

MOUNT TABOR DAILY RECORD.

VOL. I. No. 9.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 25, 1877.

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of WM. HIXON, on Wesley Place, near the
Circle. Apply to

S. M. MATTOX,

ON THE GROUNDS.

THE SERVICES OF YESTERDAY.

CONTINUED INTEREST.

Although the attendance of yesterday was far from being as large as that of the previous day the services lost none of their interest and were continued with unremitting zeal throughout the entire day.

The early morning prayer meeting was again led by Rev. S. M. Bebout, and was one of the greatest interest. By request Mrs. Fitz Gerald transferred for once her eight o'clock meeting from the cottage to the Tabernacle, where it was continued with wonderful fervor until the opening of the general services, at 10 o'clock.

These began with the singing of the 681st hymn, followed with prayer by Rev. S. W. Decker. The morning lessons read were the 19th Psalm, and a part of the 12th chapter of Romans. The singing of the 507th hymn completed the opening exercises.

Rev. C. S. Van Cleve, the preacher of the morning, in rising paid a tribute to the memory of the late Peter Smith, whose house, he said, was one of the principal stopping places of his first circuit in the fall of 1832. He said he would talk a little upon what to him was an important subject, the laws of the salvation of the soul. He announced as his text the 17th verse of the 19th Psalm:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

It is perfectly natural, as we can see, that when the great work of creation was finished that God should express Himself upon His works. He did it and said, "Behold it is very good." Thus everything in the physical and natural world was according to law.

It would be wrong for us to say that anything was left without government. If innocence had prevailed in the garden of Eden this perfect order would have continued and there would have been no need of conversion—or restoration, as it is written on the margin—for order would have been perpetuated. The proclaiming of the moral law shows our defection from the law under which man was placed. It shows the extent to which our race has departed from the original law. The law by which a soul is converted is as perfect as that which would have kept man in harmony with God. It is the great law of the Bible in the atonement and its effects. The perfection of this law, which says unless we be converted and as little children we cannot enter the Kingdom of Heaven, was shown. Conversion always goes in the line of bad to good. In theology it imparts a renovation of heart and life, and we have no reason to believe a man's heart is converted if he does not show it in his life. A new creation is the beautiful description that the Lord gives us of conversion. It is a turning from Satan unto God. We had a beautiful expression yesterday in the sermon by Dr. Fowler in this passage, "By grace are ye saved." Conversion removes guilt and slavish fear and fills every man and woman with love and joy. These are the great elements of our religion—love to God and joy in the Holy Ghost.

The laws according to which the grass grows, the flowers develop and the seasons change, and all the laws of life and health are perfect laws. As there are laws of life and health so there are laws of mind and morals, and the law which converts our soul is not less perfect than that which makes the grass grow and gives life and health and blessing. The character of this law was discussed. Many talk of prohibition laws. The feature of prohibition in the law of conversion extended over a sinner's whole life and requires in him complete reform. Yet reformation is not conversion. A man may think if he reforms he is all right, but he does not take into account the stain upon his moral nature. Although reformation is necessary, it is not conversion according to the Bible.

The work involves two parties—the sinner under conviction and God working out His design in the conversion of his soul. It takes a mighty strong effort in most cases to bring a sinner to the point of surrendering to God's law. He believed in temperance and religion and that they stand inseparable. What can religion do if it cannot reform the drunkard, and what can a drunkard do if the Church does not help him?

It is perfect as a law of faith, and there is but one law of faith whereby a sinner may be saved. It is not in nature to give man a law by which he might be saved. He did not know but what Adam might have seen law in the hieroglyphics of nature, and infidels assure us they can do it yet. But they forget that a veil has come over man. The next character of the law is revelation, because it reveals the will of God.

Saving faith was next noted. Saving faith cannot go beyond the record of the law, yet there is a wonderful tendency to outrid

the law. He could not see any necessity for a repeal of God's law for the reason that God Almighty could not put His seal upon error.

This law commands our reverence. When it commands us not to do this, or the other, it commands respect to His promises.

That God can establish intercourse between Himself and the works of His hands, is a certainty, and the Christian religion is His means of intercourse with His people. The Holy Ghost is the means that acts upon the line of faith, and brings to the soul divine communication. Would you doubt the telegram that brings you good news because you cannot see its power? If these effects can be done by means you cannot see, do you have a doubt that God cannot communicate in an unseen way with the soul of the true believer.

