

# CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

TERMS: \$2 Per Year; In Advance, \$7.50; For Club Rates, See Page Sixteen.

Vol. Twenty-Six.

NEW YORK, April 28, 1897.

Whole No. 657.

We recognize with much pleasure that **The CHRISTIAN NATION** New York, has formally accepted, and is faithfully upholding the true historic position of the Covenanter Church; and Synod, realizing the urgent need at this time of a live weekly church paper, heartily commends the CHRISTIAN NATION to the patronage and support of the members of the church.—  
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under the guidance of Mr. John W. Pritchard, Editor, until it received the endorsement of Synod, and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—*Rev. J. C. McFeeters, in "Reformed Presbyterian Literature, American," read at the Glasgow Convention.*

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# CHRISTIAN NATION

"RIGHTEOUSNESS EXALTETH A NATION."

NEW YORK, APRIL 28, 1897.

Current Events Reviewed.



Facta Actaque.

Samuel Colgate died on Friday last.

It is said that 2,000 Irish emigrants are on their way to the United States of America, three-fourths of whom are girls.

The Duchess of York has a little daughter. This makes three children born in about three years, two sons and one daughter.

It is said that thousands of Italians are joining the Greek army. Last Saturday three hundred Greeks sailed from New York in order to help save their native land.

It is reported that the Ambassador from Rome, Mgr. Del Val, has given an adverse decision to that of the government in regard to the settlement of the Manitoba school question.

Rev. Dr. J. N. Hallock, editor of *Christian Work*, has received an urgent invitation to take the Presidency of the Westminster University, of Colorado, with a salary of \$10,000.

Prayers for the success of the Greek armies were offered up by Rev. R. S. McArthur, in Calvary Baptist church, on last Sabbath. The prayers of the congregation for the success of Greece were also requested.

The Sultan of Turkey has promised the Bulgarian Diplomatic agent to grant three berats (warrants for the appointment of Bulgarian bishops in Macedonia) as soon as the war with Greece is over. Several concessions have also been granted to Servia.

The Turkish army has taken Larissa the former headquarters of the Greeks, together with large stores of ammunition. Great dissatisfaction is expressed among the Greeks with the leadership of Prince Constantine. The Greeks are now at Pharsalos and will try to protect it from the Turk.

The Grant parade on Tuesday was attended not only by the President, regiments of soldiers and a vast concourse of people, but the Governors of many states with their staffs, Senators, army and navy officers, and many distinguished visitors were present, among them Lord Aberdeen, Governor of Canada. The naval parade was very fine. The streets and hotels were crowded with visitors.

Owing to the success of the Greek forces at the beginning of last week the Sultan recalled Edhem Pacha and appointed Osman Pacha as commander in chief in his stead. Now that Edhem Pacha has succeeded in routing the Grecians the Sultan is heaping all sorts of honor upon him. The strangest thing about Edhem Pacha is that he is of Greek parentage, but was taken into slavery by the Turks while yet a boy after his parents had been killed. The man who brought him up was a Pacha and after educating him gave him his freedom. Not long ago his brother died a minister of the Greek church. It is said that he is a most bigoted mussulman.

"A Figure of Christ."

We see the following item is going the rounds of the press: "Lady Henry Somerset is about to place in the centre of her 'temperance village,' Duxhurst, in Surrey, a heroic-sized figure of Christ." If it be true, we would hope that some of Lady Somerset's American friends could lead her away from a project that can do no good, and may do much evil.

The War in the East.

