

Mount Tabor Record

VOL. X. MOUNT TABOR, N. J., MORRISTOWN, N. J., SATURDAY AUGUST 21, 1886. NO. 1.

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Opening of the Conference Camp Meeting.

THURSDAY EVENING.
The opening services of the Camp Meeting were held in the Tabernacle. The leaders of the meeting, Dr. A. L. Brice and D. R. Lowrie, were present. A large congregation assembled. The services were impressive throughout. Among the ministers present we noticed, Revs. J. W. Barrett, A. L. Smith, S. N. Bebout, S. K. Doolittle, M. D. Church, W. C. Nelson, D. Walters, C. S. Woodruff, T. H. Smith, A. Craig, E. V. King, J. E. Hancock, S. D. Decker, J. A. Owen, J. R. Thomson, J. H. Robertson, F. S. Bloom, D. W. Ryder. Professor Fisher led the singing. Two hymns were sung—"Come thou fount of every blessing," and "All hail the power of Jesus' name," after which the Rev. T. H. Smith led in prayer. His petition was especially for the manifestation of the Holy Spirit that the preachers might properly present the truth during the Camp Meeting.

Rev. D. R. Lowrie read the 19th Psalm, making brief and appropriate comments thereon. The hymn, "Rock of Ages," was sung, and then Dr. Brice delivered a short address. Following this came the sacrament of the Lord's Supper. In this part of the service so many participated that it was evident the majority of the large number present were Christians. Immediately after this solemn service, opportunity was given for brief testimony; and many took occasion to acknowledge the loving-kindness of the Lord during the year which had passed. Several touching allusions were made to the absence of familiar faces, many of them never to be seen again on the earth.

FRIDAY MORNING.
The first preaching service of the Camp Meeting was held in the grove before the Tabernacle. The air was clear and bracing. Upon the platform a number of Conference members were seated, and others were scattered through the congregation.

The Rev. James R. Bryan, of Phillipsburg, N. J., conducted the devotional exercises. The sermon was preached by Rev. William Tunison, of Orange, N. J., from the text, Acts 1: 8, "Ye shall receive power after that the Holy Ghost is come upon you."

After the speaker had shown that Christ is always the same, yesterday, to-day and forever, he referred to the various sources of power familiar to all. First, the physical power, by which man, beast, fish and fowl are enabled to feed and protect themselves.—Second, social power, by which men and even children exercise an influence over the emotions of those around them. Third, political power—influence in state affairs, the effort to secure votes and to make known the principles of a party. Fourth, intellectual power, by which men reason, imagine and remember—the power of the mind. Fifth, moral and spiritual power—the power to say *no*! when evil is presented—the power to say *yes*! when good is presented. Much as we need and admire physical, social, political and intellectual power, that of the greatest necessity and calling for the highest admiration is the spiritual strength by which a man is enabled to assert himself against the power of evil.

What kind of power shall we receive after the Holy Ghost has come upon us? We "shall receive power after that the Holy Ghost is come." What is that power? Of what kind is it? It is the power of the Holy Ghost. It is therefore the highest spiritual power given to man. It certainly is a wonderful thing that we are able to think about God; and that we are able to reason, to imagine and to remember. But the power to say *no* and to act *no*, is a grander power by far than that which is purely physical and mental. The line between instinct and intelligence is very narrow. The difference between man and the beast is one of degree in the physical nature; and is it

not so of the intellectual? Who can define the difference between the instinct of the bird and the intelligence of man? There is much in common between them. We share in common with the animals in their physical nature and in their intelligence; but in moral power we share in common with God alone. We do not underestimate the physical, social, political or intellectual power; but these are not to be compared with the power of the Holy Ghost which is the only power which purifies the heart and life.

The next point made by the speaker was this: that the power of the Holy Ghost was absolutely indispensable, inasmuch as it was the only thing in the world which could possibly purify man's heart. The preacher showed that this wonderful power is procurable by everybody. The body may be weak and the use of every means to strengthen it may be unavailing; the social position may be humble, and every effort to rise may fail; aspiration after great intellectual power may be disappointed; political ambition may fail of its purpose; but all men may receive the power of the Holy Ghost which will develop more and more.

The preacher at this point exhorted his hearers with great earnestness to seek for this power at once. He illustrated the fact that the power was on condition of faith, by referring to the fact that he could not see without opening his eyes, nor be strengthened and refreshed without eating and drinking. Everything that we enjoy depends upon compliance with some condition. The Holy Ghost is in the world and the power of the Spirit is at hand.

