

MOUNT TABOR DAILY RECORD.

VOL. I. No. 10.

MOUNT TABOR, MORRIS COUNTY, N. J., AUGUST 27, 1877.

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SATURDAY'S EXERCISES.

AN IMPRESSIVE MEMORIAL SERVICE.

The rainy appearance of the morning militated against the attendance, although the morning trains brought quite a number to the grounds. Had the weather been clear the day would have been without doubt one of the greatest of the meeting.

The early morning service was again led by Rev. S. N. Debout.

As previously announced a service in memory of the late Hon. Peter Smith, of Waterloo, Sussex County, was held before the Tabernacle. Just before its commencement the sun came out but soon after retired again, although there was no rain of any consequence until after the service, when it seemed as if the flood gates were opened.

The stand presented a picture of mourning which was of itself impressive. Along the front of the Tabernacle white and black festoons of mourning, depended from bows of the same, and in the centre was placed a large and excellent portrait of him whose memory was honored. The posts and front of the pulpit also displayed the emblems of sorrow, while the front of the cottage he occupied, adjoining the stand, bore similar tokens of love.

The service was commenced at 10 o'clock, with the singing of "Shall we Gather at the River?" by the choir.

Dr. Dashiell, in opening the exercises, said he need not say that this hour had been set apart for this service, in memory of the late Peter Smith, who since we last met has gone to his rest, to be forever with his Lord.

Rev. J. B. Heward announced the 1086th hymn, beginning—

"Servant of God, well done,"

after which prayer was offered by Rev. W. E. Blakeslee, who expressed gratitude to God that His servant had been permitted to die so peacefully, so calmly and so triumphantly, and praying that those present might so live that their Christian influence might have a happy effect upon those around them and enable them to triumph in death.

The 15th chapter of 1st Corinthians, beginning at the 39th verse, was read by Rev. R. Vanhorne.

Rev. A. M. Palmer announced the 1082d hymn.

"Why should our tears in sorrow flow."

Rev. T. C. Mayham, the pastor of the deceased, and his family, read a memorial minute which he had prepared, as follows:

Peter Smith was born near Schooley's Mountain, in Morris County, October 1st, 1808, and died at Waterloo, Sussex County, March 12th, 1877. He was convicted at a camp meeting at Berkshire Valley under the preaching of Father Banghart and was converted soon after, being then about 22 years of age. Starting in the service of God and in business life at about the same time his successful business career and his devotion to the service of his Divine Lord and Master gave him a prominence which few attain. He combined with superior business qualifications, the purest business integrity, and with his personal consecration to God earnest activities for the advancement of Christ's Kingdom. His life was a continual proof that religion can be carried into business affairs and there shine with radiance and splendor; and his peaceful death that he had not followed a cunningly devised fable.

Though always strict in his business habits, he was one of the most lenient of creditors and he never brought suit in any court of law for the collection of a debt. For more than forty years he held various offices of the Church and to all these he gave as strict attention as to his personal business; indeed, though always sustaining numerous and extensive business relations the Church with him took precedence, and in the disposition of his property by will he left an endowment of \$3,000 to the church and cemetery at Waterloo, where he had lived and where he died.

From 1861-3 he was a member of the N. J. State Senate, and at the time of his death was President of the Hackettstown National Bank, a Trustee of our Newark Conference Centenary Collegiate Institute, and of the Newark Conference Camp Meeting Association. For more than a year before his death he felt that his physical powers were weakening and realized the symptoms of approaching death. Like a prudent man he had "set his home in order" both temporally and spiritually, and as the months flew by he calmly noted the progress of disease.

In the early part of last Autumn, in conversation with him, he told me he thought his end was near and with perfect composure he spoke of the future. He said his business affairs were all arranged and looking upward, while a heavenly smile lighted up his face he continued: "I have tried to serve God a good many years and I am sure He has a place for me when He calls me away from this earth."

Devotedly attached to his beloved companion and his children, he said: "It will be hard to leave them, but God's will be done; He knows what is best." Speaking of a daughter who had gone to the better land the year before he said: "Heaven seems very near and I hope we shall all be there together in God's own good time."