The Lord's hand is in the storm. He it is who knows whether the cup of the iniquity of the Turkish Empire is full. He sent the Turks forth centuries ago as his rod when a corrupt Christianity defiled the Eastern Roman Empire. They have ruled the Christian States with a rod of iron; and now when the Christian Powers of Europe are strong enough to crush them, these turn their guns against the efforts of the Greeks to throw off the yoke of the Turks. The German government furnishes a skilled counsellor to the Turkish officers. The money interests of European capitalists uphold the corrupt Empire. The king of Greece is open to council from the other Christian rulers of Europe, but the Greek people in Crete are filled with the spirit of revolt; and the Greeks whose king he is, are moved to battle. When John Brown fought at Harper's Ferry, it was deemed a mad attempt. Now he is one of the world's heroes. Events move very rapidly in times of revolution, yet we are not to limit God, and to conclude that events are yet ripe and that he has decreed as to the Turkish Empire, Mene, Mene, Tekel, Upharsin.

Easter Music.

The church music furnished on Sabbath, the 18th of April, was as elaborate as ever. The hot houses were well drawn on for decoration. As usual in the press list of programmes of the attractions, the Roman Catholic Church has the precedence of the other churches in this line. They have been longer at this work of furnishing entertainment. The place they yield to the Protestant Church is still open. Rev. Dr. T. G. Darling of Auburn speaks out strongly on the matter of Worship in the *Presbyterian* and *Reformed Review* for this month: "No verdict passed upon any nominally religious worship could well be more damning than that in all its elements it constantly and equally satisfied the

friends and foes of God. If the carnal mind is still enmity against God, it would seem obvious that the element in which it found rest, whether on Sunday or Monday, was not the element of worship full of the presence and power of God. The best judge of what is becoming in the worship of God is God himself; after Him, the heart that is most in sympathy with God; least of all, he whose heart is most full of the world and most empty of God." Again: "The worship which ends in feeling ends in dream, and the life of God in the soul is not dream life. A mechanical routine of service, therefore, which with rhythmic flow conducts the participant along in sensuous comfort, the eye and ear filled with a sensuous delight, the soul never startled from its dreamy repose, is rather a dream of worship than worship itself, and has no countenance in any New Testament example."

Old World Ties.

There can be no doubt that there are strange influences at work against the Arbitration Treaty. Any compact of friendship between England and her former American colonies excites opposition. It must be no closer than with other Powers.

Germany has her eye now on South America, as the character of North America can hardly be affected by her. As laid bare by the Emigration bill which the Government has submitted to the Reichstag it will hereafter be the settled policy of the Government to direct the stream of German emigration elsewhere than to the United States. During the recent Cabinet session five out of six members present declared themselves in accord with the aims of the Pan-German Association and the Colonial Party, namely, to found in the future, so far as circumstances permit, large German colonies of an agricultural and industrial character in such South and Central American countries where the autonomous and uniform make-up of such colonies will not be politically interfered with. The Government will encourage and prosper as much as possible by money grants and political intervention wherever required those companies aiming at settling such colonies. The first company was lately organized at Hamburg with the title of Hanseatic Colonization Society. Its capital is 1,500,000 marks. This company becomes the heir of the assets and privileges of the Hamburg Colonial Society of 1849, including the territory, about 1,700,000 acres of fertile land in the Brazilian State of Santa Catarina. The company's grant includes a

“Dr. John Watson, better known to many thousands under his pen name of Ian Maclaren, is now himself to experience the tribulation which he has so graphically pictured in the case of one of his imaginary characters. It seems that his book, ‘The Mind of the Master,’ is responsible for the practical charge of heresy which is to be hurled against him at the forthcoming gathering of the Synod of the Presbyterian church of England. The Rev. Dr. Kennedy Moore, who is the prime mover in the matter, telegraphs today as follows: ‘Petition makes no charge of heresy, but calls attention of Synod to fact that Dr. Watson has not repudiated charge publicly made that his teaching tends towards Unitarianism.’ Dr. Watson states that at the proper time, if it is necessary to do so, he will be quite ready to answer any charges that may be preferred, though he adds it is a matter in reference to which he is not gravely concerned. His phrase, ‘if it is necessary to do so,’ probably means that he believes, as do the majority of his friends, that the petition raising the question will be rejected by the Business Committee, and not come before the Synod at all. However, those who are moving actively in the matter seem to be very bitter and determined, and if this first attempt of theirs to bring Dr. Watson to book is not successful, they declare that there are other means by which a full discussion of the matter can be brought about.”

