

# Mount Tabor Record

VOL. VIII.

MOUNT TABOR, N. J., FRIDAY, AUGUST 15, 1884.

NO. 1.

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nal cost benefitted the customers of Messrs. Doty & Co., dur-  
ing July and will be of still further benefit throughout the  
coming season as the Winter stock, comprising Cloaks,  
Shawls, Woolen Dress Goods and Underwear will be exposed  
for sale about the middle of September. This will give our  
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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF DAVID A. BARNES, ESQ.,  
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This is one of the most superbly designed buildings as well as most richly furnished, on Mount Tabor. Mr. Barnes, a resident of Paterson, where he is engaged in the manufacture of silk fabrics, is among those who recognize the superior advantages of a residence on the Mount, having an eye not only to the healthful influences of the place but for the beautiful also—the front of the residence commanding a superb landscape from the summit of St. John's Avenue looking South, across the deep gorge through which sparkle the limpid waters of the Rockaway, to the mountains beyond, the roughness of whose faces are lightened up by the work of the husbandman.

The house is a "double ender;" it has two fronts: the "rear front" we will illustrate to-morrow. It is as finely finished as the illustration above, and from its commodious balconies a view more extensive than that from the St. John front is secured. The house is richly furnished, has all modern conveniences, and is painted in shades to delight the heart of any one not color blind.

### Thursday's Services.

A fair audience assembled before the stand in the auditorium Thursday morning and listened to an effective discourse by Rev. Sanford Van Benschoten, D. D., Presiding Elder of the Elizabeth District. The opening services consisted of Scripture readings by Rev. A. L. Brice, D. D.; singing of the hymn, "Oh for a thousand tongues;" prayer by Rev. J. H. Knowles, of Madison; and an address by Dr. Brice.

The topic of Dr. Van Benschoten's sermon was "Christ as the Lamb of God." The text was taken from John 1: 29. The preacher began by remarking how much of interest clusters about the lives of such men as John the Baptist, the preacher who uttered the declaration of the text, "Behold the Lamb of God which taketh away the sin of the world!"

It was impossible to listen to such a man as John without the conviction that what he had to tell touched the wants of human hearts. This was the period of his greatest activity, and great was the wonder as to his identity. Delegates were sent to Bethabara and they asked him, "Who art thou?" To these and to all other questioners his answer was, "I am the voice of one crying in the wilderness." Then he took occasion of their curiosity to direct attention to Christ—the one coming after, for whom he declared himself to be unworthy to perform the most menial task—"whose shoe's latchet I am not worthy to unloose." When he saw Christ approaching on the day following he cried, "Behold the Lamb of God which taketh away the sin of the world!" Less visibly, but just as truly the Lord Jesus is approaching us, and just as truly also is it the duty of those who profess Christ to declare his coming. Christ is in the camp this morning, and as we behold his approach how appropriate is the text. In the first place we need to behold Him in respect to His character as the Lamb of God. Nor was this a new thought when John called attention to him under that figure, for the prophet, Isaiah, saw him as the lamb brought to the slaughter; and when subsequently John saw him in that wonderful apocalyptic vision where he appeared in unspotted attire the choir of heaven joined in singing, "Worthy is the Lamb that was slain." While it is true that he was distinguish-

ed by certain traits supposed to belong to the lamb, such as, innocence, meekness and patience; yet it was intended by this name to indicate the sacrificial nature of Christ's offering of himself for the sins of the world. Though the infidel may inquire, how was it that John was so well acquainted with this aspect of the character of Christ as to signify it by this exclamation at the first sight of him—the question may be answered by asking another: How could Isaiah who lived so long anterior to John describe him as the Lamb and prefigure the sacrifice? The true answer is that this matter was a revelation of the Holy Ghost to both Isaiah and John. It would have been strange indeed if John had been sent forth upon his mission so ill instructed. But the idea which arises out of this sacrifice dates back to the Paschal lamb in the wilderness. God, our Father, found in his own bosom the Lamb who became the sacrifice for the sins of the whole world; and this was more than hinted at in the feast of Passover. Human creatures may express dissatisfaction with this method of atonement, but it must be borne in mind that it was not offered to satisfy men, but to be acceptable unto God. That was the significance of what was spoken out of Heaven, "This is my beloved son in whom I am well pleased." And this is the single pivot on which our salvation turns—that God was satisfied with Christ as the offering for sin.