For nearly four months he was confined to his room and although he suffered intensely much of the time he bore it all with Chris-

tian fortitude, frequently saying: "God's will be done." About three weeks before he died while speaking to him about death he referred to the conversation we had together and his reference to being all ready and added: "I am leaving it all to God: Jesus is a precious Saviour and God's will be done." A few days later he said: "I am waiting, waiting, waiting."

For several weeks before his death he dismissed all business from his mind and seemed to be in constant communion with God repeating even while enduring intense pain, "Blessed Jesus, blessed Jesus."

A few days before he died, not having eaten for several days, his companion urged him to eat something and he promised to do so the next day. True to his promise the next day he spoke of it himself.

His anxious children made suggestions as to what they thought he would relish, but he turned to his beloved wife and told her to prepare what she had mentioned the day before. He seemed to desire that no suggestions should interfere with her preparation of that meal—nothing should come between her and him at that time. Returning to his bedside she held the food before him, his children raised him up in bed and as each handed him something he'd what he could to gratify them by trying to eat. Having merely tasted, which was all he could do, at the close of the meal he returned thanks in the following words (his head meanwhile bowed and his hands bent) "Lord help me to be thankful for this meal served at the hands of my dear children; may it do me good as it doeth the upright in heart; may we live right and die right and at last meet in the Kingdom of Heaven and Amen."

After he had been laid back tears of joy rolled down his face as he said: "What children I have to watch my every want."

Among his last words to his children were: Do your duty; stand by the Church; do all the good you can in the world.

Later he said, apparently addressing himself: "With my poor lips praising God."

Then again he was heard to say: "Blessed Jesus, Hallelujah! Take example by this. Hallelujah!"

Though the words were full of meaning, yet to me there was still more meaning in what was his almost constant habit—the raising the arm at full length and pointing the finger as if penetrating the very Heaven of Heavens while his lips moved and a smile played upon his face.

But he is gone. May the fragrance of his life be a blessing to his family, to this Camp Meeting and to the world, and may we all meet him in the "Sweet Bye and Bye."

During the reading many moist eyes were to be seen in the audience. In conclusion Mr. Mayham said his first acquaintance with Brother Smith was when he was appointed to the charge with which he was connected, a year ago last Spring. He spoke affectionately of the welcome he had received at his hands, and of the encouragement he had given him in his work.

Rev. J. M. Tuttle spoke next on behalf of the Board of Trustees of the Association, with which the departed was so long identified. This was not the first time the Board had been called together to mourn over a breach that had been made in it. Brother Cobb was hurried out of his life suddenly; Brother Searing, that beautiful type of a Christian worker, was next called, and then that sweet-spirited, devout, gentle young minister, Brother Yard, whose sun went down before it had reached its zenith. And now we are gathered together in memory of another friend of Mount Tabor and its work—Brother Smith. Since 1866 he was deeply interested in this annual gathering; his whole soul seemed to be concerned for the success of these meetings; none were more regular and prompt than he in his attendance upon the meetings of the Board. He was a man of large business experiences, the benefit of which he was ready to give to this encampment; he was ever ready to lend his name to all obligations, and prudent and careful in promoting the interests of the work. He was sweet in council, and just such a man as we would like to have on a Board. He was always ready to perform his duties, and so improved his opportunities that he was not only in the public congregation, but in the social meetings. How often have we heard his voice in prayer, and how often have we listened to his testimony. That neat, pleasant cottage of his over there was one of the first built upon these grounds; every year he has been here, and this feast of Tabernacles brought him the richest blessings. He was always an attendant at the early prayer meetings. At the first of these meetings this year the speaker said he had missed him and his heart was touched; but his widow was there, occupying his place.

He was glad to know that his sons were following in his steps and trusted they would continue in his steps in the way of salvation. In a feeling manner he alluded to those who were gone. Our position in this Board will not protect us from the shadow of death. In a few days we shall pass away, but thank God, there's a grander grove up there. The attractions of this beautiful place were spoken of and the blessings received on Tabor, which are as nothing to the glories of the Heavenly Encampment. In conclusion he spoke of the kindly char-

acter of the deceased and the hospitality of his home.

