

# Mount Tabor Record

VOLUME II. NUMBER 6.

Dover, N. J., Wednesday, August 21st, 1878.

JOHN S. GIBSON, Editor.

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THE  
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for four dollars and twenty-five cents.

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A full line of gents' French calf button con-  
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**WE PROMISE**

A Chicago Kip Brogan for two dollars.  
These goods are all manufactured by our  
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lower than were ever heard of before in this  
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promptly and cheaply.

IT WILL PAY YOU TO BUY

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**H. P. Sanderson,**

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**VOUGHT & KILLGORE'S COLUMN.**

**XX COUGH  
SYRUP.**

Have you a Cold?  
Have you a Cough?  
Have you the Asthma?  
Have you Bronchitis?  
Have you Tickling in Throat?

Get the best remedy you can find at once.  
It may lead to something serious. XX COUGH  
SYRUP has cured thousands. It will cure you.  
25 and 50 cents per bottle.

**Vought & Killgore, Prop'rs. Dover, N. J.**

Depot in New York at Ditman's Astor House  
Pharmacy.  
Depot in Newark at Smith's, Broad Street.

**SUN CHOLERA MIXTURE**

A valuable remedy for Diarrhoea, Dysentery,  
Cholera Morbus. The Sun Cholera Mixture  
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

**VOUGHT & KILLGORE, DOVER.**

**XX Camphor Cream!**

Will Cure

Rheumatism.  
Chilblains or  
Frosted Feet 99  
in 100.

Sore Throat,  
sure.

Stiff Neck,  
cant be beat.

Sprains,  
never fails.

Bruises,  
in all cases.

Stiff Joints,  
it beats all.

Bites and Stings  
At all times.

Lame back, infallible. Cuts or wounds,  
good. Pimples on the face, it has no  
equal. Burns, safe and sure. For all  
Pains, absolute; try it. 25 and 50 cts  
per bottle.

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**THE WORLD PAUSES TO**

Among the Useful Toilet Articles

We notice a much-liked preparation for  
the hair, possessed of properties so re-  
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 if Gray or Faded to its natural and life-  
like color, beautiful to look upon. It is  
PARKER'S HAIR BALSAM that has  
won such popular appreciation by its many  
excellent and healthful properties. We  
notice dealers are selling it at 50 cents  
and \$1.00 per bottle.

**ADMIRE THE BEAUTIFUL**

**PARENTS,**

Delays are dangerous. The lives of our  
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-  
hold remedy and are now sold in every  
store.

Van Deusen's Worm Confections  
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 Confections.  
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.

**YESTERDAY'S SERVICES.**

A GRAND PREACHING DAY ON MOUNT TABOR.

The cool, invigorating air of Mount Tabor  
yesterday morning was worth a visit of many  
miles to obtain. The early morning prayer  
meeting, under the charge of Rev. R. N.  
Behout, was as usual of great interest, and  
the half-past eight prayer meeting, conducted  
by Rev. Thos. Walters, proved of great  
power.

Before the stand at the hour of the general  
service was gathered a considerably larger  
audience than has yet been assembled at a  
week day service. Rev. A. Craig offered the  
prayer, Rev. Dr. Buttz read the 103d Psalm,  
and the 40th and 408th hymns were sung.  
Rev. Wesley R. Davis, of St. James Church,  
Harlem, preached the sermon from the 13th  
verse of the 103d Psalm:

"Like as a father pitieth his children, as  
the Lord pitieth them that fear him."

Also, the 9th verse of the 45th chapter of  
Isaiah:

"In all their affliction he was afflicted, and  
the angel of his presence saved them; in his  
love and in his pity he redeemed them; and  
he bare them and carried them all the days  
of old."

I have taken these two passages that you  
may have a rounder and more forcible idea  
of the fatherhood of God. All visible forms  
in this world have their archetypes in the  
mind of God. They are but the projected  
and outward array of His inward will. When  
God thought of a star the star flashed in its  
white light in space in answer to God's  
thought. When God thought of a tree the  
tree came forth, and when God thought of a  
flower then came forth the bloom and beauty  
of a flower. We cannot say that when God  
thought of a man, there came forth a man;  
for man is the type of God; He said, let us  
make man in our own image. So that when  
we look for the sonship of Adam we are not  
to find it in the moulding of his body, but  
we are to find it in that son which was called  
into existence—not as the star was called,  
but as a part of God; not co-equal with  
the Son, but kindred to the Son. And that  
Son was ever to be man's representative—the  
representative of His feeble brother.

When we talk about the Fatherhood we are  
not talking about it on the creative side.  
Please keep this distinction between the Fa-  
ther and the Maker in mind. Some may  
think that this distinction is rather finely  
drawn, but there is a great deal of power and  
energy behind it. The clock that ticks be-  
hind me had a maker, but we cannot say that  
it resembles the maker. When God called  
forth stars or trees, or sparrows, he  
did not invest in them His divine resem-  
blance. The preacher showed that God's  
divine care in feeding the sparrows was a  
certificate of the sublime thought that God  
was the feeder of men. How much more  
shall he take care of you? Oh, ye of little  
faith. This is not a relation to be discussed  
in any sentimental way, for it is a relation  
that inheres in what God is, and in what you  
are. The relation which God retains to you  
is one of great spiritual power.