The soul converted was the next theme. The converted soul is the image of God restored. It is perfect as a law of transformation. Be ye transformed, says St. Paul, by the renewing of the mind, that ye may know what is that good and perfect thing. Transformed by renewing, how he liked that fact. Transformation must be brought about by the contact of God and man, renewing him by the Holy Ghost, and no man is prepared to receive justification until he has received the renewing of the Holy Ghost. It affects the affections and relations of man. It affects his character by the introduction of the love of God. He was converted at a time when it did not require a theological knowledge to learn it. It affects the relations of life. When a man is converted to God he has the power to resist temptation

The blessed experience of conversion was shown by an account of his own conversion. Out of all this comes hope, and it has a direct bearing upon our destinies in the relations established by the conversion of the soul.

Converting souls is the greatest work upon earth. Some think not so much of conversion as of sanctification. I tell you when a man is converted he is so far sanctified. The growing fruitfulness of his own life was demonstrated, showing how he had been sanctified a thousand times since by dipping deeper in the fountain. It should employ all the good men and women in the world to get sinners converted. If you cannot get a Christian at this work he is not of much good. But some will say, "cannot they support the Gospel?" Yes, but not in the right manner. No Christian comes up to the work of his profession unless he applies himself to the work for which Christ died. You have a thousand ways to be useful; but you do not want to wait for chances.

This work of conversion is a great work because it stirs up all Heaven. It touches that which vibrates around the eternal throne.

Mrs. Wheeler was introduced at the conclusion of the sermon and proceeded to address the audience upon the subject of the work of the Women's Foreign Missionary Society. The address was in every respect one of the finest missionary efforts that could be made, being a forcible presentment of the work and the needs of female missionaries, and its pathos and truth awakened the sympathy of all. The cause she presented represented itself to the Christian worker—the cause of women, or rather heathen women. She noted first the servility and slavery of women in all times, and then passed on to show that in our surroundings we cannot estimate the degradation of heathen women. She then portrayed the unfortunate lot of the woman—subjected to burdens and chastisement and denied immortality. The condition of the woman of China was impressively told. By their perfect system of early betrothal they are enslaved from childhood, and are taught they have no souls. In India their condition is more pitiable than anywhere else upon the face of the earth. They are neglected at birth and betrothed at an early age. At the age of five their parents begin to look about for a marriage settlement for them, and after their marriage they are obscured, enslaved, and taught that a woman has no other God than her husband. When he dies she will be burned with him and applauded by the world for her virtue and devotion. If her husband dies first it is supposed to be because she has committed some crime, and she is punished for it through all her life. At her death she is deserted by her husband, and the degrading features attending it were shown. Until recently they have been beyond our reach, but now we have access to them and can tell them of life and immortality.

She then told how there were 54,000,000 of Mohamedan and pagan people in the world, which, allowing half to be women, will make them 427,000,000, or four times as many as the Christians in the world, the

only hope of which is the gospel of the Lord Jesus Christ.

The magnitude of the Society, the work, and the way it is done, were next shown. Many of the Missionaries have died and their places must be filled. The wives of the missionaries must have help and we propose to help them by sending out single ladies who agree to remain single for five years. The trials and sacrifices of missionaries were depicted at length, and eloquently, and in conclusion an appeal was made to the women to assist in the work by joining the society. All they asked of the members was two cents a week and their prayers.

Dr. Dashiell thought that every Christian woman in the Methodist Episcopal Church ought to be a member of the Society and strongly commended its work.

THE AFTERNOON EXERCISES

were commenced with a prayer meeting of great interest before the stand, conducted by Rev. J. E. Irvine.

At the opening of the general service an hour later there was a very good attendance before the stand notwithstanding the weather. The exercises began with the singing of the 926th hymn, prayer and singing of the 448th hymn.

