

Mount Tabor Record

VOL. VI.

MORRISTOWN, N. J., TUESDAY, AUGUST 29, 1882.

NO. 11.

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THE RECORD'S ILLUSTRATIONS.

RESIDENCE OF FRANCIS A. DAY, ESQ.,
Morris Avenue and Wesley Place, Mt. Tabor.

As the conclusion to our picturesque descriptions of Mount Tabor, in the RECORD of 1882, we present the substantial yet handsome cottage of Francis A. Day, Esq., of Morristown, N. J. It is in one of the most desirable locations, being just about centrally located among the improvements of the grounds, and while ornamental enough to please the eye was built more with a view to economizing space, and thus securing comfort, than from an esthetic standpoint. This building was the first cottage on Tabor finished in lath and plaster or "hard finish." It has a cellar beneath the whole, two two-story bay windows give added light, room and the beauty of curved lines, water on both floors, and of course the modern improvements.

Although published last this cottage is by no manner of means least in our estimation, for under its hospitable roof ye editor is yearly invited with his family, and during the meeting seasons so comfortably cared for it is no wonder he heralds it as a time in which to wax fat, notwithstanding greatly multiplied labors.

Sunday's Services.

MORNING.
The falling rain disappointed many who anticipated a joyful day amidst the consecrated woods of delightful Tabor on Sunday, and it was necessary in consequence to assemble the congregations in the Ebenezer and Bethel Pavilions, in the former of which the Rev. Chaplain C. C. McCabe preached, and in the latter the Rev. Enoch Meachem, of Blairstown

Mr. Meachem began by explaining the circumstances of his sermon. He stated that Bro. Knowles had come to him and taken him unawares, and it was impossible almost for him to collect his thoughts, but he considered that it was altogether out of the question for one to miss this opportunity of preaching Christ. His text was St. John I, 17: "For the law was given by Moses, but grace and truth came by Jesus Christ."

The text was one which he had had in mind for fourteen years, contemplating its full meaning, and one upon which he had never before made his thoughts public. "Grace and truth came by Christ Jesus," and superseded all previous systems which had existed and had proved failures. The outcomes of art and architecture and of every system were failures. Judaism with its beliefs were utter failures. One must do something in that system. Philosophy failed to satisfy the minds and hearts of men. Saint Paul passed through Athens and saw the inscription "to the unknown God," and it made confession to their polytheism, which was an utter failure. The many gods of heathenism failed completely to satisfy the needs of men. The systems of Confucius and Mohammedism were beautiful in their way, but after all were only borrowed jewels from the crown of Christianity. There was no system under Heaven which satisfied the cravings of the human heart, except the religion of Jesus Christ.

There came by Jesus Christ different truths which it is impossible to eradicate. By the coming of Jesus Christ, we had the recognition of the rights of men. In ancient Rome there were one million slaves out of a total population of three million souls, who could claim no liberties. Four-fifths of the population of the entire world at the coming of Jesus Christ claimed no freedom. Christ came and was the true representative of humility. No one since has exhibited his lowliness and meekness of disposition. He exhibited in Himself the pattern of the Divine Philanthropist, presented by His undivided love for the world. By His coming the rights of humanity were fully recognized.

By Him also came the purification of our souls and all earthly progress was

due solely to His advent. By Him all abuses gave way. Polygamy could not stand with His presence upon earth, and slavery, the tyrant of nations, was not in harmony with the teachings of the blessed Lord.

By Jesus Christ came also the truth. "I am the way, the truth and the life." The world would be very little poorer if Socrates and Homer had never written. We lose nothing by them. The Talmud contains much that is good and gives us an idea of the atonement, while the Koran presents a view of Heaven, but these books can in no way be placed alongside of the Bible. There is nothing in them to come up to the standard of the fifth chapter of St. Matthew,—nothing to approach the word of the Lord Jesus.

He also brought to light many immovable truths. We gain all our ideas of resurrection from Him by His glorious death and resurrection.

If it were not for Jesus Christ the tomb would be dark. "O grave where is thy victory, O death where is thy sting?" He vitalized the idea of the immortality of the soul. Scepticism may say what it likes, but it does not detract from the truth of the Bible. The Holy Book is filled with truths and no other volume has its influence upon our life. We need never be afraid of the truths of Christianity; our conscience tells us that there is a God.

By the Word came also beneficence. Christ showed His interest in mankind. "Go ye into the world and preach the Gospel unto all mankind." Salvation was also the outcome of the great Son of God and not only salvation but also, as was said, the purification of human hearts and the lesson of a here and a hereafter.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all."