In order to receive this power you must prepare the way of the Lord. To receive it, you must desire it. Very many prayers offered by even good people do not spring from desire. These petitions never touch God's hand, nor move it. " whatsoever things ye desire" ye shall receive. Desire is the emphatic word; and Christ taught us that the things we desire when we pray are the things we receive. We are to pray for the Holy Ghost with a desire to receive. God appreciates character—just as we do.

The speaker here illustrated what he meant by earnest prayer by the instance of wrestling Jacob. He wrestled with the angel—not an angel, but the angel of God—that means Christ. He wrestled with him all night. It was the prayer of an earnest man. To receive the Holy Ghost we must be importunate—ask for the power again and again.

The preacher illustrated the subject by reference to the prayer of Abraham for the sparing of Sodom; also by the story of the Syro-Phœnician woman. He proceeded to show that the condition of faith as a requisite to the receiving of the Holy Ghost is a condition which everybody can comply with. God may have created some people with very little brain, but he has made no man without a heart. He who believes that God will bestow the Holy Ghost, honors him in believing. The means by which we receive this power, that is, through faith, is infallible. Peter was wonderfully changed after the baptism of the Holy Ghost. Before that he had been afraid of the question of a little girl. But after his baptism and after the resurrection of Christ, he stood up before the multitude and charged them with the murder of Jesus. We feel the moral and spiritual power of a good man when we come near to him, as we feel the power of a battery. As a result of this gift of the Holy Ghost, sinners are converted. On the day of Pentecost, as soon as the power was poured forth, thousands were turned to the Lord. As soon as our money and our labor are baptized with the Holy Spirit, social troubles will cease. This gift of the Holy Ghost means the robbing of hell and the peopling of heaven.

The preacher asserted his belief in the old fashioned doctrine of eternal

torment, and warned his hearers to flee from the wrath to come. He pressed upon their attention the importance of reaching heaven—not squeezing through, but seeking for an abundant entrance; and he closed with an earnest invocation for the descent of the Holy Ghost.

AFTERNOON.
A somewhat larger congregation met in the grove at 2:30 o'clock. The opening prayer was offered by Rev. J. H. Robertson of Newark. The sermon was delivered by

REV. RICHARD JOHNS, of Dover, N. J., from the text, 1 Peter 1: 11, "Search—what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

The preacher indicated that the stress of his discourse would be laid upon the latter part of the text, viz "The sufferings of Christ and the glory that should follow." He alluded to the significant fact that the predominant teaching of the prophets pointed to the sufferings of the coming Christ. There were other things in which he was remarkable; and the ancient writers spoke of him as the Shepherd, the shadow of a great Rock, and they employed other language significant of anything sweet and delightful to designate the Savior's character. But it is evident that they did not themselves understand the significance of their own sayings. They were like telegraph operators—sending despatches in cypher unaware of the full meaning of what they were saying to others. They were frequently puzzled. The things spoken of Christ seemed to the prophet to be full of contradictions. For instance, where Christ is spoken of as the "Lion of the tribe of Judah," and then as a "Lamb led to the slaughter." Strength and beauty were not more certainly parts of his nature than a certain feebleness and uncomeliness that "no one should desire him." The prophet saw in him the highest superiority combined in some way with the lowest inferiority. "A man of sorrows and acquainted with grief"; and yet a person of wondrous majesty. And even with us the puzzle has not altogether passed away. We cannot fully understand why he should have suffered so much. Some of his suffering we may, in a manner, comprehend. We can see how he might have suffered mentally. As Bro. Gamewell said in regard to the persistent persecution to which he was subjected in China: The prick of a pin may not be much of itself, but if you continue to prick with it in the same sore spot, there is something excessively trying to the nerves. To be called a "foreign devil" once might be endurable; but to be subjected to the indignity every time you cross your threshold wears upon the nervous system, and requires much of the grace of God. So it seems to me were the sufferings of Jesus—a perpetual strain on mind and body.

Bro. Johns gave a vivid description of the physical torture to which Christ submitted when he was nailed to the cross. He showed that while it is true that human suffering has an individuality all its own, separating one man in his trial from every other; yet there is a sense in which Christ's sufferings were unparalleled. It could scarcely be otherwise. Some one once inquired: "of what nature were his sufferings. Divine or human?" The answer is, of course, that they were human. But when we consider the dignity of this Divine man and his capacity for joy or sorrow, and then remember that he suffered, we perceive that there is a sense in which that suffering surpassed human thought. Our minds cannot reach it. It is a great mystery. The sufferings of Christ are unknown and unknowable. In the neighborhood where I lived while a boy there were several abandoned old copper mines; and we, as children, would approach with awe the mouth of the deep shaft and try to look to the bottom. And then we would throw a stone into the void; and, failing to

hear it, would be filled with a sense of the awfulness of the depth. We could not understand it. Nor can we fathom the dark and terrible sufferings of our Lord.

