

Africa-American Presbyterian.

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

VOL. XI.

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SPEAK THE TRUTH.

BY ADA KNOWLTON.

Truth but do not waver;
Boldly every where,
In the presence of men,
Or in the presence of God;
Let your voice be heard,
In the presence of God;
Speak the truth though you're offending
The passion of a friend;
It is better to offend
Than to be silent and pretend;
By a little act of lying,
You lose the truth forever;
Speak the truth though you're offending
The passion of a friend;
It is better to offend
Than to be silent and pretend;
By a little act of lying,
You lose the truth forever;
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The passion of a friend;
It is better to offend
Than to be silent and pretend;
By a little act of lying,
You lose the truth forever;

REV. S. MATTOON, D. D.

[An address delivered at the funeral of the Rev. Stephen Mattoon, D. D., late President of Middlebury 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 neighboring city where all these years he has 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 surrounded by a stricken family and a loyal congregation.

It is impossible for us to think of this institution, Middlebury University, apart from Dr. Mattoon, his very personality seems, as it were, to have entered into it, become a part of it. It is difficult to realize that he who so loved life, 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 is engaged in with the memory of Stephen Mattoon be associated with Middlebury University and closely linked with his will be that of his devoted wife, side by side with whose name stands 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 any 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 Elliston Presbyterian church, Saratoga Co., N. Y., during the interval of his residence 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. Hemmaway'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 whatever 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 at 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. Mr. Mattoon's mission work—preaching, translating, etc.—was not interrupted. These words are quoted from the volume above mentioned. The duties of the Consulate 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 ill health of his wife and if in life 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

[CONCLUDED ON PAGE 2.]

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 strongly condemned in the gospel. That mercy or charity which staketh not account of evil, which "hopeth all things" and which "covereth a multitude of sin," 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 command, "Judge not," is a stern rebuke, and withal sadly enforced, it is always the "beam" that is seen when detecting the "mote." Nevertheless, our uncharitableness is itself one of the surest proofs that we are not leaders of the blind. We were not 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 scandal-mongering. But the persons of our acquaintance are an obvious and easy study, occupy what little intelligence we possess, whereas it takes a well-trained memory to converse intelligently about general subjects.

Part, therefore, from the limited range of most people's thoughts, and part from that vanity which puffs itself up in the act of depreciating 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 relations. Many a keen and eager person will one day have some to lament the spiteful and uncharitable statements into which his unbridled tongue has betrayed him. It is not ought to be the motto of the Christian, "Judge not," but "Judge not, and ye shall not be judged." 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 the decision 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 school 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, and for that reason, the child should learn more easily, but habits of study and method under a judicious teacher 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 a 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 for their friends, will be more ready 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 a chalk 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 ladder 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 gains her scholars that many things which they see arise 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.

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Roman Catholics.

Rev. L. J. Sullivan, pastor of St. Mary's church, Providence, R. I., recently celebrated the twenty-first anniversary of his ordination.

Mexico has a Catholic university fifty years older than Harvard.

The agent of the Scotch National Bible society preaches the Roman Catholic missions in China, believing "their work is an element of good, as they teach the cardinal truths of our common faith and are preparing the way for a purer form of religion."

RELIGIOUS GLEANINGS.

The board of home missions of the Reformed church during the year added 120 churches, having 95 missionary pastors, 5,127 families, 7,420 communicant members and 10,263 members of the Sabbath schools. About \$200,000 was contributed for the work last year. It 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, Sunday schools, 6,639; scholars, 467,240; teachers, 55,627; total, 523,842. New York city has 600 schools, 172,000 scholars and 10,000 teachers.

Hundreds of people in Milan, Italy, attended 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 25,063 Sunday schools, with 1,047,848 scholars.

Closing the Churches.

The reasons assigned for closing some of the churches are, that the members of 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 church 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 the number who go into the country that makes the demand for closing churches," but that 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 at West.