EBENEZER PAVILION.

A glorious meeting was held in this pavilion under the excellent speaking of Chaplain C. C. McCabe. Early as it was, the pavilion was packed when our Reporter arrived, and it began to dawn on his mind that his sharpened pencils would not be dalled, when a happy thought struck Secretary S. M. Long, who suggested that ye scribe occupy the front piazza of the beautiful residence of Dr. J. W. Stickle, which immediately adjoins the pavilion, and under whose friendly and sheltering awning we were enabled to obtain a synopsis of the exercises.

The Chaplain took for his text the words:—"While we look not at the things which are seen, but at the things which are not seen," found in the 4th chapter of II Corinthians and 18th verse.

The speaker referred to Paul's wonderful love for the Blessed Master and his Master's work; he never shrank from any task; he never tired of telling how immeasurably superior was the faith and the possession of the Christian to any other belief in the world.

He then read certain passages showing the wonderful possessions of the Christian, and how it was in our power to make others rich through Jesus Christ. An incident was then related about his speaking with a very prosperous man both in the things of this world and in spiritual gifts. I said he should be a happy man, he had all the comforts of this life a man could desire, his wife and children converted and himself a professor. He replied, "I am happy," and told me that it was all owing to a poor Methodist preacher, whom he asked to dine with him once, and that through that preacher he was converted. He considered it a good thing that he invited that preacher to dinner. "Then my wife was converted, then my children, and the Lord has prospered me, and if it wasn't for that Methodist preacher I wouldn't have had this prosperity." That preacher was poor himself, but he made that man rich by leading him to Christ. Shortly after the preacher died and this rich man was at his death-bed and did all he could there for his comfort, and afterwards educated his children and did everything for the family that was in his power, yet the debt was never considered paid by him.

The Chaplain related another instance that upon a rainy day, he was preaching to a few ladies upon the front seats, when after the services had commenced a young laboring man, a Catholic, came in and sat on the back seat. Now the priest had told the young man never to go into that man's church, because if he did those Methodists will throw a spell over you and you will lose your soul; and his parents advised him in the same way. I preached the Gospel to him and told him how much he needed salvation and when he left that meeting he was under conviction. I went to see him some time later when as soon as he saw me, he ran away from me and I asked his mother to call him right back. "You were under conviction," I said, "before you left the church, and I have made my way here to ask you to come to Christ." He said, "I would if it were not for my mother; it would break her heart if she thought I would come to be a protestant." Sometime after that, while he was at work, we approached him again—his employer and I—and then he said he would like to be a Christian. I got down on my knees and knelt beside him, and his employer knelt down on the other side and we began to pray for him. By and by Christ spoke peace to his soul. He was wonderfully saved. Six months after his employer died. Henry sat up with him all night. It was beautiful to see that Christian going home to Heaven with that poor working man kneeling at his bedside and at the death of the employer, he said "Oh, Henry how glad I am that you gave your heart to God." There was something there that illustrates this verse of Scripture that I have read. After three years had passed, I got a letter something like this from Henry: I am treasurer of the church, we are eight thousand dollars in debt and I want you to come down here and preach a sermon and we will soon have it paid. I went down there and preached, and among the subscriptions that were given in for the payment of that debt somebody called out "Henry Amber, three hundred dollars." I put it down. After the meeting I went to him and said "Henry, how is this? When I left you before you were a poor boy, now you give \$300 towards the payment of this debt." He said, "Oh, I have been greatly prospered, I now own half the farm" and he hitched up his team of horses and took me round and showed me his possessions. But what was more wonderful, the old lady was glad of it. He was a worthless lad and going to destruction before but now he could supply her the comforts of life. "Poor, but making many rich."

The speaker here referred to free thinkers holding a conference and sending out a challenge for any man to come before them and defend Christianity, and I could not go having other engagements pressing upon me, but I sent the following despatch: "All hail the power of Jesus' name. We are building more than one Methodist church for every day in the year and propose to make it two a day."

"Poor, yet making many rich." Oh, what a blessed truth. Paul was of more value to the Roman Empire than all their treasury. John Wesley was of inestimable value, and others too. After many anecdotes showing our power for making others rich, the Chaplain went on to prove the infallibility of God, saying that infallibility is lodged in God alone.