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### Sociological Notes.

Prof. J. M. Coleman.

**ROMAN LAW.** The imperial idea was of a world ruled from a single center. This idea, as well as the possibility of its realization, was due to the Roman capacity for organization. Their success in realizing such an idea in actual practice is not to be explained by the divisions among the peoples whose conquest was a part of the plan. Those divisions on one hand and Roman unity on the other were not accidental circumstances but indications of the different characteristics of the peoples. Had there been the capacity among the various peoples which Rome brought under her dominion to organize a general resistance to her plans, they could not have succeeded, but such an organization would have shown that the idea of organization was not a peculiar but a common possession. Hannibal tried to bring the Greeks into his war with Rome but the alliance had no lasting results. Rome usually met her enemies singly and used the aid of each in gaining the next addition of territory.

But while there is a unity in both process and results there are certain elements which stand out and can be studied and these have the additional interest that they are causes of unity in all times and circumstances. Wherever there is political organization which binds men together into a unity which has lasting character, common law, language, and religion are found to play a part.

As a law giver Rome stands foremost among the peoples of history. The Jews had a system which was far more perfect but it was not their own development. It came to them ready made and all its provisions failed to make them a real unity. But the Roman evolved the provisions which aided in controlling the world from his own experience. It was the growth of many centuries and he could make

it work in practice because it was peculiarly his own. It was to it that both statesman and ecclesiastic turned in later times for help and in greater or lesser degree it forms a part of the judicial system of every modern state. The Napoleonic Code which is the basis of the French system is a renaissance of the Roman law, and in our own country the common law of Louisiana comes largely from the same abundant source.

The Roman armies might have marched and fought in vain had not this law existed to conserve the fruits of victory. Other conquerors had swept over the nations and left so little trace behind that they were only a memory. Attila and Alaric have names in history but have left no institution to show that they and their peoples have been. Rome changed the character of the people that she conquered. But while the idea of authority and law seemed native to the Roman, the idea of system was borrowed from the Greek. When the pressure of the commons made it necessary for the aristocracy of Rome to make the law public, it was to Greece that the embassy was sent for instruction. This first Roman code, drawn up with this foreign assistance, was known as the Twelve Tables. But while Grecian help was welcomed to aid in codifying, the law was Roman both in character and development. It was less severe than the previous provisions had been, but the modern would hardly consider the Twelve Tables a lenient code of law.

The Twelve Tables, and the later developments from this beginning, were to be administered for Roman citizens alone. The foreigner was an inferior and therefore must be judged by inferior law, so that when the Roman authority extended beyond Italy, some other law had to be applied by the Roman judge. The Civil Law must be reserved for the citizen and the provincial must be satisfied with more plebian arrangements. When the praetor went out from Rome to the province to administer law for the inhabitants of the district assigned to him, it was necessary for him, since the Civil Law could not be used, to adopt or create a judicial code. Doubtless he did something of both in practice. The praetor selected the laws or customs of the people which seemed to him best suited to his purpose and made these the basis of his judgments in the case brought before him. This was the first stage in the process of the formation of the law for foreigners, the *Jus Gentium*. The same thing was going on in each province as they came successively under the rule of Rome. In each province the praetor was constructing his judicial system out of the local customs combined to some extent with his own ideas of justice.

The second step in the process was the combination of the work of the various foreign praetors. When these various codes were studied together it was found that certain principles were common to every country so that they might be fairly called universal principles. These were now compiled and became what is known as the *Jus Gentium*. It is evident from what has been said that while the name suggests some kind of international law, that it was something quite different. This was a compilation of the laws common to the different peoples, but was not at all an arrangement between nations. International law, in the modern sense, comes near to being a modern production.

