

MOUNT TABOR DAILY RECORD.

VOL. I. No. 8.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 24, 1877.

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ON THE GROUNDS.

THE SERVICES OF THURSDAY.

THE SECOND WEEK OPENED WITH INCREASING CONGREGATIONS AND INTEREST.

The weather was still propitious, and the second week of the campaign on Tabor opened yesterday with increasing interest. The services at all the meetings were attended by large throngs of people filling the vast enclosure of Trinity Park, and the preaching and other exercises were of the most interesting and convincing nature.

The day opened with a well attended morning meeting led by Rev. S. N. Behout, and thence throughout the day services and meetings of various kinds followed in quick succession.

The 9 o'clock prayer meeting in the Tabernacle lacked neither attendance or interest and was effectively led by Rev. J. R. Daniels.

A monster assemblage, about as large as that of the Sabbath, gathered before the stand at the hour of the morning service.

The 1st hymn was sung in opening and was succeeded with prayer by Rev. A. Craig. Dr. Fowler then read with appropriate comment the 3d chapter of 1st Corinthians emphasizing the passages by appropriate remarks, which was followed by the singing of the 290th hymn.

Dr. Dashiell next spoke for the interests of the Christian Advocate and upon other things.

Rev. Dr. Fowler, editor of the Christian Advocate, in opening his discourse said he wanted the assistance of all believers that the word might be accompanied by the Holy Spirit. He wanted them on his side in this service. He wanted to preach as good a sermon as he could, and wanted them to help him, so that when the sermon was over they would be better qualified to live and better prepared to meet God. He gave as his text the 8th verse of the 2d chapter of Ephesians:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. For an hour and a half the speaker held the great audience enchanted by his clear logic and powerful oratory, making an address of such extreme length that we cannot hope to give even a synopsis of it, nor will we undertake it, preferring to confine ourselves to passages of thought picked up during the course of the sermon. The text means that salvation is the gift of God and not faith. The truth which he wished to illustrate and impart was the old doctrine of salvation only, with the emphasis on the word only. I take it to be the one truth in the word of God that is worth defending. Take that out and I will not lift my finger for all else that you can get out of it. In this I do not belittle, but utilize the dying of the Redeemer.

This doctrine of salvation by faith only is the stone of offence; it is the stone rejected by the builders; it is full of contradictions to our deceit and self-pride; it is full of harmony of the Gospel; it robs us of the last farthing and then it endows us with the hidden treasure; it gives the consciousness of sin that it may pardon; it persuades us of our sickness that it may make us whole. This doctrine of salvation only comes to us antagonized by our human reasons. Many had he heard say, "If I could only do something I would do it, but this believing is so different from what I calculated that I stumble upon it." Our greatest need—our first need in the work of salvation—is the consciousness of our need. We adjust our calculations and think we have a perfect outfit for eternity, when that upon which we bolster is probably our weakest reliance.

He knew it was hard to tell sinners of their real condition. There are some who are honest, active in good works, and of good repute in their neighborhood, and it seems almost impertinence for me to say, "You are in a state of loss." I do not want you to flare up and get mad at me at the start, but I want you to understand that unless you have a living faith in the Lord Jesus Christ you are lost.

The consciousness of rest is not demonstrative of security. He believed that it was possible for a man to imbibe false doctrines so thoroughly that he may dream of Heaven, that he may believe he has only to die to pass into blessedness, when his feet are rooted in sin. He believed he may be brought to believe a lie and be damned. A man, he believed, may have his soul so permeated by bad doctrine that he will never dream he is going to eternal sorrow, because he has taken hold of radical error that rejects God.

If you have a rest that comes from believing the Word of God—from believing in the Lord Jesus Christ—you need not be afraid. You may have errors in your creed, but if you hold fast to this belief there is nothing in the Word of God that will dis-

turb you. Men deceive themselves in believing they have rest.

He wished he could take a photograph of this great audience, and change it around so that one would not recognize his own face—only see a human face instead—and he would leave it to him if unrest was not written all over it.