The speaker also treated of the sin of dancing. "Any young lady of modesty

would not dance round dances," was the remark of a converted dancing master in Philadelphia; and he also learned from experience that it tended to immorality and licentiousness. The theatre, too, is a source of evil.

Many say that we should give up this world and life, but I don't think the text means we should give up this present life. It was on this earth that Jesus walked and shed tears. We have an inheritance on both sides of the river. The sermon throughout was finely illustrated by many interesting stories, and held the congregation throughout its entire length, at the end of which the invitation was given for those who were Christians to arise. A host stood up, when those who desired to be Christians were also invited to arise, that they might receive the prayers of the people, and quite a number seized the opportunity to show their desire for a change of heart.

AFTERNOON.
BETHEL.

At the afternoon services in Bethel pavilion, Presiding Elder Knowles, after the opening exercises, announced the Rev. George W. Smith, of West New Brighton, as the preacher, and stated that Bro. Smith had consented to preach at only half an hour's notice.

Mr. Smith took for a text the words of St. Paul: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners."

The preacher began by saying that this was undoubtedly a common speech among the early Christians, especially when set upon by inquiries after some knowledge of Christ and the reason for their belief in Him. There were many profound mysteries connected with the faith, but this simple saying answered all objections. It was a reason for the hope which all believers had—that Christ came to save sinners.

There were great grounds of confidence in Christ. Daniel and others had prophesied concerning His coming, and He had appeared in exact fulfillment of these, and in accordance with the truth of these, we should show our thankfulness by loving Him. The hundred and twenty collected in the upper room at Jerusalem had suffered many trials and discouragements, and we, to prove ourselves worthy, would undoubtedly suffer the same, but still we should have an unwavering love of Christ.

The resources used to bring us to Him were too great primary ones: His Cross and the precious Blood shed upon it; and the healing power of the Holy Ghost, that glorious power whereby we are brought to Him.

The speaker closed his short sermon by earnestly urging all to come to a knowledge of God and be converted, because "Christ came into the world to save sinners."

EBENEZER.

The afternoon services in Ebenezer Pavilion were conducted by Rev. T. Hall who chose as a subject the words: "What profit have we if we pray unto God."

He went on to prove that God always answers prayer if we pray with sincerity and faith according to God's Word and in the name of the Lord Jesus Christ.

He cited many instances where, in the time of Christ and since, prayer has been answered, among which were the prayers of the thief on the cross and that of Peter, and drew the lesson that God does and will answer prayer.

Mr. Hall was followed by Bro. Thos. Kinnan, the great hearted engineer, who gave the wonderful experience of his conversion which was in answer to a prayer of his, while a man of the world, that God would spare him to become a Christian man.

Bro. Davison was the next speaker, who gave his testimony to the wonderful way in which God answers prayer.

EVENING.

The exercises, on account of the continuous pouring rain, were still held in Bethel and Ebenezer pavilions and partook more or less of the nature of prayer meetings, in the former of which the Rev. Presiding Elder Knowles made a short address setting forth the advantages and benefits of the camp meeting, and exhorted all to carry the blessed effects of the season into their homes. The Rev. A. L. Brice and others followed in brief addresses.

The closing services at Camp Tabor were held in Ebenezer Pavilion, Monday morning at 9 o'clock, the sacred place being well filled.

Presiding Elder Knowles said he knew there were a large number of persons present whose hearts were so full that they would like to give expression to their feelings, but he thought it advisable that these closing services should be solemnized by a few words uttered by our Lord Jesus Christ, and selected the 8th chapter of Luke, beginning with the 4th verse, and as he read those wonderful words of admonition he applied them to all assembled, especially advising them, after leaving these blessed grounds, not to permit business or pleasure to come up and choke out

the great truths heard at this place. After singing and prayers the Sacrament of the Lord's Supper was celebrated, in which a large number participated.

A new cottage, which from its substantial beauty is attracting more than usual attention, is that of Mr. Cornelius White, of Paterson, on St. John's Ave. It is highly ornamental, yet in no sense flashy. Both the front and rear is finished with piazza and balcony on either story; there are two two-story bay windows on the North and one on the South, cutting into the roof in Gothic design, and the peak is finished with a neat cresting. The spool, scroll, and other ornamental work will show to fine advantage through good judgment in the use of paint shades and the outer appearance of the cottage is attractive when viewed at any angle. It is hard finished throughout. The first floor has 9 feet 6 inch ceilings and embraces parlor, dining-room and kitchen. The second floor has 8 feet 6 inch ceilings and is cut into five sleeping apartments, all of them opening from the hall, an arrangement that is not generally so successfully secured in these summer cottages. The cottage has a good cellar, and it is furnished with all the modern improvements.