I have taken these two passages because  
they seem to prevent the paternity of God  
very clearly. The passages are very won-  
derful, and they have in them the rare sweet-  
ness of the divine patience and persistent  
love. They make us think of God not only  
as our father, but as our mother too. In  
reference to God's pity towards man the  
preacher said: The critic of the word of  
God looking at the verbal side of things says  
you cannot take those expressions of God's  
sympathy and love as standing for sympathy  
and love for poor, weak, travelled souls as  
we take them. It does not mean that when  
there is the dark brooding tempest gathering  
upon us that there is a great loving heart  
that will take us into His protecting arms  
and shelter us. But we take exception to  
such an idea. The language of the text, we  
think is inadequate to express the height  
and breadth and depth of God's sympathy  
and love for us. But by words alone it  
would not be possible for God to make any  
revelation to man: That old Hebrew lan-  
guage, which was a language of marvellous  
power, in which every other word was a  
verb, told His children that he was doing  
something more than playing a game of bo-  
peep with them behind a far off cloud. The  
Apostle tells us that we may take these words  
just as they stand, for the reason that they  
express to us the way that God chooses to  
think of us. If these expressions of God's  
tenderness to you and to me be not true so  
far as they go, God must wish us to think of  
Him otherwise than He really is. The logi-  
cal conclusion of this is that God makes  
Himself the arch-hypocrite of the universe;  
but I say that this language is lame and that  
the experience is too poor to meet our wants;  
Why if it be possible, the philosopher says,

that God pities us, that God has endured our  
travail and our sorrow, then God must suf-  
fer, for we suffer; God must put on agony  
because we have agony; and God is not  
happy, if such a pitiful worth could be used  
to express divine blessedness, if we are not  
happy. God is as perfect in His joy as He  
is in His power. It is possible for God to  
take upon Himself our sorrows and carry  
them in the fulness of His life without detract-  
ing from His blessedness. What is blessed-  
ness? As we understand it in the teaching  
of this divine word it is not freedom from  
sorrow and pain, but God's blessedness lies  
alongside of the Lamb that was slain—along-  
side of the sheep lost in the wilderness, and  
goes out to seek the wandering one.

Here is a man whom you know in your  
neighborhood, who is burdened very sudden-  
ly by sorrow, and when the crash comes up-  
on him you go to him and say that it is a  
terrible thing—that you are very sorry for  
him, and all that—and then go away; is  
that real sympathy? Another person comes  
to him and says, let me get down by your  
side; I know what it is to be afflicted; let  
me share your troubles, open your heart and  
let me come in and take part of your sor-  
rows. And he lifts him up and guides him  
on to a greater and truer success. The man  
who really helped his friend did not keep up  
a sham show of pity, but he kept open the  
avenues of his heart, down which came  
peace, help and blessedness.

Jesus Christ, striking our earth with His  
feet, struck it in our sorrow, to travel in our  
jungles—struck it in the secret places of the  
tempests that rush across our path. We see  
Him with all our experiences clustering  
around His heart. He endured the cross.  
Take that vital fact to yourselves. But He  
does something else; he despises the shame.  
With this world's burden, crushing Him to  
the earth, we see Him looking up to His  
father on Calvary. So I do not see any ob-  
jection in God's being afflicted in your  
affliction, to bring unto you a far more ex-  
ceeding and eternal weight of glory.

The speaker dwelt upon the fact that the  
lowest forms of life known to scientists are  
susceptible to sympathies. Even the mol-  
lusk knows when it is blessed and when it is  
anguished, and so on from one gradation to  
another. Every species, more than we can  
number—all have these nerve lines running  
through them and are sensitive to impres-  
sions from without—man, above all. Man  
is like a fine harp, delicately strung. The  
least jar will make him sorrow. We must  
be very careful lest we shall at any time  
shock the heart so sensitive. There are in  
the heart susceptibilities, and in the very  
fact are so finely strung, you get the key  
note to the fellowships that make life enjoy-  
able. Whence did this sensitiveness of man  
come? Where is its archetype? It comes  
out of God. It speaks in the higher and  
higher gradations from that gelatinous  
mass that clings to the rock by the sea, up  
to the divine sympathy of God.

The speaker, continuing the thought of  
the divine pity for mortals, related a touch-  
ing story of a young man who had been  
reclaimed by receiving a message from his  
father after years of separation that he loved  
him. This fatherhood that reached through  
long years, that could speak so effectively to  
the boy's heart, is a type of the divine father-  
hood of God, when he placed the first child  
in Eden, only to fall, and receive the just  
punishment of violated law, he says to the  
transgressor, you must go forth from the  
garden—you have forfeited the right to en-  
joy its blessings. But he did not go alone.  
God was with him, helping and supporting  
him. I do not think he could have existed  
a single day without the consciousness of  
the overreaching arm of God, but would  
have sunk down in despair. God was with  
him; though he had sinned there was a  
brooding tenderness that never forsook him.  
See God's treatment of Abraham, leading  
him out, watching over him, never leaving  
him till at last he kissed him to sleep. And  
Moses, and Samuel, and all those Sons of  
God—what glowing instances of God's  
watchful care do we find in them. See this  
fatherhood broaden till it takes hold upon  
the whole people. In all the affliction of  
the people out of which Christ should come  
God was afflicted. In His love and in His  
pity He redeemed them.

The preacher in his concluding remarks  
emphasized the foregoing and said, I want  
you to see this truth incarnate in Christ.  
Why was it that Jesus came, and put on  
Himself our humanity, but that He might  
open our blind eyes and lead us from dark-  
ness into light? I want you to look at that  
man, on the side of that mountain, who is  
looking and watching—searching for some-  
thing that is lost. He searches until the  
night comes down and the gloom and dark-

ness is about Him; He is all alone, but ever  
anon, while he climbs along the mountain  
side, along the frightful precipices, he stops  
and listens, and then at last comes the bleat  
—just the faint, trembling bleat of the lost  
one, and he hastens to find His sheep.  
There in a rocky mouth he lies, all torn and  
bleeding. Does he say, poor, foolish thing,  
you know now what it is to be lost; come,  
follow me back to the fold? No; he says,  
come, poor sick one, and takes him up in his  
arms tenderly and bears him home.

Standing upon the summit of Olivet, I see  
the Son of Man. Multitudes are about Him.  
He looks away toward the temple, and as  
He looks a gush of hot tears run down his  
cheeks. There is no thunder in the heavens,  
nothing that would indicate God's wrath  
impending over Jerusalem; but Christ could  
see the Roman army in the distance ready  
to swoop down upon the devoted city, and  
the inhabitants scattered abroad and stricken  
and bleeding, and wretched, and he cries  
out, O Jerusalem, how often would I have  
gathered thee under my wings, and ye would  
not. God's fatherhood to you means love,  
and discipline. You have grace out of His  
love. Sinning friend, God's fatherhood  
means for you persistent, tender-seeking.  
He is seeking for you now. He is seeking  
to save you, bleeding, by this poor speech.  
God already is in Christ Jesus seeking to  
reconcile yourself to Him. Will you be  
reconciled? Will you to-day catch some  
glimpse of the Father's face, and come to  
Him? The speaker concluded his remarks  
by saying that God could not accept persons  
without repentance, that the sinner must  
come as the prodigal came, saying, I will  
arise and go to my Father, and say unto  
him, Father, I have sinned against Heaven  
and against thee.