In the second place we are to behold Christ in respect to his mission. As in Adam all die so in Christ shall all be made alive. The wrath of God would have overwhelmed man unless exhausted upon a substitute. It is Christ's province to quench the fires of the wrath of God. The blood of the Paschal lamb sprinkled upon the doorposts saved the Israelite at midnight; and so the blood of Christ sprinkled upon our hearts saves us. Forgiveness of the sin, however, must follow the sacrifice for it. Moving under the shadow of the cross we no longer fear. Throughout eternity the redeemed will have thought of the slain Lamb before them; for in the Apocalypse the blood of the Lamb is the subject of perpetual praise. It is the mission of Christ to take away the sin of the world.

The speaker made a touching allusion to a painting of Raphael in which the face of Christ was filled with such tender expression that it remained

fixed in the memory of all who beheld it. The cross, said the speaker, was a throne of love—a love that has passed along every meridian and penetrated every zone. How great a load our Savior carried! When he, the speaker, first arose to seek the Lord, it seemed to him that on the way to the altar his load grew so heavy that he must stop and rest, and he did stop on the way, but when he reached the cross the burden was gone. If that represents one sinner's load how inconceivably heavy must have been the burden our Savior carried. There are different media through which we behold Christ. We may behold him in the types and shadows of prophetic times. Old Eden is not an unfavorable standpoint from which to view him. Just as it is a pleasing study to watch the sun from its rising to its setting, so it is profitable to behold the ascending sun of righteousness, from the faintest glimmer in ancient types and shadows until he veiled himself in human flesh. We are to behold him in sacred history—in Matthew, Mark and Luke, each appealing to certain phases—and then John's maturer Gospel where the jewel of Christ's character appears in a most beautiful setting, the summary of Christ's life, touching ajar the gates of Heaven.

The preacher at this point made an energetic plea for the study of the Bible where Christ is to be found. The outlines of sacred history are all here. These are to be spread out and filled in on a broader canvas. The story of the brazen serpent illustrates this. We are all bitten by sin, and just as the smitten Israelite looked up and beheld the serpent and was healed, so the look to Christ will cure us of the greater ill. It is the beholding Christ—the seeing him—that saves us.

The speaker referred to the legend of the Jewish girl who lay at night in fear lest the blood of sprinkling had been forgotten upon the door post on the night of Passover. To her anxious inquiry her father gave her a reassuring answer. But when she persisted in fear lest the ceremonial had been neglected he lifted her in his arms and carried her out to see for herself, and behold there was no blood upon the door post. It had been forgotten. If the angel of God had passed that way that night they would have been slain. Whether this story be true or not it illustrates this fact—that we are always safe under the protection of the blood of Christ and we are safe only through faith. We may well echo the inquiry of the Jewish girl: "Are you sure the blood is upon the door post?" Are you sure you are safe?

It is the duty of every Christian on this camp ground to direct attention to Christ as the "Lamb of God which taketh away the sin of the world!" Jesus is coming toward us, how shall we greet him? If I should behold him advancing down the aisle it seems to me that I should care little for the symmetry of the sermon, for I should cry out, "Behold the Lamb!" It is said that in one region of the North Pole, where the length of the night runs into months, the inhabitants, watching for the return of day, cry out with the first streaks of morning, "Behold the sun!" Once we were in the dark; and to all who have not yet come out of darkness we can cry behold the Sun, the light of the world. To all those who thus bear testimony to Christ, Christ is himself a witness; for as John had borne witness of Christ, Christ testified of him as a burning and shining light. John had said, "Behold the Lamb of God." There is a sermon in the very sound of the words. A minister was once lamenting that the revised version had spoiled many of his sermons because the words with which he had comforted some hearts had been changed. But the revised version has not touched this text, and it has not because it cannot.

Happy if with my latest breath  
I may but gasp his name,  
Preach him to all and cry in death,  
Behold, behold the Lamb!

### Afternoon.

Bishop William Taylor, of the African Mission, was expected to preach at the afternoon service at three o'clock, but a telegram from him brought word that he would not reach the ground until late in the day. A large number of people, however, assembled before the stand in expectation of his appearance. A prayer and experience meeting under the leadership of Rev. S. D. Decker was continued until late in the afternoon in expectation of the Bishop's arrival, but he did not reach the ground in time. The meeting, however, proved to be interesting and profitable.