He noted the hurry that all seem to be in to acquire wealth, pleasure and other objects. Why is it? It is because he puts the spurs in this splendid animal that our soul is riding to the threshold of eternity: we want him to do double duty and then are not satisfied. We have a deathless unrest and seek to gratify it in a lower way. He thought the greed of wine parties, gambling and other unhallowed pleasures comes out of the unsatisfied hearts of sinners. We want to have a good time and put this poor law of nature to desperation. What does it mean: It means that you have not this rest that God wants you to have.

He brought up as a witness the Master, who, if He says anything that wounds you, does it because He cannot help it. He is always on your side, pleading for you. Even by the lightning of His condemnation you may see a bow of promise in the future. He allowed Himself to be known and heralded as the friend of sinners. He laid down his life for His friend, and He has never called us enemies. He died for His sheep: would it not be better to say wolves? If He says anything that conveys the idea that you are lost, look out for yourself, for He cannot make it any better.

He beautifully illustrated the love of the Saviour for sinners by depicting his character as the Good Samaritan, with the power of healing, and of the Good Shepherd, searching over the mountains of sin to take up the lost sheep. He talked about us as if we were actually lost sheep, and I dare not reject the truth. Then he showed the character of God in that other figure of wondrous tenderness, looking for the return of the prodigal, portraying his joy over the return of His son that was lost. It does seem that with such witnesses it becomes you to be careful, in order that in the day after mercy you may not realize your loss.

We should accept God's own way of mercy. He knew that this doctrine of faith is often spoken of as a heresy, as if it were a new principle to be watched carefully, and fully, and some spend more time in watching it than they do in watching themselves. But he blessed God that there were many good words in the old Bible in favor of it. We are everywhere commended for not believing—the Holy Ghost is unbeliever. Unbelief is the supreme sin, the dominant sin of the church as well as the world. When you first came to Christ after the struggle and repentance of your sins, you believed and had joy in believing. You set about your work doing what you thought was best, but you did not have the comfort because you stumbled over the simplicity of faith. He showed some of the various ways of doing this: We do not make faith co-incident and co-extensive by accepting an idea. It is the crowning of a King, the acceptance of a principle that is to control a life, and not an idea. You must give yourself to God and take him as your King.

Some contend that the doctrine of faith makes a laxity of good works. This is not true. A living faith works by love, purifying the heart, and faith without works is dead.

The only way of believing is by faith. Faith is the conduit, or canal, by which divine power comes to us, doing the work, and when we are made new men we have a new living. He showed how the Apostles illustrated faith as justified by works. St. James puts forth Abraham's claim to sainthood because his faith was justified by works, and comes up with this statement, that Abraham BELIEVED God, and it was accounted unto him for righteousness. A man is justified from his sins by simple, unpretending faith, for no man is justified by the law.

Goodness leads to repentance; hell fire and brimstone does not lead a man to repentance. When a man is absorbed in the greed of gain he will not hear of Christ, but explode a shell of damnation in his path and he will turn and see Calvary and come to Christ. A religion cannot live fifty years without a hell in it. The giving of His Son, and of Heaven, and of eternal life, is the demonstration of the goodness of God.

Who are the people who are bearing the burdens of the world? Whose shoulders are under the works of benevolence? Who have left all to go out and labor as missionaries for the conversion of the world? They are men who having experienced their need and

the saving power of Christ, have within them the demonstration of the love of God.

Another says that the doctrine of faith puts a premium on sin—that it enables a man to live in sin to the end of his days, and then in the last hour of his life he may come to God—if he is mean enough to, as the world says. And it would be just like God, according to this doctrine, to accept him. Yes, he was here to preach that the doctrine of saving after sin is the only thing of value. If he could not go to the worst creature on the earth, even as he was trembling on the verge of eternity, and tell him to look up just once and be saved, he did not want to preach. If he could not preach a gospel that saved the dying he could not preach at all.

He showed how he had once tried to geologize his character and thought he had a little improvement on the New Testament. In a pathetic incident he illustrated how he got effectually rid of it. The one doctrine of the Book of God is simply that men must be saved by believing on the Lord Jesus Christ. Brethren, you were not saved by your ministry; if you had died a minute after your justification, and before your ministry began, you would have been saved. We are saved by faith, and rewarded for works.