The third step in the development of the *Jus Gentium* was that in which it ceased to be considered inferior to the Civil Law and took the position of superiority. In order to understand this part of the process it is necessary to turn again to Greece. Among the schools of philosophy which were common in Greece, the Stoic claimed a place although it seemed better adapted to the Roman methods of action. With the intercourse between the countries it was carried to Rome and took vigorous root in that soil. This philosophy taught that there was a universal law permeating all things in the universe, giving them a common unity.

Sedgewick says, “It was an immediate inference from the Stoic conception of the universe as a whole that all rational beings, in the unity of the reason which is common to all, form naturally one community with a common law.” This law they called the law of nature. It was the manifestation of the divine presence in the universe and therefore was the most sacred of all laws. To find and obey this law now was the end and aim of all those who accepted the Stoic conception of the universe. For many centuries this law of nature for the most part an abstract conception, was the standard of appeal for justice and though those who appealed to it might not have been able to tell what it consisted in, they regarded it as the perfect law.

But in the Roman times they thought that they found the law of nature in the provisions of the *Jus Gentium*. It was apparently universal in its application for it was found in all countries, it had the common principles of justice, and so was taken as the divine law of the Stoic. It is easy to see that it was no longer inferior to the Civil Law but took a position above it. The Romans now had a law which suited the imperial idea and so well did it serve the work of administration that when the Goth, Theodoric, conquered Italy, he adopted the Roman law for his kingdom.

Few things are more remarkable in the Roman character than the reverence for the law. Even in the degenerate days of the Empire it was with no little trepidation that the Roman officer learned that he had beaten a Roman citizen uncondemned. It was this reverence which gives rise to the peculiar fact in Roman life that public life retained its virtue longer than the private relations. In modern times the reverse is nearer the truth and it may be hard to decide which is the more dangerous situation as regards the social welfare.

*Geneva College, Pa.*

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### Undenominational Missions.

By Louis Meyer.

**I**N ENTERING upon a description of undenominational efforts among the Jews, we quote from “The Gospel of the Circumcision,” January 1896. “A Lesson and an Example”: “Perhaps no cause has suffered more from independent and self-constituted missions than that of bringing the Jews to the knowledge of Christ. There are scores, if not hundreds of persons claiming to be converted Jews, going about the country proclaiming their desire to bring their brethren to the light of the Gospel. That there are sincere and honest ones among them we do not question. We have met such, but unfortunately their sincerity seemed to be their only qualification for the task they had undertaken. . . .

When such self-constituted missionary fails—as fail he must—the community draws the inference, that either the Jew was a rogue, or ‘you cannot convert a Jew.’ But the real scamp of a Jew finds in this easy good nature of Christians a rich mine. His professions of sincerity are not questioned, and his apparent zeal awakens sympathy. He goes about picking up a comfortable living, and preaching to the Jews at the same time. As long as people do not investigate he thrives, and he can boast of converts as honest as himself.” Thus speaks Rev. Wm. A. Matson, D.D., who has been General-Secretary of the Church Society for Promoting Christianity amongst the Jews, for a number of years. We could quote the *Christian Israelite* (Swedish Lutheran Augustana Synod) of Aug. 8, 1896, and many other honest Jewish missionary papers.

Our own experience has taught us the truth of Dr. Matson’s words: Scamps claiming to be converted Jews and apparently zealous for the conversion of their Jewish brethren have been found by us in Cincinnati, Pittsburgh, Philadelphia and other cities. We sincerely deplore this, yet we partly blame the members of the Christian church for this state of things, for they ought not to trust any converted Jew, or any other man, as leader of others, without very carefully examining his past history. De le Roi says: “The Christian efforts among the Jews in America have always started with the greatest enthusiasm, but have been deserted in almost all cases in a short time.” While we think that De le Roi is thoroughly mistaken in regard to denominational work in general, we cannot deny that he is right in regard to a great many undenominational efforts, and that “much evil has been done to the cause at large by entrusting its leadership to the hands of glib-tongued, smart, aggressive converts.” We hope and pray that the work among the Jews may be organized in such manner that, denominationally and undenominationally, honest work may be done by honest, godly men, who are well instructed, and thoroughly consecrated, and full of the Holy Spirit. Then the blessing of God will surely rest upon the efforts to bring the Jews to Jesus Christ, and they shall look upon Him whom they have pierced, and they shall mourn for Him.