The preacher was Rev. Dr. Wheeler, editor of the Methodist, who took as his text the 27th verse of the 3d chapter of Colossians:

There was once, a long time ago, an Eastern King, whose endowments of mind and person made him an object of universal admiration among his subjects. He had great intellectual powers, and though he was of modest stature being but a little more than

five feet high, and had as physical infirmities a hunch upon his back, a limp in his leg, and a mole upon his face covered with a plaster, yet there was something about him that enabled him to carry himself with such dignity and grace that his person became almost as attractive as his mind, and his courtiers began to imitate him by padding their coats so as to make a hunch upon the back, assuming the limp of his leg, and putting a court plaster upon their cheeks. But they only made themselves ridiculous and the boys laughed at them along the streets. At this juncture the rain began to fall and the audience gathered inside the Tabernacle and pavilions, causing such a commotion that we were unable to catch for a time the remarks and completely lost the line of the discourse. Even after that all was so crowded and inconvenient that it was impossible to do anything in the way of reporting this able sermon, and the following are only sentences caught at random here and there.

The application of the story was that attempts to imitate greatness are generally unsuccessful. In all these matters of imitation the failures arise out of the fact that those who attempt them have not the inner qualifications for being like those they desire to imitate.

When we come to deal with Christianity, we reverse all this order of imitation, and whereas in the school room we caution not to imitate others, but to develop self, in the Church we charge them to be like Christ. We are charged in the Word to follow Christ and by Paul to follow him as he followed Christ; and he seemed to be burdened by this thought, Christ ought to be in His disciples. By steadfastly beholding, as in a glass, the character of the Lord, we are changed from glory to glory.

There is no bondage, a slavery in the world, that approaches the complete bondage of the child until reaching the age of accountability; that child is in our hands, to make or unmake, in a great degree, as we will. He noted the rearing of a child in different households, for good or for bad. Did you ever think what an immense responsibility and dignity floats down upon human life, and rests over every cradle and every household, in that God has revealed himself to us as the Father? Much of the child's character will be formed by that type of character that his father and mother had given him. It cannot be that this relation of childhood to parentage is a mistake; it cannot be that the Almighty and All Wise has ordained this without a far-reaching value for the human race. Not only must our characters be formed by the absorption of others, but it has pleased God to place in the middle of the centuries a life and character which we may imitate.

This relation which He brings to men was not left for the Apostle Paul to reveal, but our Lord Himself revealed it in that He said "I am the vine, and ye are the branches," revealing a relation of real vitality. But this doctrine of imitation brings us to another and more interesting thought relating to the character of Christ. The failure of the courtiers was because they did not possess the kingliness of him they wished to imitate. A child will imitate its father and mother

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 25th, 1877.

A MORNING WALK.

PITMAN PLACE, BOHEM AVENUE, SHAW PLACE, CLARK PLACE, FORCE PLACE AND SIMPSON AVENUE.

Pitman Place traverses the lower part of the grounds, from the main entrance to the eastern extremity, but is only built up at present at the last named point.

We note first what is called the "Mt. Hope tent," which is erected every year for the accommodation of people of the M. E. Church of Mt. Hope, who may visit the grounds.

A prettily painted and handsomely ornamented cottage, built this year, is occupied by Wm. H. Smith, of Newark. In front it displays the usual floral adornments.

A comfortable and roomy cottage adjoining belongs to Wm. B. Van Houten, of Newark.

Bohem Place runs from Pitman Place on the North to Morris Avenue on the South, and is the next street to Whitefield Place. Beginning on the North we meet first the tent of Dr. Cory, of Newark.

A fine large cottage next to this is that of Jas. S. Hedden, of Newark.

At the Southern extremity of the street, near its juncture with Morris are two very pretty cottages, built much alike, owned by Oscar Tompkins and Mrs. Mary Kipp of Newark. The architecture is neat, and the buildings are surrounded by pretty grass plots, containing rockeries, vases and a choice display of flowers.

Shaw Place, running East from Bohem, has not many residences, but they are unexceptionably pretty.

G. A. Cocks, of New York, has a cosy cottage in an enclosed lot, every feature of which is inviting. It has a large bay window and the grounds are ornamented with beds of flowers, hanging baskets, etc.

John G. McCloud has also an attractive cottage, with handsome grounds, displaying flower beds and baskets.

Misses Susie and Fannie Steele, teachers in the schools of Newark, spend their vacation here in a roomy cottage in the midst of grounds adorned with flowers, ferns, and shells.

Next is a tent of Dr. Grey of South Orange.