THE AFTERNOON SERVICE.

Not half the people that desired to attend  
the one o'clock meeting in Mrs. Fitz Ger-  
ald's cottage were able to obtain admission,  
and so an overflow meeting was held in  
Ebenezer pavilion, conducted by Rev. I. N.  
Vansant. The afternoon service was more  
largely attended, if anything, than that of  
the morning. The service was introduced  
by the singing of the 40th hymn, prayer by  
Rev. J. B. Heward, the reading of the 3d  
chapter of Galatians, from the 10th verse,  
and the singing of the 175th hymn.

Rev. J. M. Freeman, D. D., preached the  
sermon from the text found in the 4th and  
5th verses of the 4th chap. of Galatians:

"But when the fullness of the time was  
come God sent forth His son, made of a  
woman, made under the law, to redeem  
them that were under the law, that we might  
receive the adoption of sons."

The Bible is full of Christ. Take Christ  
from it and you deprive it of its central  
thought and of all its glory; and as the  
Bible is full of Christ so is all history. He  
stands in the presence of the universe, as  
the gilded column stood in the centre of old  
Rome, marking the converging spot towards  
which all the highways of the world cen-  
tered. And so we find in this book every  
part leads to Christ. Its poetry, its narra-  
tive, its philosophy all point to Christ, and  
I do not wonder, my brethren, that the early  
preachers were so full of him; and I cannot  
understand how any man can preach unless  
he is full of Christ. The Apostle of the  
Gentiles was filled with this spirit; it was  
the glory and delight of his life to stand up  
for Him. His epistles, full as they are of  
profound philosophy, are also full of Christ.  
His epistle to the Galatians illustrates this  
and peculiarly so in our text. The first  
thought that comes to my mind suggests to  
us this important fact, that the coming of  
Christ was an event for which the world  
had been gradually preparing. I come to  
this conclusion that there is nothing strange  
about that. That wonderful thing which we  
call salvation has upon it the stamp of its  
great author. We find in the whole universe  
of creation laws precisely alike, showing the  
same great worker. The ant, crawling upon  
the ground does not appear to resemble the  
elephant, but there are points in which they  
are precisely alike; both show that they  
came from the same great master hand.

The preacher here showed that man and  
all the works of creation were reached by  
gradual processes of development. The  
world on which we stand was not made sud-  
denly, but gradually prepared for man.  
First chaos, then order, until at last appeared  
this round green globe upon which we  
stand. And when the world was finished  
for man, man appeared. And as there were  
great geological periods preparatory to the  
coming of the first Adam, is it at all sur-  
prising that there should be great theolog-  
ical periods preparatory to the coming of  
the second Adam? And just as in the  
infancy of man there is a stage of prepara-  
CONTINUED ON THIRD PAGE.

**Mount Tabor Record**

JOHN S. GIBSON, Editor.

Published every morning at the office of THE IRON ERA, DOVER, N. J.

**PENCIL SKETCHES.**

REV. J. M. TUTTLE,

one of the best known preachers of the Newark Conference, was born in Caldwell, Essex County, and his education, beyond the limited advantages then offered in the schools, was acquired by his own efforts. He first joined the Philadelphia Conference, was licensed to preach in 1834, and commenced traveling on the Milford Circuit, under Elder Manning Force, in 1835. After that he traveled on the New Prospect and Flemington Circuits, and then was stationed at Dover. From there he went to Jersey City, Bordentown, Hackettstown, Trenton, and Trinity Church, Jersey City. Then for four years he was engaged in the work of Corresponding Secretary of the Tract Society. He was next appointed Presiding Elder of the Rahway District, and after that Presiding Elder of the Newark District. While holding the latter position, in 1860, he was a member of the General Conference. Going back to the work of the preacher again, he was appointed to Madison, and while there helped in the institution of the Drew Seminary, of the Board of Trustees of which he has been a member, and Secretary of the Executive Committee since the beginning. His next appointments were Rahway, Staten Island, and Boonton. Then for two years he was Financial Agent of the Conference Seminary at Hackettstown, and after that was stationed at Perth Amboy. His health failing him, he was last year granted a supernumerary relation by the Conference, and again appointed Financial Agent of the Hackettstown Seminary. With the Camp Meeting Association he has been identified from the beginning—has always been a Trustee, was its first Treasurer, and is now its Secretary. During his ministry he has been esteemed by both the religious and secular press as a valuable contributor, and through him the public has been kept informed of all matters of interest pertaining to this Conference. In one of the early years of his ministry it is stated that he preached two hundred sermons on the charge and seventy off the charge. He has also built a number of churches, and has assisted others in relieving themselves of financial embarrassment. In fact he has crowded into his life an almost superhuman amount of labor, and his physique must have been one of remarkable endurance to enable him to hold out as long as he has. He takes an active interest every camp meeting in its affairs, both spiritual and temporal, and resides in a handsome cottage on Trinity Park.

REV. A. CRAIG

was born in Scotland in 1834, and came to this country at an early age, where he received his education and entered the ministry. He joined the Newark Conference at its first session in 1858, although he previously preached on the Vienna Circuit under Elder Day. After being admitted he was appointed to Swartswood and afterward filled the following pastorates: Oakland, Hainesburg, Westtown, Hainesville, New Germantown, Rockland Lake, Passaic, Bayonne, Clarksville, Rockaway, Hackensack Rahway and Westfield, and is now at Cross St. Church, Paterson. He enjoys not only the reputation of being a good preacher, but a very efficient man in church work, the results of which qualities may be seen in his work. At Westtown he instituted Methodism by a large revival and purchased a church; at New Germantown he had a large revival and built a new and handsome church; at Oakland he performed a similar work, and at Westfield he completed and dedicated a new church. A commendable feature of his work in building churches is that he has dedicated them all free of debt. Last year he was appointed first President of the Temperance Society of the Conference, and did a good work in holding conventions throughout its bounds. He is also Secretary of the Conference Educational Society and has performed most of the work connected therewith. He was also Chairman of the Committee of the recent Sunday School Congress held upon these grounds. He owns and occupies an elegant cottage on Trinity Park.