The speaker then began to develop the blessings that were directly traceable to the sufferings of Christ. He declared that they showed our Savior's loyalty to the Truth; that his meekness, and endurance of injustice, were, considering his own wonderful reserve of power, an appeal to all that is most noble in the heart of man. In these respects Jesus stands without a peer.

The preacher proved this point by comparing the life of Christ with the prophecy of Isaiah, and he brought out the thought that sin was the cause of all his sufferings—not sin in Him, but in us. "Surely, he hath borne our griefs, and carried our sorrows."

The second part of the discourse dealt with the "glory that shall follow"—a glory that comes through Christ himself. The speaker forcibly represented the glory of Alexander and Napoleon like that of a burnt match; while the glory of Christ is like the glory of the sun. The glory of justification by faith, the ineffable beauty of one in whom the Holy Ghost reproduces Christ,—these things were brought forth strikingly. It was also shown that there would be a glory that should follow in the death of the saints. "Now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him."

The sermon was followed by a warm exhortation from Dr. Brice, and a prayer-meeting closed the service.

EVENING.

The meeting was held in the Tabernacle and the sermon was preached by Rev. S. D. Decker, of Frenchtown, N. J., from the text, 2 Sam. 9: 3, "And the king said, is there yet any of the house of Saul, that I may show the kindness of God unto him?"

The discourse was a historical representation of the friendship of David toward the house of his old enemy, Saul, because of the king's old-time affection for Jonathan, the son of Saul. The speaker drew an analogy between this case and the case of the sinner, toward whom God shows mercy because of his love for his Son Jesus Christ. The preacher concluded with an exhortation to the unconverted. An earnest prayer meeting followed.

Closet Prayer.

In the July number of the *Guide to Holiness* we notice an article written by Rev. John W. Barrett of our Conference, entitled, "The Closet; Its Relation to Pulpit and Pew." It is well written and deserves the prominence given to it in the magazine. We make the following extracts:

"The saving of souls is a Divinely authorized duty of the Church. For this purpose she was organized and established. And the means ordained for her use are both appropriate and adequate for all communities and conditions of human life. The great Head of the Church selects and moves by the Holy Spirit those whom He will to become preachers, and endues them with power to preach the Gospel. The failure or success of a local Church or society, in the work of soul-saving, is due to the animus by which it emphasizes the Divine means of salvation.

"An association consisting of few, or many, converted persons, must in order to succeed in revival work, be persisting in private devotion. Let them be careful to arrange for, and then to observe, two or three times a day, the spirit of the Savior's injunction, viz: 'Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.' What is the promise? Let the reward be the power of the Holy Spirit falling upon them—the preacher and his people! And what then? Why, where the Spirit of the Lord is, there is liberty; freedom in preaching, exhortation, prayer, song—followed by awakenings, repentings, clear conversions, consecrations—with improvement in Church-work generally. I have yet to learn either from conversation, reading or observation, of a failure in revival efforts where prayer was not restrained before the Lord."

A sale of lots for unpaid taxes will be made, on the lots advertised, on Monday, Aug. 23rd, at four o'clock.

The Woman's Holiness Meeting,

Which closed last Wednesday evening, was marked by the presence of several distinguished speakers. On Wednesday afternoon, Mrs. Jennie F. Willing preached on the subject of "Conformity to the Will of God." She is a very pleasant, earnest, logical, and forcible speaker. Very strikingly she resembles her brother, Bishop Fowler. With the exception that that she is not so vigorous in expression and gesture, her pulpit manner is similar to his.

On Wednesday evening, Miss Foote, a colored evangelist, occupied the stand, taking for her text, "The righteous shall flourish like the palm tree." The most prominent point was, that the righteous do not flourish when they wear gold and costly array. She condemned even the use of the wedding ring.

Mrs. Fitzgerald announced that the results of the Camp Meeting were highly satisfactory; and forthwith it was closed with an appropriate hymn.

The Record's Pen Sketches.

REV. JAMES O. ROGERS.

There are few men better known in New Jersey Methodism than Rev. James O. Rogers of the Newark Conference. After a half century in the ministry, he has retired to well earned repose, and now resides at Hackensack, N. J.