### EVENING SERVICES.

A large congregation gathered in the evening to listen to Bishop Taylor. It is well known that the Bishop is preparing to leave for his extensive field of labor—the Continent of Africa; and a great deal of interest was manifested, not only in the man, but in his work. He is rather a remarkable looking person, with a striking face and full, flowing iron-grey beard. His style of pulpit oratory is peculiar to himself—at times conversational, then pungent and witty, sometimes sarcastic, but always full of the marrow of the Gospel.

After the congregation had sung the hymn, "From all that dwell below the skies," the Bishop led in prayer, beginning thus: "We approach thee, Oh Lord, in the name of our great kinsman, Jesus Christ." At the conclusion of the prayer Cowper's hymn was sung, "There is a Fountain filled with blood."

The Bishop's text was Psalm 40: 1-3, "I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

The speaker began without announcing the text by declaring that he was about to quote the experience of an old king who lived three thousand years ago, so that we might see the exact correspondence between the operations of the Holy Spirit in that time and ours. It is the same spirit moving King David and who is present with us to-night. Going still further back to the time of Abel we discover that he had the same experience—that is, the experience of righteousness which is by faith. That was King David's experience. David was an honest man. He always told the truth. When he sinned he said so; and when he rejoiced he did it with all his heart. This Psalm is a relation of his experience. He said, "I waited patiently for the Lord." Well, what was the result? Why, "he inclined unto me and heard my cry." What was the next thing? "He brought me up out of an horrible pit." "Many shall see it." See what? Why, the rescue. "Many shall see it, and fear." Fear what? Why, fear God. God deals with us as individuals. "He hath put a new song in my mouth." Although there were multitudes assembled at the foot of Mt. Sinai, God did not speak to them in the mass, but to each one individually—"Thou shalt love the Lord thy God." And to every little boy and girl in the vast concourse he gave a direct command, "Honor thy father and thy mother." So it is with religious experience. This before us is David's experience, and in some respects it is very much like ours.

In the first place there is the horrible pit. David had reference, no doubt, to the old cisterns which abound in the east. I have myself counted eight on Mt. Gerizina. Of course, cisterns were intended for fresh water; but those which were neglected soon filled with slime and clay; and when in that condition were soon abandoned. That is the kind of a pit David refers to. Joseph was dropped into one. Jeremiah, also, had an unpleasant experience with respect to one, when the Jewish princes conspired against him. When they brought the charge against Jeremiah, that he was deserting to the Chaldeans, the king knew better; but he could not go against the Jewish princes, so he let them do as they pleased. They cast him into the dungeon of Malchiah, and they dropped him into a horrible pit into the mire of which he sank to his loins.

Now the Psalmist's account of his being in such a horrible pit is the statement of the sinner's condition. There is some difference, however, between Jeremiah's condition and the sinner's—the prophet was falsely accused, but the sinner deserves to suffer. There he is. He is in the pit and can't get out. Oh, if he could only get his hand on the curb! then he might lift himself out. But it is impossible. The

more he tries to get out, the more he gets in. Let the man who determines that he will never swear again make all the resolutions he pleases—before he knows it he is at it again. So it is with a man who is in the habit of lying. "Oh, well," you say, "we are not responsible for what we cannot help." Yes, but you ought not to have got in, and you are responsible for rejecting help to get out. Take Jeremiah's case as an example. It will help to illustrate the case. There was one man, who, when he discovered that the prophet had been thrown into the pit, got righteously mad. That was Ebedmelech. He was the king's treasurer. He went to the king and found him in the gate of Benjamin, and he took the part of the old prophet. Now, Ebedmelech was one of the Lord's men. But he was in a black envelope. He was an Ethiopian. Here we are spending millions of dollars to send men to find the North Pole which isn't worth anything after it's found, while there are thousands in Africa who are appealing to us for help, for whom we are spending but a pittance. They are black men, to be sure; but they are related to this grand Ethiopian who assisted Jeremiah. He got together some ropes and old rags, and with a company of thirty men, went to the pit. They lowered the rags to the prophet that he might put them about his arm-pits, so that the ropes should not hurt him when he was being drawn out. Now, it is true that Jeremiah could not get out, but he could also refuse the offered help. So it is with every sinner—he cannot get out of the horrible pit, but it is his refusal to be saved which renders his condition hopeless. Jeremiah was brought up out of the dungeon to give the king his last words of warning. We have an order from the Great King to help every sinner, and that help may be obtained within the next five minutes. Let the Lord Jesus help you! Satan wants to cheat you out of the blessing from the hand of the blesser. We need not trouble ourselves as to what he shall give. If we give all, we gain all.