Special Notice.

Dr. James Douglas, of Morristown, N. J., will be at the Treasurer's Office on Mt. Tabor every afternoon, from 1:45 to 2:45, P. M.

Following are the officers, trustees and committees of the Newark Conference Camp Meeting Association:

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MORRISTOWN, N. J., Aug. 29, 1882.

Mount Tabor is 709 feet above sea level! The figures are according to the Geological Survey of this State.

Mr. Vanhouten yesterday sold his cottage on Force Place to Mrs. Canfield, of East Orange.

A meeting of the Board of Trustees will be held at President Campbell's cottage Thursday evening, to organize for the ensuing year.

Sunday's rain deterred thousands from visiting Tabor on that day and left the Tabor house with a large quantity of prepared material on hand for expected guests.

Many additions to cottages, and the erection of rear rooms for the half-tent half-cottage structure, quite the rage on Tabor, are being considered, the lumber for some being already on the grounds.

Mr. J. F. Cooper, the faithful book-keeper at the Treasurer's office, has made many friends during his stay here. Mr. Cooper is studying for the ministry, at the Connecticut Wesleyan University.

The Mt. Tabor Royal Arcanum will give another entertainment a week from next Thursday evening. Tonight the Misses Stephens give a musicale at Mr. Stephens' cottage on Asbury Place. Thus it will be seen the social element of Tabor is again asserting itself.

If any of our subscribers have been overlooked in mailing the RECORD, we will be pleased to rectify all errors, on information. The first number of the ten commenced with Friday, Aug. 18, No. 2, and to-day closes the complement. We thank our many friends for their literary contributions and assistance in giving the RECORD a wide circulation.

The neat specimens of landscape gardening about the depot are the work of Mr. Wm. Foley, of East Orange, who would hardly be accused of having æsthetic tastes yet has natural talents that enable him to make the wilderness to bloom as the rose. His work has been well and speedily done, and the railroad company deserve credit for keeping in advance of improvements.

Rev. Mr. Thompson, the Danish missionary, who asked for contributions for the erection of a Methodist church in his native land, reported that his appeal had met with liberal responses before he left Mt. Tabor. Chaplain McCabe, although he did not ask for contributions to his church extension funds, reported that he received a substantial check for that object before he left the grounds.

There was a very closely contested game of ball played at Denville, on Saturday the 26th ult., between the "Tabor" boys and the "Amateur" club, of Boonton. A very aristocratic crowd witnessed the game which resulted in a victory for the "Amateurs" by a score of 19 to 18, ten innings. The umpire was from Boonton and of course favored the "Amateurs."

Yesterday the Tabor club badly defeated a visiting Morristown club.

To the list of those who will build on Mt. Tabor the coming season we add Rev. M. D. Church, of East Orange. He has a fine property on St. John's avenue and will erect a first class cottage.

Dr. R. M. Sanger, of East Orange, will build on his property on Shaw Place. The Doctor owns several lots and will put up a superior cottage, the plans for which are out.

Rev. Jas. Montgomery, of Newark, will build on St. John's avenue, his cottage to be neat and convenient. There are a number of others who are arranging to build and the number of cottages put up this year will far exceed that of any previous season.

Mr. Roff, who owns several lots on Barnhard Place, will build the coming season.

The Holiness Meetings

Open to-day and continue for one week. Among the noted evangelists who will be present are Mrs. Willing, of Chicago, Mrs. Foote, of Cleveland, Mrs. Dr. Keller, of Chicago, Misses Carrie and Lois Smith, of Pawtucket, R. I., Mrs. Lizzie Smith, of Philadelphia, Dr. and Mrs. Cullis, of Boston, the founders of the Faith Homes for the cure of various diseases; Dr. and Mrs. Sanford, who are at the head of Dr. Cullis' branch Home in New York; Mr. and Mrs. W. H. Stockton, of Ocean Grove, and others prominent in evangelical work in this country.

These meetings are conducted wholly by ladies, many of the names we have mentioned being among the brightest intellects and most earnest Christian workers in the land.

