

# MOUNT TABOR DAILY RECORD.

VOL. I. No. 3.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 18, 1877.

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ON THE GROUNDS.

## YESTERDAY'S SERVICES.

A GRAND DAY ON TABOR—A GREAT SERMON BY DR. SIMS.

All the services of yesterday were of an interesting character profoundly impressing all with the force of the scriptural motto, emblazoned in the Tabernacle, "Lord, it is good for us to be here." The services were attended by at least double the number of the previous day, and the interest was visibly increased.

Rev. S. N. Bebout conducted the early morning prayer meeting, held at a quarter to six o'clock, which was one of great power.

An interesting morning prayer meeting was held within the Tabernacle previous to the morning service, conducted by Rev. J. R. Daniels. Many very interesting experiences were narrated and earnest prayers offered.

The regular service commenced at 10:10 and was opened by a select piece of music entitled, "Sinking out of self into Christ," by the Mt. Hope Choir. This was succeeded by singing the 933d Hymn.

"Give me the wings of faith."

This was followed by a fervent prayer offered by Rev. Dr. Sims, who conducted the morning services throughout.

After reading as the morning lesson parts of the 21st and 22d chapters of Revelations, hymn number 942 was then sung commencing with the following lines:

"Jerusalem my happy home."

Rev. Mr. Coit stated that he had noticed in the Mt. Tabor Record a little item, that a prominent feature of Methodism had been neglected in yesterday's service; that a collection had not been taken. He said that the Methodists did not intend to go back on their past record, and that it would be necessary to pay for light, &c., as these were required and would be until we pass over Jordan; and that as long as it was required to expend money for God's work people should willingly contribute from their substance for the Lord's use.

After taking up the collection and singing of the last named hymn, Dr. Sims announced as his text the 12th chapter of Hebrews, verses 22 to 24 inclusive.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It would be the height of folly to attempt to give the beauties of his discourse. A synopsis of it cannot even convey a shadow of the fervency, eloquence and electrical power of this able minister.

He said it was his purpose to present a scriptural view of Heavenly society and Heavenly life as a motive and inducement for a preparation for that life and that society.

He thought that it was unsafe to draw upon the imagination for a description of the society of heaven or of the city itself; that the imagination oftentimes leads one astray, but that a true and sufficient idea could be derived from the scriptural view. The scriptural view of the worship of God in the past was closely associated with mountains. After the deluge Noah erected an altar to God upon the mountain. God directed Abraham to go up into the mountain that He would show him. From the top of the mountain God spake with Moses.

Then, in later times, Jesus went into the wilderness up into a mountain to pray. There was the Transfiguration, the Crucifixion and Ascension were from the top of the mountains.

So it is that the figure of a mountain is very naturally used in the Scriptures as the proper place for the worship of God. It should be of an elevated character, from a lofty position, and one should be lifted up above the cares and troubles of life; and that the toils and feverish excitement of the world should appear as did the villages and steamboats the speaker once observed when standing on the top of a lofty mountain, like toys and swans.

The text speaks of a City because a City is the highest type of social life and activity. There is within a city a grand collection and combination of great things—art, science, literature, public improvements and all that contribute to man's comfort and advancement is within these great centers carried on in larger magnitude. From it go out the distribution of its products and into it comes the contributions of the whole world and the fruits of human achievements.

So the city of our God—the heavenly Jerusalem—is represented as a great city, for when God would represent to us the

home of the Saint, he takes the most precious things known to us—the things most desirable in life; figures which appear to us of the greatest magnitude as symbols which will convey to our minds His great magnitude and power, and represent to us the home beyond. Yet what is most precious to us here is the most common there. What is the greatest to us becomes insignificant there. There the streets are paved with gold—the walls are of Jasper—so that it is these precious materials to us God takes as a representation of the city of our God.

