



The Sabbath Recorder.

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REV. ALL communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Centre, Albany Co., N. Y."

ENCOURAGEMENT TO WORK.

Encouragements to work appear on every hand, but our intention is to name only a single one, and that is, the success that attends our labor. Many of our readers remember with interest the letter of Bro. Wheeler, in last week's Recorder, narrating his visit with Bro. E. S. Eyerly, of Watson, Acheson county, Mo. We refer to this as an instance lying in the direction of our thought. Occasionally there comes to the surface a disinterested boy, showing that an agitation is going on beneath. The doctrine of the Sabbath is surely making headway wherever it comes before the people. We think that with the greater number of professing Christians, Sunday has no real Sabbath character. It is only a holiday. It is believed that the fourth commandment was a Jewish institution, and is abolished. That there are many who believe that the Sabbath law remains, only that the day of observance has been changed, we know; but that they constitute a majority, or anything like it, we do not believe. It is known to those who have studied the subject, that the doctrine of a change in the day of Sabbath observance is of comparatively recent date. Nor is it difficult to see that in time it will go out of date, as it has no foundation on which to stand. The question with the multitude is, whether the Sabbath law is binding under the Christian dispensation, and many of them admit that if it is binding, then the seventh day is to be observed. The same is true of those who have been taught that the day of Sabbath observance has been changed. If they are convinced that this change has not been made, then the seventh day is to be observed. From both these classes, persons, one here and another there, are coming to the observance of the Sabbath. From the present outlook, there can be but little doubt that in a few years the Sabbath question will be widely discussed, and that many will receive the true Sabbath doctrine. This is very encouraging to us as a people, and will doubtless cause us to greatly increase our labors. Indeed, gradually our people are coming up to the work. The more active among us are being called out. Let us, then, be encouraged as we see the day dawning, and in the name of the Lord of the Sabbath, throw our banner to the breeze. Let us be persons of faith, and let us show our faith by our works.

BRO. BAILEY'S WORK.

Bro. James Bailey is doing an excellent work in the West, especially on the Sabbath doctrine. Nor is he alone in this, as others of our Western brethren are standing by him, and cheering him on in his labors. Among his recent undertakings, is one really unique in character. Under his direction, a reporter has visited some twenty of the leading ministers of various denominations in Chicago, and drawn out their views on the "Sunday question." This, we think, to be an excellent undertaking, and we do not doubt that great good will come of it. After a little, we hope to see the results of this undertaking given to the public, either by the Tract Society, or through some other channel. It certainly can not fail to do good. One thing is certain, as a result we shall see how the adversaries of the Bible Sabbath run into each other. Their testimonies do not agree.

A LESSON FOR YOUNG MEN.

Our last week's Sabbath-school lesson was one full of instruction for all, but especially for the young. What an exhibition of wisdom, principle, and manly courage have we in the person of Daniel and his companions in captivity. Their names will descend with honor to the latest generation of man. How many young men, from reading the story of these noble young Hebrews, have been strengthened to resist temptation, and in a manly and courageous way to bear their cross. In studying this lesson, the words of John are always brought to mind: "I write to you young men, because you have overcome the wicked one." Surely, a good name is better than precious ointment. God multiply the number of noble young men in our land.

THE EDITOR'S HEALTH.

So many letters of inquiry and sympathy have been addressed to us by anxious friends, and so many notices have appeared in several neighboring papers concerning our recent illness, it may not be out of place to say, our sickness was sub-acute bronchitis accompanied by catarrhal fever. At the time of this writing, we are so far improved as to entertain a hope of a permanent cure. We are touched at the interest shown in our behalf, and from our heart we thank God that he has given us a place in the affections of so many, both at home and abroad. We clearly see that we are nearing the end of our journey of life, and it is blessed to feel that as earth recedes, heaven advances. We thank God that he ever gave us a hope in Christ, and work to do in his vineyard; and by his grace we mean to

coil on until called to the rest in heaven.

THE SECOND INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

Atlanta, Ga., April 17th, 18th and 19th. BY A. E. MAIN.

