus Christ."

Is there a God? Is there a God who gov-
erns his preachers by moral law; the God
to whom we are accountable for every
thought, for every deed, for every word?
These are questions which we must answer
in the affirmative.

And then another question arises, have we
as accountable, fulfilled the requirements of
that divine law? have we in all places always
thought, said and done just as the law re-
quires? We have all sinned and come short
of the glory of God. We have all sinned
and incurred the divine displeasure. We
have deserved justly banishment from the
presence of God and from the glory of His
power. So that if justice should take place
eternal sorrow and eternal pain would be
our portion. How shall guilty rebels against
God be treated as holy persons, and adopted
into the Divine family is one of the most
important questions which can occupy the
mind. These questions rise high as heaven
and deep as hell. How can he who has
offended against God be reinstated into the
divine grace? The text contains the solu-
tion of the question.

This is an old subject. It will seem trite
to some, but it is a subject which will be
ever new as long as there is a soul to save
through the divine grace. There are three
things which we will consider: First, the
nature of justification; second, the condition
under which we are justified according to
the text; third, the fruits and results grow-
ing out of the fact of our being justified.

While it is an invariable concomitant of
justification of the power and work of the
Holy Ghost, regeneration, abstractly con-
sidered, is not justification. Whether jus-
tification precedes or succeeds regeneration is
a question rather curious than practical.
The inference is that justification in the
course of time precedes regeneration. But
be that as it may, justification, regeneration
or sanctification are different in their nature
—the one taking place in the mind of God,
and the other in the mind of man. It has
been well said that justification is what God
does for us; as regeneration is what God
does in us. By the act of justification, sim-
ply and abstractly considered, the long dark
catalogue of our crime is blotted out, and
we are treated as righteous in the mind and
heart of the Almighty. I propose briefly
to consider the condition of justification.
"Being justified by faith," the Apostle says.
What are we to understand by faith? There
are various interpretations of the phrase,
but that which I most fully concur with is
that faith is the firm persuasion that God
for Christ's sake forgives my sin, and I be-
lieve that when a soul reaches that point
that it can say without any fear, my God,
for the sake of my Saviour, now forgives
my many sins, that soul is then justified as
it could not be justified by the deeds of the
law; that this faith implies the firm persua-
sion that Jesus suffered death for our sins.
In regard to the atonement there are differ-
ent views. While there are some that be-
lieve that when Christ died he died for the
sins of all mankind, there are others who
believe that he died to atone for the sins of
only a part of the human race. We believe
in a doctrine of a general atonement, "as in
Adam all die, even so in Christ shall all be
made alive." He who would come to God
and exercise an acceptable faith in Christ
must say, no matter what the extent of the
atonement—no matter whether Christ died
for all men or not—he died for me. It is
not possible for a sinner to exercise a saving
faith in Christ until he reaches that point.

And now the results growing out of his
justification. Being justified by faith we
have peace with God. This peace referred
to in the text is the peace of the Old Testa-

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ment writers. The same peace which is referred to by the Apostle when he says "the peace of God which passeth all understanding"—that peace which can keep the sinner through the Lord Jesus Christ—that peace which flows into our soul as the act of justification takes place in the divine mind when we are fully absolved from sin. This peace implies peace with ourselves; in other words peace through our own consciences. There are many in the pale of the Christian Church who enduring the lashings and the goadings of a guilty conscience day after day, nevertheless are persuading themselves that they are justified. I do not understand the Gospel so.

It may be well for us to inquire what we are to understand by the term conscience. Some think that conscience is an inward monitor placed in the soul—placed there through the agency of the Creator—that this conscience is an only guide, and that all we have to do is to follow implicitly the bid-dings of that conscience. But we hold that conscience is an erring faculty. It is not always a safe guide. The Apostle Paul had an approving conscience and thought he was doing God's service when he was perse-cuting the Church. He was just as con-scious when he went to Damascus and before he saw the light from heaven as he was when he was led into the street, which was called straight. He was just as con-scious when he was persecuting the cause of Christ, as when he was preaching it. Notwithstanding his conscience approved when he said and did many things contrary to the cause of Jesus of Nazareth he did not consider himself justified. But though I do not feel that we can follow consciences in every particular, yet conscience is our moral sense of right.