He was born July 10, 1813, at Freehold, N. J. His first license as exhorter was given him Feb. 14, 1835, by Rev. Richard W. Petherbridge, Presiding Elder, at the Quarterly Conference on the Tuckerton Circuit. On June 6, of the same year, Rev. John J. Matthias signed his license as local preacher. During nine months Bro. Rogers preached on the Flemington and New Germantown Circuit, under Rev. John L. Lenhart, preacher in charge. The following year, beginning with Apr. 1836, he served with Rev. Charles Thomas as colleague on the New Germantown Somerset Mission. In May, 1837, he was appointed to Rockaway.

The following year, at Bridgeton, N. J., he was ordained deacon by Bishop Elijah Hedding; and in 1840 was ordained elder by the same Bishop at Burlington. While preaching on the Dover and Millbrook charge in 1838, Bro. Rogers built the first Methodist Episcopal Church in Dover, and a notable revival completed his year's work. During 1839-40 he served the church at Mt. Horeb; and in the latter year he married Miss Lydia A. Brumfield, of Port Deposit, Md., who has accompanied him through all the varied scenes of his itinerant career. Together, surrounded by loving friends they enjoy the peaceful evening of a life well spent. During 1841-2 Bro. Rogers preached at Somerville; 1843-4 at Middletown Point; 1845-6 at Elizabeth. The church in Water St., Elizabeth was in process of erection when he arrived. Under his ministry over 100 persons were converted; and, among the results of this revival is the remarkable fact that five ministers were given to the Church of God, one of whom is Rev. William C. Nelson of Newark Conference.

Bro. Rogers removed from Elizabeth to Plainfield in 1847, and served two years.

The corner stone of the edifice, now standing, was laid during his pastorate. A plain, but substantial, brick building with bell and clock. This structure has since been enlarged.

During 1849-50 he was appointed to Salem, N. J., where a powerful revival awakened the whole town. The Front St. Church in Trenton, was the scene of his next effort; and after two years he was appointed, in 1853, to Third St. Church, Camden. The two years in Camden he spent in the midst of a continuous revival. During 1855-6 he ministered in Bordentown, where many were added to the church, among whom were 40 railroad employes, Franklin St. Church, Newark, was the scene of his labors during the following two years. Very few revivals have been as remarkable as that which visited this old church during his pastorate. More than 600 were converted. In 1859 he was stationed in Hoboken. The following year he was transferred to serve the Mariner's Church in New York City. Soon after taking charge of this congregation the society bought the Norfolk St. Baptist Church, moved into the building, and it was thereafter called the "Alanson Church." Bro. Rogers preached there two years;

and then in 1862 was transferred to Newark Conference and stationed at Orange. Completing his full term at Orange, he ministered during 1864-6 at Warren St. Church, Newark, where many young people were converted. The following three years he was pastor of Franklin St. Church, Newark, stationed there the second time. After serving two years (1870-1) at Trinity, Staten Island, he took a supernumerary relation until 1874, when he was appointed to Irvington, spending three successful years there. Then during 1877-9 he was pastor of the first church, Belleville. From Belleville he removed to Hackensack (1880-2) and, under his pastorate the First Church of that place finished and dedicated the brick edifice. From 1883 to 1885 he preached in Metuchen. The present year he retired to the supernumerary ranks.

Here closes the bare outlines of a most eventful and useful ministerial career. Bro. Rogers was endowed with a degree of physical health and strength beyond the ordinary; and he presents even now a striking figure, suggestive of a good bodily constitution. His countenance in repose is presumptive proof of sobriety; but the twinkle of his eye is a fair index of a love of humor. His conversation is enlivened from an inexhaustible fund of anecdote. He can tell a capital story and tell it capably, Abraham Lincoln was not more fond of pointing a moral with something he was reminded of than is Bro. Rogers.

As a preacher he occupied an enviable position, being especially strong in persuasive powers while urging the truth upon the attention of the unconverted. Hence his career has been marked by continuous revivals. His social qualities are of a high order. Endowed with an exceptionally musical voice, multitudes were charmed by his singing in the social means of grace. Sometimes he sang alone in the public service, often with thrilling effect. He is a modest man, seldom taking part in Conference debates, but one of the best known and best beloved men in the body of which he is an honored member. He has earned a right to repose after a long life of arduous toil and devotion for the Church.

A Golden Treasure.

No man can serve two masters; for either, he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Matt. vi. 24.