It is also represented by what God keeps out. In a great city crime, poverty and degradation reign supreme and of the lowest type, but in the city whither we are tending nothing of this kind enters, no death, no suffering, no crying; and also that which is one of the greatest blessings that mortals could have, there shall be no night there. The eloquent speaker beautifully illustrated the human life by a mill erected upon the banks of a little streamlet, that only afforded to the miller but half the time a supply of power; that when the accumulated water was used up the miller closed the gates until the little stream would bring to him a sufficiency of power. So with man; he only lives at the farthest but 60 years, yet within this time he spends at least one half in unconsciousness in sleep, the twin sister of death, to gather strength for our used up natures. But in the city of our God there will be no need to shut down the gates to gather strength; no human energies exhausted there; no failing of powers; all will be different in the home of the blest.

God not only shuts out some things from the city of the new Jerusalem, but he brings within it some of the most precious of gifts. The waters of the river of life are there; the waters of life alchemists have sought for wearily, without success. The Spaniards laid down their lives in seeking the spring of the water of life; but here in the city of our God the waters of the river of life gush forth free and unconfined. Then there is fruit there; twelve manners of fruit there, from the tree of life. Robes of righteousness, palms of victory, crowns of glory, these precious things God uses as symbols representing life and society in heaven. Then, too, its length, breadth, height, 15,000 miles long. A wall built along the Atlantic seaboard; another stretching from East to West; another along the Pacific coast; and one along the Gulf States, would give you some little idea of the immensity of the heavenly Jerusalem and of the city John beheld.

Then in this heavenly place there are ministering angels. The idea of angels as we have derived it from the figure representing them as adopted by art cannot be the true form or proper appearance of the heavenly hosts or the ministering angels which abide in the land whither we are tending. The ministering angels that are in the city of our God are such as visited the poor slave boy of Hagar when in the wilderness starving he lay beneath the bramble bush.

The innumerable company in God's City are like those who appeared in the burning bush—to Elijah when prostrate and discouraged—those that Elisha saw composing the hosts and chariots of fire on the mountain; those that appeared with and accompanied our Saviour through his life, save at the time of his crucifixion—those are the ones in whose society we mingle. We may not know them, but doubtless they will us, and how they will repeat to us what they beheld in and concerning us when we dwelt among men.

But we are not only come to an innumerable company of angels but to the company of just men made perfect. How often is heard in this world the exclamation, "Each one has his faults." How sorrowful, yet how often we are asked to exercise that greatest of gifts, "Charity," but what a blessed and precious thought that we are coming to a place where dwell and into a society composed of the spirits of just men made perfect. It is not known where St. Paul was when he wrote this epistle—whether in prison, or after he was stoned, starved, beaten or thrust out by his brethren—but when he stood on the brink of eternity, he could exclaim, "I have fought the good fight," and there awaited him a crown among that innumerable company of angels and with the spirits of just men made perfect; for he was come to the City of God.

Some persons, when they become spiritually changed, their goodness seems to remove them from feeling for human weakness. They may be spiritually bright as the diamond but as cold as an icicle.

We are coming to the Church of the first-born and God shall himself call the roll. Then when we get there and join in the an-

hems of thanksgiving how shall we worship Him when we behold His greatness.

There is but one way to come to that Heavenly City—through Jesus the mediator—he who washed and redeemed us. We must be born again—you cannot come into the society of angels nor of the spirits of just men with sin in your heart. Ye must be washed with water and with the blood.

Do you want this hope to widen out and enlarge to the width of eternity? Then come through the Mediator.

Human life is represented by two streams. The one the river Jordan, starts pure and fresh from the mountains but empties into the Dead Sea lost in that body of water wherein nothing exists. Is this your life?

But rather be like that other stream the Amazon which starting fresh and pure from the mountain, gradually widens out broader and broader, until it cannot be told where the river ends and the ocean begins.

So let your life be that it cannot be told when humanity ceases and eternity begins.

Rev. R. S. Arndt followed with a strong exhortation, after which the meeting was dismissed.

THE AFTERNOON EXERCISES.

The early afternoon prayer meeting was conducted by Revs. W. B. Wigg and D. Walters, and was an earnest one.

The meeting in Mrs. Fitz Gerald's cottage was also of the same character and largely attended.

The general service was opened at the usual time with devotional exercises, consisting as follows: Singing of the 219th Hymn, "Jesus the Name High over all," prayer by Rev. Mr. Horton, and singing of the 290th hymn, "There is a fountain filled with blood."