In the next place we notice that our goings are established. That is David's experience, "he established my goings." I was delivered from the horrible pit when seven years old; but my goings were not established. We need to have Christ with us all the time. No doubt the doctrines are all right, but where is the Doctor? When I was young I did not know the Devil. I did not know he lived in this part of the country, but he struck me in my father's corn field. He talked religiously and I was deceived. He said, "what have you been doing up there?" I replied that I had been reading in the Bible about the early Christians who sold all their possessions and divided the money for the cause of Christ. "Well," said he, "you must do it, too." But I said that my small possessions were in such a shape that I could not do it. "That's it," said he, "you can't do it—you cannot be a Christian." He made me feel that the Lord had imposed a hard requirement. But the fact is, that my goings were not established. I was ignorant. I have often pitied the Devil when I remembered from what a high estate he fell, but I have had less respect for him since he tried to take such a mean advantage of a poor, ignorant boy. It was not until the 8th of August, 1841, that I got rid of his lies, and I felt a good deal like Jonah—the moment he got out of the whale he started straight for Nineveh—getting away as fast as possible from his old enemy. There are some whose goings are not yet established; they cannot distinguish between thoughts of evil and evil thoughts. Smoke from without penetrated the car in which I was traveling and a passenger started up and cried: "It's a fire!" but it was only the shadow made by the smoke. So sometimes we are the victims of ignorance. We are trying to gather in and restrain the involuntary wanderings of the mind. Before my goings were established I did not know the difference between the physical man and the carnal. I was not responsible for my nature. Carnal thoughts grow up like weeds in a garden, we may pull and dig at them but the only hope in the matter is to have them pulled up by the roots. I kept digging away for four years, and then I was enlightened. I found that the body was an animal, with appetites, not to be destroyed, but restrained and directed. The spirit, on the other hand, was to be kept wholly under the guidance of the Holy Ghost. I lay down on the surgery table of the Spirit of God and all the roots of bitterness were extracted. I quit promising to do better, and consented to do right. I had previously made great mistakes. Human nature is not exempt from them, nor is it exempt from tribulations. But I say to you, put yourself under the leading of the Holy Ghost, and these things will not trouble you. There are some things I cannot help, and some things that I can. I get up in the morning and have a feeling of "goneness." What is the matter with me? Why, I need my breakfast. Now, I don't need to pray for something to eat, but I just go and sit down at the table. Neither do I need to pray for a spiritual breakfast. It is already prepared. I just sit down and eat. Christ is the Bread of Life—he said so. If I refuse to eat until I understand all the mysteries of digestion and nutrition I'll starve to death. Christ is willing to

enter into our lives—are we willing to receive him? He is sympathetic and kind and will strengthen us in our feebleness. This is the only way to establish our goings. We never can depend on anything we can do. We must depend upon Christ. Some try to produce fruit before they have the fruit-producing power. How can the fruits of the Spirit be manifest in those who do not partake of the Spirit? Get in union with, and put on the bands of, the great Corliss engine of God's power.

The Psalmist says that "many shall see it." When we become converted there will be plenty of people to witness the change in us, and in our after lives. Our feet are not only to be placed upon the Rock so that we are no longer miring in the clay, but our goings are to be established. The only contingency in the case is, as to what you will do. If you consent, the work is done. Everything else is ready. We do not know what is before us, but we agree to be led by the Spirit. The woman does not know what is before her when she is asked in marriage, but she consents. She does not know all that is involved in her consent any more than a Christian does, but she goes with the man she has chosen as the disciple goes with his Lord. When we get sick of sin we need help. The important thing is that when we send for a physician, we should place ourselves in his hands and consent to treatment.

After a fervent exhortation the Bishop again led in prayer, followed by others. The responses to the preacher's glowing words were frequent and hearty.

### A CARD.

The following has been received by the Editor of the RECORD.

PATERSON, N. J., Aug. 25, 1888.

Mr. Editor:

It was a remark of wide application made by the late Horace Greeley, that he who caused two blades of grass to grow where but one was before produced, deserved well of mankind. On the same general principle, it is doubly true, that one, who is a conservator of any good thing already existing, especially should it be part and parcel of the human organization, should be honored and sustained by his fellows in all the walks of life. It chanced to the writer to have a tooth, so situated that its loss would work great discomfort and disfigurement, restored to its usefulness, and preserved in its original excellence by Osmon, the dentist, by a most skillful and delicate operation; and though several years have elapsed, my gratitude has suffered no diminution nor the work any deterioration. I believe him to be unexcelled as a conscientious and skillful dentist.