Doth Satan tempt thee, either by pleasures, dignities, or profits? O my soul, stand upon thy guard, gird on thy strength with such thoughts as these: What can the world profit me if the cares of it choke me? How can pleasures comfort me, if their sting poison me? Or what advancement is this, to be triumphing in honor before the face of men here, and to be trembling with confusion before the throne of God hereafter? What are the delights of the world to the peace of my conscience, or the joy that is in the Holy Ghost? What are the applauses of men, to the crown prepared by God? Or what is the gain of the world, to the loss of my soul! The vanity of the creature is far beneath the excellency of my soul; and the things of time are not worthy to be mentioned with the things of eternity. Two masters of such opposite principles as God and Mammon, I cannot serve. Deign, blessed Lord, to employ me in thy family, and at the same time engage my whole heart, that I may admit no rival to thyself, but serve thee eternally, and thee alone.

Thou seest my heart's desire
Still unto thee is bent;
Still does my longing soul aspire
To an entire consent.

We regret to learn of the severe illness of our respected friend and brother, Amos Hoagland, Esq., of Townsboro, N. J. Bro. Hoagland is the father-in-law of Dr. Buttz, and is the father of Rev. Warren Hoagland, of Jersey City. He is one of the most prominent Methodist laymen in New Jersey—a most devoted and earnest Christian, strongly attached to his Church, but most catholic in his liberality toward all who bear the name of Christ. His advanced age almost precludes the hope of his recovery.

A number of our ministers are spending the summer in Europe—among others, Dr. H. A. Buttz, Dr. George Crooks, Rev. Albert Mann, Jr., Rev. James Montgomery. We understand that Dr. Richard Harcourt is summing in California.

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made, its features being a patent spring on the front that relieves it of all jar under the feet of the driver, and also a patent india rudder attachment, on the hind axle, making the wagon the most easy and convenient ever made. I have sold a large number of them and all give the greatest satisfaction.

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Refrigerators from \$3.50 upward; Willow Clothes Baskets, 55c. upward; Market Baskets, (covered and uncovered), 8c. upward; Bissell's Carpet Sweeper, \$1.50 upward.

Tin Ware

No. 7 Copper Bottom Wash Boilers, \$1.25; No. 8 do., \$1.50; No. 9 do., \$1.75; Toilet Sets from \$1.50 upward; 10 qt. pans, 16c., 12 qt. do., 18c.

Crockery

Tea Plates, 60c. per dozen; Breakfast do., 70c. per dozen; Dinner do., 80c. per dozen.

Glass Ware

Plain and Star Tumblers, at 30c. per dozen; Goblets from 50c. per dozen upward; Preserve Dishes from 25c. per dozen upward; Lamps from 20c. upward.

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will take orders for goods from \$50 to \$1,000 at the present low prices, with a small deposit on them, and store them from one to six months without extra charge.

Carpets!

Carpets!!

Having bought largely during the dull season, I can undersell any house in the trade. Good Brussels Carpet, per yd., only 50c.

PARLOR SUITS!

PARLOR SUITS!

Having run my factory during the dull season and kept all my men at work, I offer the largest stock and lowest prices of any house in the city. Good stuffed back Parlor Suit, 7 pieces, Walnut Frame, covered with Hair Cloth, Raw Silk or Rep, only \$47.

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Having bought out a large establishment that is going out of business, I offer to-day 500 Walnut Bedroom Suits, 8 pieces, marble top, at just about the cost of manufacturing. Walnut Bedroom Suit, 8 pieces, marble top, regular price \$75, reduced to \$47.50.

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Mount Tabor Record

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MORRISTOWN, N. J., August 21st, 1886.

MOUNT TABOR IS 709 FEET ABOVE SEA LEVEL! THE FIGURES ARE ACCORDING TO THE GEOLOGICAL SURVEY OF THIS STATE.

Rev. Elbert Clement, of Jersey City, is building a neat cottage at corner of Whitefield Place and Simpson Ave.

Revs. D. R. Lowrie and A. L. Brice were appointed by the Conference to conduct the services on Tabor this season.

A pen sketch of Rev. James I. Boswell of West side Ave. church, Jersey City, will appear in Monday's number of the RECORD.

Rev. Thomas H. Smith has reconstructed and very much improved his new cottage situated a little north of the one he occupies.

Rev. and Mrs. Montgomery, of St. John's Avenue, have been in Europe since June and are expected home about September 1st.

Rev. J. H. Knowles, who in connection with Bro. Lowrie, worthily conducted the services on Tabor for several years, is in Europe.

The Young people's meeting in Ebenezer Pavilion (6 o'clock) was fairly launched upon its career for the season on Friday night under the leadership of Rev. D. R. Lowrie.