By your intellect you believe that Jesus is the Christ, but that does not save you; it is by giving up your all and believing that He is your Saviour. How simple is salvation—applying to every case and easily attainable. Jesus says that "he that cometh unto me I will in no wise cast out." Faith takes hold of the naked promise because He says he will not cast me out. We stumble over it because it is so very simple. Horace Bushnell has given the best uninspired definition of faith. He says faith is the recumbence of a soul that's a sinner upon another soul that's a Saviour.

He next showed how we grow in faith. We are born babies. (That's a good place to start, and I think if I had been born a babe he would have known more and done better.) The Apostle says you are born babies spiritually. The growth of faith was pleasingly illustrated by infants learning to walk. It takes a step and falls; but it has taken a step, and it gets up and falls again. The falling gives it strength. This was shown to be true in our spiritual existence. How we fall as we start out in our Christian babyhood, but after a while we are able to stand alone, like John Knox, a sentry for God in the midst of darkness. We get into the habit of believing the promises of God just as we get into the habit of knowing the rules of grammar. Our faith is the measure of our power, for it is unto us as our faith. In conclusion he made a grand description of the glories he possessed through the resurrection of the Almighty.

THE AFTERNOON SERVICE was opened by the singing of the 976th Hymn, followed by prayer, and then the singing of the 973d hymn.

Dr. Dashiell said the Missionary Secretaries often hear the remark made, "If you could only show us some fruit, some result of the missionary labor, we would be satisfied." Here was one of the fruits—Rev. Mr. Thompson, who would address us this afternoon. In the church at Buenos Ayres, built by Methodists, he was converted at twelve years of age, came to this country, was educated, went back, and is now one of the leaders of the Evangelical movement in the Republic of which he is now a citizen.

Mr. Thompson said he had no harrowing tale of suffering and privation to relate today. God had given him a happy life and he hoped he would make it a useful one. With a burst of eloquence he described the natural beauties of the La Plata Valley, in which he is located, at Montevideo, in the Republic of Uruguay. We intend, said he, to take the La Plata Valley, under the leadership of the Methodist Church, with all its people, for the glory of God. The descriptions of many of the beautiful scenes of his life were given, and their association with the wicked works of men. He had seen and appreciated the grand things that God had created.

The world is beautiful, but it is full of sin. How are you going to remedy it? You cannot do it by any of the instruments of man. There is but one hope for this groaning, dying world, and that is the Gospel of the Lord Jesus Christ, by preaching it here and sending it abroad. The argument is made that we had better attend to our Missionary work at home. That is well, but every man here has the privilege of attending and hearing this Gospel. But will you neglect those nations whose people cannot hear it? He said that when he was commissioned a missionary that the people prayed that a way might be opened to this young man, and now it has been opened so wide that

[CONTINUED ON THIRD PAGE.]

Mt. Tabor Daily Record.

JOHN S. GIBSON, Editor.

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

Friday, August 24th, 1877.

WHITEFIELD PLACE.

The true Whitefield place, not the one we described the other day under that name, comes under our notice to-day. It runs from the lower part of the ground, to Morris Avenue, parallel with Fletcher Place, and is one block to the West. It is a quiet street, not too far removed from the centres of attraction and affords a desirable place of residence. Commencing on the lower part of the grounds and traversing the west side, we come to the habitations in the following order:

The first on the West side is that of Susan M. Whitehead, small but tasteful.

W. F. Lines has a plain but pretty abode. Crossing Simpson Avenue we come to a large but prettily painted cottage, with neat rockery in front, which is the domicile of J. M. Brookfield, of Newark.

A plain, but roomy and attractive cottage occupied by Abram M. F. Kitchell, of Rockaway, comes next, with pretty moss beds and rockery in front.

Rev. R. S. Arndt occupies one of the first cottages erected, which like all the original ones is plain but comfortable.

The tent of Rev. Isaac Thomas of Rockaway comes next, and is adorned with flower beds in front.

The front of the tent of Mrs. Mary S. Kitchell, of Rockaway, displays a neat rustic enclosure, containing rockery and hanging baskets.

The tent of Henry L. Coit is noticeable from the fact that it is surrounded by a well kept lawn, enclosed by a rustic fence.

Mrs. Dean, of Newark, Joseph Ayers, of Warren County, and N. Vansant occupy tents completing the places of residence on this side of the street.

Returning upon the East side we reach first the very pretty cottage of W. Roberts, of Newark, noticeable for its bay window, and rockery and flower beds at the bases of the trees.