David Campbell, Esq., the President of the Association, was the next speaker. His acquaintance with Brother Smith was comparatively brief. He had no elaborate speech to make; he had no need to refer to his beautiful traits of character here. A philosopher of Greece once lighted a candle and went out into the streets to find an honest man. He thought if Brother Smith had been there he would have found him. Life seemed to him like traveling upon a railroad train. At every station along the line they keep dropping out, and although there may be hundreds who start with us, but few reach the terminus.

Who ever met Brother Smith along the way side, or in the marts of business but saw that cordial smile that went to the heart? That was his experience with him. The warm, fervent pressure of the hand and the pleasant smile assured his friends that he was glad to see them. His life he likened to a beautiful spring, which throws off all earthly matter and brings forth the treasure God has placed in the earth. His life, like that fountain, springs up for the benefit of all. He was glad to learn that his whole family were drinking at that fountain.

He spoke next of the feelings of all who have loved ones gone before, and we must follow. Are we waiting for that day? I cannot say I am waiting unless I am ready. God help us to be ready. Waiting to go home! What word on earth is more sweet than home? The joys of the earthly home were shown, giving a faint idea of the home on the other side—a prepared home for a prepared people. There is only one way to get there, and that is through the blood of Jesus, which Brother Smith tested. God grant that we may be ready by drinking of the fountain of life like he, and having a living connection with it.

After the singing of a requiem, appropriately rendered by the choir, Rev. C. S. Coit said his feelings upon this occasion were like those of a relative. Since 1865 he had known Brother Smith, not only as a friend, but as a dear brother in the Church of Christ. He narrated how he found his first encouragement in the arduous duties of Presiding Elder of the Newton District in his household—in his counsel.

He thought the Church had cause to rejoice for the life and death of such a man as Peter Smith. Although he started his life under adverse circumstances few laymen have made a better life than he. The secret of his success in life was energy and punctuality—and one other that many men overlook—his trust and faith in God. He did not think he undertook any work without taking it first to his God. No matter whether he stood in the State Senate or among his brethren, everybody knew that Peter Smith trusted in his God. He was not only a man of progress in temporal matters, but in religious things. He related his reluctance at first to go to camp meeting, how he was prevailed upon to do so, and his acknowledgment after the first meeting of his conversion to camp meetings.

He was a member of the first committee appointed to procure a permanent location, and the speaker told how he had assisted in the work, and how he took hold of the Conference Seminary, giving it his money and his prayers, and bequeathing his interest in it to his children. Also, how he provided that his pastor's salary should be paid, and that the church yard might be kept up.

The advancement of his christian character, and the pleasure he took in this thing—his annual Sabbath—were shown.

The last time he saw Brother Smith he told him he did not know whether he would ever come here again, "but," said he, "you will have a good time." If he did not meet them here he would see them on the other shore. If we die as such of our brethren die we shall not have lived in vain.

Rev. S. W. Decker alluded to his acquaintance with him 30 years ago, when a young preacher upon the Stanhope circuit—he tested the hospitality of his home, which was one of the happiest homes he had ever known. If he wanted a friend he found one in Brother Smith, who never rejected any application for help, and when he saw his death announced in the paper he felt as if he had lost a friend.

Rev. Thos. H. Smith, Presiding Elder of the Newton District spoke of the warm greeting he had first received from him in his home, 22 years ago. He spoke of the pleasure of his acquaintance, his worth to the Church, and the value of his life. In all things he was an honest man, ready to discharge his whole duty.

Dr. Dashiell said the object of a funeral

[CONTINUED ON THIRD PAGE.]

JOHN S. GIBSON, Editor.

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

Monday, August 27th, 1877.

Embury Place and Neighborhood.

Embury Place is the farthest street West on the grounds, is a good location, and runs from Simpson Avenue to Morris Avenue.

Commencing at the former we note first the large new tent of Cornelius Cameron, of Brooklyn.

Lyon's double boarding cottage is next—neat in design and ornamentation, with beds of flowers and floral ornamentations in front.

Next above are the tents of I. G. Arnold, of Morristown, and Mrs. Linn, of Newark.

Rev. G. F. Dickinson, Jersey City, occupies a neat cottage, recently completed and a tent. The former is a very attractive edifice, and both are decoated in front with very artistic designs in rocks, moss, ferns and flowers.

The commodious and very pretty cottage of J. F. Berry, of Newark, is next and displays two rockeries in front.