**CAMP MEETING NOTES.**

The eloquent Dr. Sims will preach at one of the services on Thursday.

Dr. Vail, of Newark, is appointed to preach the sermon this morning.

Wm. Taylor, the great missionary worker, is set down for one of the preachers on Friday.

All the back numbers of the RECORD can be obtained, and will be furnished on the grounds.

It is said that about eight out of ten that visit this beautiful resort fail to put anything in the collection baskets.

Among the visitors to the grounds yesterday was the Japanese student recently entered at Hackettstown Seminary.

The debt of the Camp Ground Association has been reduced over \$800 during the past year—a very pleasant fact for lot owners to contemplate.

A sense of the proprieties at religious meetings was not clearly developed in a couple who, on Monday, sat within the circle and ate peanuts during the preaching of a sermon.

The great hearted Christian railroad engineer, Bro. Tom. Keenan, was upon the grounds yesterday and added to the interest of some of the meetings by the active part he took in them.

To-morrow will be a grand preaching day on Mount Tabor. Besides Dr. Sims, sermons will be preached by Dr. H. A. Buttz and Rev. W. Tunison, Presiding Elder of the Jersey City District.

The attendance at the camp meeting yesterday was unusually large—all the trains being crowded with people, while the preaching was of the highest order, making the day in every sense an unusually good one.

A complete file of the RECORD will always prove a source of pleasure in the days to come—forming as it does a complete history of the meeting. Subscribe at once for the paper, before the back numbers are all gone.

The colored people are holding a camp meeting near Washington, Warren county, at which they are endeavoring to raise money to build a church. It is said that from four to five thousand people were present on Sunday.

Rev. Geo. H. Whitney, D. D., President of the Newark Conference Seminary at Hackettstown, will be at Mount Tabor on Friday and Saturday of this week, and those interested in a correct education of their children will do well to consult him.

The annual meeting of the lot owners was held yesterday, at 1 o'clock, P. M., in the Children's tent, on Summerfield avenue, Rev. R. S. Arndt presided and Rev. J. M. Tuttle acted as Secretary. The annual election for Trustees to fill the places of Wm. Hixon, Abram Klotz, G. W. La Baw and Rev. J. R. Bryan, whose terms had expired, and Rev. A. L. Brice, resigned, was held, and the following were elected: Revs. David Walters, Thos. H. Landon and J. B. Faulks, and Messrs. Wm. Hixon and George Grant. The Treasurer's report was a very favorable one. It is said that the debt of the Association, which is inconsiderable when compared with the value of the property, has been funded.

**Viscious Literature.**

The superintendent of the House of Refuge, New York, says a large part of the boys who come to that institution are made bad by reading cheap, sensational papers, such as the Police Gazette and the Boys' and Girls' Weekly, etc. These papers unsettle their minds and fill them with a desire to do some striking sensational thing. They teach boys to scorn all control. There can hardly be a doubt that books of an injurious character get into Sunday School libraries, either through a lack of proper care in the selection of the books, or in some other way. The four little boys who placed stones on the track of the elevated railway recently maintained that they read a good many Sunday School books, although one of them said he preferred the Police Gazette.

Among the Romans and the Eastern nations bathing was a constant and costly luxury, and warm bathing generally prevailed; every refinement of architecture and ornament was lavished on the buildings erected for baths. The public baths had five or six apartments for dressing and undressing, called thermæ. In Rome there were 855 public baths, single ones of which could accommodate 1,800 persons at one time. The Mohammedans consider frequent bathing a religious duty, so that every house had its bathing apartments, and every village its public bath. Warm and hot bathing are also very general in Russia and Hungary. Bathing is so essential to health and morality that there is wisdom in the religion that enforces it as a duty.

**S. M. MATTOX,**  
**CARPENTER AND BUILDER,**  
ROCKAWAY, N. J.

CAMP MEETING COTTAGES—A SPECIALTY.

REFERENCES ON THE GROUNDS:

J. W. Stephens, D. Campbell, A. Vreeland, F. A. Wilkinson, Rev. G. W. Dickinson and others.

REVOLVER FREE. Seven-shot Revolver with box cartridges. Address, J. BOWN & SON, 136 and 138 Wood St., Pittsburgh, Pa. 34-4w

**Mount Tabor Time Table.**

Trains will leave for the CAMP GROUNDS as follows:

New York, 7.00, 7.20, 9.10, 10.10, 11.20 A. M.; 12 M., 2.30, 3.30, 4.10, 4.20, 5.20, 7.45 P. M.  
Hoboken, 7.15, 7.35, 9.25, 10.25, 11.35, A. M.; 12.15, 2.45, 3.45, 4.25, 4.35, 5.35, 8.00 P. M.  
Newark, 7.53, 9.43, 10.43, 11.53 A. M.; 12.34, 3.03, 4.03, 4.53, 5.53, 8.23 P. M.  
Orange, 8.05, 9.57, 10.57, A. M.; 12.07, 3.17, 5.17 P. M.  
South Orange, 8.11, 10.07, 11.06, A. M.; 12.17, 3.27, 5.26 P. M.  
Millburn, 8.18, 10.17, 11.15 A. M.; 12.27, 3.37, 4.24, 5.35, 6.15 P. M.  
Summit, 8.28, 10.27, 11.25, A. M.; 12.37, 1.03, 3.47, 4.33, 5.45, 6.24 9.12 P. M.  
Chatham, 8.36, 10.37, 11.34 A. M.; 12.47, 3.57, 4.40, 5.30, 6.33, 9.25 P. M.  
Madison, 8.42, 10.43, 11.41 A. M.; 12.53, 1.14, 4.03, 4.47, 5.36, 6.40, 9.35 P. M.  
Morristown, 8.20, 8.55, 11.00, 11.53 A. M.; 1.07, 1.24, 4.20, 4.58, 5.47, 6.55, 9.53 P. M.  
Morris Plains, 8.26, 9.03, 11.05, 12.00 M., 1.13, 1.29, 4.29, 5.04, 5.54, 7.00, 10.02 P. M.  
Rockaway, 7.08, 7.41, 8.50 A. M.; 1.10, 2.53, 5.54, 6.44, 8.35 P. M.  
Dover, 7.00, 7.32, 8.42 A. M.; 1.00, 2.44, 5.45, 6.35, 8.25 P. M.  
Port Oram, 7.18 A. M.; 12.55, 5.10, 6.30 P. M.  
Drakesville, 7.20, 8.30 A. M.; 2.31, 8.12 P. M.  
Stanhope, 7.10, 8.20 A. M.; 2.20, 8.00 P. M.  
Waterloo, 7.02, 8.11 A. M.; 2.10, 8.00 P. M.  
Hackettstown, 6.50, 7.59 A. M.; 1.53, 7.35 P. M.  
Port Murray, 6.32, 7.46 A. M.; 1.45, 7.22 P. M.  
Washington, 6.25, 7.39 A. M.; 1.38, 7.15 P. M.  
Broadway, 7.29 A. M.; 1.28, 7.04 P. M.  
Stewartsville, 7.21 A. M.; 1.20, 6.55 P. M.  
Phillipsburg, 7.10 A. M.; 1.10, 6.45 P. M.  
Easton, 7.05 A. M.; 1.05, 6.40 P. M.  
TRAINS LEAVE MT. TABOR AS FOLLOWS.