Rev. Thos. Walters, the preacher of the afternoon, announced as his text the last clause of the 7th verse of the 17th chapter of John—"Thy Word is Truth."

The sermon was an able one and filled with Bible doctrine, and we regret that we cannot notice it to the extent we would like, owing to the space accorded to the synopsis of Dr. Sim's discourse.

All Scriptures are given by inspiration of God—whether recorded by Moses or Paul—whether by the Prophets or Apostles. He did not agree with those persons who look upon the Old Testament as lower than the New. The Old Testament, from which he quoted as showing the way of salvation, is now, as then, the Word of God. Whatever of doctrine or duty is found in the Old Testament is of equal authority with whatever there is of doctrine or duty in the New.

It was not his prerogative to question the truths of the Bible, but to believe them, and to expound and enforce them to those to whom he is sent to minister. He intended to show at this time the superiority of God's truth and its adaptation to the yearnings and longings of the soul. The infiniteness of God in wisdom and power, as shown in nature, teaches us the existence of an all wise and beneficent being; but he was not so clear that unassisted human reasoning could arrive at a satisfactory conclusion as to the unity of God—whether there be many or one.

He cited the sophistries of the ancients and the numerous Gods of Greece and Rome to show that they, even at the time when they were proud of their learning and intelligence, were all wrong in this respect. Their words, winds and waves were crowded with divinities. We find that men cannot arrive at a satisfactory knowledge of Divine holiness without the aid of Divine revelation, nor can men arrive at a satisfactory knowledge of the Divine goodness without a revelation from God. The ancients, with all their knowledge and reasonings, found it a problem they could not solve—before which they stood helpless. But when we turn to the Word of God we find at the very threshold of our searches this revelation: "Hear, O Israel, the Lord thy God is one Lord." Other proclamations of His unity were also quoted. But one seems to have been reserved for the clearer light of the new dispensation—this declaration, "God is love." In glowing terms the preacher showed the beauty, simplicity and purity of this doctrine which is unlike anything found in the prophets.

A great question that comes to the attention, thoughtful mind is this: "Allowing there is a God, does he care for me?" If you go to the ancients you find no answer to this question; but turn to the Book of God and all is light, all is sure. It is a blessed assurance to man as he travels on through life to know that his Heavenly Father cares for him. That He does this is taught in the Master's own words in matchless force and clearness. The preacher

[CONTINUED ON THIRD PAGE.]

# Mt. Tabor Daily Record.

JOHN S. GIBSON, Editor.

Published by BENJ. H. VOGT, at the Office of The Iron Era, Dover, N. J.

Saturday, August 18th, 1877.

## WESLEY PLACE.

Centrally located and running southward from Simpson Avenue, containing many fine cottages and tents, and such beauties in the way of outdoor ornaments as to bring it into prominent notice. We have not space, nor time, to give it the consideration it should receive at our hands, and in lieu of further remarks must direct our readers to it as a charming avenue that will well repay a careful inspection. We first notice the cottages and tents on the West side.

Mrs. Pell, of Morristown, occupies a roomy and neat cottage, corner of Simpson Avenue, which is dignified with a bay window and other appendages. A rockery surmounted with flowers, two moss covered stumps, and a little plot, every inch of which displays taste in floral ornamentation, add greatly to the exterior.

The cottage of William Hixon, of Montville, occupied by his family and that of Mr. Arndt, the grocer, comes next, showing neat architectural design, and a spacious, well arranged interior. Especial care seems to have been taken in the matter of floral decoration, and the grounds show many tasteful designs in stumps, ferns, moss and flowers, the effect of which is heightened by tasteful borders and combinations of limestone.

Rev. W. B. Wigg, of Newark, is quartered in a tent adjoining, and at considerable pains has decorated his grounds artistically with moss-covered stumps and rock-bordered flower beds.

The cottage of Mr. Calvin Tompkins, of Tompkins Cove, on the Hudson River, was among the original structures, having been built early in the second year of the meeting. Its principal floral attractions are baskets and other designs in rustic work.

Mrs. Jas. Porter, the assistant in Arndt's store occupies a tent, which is set off by a pretty rockery of limestone, bordered with flowers, at the base of a tree in front.

A tent adjoining is occupied Mr. Thos. H. Jackson, of Newark.