Mrs. Rebecca C. Kelley, of Newark, occupies a plain but very pretty cottage next, with flower beds in front.

A. Listrom, of Newark, is the possessor of a tent adjoining.

Then comes the very neat cottage of Mrs. Maria J. Andrew displaying pretty flower beds in front.

A tent next is owned by a party from Lafayette, Sussex County.

Rev. D. R. Lowery, of Hackettstown has a commodious cottage next.

The next cottage, occupied by Mrs. Sandford, of Newark, is attractive by reason of its room and peculiar structure. It contains a large balcony in front from the roof of which hanging baskets depend, and charming floral displays below.

The cottage of Mrs. Mary Fankls is noticeable because of its diminutive dimensions and easy appearance.

A tent occupied by Mrs. Francisco completes the list.

Camp Ground Notes

The collections at the morning and afternoon services yesterday amounted to \$57.

The collections of Wednesday amounted to \$51—a dollar more than Dr. Dashiell asked.

Mrs. Wheeler will speak in the interest of the Women's Missionary Society some time to-day.

We wonder if all the people who come here are as fond of attending Divine service when they are at home.

There is now scarcely any part of the day but what a service of some kind is being held in some part of the grove.

The Record is receiving a liberal, hearty commendation from both the people and the press, for which the editor is truly thankful.

There are none who enjoy Mount Tabor to a greater extent or form a more pleasant feature than the children who daily revel among the trees.

Several persons went forward yesterday for prayers in the prayer meetings, and there have been a number of conversions in Mrs. Fitz Gerald's meetings.

Mrs. Smith, the colored preacher, spoke yesterday noon to a large audience in front of Lyon's boarding cottage, and her remarks were followed by others from Rev. S. B. Rooney.

Yesterday was another great day in Tabor, and the attendance was still larger than that of the previous day. By some it was estimated that there were over five thousand people on the grounds.

At the preacher's meeting yesterday morning they decided that while they did not desire to place any judgment on the right or wrong of the thing, yet they ought to conduct this meeting without any croquet playing or other games of amusement.

Mrs. Fitz Gerald's prayer meeting this morning will commence before the stand at 8 o'clock and continue till the 10 o'clock meeting.

We still continue to send the first number of the Record, containing a history and description of the grounds, all the back numbers except those of the second and third day and all the coming numbers to the close of the meeting for 30 cents, free of postage.

We commence upon our last page to-day the publication of an account of a Methodist Camp Meeting held at Carmel, Dutchess Co., N. Y., (now Putnam County,) in 1804. We take it from a pamphlet printed in that year, which has been kindly loaned us by Mrs. Denman. The description has a peculiar interest from the fact that this was one of the first camp meetings held in this country, and the contrast that it affords with this is a curious one, and makes us wonder what the primitive Methodist would say if he could rise up and look upon the comfort, convenience and elegance of Tabor.

Morris County Sabbath School Association.

The Fifteenth Annual Convention of the Morris County Sabbath School Association, will be held in the Presbyterian Church, Dover, on Wednesday, September 5th, 1877.

The morning session will commence at 1 A. M.; the exercises to consist of a half-hour devotional meeting, the announcement of committees, reports of secretary, treasurer, delegates, &c.

The afternoon session will be taken up in discussing the following topics:

1. The Teacher; elements of success—with special reference to the personal factor. The subject to be opened by Rev. C. C. Parker, D. D., followed by general discussion in five minute talks.

2. Address—Special Training—the need and the method, by Rev. R. S. Green.

In the evening there will be a Praise Service, followed with an address by Rev. J. M. Freeman, D. D.

It is hoped that every Sabbath School in the county will be represented.

LOCAL JOTTINGS.

Ore is now being shipped from the Connet Mine, Brookside, to the Stanhope furnace.

Young Russell, who was drowned at Green Pond, week before last, was sole heir to a fortune of \$300,000.

Daniel Stevens, of Longwood, has been sent to the Morris Plains Asylum, as he is considered a dangerous lunatic.

Francis Murphy, Esq., the great Temperance reformer, will speak at Dr. Magie's church, Pleasant Grove, on Sunday.