The cottage of Margaret T. Robertson, of Newark, is inviting in appearance, and exhibits rustic work, two beds of flowers and shells, and an unusually pretty rockery.

Dr. Kinsey, of Morristown, has a tent adjoining.

Banghart Place runs West from Embury and contains a good-sized and fence enclosed cottage of Mrs. Chambers; a tent of Rev. C. R. Barnes, of Newark, and a cosy white cottage belonging to Mr. Hallock, of Newark.

Stites' Pass runs in the same direction from Banghart, and contains a roomy and pretty cottage belonging to Miss Ellen Cook, colored, of Boonton. For artistic taste the floral decorations are not surpassed by any on the grounds. The proprietress located first in a tent, and by washing, baking, and other work, earned every dollar of the cost of this pretty establishment.

Camp Ground Notes

It is expected that the meeting will break up on Wednesday.

Rev. J. H. Dalley, an able preacher, will preach at the service this morning.

The basket collections of the two first services yesterday amounted to \$72.

Mrs. Duftan, another colored preacher, arrived on the grounds Saturday evening.

The artistic draping of the stand on Saturday was done by Mrs. Clark and Mrs. Dean, of Newark.

Rev. Wm. V. Kelley, of the Philadelphia Conference, a preacher of great ability, will preach at the morning service to-morrow.

The two fine new Smith American organs used at the services here will be sold very cheap at the end of the meeting. Apply to Rev. J. M. Tuttle.

One good feature of Mount Tabor is that even in the rainy seasons there is very little mud here. The soil being gravelly and the grounds sloping, the water runs off as fast it falls.

An earnest sea captain, made an earnest exhortation yesterday in front of the quarters of the Record, which attracted many hearers, and was followed at length by other laymen.

It is hoped that arrangements will be perfected by which Francis Murphy, Esq., called the "Apostle of Temperance," will deliver an address upon the grounds at the closing service, on Wednesday morning.

The most emphatic experience we have yet heard was that of Amanda Smith, at the Love Feast yesterday morning, when she said, "I thank God for an unmistakable, radical, desperate, TREMENDOUS conversion."

The whole of the lower part of the grounds, extending over half a mile, were yesterday afternoon packed with vehicles three and four deep. The number of people on the grounds was estimated at over 7,000 by a number of competent judges.

One of the most interesting of the regular services held upon these grounds is the children's meetings, held at 9 in the morning and 4 in the afternoon, in their tent on Summerfield Avenue, and conducted by Rev. Mr. Clark. Yesterday morning the sacrament was administered to the little ones, and a Love Feast followed at which many tender, sincere testimonies dropped from the lips of the little speakers. Thirteen children have thus far been converted at these meetings.

We are sorry to say that our attention has been called to the fact that a number of boys, from 14 to 16 years of age, have been in the habit of coming to the railroad station every evening, bringing with them bottles of rum, getting drunk, insulting people, and making themselves generally obnoxious. We know all their names, and we now warn them that if this occurs again we will publish them as they deserve, and call the attention of the police authorities to the matter.

Mr. Abram Klotz has charge of the police arrangements, is always on the alert and yet has not had occasion to arrest an offender.

Amanda Smith, the remarkable colored preacher, was born a slave and continued in that condition till womanhood. After her conversion she showed such fine qualities of mind and voice, that it was determined to take her away from the menial duties she was engaged in and send her out as an evangelist. In Philadelphia, where she resides, she is sometimes called to preach in the most prominent churches in the city, and on such occasions her name always draws crowds of people to hear her.

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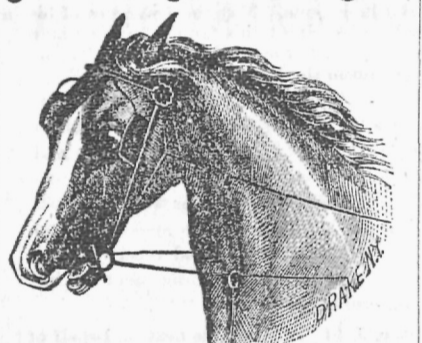
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LEAVE DOVER FOR CAMP GROUND: 7:00; 7:32; 8:42; A. M. 2:47; 6:30; 8:27 P. M.