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 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 so 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 advancing 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 officers have been made to the natives, to open schools among the natives, no 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, "Peculiar Day" hymn books, tracts and sermons translated and circulated 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:

Synods.	Presbyteries.	Churches.	Ministers.
Maritime provinces.....	11	400	22,220
Montreal and Ottawa.....	5	254	25,213
Toronto and Kingston.....	10	883	2,405
Hamilton.....	0	83	28,700
Quebec.....	0	845	6,212
Not classified.....	0	0	0
Total.....	26	1,521	145,010

It has 120 missionaries, besides teachers, in New Hebrides, in the 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.

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THE OPINION

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THURSDAY, AUG. 29, 1889.

BRIEFS.

Don't forget that "honesty is the best policy."

Virtue will by no means lose its reward.

Some of our departments are crowded this week.

Our cut and sketch will appear next week. Remember, first come first served.

A more equal distribution of colored labor in the South will be helpful all round.

The masses of the colored people will look more to their material interest hereafter, and this will prove a blessing. To much politics is not good.

It is gratifying to see the signs of energy and aggressiveness in connection with our churches and schools. Let the good work be pushed forward everywhere.

Whenever you hear of a lot of colored people holding a meeting and protesting against the administration you may put it down that the leading spirits feel that their personal claims have not been duly considered. They want some one to throw a "bone" of bread at them. Nothing more, nothing less.

The congregation of Hookerton N. C., are at work erecting their new church. Rev. C. Dillard of Goldsboro is leading the way. Last week he was in the woods with the people hewing out the lumber for the church building.

The new church at Wilson, N. C., is making good progress. The membership is now 30 and the Sabbath school numbers 75 scholars and teachers.

It is difficult to get at reliable facts touching the condition of affairs in Hayti. It would now seem that legitimate has been vanquished and on some sort of terms his rival, Hippolyte is in control of affairs. Such was the tenor of the latest dispatches from the unhappy Island. It is also said now that the question has been decided as to who shall rule, Mr. Douglas, the new minister will sail for Hayti at an early day.

The General Assembly's Minutes of 1889 are being distributed. The volume contains 696 pages, 13 more than

last year, and thus it grows from year to year.

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was elected to the presidency and to the Chair of Theology in Biddle Institute, by "The Committee on Missions to Freedmen of the Northern Presbyterian Church." He resigned the presidency 4 years ago, his chair as Professor was only vacated by death. His work in this field has been known to you all, in part only, the whole of his ceaseless self-denying, heroic labor has been known to those intimately associated with him and to God. For years he entered these class rooms before 9 A. M. and did not leave them until 4 P. M. during the balance of his waking hours he was always accessible to any one of nearly two hundred boys. Keeping their accounts, acting as their banker, purchasing their books, exhorting, admonishing, rebuking them when wayward and rebellious. The weight of his personal influence rendering the task of administering discipline, upon the part of the faculty easy. He was always loath to conclude a boy incorrigible, sometimes hoping when others of his associates would despair. He was usually patient and long suffering but pity the luckless and graceless lad who presumed too far on his forbearance and kindled his righteous indignation. It was something the youth was not likely to forget for a life time.

As a teacher of Theology he was sternly Calvinistic, staunchly loyal to the doctrines of the Church's symbols, but constantly striving to lead the student to verify for himself their Scripture foundation and above all he sought as the great end of his teaching to develop Christian character in the young preparing for the ministry of the Gospel. With him the Christian religion was not a mere matter of science or of doctrine but a life in the soul. As a preacher he was clear and methodical dwelling largely on the great doctrines of the gospel. His clear distinct elocution, noble presence and earnest manner must have rendered him, in his prime, a preacher of more than ordinary power. He was unusually gifted in prayer no man could listen to him leading the devotions of the Chapel without feeling that he was standing in the presence of one who lived very near to God.