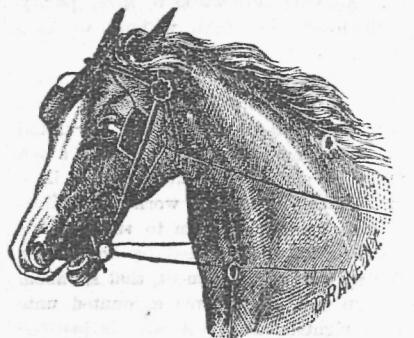
There will be a match game of base ball to take place this Saturday afternoon at half-past two o'clock P. M., on Mr. Samuel Coss's grounds, between the Mining Boys, of Mine Hill, and a picked nine from Dover.

A larger force of men are now employed in the mines at Franklin than at any time since the depression in the iron business. The ore is all shipped to Pennsylvania via the Sussex railroad. About one hundred tons are shipped daily.

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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; 3:35 (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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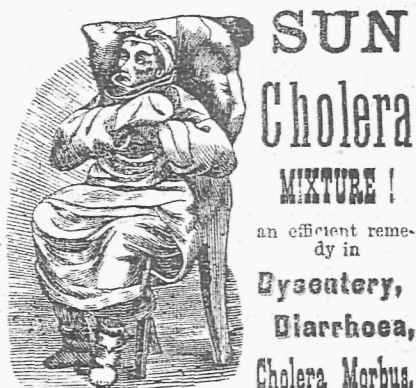
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Cholera Morbus,**

AND ALL COMPLAINTS OF THE BOWELS.

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[CONTINUED FROM FIRST PAGE].

you are afraid to enter.

His country, he said, was a Roman Catholic country, and that church sends its emissaries around to the houses of the people there, and if they find a Bible that is printed in New York or London they tear it up, and they would do it here if they dared. Their religion is a slavish one. They inculcate the belief that children who have not godfathers will die infidels; they teach that children are sent to hell if they die without being baptized; they teach that a man must receive forgiveness of sin from a man. In this connection he told beautifully the experience of his own conversion in refutation of the latter doctrine. The sweetness of the experience of his forgiveness was all the sweeter because God gave it to him, that no man did it. That experience is worth all the world to me, but the poor Roman Catholic cannot have it because the priest—and they teach them that he is God in the confessional—must grant absolution or the gates of Heaven will be closed against him. They tell him that he must go to purgatory unless the priest says and his heirs pays for the masses, and they are never said without pay. They cannot be moral with such teachings and their immorality is fearful.

A bull fight is one of the bloodiest carnivals known on earth, and the speaker described their fearful scenes. Yet mothers take their children to see them, and he related an instance where a bull fight was fought in a building abutting a new Catholic church, under the sanction of the Bishop, and on the holy Sabbath day, for the purpose of raising funds to complete that church.

He next noted the economy of the Methodist plan of conducting missions, which gets more work out of its missionaries for the cost than any other denomination. The sacrifices made by some of them were vividly shown. Being requested, he related the work accomplished in his church in Montevideo. The work was commenced in the parlor of the agent of the Society, and men were gathered in from the streets. By and bye the Free Methodists gave them an old school house, and then they bought a theatre which will hold 550 people and is always crowded. At the Tuesday evening prayer meeting there is an attendance of 200. In the Sunday School the children sing Moody's and Sankey's hymns in English, Spanish, French and Italian, all at once. When they instituted revival meetings they thought the people would not understand it, but at the meeting held last January over two hundred were converted.

He next made a plea to the people, saying that the Methodists had been offered in one of the most fertile parts of the Republic a building and property valued at \$50,000, which had been intended for an agricultural college but had failed. With it is offered 300 children, from 3 to 10 years of age, which the government will make over to them. The most intelligent of the boys can be educated for ministers, editors, doctors and lawyers. Who can say if the Church does not accept this that it we held guiltless.

Bishop Foster said he did not think it possible that this offer could be passed by and the M. E. Church held guiltless. He related some circumstances of a visit to the field spoken of by Mr. Thompson. The picture was not overdrawn of the amount of work and sacrifices of these men, and the crimes described. He was himself a witness of one of these bull fights on the Sabbath day, presided over by a Bishop.