Rev. W. E. Blakeslee, of Phillipsburg is the occupant of a neat little cottage adjoining, which displays taste in every feature, and has in front a moss-bordered flower bed and fernery, which is one of the handsomest on the grounds.

Messrs. Melick and Bodine, of Peapack, occupy a tent next door.

The next tent is that of Mr. Chas. Birch, who for eleven years has been the faithful and efficient Superintendent of tents of the Association—three years at Speedwell, and since at Mt. Tabor.

Wm. N. Ackerson occupies a tent above, and then comes another in which resides Mr. Parcells, of Green Village.

The cottage of Wm. C. Hutton, of Newark, is among the prominent structures, being of fine architectural proportions and containing all the modern improvements.

Peter Hough, of Newton, occupies the tent adjoining.

Crossing Morris Avenue we come to the tent of Rev. Mr. Hayes, and the new cottage of Rev. Thos. H. Smith, Presiding Elder, of the Newton District, just completed. It occupies a commanding position, is large, architecturally beautiful, tastefully adorned, and furnished with all modern improvements.

Returning, on the East side, the tent of Miss Annin of Newark comes first, and is adjoined by the pretty cottage of Mrs. E. C. Aber, of Morristown, ornamented by tastefully designed flower beds at the bases of the trees in front.

We pass next the tent of Chas. McCabe, of Jersey City, and come to the neat looking cottage of Rev. S. N. Bebout, who has made the bases of the trees in front to show forth the beauties of flower and fern.

Next is the handsome ornamental tent of Rev. S. W. Clark, of Newark, the leader of the Children's Meetings, which is the most attractive we have yet noted. His pretty plot in front, displaying the most artistic designs in moss, ferns, flowers, stumps and rocks, is worth a visit to see.

Rev. David Walters, of Phillipsburg occupies the next cottage, a cosy, inviting structure which displays a tasteful flower bed, made at the base of the trees.

"Aunt" Margaret, of Bloomfield, known by all for her earnest piety and zeal in all good works, occupies a little tent adjoining.

The next cottage is one belonging to President Campbell, and occupied by his daughter, Mrs. Clark. It possesses attractive architectural form, now, and comfortable arrangements, and a convenient basement beneath.

Rev. Thos. Watters, of Paterson, is the possessor of the last cottage in this pretty avenue. It is a good-sized prepossessing building, with balcony in front and rear, and the grounds about it abounding in tasteful floral ornamentation, are in keeping with the many others on this most beautiful avenue.

## Camp Ground Items.

Rev. J. B. Faulkes preaches this morning. There are now over one thousand people living upon the ground.

Rev. L. R. Dunn, of Newark, is expected to preach on Sunday morning.

For the many kindly expressions that have come to us respecting the Record, we are truly grateful.

There are now about one hundred tents pitched upon the grounds and the number is increasing rapidly.

A sale of lots at public auction, for taxes, will take place on Saturday, August 25th, at 1 o'clock on the lots.

The annual meeting of lot owners is fixed for Monday, Aug. 27th, at 1 o'clock, P. M., in the children's tent.

The numbers on the ground are increasing rapidly, the pleasant weather of yesterday having had the effect of bringing many new comers.

Remember that copies of the first number of the Record, containing a history and description of Mt. Tabor, can be had of the newsboy.

Send the Record to your friends at a distance. Thirty-five cents and the address left with the editor, will relieve you of any trouble in so doing.

Out of respect for the Sabbath the Record will not be issued to-morrow, but Monday's paper will contain condensed accounts of the services of to-day and the Sabbath.

A feature of the grounds not heretofore noted, is the bookstore of Rev. A. R. Crouce, on Simpson Avenue, where books suitable for an encampment like this may be had.

Yesterday afternoon Mr. Teush, the photographer, near the entrance of the grounds, took the pictures of a group of ten of the lady residents of the grounds, each of whom would weigh upwards of one hundred and fifty pounds. From this we may infer that Mr. T. is doing a large business.