Clark Place runs in the same direction of Shaw, one block below. The first residence that greets us is a most attractive one, and belongs to a gentleman of Newark. It is an unusually large one covering several lots, has spacious verandah and balcony, and pretty grounds, decorated with flowers, rocks and rustic work.

Force Place runs in the same direction, one block North, and contains the tents of S. A. Orsborn, of Orange and Mr. Coleman.

At this point we turn into Simpson Avenue the main thoroughfare of business and travel, and notice first the tent of Mr. Decker, who has charge of the rooms of the Association.

The rear of the Tabernacle has a broad frontage on this street. This usually is occupied as the residence of Mrs. E. B. Earles, the Superintendent of the grounds, is given up for the uses of the Association during the meeting. Mrs. Earles and family take up their temporary abode in a tent opposite.

Across the way from the Tabernacle are the straw house, ice house and gas house.

In the rear of Mr. Earles is a cottage occupied by Mrs. Palmer, of Succasunna, and near by a tent occupied by Mrs. Jenkins, employed in the work about the grounds.

On the side and in the basement of Mrs. Youngs cottage is a well stocked little book store kept by Rev. Mr. Cronce.

Just opposite are the pleasant and comfortable quarters of the Record, in a tent kindly appropriated to our use by Mr. Birch, the clever Superintendent of tents, to whom we also feel under obligations for other kindnesses.

Branching out here into some of the avenues leading to the entrance we note the tent of Mr. Ducey, of Morristown, Chief Engineer of the water works, the tent of Joseph Ball, of Boonton, the lamp-lighter, the tent of Charlie Smith, the chicken merchant, the large furniture tent of J. R. Sutton, of Morristown, and adjoining it the canvas palace of the bootblacks.

At the entrance of the grounds is the tent of Mr. Coolbaugh, the train dispatcher, and the photograph tent of Mr. Teush.

Returning again to Simpson Avenue, we have first the commodious building containing the police headquarters, post office and telegraph office.

Next is the general store of J. Arndt, of Dover, with sleeping apartments in the second story, and the butcher shop of C. C. DeHart, of Rockaway.

The large refreshment tent comes next,

and it is only necessary to say that it is kept by Day, of Morristown, to assure our readers of the excellence of the accommodations.

In a tent adjoining is the barber shop of Wm. Becker, Jr., of Morristown.

We next come to the commodious Campbell House, with accommodation for 200 guests, kept on the European plan by Mr. Isaac Parcell, of Morristown.

Lyon's boarding tent, a branch of his boarding cottage, is next, and has accommodations for a great many persons. Another tent opposite is used by Mr. Lyon for lodgings.

A little further on is a group of tents, occupied by L. A. Child, of Drew Seminary, Alfred Robinson, of Newark, and J. S. Warne of Dover.

Camp Ground Items.

It is possible, though not at all certain, that Mr. Cobel, the great revivalist, will preach at this meeting before its close.

Mr. Coolbaugh, train dispatcher of the M. & E. R. R., attends personally to the work of dispatching the trains at this station.

Mrs. Amanda Smith the eloquent colored preacher, will preach from the stand at the general service this afternoon.

A general service will be held this morning by the Board of Managers in honor of the late Hon. Peter Smith, commencing at 10 o'clock.

It is said there have been over thirty conversions thus far in Mrs. Fitz Gerald's meetings. Mrs. Smith, the colored preacher, is an earnest worker in these meetings.

Dr. Dashiell said yesterday morning that he thought the crisis of the meeting was reached on Thursday night and that salvation was present yesterday morning.

The telegraph office here is in charge of Miss Applebaugh, who is highly spoken of for the intelligent and careful manner in which she discharges the duties of the same.

We are glad to learn that there is a movement on foot which may lead in bringing to the grounds before the meeting closes Francis Murphy, Esq., the great temperance reformer.

The annual meeting of the lot owners will be held in the Children's tent on Monday next at 1 o'clock P. M. An election of Trustees will then be held to fill the places made vacant by the expiration of the terms of David Campbell, Richard Vanhorne, Jas. M. Tuttle, Abram Klotz, J. Smith Richardson, and Samuel T. Smith.