But his labors were not confined to the class room. The work which he did in the little mission churches of the Presbytery was arduous. Until the last few months of his life when health began to break, it was no unusual thing for Dr. Mattoon to ride 25 or 30 miles to preach the gospel and administer communion to little colored churches in some old field under the shadow of the pines. This too after a hard and toilsome week's work in the class room. His grand physique stood him in stead until the last year or two of his life, he never seemed to grow weary, ever doing what he did with cheerful elasticity, willingly almost prodigally spending and being spent in every possible good work. I have never known a more willing, cheerful worker in the Master's vineyard. To the poor around him he was constantly ministering and the homeless student found in him, if deserving, a generous friend. It was hard for the Doctor to say no or refuse a favor, he had not a particle of bitterness in his nature. "The law of kindness was the law of his life." Even when he felt himself to be grievously wronged he studiously refrained from recrimination, he chose rather patiently to wait leaving his case the while with God "who judgeth righteous judgment." He was the very soul of truthfulness. Mistakes he might and did make. He had not esle been human. But to those that knew him best, it was utterly inconceivable that he could ever depart, under any circumstances, the single tythe of a hair from the strictest veracity. There was a certain largeness about his nature. With all the courage and fortitude of a strong man he possessed the delicate refinement and sensitivities of a girl. In the sick room, as a nurse, he was unsurpassed. He added to the strength of a man the tender tact and gentle touch of a woman. Like all good men he loved little children, his face always brightened at their approach. The affliction was instinctively reciprocated by the little ones, "who plucked the good man's gown to share his smile. The sun-

shine of the presence of his good children in his sick chamber last spring was a tonic to the sick man. The Doctor was, moreover, a very merry courteous Christian gentleman this has not only shown in his daily intercourse with men but especially in his chivalrous bearing towards women. This in him was not merely the result of social veneer but the instinctive expression of a pure and at once delicate and strong.

The Doctor was, moreover, a strong and retiring and the strength and symmetry of his character were easily overlooked. We had been intimately associated with him for years had learned to love him as a man of God's nobility by nature and grace, but it was only when he became a member of my own family of the disease of his estimable wife that I truly learned to estimate the body, strength and purity of his Christian character and we deem it one of the great privileges of our life to have known and loved him—may he rest in peace and love, for the bond of Christian friendship and love is stronger than the silver cord which death severs, it is stronger than death and dissolution, and for such he is no death, "What seemeth to be transition." A long and busy life has simply given place to the quieter, more joyful activities of heaven, for him it is simply a change of scene not a change of service. There are blessed ministries, high and holy vocations upon which his best, active, joyous spirit has entered, he followed the footsteps of the Master in steps toilsome and steep here, a pure ransomed and true spirit is looking into the unadorned glories of the Master's face, he has gone to meet a sainted soul and what a meeting, a child who has been long with the angels. Christian workers who shared his labors in distant fields and here in this field so very less needy and destitute who had earlier from their labors, sent before him to his reward. He has gone to meet the general assembly and Church of the first born whose names are written in heaven.

To you dear friends, who are sure you have more than surely yours than friendships have the same upon them, if Christian friends are separated by death death are united them, after an interval of brief. We believe in the future recognition of the saints, that the Christian friendship of earth purifies of all that is gross and imperfect will be perpetuated and perfected in heaven. You love him still and realize at this hour as you are about to take your last fond look at his old calm face as you never did before how much you loved him and remember that he still loves you in a love, since death has touched a more than earthly. The love of a Christian father for his children is a type of God's love for His own. Among the holiest of human affections can not be destroyed or even interrupted by death and not why should you weep that weaned with life's toils and worn with its battles, his body has fallen asleep and his glorified and glorified spirit has entered "into that rest which remaineth for the people of God." Ye who ministered with tender care by his bed of suffering why should you lament that he has gone into that land of which the inhabitants thereof shall never say I am sick or why should you shed tears over a man who is where God "shall wipe away all tears from every eye." He has not passed into the darkness but into the light leaving us in the shadow. He can not return to us but we will go to him." The language to us of the Blessed Lord who has called him, whilst we sorrow around him, "I will come again and take you to myself that where I am and may ye may be also.