## Business.

It seems that the Morris Canal is not to be closed, after all. Well, we were really glad to see the big strike take place, because the business depressions of '37 and '57 wound up with strikes and bread riots, and as history always repeats herself, surely these labor convulsions are ominous of a revival of business in the near future. In all the large cities the building of houses of every description goes on at an unprecedented rate. In New York City alone there are now more than five hundred houses in process of construction. Those who have lived half a century know that all business depressions are immediately followed by a tendency in the opposite direction, and are therefore taking advantage of the cheapness of labor and materials. There are some people, though, who have become quite wealthy by saving money—pinching everything and everybody. They lack the enterprise to venture. They are now practicing meanesses of a more contemptible nature than ever before under the guise and plea of economy. They decriy the times in a doleful voice and with a pitiable expression of visage. These are the wretches who congratulate themselves aside in a stage whisper, and smile sardonically at the misfortunes of others. They are those of whom it was said it would be difficult for them to enter the kingdom of heaven. They expect to take their earthly possessions with them and as the way is narrow it is likely the "bulge of their packs" will induce them to take another route. But fortunately for us the present system of funding the national debt is driving these hogs into the sea of business. They do not like the idea of receiving but four or four and a half per cent. for their money. It does not give them a sufficient income, and consequently they will soon awaken to renewed activity. The signs of the times are propitious notwithstanding the almost universal suffering.

Summering at a farmhouse; yes! its enjoyment knows no bounds. Give us the good, old-fashioned, but substantial and tidy farm house, where beautiful flowers grow and splendid shade trees stand in lawns fit for the children of kings to play upon; where the meals are made up of all the good things that only the thrifty farmer's wife can prepare; where society is congenial and refined; where there are books and games; where the newspapers come in abundance.—Boonton Bulletin.

Hold, Garrison, enough's nuff! Give us the old farm house where one may get fried salt pork for breakfast, boiled salt pork for dinner and cold salt pork for supper, with any quantity of mush and molasses. Where the proprietor churns all his milk, sells all his butter and disposes of all his eggs. Where THE IRON ERA may always be found, for bless the old farmer's soul, he does so love to read it, never neglects to borrow it, and always intends to "take it." This is the spot where sour apples are got.

In Boonton there is a report that the iron works there will soon start upon half time. We hope the report may be heard here.

Hon. John Hill, who has an annual attack of hay fever, is now seeking relief from that malady in northern New York.

## HATS FOR THE MILLION!

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OF EVERY DESCRIPTION.

TRAINS LEAVE MOUNT TABOR:  
GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:58; 9:00; (Boonton Branch); 10:55 A. M. 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:20 P. M.  
GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 8:58; 10:03 P. M.

LEAVE DOVER FOR CAMP GROUND:  
7:00; 7:32; 8:42, A. M. 2:47; 6:30; 8:27 P. M.

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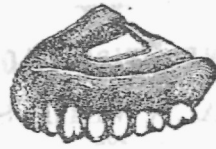
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[CONTINUED FROM FIRST PAGE].  
showed how He assures us that He who feeds the birds will most assured feed us; that He who clothes the grass of the field and the lilies will much more clothe us. He would have us understand that so careful and minute is He who cares for us that the hairs of our head are all numbered.

Another of the great questions that has thrilled and still thrills the heart of man is in reference to the future life—shall we live in other worlds than this? That is the great problem. If you turn to the learned of the ancients they are completely dumb upon the question. He went further and showed that the transmigration theories of the Orientals and other doctrines of the ancients were untrue. The modern infidel talks of annihilation—of the long sleep of the soul. But we turn again to this great Treasure House. From the lives of Jacob and Job he quoted to show that they knew of the Heavenly future. In the new Testament the light upon this question is cloudless and beautifully clear—is satisfactory and consoling in the promises of the Saviour and the experiences of the Apostles.

But there is another great and important question which this Word of Truth alone can settle, and the way it settles it stamps its superiority over all other books. It is, "What must I do to be saved?" The importance of the question was adverted upon, the impossibility of nature or science to settle it, and the satisfactory way it is settled by the Bible, were shown, followed by an earnest appeal to all classes to accept the truth of God's Word. There is nothing that meets the want of the human spirit like this precious volume. "God's Word is truth."

Rev. J. M. Tuttle made an excellent and forcible exhortation, and the remainder of the meeting was spent in prayer and singing.