My conscience, therefore, as I understand it, is my sense of duty—the will of God concerning me—what he would have me do, and what he would have me refrain from doing. Now if conscience does not approve, then as a matter of course we are persuaded that we are doing wrong. We are persuaded that we are sinning in that we are violating the divine will. Can a man have peace with God when his conscience tells him he is sinning? In my humble judgment he can not. Or if an individual have peace in such an instance, it is not that peace "that passeth all understanding," but it is the peace of death; it is the peace that portends the earthquake, that shall rock the foundations upon which we have built our faith. It would be good to examine our own lives. Are we living in peace and harmony with ourselves and with our own consciences? There are men and women here, who are doing violence to their own consciences every day, and feel that they have peace with God. For instance, here is an individual who neglects the social religious observances, his conscience tells him he ought to attend these, duty to his church and God tells him he ought to attend these, it tells him he is not living up to his privileges and not discharging his Christian duties. The question then is, Are we living at peace with ourselves and our consciences? Again I observe that the peace spoken of in our text, implies that we are not to pursue any doubtful policy, we must not perform any actions of a moral nature if we have any misgivings. In all cases we are under solemn obligation to give conscience the benefit of the doubt.

Whatever we cannot do without violating our own sense of right, is evil. We should ever avoid it, it is the path which leads to destruction, but how often too many pursue a course, not knowing whether it be good or evil. We ought to be very sure that what we do is not displeasing in the eye of God. But this leads us to another thing—entire reconciliation of a heart and mind to the will of God. In other words, there is oneness, there is union; one desire, one inclination, one spirit existing between the justified soul and his God. Now let us suppose that that individual tried to walk with God, as Enoch walked for three hundred years, "and then was not for God took him," and yet is not resigned to the divine will, cannot say in all sincerity, "not my will but thine be done." The peace spoken of in the language of my text, is a most blessed peace; peace that shows us we are resting under the shadow of the Almighty. Oh, I bless God for this peace which comes through our Lord Jesus Christ. Not through anything in us; not through our obedience, through our right-ousness, but through Christ, our Mediator, our atoning Priest, as our Intercessor at the right hand of the Father. What a founda-tion for our peace! Are we justified? are we sure of it?

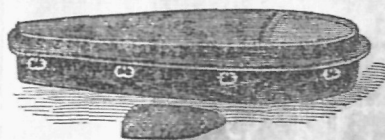
The speaker further said, that Faith is continuous; we must keep up our faith, and not trust in that exercised years ago, but now. It is because I believe in my God now, in my very heart of hearts, that he is reconciled. Be careful that you do not trust to a faith exercised years ago.

If we are justified to-day, and have peace through God, we are to-day sanctified through him. If we continue so, it is be-

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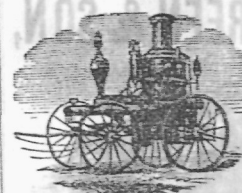
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Celebrated Pearl Shirt!
Reasons why the Pearl Shirt is preferred to all others:
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OF EVERY DESCRIPTION,
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The subscriber having the best arranged Carriage Factory in this section of country, and still that being the

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at as short notice as justice and durability will permit and at as low figures as honesty by debtor and creditor will allow. Our customers may depend upon our representations in ever 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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Druggist and Apothecary,
Next to National Iron Bank,
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Dealer in Drugs and Medicines,
Chemicals and Dye Stuffs,

And all Pharmaceutical Preparations
Physicians and Dealers supplied at wholesale prices.
Prescriptions carefully prepared. None but Pure Drugs used of the best quality and prepared according to the United States Pharmacopoeia, or the most approved formula.
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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.
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Highest Advantages:
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Prof. MORSE, of Harvard College, is employed to assist in Classics, Modern Languages and Higher Mathematics.
Music a Specialty,
Excellent Table. Safe Government. \$200 a year. See Catalogue.
Opens Sept. 10th.
S. S. STEVENS, A. M.,
Newton, N. J.

[CONTINUED FROM THIRD PAGE.]

cause we continue trusting in our Lord Jesus Christ.

The afternoon service was succeeded by a prayer meeting conducted by Rev. J. R. Daniels, and a Gospel Temperance meeting in Bethel Pavilion, in which the ladies were actively engaged.

THE EVENING.

Despite the rain two well attended meetings were held in the early evening—the always excellent Young People's prayer meeting, conducted by Rev. J. K. Bryan, and a very earnest prayer meeting in the cottage of Mrs. Fitz Gerald.