We notice the presence at Mt. Tabor of John Rhey Thompson, D. D. He formerly belonged to Newark Conference and was the much esteemed pastor of Hedding Church, Jersey City.

Mr. and Mrs. D. A. Barnes and Miss Barnes of St. Johns Avenue, sailed for Europe in June, and have visited England, Scotland and Ireland, and are now in France. They are expected home about Oct. 15th.

Old residents of Tabor notice many additions to the number of cottages, and many improvements in the "public walks and ways." The iron railing and stone steps mounting up from Morris Ave., to St. John's Park, are not only ornamental but useful.

Rev. Jas. M. Tuttle is at Spring Lake, Monmouth Co., but expects to spend a few days at least at Tabor during the meetings. Mr. Tuttle is one of the founders of Mount Tabor and a veteran pastor who has endeared himself to thousands of the members of this Conference.

The Asbury Park Journal says that in an audience of 7,000 persons at Ocean Grove, after a powerful address by Col. Bain, "2,100 people valued the sermon and their seat at just one cent, for 2,100 pennies graced the baskets. It is a poor, sickly apology for religion that impels a person to toss a penny into the basket as he would throw it to a begging tramp."

Mr. and Mrs. Richard Grant and their two younger children have been travelling on the Pacific slope for several months and the latest news from them was to the effect that they were about to "do" the Yosemite. Mrs. A. A. Campbell expects to join them soon, leaving here on the 30th inst., and the entire party will probably start on their return about October first.

The annual meeting of lot owners for the election of Trustees will be held on Monday, Aug. 23rd, at one o'clock, P. M. in Bethel Pavilion. Six Trustees are to be elected, four for three years each, in place of David Campbell, Richard Grant, J. S. Richardson and Rev. C. R. Barnes, and one for two years in place of Thomas James, elected to fill the vacancy caused by Mr. Bonsall's death, and lastly one for one year in place of Rev. R. Vanhorne, elected to fill the vacancy caused by the resignation of Frank Wilkinson.

Among other cottages improved are those of Rev. J. R. Bryan and Mrs. William L. McDermit.

An interesting hymenial event occurred yesterday on the Camp Ground, in the tent of Rev. Richard Johns. Mr. Theodore W. Ford and Miss Celia A. Smith, of Dover, N. J., were, by that minister, united in the bonds of holy matrimony. We wish them joy.

The meeting in the Bethel Pavilion, henceforward to be known as the "Children's Temple," at four o'clock yesterday afternoon, was a success. There were many children present. From four to five is known as the "Children's Hour." The meeting is under direction of Mrs. J. Periam, with whom the little folks already seem to have fallen in love. A peculiarity of the "Children's Hour" is, that each child comes to the door at four o'clock armed with a ticket of membership. This ticket has nine spaces printed upon it, representing the nine days of the Camp Meeting. A boy stands in the doorway with a conductor's punch; and the number of holes in the card at the close of the meetings will sufficiently indicate the punctuality of the pupil. The idea is a good one. By the way, the Bethel Pavilion has been so largely changed by the carpenters and painters that former citizens of Tabor would not recognize it. The hanging curtains are entirely removed, the sides are boarded up, doors are built at the entrance and windows furnish abundant light. It is a very cheerful place.

The Services.

The preachers so far as designated for succeeding days are as follows:

Saturday, 10:30 A. M., Rev. A. L. Smith, of Peapack; 2:30 P. M., Rev. John Hancock, of Basking Ridge; 7:30 P. M., a Gospel Service will be held.

Sunday—Love Feast at 9 o'clock; 10:30, preaching by Rev. D. Fitzgerald. Monday—2:30 P. M. Rev. W. Martin, of Boonton; 7:30 P. M. Rev. A. J. Conkling, of Hohokus.

Tuesday—10:30 A. M. Rev. M. D. Church, of Montclair; 2:30, Rev. Dr. Hunt of the Book Concern; 7:30 Rev. E. N. Crasto, of Deckertown.

Children's Hour, at 4 P. M. each day in the Children's Temple. Led by Mrs. Periam, of Roseville, in blackboard and other exercises.

Rev. D. R. Lowrie's Young Peoples' Meeting each evening at 6 o'clock, in Ebenezer Pavilion.

S. R. OSMUN,

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CHESTER, N. J., July 28, 1880.

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I had taken my once before at "Headquarters" in New York city, and my impressions were unpleasant and its effects damaging to my health.

