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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii. 32.

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SPEAK THE TRUTH.

BY ADA KNOWLTON

Truth but do not swaver;
Tolly every who,
displeas or favor
to a he's here and there;
let your be in early youth
a s'nd of grace and truth.

ak the truth though you're offending
The profession of a friend
Speak though not by pretending
It is here in this to end
Some shameful gossip flying
By a little act of lying.

Speak the truth and speak it boldly,
In the mansion of the cot;
Tho' to some it seem'd coldly,
And may never be forgot;
It should matter not to you
So they sail from sin be free.

Speak the truth in all you do,
Speak it simply, I do, well,
Let no one you discover
Seeds of misery and hell.
But be noble in your doing,
In the upwa'rd life pursuing.

REV. S. MATTOON, D. D.

[An address delivered at the funeral of the Rev. Stephen Mattoon, D. D., late President of Middle University, Charlotte N. C. in the University Chapel Aug. 18, 89, by Rev. Thos. Lawrence, D. D., and published by request.]

Dear Friends: "Dr. Mattoon is dead!" Such was the message which was brought us by the telegraph, a few hours ago, filling every heart with sadness and casting a dark shadow over the homes of this little community of workers with which he has been so intimately connected, and awakening a feeling of deep and sincere sorrow in the radiating city. How all these years has he been in the highest esteem, bearing spontaneous testimony to the envying tenor of his active earnest, blameless, noble Christian life. "Dr. Mattoon is dead!" It is hard for us to realize the full meaning of these words even as we stand in the presence of his coffin form surrounded by a stricken family and a loyal congregation.

It is impossible for us to think of this institution, Middle University, apart from Dr. Mattoon, his very personality seems, as it were, to have entered into it, became a part of it. It is difficult to realize that he who so loved it, carried it in his heart of hearts, breathed the very breath of life into it as an institution, lies breathless and cold in death before us. No man can speak of Rugby School without instantly recalling Dr. Arnold. No one can speak of Union College without bringing up the venerable form and illustrious name of Dr. Knowlton. How often have we heard him who lies silent before us even after he had reached his three score years and ten, speak with all the enthusiasm of his student days, that honored name. Just so intimately through all the future years whatever he was engaged in with the memory of Stephen Mattoon be associated with Middle University and closely linked with his will be that of his devoted wife, side by side with whose name in the neighboring cemetery, we are about to lay him.

Dr. Mattoon's personality was a marked one and his presence noble. His was a well-knit finely proportioned form, above the average size, a graceful and dignified carriage with a grave, intelligent, kindly face, the ordinary expression of which bespoke modesty, firmness and self-control and when lighted with the genial smile, with which he always greeted the stranger, it was more than ordinarily attractive. His was a face which inspired confidence even in a stranger who instinctively felt that it belonged to a man who could be trusted. The Doctor was possessed of more than ordinary strength of intellect. The characteristics of which were not showy but exceeding-ly practical. Natural powers had

been strengthened and developed by liberal training in two of the foremost institutions of our country. He was a graduate of Union College, Schenectady, New York, and Princeton Theological Seminary. His mind generously endowed by nature enlarged and strengthened by a liberal education was quickened and energized through constant contact with men in the fields which he occupied in this and in foreign lands.

His life throughout was intensely practical. He was more by nature a man of action a leader of men than a man of thought. We could never think of Dr. Mattoon living the life of the student or seclude, of seeking culture that he might enjoy the pleasures of literature or the delights of science other than simply as a means to an end, that he might through it all be better furnished for the Master's use. The nearest I ever heard him come to a severe judgement, upon another, (for he was a man of singular charity) was when speaking of a missionary in the Foreign Field who affected the roll of the man of science, sought to win distinction in the field of comparative philology. He did acquire some distinction as a philologist but was of little use as a missionary. The Doctor was no theorist or specialist in the matter of business, science or Theology. He was no dreamer of dreams. He wanted theories that had been tested, plans that would work. He was not the man to take action on hypotheses, he sought results, ends, and these were the highest and holiest conceivable, man's highest good and God's greatest glory. He was a plain earnest sincere consecrated workman in God's every day working world the language of whose daily life was in substance that of the Apostle. I am not my own I have been bought with a price therefore I will glorify God in my body and spirit which are God's.

The story of the Doctor's conversion and his call to the ministry is but imperfectly known to the speaker. In his modesty he rarely spoke of himself, suffice it to say that he early made a profession of religion and determined to prepare himself to preach the gospel. After completing his studies he felt constrained to offer himself for service in the Foreign Field. He was united in marriage to Mrs. Mary Laurie, of Jackson, Washington Co., N. Y., sailed for Siam July 1846 reached his destination March 1847, after a voyage of eight months (since the opening of the Suez Canal the same journey can be made in six or seven weeks.)