I arrived in New York Sunday morning, April 14th, via "old and reliable" Stonington Line; heard Dr. Wm. M. Taylor, of the Broadway Tabernacle, preach a discourse that was a clear, practical, and strong presentation of the doctrine of Christ's vicarious sufferings; and in the afternoon visited the New York Institution for the Blind, where over two hundred pupils are instructed during the year, of whom Mr. Stephen Babcock, of the New York Seventh-day Baptist Church, is one of the teachers, and whose courtesy and manifestly abundant qualifications for his work it is a pleasure here to acknowledge; at 6.30 P. M., started for Atlanta, via Piedmont Air Line Railroad; and Monday, the 15th, passed through Richmond, Fredericksburg, the former home of Whittier's heroine, Barbara Fritchie, Salisbury, N. C., where there was a prison during the war, and Greensboro, in the neighborhood of which Gen. Johnston surrendered to Gen. Sherman, after the surrender of Gen. Lee. In Virginia and North Carolina much of the land appeared to be uncultivated; portions of it, however, are tilled by the colored people, who give the owners one-fourth of the produce. The homes of these people in North Carolina showed more signs of thrift than in Virginia. A North Carolina farmer, formerly of Massachusetts, said there was a great deal of uncultivated, but fertile and cheap land there. There is some immigration, but more of the right sort would hasten the return of prosperity to the South. Among the pleasant incidents of the day were conversations with a genial Virginia judge, and with a North Carolina Quaker, who told of the cruel treatment received by some of his people because they would not enter the Confederate army, and the meeting of other delegates en route for the Convention. Tuesday, the 16th, about 9.15 A. M., we reached Atlanta, 893 miles and some forty hours from New York. This pleasant city, the capital of the most prosperous of the Southern States, had, in 1870, a population of 21,789, and since that time this number has been largely increased; it has a fine and healthful situation, 11,000 feet above the sea; cotton is the chief product of the surrounding country, but grain and mineral productions abound. During the war, it was an important place, being a depot of munitions; it was destroyed November, 1864, by Gen. Sherman, when on his march to the sea, not for the purpose of bringing suffering upon the inhabitants, but that the city might no longer furnish the Confederate army with supplies and protection; but it is now a flourishing city, as a railroad center and a cotton market, and with its iron works, machine shops, and an increasing wholesale trade; and its rapid growth is justly the pride of its inhabitants, some of whom think that successful manufacturing interests are destined to add much to the prosperity of their State.

The delegates met a most cordial reception, in which brilliantly robed nature seemed heartily to join; the arrangements for entertaining visitors could not easily be improved. Rev. Dr. Birby of Rhode Island, Rev. Mr. Stewart of New York, Mr. Nettleton of Pennsylvania, and the writer, were assigned to the elegant home of Mr. E. M. Marsh, whose cultured wife graciously and cordially performed the duties of a Christian hostess. A few Southern gentlemen were also the guests of this family, among whom were Gen. Robert D. Johnston and Prof. W. C. Dobb, of North Carolina; and I wish here to bear grateful testimony to the heartiness and abundance of Southern hospitality, for the enjoyment of this was no small part of the pleasure of our visit to Atlanta.

In the afternoon, we four Northerners went out for a ride; visited the breastworks that were thrown up around the city by both the besiegers and the besieged, and the spot where Gen. McPherson fell; a scarred tree, with slowly healing wounds, was a fit emblem of our beloved country whose terrible wounds are healing all too slowly; several companies of United States soldiers were stationed in the barracks, built since the war, whom we saw out on parade; and in the distance could be seen Kenesaw Mount, where occurred several days of hard fighting between the armies of Sherman and Johnston. Our colored driver was of the opinion that the Southern people were not exceedingly well pleased with the idea of their former slaves being free, but remarked that they could not help themselves. According to his testimony, some of the black people are better off, and others worse than when in slavery. The industrious and honest get along very well; but some are lazy, thievish, or unqualified for taking care of themselves. The sharp distinction between freedom and slavery seems to be keenly appreciated by this race. Wednesday morning, the 17th, delegates arrived in large numbers, some of them on the longest train of through passenger cars that ever entered the city, it consisting of five Pullmans, three coaches, and one baggage car. The spacious First Baptist church, in which the

Convention met, was beautifully decorated with flowers, and with mottoes, among which were "Welcome," "over the main entrance to the audience room; "Our Text—the Scripture, Our Trophy—the Soul," and "Truth, Prayer, Sympathy." In the basement, were the Bazaar, where several Sunday-school publishing houses displayed samples of their goods; and Mr. Van Lennep's museum of oriental curiosities, such as a shepherd's outfit, ancient books, lamps, various kinds of implements, etc. The delegates were seated by States, alphabetically arranged—a plan admirably suggestive of the idea that this dividing lines of North, South, East, and West should have no place in such a grand Christian enterprise.