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[CONTINUED FROM FIRST PAGE].

service is not to praise the dead, and yet we cannot help speaking of their pure and devoted lives. He often thought that upon such occasions the dead either need a eulogy or do not need it. If they need it they do not deserve it, if they do not need it then it is a work of supererogation to pronounce it. Good men are much needed in this world and we are very loth to part with them when they die because the world thinks it has lost a part of its goodness. He used to think so himself. A good man leaves a character that lives, and a man is not fit to live in this world unless he sows enough seed to produce harvests after he is gone. Peter Smith has gone to Heaven and taken with him all that a man can take to Heaven—character. Characters are the treasures laid up on earth—characters formed on earth.

He believed in the old idea that we shall meet our friends in Heaven, that we shall know them there and love them there. He related a touching scene in connection with the death of his mother, and said that all the philosophy in the earth would not convince him that he would not know that mother in Heaven. Whether departed spirits could look upon us and see what we are doing he did not know. As Brother Smith would pass the prayer meetings he used to say, "Brother Dashiell, they're having a good time in there," and he wondered now if he were looking down upon us in these seasons of blessing, and saying, "Brother Cobb, they're having a good time down there." One of the best acts of his life in that brief memoir was the provision he made for the support of the Lord's preachers, and the keeping up of the cemetery, a something which many men forget. God bless his memory, God bless his children, and God bless his neighbors that they may remember his examples. He had formed the acquaintance of Brother Smith among the first laymen when he came to this Conference, 18 years ago. During all this time their friendship had been maturing; he had watched him in all his relations and found him a true man. To his sons he commended his example, urging them to follow him as he followed Jesus.

The solo, "Waiting and Watching," was impressively rendered by Miss McKinnon, and the meeting was dismissed in the usual way.

THE AFTERNOON EXERCISES.

The rain began falling shortly after this service till the time of holding the afternoon service, when it began to abate. The exercises began in Bethel pavilion, conducted by Amanda Smith, the colored evangelist, who had been appointed the preacher of the afternoon. They began with singing, followed with prayer by Rev. G. H. Winans.

Mrs. Smith announced as the second hymn the one commencing

"O, for a heart to praise my God,
A heart from sin set free."

The reading of this hymn was interspersed with running comments for which this woman has such a wonderful faculty. Among other things she said she liked the new hymns that had been lately introduced, but did not want the children to forget the hymns of their fathers. When a person gets the experience of this hymn down in his heart, worked out through faith and prayer, and belief in the Lord Jesus Christ, then there's no use fighting sanctification, for that's it. The trouble is we too often do not believe what we sing. You know when we were children we made believe have dinner parties, and other things, and when we grow up and get converted we are just like the children—we make believe God. Lord deliver us from this make believe arrangement.

At the conclusion of the singing, the skies having cleared, the meeting was transferred to the Tabernacle, where Mrs. Clark led in prayer, followed by the singing of "Hold the Fort."

Mrs. Smith then prefaced the opening of her sermon by singing in her wonderfully clear voice, "The Lord Will Provide." Now, then, she said when she had finished, many of you have got an idea that I am going to preach, and I want to guard you against a disappointment. I am only going to talk a little while for Jesus. And I am going to be practical. We've had doctrine enough; some of you have been most doctored to death. I have got a little help in the 12th chapter of Romans. I was converted in 1856 and fully sanctified in 1868. Sometimes when I preach I take a whole chapter—the chapter takes me and I take it and away we go together. A great many people get converted and when they suppose they are wholly the Lord's, they try to see what kind of a life they can reach. There is no chapter that gives the life of consecration like this. Then she read the chapter with explanations, comprising her sermon, from which we make a few extracts.

That morning when Bishop Foster preached that sermon she felt as if she wanted to crouch down and get out of sight when he showed how little we are. And when I thought I had such a God to pray to I said what's the use of saying he can't sanctify a soul. This chapter should be enough to make a person jump and shout themselves to death. We must prove what is good and acceptable and perfect in the sight of God.