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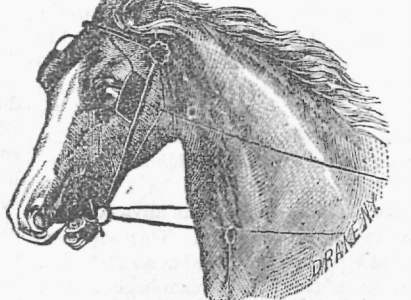
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GOING EAST—7:15; 7:49; 7:51; (Boonton Accom.); 8:58; 9:00; (Boonton Branch); 10:55 A. M. 3:04; 3:05 (Boonton Accom.); 4:20; 6:00; 6:06 (Boonton Branch); 6:48; 10:20 P. M.

GOING WEST—8:40; 9:10; A. M. 1:37; 4:58; 5:12; 5:58; 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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[CONTINUED ON THIRD PAGE]

more than any other because it is most like them, and so with the Christian in relation to Christ. The babe that was born in Bethlehem was not like the millions before. Christ was the second Adam, and as we were all in the first Adam, so are we all in the second Adam—in the new birth of the human race. We shall become our best selves and not another, by imitating our human Redeemer, in looking upon whom we may be transformed.

The testimony of the Christian Church is abundant that a man may be transformed into Christ, that the same may step down into childhood and look into the Master's face and find this sweetest of possibilities. He begat us to this new spiritual life, and nothing is more certain. He is the head of all things in the Church, which he tells us is His body. The inwardness of Christ in the believer is the hope of glory. Everything beautiful in the earth or in the sky attests to the indwelling of Christ in the same.

The brightness of the power that is given the new man in Christ was described. With the sense of this we feel how much we owe to the earth by incarnation of the Saviour. The necessity of keeping the old man under and perfecting the new in love was shown. We should love Him according to the measure of our perfect power to know Him, and we shall be like Him when we know Him as he is.

A perfect love grows and absorbs the new spiritual man. This transformation that Christ works in men is a spiritual one, and it is certain God has given us a certain power to be good or bad.

In conclusion he showed the blessedness of the promises of God which are for our inheritance. May God make us prevailing that we may be like our Redeemer—that we may know that the old man is "death and dying" and that the new man is "life evermore."

At the conclusion of this service the Women's Foreign Missionary Society held a meeting in Ebenezer pavilion in which Mrs. Wheeler and Mrs. Noells took part

A gospel temperance prayer meeting was also held in Bethel pavilion.

IN THE EVENING

the rain fell steadily, and instead of preaching at the Tabernacle two services were held in the pavilions.

In Bethel the service was opened by the singing of the 94th hymn, followed with prayer by Rev. I. Thomas, and then the singing of 163d hymn. The sermon, which was a most effective one, was delivered by Rev. Mr. Meredith, of the Philadelphia Conference, from the text: "Jesus Christ, the same yesterday, to-day and forever."

The meeting in Ebenezer pavilion was opened by the singing of the 9th hymn, "God moves in a mysterious way, prayer and singing Rock of Ages." Rev. S. B. Rooney preached the sermon from the 3d and 4th verses of the 7th chapter of 2d Kings:

"And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?"

"If we say, We enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

The sermon was an earnest revival effort and at the conclusion a number came to the altar.

MINUTES OF A CAMP MEETING.

HELD BY THE METHODISTS IN THE TOWN OF CARMEL, DUTCHESS COUNTY, FROM THE 14TH TO THE 17TH OF SEPTEMBER, 1804.

Br. Garrettson preached powerfully from Isaiah, 'The spirit of the Lord God is upon me, &c. Br. Moriarty delivered a pathetic exhortation. Br. Snethen exhorted with great liberty and force while tears of joy flowed down the animated faces of the saints, bursts of rapture shook the place, and conviction seemed to fasten upon every auditor. After a very fervent prayer and the accustomed benediction, the parting scene succeeded which was truly affecting. The preachers first shook hands on the stand. The people crowded by scores and hundreds, their hands extended, their eyes glistening with tears, and their bosoms heaving with big emotion. After a most affectionate farewell, about half past two o'clock they reluctantly struck their tents and dispersed from the place.