To you with whom he has been so intimately associated, Dr. Mattoon is not dead. The institution he has been so largely instrumental in building up is a living thing, a glorious instrumentality and with the greatest of possibilities. He has wrought his very life as it were into it. It will continue for long years to feel the moulding influence of the voice and hand of him who lies silent and still before us. His essential presence will linger in these halls, dominate these chairs and shape the counsels of his associates. Though we shall

miss his venerable form from these familiar haunts we will enjoy, as a living presence, the perennial influence of his sainted life.

Dr. Mattoon is not dead, he has stamped the impress of his character upon the successive classes of young men who have gone forth from these halls into all parts of this broad south land to aid in the spiritual emancipation of the helpless and weak and needy people. He is a living and an abiding influence in the lives of scores who have sat at his feet and received lessons of wisdom and morality from his lips, who in turn are daily teaching thousands of the children of the ignorant and lowly the elements of knowledge and morality.

Nay whilst we are assembled here, with tender hands and tearful eyes, to lay his revered form "in the house appointed for all living." He is preaching the gospel to thousands at this very hour in a hundred humble sanctuaries. Through men of pure lips and clean lives, who have sat for years at his feet. His ministry will be continued and perpetuated into the future by those who shall be raised up through their instrumentality.

Call ye this death! Nay such as he can never die. He was never more alive than to-day, he has become a living presence, a potent factor in the Christian congregations of the state, of these states which is beyond the power of detraction, nothing can touch or harm it, a living indestructible spiritual influence, whose ever widening circles shall overlap time and continue to expand through the immeasurable eternities. And dear brethren though the due recognition of the true value of such a work as this may be of tardy growth. Yet the time is coming when this commonwealth and this nation will reverence the name and bless the memory of such as he.

FROM RUSSELL GROVE CHURCH.

Mr. Editor:—We are still alive and our work is still making steps onward. We had one of the most interesting meetings that we have had for a long time which held eight days, and we are now on our knees in confession of faith to be restored. I was assisted by the Rev. A. E. Jones and Mr. H. M. Stinson. Our Sunday school is in good condition, and the church is growing. Yours truly,
R. Nanee.
August 24th 1889.

FROM CONGRUITY CHURCH.

Mr. Editor:—On last Sabbath, the 11th, inst., we met for the exercises of the Literary Exhibition of the missionary society of Congruity church. Despite the shortness of the time, caused by preceding services, and the rain, which fell in torrents during the exercises, they were enjoyable. They consisted of music, declamations, essays, addresses and orations. Some of them were as follows:

N. N. Gregg, Oration; T. S. Frierison, Oration, What we owe to the heathen; E. W. Gregg, address, The object of missions; A. James, address, Am I my brother's keeper. There were others of our boys and girls who spoke, whose subject I have not.

We are trying to aid in the work so needful and which should have the interest of all.

There was also communion service at this place, eight were received into the church, five males and three females.

Rev. J. C. Simmons preached one of his usually long, but interesting sermons and I felt as though our church had been restored to its old wonted vigor.

May the blessings of God's prosperous hands attend us in all our work.
Anderson James, Sec.
Sumter Co. S. C.

REFLEX INFLUENCE.

A striking illustration of the reflex influence of missions is seen in the case of the Hermannsburg Parish, Germany. In 30 years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 392 communicants. During the first 17 years of this time the home church received 10,000 members. The reflex influence of the foreign and domestic

work is recognized by all. The dome of the Pantheon at Rome suggests to Brunelleschi of Florence to build the magnificent dome that for these 500 years has crowned the historic church of that city; Rome gets back her pay through Michael Angelo, who, equally at home in Florence and in Rome, building St. Peter's church in the latter city, taking the hint from Florence, crowns that marvel of architecture with the noblest dome in all the world. The high-domed edifice of Christianity we erect in this land shall set the pattern for yet nobler edifices that are to stand on the great heights of foreign lands; where they, in turn, incorporating such beauty and glory as the genius of other peoples shall indicate in the edifices they rear, shall make the helpful suggestion to America herself in turn, to build all the mightier and nobler structure for the King of kings.—*Missionary Review.*