We know that we have been converted, and what fruits does our faith produce? Why, justification, regeneration and sanctification. God looks down and sees the image of Jesus in the soul that's converted, and when he touches it with sanctification it shouts for joy. Sanctification is an act of divine grace that makes us holy. What is an act? Well, it's an act, and that's all I can tell you. It's an act of God's mind when your faith comes up holy. God's work in conversion is complete. If there's any half-way work about it, it's because the sinner stops and don't go through.

"Present your bodies a living sacrifice." God wants us to be willing. When we give our bodies first to God it is a dead sacrifice. I did not take a living sacrifice to Him; it was a sacrifice dead in sin. But when I was brought to the light of the Holy Ghost I was ready to make the second covenant. When I received the quickening of the Holy Ghost I thought it was reason to present this living sacrifice. Why we act sometimes as if it would seem that God had made an awful requirement of us to sanctify our souls to Him.

Some after they are converted find it hard to get peace and comfort because they will not leave their errors. What will you do to get it out? You can't grow it out; only Jesus can take it out by the salvation he wrought on Calvary. It is just like the tooth-ache—you try to keep down the pain, and finally you go to a dentist and get it extracted. You must come to Jesus and get the pain taken out.

The Israelites went fooling around in the wilderness for forty years with their tomfoolery when they could have reached the promised land in forty days. That's just the way with some people now. They go fooling and stumbling around for years when they might get into the Kingdom to-day. I did not know anything about the theology of the Methodist Church when I was converted, and I did not know anything about the Discipline. The minister used to read it sometimes at the Communion, but used to shout when he was reading it. Bless you, I was going to Heaven independent of the Discipline. One day I found on the table a book called "Guide to Holiness." "Why, what's this?" I said, and I read it and found that people got that way down here. God's way is the best way, after all. How we do get in the wilderness and get tossed about. You start out and think you are going to have a grand time, and you go and do the best you can. Yes, its strange some people go along doing the best they can, and they don't want any help. There are some people who preach the Bible and do not believe in the holiness of the Bible. Our children take the catechism and would go along straight if we would let them alone; but we condemn this doctrine of sanctification, and try to make the way nice for them to get in, and they do not believe it after awhile themselves. I tell you there's a good deal of homeopathy in this line of faith—a good deal of sugar-coating.

At this point the speaker alluded to some of the practices of christians—particularly smoking and chewing, and would test their religion by seeing if they got mad or not. What would you say of a man that stands out against a tree or comes into a church and smokes. Yet you must bring in a body undefiled for a sacrifice. What would you say if you saw Jesus coming down that hill with a segar in his mouth? And yet you are to be the representatives of Christ. And we sweetly sing: "Surely the Captain may depend on me, Though but an armor bearer I may be."

My God! He couldn't depend on you five minutes, for you would be afraid to charge upon the petty sins of which you are yourselves guilty. We see boys playing marbles and think it only fun, but what would you think of a minister or a class-leader getting down on his knees and playing marbles in an alley? Yet with the same propriety you come out of the sanctuary and play croquet. A brother at Pitman Grove told me he had lost the power and said he had just left a croquet party and was on his way to a holiness meeting. The Holy Ghost is a sure thing, but He will not stay in a temple where He cannot have the whole temple.

Jesus wants us to be perfect, and the speaker showed how the Lord would grant all things, likening prayers to the Father as checks bearing the endorsement of Jesus. By reading the balance of the chapter she showed what kind of a life God gives after consecration. She also showed how we should be "of one mind toward another." Some people say, "Sister Smith, I would like to think as you do, but it would split the church." If we are consecrated my mind to you is a good mind, and your mind toward me is a good mind, and then where would be the split in the church? I tell you this thing is all right.

In concluding she said she would believe everything in the Bible. Even if it said, "Amanda Smith, Jonah swallowed the whale," I'd believe it. The description of the Israelites in the Red Sea was given. Go up to the sea of the difficulty and trust in God, and He will take you over if He has to kill somebody. A few remarks on the conse-

[CONTINUED ON FOURTH PAGE].

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[CONTINUED FROM THIRD PAGE.]

erated life concluded this remarkable sermon. The Gospel temperance prayer meeting, the Young People's meeting and Mrs. Fitz Gerald's meeting were all well attended and of great fervency.