**EVENING SERVICES.**

The early evening prayer meeting was led by Rev. D. R. Lowery.

The 943d Hymn was the opening one at the general service, after which Rev. W. Robertson offered prayer.

In announcing the 916th Hymn Rev. Mr. Thompson, of the South American Mission, who was the preacher of the evening, said he wanted to say a word about our religious expression. He liked to hear a hearty amen. When he looked into his brother's face and saw it aglow with joy he received some of the power. He did not want to hear the brethren shout so as to make him think they were in pain. When you feel happy shout, but do not shout as if a great catastrophe had be-

fallen you. He then read the 23d Psalm, with appropriate comments, and after the singing of the hymn, announced as his text the 20th verse of the 1st chapter of 2d Corinthians.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

The sermon was one of the best yet delivered and we regret the circumstances that compel us to give such a meagre account of it. There is not in creation, said he, a more beautiful sight than the starry heavens on a cloudless night. There is no other object that so lifts our spirits up to the contemplation of the pure and the infinite. The whole heavens are full of instruction. So it is with the Bible. In every part of it we find some lessons communicated to man—to every heart that is willing to learn.

He knew that where the Bible was there were happy homes. You owe the stability of your great nation to the fact that your fathers rested upon the truth of it. God grant that the time may never come when you will be ashamed of it in your legislative halls.

All the promises of God are yea and amen in Christ Jesus. Under this head he demonstrated the comprehensiveness and value of the promises of God for life and for eternity. The number is infinite. The promises of God in Christ are yea—that is, truth; they are amen—that is, they have had their fulfillment in Christ.

He proved that earthly knowledge is not the saving power of a nation or men, by citing the fall of the learned nations of the past. It is redemption from sin. That is the great power.

Another of God's great promises is that He will be with us in our sorrows. Pathetically and vividly he showed how this was so in the experience of his mother, who had her Gethsemane. A daughter and two sons were stricken down suddenly by death while absent from her house. But these trials were not her Gethsemane. She wept, but did not despair, for they loved their Saviour. The trial came when her son, Willie, after weeks of sickness with an incurable disease, was stretched upon his death bed, unconverted. Then came her Gethsemane of groans and tears. In a graphic manner he showed how she combatted his infidel arguments, how she strove against Apollyon in an agony of prayer, and how she won the victory and saw her boy die, trusting in Christ. Mothers, be comforted. Wrestle for the souls of your children. Young men, I beseech you to end the Gethsemane of your mothers. In conclusion he showed how the promises of God overcome all things present and to come.

Rev. L. R. Dunn followed, showing the happiness in Jesus—in the Cross through

which the precious sacrifice has been made for our sins and our souls. Then he portrayed the value and efficacy of prayer, and the need of more family prayer for the conversion of sons and daughters.

A prayer meeting followed and brought to a close this most profitable day.

**SUCCASUNNA.**

Rain! Rain!! Rain!!! A while ago we were bewailing the continued dry weather fearing our garden track and late crops of grain and vegetables would be seriously damaged, now we're tired of the wet weather and sigh for a change.

Roxbury Lodge I. O. O. F. of Succasunna contemplate a picnic excursion to Lake Hopatcong on Thursday, the 23d inst., which will prove enjoyable to all who may participate, no doubt. Members of Dover and Rockaway Lodges have been invited to join it and each member is expected to wear the regalia belonging to his rank and station in the Lodge, and take his wife, or a lady friend along.

Some of the members of Emanuel Lodge of Good Templars will perform Ten Nights in a Bar Room in Mechanics' Hall, Port Oram, on Monday evening the 20th inst., for the benefit of the Band of Hope of that place. We hope the weather will prove favorable and the play largely patronized.

Last winter there was a general exodus among the fowls through this section, in some instances large flocks were reduced to a half dozen or less, the parties manipulating the thing escaping discovery. Now the garden truck is following the fowls, beans and potatoes disappearing in large quantities. A lady on Succasunna has had several visitations of this sort. She worked hard through the spring and summer cultivating her garden and now to find the fruit of her labor stolen, is a severe test of patience and the act is about as mean as the lowest specimen of humanity can descend to.