As administered by you its results were perfectly harmless and very satisfactory, and I shall take pleasure in recommending to my friends not only your art in filling teeth, but also a fearless use of your gas.

Very Respectfully Yours,
S. E. HEDGES.
Doctor S. R. Osmun has done work for my family in almost every branch of dentistry and I unhesitatingly pronounce it to have always been of the highest order. I have such confidence in the excellence of his work and his skill in execution as to sincerely recommend him to such of my friends as are suffering with troublesome teeth.

A. H. TUTTLE.
Hackensack, N. J., July 28, 1880.

Dr. Osmun has for a number of years done dentist work for myself and family and has invariably given full satisfaction.

A master of the science of dentistry, he avails himself of all the recent appliances of the dental art and displays a great skill and thoroughness in all branches of dental work.

J. K. BURR.
Trenton, N. J., July 26, 1880.

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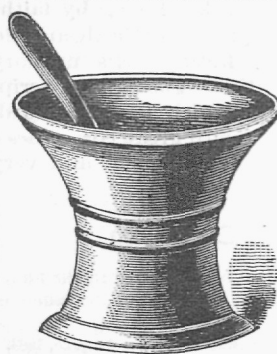
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CAMP MEETINGS IN NORTHERN NEW JERSEY.

It is well known that the Rev. Edward M. Griffith, of Newark Conference, recently deceased, left a manuscript history of Methodism and relating to the upper part of the State. Few, however, know how rich this volume is in fact and incident. By permission of Mrs. Griffith, now living at Hilton, N. J., we make the following extracts from this history:

"The first Camp Meeting held in this mountain region, of which we have any account, was in 1811. The ground was above Hope, west of Union. Another encampment was made on the same ground in 1814. At this camp there was a revival and a goodly number of conversions. Among the blessed results of this effort to advance Christ's kingdom, was the release of Rev. Joseph Rusling from the snare of Satan in a powerful temptation, and his entire sanctification to God. The first of these Camp Meetings may be regarded as an experiment; the second was a decided success.

In 1815 the Camp was at Vienna on the land of Philip Cummins, not far from the bridge; and in 1816, at Johnsonsburg above the mill. It was favored with an outpouring of the Spirit and a good ingathering into the Church. In 1817 and 1818 camp meetings were held on the bank of the Pequest River, in the edge of Belvidere. Revivals accompanied each of these meetings. The first one originated the Methodist Society in Belvidere; and the second is memorable for the presence of Rev. Alexander McCaine, who came up from Trenton. He was a giant in stature, being nearly eight feet in height.

In 1820 the grounds of N. Hoagland, afterwards for so many years hallowed by the Divine presence, were first used for camp meeting purposes. It was a very large camp. In 1821 the encampment was on the Johnsonsburg ground. In 1822 and 1823 the meetings were in Hoagland's woods again; and in 1824, the third camp meeting was held on the Johnsonsburg ground. In 1825 it was at Bridgeville; in 1826 at Washington, and there was quite a good work of revival; and in 1827 in Albertson's woods back of the Union Church. In 1828 it was held in Washington for Asbury Circuit. The Assembly was a very large one. Rev. L. McCombs, Presiding Elder of East Jersey District, reported many conversions and said: "We have never held a camp in this part of the country at which we were able to preserve so much good order as this." In 1829 the old Johnsonsburg ground witnessed another encampment. In 1830 it was held at Washington in a piece of woods that stood nearly opposite the present Methodist parsonage. The next year a large one was held near Washington."

Among the preachers sent forth from Northern New Jersey, Bro. Griffith's volume makes mention of Jacob and George Banghart; two brothers, Joseph and Sedgewick Rusling; the three brothers Beagle; Jacob Hevener and his son William; Daniel Freeman, H. Mains, Richard Lanning, John S. McDougal and John Potts; Reuben Van-Syckle, Alexander Craig, Ralph S. Arndt, George F. Dickinson and John Switzer, besides a host of others.

The wife of the venerable George Banghart was the daughter of John Park. Mrs. Joseph Chattle is the daughter of the late Morris Green. Rev. David Graves' wife was a Kleinhans of Belvidere. Mrs. Richard Van-horne is the daughter of ex-Sheriff Axford, of Oxford Furnace.