He wanted to say a word for Brother Thompson, who was too modest to say it for himself. It was four years ago when he visited South America and found him there in a theatre crowded almost to suffocation. In the Spanish language he is much more eloquent than in the English. He was even told by a Jesuit college professor that he was the most eloquent and powerful man in South America for the propagation of the Gospel. When it became hinted that some missionaries were to be removed committees and individuals came to him and asked him not to lay his hands on this young brother. He also related an incident that was told him of how Brother Thompson had gone into a place where Protestantism had never been preached, and held an argument in the streets with several Spanish priests, the result of which was that they were hooted through the place.

If we could get into the heart of God what do you think would be the most earnest desire we would find there? It would be that this whole world should be given to Jesus Christ for His possession. And if we could have our most earnest wish would it not be that God's desire should be carried out speedily? How shall we go about it to accomplish it? God has a system by which He proposes to bring it about. We believe that by the Gospel the world will be converted to the Lord Jesus Christ, and we can be agents by following God's method and sending the Bible.

Try the honesty of your conviction that the world will be converted. It is largely a matter of dollars and cents. God is ready, the Gospel is ready, the Holy Ghost is ready

and the great world is ready and waiting.

There are men—rich men, high in profession—who when the proposition is put before them quarrel with God about a dollar. While the breath of the utterance of the desire for the salvation of the world is yet warm upon their lips they say they cannot afford the money. The great rich Methodist Episcopal Church comes up with forty-two cents to the member and says, "Lord, we want to see the world converted, and we are willing to contribute forty-two cents a head." We want men who are willing to sacrifice something for the Master. He would be ashamed if three months passed and that building in South America that Brother Thompson spoke about was not purchased. When the people come leaping and praising and saying, "Lord Jesus here I am with all I have," the world would not be converted in fifty years.

Dr. Dashiell spoke of those New Jersey Methodists—rich farmers and men of means and yet he knew that in some charges where there were such God's ministers have not received \$100 a year for their services. He could understand entire consecration, but he could not understand that kind of entire consecration that does not take in a man's property.

Rev. S. B. Rooney followed with a few remarks, the purport of which was that of all the curses he had seen resting upon congregations the greatest was this, and the greatest fear he had that the people would be lost was the fear of this accursed avarice.

Bishop Foster followed in a few words endorsing the general tenor of the remarks made upon this subject.

Mrs. Wheeler, who was one of the speakers announced, and who had just arrived, explained that the reason of her not being here before was she was engaged for Friday.

The meeting was dismissed with the benediction.

At the conclusion of this meeting, a very spirited and intensely interesting temperance prayer meeting was held in Bethel pavilion under the auspices of the ladies.

The evening service, in the matter of attendance and interest was a fitting conclusion of the services of this grand day, the Young People's prayer meeting leading with usual interest.

Before the stand at the general meeting the multitude gathered in numbers but little diminished, and the services began with the singing of the 388th hymn, after which prayer was offered by Rev. J. W. Young. The singing of the 474th hymn followed.

The preacher of the evening was Rev. J. L. Hurlburt, who announced as his text a part of the 21st verse of the 4th chapter of 2d Timothy:

"Do thy diligence; to come before Winter."

The space given to the other sermons and addresses of this day have deprived us of the privilege of noticing the outline of this excellent sermon—which greatly interested the vast discourse, by reason of its logic and convincing truth. He noted first the request of Paul to Timothy expressed in the text that he would come to him. He then at length gave the reasons why all should make a voyage from the city of destruction on the good ship Zion to the Heavenly haven. The meeting was concluded by the customary season of prayer and exhortation.

William McDaniels, one of the Phillipsburg strikers, was tried before Vice Chancellor Van Fleet, in Newark. He was sentenced to pay a fine of \$50 and be confined in the Warren County jail until the further order of the Court. The Chancellor informed the prisoner that he might make an application for release from jail through his counsel, but the request would not be granted until the Court was fully satisfied that he was repentant, and would respect the laws of the State.

On Tuesday of this week a negro, named John Truex, of Newark, was committed to jail by Justice King, of Stanhope, charged with stealing two mules and harness of the Lehigh Railroad Co., lessees of the Morris Canal, on the 13th inst.

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AT THE OFFICE OF

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.