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## Mount Tabor Record.

Published every morning at the office of the "BANNER," MORRISTOWN, N. J.

Single subscription, - 40 cents.  
In Clubs of five, - - 30 cents.

An additional subscription given with each Club of ten, (\$3.00).

Address all communications:  
"BANNER" OFFICE,  
MORRISTOWN, N. J.

Entered as second class (mail) matter at the Post Office, Morristown, N. J.

MORRISTOWN, N. J., Aug. 15, 1884.

Wednesday next, the 20th, a memorial service for the late Bishop Simpson will be held here.

Treasurer Bonsall, unassuming and quiet, attends to his important duties just as efficiently as ever.

A few trees have been cut out of Wesley Place, and now the RECORD office may be seen as plainly as any other important building.

The silvery notes of Prof. Fisher's cornet again awake the echoes of Mount Tabor. His host of friends are again glad to greet him—and the cornet.

Bishop Taylor was unable to reach the grounds in time for a sermon yesterday afternoon, and a Love Feast was held before the stand, a large number participating in it.

An excursion over the Central road from Somerville, by the way of the High Bridge Branch, will come in on Wednesday. Rev. J. M. Freeman, D. D., preaches in the afternoon.

The sermons in the RECORD of this year are reported by Rev. Jos. W. Dally, of Englewood, a gentleman of marked ability, and highly esteemed by his brethren of the Conference.

It is a highly appreciated privilege to again greet Mr. Campbell, the beloved President of the Association, and congratulate him on his recovery from a protracted and dangerous illness.

Superintendent Earles grows no older and is just as active and obliging as ever. It is said he can do a job of plumbing with one hand, while with the other he assists in packing a trunk that it may be got off to the train in time.

The kindly face of that old Christian warrior, Rev. J. M. Tuttle, beams upon his friends as of yore. Although his voice is now seldom heard from the pulpit, he keeps his pen busy, and among its many pleasant duties that of speaking a good word for Tabor, in the daily papers, is conspicuous.

The singing on the Mount is led after the good old fashion—by a full volunteer choir strengthened by Prof. Fisher, cornet, and Miss Rena Fichter, of Berkshire, organist. The music is in charge of Dr. Stickie. Swelled as it is by hundreds of voices beneath the greenwood trees it is soul inspiring and impressive.

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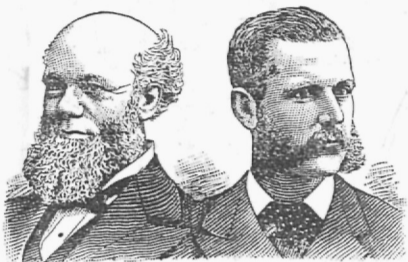
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I have now in stock at my extensive ware-

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**Four-seat Canopy Top, Surrey.**

One of the most stylish and durable car-

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Light and adapted to Summer use.

**Four-Seat, Canopy Top, Park**

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**Drop-top Phaeton,**

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**Brewster Side-Bar Open Buggy.**

We have three different grades of work and

several different styles of each grade in Ellip-

tic Spring and Side-Bar Buggies, open and

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**The Record's Pen Sketches.**

**REV. SOLOMON PARSONS.**

Rev. Solomon Parsons was born in Randolph township, Morris County, N. J., in 1832, and spent his early life amid the hills of Northern New Jersey, working on the farm in the summer and autumn and attending the district school in the winter. When seventeen years of age his desire for greater educational advantages became fully aroused, and the want of sympathy on the part of his father with this desire, led him to leave the home of his childhood and engage himself to work on a farm not far from his home for \$11 per month. He saved his earnings and attended a select school in Morristown, N. J. After this he taught school for one year at Succasunna. This furnished him sufficient means to enter Pennington seminary. After one year in the Seminary he taught school at Mendham, N. J., and returned again to Pennington. He then taught one year in his native place, near Dover, after which he resumed his academic studies at Pennington. In 1854 he was appointed tutor in mathematics in the Seminary and pursued the freshman course at the same time. In 1855 he entered the Sophomore class in Wesleyan University. During his three years in college he mainly supported himself by teaching and preaching. He graduated in 1858, and entered at once upon the work of the ministry in the Newark Conference, in which he has continued to work ever since.

In his Conference his ability is recognized, as may be seen in the fact that he has been chosen a delegate by a unanimous vote to the General Conference for two terms—1880 and 1884. As a preacher he ranks among the first in the Conference. In debate he is a master; as a man, bold and fearless, ever ready to champion the right against the wrong, and in this fact lies his want of popularity with wicked doers.