**GOING EAST.**

7:12 A. M. For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit and Newark.  
7:46 A. M. For New York, stopping at Morris Plains, Morristown, Madison, and Newark.  
8:55 A. M. For New York, stopping at Morris Plains, Morristown, Madison, Chatham, and Newark. Changing cars at Chatham for all Way Stations East.  
10:25 A. M. For New York, stopping at all stations.  
1:00 P. M. For New York, stopping at all stations.  
2:55 P. M. For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Millburn, South Orange, Orange and Newark.  
4:15 and 6:05 P. M. For New York, stopping at all stations.  
8:40 P. M. For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, Millburn, South Orange, Orange and Newark.  
9:40 P. M. For New York, stopping at Morris Plains, Morristown, Madison, Chatham, Summit, South Orange, Orange and Newark.  
10:15 P. M. For Morris Plains and Morristown only.

**GOING WEST.**

9:05 A. M. For Easton, stopping at Rockaway, Dover, Drakesville and all stations West. Connecting at Dover with Chester R. R., and at Waterloo with Sussex R. R.  
11 10 A. M. For Rockaway and Dover only.  
12:25 P. M. For Dover and Port Oram only.  
1:35 P. M. For Easton, stopping at Rockaway, Dover, Drakesville, and all stations West.  
4:55 P. M. For Rockaway, Dover, Chester, and Port Oram only.  
5:10 P. M. For Easton, stopping at Rockaway, Dover, Drakesville, and all stations West. Connecting at Waterloo for all stations on Sussex Railroad.  
6:00 P. M. For Rockaway and Dover, connecting with Chester Railroad.  
7:05 P. M. For Rockaway, Dover, Port Oram, Drakesville and all stations West to Hackettstown. Connecting at Waterloo with Sussex Railroad for Andover and Newton.  
10:00 P. M. For Rockaway, Dover, and Port Oram only.  
10:12 P. M. For Easton, stopping at Dover, Drakesville, Stanhope, Waterloo, Hackettstown, and all stations West.  
TRAINS FOR STATIONS ON BOONTON BRANCH.  
7:45 A. M. For New York, Boonton, Montville, Paterson and all stations East.  
9:12 A. M. For Boonton only.  
3:00 P. M. For New York, Boonton, Montville, Paterson and all stations East.  
6:12 P. M. For Boonton only.  
10:05 P. M. For Paterson, stopping at Boonton, Montville, and intermediate stations.

**BOARD, ROOMS AND STABLING.**

NEAR THE DENVILLE DEPOT.

Two persons can be accommodated with a good room and permanent board. Also a room or two, furnished or unfurnished, with or without board. Also stabling and carriage accommodations for a few horses. Apply by letter to J. S. H., Mt. Tabor, or Denville P. O., or Mr. Hoffman, agent at Denville Depot.  
August 15th, 1878.

**SEE THESE FIGURES FOR THE New Plated Forks and Spoons.**

for sale at S. H. BREESE'S, Dover, N. J.  
FORKS, per set, ..... \$1.38  
TABLE SPOONS, per set, ..... 1.38  
TEA ..... 75

These goods are heavily plated on Decarburized Steel, equal in wear to any plated goods, and sell for about one-third the price of ordinary plated goods. Call and examine them. 35-4f

**Wm. S. WRIGHT,**  
**TUNER AND REPAIRER**  
OF  
**PIANOS and ORGANS,**  
P. O. Lock Box, 58. DOVER, N. J.

If you want a well made pair of  
**BOOTS or SHOES,**  
leave your order with  
**MORSE,**  
Morris St., next to Era Office, DOVER, N. J.

ESTABLISHED in 1851.

**Jas. A. Goodale's**  
**DRUG STORE,**  
Cor. Blackwell and Sussex Streets,  
**DOVER, N. J.**  
NEXT DOOR TO D. A. DERRY'S STORE.

**NOTICE!**

**None but pure Drugs and Medicines sold**

for which a reasonable price will be charged.

**Pure Wines and Liquors**

for Medicinal purposes only. PRESCRIPTIONS carefully prepared, and no Commission allowed either directly or indirectly, which materially reduces the price.  
Trusses fitted. Abdominal Supporters. Elastic Stockings, Shoulder Braces, &c., always on hand.

**Proprietary Articles.**

The subscriber is sole manufacturer of the following Proprietary or Patent Medicines, (all of which will sometimes fail to effect a cure,) but as a guarantee of their superiority, I agree to cheerfully refund the money to every purchaser who, after using half the contents of the bottle or package, is not perfectly satisfied; believing this course more honorable than advertising them as infallible, and publishing certificates which can always be obtained with but little trouble.