It is now my purpose to give the reader a sketch of the work of the Convention. Obviously, many good things said must be omitted, and also frequent mention of matters in detail, such as benedictions, prayers, motions, singing, &c. At about 10.30 A. M., the Convention was temporarily organized, and opened with devotional exercises. The Mayor of Atlanta gave a brief address of welcome. He was proud to have such an important gathering in his city, and made grateful mention of the striking change from war to peace and good will. Gov. Colquitt of Georgia, a noble specimen of Christian manhood, made the more formal address of welcome. He paid an eloquent tribute to the power of the gospel over the lives of men and nations; and said that this power is to be increased by purifying the fountainhead of humanity, childhood and youth, closing with a hearty welcome to the delegates. Dr. Potts, of Toronto, responded in behalf of the Canadian delegation, in an eloquent and spicy address. A tribute was paid to American hospitality, and American prosperity, and then to good Queen Victoria, the woman ruler. But we were gathered, he said, not to sing, "My country, 'tis of thee," nor "God save the queen," but "All hail the power of Jesus' name!"

The Sabbath-school cause never had such a hold upon the hearts of the people in Canada, as now, when cultured men and women are engaged in the work; and this Convention ought to be a great spiritual force, whose power shall be felt far and wide. Gen. Fisk, of New York, responded for the United States. He first spoke of the necessity of having the Holy Spirit, and then in a very pleasant manner connected the prophecy in Zeoh. 8: 12-23 with the gathering of praying people at Atlanta. A banquet was presented to Rev. Mr. Peltz, the temporary chairman, and a welcome extended to the Convention in behalf of the ladies of Atlanta. From the statistical report of Mr. Porter, of Chicago, we have the following summary statements, embracing the United States and Canada:

Table with 2 columns: Item and Number. Includes: Number of schools, 83,188; Increase in three years, 894,729; Teachers and officers, 694,729; Scholars, 6,824,927; Total, 7,728,750; Increase in three years, 890,401; Conventions organized in three years, 809; Received into churches from schools, 123,471.

It was an able report, one that had cost hard work, and was gratefully received. The chief feature of Wednesday afternoon was brief reports from each state and province, by some delegate previously appointed. Encouraging things were said about the cause in the Indian Territory, and the prayers of the Convention were asked for the work there; grand results of labors were reported by several delegates, and pledges given for better work in the future. A permanent organization of the Convention was then effected by the enthusiastic choice of Gov. Colquitt for President, and the appointment of Vice-Presidents, one from each state and two from the provinces of Canada, Secretary, &c.

On Wednesday evening, after a responsive Scripture service, the report of the International Lesson Committee was read by Dr. Randolph of Indiana, the Secretary. The report was largely devoted to the answering of objections made against the plan pursued. Some say the lessons are "fragmentary" and "scrappy," and promote only a superficial knowledge of the Bible. But as a matter of fact, they have led to a consecutive and thorough knowledge of the Scriptures, especially when the connection has been studied. It is said that no room is left for teaching denominational doctrines. But the plan does not interfere with catechetical instruction; and if there are doctrines not found in the portions of Scripture embraced in this seven-year series of lessons, it must be because they are not in the Bible. Again, it is said that sufficient prominence is not given to missions and reforms. But some lessons have had almost exclusive reference to these subjects, while from many others they are clearly deducible. And some want the lessons arranged with reference to the church year. But under the present plan those who desire can observe the sacred days in the instruction given, while to change the plan, as is proposed, would be to recognize certain days as sacred which a large part of the Committee's constituents do not observe. The friends of uniform lessons have rapidly increased in numbers since the Baltimore Convention in 1876, which has greatly encouraged the members of the Lesson Committee. The Sunday-school workers in Great Britain heartily co-operate with their American brethren, and the

lessons in the two countries for this year and next are identical; while the uniform lessons are used in two thirds of the European kingdoms, in Syria, India, Burmah, China, the Islands of the South Seas and of the Western Ocean. The Committee has held eleven meetings, in Indianapolis, New York, Niagara Falls, Philadelphia, New London, Baltimore, Chicago, and Atlanta; and these have been seasons of spiritual joy. The expenses have been about \$3,000, which the members of the Committee have paid.