THE LARGEST COTTON CROP EVER PRODUCED

Montgomery, Ala., August 22.—Lehman Durr & Co., cotton factors, have issued a circular in which they say: "The general cotton crop of the country for the present year, 1889, promises to be the largest ever produced in the United States; but on account of the stock now carried by the spinners being poor, they (the spinners) will be compelled to buy of the first picking this year in order to get a better grade with which to work off their old stocks, so that for the time, at least, there will be a good demand for the new crop and at high prices. It looks reasonable to us that the cotton will bring higher prices from now until the first of October than at any time during the next season and if this be true, then it behooves the producers to pick and get to market every bale they can between this and the first of October, in order to avail themselves of the high prices likely to prevail."

PERSONAL AND NEWS ITEMS.

The colored people in the principal towns of Florida are really prospering.

Governor Richardson of South Carolina is being criticised for pardoning so many colored convicts.

General Mahone has been unanimously nominated by the Republicans to be Governor of Virginia.

Ayer's Sarsaparilla contains Iodide of Potassium and Iron, and vegetable blood purifiers.

The Gentiles have secured a majority of forty-one in an election at Salt Lake City, Utah.

Minnesota's average yield to the acre in wheat this year is low, being but fifteen bushels, but her aggregate is enormous, being about 47,000,000.

Every family or traveler in a malarial district, should have a supply of Ayer's Ague Cure. A positive antidote for malaria.

Georgia fruit growers have made a large amount of money the present summer. From peaches alone the fruit dealers of Houston county have received \$200,000. This fruit was all sold in the markets of the Northern States.

Sufferers from indigestion, loss of appetite, liver or kidney complaints, rheumatism or neuralgia, would do well to give Ayer's Sarsaparilla a trial. For all such disorders, no medicine is so effective as this, when faithfully and perseveringly used.

PRESBYTERIAL MEETINGS.

MCLELLAND PRESBYTERY.

The Presbytery of Mclelland will meet at Anderson, S. C., on Wednesday, the 11th of Sept., 1889, at 7:30 P. M.
B. F. McDowell, S. C.

Those who expect to attend the meeting of Mclelland Presbytery at Anderson, S. C., second Wednesday of September will please notify me at once. Arrangements will be made only for those who heed this notice.
J. P. Foster.

The Semi Annual meeting of the Women's Presbyterian Missionary Society, of Mclelland Presbytery, will be held at Anderson, S. C., September 12th and 13th. On Thursday 12th, a meeting in the interest of Home Missions.

On Friday 13th, a meeting in the interest of Foreign Missions.

Friday night there will be a popular meeting in the interest of Women's work within the bounds of the Presbytery.

Each Local Society is most earnestly requested to send two delegates, the President and one other.

Mrs. B. F. McDowell, Pres.
Mrs. K. S. Bonner, Cor. Sec'y.

FAIRFIELD PRESBYTERY.

The Presbytery of Fairfield will meet at Winstonsville, S. C., on the second day (11th) of September 1889. The Presbyterian Church at 8 o'clock. All delegates expecting to attend, please notify me at once.
J. C. Watkins, S. C.

ATLANTIC PRESBYTERY.

The Presbytery of Atlantic will meet at V. C. Wednesday September 25th, 1889, in the Zion Church, Calhoun Street, Charleston, S. C., at 7 o'clock P. M.
H. H. Hunter, S. C.

Resolutions by the English Church.