Dr. Mattoon has had the privilege of preaching the gospel on two continents and to three distinct peoples. He was for twenty years connected with the Siamese mission, about the same length of time a missionary teacher amongst the Freedmen in our own land and three years pastor of the Ellston Presbyterian church, Saratoga Co., N. Y., during the interval of his sojourn from the Foreign Field and his entering upon the work whence he has just been translated to his reward.

He and his devoted wife may worthily be included among that noble and heroic band of men and women who laid the foundations of Christian missions and Christian civilization in the East—Apostles to the heathen and certainly none are more surely in the line of the Apostolic succession than the pioneer missionary. He who lies before me may justly claim that noble distinction. Dr. and Mrs. Mattoon were among the first to begin successful mission work in the Kingdom of Siam in the year 1847 and until 1866, a score of years, he was the unwearied intrepid animating spirit of the whole missionary group. Learning the language, translating the Scriptures, preaching the gospel, teaching the natives, founding mission stations, receiving, instructing and directing the successive recruits sent out by the Home Board, pervading and

administering and energizing every department of missionary work, all this was done too in the presence of great discouragements and hardships, for the first three years none of the natives, so great was the prejudice, would either rent or sell a house to the missionaries, who were compelled to live on their boats on the rivers, as illustrating the admirable fitness of the deceased for pioneer missionary work and the energy which he brought to bear on the tasks laid upon him. Dr. House, one of his colleagues in the Mission, writing its history, speaks thus of Dr. Mattoon: "Mr. Casewell's death and Mr. Hem-enway's illness, threw now upon Mr. Mattoon, though he had been but eighteen months in the field, the Sabbath preaching service at the station and a tri-weekly service at a hired room used as a chapel in the bazaar." (Vide Siam and Laos, Presby. Board Pub. pg. 364.) To acquire the power in a time so brief to preach intelligently 4 times a week in a difficult Foreign tongue marked the energy and ability which through life he constantly brought to bear upon whatsoever tasks were submitted to his hands.

As a proof of the estimation in which the deceased was held by the people and government when they entered, somewhat reluctantly, into treaty relations with the United States he was appointed first U. S. Consul "To the great satisfaction of the Siamese and it was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have Mr. Mattoon as the first U. S. Consul to set the treaty in motion. Mr. Mattoon accepted the office however, only until a successor should be appointed at Washington. Meanwhile, his mission work—preaching, translating, etc.—was not interrupted. These words are quoted from the volume above mentioned. The duties of the Consulship were efficiently discharged by the Doctor in connection with the energetic and prosecution of missionary labor.

After a score of years, spent chiefly in sowing and planting, the deceased was compelled sadly and reluctantly to leave the Foreign Field on account of the conformed health of his wife and if he had been permitted to accomplish nothing more than to be largely instrumental in founding the Siam Mission he would have achieved a distinction of which the most ambitious might be proud, in the no distant future when kingdom and count shall have been converted to God, a redeemed and grateful nation will reverently cherish the memory of Stephen Mattoon and his name by the future historian of the Church will be written side by side with that of Carey and Morrison, Lowrie and Duff.

After three years spent as pastor of the church in Ballston, where his memory is still warmly cherished, he

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POVERTY.

Bulwer says that poverty is only an idea in nine cases out of ten, and we believe it is so.

Some men with ten thousand dollars a year suffer more for want of means, than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand dollars, and, by habit, he spends twelve or fifteen thousand, and suffers enough from being dunned for unpaid debts to kill a sensitive man. A man who earns a dollar a day, and does not run in debt, is the happier of the two.

There are people, of course, who are wealthy and enjoy their wealth, but there are thousands upon thousands, with princely incomes, who do not know a moment's peace, as it were, because they live above their means.

CELESTIAL CHRISTIANS.

Celestialness is the vice of religious professors, and it is steadily condensed in the gospel. That mercy or charity which staketh not account of evil, which "hopeth all things and which covereth a multitude of sins" is a rare virtue, and one of the choicest flowers of the Christian life. We seem to think ourselves bound, in the interests of orthodoxy and of righteousness, to be strict judging, and yet the Lord's own words, "Judge not." O'er-zealous, and withal sadly erroneous, is always the "beam" that is seen in detecting the "mote." Nevertheless, our uncharitableness is itself one of the surest proofs that we are not leaders of the blind. We were better to feel with Paul that we are all of sinners. It has been hinted that if our conversation were more about things and less about persons there would be less scandalizing. But the persons of our acquaintance are an obvious and easy study to occupy what little intelligence we possess, whereas it is a well-learned memory to converse intelligently about general subjects. Partly, therefore, from the limited range of most people's thoughts, and partly from that vanity which puffs itself up in the act of deprecating others we are perpetually tricked into uncharitable assertions about our neighbors. It were well, too, if not more religious persons, but religious ones, abstained from slanderous imputations. Many a keen and eager partisan will one day have some occasion to lament the spiteful and uncharitable statements into which his own heated zeal has betrayed him. It is not ought to be the motto of the Christian, "Judge not" and on

the other hand, "Be not judged."