Dr. John Hall gave an address upon the uniform lesson plan. His striking appearance, eloquence, and wisdom, made a profound impression upon the people. He said that the uniform lessons, selected by men representing so many different denominations, are a foe to sectarianism and friendly to growth in the knowledge of simple, fundamental Bible truth; that the plan makes preaching more Biblical, for the minister finds the basis of some of his best sermons in his studies on the Bible lesson; that the missionary is encouraged when he remembers that he is teaching the same lessons that are being studied at home; and that the uniform lesson system tends to promote national unity. Dr. Vincent, in an address upon the same topic, said: "The uniform lesson has greatly increased the sale of Bibles; the power and usefulness of the press; and the intellectual power of the people, many minds having been quickened into an activity to which they had before been strangers."

Thursday morning, Rev. Mr. Worden, of New Jersey, spoke upon the true basis of Sabbath-school work. This work, delightful, inspiring, and important, requires a foundation broad and deep. It rests, first of all, upon the true foundation, Jesus Christ; then upon the Word, upon our obligation to teach Bible truths, and upon the idea of a school as essential to the giving of instruction. This foundation is not too broad, for church and school are one, a true school being simply the church assembled for the study of the Scriptures. Rev. Mr. Chamberlain, of Connecticut, spoke upon the relation of Sabbath-school work to other agencies. The Sabbath-school needs the support of the Christian home, and may learn much from the methods of home that are inspired by affection. The school needs the whole aid of the church, whose offering it is; for the church is to be supported by pillars built in the Sabbath-school. Some Sabbath-school workers appear to forget that there are any other agencies, and expect too much of the pastor; for his chief work is to preach Christ from the pulpit; still that minister loses much who does not come close to the Sabbath-school. Rev. Dr. Goodell, of Missouri, gave an address upon the possibilities in the future. These are coincident with the possibilities of the church; for Bible study quickens prayer, making men say new prayers, and puts fresh life into every department of Christian life. Rev. Dr. Cochrane, of Canada, said that the possibilities in the future are a Sabbath-school in every village in the land; improved public morals; and the bringing of children into the church. The equipments of Sabbath-school teachers, the present enthusiasm, and the sympathy of the church, assure us that these things are possible. Further conquests can be made by those who realize the value of a single soul, and have the power of the Holy Ghost; but how much we accomplish the last day must make known. The discussion of this subject was concluded by Gen. Fisk, of whose address I can only say that it was humorous, sparkling, pathetic, and eloquent.

In the afternoon, Rev. Mr. Parsons, of New York, gave a Bible reading, the subject of which was, the Bible, the secret and source of national life, of church life, and of life in the individual believer. Rev. Dr. Gibson, of Illinois, spoke upon the uniform lesson, which, he said, tends to secure a systematic and comprehensive view of the Bible; and thus furnishes answers to infidelity, corrects rationalism in the church, and, if the Bible be studied in all its bearings, without giving undue prominence to particular passages, e. g., those relating to our Lord's second coming or the rest of State. Dr. Vincent spoke, as he alone knows how to speak, upon the supplemental lesson. He said:

- 1. The claims of the Holy Bible as the book of God, and as the standard of faith and practice for all men. 2. The construction and contents of the Holy Bible—its facts, principles, laws, and privileges. 3. The exact language of the Holy Bible, especially in its doctrinal, didactic and devotional portions. 4. The wise, rich, and suggestive formulas of religious truth which are embodied in the creeds and catechisms of the church. 5. The devotional literature of the church, especially its sacred hymns. 6. The principal characters and events of church history. 7. The rise, progress, and distinctive doctrines and usages of the particular branch or denomination of the church which represents any individual or class the highest form of Christian thought. 8. The evangelical basis of all missionary and social effort for which the church is responsible, and the facts which demand and inspire such effort. 9. It is the duty of the church to teach the contents of the Holy Bible

in the wisest manner possible, adopting the best method of secular education in communicating divine truths. [For example: Sacred history should be taught as secular history is taught, not by rote memorizing, but by the aid of comprehensive summaries and catechetical arrangements, chronology, geography, word pictures, analyses of character, discovery of immediate and remote causes, etc. Then, the memory should be stored with large and connected portions of divine truth in the very language of the word.] It is the duty of the church to recognize and employ in its work of teaching the several agencies under its control; not to hold any one institution or department responsible for the entire work of instruction, and to secure co-operation between the several agencies. [See the mutual responsibility of home, pulpit, pastorate, and Sabbath-school.]