**GOODALE'S IODINE LINIMENT,**  
**EXPECTORATIVE SYRUP,**  
**SANTONINE WORM CONFECTIONS,**

**GOODALE'S ROSE GLYCERINE LOTION,**  
**GOODALE'S CANADIAN OINTMENT,**  
Goodale's White Rose Toilet Powder, for improving the Complexion and removing Tan, Freckles, Moth Patches, &c. Price 50 cts.

Manufacturer of Extracts of VANILLA and LEMON, for flavoring—UNSURPASSED BY NONE OTHER.

**CAMPOR CREAM,** at 10 cents per bottle or 50 cents per pint. Warranted equal to any other preparation of the same kind which is being made from the formula published in the "DRUGGISTS' CIRCULAR."

Most of the foregoing preparations have been sold for the last twenty-seven years in Morris and Sussex counties, and in nearly all cases have given entire satisfaction.

**Jas. A. Goodale,**

Registered Pharmacist.

**SAVE MONEY!**

By Buying of the Manufacturer.

**J. G. ROCKEFELLER,**

having comm

**Rubber Valve Chain Pumps,**

is now prepared to furnish these very useful articles at reduced prices. Thirty days' trial given on all pumps, and no charges made for placing them in position. This pump will not freeze even in the coldest climate. It draws water directly from the bottom of the well, so that it is always pure and fresh.

Manufacture in M. & I. Searing's carpenter shop, Blackwell St., Dover, N. J.

**CHAS. H. MUNSON,**

AT HIS

**RESTAURANT,**

next to Nat. Union Bank, Dover, offers the finest place in this section for

**ICE CREAM,**

OYSTERS, SODA WATER,

FRUITS, CONFECTIONERY,

and REFRESHMENTS of all kinds.

Fairs, festivals and private parties will find this a good place to secure their supplies.

GOOD MEALS at all hours supplied at very LOW PRICES.

FOR YOUR

Stoves, Tin Ware, Pumps, etc.

GO TO

**Allen & Monington,**  
**DOVER and CHESTER.**

**Dyeing and Cleaning!**

LADIES and gents, take your dress goods, clothing, &c., this fall to the Legal Branch Office of the popular Staten Island Dyeing Establishment. The best satisfaction in America guaranteed. 454 BROAD ST. (east side) four doors from M. & E. R. R. depot, Newark, N. J., in the Continental Hotel Building. BEWARE OF IMITATORS.

**KLOTZ & SON'S**

**MEAT MARKET,**

Rear of Arndt's Store,

**MOUNT TABOR.**

The best meats supplied fresh every day at reasonable prices.

**C. S. JENSEN,**

**CARPET WEAVER,**

Basement, two doors from Post Office, DOVER, N. J. Carpet Weaving, in all widths, done in best style at lowest rates. The best kind of warp only used. New carpets on hand for sale. The highest price paid for rags, or taken in exchange for carpet.

E. Lindsley & Son's Column.

**THE LARGEST**

and most complete stock of

**DRY GOODS**

embracing every thing to be found in this line that ladies can possibly need, at very low figures.

**FURNITURE!**

A very heavy stock of Furniture for the Fall and Winter season,

**Parlor Suits,**

**Dining Room Suits,**

**Bed Room Suits,**

all of the latest designs, will be received from the manufacturers, and sold on very low margins.

**CARPETS!**

We make this branch of our business a specialty, always offering the latest and prettiest designs, the beauties of which we show with the aid of our Carpet Exhibitor.

**HARDWARE!**

Always on hand a full line of Builders' Mechanics' and all other kinds of Hardware, which we offer at lowest figures.

**Groceries**

AND

**Provisions!**

Our large established trade in this department is always proof of the fact that we keep only the best goods and sell as low as the lowest.

**Important to Farmers**

We have taken the agency for the celebrated

**Wiard Plows,**

which embrace many improvements never before introduced, and are the most durable and most satisfactory working Plows yet put upon the market.

These Plows are made in various sizes and styles and every farmer should examine them before commencing his Fall work. We take great pleasure in showing them, feeling that their merit will quickly establish them.

**E. Lindsley & Son,**

Blackwell Street,

Dover, N. J.

CONTINUED FROM FIRST PAGE.

tion, so in the great aggregate of humanity there was a preparation for the coming of Christ. By and by the race reached its majority, and in the fulness of time God sent forth His son. The law was not made in the time of Moses—the law was crystallized, so to speak, at that time. So you find this gradual developing throughout the whole prophetic plan. Paul speaks of the law as being a servant employed by the great Father to lead us on. Alluding to a certain custom in those times of employing a slave to watch over the growing child of the family, which slave was termed a pedagogue, he said it would be well in these times if the mothers would watch over the children with the same assiduous care the slaves were accustomed to. The law, according to the Apostle, was to watch over the wayward steps of humanity until the coming of Christ.

Again, there must be a very marked resemblance between every member of the church and the entire church, as there is a resemblance between the tree and the leaf, as there is between the grain of sand and the mountain, which, though greatly differing in size, have the great characteristics. So with the church, the same laws which govern the great church govern every individual in that church. Every member of the church baptized is a whole church in miniature. Except Christ is presented to you as an individual member of the church as he appears to the church as a whole it will do you no good. That is, unless Christ is in you. Now what is the law of individual spiritual life? Is it not development—growth—from the commencement to the close of that life? We will take that life called conversion. What do you do with regard to sudden conversions? I say that many conversions that seem to be sudden have a long history preceding them of which we do not know about. The speaker said the firing of a gun was as sudden a thing as could be imagined, and yet he showed how the successive gradations of the act was the result of development. It is just so with the soul that has been suddenly converted. You will find that there has been successive steps in that conversion.

How are these steps illustrated in the aggregate church. There is the awakening first. There was just such a period in the history of humanity, in what we call the Patriarchal dispensation. When a man feels that there is a pit opening at his feet to engulf him, that is represented by the Mosaic dispensation.

Then there is another period when hope begins to come in; the soul hears about Christ and this consolation comes like balm upon the wounded spirit. That is found in the prophetic period. Brethren, as you, when you were writhing in terror of the law began to look forward to these great and precious promises, so did the people in the days of the Mosaic dispensation. They were crying for a Redeemer, and a Redeemer came. A second thought of the coming of the Lord was an event for which the world was completely prepared. God did not send His Son until he was ready and the world was ready.