We intend to give in the following a list of undenominational and interdenominational societies and independent missions, which have for their purpose the preaching of the Gospel to the Jews. The list is diligently and carefully prepared, but cannot pretend to enumerate all efforts. We do not intend to say anything about the workers employed, the methods used, or the soul-harvest reaped, for those things will be discussed at another place and at another time. We arrange our list by cities.

#### I. NEW YORK CITY.

1. The New York City Mission. According to Dalman, Jewish work was begun in 1855 and carried on till 1880 by a special missionary. In 1889 Hermann Warszawick was employed and remained in the employment of the society till Jan. 1, 1895. The Hebrew Christian Mission, founded by Rev. Jacob Freshman in 1882, is now united with the New York City Mission. Rev. B. Angel has been employed as missionary since 1895. Expenditures 1895-96 \$4293.35. (See annual report 1896 p. 10.)

2. The Hope of Israel Mission. Rev. A. C. Gaeblein opened this Mission in 1892, being as-

sisted by the New York Church Extension and City Missionary Society (M. E.). It sustains a missionary, Rosenzweig, in Warsaw, and is reaching large numbers of Jews in Russia through printed tracts. Expenditures May 1895 to May 1896 \$5789.46.

3. The American Mission to the Jews. Hermann Warszawick severed his connection with the New York City Mission on Jan. 1, 1895, and began independent work under the above name. A branch of this mission was opened in St. Louis, Mo., about a month ago. Six regularly employed workers at present. Expenditures 1896: \$11,600.66.

#### II. BROOKLYN, N. Y.

1. Brownsville Mission to the Jews. Missionary: Leopold Cohn. Founded 1894 (?). No particulars known.

2. Christian Mission to the Jews in Brooklyn. Missionary: B. A. M. Shapiro. Founded Sept. 1892. Expenses about \$1000.00 annually.

#### III. BOSTON, MASS.

1. Hebrew Messianic Council. Dr. Edward T. Niles began the work in 1888. The Council was reorganized in 1896. See *Jewish Era*, April 1896. Particulars not to be had.

2. Hebrew Mission. Missionary: Rev. Sam. Frender since 1895. No particulars.

IV. ROCHESTER, N. Y. A mission to the Jews was started 1892, but the work has been suspended for the present.

V. PROVIDENCE, R. I. Rev. J. M. Goldberg, Christ’s messenger to the Jews has been working since Dec. 1894. Expenses about \$650 annually.

#### VI. MINNEAPOLIS, MINN.

1. The Hope Presbyterian Chapel. Rev. Charles Stelzle began work among the Jews in Sept. 1896, on an undenominational basis.

2. The Minneapolis and St. Paul Hebrew Mission Society was founded in Jan. 1892. Rev. Nath. Friedman, the leading missionary of the Society from 1892 to 1896, now in New York in the employment of the Lutheran Synod of Missouri. Two missionaries. Annual expense about \$2000.00. (*Jewish Era*, July 1893. Later particulars not to be had.)

VII. ST. LOUIS, MO. A Society for the Evangelization of the Jews in St. Louis was founded Feb. 20, 1896, and is connected with the branch of the American Mission to the Jews in St. Louis, (see New York 3), which was opened in Feb. 1897.

VIII. PITTSBURGH, PA. The Fifth Avenue M. E. Church has lately begun work among the numerous Jews living near the church.