The peculiar facilities enjoyed by the Sabbath school justify its in expecting that this institution will render valuable service in this work of religious education. 5th. The international lesson system has, to some extent, crowded out the Sabbath school, such as the memorizing of large portions of Scripture, the use of the catechism, and the connected study by the older classes of the epistles. 6th. The international lesson system, developed by the international system, has, to some extent, crowded out the Sabbath school, such as the memorizing of large portions of Scripture, the use of the catechism, and the connected study by the older classes of the epistles.

7th. The international lesson system has also developed a greater interest in systematic Bible study, and has quickened the church to wiser and more thorough evangelistic and reformatory and educational work. 8th. The value of the studies supplanted by the new system, and of the studies rendered essential leads us to inquire whether we may not, with the international system, combine a series of lessons which shall meet the growing demand for the best features of the old scheme, remove honest difficulties and objections, and thus greatly facilitate Bible study in the church.

The answer to this question is found in a supplemental scheme of Sabbath-school lessons. These lessons, occupying but ten minutes a Sabbath, are designed to render it possible to teach what is not provided for in the international series, but what, as is said above, the church ought to teach. A fraternal greeting was received from the London Sunday School Union, and a response ordered sent to the Christian friends over the sea. Thursday evening, after another responsive Bible service, Dr. Hayward, of Georgia, spoke upon the qualification of workers by a knowledge of the Word. A thorough knowledge of the Bible is indispensable, for hereby is born of partial knowledge; the Bible is not known by those who have not proved it by experience; a thorough instruction of children in the Sabbath-school, church, and home, is a guarantee against infidelity; the Sabbath-school will help preserve civil and religious liberty against tyrants and Jesuits; and will bring north and south, east and west together, for lovers of the Bible can not hate one another. Dr. H. did not at first favor the International Lesson system, but it now receives his hearty indorsement.

A meeting of the delegates from several of the Southern States was held in the afternoon, in the hall of the House of Representatives, at which they unanimously pledged themselves to work for the organization of state conventions in their respective states. In the evening, two overflow-meetings were held, one in a Presbyterian church, the other in a colored Baptist church. After the meetings, Governor Colquitt gave the delegates and visitors a reception at the Executive Mansion, which was a pleasant and brilliant gathering.

Friday-morning session opened with a consecration meeting, after which Mr. Paxson, of Illinois, spoke upon the promotion of our work by means of state and provincial organizations. The speaker organized the first convention in Illinois, if not in the United States, in 1846; and now every county in that State is organized. He believed it paid well to invest in the Sabbath-school cause. Mr. Millard, of Canada, said that the first convention was organized in that country in 1857; and a New York Sabbath-school worker who was present returned home and secured the organization of a convention in that State. Dr. Piumer, of South Carolina, addressed the convention upon the Sabbath-school cause in its relation to the colored race. The divine cause rested only upon the Canaanites; a branch of Ham's descent; Ethiopia is now stretching out her hands unto God; the true way to elevate the black man is not to give him a high opinion of himself, but to teach him humility, the foundation of all greatness of character; oral instruction is best adapted to these people; the speaker had ministered unto thousands, and had always found them helpful in times of distress, he himself having been saved from drowning in the Ohio River by a negro; those who try to prejudice the blacks against the whites are enemies of the human race; they are to be with us, and about us, treated as brothers, for they and we are to be saved through the blood of Jesus. Rev. Mr. Van Meter, of Rome, spoke hopefully of the progress of Sabbath school work in that ancient city, and awakened a deep interest in his mission there. Prof. Sherwin, of New Jersey, in an address upon state conventions and institutes, gave practical suggestions in regard to the choice of officers