Among other things detailed by our author is the conversion of Rev. George Banghart, at Hope, N. J. It seems that there had been a series of revival meetings held in that place. Bro. Griffith continues: "Black Harry, who has been called the African wonder, had been invited into the neighborhood. He preached at the elder Banghart's, and became the instrument in the hands of God, of the conviction of George. This colored man had been the traveling companion of Bishop Asbury for a series of years, and usually drove home the good Bishop's sermons at the close, in the way of a warm exhortation. He had formerly been a slave at the South. He was a slender man, of medium height, very black, and at the time we speak of his head was silvered with age. His elocution was remarkably good, and he had an excellent and very musical voice. Harry was ignorant of everything except the science of salvation. He could not even read. When asked why he had not learned this art, he would answer that, when he undertook to learn, 'he lost the gift of preaching.' He was ac-

customed to remark, 'I sing by faith, pray by faith, preach by faith and do everything by faith.' His memory was very retentive. Passages of Scripture and hymns which he had heard, he could repeat with great correctness. He was remarkably popular and very successful."

A CARD.

The following has been received by the Editor of the RECORD in reference to Dr. Osmun of Morristown:

PATERSON, N. J., Aug. 25, 1883.

Mr. Editor:

It was a remark of wide application made by the late Horace Greely, 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 Osmun, 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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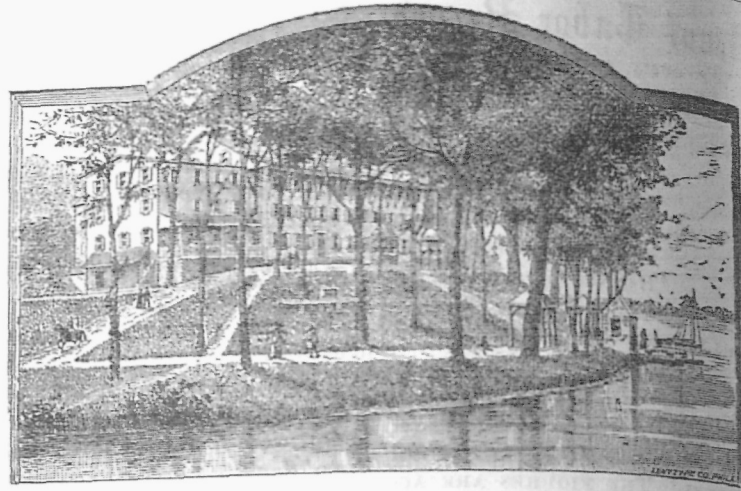
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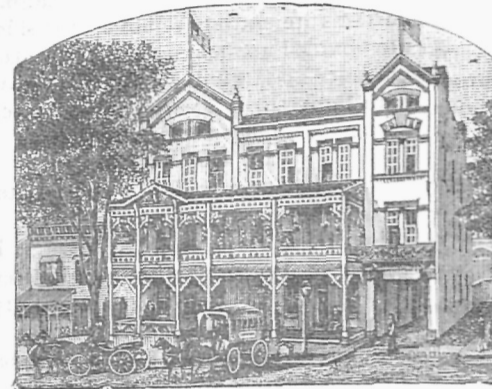


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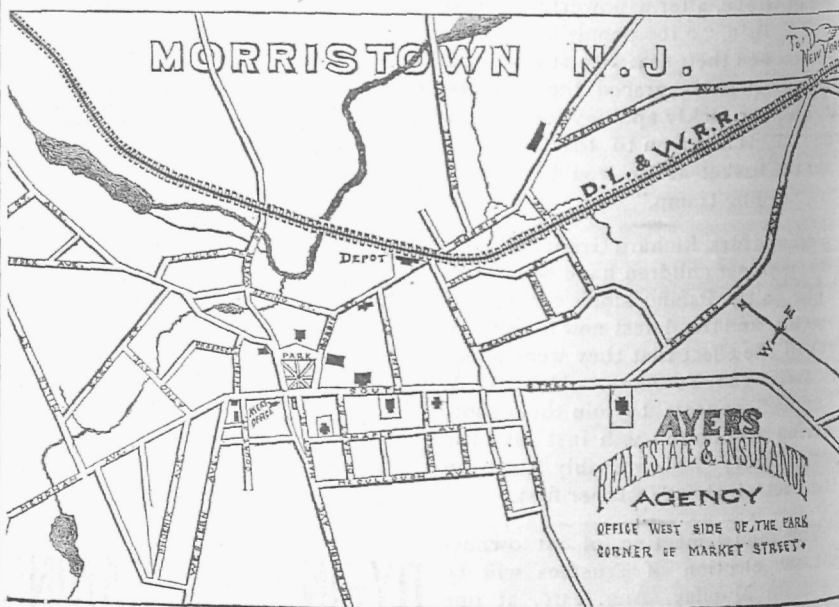
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