The good people of Mount Tabor have parted most regretfully with their esteemed chorister, Mr. Fisher, whose business called him to the city on Monday. Both by his voice and cornet, and by suave and courtly manner, he has charmed all with whom he came in contact. Among the good voices on the ground he will be remembered as one who loves music for music's sake. And just here we will mention what may prove a piece of news to many of our readers. Mr. Fisher is not a professional musician. He is the extensive manufacturer of a superior gold pen, but has improved a God given talent for music, and we understand on good authority that he has had numerous favorable propositions to appear upon the metropolitan stage, but of course declines. While on Tabor the good judgment with which he has used the cornet, and ability evinced in organizing a choir has won for him many words of commendation. It has been a labor of love with him, but none the less a work that requires time and study and training. We are the better for having met him and in parting cherish the hope that another season may again find the echos of Tabor reverberating to the sounds of his voice and instrument.

Just here we will give credit to whom credit is due for the musical treat afforded us on Saturday. The solo, "Consider the Lilies," was exquisitely rendered by Miss Nettie Coit.

"Hear me Jehovah," a solo, duet and chorus, was superbly interpreted, the parts being taken as follows: Solo by Miss Craig, duet by Miss Craig and Mr. Fisher. In the evening the anthem "Praise the Lord" (*Laus Deo*), was grandly executed, solos by Misses Craig and Walters, and Mr. Fisher.

Of the many complimentary newspaper notices given the RECORD we have space for but a few:

A potent factor for good, which should not be forgotten by all interested in the welfare of this community, is the sprightly little MOUNT TABOR RECORD, published daily, during camp meeting, by L. A. Vogt, from the Banner office, Morristown. In its columns each day are found slightly abbreviated stenographic reports of the sermons delivered and a sparkling epitome of the local happenings of the preceding twenty-four hours. Of one thing the genial editor may feel assured, should he fail in making a pecuniary success of his undertaking that he will have accomplished an artistic and typographical triumph that must sooner or later bring its reward.—*Newark Daily Advertiser*.

We are in receipt of the daily MOUNT TABOR RECORD, which in one's leisure hours is an interesting journal to read. Any one who is in the habit of attending the meetings cannot very well get through the summer without its visits. It is instructive and it gives the progress of the work at Tabor authentically and intelligently. A prominent feature of the periodical is its illustrations, pretty and clear.—*Washington Star*.

The MOUNT TABOR RECORD made its appearance today—a neat sheet, giving ample reports of the meeting. Its first number has a personal sketch of the oldest member of the Newark Conference, Rev. B. Andrew, who is now over eighty years old, and entered the Conference in 1829.—*Newark Daily Journal*.

The MOUNT TABOR RECORD this year is printed on tinted paper and presents a finer appearance than ever before. The illustrations are beautifully executed and are a splendid feature of this year's daily record of the camp meeting.—*Dover Index*.

That neat little sheet, the RECORD, gives such a complete report of the proceedings, and is so widely circulated that there is little use of summarizing the daily services.—*Sussex Register*.

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

Dr. S. R. Osmun: DEAR SIR:—I have not been able to see you since you extracted my teeth, and I take this opportunity of expressing my thanks to you for the professional skill and courtesy you manifested at that time.

I had taken gas 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,
Hacktstown, 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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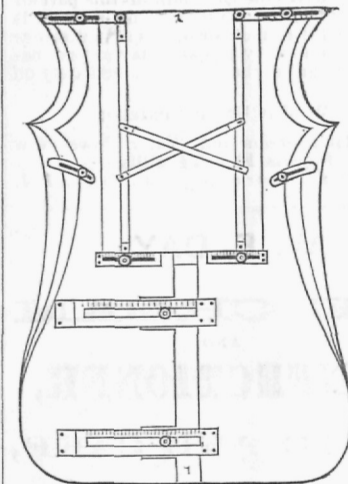
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The Record's Pen Sketches.

REV. GEORGE H. WHITNEY, D.D.

The subject of our sketch to-day, was born in Georgetown, D. C., in the year 1830. Though Southern born he is of Puritan ancestry. The Whitney family were early prominent in the annals of New England, and their descendants flourishing now in almost every State of the Union have inherited in a marked degree the sterling qualities of their forefathers.

About 1847 the father removed with his family to Newark. Here young Whitney pursued his studies in the old Newark Seminary, the worthy predecessor of our Conference Seminary, and was finally for several years a teacher in that institution.

Meantime, having been duly licensed, he often preached and with great acceptance in the different Methodist churches in the city. Thus providentially was laid the foundation of what has proved to be his life work as preacher and teacher.