who should be from the best men, and in regard to the length of speeches, and the importance of singing, punctuality, devoutness, and vivacity. Dr. Baird, of Tennessee, said he received the grandest impulse of his life at the Chautauque Assembly. Dr. MacVicar, of Canada, in an address upon the promotion of our work by normal classes, said: The object is to increase the number and efficiency of teachers. Christ had a normal class. Through the normal class, the teacher becomes familiar with the spirit and methods, and learns the different modes of teaching; the dignity and sacredness of our work calls for the best possible preparation. The subject of the Friday-evening Bible service was "Christian Fellowship." Rev. Mr. Lefterovich, of Atlanta, gave an address upon the promotion of our work by Christian love and sympathy. The progress of the gospel is hindered by a want of oneness in purpose, heart, and love, and by an unwillingness to endure, for the sake of saving the perishing. Denominational barriers are all right, but they ought to be low enough for us to shake hands over them. The whole load needs another Pentecost; in Christ we know no north, no south, no east, no west. Several short addresses were then made, and hymns sung. We felt that the Convention was a great spiritual power through the presence of the Holy Ghost; hearts were brought into close communion; and grateful mention was made of the bountiful hospitality enjoyed in the Christian homes of Atlanta. Gov. Colquitt made a few fitting remarks, and invited all who desired to so live that heaven might be their home, to rise, to which there was a grand response. "By the Grace of God we'll Meet You," was sung; Dr. Vincent offered prayer; Dr. Piumer pronounced the benediction; the choir sang "Sweet bye and bye"; the delegates shook hands, and all felt that the fellowship of saints had that evening been a real experience.

Sabbath-day there was held a Sabbath-school Jubilee, at Oglethorpe Park, under the auspices of the Fulton County (Ga.) Sunday School Association. From 3,000 to 5,000 persons were present, and the exercises consisted of singing by the large gathering of children and a choir, band music, addresses by Vincent, Hazard, Peltz, Van Lennep, and others; and a dinner prepared by the ladies of Atlanta. In the afternoon, many delegates visited the Atlanta University (colored) by special invitation; the students were addressed by some of the delegates, and responded by singing. Sunday morning and evening, many of the pulpits were occupied by northern preachers.

There were 475 delegates in attendance, and many other visiting Sabbath-school workers were invited to sit with the body; 34 States, 2 Territories, and Canada were represented, and the expenses are variously estimated from \$25,000 to \$50,000. On my way to the Convention I was asked why it was held in so uncentral a place, and was not able to give an answer; but I now unhesitatingly reply, because the Lord wanted it there; and I trust he wants the next one in Toronto, Canada. We learned, from what we saw, heard, and felt, for ourselves, (1) that there are many Christian people in the South, who love our Lord Jesus Christ. In sincerity; (2) how terribly they suffered from the war; (3) that they have had some grounds for being prejudiced against the North. Bad men went South for the sake of office and plunder; the colored people were told that the plantations of their former masters were to be given to them; and that if they voted for Democratic officers, they would be made slaves again. The South formed an opinion of the North from the character of these men; while we judge of the whole South from the stories of cruelty, many of them too true, which were circulated in Northern papers; (4) the South is doing a great deal for the intellectual and religious instruction of the colored people. The Southern delegates were among the foremost in the Convention in expressions of interest for the black man. In the case of Mr. Arnett, a colored man, who was appointed delegate from Ohio, there is an entire misunderstanding of the facts in Northern newspapers. Mr. Withby, a member of the Local Committee of Arrangements, not Secretary of the Convention, as has been stated, without consulting the rest of the Committee, told the State Secretary of Ohio that Mr. Arnett had better not come, and he did not. This course of Mr. W. was repudiated by prominent officers of the Convention, by citizens of Atlanta, and by the Atlanta Constitution (Dem.), from whose editorial on this question we give the following extract:

"We desire to put the Northern delegates present upon notice, that they will find no liberation here. They will find that the negro is fairly and honestly treated. He is not admitted to that social equality which his condition does not justify, his welfare demand, or his common sense, and which is denied him in the North. But for all practical purposes of life, he is given and guaranteed a legal chance with the white man. Only a few weeks ago, a negro man, by advice of Democratic lawyers, and aided of a Democratic judge, was admitted to practice at this bar. Georgia will never contribute anything toward reviving the irritating race issue which has so long divided the republic, re-

tarded the growth of the South, subordinated all practical political issues, and put the government, rulerless and helpless, in a whirlpool of passion and hate." Had Mr. Arnett come, he would have had a seat in the Convention, as did a colored delegate from Texas. Gov. Colquitt frequently preaches for colored people; and spoke kindly of a former slave, born in his family, who is now successfully studying for the ministry. The Convention will do a great deal toward bringing about a mutual understanding between North and South, and leading to the exercise of righteous judgment in respect to things wherein we differ. And grand results will follow in the great Sabbath-school work over all the land; Christian fellowship will be promoted, and the kingdom of Christ advanced.