Why dear brethren, God's ways are not our ways. Perhaps we if we had had the ordering of the work of redemption, would have made it something different and something very much worse. Prophets and kings desired to see this day, and they died without a sign; and so generation after generation passed away without any fulfillment of the promise. The speaker here speculated upon the effect upon mankind, if the Christian dispensation had followed close upon the fall, and how it would affect our belief, should all the chapters in the Bible be eliminated, except the first three and the history of the Saviour of mankind begin with the third chapter of Genesis, and said: You would find men at this present history of the world who would rise and say with profound philosophy, "That is not history; that is all a myth; it is an old book, an old Oriental legend. It may contain something interesting to us, but no more than any other allegory." I know that there would be many, because there are many who say the same thing about the story of the fall, and they would say the same thing about the story of Christ, if they dared. God said that this grand fact should be put beyond the peradventure of a doubt. I know of no infidels who dare to stand up and declare there was no such historical personage as Christ. They have not dared to deny it.

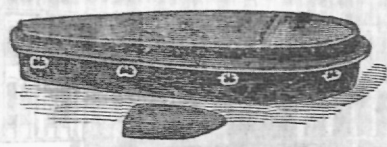
Further, the world being centered in Rome at that time was at peace. The temple of Janus was closed. Men had also become tired of the old system of philosophy and were yearning for something new and freer. There was something in the old time religion that failed to satisfy the human heart. The Priests themselves were unbelievers, and were accustomed to smile among themselves while performing their rites at the credulity of the people. They had an indistinct tradition that at some time Messiah should come. As a type we have Hannah, waiting for the Messiah to come. All this shows but the preparatory stage in the history of the world.

[CONTINUED ON FOURTH PAGE.]

KEEPERS of CITY TIME.

**J. O. Harger & Co.,**  
579 BROAD ST.,  
Cor Central Ave., NEWARK.  
Watchmakers,  
Jewelers,  
Silversmiths.

N. B.—The best place to get your watch, jewelry, French clocks, &c., repaired.



**T. B. McGRATH,**  
Furnishing Undertaker,  
next to WHITLOCK & LEWIS store,  
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is prepared to attend funerals and furnish Coffins, Caskets,

SHROUDS, and all other things connected with the business at prices to suit the times.

**Freeman Wood,**  
LIFE AND FIRE Insurance Agt  
DOVER, N. J.  
represents the

25 COMPANIES IN THE WORLD!  
and offers the lowest rates.

**S. P. Tompkins,**  
SOAP AND CANDLE  
Manufacturer,  
Morristown, N. J.

Tompkins' Soaps are the best, and are sold on the grounds. Try them.

FOR  
**ICE CREAM!**  
CONFECTIONERY,  
FRUIT,  
PASTRY,  
AND  
**REFRESHMENTS**

of all kinds, visit the stand of  
**W. F. DAY,**  
Next to Arudt's Store,  
Mount Tabor.

**Chas. G. Griffin,**  
CARRIAGE PAINTING!  
in every branch, from the plainest to the most ornamental, at lowest rates. Sussex St., near the Canal bridge,  
DOVER, N. J.,  
Also, at the same place,  
**Mulford King,**  
Fine Blacksmith!  
Carriage Work  
and all kinds of fine blacksmithing a specialty.  
Prices to suit the times.

**EVERYBODY**  
GOES TO  
**S. H. BERRY'S,**  
Blackwell St., near Morris,  
DOVER, N. J.,  
for  
**Hardware,**  
**Iron & Steel,**  
**TOOLS, CUTLERY, ETC.,**  
AT LOW PRICES.  
Sign of the Padlock.

**THE DOVER LUMBER COMPANY,**

just organized, has taken the well-known

**Dover Lumber Mill and Yards,**

and will hereafter conduct the business. The yard has just been stocked with a large assortment of all kinds of

**LUMBER,**

FOR BUILDING PURPOSES. THE MILL has also been put in running order and is prepared to furnish all kinds of

**Building Materials,**

INCLUDING

Sash, Blinds,  
Doors, Moulding,

and everything needed by builders.

The mills and yards are in charge of Mr. Isaac W. Searing, who has a life-long experience in the business, and has just purchased the new stock.

The advantages of having lumber cut and worked to order are well known, and the work can be done here in any shape desired, at prices that will make building profitable even in these times.

GEORGE RICHARDS, President.  
HENRY McFARLAN,  
COLUMBUS BEACH,  
ISAAC B. JOLLEY,  
JAS. H. SIMPSON, Sec'y and Treas.  
ISAAC W. SEARING, Gen'l Manager.

AT THE Mt. TABOR

**Book and Stationery Store,**

**SIMPSON AVENUE,**  
near the Tabernacle, may be found the

**NEW HYMNAL**

OF THE

**M. E. CHURCH,**  
MOODY'S WORKS, TEMPERANCE and RELIGIOUS BOOKS, FINE PAPETERIE,  
Fans, Gold Pens and Pencils.

**Hawkes' Premium Pens,**

PICTURES AND MOTTOS,  
INK, SOAP PICTURES,  
TOILET SOAPS, MUCILAGE, etc.,  
AT CITY PRICES.

Also the agency for the Universal Chart. Subscriptions taken at the store.  
Rev. W. H. DICKERSON.

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**Rapid Letter Copying Book,**

the newest, cheapest and best arrangement out for preserving permanently copies of letters, or manuscripts of any kind, which can be

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Or at the Book Store, Mt. Tabor

FOR FRESH

**MEATS, VEGETABLES,**  
and all kinds of FRUIT in their season go to the market of

**S. L. WILLIAMS,**  
OPP. DEPOT. DOVER, N. J.

**BE WIDE AWAKE FOR BARGAINS!**

AT

**Babbitt & Troxell's**

**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.

**Babbitt & Troxell**

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

**Babbitt & Troxell.**

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

**Babbitt & Troxell**

**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.

All must be sold to make room for Fall and Winter stock.