IX. CHICAGO, ILL. The only interdenominational organization in Chicago, having for its object the preaching of the Gospel to the Jews is, at present, the Chicago Hebrew Mission. It was begun in Nov. 1887, incorporated March 11, 1891, and is in a prosperous condition. Expenditures in 1896, \$3223.80.

X. CLEVELAND, O. The Hebrew Mission was founded by Mr. Steiner in 1893. It was broken up through his death (Feb. 1896) but is now re-viving. See *Jewish Era*, Jan. 1897.

XI. SAN FRANCISCO, CAL. Mr. Henry Chester started a Mission to Israel in 1896. (See *Jewish Era* Oct. 1896). Particulars not to be had.

XII. WILMINGTON, DEL. A Mission to the Jews was started 1897.

XIII. LOUISVILLE, KY. Rev. A. Ragowsky, a

Jew by birth, is superintendent of a Mission to Jews and Gentiles since 1890. No particulars.

XIV. KANSAS CITY, MO. The World’s Gospel Union, general offices in Kansas City, sent out Rev. Albert Nathan as missionary to the Jews and Moors in Morocco in 1894. The Mission is situated in Morocco and according to letters received by the writer succeeding well.

XV. TORONTO, CANADA. The Prayer Circle for Israel was organized in 1889, and supports a missionary. Annual expenses about \$800.00.

XVI. MONTREAL, CANADA. Rev. J. McCarter, a Presbyterian minister, started an undenominational “Mission to the Jews” in January, 1896.

We did not include in this list, nor did we in the list of denominational missions, the efforts put forth by congregations in connection with their regular Sabbath School work; and we did not count efforts like those of the Rev. Chas. S. Daniel in Philadelphia, for, as Rev. Daniel writes to us, no religion is taught beyond the ten commandments. But Mr. Daniel’s work is so remarkable that we want to call special attention to it. The Neighborhood Guild is at 618 Minster Street, Philadelphia, Pa., and Rev. Daniels is an Episcopalian minister. We quote his own words of March 10, 1897: “We have here about a thousand children whom we seek to benefit in some form or other, *one half of whom are Jews the other Negroes. Indeed we have no whites who are not Jews.* And yet we are not a Mission in the accepted sense as we seek to benefit them in many ways without trying to proselyte them.” We personally have no doubt that the Jewish children attending the Neighborhood Guild are influenced in favor of Christianity, and that they receive there as much Christian training as in many so-called Jewish Missionary Sewing Schools, etc. But this Neighborhood Guild is the only place known to the writer, where Jews and Negroes listen together to the Word of God, and this is so remarkable that we want to call particular attention to the Rev. Chas. S. Daniel and the Neighborhood Guild.

Here we close our review of the Christian work among the American Jews, leaving to the kind reader to draw his own conclusions.

*Allegheny, Pa.*

### Slavery Abolished.

Little by little the dark cloud of human slavery is being shot through by the sunlight of human freedom. In Africa an anomalous condition has obtained for a long time, slaves being held in territory under the protectorate or in the possession of Great Britain, whose proud boast has been that no slave can exist on British soil. Within the last month a decree has been promulgated for the abolition of slavery in the British Niger country, and another has been issued by the Sultan of Zanzibar, practically a British dependent. The British Niger decree goes into effect when Queen Victoria shall have completed her sixty years’ reign. The Zanzibar decree abolishes slavery and promises compensation to all who may suffer by its operations.

These steps in the progress of human liberty are significant, in spite of the fact that they have been tardily taken. Those who out of their sincere love for their fellow-men have been toiling and hoping and giving to the abolition of human slavery in Africa can take courage in these events, which may be regarded as harbingers of that better day when the sun in the heavens shall no longer shed its light upon the sons of men bound and in slavery, because all men everywhere shall be free.—*N. Y. Christian Advocate.*

An Albany, Ga., girl, speaking of a serenade, said: “There is nothing more nicer than to be woken up at night with vocal singing.”—*Americus Herald.*