Fellow laborers in the Sabbath-school cause, let us consecrate ourselves anew to this blessed and important work for the sake of spreading Bible knowledge, bringing children and youth into the church of Christ, building up saints in the knowledge of the truth, increasing Christian love and sympathy through union of effort in the interests of Bible study, and for the sake of advancing the Redeemer's kingdom through the power of that testimony which the oneness of believers bears to the mission of the Son of God. And now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

OUR PARIS LETTER. (From our Regular Correspondent.) On the Site of the Guillotine—By the Bridge of Neuilly to Asnières—Sketch of a Parisian Suburb in the "Seigneurie" A Visit to the Burial-place of Josephine and Queen Hortense—Malmaison, the Residence of Napoleon I.—A Peep at Grenouillere, and back to Paris by the Seine. HOTEL DE LOUVRE, PARIS, April 25th, 1878.

Knowing as I do, from experience, howirksome it is to read about things or events that are going to be after they have actually occurred, I shall, in this letter, refrain from any description of the Exhibition, or of the grand preparations for its opening this day week, because by the time this reaches you, the telegraph will have flashed the details of the opening ceremonies across the Atlantic. But the weather being fine, with a clear blue sky and refreshing breeze stirring, suppose that you and I "take a turn" in the suburbs of Paris, not frequented by visitors from abroad as they ought to be; for there is much to see and admire there, many sights and scenes as charming as they are novel to the stranger, and, withal, the trip is inexpensive, which is more than can be said of "turns" within the city of Paris itself.

The best way to see the suburbs of Paris is to take a cabriolet, and start from the Place de la Concorde early in the morning. If, however, you are in a hurry you can go by the St. Lazare railroad, which runs on the right bank of the river; but you will miss many pretty sights by following that route, which takes you through the northern and rather unattractive part of Paris. Having plenty of time, let us go by way of Place de la Concorde and the Champs Elysees, stopping a moment to look at the obelisk of Luxor in the middle of the Place, which covers the exact spot where stood the guillotine at which perished Louis the Sixteenth, Marie Antoinette, Philippe Egalite, Danton, Robespierre, and a host of other victims, during the terrible days of the Revolution. This obelisk is seventy-three feet high, and covered from base to the top with hieroglyphics. Following the straight avenue, bordered by magnificent trees, we pass the Palais de l'Industrie, and the circular building in which a panorama of the Siege of Paris was exhibited (considerably larger and finer than the one which was exhibited at Philadelphia), across the elegant Avenue Montague and Alma, and reach the Triumphal Arc de L'Étoile, which marks the point at the end of the Champs Elysees, where the road branches off to the Bois de Boulogne. Here we leave the greater part of the innumerable carriages and riders on horseback, who turn to the left, while we pursue the straight course on the other side of the arc, along the Boulevard Neully, until we reach the Porte Maillot, which was so terribly battered by the Prussians in the war of 1871. This famous gate is about half way between the Arc de L'Étoile and the Bridge of Neuilly, where the Seine makes its great bend in the north-east, and in the immediate vicinity of the Jardin d'Acclimatation. We cross the bridge, and are now fairly in the open country, outside of Paris, with Mont Valerien, the most famous stronghold in the vicinity of Paris, looming up on our left, and Courbevoie a short distance on the road to the right.

We shall not stop here, however, but will continue our drive to Asnières, five miles from the city limits, on the left bank of the Seine. It was at Courbevoie where that famous statue of Napoleon I., which represents him in a gray overcoat, crooked hat, and his right hand thrust into the bosom of his vest, was placed after it had been thrown down from the Vendome column by the insurgents of the 4th of September, and fished up from the bottom of the Seine into which they tossed