Although it rained the day before the meeting, and shortly after it broke up; during the whole time the people were upon the ground, the sky was serene and the elements tranquil. In addition to which, the repetition of the gracious blessings of the glorious gospel, and the deep enjoyment of spiritual salvation, call for a most grateful acknowledgment of the interposition of God's providence in answer to faith and prayer. It is worthy of observation, that although a great many females remained on the ground night and day during the encampment, and many persons slept under the trees, it could not be ascertained that any person had taken the slightest cold; neither could we know of any damage sustained by any person excepting Mr. Gregory, some of whose wood was cut down for tent poles, &c., &c.

but he was indemnified to his satisfaction in the moderate sum of five dollars, more than which he would not receive. He politely offered his land again for the same purpose, whenever it should be wanted. But it is not Mr. Gregory only whose generous and gentlemanly conduct calls for thankfulness from us and commendation from all, the neighbours in general, for several miles around, had made ample provision in hopes of enjoying the privilege of entertaining the people, and notwithstanding we lived in our tents and thus deprived them of our society; few, if any, would receive any recompense for the number of horses kept at their own care and expence.

No spirituous liquors were vended at the place, for which much credit is due to the magistracy of Carmel, for though several applied for licence none could be obtained, nor were even cakes allowed to be sold on the sabbath.

The number awakened, re-awakened, converted, restored from backsliding, and sanctified at this camp meeting could not be ascertained with any degree of precision. In eternity it will be known and cause transports which never shall end.

May we not say, on this glorious occasion, That the Lord our God hath helped us, who is mighty in council, and excellent in working. Now blessed be the Lord our God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever and ever, and let the whole earth be filled with his glory, and let every creature say, Amen!

OBSERVATIONS ON CAMP MEETINGS.

A CAMP MEETING ought not to consist of less than fifty or one hundred tents or places for lodging, &c. Fires should be kept burning in the night inside of the circle of the tents or waggons, while the public exercises last. It should continue, if the weather permitted, not less than three days and nights, namely, Saturday, Sunday and Monday. It is not desirable to have more than two or three thousand people present, unless the majority are Christians. The place ought to be almost continually vocal with psalms, and hymns, and spiritual songs, even the prayers that are offered up with and for the seekers, should alternate with suitable singing.

No person who wishes to obtain all the benefits of a camp meeting, should leave it before the conclusion, as the principal benefit of such a meeting results from the continuation of it.

A camp meeting properly attended and conducted, may be rendered a very great blessing to families and societies of professors, and perhaps no one means has been so eminently honoured of God in the awakening of sinners.

But professors of religion should be extremely cautious how, through distrust of the providence and grace of God, they leave the unconverted part of their families at home, and attend camp meetings as mere lookers on. It most generally happens that they expose themselves to a snare and temptation, and go away wounded and grieved in their own souls. Nor is such an event at all strange, or contrary to the order of the gospel. Let such consider how impossible it is to please God without faith, and how much of unbelief enters into their conduct, and they will be convinced how improbable it is that they should share the blessing of God in common with those who give themselves up entirely to confidence in the providence and grace of God.

It will, no doubt be answered, that the disorder and wild fire so conspicuous in camp meetings are the great objections to them: but how is the objector sure that such things exist except in his own imagination? has he taken the most proper steps, and placed himself in the most proper situation to judge righteous judgment? does he try the spirits by the most proper test? has he not rather disqualified himself by his unbelief, his want of prayer, and indulging a disposition to find fault instead of endeavoring to keep his heart in the exercise of Christian love? Need it be repeated again, that a camp meeting is not to be judged of by parts but from the whole process of it? Irregularities may appear in the beginning, which may entirely disappear toward the conclusion.

The human heart makes an involuntary resistance against the first impressions of grace, and sinners make actual and wilful resistance. But as the house of Saul grows weaker, and the house of David stronger, this resistance becomes less and less visible, 'till finally the hearts of sinners and formalists yield to be saved by grace. The work of God then goes on in a very different manner; but as the battle precedes the victory, so the spiritual conflict must precede the triumphs of grace.

Now it must needs be, that those who take a principal part in the spiritual exercises will feel the resistance that is made to the work of God, and in proportion as they are conscious of it they must exert more strength or be overcome in the struggle. Not indeed that men always reason thus, but are prompted to exert such energy by their own feelings, neither does it disparage the conduct of one, because his success results from impulse made on his heart in the midst of action.