Among the cheery faces we encounter these hard times we are glad to recognize that of our genial barber, Mr. Philip Reul. He is being well patronized and takes pains to please his patrons. May increasing success attend him.

As the sight of an inn to the weary traveler, so is that of our esteemed friend Charlie, of Dover, whose visits, though frequent, brings something of a refreshing character which makes those visits welcome. Charlie is the favorite along the road and as a general thing has the satisfaction to return to Dover, sold out.

I would like to ask your Flanders correspondent "Sigma," to qualify any future reference to the young people of Succasunna, which he may have occasion to make. While there are some of them who richly merit his condemnation, the majority are as intelligent, well cultured and well behaved, as those of any community in the land, and to class these with the few specimens of human fungus which may be found here as well as at Flanders, perhaps, and everywhere else, is simply doing injustice to those he has no intention to slur or injure, and then too he should remember that Succasunna does not presume to take in all the territory which lies between it and the immediate vicinity of Flanders.

At Drakeville our neighbor Scheer is the busiest individual among us, and all his resources are taxed to the utmost to provide for his numerous guests. His house has been crammed and packed full a dozen times this season, and yet he has found room for "one more" till its capacity has increased from forty to sixty-five. Mr. Scheer will have to build larger, we can see no way by which he can avoid the attendance.

Mr. F. H. Langdon has opened the blacksmith shop belonging to Albert Smith, Esq., where he is prepared to do all kinds of work in his line and give satisfaction. Gusto.

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- Men's " " " 75

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**The**

**Iron**

**Era,**

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AT THE OFFICE OF

Chester.

Searing Potter, John O. Horton and Doc. Seales for the past few weeks have been prospecting for silver in West Virginia. They made some very favorable discoveries and are about purchasing a large tract of land that is owned by an oil company and considered worthless for oil purposes. They purpose on going right to work as soon as they can get possession of the land. They also say that there the panic is over and times are getting better; that the crops are yielding well, although the season has been very dry. We heartily wish the gentlemen success in their enterprise and hope they may be richly rewarded for their courage to star out in such unfavorable times as these are at present.

One of our citizens has invested in territory for a patent dasher churn and it remains a question which he will place on the market, the churn or the territory. Very likely the latter as the churn works easier in the shape of a model than it does when it is made large enough to churn the milk of five or six cows. He will no doubt succeed as he is not afraid to attempt catching a ball coming direct from the bat and then exclaim "one eye open tight, &c."

Is it not about time that there is a stop put to the rowdyism in this place as it is getting quite common for some one to get abused in a very shameful manner on Saturday nights. Our magistrates are powerless without evidence and why should our citizens feel delicate about exposing a villain.

Our huckleberry huckster has just returned from the sea shore and looks quite vigorous and is contemplating about engaging in the peach business.

There has been 725 bushels of peaches shipped from here by the Central R. R. this season.

Ingenuity and perseverance has brought to light an "Excelsior Bakery" wagon which is under the control of the famous horse driver. He has dispensed with his bell as he was taken for a locomotive while coming around a curve the other day and frightened a horse that a small boy was riding and came very near injuring him seriously.

The news business must be improving as our dealer has three or four boys out every day selling papers. We learn that the sales of the Iron Era are forty-six copies weekly.

The Institute is undergoing thorough repairs and will be completed for the Fall term which is to be under the management of Miss Magie.

It would be advisable for parties desirous of fishing, to procure a covered wagon next time and avoid getting soaked before they get to the lake, as possibly one dollar might save a large doctor bill.

**Killing Disabled Horses with Dynamite.**

An interesting experiment was made last week at a horse slaughtering establishment at Dudley, with the view of testing a new system of slaughtering cattle by means of dynamite, and thus putting them out of existence more speedily and with less suffering than by the ordinary pole-axe. Two large powerful horses and a donkey (disabled for work) were ranged in a line about half a yard apart under a shed, the donkey being placed in the centre. A small primer of dynamite, with an electric fuse attached, was then placed on each of their foreheads and fastened in position by a piece of string under the jaw. The wires were then coupled up in circuit, and attached to the electric machine, which stood about five yards in front. The handle of the machine being then turned, an electric current was discharged, which exploded the three charges simultaneously, and the animals instantly fell dead without a struggle. The whole affair was over in two minutes, and the experiment appears to have been a perfect success. It was conducted by Mr. Johnson, agent for Nobel's Explosives Company, Glasgow, assisted by Mr. Harris, one of the dynamite instructors. By this means, it is stated, any number, even a hundred or more cattle, may be instantly killed by the same current of electricity.—*Pall Mall Gazette.*

It is folly for a man to think that the more he eats the stronger he will be.