THE BATTLE OF LIFE consists in keeping up a cheerful spirit. When depression comes and the clouds, when the spirit is loaded with deadening grief, all work becomes drudgery, life is a burden and difficulty. Whatever is done is carried under compulsion, with a wish that it could be ended, and a feeling of pleasure in the accomplishment of a kind of congratulation that it is at last completed. And even if there is will-power enough to direct along and favorable circumstances to make it successful, it will end but little satisfaction, for the spirit will be loaded with forebodings of coming evil. If any good work be well done it must be amid buoyancy and hope. With this experience no matter how hard the task may be or how unpropitious, there will be energy given to it, and that energy of skill and tact that, unless hindrances are inevitable, will carry it through to a good end. Our religious work very often lags and fails, not because we are not in earnest, but perhaps we expend unnecessary labor on it—but because it is done under a cloud. Hope is wanted. There is no enthusiasm, no sprightly eager onlooking and vision of inevitable accomplishment. But if the heart is bright, it will be able to go cheerfully through an experienced one also bear its disappointments, rejoice in its tribulations and not only believe, but know, that God makes all things work together for good to those who love Him. It is not possible, not for all of us, all the time. Moods are many, and we are liable to fall into dull ones betimes; but ought to be a part of our Christian effort to drive away the cloud, if possible and turn to the heavenly and inspiring light.—United Presbyterian.

THE FACTS OF THE lesson, during which a review of the last week's lesson should be introduced, can generally be told in a story like and interesting way, which will take nothing from the impressiveness of the application, provided the application is, as it ought to be, on some point. The lessons often contain many truths for older scholars, but for the little ones a choice must be made. They cannot grasp more than one idea at a time, and if more than one be presented the effect of the whole is lost.

There is no more fitting or impressive way to close the lesson than with a prayer by the teacher, which may be followed by some prayer in which all the scholars can join.

When it is possible another teacher should be provided to teach the singing. Hymns to be attractive to infant classes must have words that can be comprehended, and that mean something. I am in favor of a subdivided class. There are many reasons for and against, and perhaps so many both ways that an opinion can be no more than an opinion. I think the catechism is too often neglected in our schools, and I would approve most heartily of a class that was subdivided for the purpose of instruction of that kind, but where only the lesson is taught, and that immediately after or before it is taught by the head teacher, I can see no necessity for both; either be well done.

The visiting can be managed in any but a large class easily if done systematically. Where the class is large the sick, or those absent several Sundays, can be called upon, and that is as much as ought to be expected.

It is impossible to teach the spiritual truths of the lesson successfully unless the soul of the teacher is as much impressed with them as her mind is with the story. There is nothing that holds people of any age more than genuine spirituality, and none can more readily detect the lack of it than little children. If the teacher herself feels that the spiritual part of the lesson is a bitter pill for the little ones, and must be carefully disguised by the sugar coating of the lesson story, the children will feel that way too, and will moreover reject the pill in spite of its sugar coating; but if the teacher holds God's truth as a precious gift that she is permitted to transmit to her dear ones the children will prize it too, and will receive it gladly.—Christian Advocate.

THE RELIGIOUS WORLD.

CHURCH NOTES AND NEWS GATHERED FROM ALL QUARTERS.

Reasons Why the Infant Class Is the Most Important in the Sunday School—How It Should Be Conducted—Some Sensible Advice.

If there be any degree of truth in Robertson's statement, that "when a child is three years of age Christian parents have done more than half they ever will do for the child's character," surely the first year of school work ought to be considered the most important; for not only does the child learn more easily, but he gets habits of study which will cling to him through life.

For the same reason the infant class should be considered the most important branch of Sunday school work, and the teacher ought to be a person combining peculiar insight into human nature with executive ability and rare spirituality.

The infant class should have its own room of its own, so arranged that it can be opened into the Sunday school room, but the doors should not be open for any more than the opening hymn and prayer. The babies cannot enjoy or even endure a long session.

Somewhere near the opening the silent prayer should have a place. The children who are taught to offer a prayer silently for the teacher of the school and who are thus teaching the children to make, not only better hearers, but better doers of the Word, and the teacher will surely feel the influence of those prayers, and be helped in her teaching.