Though reared in the midst of strong Democratic influences, he cast his first vote for John C. Fremont, as a protest against the aggressions of the slave power, and he has ever since been a faithful member of the Republican party, praising them when they did well, rebuking them when they did wrong—reserving the divine right to "scratch" especially when the candidate in the opposition party was understood to stand better on the temperance question. His early boyhood was spent under the shadow of an apple distillery on his father's farm. Yet from early life he was opposed to the liquor traffic, full of sympathy for the poor victims of appetite, and having no charity for the men who would degrade themselves by engaging in it. During all his ministry he has been an outspoken advocate of temperance, like Paul, preaching temperance, and like a Christian voting as he prayed.

He has never been at rest when the saloons have been open. Years ago, while stationed in Phillipsburg, he advanced a large sum of money to fit up rooms for the Sons of Temperance, and took an active part with them for the suppression of the liquor traffic. His most determined war on the traffic was in Newark and Staten Island. The Island was largely given up to the larger beer interest. The officials were to a large part in league with the traffic. He found the Counsel to the Board of Excise, also Counsel of the Liquor Dealers' Association. This fact stirred his manly soul. He at once brought action against him, following him into Court with prosecution, and the learned Counsel soon found that in the Methodist preacher he had more than his equal as a lawyer, and for two years he

At the Prohibition Convention held in Newark, Oct., 1883, Mr. Parsons received the nomination for Governor with no opposition. The canvass was a short one, only two weeks remaining before election. Yet he gave himself to the canvass in a vigorous way, and received a handsome vote of about 5,000. This caused the politicians to think there was something outside of rum and beer to claim attention. Mr. Parsons was a Delegate-at-Large to the National Convention at Pittsburg, and gave his vote for ex-Governor John P. St. John, and is now engaged in the work of organizing clubs for Prohibition in his (old Warren) County.

The world wants more such men as the subject of this sketch, who can and will lead against the saloon and for the home.

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**POULTRY!**

Smoked and Pickled Meats, &c.

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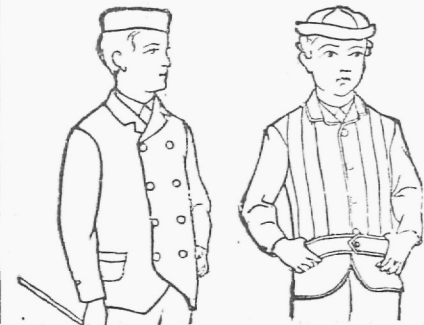
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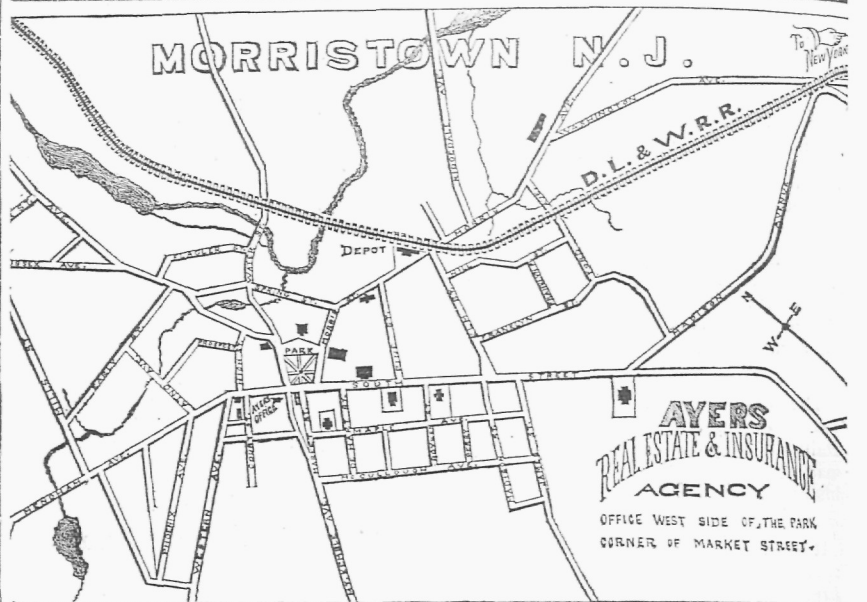
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the most perfect, rapid and economical Cook Stove made. House is not heated, no smell. We guarantee satisfaction.

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