**BABBITT & TROXELL, Leading CLOTHIERS,**  
Next door to Iron Bank, Morristown, N. J.

**BUY THE BEST \$1 SHIRT.**

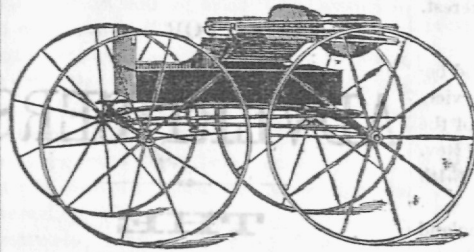


**PIERSON,**  
**THE HATTER**  
and Gents' Furnisher,  
DOVER, N. J.  
is Agent for the

**Celebrated Pearl Shirt!**

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.



**Geo. McCracken,**  
Manufacturer of  
**Carriages**

and Sleighs  
OF EVERY DESCRIPTION,  
DOVER, N. J.

The subscriber having the best arranged Carriage Factory in this section of country, and skill that best fits 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.

**JOHN THATCHER,**  
House, Sign and Ornamental Painter,

OFFERS A FINE DISPLAY OF  
**WALL PAPERS**  
at SMITH & WEHRS' Furniture Store, South street, MORRISTOWN.  
PAINT SHOPS IN ELM ST.

**C. H. DALRYMPLE,**  
the old established  
Druggist and Apothecary,  
Next to National Iron Bank,  
Morristown, N. J.,  
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.  
A full assortment of Toilet Articles.

**IT COSTS NOTHING!**

To try our organs, as we send one to any address on ten days' trial and refund freight if not purchased. Trial 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.

**NEWTON Collegiate Institute!**

Highest Advantages  
to fit for any class in College or business.  
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.]

Have you not known, my brethren, some moments in your own experience, when you have felt in your utmost heart, a strange, unworldly longing for God? What did that mean? I hope you will learn when such feelings come to you, that God is making your soul ready to receive his truth, and will go right to him. You will find that the fullness of the time has come.

In the third place, why all this preparation? The coming of Christ was intended to lift up poor humanity from the depths of misery and degradation, in which it had fallen. To a seat hard by the throne of God, especially did he send his Son, that in his coming the world should have certain spiritual privileges. The people of the old time had holy, grand privileges, but under the new dispensation, these privileges are far more glorious.

God called the people of the former his servants: now they are the sons of God. The preacher found a parallel to this principal of worship in the Roman custom of adopting slaves into the family of their master, and of endowing them with the privileges and inheritance of sons, and even allowing them to take upon themselves their master's name. And with eloquent words, told how Christ bursts the shackles of sin and receives us into his family. What a privilege. I do not think you can ever realize the full blessedness of that fact. Oh, I want you to think of your birthright! your glorious adoption as sons and daughters of the Lord God Almighty. How vain the gaudy tinsel of the world appears to this. The highest social position of the world is not to be compared with the honor of being called a son of God. Yet, brethren, there is something beyond all of this. We see how men were once servants, now they are sons. Is there nothing yet before us? Is there any place in that bright world of the hereafter that shall be far beyond that which we now occupy? Do you think that is possible? Do you think we have not yet reached the last stage of development? Yes, my brethren, there is something far exceeding all this. We shall be like Him! like Him.

You have heard of the alchemists of old, how they wasted the substance and even lost their lives trying to discover some process of turning base metals into gold, and having at times come very near the desired object. They would take a piece of base lead and by treating it with some solution, produce a substance resembling gold, but in the course of time it would become base metal again. And so it is with man; he has no power to change our base natures into the gold of a spiritual life.

The closing remarks were an earnest appeal to the congregation to lose none of God's opportunities for developing into that blessed sonship with God, and brotherhood of Christ.

The Gospel Temperance meeting at half-past four o'clock, Mrs. Fitz Gerald's meeting at 6 o'clock, and the Young People's Prayer meeting at the same hour were attended by large numbers of people and great interest.

IN THE EVENING

another very large audience assembled before the stand to attend the regular service. The services opened with the singing of the 335th hymn, followed with prayer by Rev. J. F. Dodd, and the singing of the 354th hymn.

Rev. Dr. Jas. Porter, of the New England Conference, formerly of the Book Room, preached the sermon, taking as his text the 11th verse of the 33d chap. of Ezekiel.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

We sincerely regret our inability for want of room to report this grand and truthful sermon, which was so full of revival power as to have a visible effect.

The text, said the preacher, leads to three great truths. One is that the sinner is exposed to death—to some great calamity beyond this life here represented as death; elsewhere as obstruction from God, and by the Saviour Himself as everlasting punishment. The second great truth declared is that whatever this death may be, however dreadful, or however moderate, God has no pleasure in it. It has always been his desire to save the wicked and not to destroy them. If you go to the bad world you can never say it was God's work. The third great indication of the text is that this death is to be avoided by turning from your wicked ways. The plainness and simplicity of this declaration was shown, as well as God's attitude as a suppliant entreating his rebel subjects to loyalty—to come to him and be saved.

Dr. Porter next gave three seasons why the wicked should turn from their evil ways and live. First, that it is your duty to turn, which the preacher practically demonstrated. Another reason why the wicked should repent is because it is for their interest to do so as well as their duty—and it is a remarkable thing that God has combined our interests with our duty. Under this head were shown many benefits accruing to a man who

has turned to the Lord. The third reason is an important one: You ought to turn to God for the influence you can exert upon others. Under this head was shown that everyone lives for others, either great or small, and the responsibility which God has placed upon all to exert themselves for the good of others. By a number of graphic illustrations of incidents that had happened during his ministerial experience he showed how souls in coming to Christ exert an influence upon others that brings them, too, and concluded by asking who here will let it be written in Heaven that he is determined to stand for God to night.

In conclusion a prayer meeting was held, to which a great part of the audience remained.

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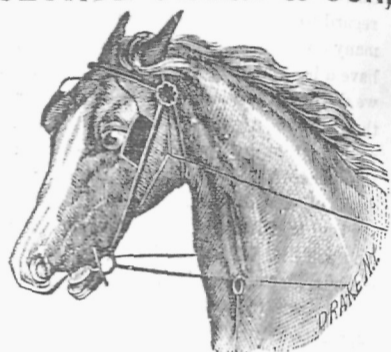
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