It goes without saying that no primary room is furnished which does not contain a blackboard, and the most successful lesson will always be in some measure an artist's talk. The teacher need not be an artist; children's imaginations are very fertile, and chalk drawing easy. The introduction to the lesson must be something children know about, something the smallest child will understand, and this must be a leader leading easily and logically to the lesson. One advantage of this method, and I think not the least among several, is that the teacher so trains her scholars that many things which they see or use in every day life are intimately associated with their Sunday school lessons in such a way that the one serves to suggest the other during week days, when Sunday thoughts are not so fresh.

The facts of the lesson, during which a review of the last week's lesson should be introduced, can generally be told in a story like and interesting way, which will take nothing from the impressiveness of the application, provided the application is, as it ought to be, on some point. The lessons often contain many truths for older scholars, but for the little ones a choice must be made. They cannot grasp more than one idea at a time, and if more than one be presented the effect of the whole is lost.

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RELIGIOUS GLEANINGS.

The board of home missions of the Reformed church during the year aided 120 churches, having 95 missionary pastors, 5,137 families, 7,420 communicant members and 10,263 members of the Sabbath schools. About 200,000 was contributed for the work last year, and was voted by the general synod that \$75,000 be raised by the churches this year for the home field.

Johns Hopkins university is to have a \$20,000 Y. M. C. A. building. The following statistics were collected at the World's Sunday school convention, held in London: Number of Sunday schools in the United States, 101,824; scholars, 8,345,411; teachers, 1,100,104; total, 9,445,515. In Canada, 6,639; scholars, 467,260; teachers, 55,627; total, 522,887. New York city has 600 schools, 172,000 scholars and 10,000 teachers.

Hundreds of people in Milan, Italy, attended for the first time during the recent session of the Italy Methodist conference. Services were held every evening, and many bowed at the altar as seekers, and others arose for prayer.

The Methodist Episcopal church reports 85,063 Sunday schools, with 1,000,848 scholars.

Closing the Churches.

The reasons assigned for closing some of the churches are, that the members go into the country for at least two months. What if they do? Are those who do not go to be neglected, or turned out upon the ecclesiastical common? One member is reported to have said: "Why, if you keep the church open you will not get more than forty or fifty out on Sunday, ten or twelve to the prayer meeting, and perhaps not over fifty to the Sunday school," as though that were conclusive. Christ said: "Where two or three are gathered together in my name, there am I in the midst of them."

Notwithstanding the dullness of the summer season, that brother had never yet proposed to close his store during July and August. And such a thing as a business man saying: "Shut up the store and let your customers go, there are no more to be had," has not yet been heard. "It is not the number who go into the country that makes the demand for closing churches, but the greater number who do not go, but wish to have it understood that they belong to the circle of those who go, and to a church that follows the fashion." So said a pastor whose church was closed against his wish.—Christian Advocate.

The Change Constantly Taking Place.

When, after years of absence, one revisits places and scenes familiar to him in youth, he is often surprised to find how different they actually are from the pictures he has carried in his mind. The home of his boyhood has not the magnitude he imagined. The old church is much smaller than he thought it was. The village green is diminutive to what he supposed it to be. In fact, it is as if memory had played him false, and used a magnifier on every object. Sometimes, to Christian people, distance lends enchantment. They seek to recover former feelings and feelings, and think then they would be at rest. Could they have such experiences as they had in their earlier Christian life they would find them disappointing. The grace of ministered strength and hope in former times is not appropriate to their present requirements, and could it be they would prove as useless as the manna of days gone by. God, in his great love, gave us assurance of grace for grace. As the supply which has helped us, wishes, there is the promise of a new flux according to our need.—Christian Inquirer.

Mission Notes.

Colportage is the chief agency in baptizing missionary work in Bulgaria, and through this means the Scriptures, with other good books, have been widely circulated, reaching the soldiers and entering prison doors.

In several towns near Bombay offers have been made to the missionaries to open schools among the natives, the objection being raised to the assurance that the education would be on strictly Christian principles.

The Mission Press is a power reaching far beyond the personal influence of the missionaries. Portions of the Bible, "Tracts of Day" hymn books, tracts and sermons translated and distributed among the natives give evidence of the patient study of intricate languages, and these will bear fruit an hundred fold.

The Presbyterian Church in Canada.

The general assembly of the Presbyterian church in Canada comprises five synods and forty-two presbyteries, viz:

Presby.	Commu-teries.	Churches.	Members.
Maritime presbytery	11	400	22,220
Montreal and Ottawa	6	251	25,213
Toronto and Kingston	10	383	22,400
Hamilton	1	82	28,700
Manitoba	0	85	6,212
Not classified	0	0	0
	28	1,281	145,040

It has 120 missionaries, besides teachers, in New Brunswick, in Trinidad and Demerara, ten among Indians, four in China, nine in India. There are six Canadian Presbyterian theological seminaries, viz: At Halifax, Quebec, Montreal, Kingston, Toronto and Manitoba.