It is a very pretty theory to preconcert a plan for a revival, and calculate the fruits of it. For instance, one is going to camp meeting; his plan is there shall be so many preachers present of such and such particular gifts, and such a number of people of such descriptions, and so of the rest of particulars. Those who speak in public

shall follow such a method; the grace of God shall melt their hearts; they shall speak weeping in the most tender language; and all the people shall be affected and melted around. Christians shall be thus blessed, mourners comforted, and sinners converted. And what a blessed meeting will that be! so much good done, so little offence given, every thing conducted in such order. Such pretty conceits will never be realized, unless our imaginary meeting was made up of imaginary beings. The good and faithful soldier of Jesus Christ enters the camp of Israel prepared for the battle; he neither prescribes rules for the conduct of the Captain of his salvation, nor expects the enemy to conform to his peculiar notions; not ignorant of the devices of Satan, he prepares his heart for every event, and knowing in whom he believes, he determines never to quit the field until he conquers; soon indeed he is more than conqueror. The man of notions, disappointed in not being able to have things conducted in his own way, displeased with the preachers, mortified with the conduct of professors, and vexed that sinners should be perverse and obstinate, leaves the place, destitute of any religious comfort. The faithful soul, true to his God, realizes at last that weeping tender scene as the fruit of his spiritual conflict, which the theorist promised himself without a victory.

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LOCAL JOTTINGS.

Mr. Lewis Lamson leaves Dover for California to-day.

There will be no services in the Millbrook M. E. Church to-morrow.

Rev. Mr. Clark, of Staten Island, will preach in the Second M. E. Church to-morrow.

"Queen Esther," will be the subject of to-morrow evening's sermon by Rev. Mr. Halloway in the course on "Women of the Bible."

Hon. Aug. C. Canfield is spoken of in connection with the Surrogate. He would make a strong candidate, and if elected, a good officer.

The Democratic State Convention for the purpose of nominating a candidate for Governor will be held at Trenton on Wednesday, Sept. 19th.

Wesley Sammis will conduct the prayer meeting of the Y. M. C. A. on Sunday afternoon, in the lecture room of the Blackwell street M. E. Church.

A short time since one of our citizens lost about three hundred dollars in twenty-dollar bills in this town. He can ill afford to lose it, and would give a liberal reward to the finder on leaving it with the editor of THE IRON ERA. If the finder is an honest man he will confer with us immediately.

The Washington Star newspaper establishment was sold at mortgagee's sale on Tuesday, 14th, to Wm. H. Carpenter, of the Clinton Democrat. The price paid was \$2,500. Mr. O. B. Sigley retains charge of the paper, but it is said that the paper will hereafter be more pronounced in its political views.

Newton's Civilization.

Look at this from the Newton Register:

"Spring street sidewalk resembles a corduroy road. It is up and down, with innumerable places to stub your toes. Why not establish a grade and have something civilized?"

Bro. Goodman is a good man, but he has a bad memory. How he pitched into us last Spring because we referred to the mean condition of the streets and sidewalks of Newton in comparison with ours. We were severely denounced for "lying" about the town, and some of our citizens pointed out the Register article to us in vindication of their ideas. We knew we were right, however, and with our usual patience awaited our vindication. Newton is the County seat of Sussex and Spring St. is the principal avenue. It boasts of much wealth and refinement, yet notwithstanding the miserable rookeries that compose the business portion of the town of Dover, our excellent sidewalks and well-graded streets in every direction radiating from the business centre is a matter of agreeable surprise to strangers visiting us, and has been heartily commended by the editor of the Register in our presence, and a wish expressed by that gentleman that Newton would become possessed of sufficient enterprise to do likewise. Newton is likened unto a slovenly woman:—she wears handsome headgear but is badly slipshod and her feet are dirty. Labor and materials are cheap, and if the citizens of Newton are wise they will take advantage of the times and make all necessary improvements now. But then after all, such is the innate ugliness of human nature that whichever of the Newton newspapers should advocate such improvements vile denunciation would follow from the other sheet. Pah!

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ANNOUNCEMENT EXTRAORDINARY.

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.

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(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,
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E. Parsons, Esq., Brookville, Kansas, says:
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From Mrs. E. L. Rhodes, Eufala, Ala.:
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