Friday afternoon two o'clock. Meeting commenced. Six traveling Preachers present. Dr. Thacher preached from the whole armour of God, Eph. 6, 13. Mrs. Coleman, Candee, and Sawyer exhorted, &c., about 400 people present. In the Evening by the light of candles fired to the stand and the trees. Br. Snetben preached from Isaiah 59, 1, "Behold the Lord's hand is not shortened that it cannot save neither is his ear heavy that it cannot hear." He related something of the work that he had witnessed in the south and west. Great power in the assembly. Br. Thomson, a coloured local preacher, exhorted very warmly. Br. Thacher exhorted and concluded.

Nine o'clock, family prayer, which lasted at some of the waggon's till midnight. Great power. Several fell to the ground; some apparently awakened, and some sanctified.

Sat. 15, quarter before six o'clock, family prayer very lively.

Eight o'clock, general prayer meeting at the stand. Mrs. Snetben, Ward, Sawyer, Ensign, and Felch prayed. In the intermission, one soul gloriously converted.

Ten o'clock, Preaching by Br. Ward, Eph. 2, 3, for by grace ye are saved through faith. Exhortation by Mrs. Mead, and Montross. Br. Snetben spoke to correct an opinion that some had imbibed, that this was intended for a union meeting of different denominations, he explained our principles and motives of action, and turned his address into a powerful exhortation; it was thought 1500 people were present. Exercises continued. Several fell to the ground.

Two o'clock. Ten travelling preachers present. Br. Snetben preached from the 67 Psalm 1, 2, v, God be merciful to us and bless us, and cause his face to shine upon us that thy way may be known upon the earth, thy saving health among all nations. Mrs. Sawyer, Coleman, and Thacher, spoke in order. Great power was displayed—several fell. Supposed about 2500 present—Prayer praise and exhortation incessantly kept up. Awakenings, conversions, and sanctifications, with falling to the ground.

Eight o'clock Evening, Br. Felch tried to preach, but could not be heard for the cries of the people. Exercises kept up almost uninterrupted all night. The Lord wrought wonderfully in the camp. Many fell—one man running away, fell down in the woods (as did another before) he was found stretched on the ground crying for mercy. This night souls were awakened, some converted, others sanctified, and backsliders restored, but how many could not be exactly known.

Sunday 16, eight o'clock, general prayer meeting at the stand. Mrs. Garretson, Ward, Tuttle, and Thacher prayed, Br. Snetben exhorted. After a short intermission, preaching again by Br. Snetben, with mighty energy, from 2 Corinthians, 10, 35. For though we live in the flesh we do not war after the flesh, &c. The God of battles was present. The fire of the Lord ran through the assembly. Several good judges supposed the congregation could not be reckoned lower than 7000. Br. Snetben thought it was the largest congregation he ever preached to. Mrs. Garretson, and Thacher exhorted.

Two o'clock, Preaching by Br. Thacher, from 2 Cor. 6, 2. Behold now is the accepted time, behold now is the day of salvation. Br. Hunt, from Mark, 8, 36. What shall it profit a man if he shall gain the whole world and lose his own soul. Br. Candee exhorted; Br. Felch spoke from the labourers and the harvest, John 4, 35-38. Br. Tuttle closed. The exercises continued until next day, in different parts of the camp. Numbers fell to the earth, seeking pardon, others sanctification, and after a longer or shorter space would rise and praise God for the blessing. One woman, sister B. of the society in Salem struck down for sanctification under Br. Hunt's sermon on Sunday afternoon, did not recover until Tuesday morning, but she could praise God with her tongue, while deprived of muscular motion; she breathed freely, and her pulse were perfectly regular all the time, her countenance expressed the greatest tranquility, and indicated her being overcome by ecstasy. This night also awakenings spread and several backsliders were restored. The Lord took the work out of the preachers hands and wrought so among the people that they could only stand still and see his salvation.

Monday 17, Family prayer in the Morning. Exercises still going on. Eight o'clock public prayer. Br. Snetben exhorted. The greatest power was displayed to day. Saints triumphing, penitents weeping, the voice of praise, and the groans of distress, sounds of joy and sorrow mingling, filled the groves around.

Nine o'clock, Sacrament administered to hundreds who seemed melted down by the overwhelming power of saving grace.

[CONTINUED IN OUR NEXT.]

Dr. Wiggins, of Succasunna, a few days since shot a sand-hill Crane at that place which measured over five feet from bill to toes.

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