Mr. Whitney, although already a thorough scholar, now wisely determined to secure the more systematic training of a college course. From this determination he was strongly dissuaded by some of his "elder" brethren, who declared that for him to go to college "would be a criminal waste of the Lord's time." Such views, now fortunately abandoned, were, in those and earlier days, too often successfully urged to discourage young men preparing for the ministry from taking a college course.

He was graduated from the Wesleyan University, Middletown, Conn., in the class of '58, and at once assumed the Principalship of Macedon Centre Academy, N. Y. At the end of the year he resigned to take a like position in Oneida Seminary, which he held till 1862, when he was transferred to the Newark Conference and entered upon the regular ministry.

He was pastor of churches in Elizabeth, Newton, Plainfield, Passaic and Jersey City. In 1874 he entered upon the duties of his present position, that of President of the Centenary Collegiate Institute at Hackettstown.

Such had been his success at Oneida that he was by common consent chosen for this position from the inception of the enterprise. Accordingly he was formally elected by the trustees in 1870.

While a pastor Dr. Whitney was eminently successful, as the work of the churches which he successively served fully proves. But far more grateful is the testimony of the hosts of his firm friends in all these churches, to whom one has but to mention the Doctor's name as their former pastor to be told of eloquent and searching sermons, of gracious revivals, of the most pleasant social ties, in brief of the prosperity of the Master's cause during his pastorate.

We never mention Rugby without coupling with it the name of Arnold, the great educator. So Dr. Whitney's name is inseparably associated with Hackettstown Seminary, and what we may write about that institution will not be out of place in this sketch. Financially the school has, from the beginning, been prosperous. By careful management the interest of the heavy debt which remained on the institution at its dedication, has been paid and the debt itself was somewhat reduced. During the school year just closed a movement was made, inspired by the promise of Mr. George I. Seney to give fifteen thousand dollars, which resulted in removing this burdensome debt. But praise of a school or its president, measured by financial success alone would be mean indeed. Gauged by such a standard some of the most worthless schools would be placed in the front rank; yet the friends of the school are to be congratulated on its sound financial condition as furnishing the opportunity for still increased usefulness.

In his inaugural address Dr. Whitney said: "In earnest talks with the trustees, whose work has been so arduous, I have found that they agree with me, and we now declare to you that this day we found an institution which claims to be thorough in discipline, thorough in training, thorough in culture." During all the years since that day it has been his constant aim to make good that declaration. Nor is it too much to say that the school, starting upon this high plain, has had a constantly growing reputation for real excellence and thorough work in all its departments. These are then two of the elements of a successful administration of the affairs of a school, financial prosperity resulting from a large attendance, and thorough work in all departments. In these respects, as we have seen, assisted by a noble board of trustees and seconded by a faculty whose work praises them more than any words of ours could do, the Doctor has achieved ample success.

It is the profound conviction that the school should furnish something more than intellectual training and polish, which have caused the founding and superintending of our schools to be so largely entrusted to the church. Accepting this trust she is under solemn obligations to see to it that her schools are not secularized.

The final question by which the church should test the work of her servants to whom she has committed the management of her educational institutions, should not be: are they successful financiers, nor even, are they successful educators, but rather, are they maintaining the cause of Christian education?

We believe President Whitney's fame as an educator and the high place which the seminary holds in the affections of the church and in the esteem of the people, to be most largely due to his enthusiastic, devoted and successful effort to realize at Hackettstown the ideal Christian school.

During these busy years he has found time to write considerably for the various church publications—to prepare for several years the Berean Sunday school notes and to edit his "Hand Book of Bible Geography," a work

which has now passed through many editions in this country and England, and by which he is widely and favorably known as an author.

Thus briefly and imperfectly have we sketched the leading facts in the career of one whom "the people delight to honor." Hardly past middle age Dr. Whitney seems still to have before him the most fruitful years of his life. May the wise Father bless him with long life and may he win to a nobler and purer life by his wise and loving counsels multitudes more of the young.

Below we give the mail statistics, &c., of Mt. Tabor. The office opened July 4th, 1882:

Stamps cancelled from July 4th to Aug. 16th, beginning of camp meeting,

| | 3c. | 2c. | 1c. | 5c | 10c |
|---|------|-----|------|----|-----|
| From Aug. 17th to 28th, 10 days of meeting, | 2286 | 64 | 1319 | 8 | 5 |
| Total, | 3493 | 104 | 2327 | 16 | 7 |
| Total pieces mail matter, 5,947 | | | | | |
| Telegrams received, 245 | | | | | |
| " sent, 221 | | | | | |

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