As the hour approached for holding the regular preaching service the rain continued to fall steadily and monotonously, and it was deemed advisable to dispense with this service.

Never underestimate the work of the revival season. A number of years ago the church at Trenton over which Rev. R. Varhorne was pastor, experienced a very successful revival season and among those converted were three young men who afterwards entered the ministry and are now members of the New Jersey Conference—Revs. Williams, Payran and Roe. Plant the seed and leave the fruition to the Lord.

Since an item elsewhere was in type noting the loss of money by Rev. Mr. Marshall, we learn that the bill was found and returned to him by the finder.

Some Old American Laws.

There is a long list of these quaint laws, a few of which will suffice to exhibit the condition of the society in which they existed. "No Quaker or Dissenter from the established worship of the Dominion shall be allowed to give a vote for the election of magistrate or any other officer." "Nor food or lodging shall be offered to a Quaker or a heretic." "No Priest shall abide in the Dominion. He shall be banished, and suffer death on his return." "Priests may be seized by any one without a warrant." "No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting." "No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day." "No woman shall kiss her own children on the Sabbath day, nor on a fasting day." "No minister shall keep a school."

"No one shall read Common Prayer Books, keep Christmas or set days, eat mince pies, dance, play cards or play on any instrument of music, except the drum, trumpet and Jew's harp." "To pick an ear of corn from a neighbor's garden shall be deemed theft." "The Selectmen, on finding children ignorant, may take them away from their parents and put them in better hands at the expense of their parents." "A man that strikes his wife shall be fined ten pounds." "Adultery shall be punished with death." "Married persons shall live together or be imprisoned." "A drunkard shall have a master appointed by the Selectmen who are to debar him from the liberty of buying and selling," and—"Whoever shall publish a lie to the prejudice of his neighbor shall be set in the stock, or be whipped ten stripes."

What May be Expected from the Phonograph.

"These are some of the private applications, for public uses, we shall have galleries where phonotype sheets are served as photographs and books now are. The utterances of great speakers and singers will be kept for a thousand years. In these galleries, spoken language will be preserved from century to century with all the peculiarities of pronunciation, dialect and brogue. As we now go to see the stereopticon, we shall go to public halls to hear these treasures of speech and song brought out and reproduced as loud as, or louder than when first spoken or sung by the truly great on earth. The ease with which the phonotype cylinders may be stereotyped or electrotyped and multiplied, has been spoken of. Certainly within a few years, some of the great singers will be induced to sing in the ear of the phonograph and the electrotyped cylinders thus obtained will be put into the hand-organs of the streets, and we shall hear the actual voice of Christine Nilsson, or Miss Carey, or even Jenny Lind and Albani, ground out at every corner.

In public exhibitions, we shall have the reproductions of the sounds of Nature, and of noises familiar and unfamiliar. Nothing will be easier than to catch the sounds of the waves on the beach, the roar of the Niagara, the discords of the streets the noises of animals, the puffing and rush of the railroad train, the rolling of thunder, or



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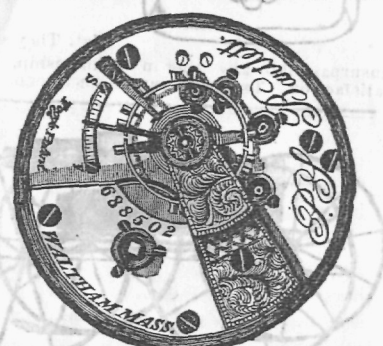
The fifth year will open September 5th. The high order of instruction, the firm discipline, the constant watch-care over manners, morals, and health, the excellence of table fare, for which the Institution has been noted in the past, will be maintained in the future. Although but four years have elapsed 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.

A GOOD THING WILL

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, Infatigum, Colic, Cramps, Dysentery and Diarrhoea; it will often save life, and cannot be substituted by any other remedy. You can buy it of druggists and dealers everywhere at 50 cts. and \$1.00 per bottle.

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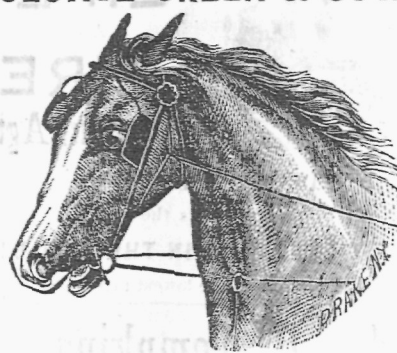
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