THE EVENING SERVICE was attended by a good congregation, and in its effect was shown to be one of the most powerful meetings yet held upon the grounds. The opening hymn was the 290th, after which prayer was offered by Rev. C. Clark, Jr., and succeeded by the 539th hymn. The sermon was preached by Rev. Isaac Vansant, from the 25th, 26th and 37th verses of the 5th chapter of Ephesians, and was replete with instruction, logic and convincing force. The usual service at the conclusion was of unusual power.

THE SECOND SABBATH ON TABOR.

ANOTHER GREAT ATTENDANCE.

The scenes and incidents of Sabbath last were re-enacted on Tabor yesterday. The storm had ended, the sun rose in splendor, and at an early hour the people for many miles around began to flock to the grounds in great numbers. As before there were vehicles of every description, and people of every kind, including the grave and gay, the religious and the sinful, the seeker after truth and the curious. The lower part of the grounds were again thronged with vehicles, and the multitudes attending the services were greater, if anything, than those of Sabbath last. As on the previous Sabbath the best of order was maintained.

The day was opened with a prayer meeting conducted by Rev. S. N. Bebout, the force of which gave an earnest of the grand things to follow.

The love feast at 9 o'clock was conducted by Rev. J. M. Tattle, and was fraught with rich experiences of spiritual power, which continued until the opening of the general service at 10 o'clock.

This was commenced by the singing of the 232d hymn, which was succeeded with prayer by the Rev. J. R. Bryan. The Scripture lessons were the 84th Psalm and the first part of the 16th chapter of John, the reading of which was followed by the singing of the 193d hymn.

The sermon was delivered by that grand old preacher, Rev. D. W. Bartine, D. D., of Orange, who discoursed from a part of the 9th verse of the 8th chapter of Romans.

"Now if any man have not the Spirit of Christ he is none of His."

We regret our inability to report this, one of the finest sermons yet preached for want of room. It had a visible and oftimes expressed effect upon every part of the vast audience and was remarkable for its intellectual force and clearness, and for the convincing power displayed in every sentence. In fact, it was one of those grand old revival efforts for which this esteemed man is so famous.

AFTERNOON SERVICES.

The prayer meeting at the stand, prior to the general services, conducted by Rev. J. B. Howard, had many interesting features, notable among which was an address by Mrs. J. C. Noble.

When the general meeting was commenced it could be seen that the large audience of the morning had been greatly increased, densely packing the seats and much of the standing room of the circle.

The services were commenced with the 175th hymn, followed with prayer by Rev. D. Walters and the singing of the 158th hymn.

Rev. Wm. H. Boole, of the New York East Conference, was introduced by Dr. Dashiell as one who had not only preached to the great congregations of the city, but who had gone into the lowest places and offered the Gospel to the forlorn ones. The preacher first read a number of scriptural extracts, and then announced as his text the 11th verse of the 5th chapter of Romans:

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The sermon was a wonderful one, and for an hour and three-quarters the vast concourse of people was held spell-bound by a matchless exposition of the efficacy and perfection of the atonement, so clear that a child could understand it, and yet conveying a wondrous amount of thought. In the matter of illustrations, particularly, the speaker was remarkable. A prayer meeting of long duration and considerable interest followed.

THE EVENING.

Mrs. Fitz Gerald's six o'clock meeting, which was transferred from the cottage to the stand and the Young People's prayer meeting caused the woods to resound with a volume of prayer and praise.

The general service began in the presence of the largest evening congregation yet present, and the grand words, the lights gleaming over the thousands of faces, and the earnest tones of the preacher, mingling with the songs of the katydid, the notes of praise, and the earnestness all formed a grandly impressive scene.

The services began with the singing of the piece, "The Tried and the True," by Amanda Smith, in the chorus of which the audience joined. Rev. Thos. H. Smith offered prayer and the singing of the 529th hymn succeeded.

The sermon was preached by Rev. James Montgomery, of St. James Church, Elizabeth, from the text:

"Godliness is profitable unto all things, having the promise of life that now is, and that which is to come."

The discourse was a fitting conclusion to the grand efforts of the day and commended by convincing argument and earnest appeal the words of the text to the multitude. At the conclusion an invitation meeting was held with fruitful results.

A deep religious sentiment prevailed throughout all the meetings of the day and quite a number of penitents presented themselves at the altars. It was a great day on Tabor one long to be remembered.

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