"Henry, you ought to be ashamed to throw away bread like that. You might want it some day."—"Well, mother, would I stand any better chance of getting it then, if I should eat it up now?"

"John, you seem to gain flesh every day; the grocery business must agree with you. What did you weigh last?"—"Well, Simon, I really don't know, but it strikes me it was a pound of sugar."

A gentleman was lately asked the question, "What is your fighting weight?" "I will wait long while before I do any fighting," was the response.

A woman was offered a thousand dollars if she would remain silent for two hours. At the end of fifteen minutes, she asked, "Isn't the time nearly up?" And thus lost.

An American journal asks what is the difference between a good soldier and a fashionable young lady? and replies: "One faces the powder, and the other powders the face."

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The day for fabulous prices in organs, pianos, sewing machines, and kindred articles has passed away and a healthy trade is being built up by various houses in those articles upon the new basis.

Prominent among the piano and organ establishments who have kindly taken to the new order of things is DANIEL F. BEATTY, of Washington, N. J. Realizing the fact that the quality of the instruments must be kept up to the standard of higher prices he turns out nothing but the best work and warrants all his instruments for six years, and ships on a test trial from 5 to 15 days, the same as before the reductions. Any person wishing to buy would do well to either write or call on Mr. Beatty and ascertain his manner of conducting business. All his business is conducted strictly upon a cash basis, and his reductions have been greater and his success greater than any house in the trade.

The following testimonials speak volumes for the integrity of the man and the value of his instruments. For any further information address him for his Illustrated Piano and Organ Advertiser, containing full descriptions of the various instruments, and testimonials of thousands who are using them.

(From Rev. Lewis R. Dunn, D. D.)

July 5, 1877.  
After having visited the establishment of Mr. Daniel F. Beatty, learned his method of business, and listened to some of his instruments, I am satisfied that he is every way worthy of the confidence of the community, and that his instruments will compare favorably with those of the best manufacturers.

LEWIS R. DUNN,  
Pastor Halsey St. M. E. Church,  
Newark, N. J.

Office of First National Bank  
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Mr. DANIEL F. BEATTY—Dear Sir: The Beatty Piano I purchased of you gives the most perfect satisfaction in every respect, after being thoroughly tested. Its tone is exceedingly fine and particularly clear and distinct, which is equalled only by the elegance of its case. We are all highly delighted with it, and I should consider it very unaccountable if I did not commend you to the public as an honorable business man—as I have always found you to be after receiving such a superior instrument.

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E. Parsons, Esq., Brookville, Kansas, says:  
The Piano we find all that fancy painted and you promised: the instrument is handsome and its tone is pure and full; I see no reason why, with ordinary care, it may not last a lifetime. Those who like me, cannot afford to pay from five hundred to a thousand dollars for a name, will, I am sure, thank you for saving them the exorbitant profits of dealers in general, and making it possible for any industrious man or woman to be the possessor of a first-class Organ or Piano.

From Mrs. E. L. Rhodes, Eufla, Ala.:  
Organ has arrived and I am very much pleased with it; in tone and workmanship it cannot be surpassed.

John Fletcher, Esq., Little Rock, Ark., says:  
After a thorough test trial the Piano which you sent me has proven perfectly satisfactory.

From Daniel Sewell, Sonora, Cal.:  
The organ received six months since gives entire satisfaction—the more we use it the better we like it. All disinterested persons say my organ is the best in Sonora or vicinity.

"Resolved—That we, the members of the Christian Sunday School at Warrensburg, Mo., tender to Daniel F. Beatty our thanks, not only for the honest and liberal manner he has dealt with us, but for the superiority of the organ sold our school, and that we take great pleasure in recommending him as an upright dealer and the excellency of his instruments."

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