The state of the English church is regarded to be such by a large body of influential members that they have adopted the following resolutions: "That while gratefully acknowledging the past efforts of existing Protestant organizations in vindicating the Christian principles of the established church, and disclaiming all desire to interfere with their work, this conference is of opinion that the present critical state of the church of England demands that churchmen who desire to maintain the principles of the Reformation, the present prayer book and articles, and the acts of uniformity as standards of ritual and doctrine in the national church should further unite and organize; and that for this purpose a union, under the name of the Protestant Churchmen's Alliance, be hereby formed, with branches in every diocese of England and Wales."

The Reformed Church.

Although the Reformed church may not tower very conspicuously in size, it is nevertheless doing a large work in the world. The committee on the state of religion reported at the recent General synod that there were 546 churches and 501 ministers. During the year there have been 8,243 accessions. The total membership is 83,512. The church has contributed for all purposes \$1,353,038, and for benevolent purposes alone \$282,057.

Temperance Teaching.

Twelve millions of children are reported to be under public instruction in public schools on the influence of alcohol and other stimulants, as well as narcotics. "There is hope for the next generation." All the New England states, with New York, Pennsylvania and Delaware, as well as ten southern and three or four western states, have compulsory temperance education. The territories, also, are in the same category. The United States law. Here is a contingent, remote, indeed; but it is a contingent, and therefore worthy of computation in the temperance sum.—Methodist Protestant.

Christian Endeavor Statistics.

The statistics of the Christian Endeavor society to July 1, 1889, have been made up as accurately as possible, and grand total of 7,072 societies is based on the record of which 7,050 were reported as in the United States and Canada. These societies average something over 60 members each, and it is safe to say that there are 485,000 members in those reported. There are, however, countless hundreds—perhaps thousands—of societies of which we have no record, and these would bring the sum total of members to a much larger figure. In 8,141 of these societies which reported the number who have joined the church, we find that 15,672 have taken this step, which indicates that not less than 45,000 in all, at a moderate estimate, have been received from the societies into the churches of the land.

The following is the representation by states: Alabama, 6; Arizona, 8; Arkansas, 5; California, 241; Colorado, 80; Connecticut, 332; Dakota, 84; Delaware, 24; District Columbia, 10; Florida, 32; Georgia, 12; Idaho, 1; Illinois, 541; Indiana, 109; Indian territory, 7; Iowa, 230; Kansas, 225; Kentucky, 90; Louisiana, 6; Maine, 184; Maryland, 85; Massachusetts, 749; Michigan, 262; Minnesota, 213; Mississippi, 3; Missouri, 207; Montana, 4; Nebraska, 161; New Hampshire, 135; New Jersey, 279; New Mexico, 40; New York, 1,897; North Carolina, 11; Ohio, 405; Oregon, 41; Pennsylvania, 488; Rhode Island, 68; South Carolina, 13; Tennessee, 29; Texas, 21; Utah, 26; Vermont, 100; Virginia, 4; Washington, 87; West Virginia, 9; Wisconsin, 226; Wyoming, 4; British provinces, 213. Total, 7,580.—Golden Rule.

RELIGIOUS GLEANINGS.

The Congregational union has approved the suggestion of the Australian brethren that a general council of Congregational churches in all parts of the world be convened in London at an early date.

A united effort is to be made by the evangelical denominations to induce congress to provide more chaplains and chaplains for the army. At present there are only 34 chaplains for 134 posts.

There are now Young Men's Christian associations in thirty-nine countries. Among the latest founded is one at Tarsus, the birthplace of the apostle Paul. There is also one in Jerusalem, and another at Nazareth.

The sustentation fund of the Free church of Scotland was larger by \$8,000 this year than last. The increase for all other purposes, missionary and benevolent, was \$130,000.

Dr. Justin D. Fulton, writing from Rome, Italy, complains of the large number of Protestant visitors to the city who go to the Romish churches instead of encouraging the Protestant missionaries by their presence.

Forty-five converts from heathenism were received in the Episcopal church at Cape Palmas recently.

The largest pastoral charge in European Russia is that one in the province of Caucasasia, where one pastor has to minister unto 18,500 members living in twenty-four different villages. They as for has for years asked for an assistant, but none will come.