it. For the rest, Courbevoie is a quiet, pretty place, abounding in handsome villas, some of which yet bear the marks of Prussian shrapnel, and soon we are in sight of the village, which may be said to be Paris on a small scale. Every second house is a restaurant with a public garden attached, bordering on the river; but not a "restaurant" in the sense in which we Americans generally accept the term. There are no "bar rooms," although wine may be had, and cheap at that, in all the restaurants and cafes, and although I have visited Asnières a number of times, I never saw an intoxicated person there. Many wealthy Parisians reside here, going to the city every day by the St. Lazare railway and returning in the evening; and nearly all of the leading actors and actresses of the Theatre Francaise, and other theatres, own villas here. Three Parisian boating clubs have their club-houses here, and the river is alive with "shells" and barges of all kinds and sizes, while the small steamers from Paris land every few minutes a cargo of gaily-dressed humanity. To go to Paris without visiting Asnières is like going to Naples without ascending Vesuvius.

A few miles further out, and we reach the pretty village of Nanterre—famous for its annual ceremony, on Whit Sunday, of crowning the roses. The roses here, as elsewhere in France where this ceremony is observed, are young village girls, distinguished for their purity of life and brave struggles to earn an honest livelihood. Nanterre is also famous for supplying the Parisian flower market with roses, and huge wagons, loaded to the brim with flowering roses in pots and baskets, screened from the withering influence of the sun by canvas canopies, may be seen on the road from Nanterre to Paris any place where I have seen roses in such abundance as in the gardens of Nanterre.

Our next stopping place is Reuil, and on the opposite bank of the river lies the charming village of Chateaufort, from which the road leads to the famous race-course of Vauclat. Reuil suffered considerably during the Franco-Prussian war, and the country residence of Mr. Jules Favre, which is here, did not escape, but shows the marks very plainly on its stuccoed facade. In the pretty little church of Reuil lies buried the remains of the Empress Josephine and her daughter, Queen Hortense.

Let us finish up our drive by riding over to Malmaison, the residence of unhappy Josephine; now a bare and barren place, reminding one somewhat of Monticello, once the residence of Thomas Jefferson. The placards, announcing the sale of the place at auction, are still fresh on the wall, as if they had been stuck up but yesterday; but the beautiful garden is overrun with weeds, and the plaster is scaling off the walls, leaving ugly large blotches of the bare stone exposed. The mansion was built in 1743, and purchased by General Bonaparte in 1798, two years after his marriage with Josephine. It was she who caused the beautiful esplanade in the rear of the chateau to be constructed, after her own design, and had it planted with rare shrubs and trees, many of which still remain. The drawing rooms, council rooms, and Napoleon's private study, are on the first floor, and on the second or top floor were the private apartments of Napoleon and Josephine. The small door which separated these two rooms is still walled up, and has so remained since the day, four weeks before their separation, when Napoleon ordered it to be closed. In Josephine's bedroom may still be seen the remnants of the gorgeous tapestry, of purple velvet, embroidered in gold, with which the walls were hung; and on the damp and cracked ceiling may be traced the outlines of rosy Summer clouds and merry cupids floating among them, shooting golden arrows down into the room below. The relics of the reign of Napoleon, formerly stored here, were removed some years ago; and Josephine's harp, the strings all broken and twisted, is, with some few other articles, all the souvenirs that now remain at Malmaison to remind the visitors of the noble woman, who once lived here, and who here breathed her last.

Let us return from Malmaison, so rich in sad memories, by way of Bougival, and look, in passing, at the spot where Henry Regnard, the Communist leader, was killed in 1871, by a shell from Mont Valerien. Turning then to the right, we pass the mansion of La Jouehere, belonging to Madame Staub, and the Beau regard estate, which is now the property of the Comtesse de Besantremont. Half a mile further down, and we reach Croissy and the famous bathing establishments of the Grenouillere, which is almost Asnières over again, so gay and lively is it, thronged with bathers of both sexes, and the air fairly filled with music from the large orchestra on the river bank. And here we will dismiss our driver, pay his fare, and give him an extra franc pour boire, and return to Paris by one of the little steamers, that we may be in time for dinner at Bignon's, and the Theatre Francaise in the evening.

LOUIS. OUR MAY BASKET, from Oliver Ditson & Co., contains a number of well freighted pieces of music. First of the fleet, "Three Good Ships come Sailing in," (words by Alice Cary), then "The Legend of the Bells," from the "Chimes of Normandy," and "Now the Sun also comes a bright 'Polka' from the 'Chimes' above mentioned, and pretty March called "The New Silver Dollar March." The music such as these musical voyagers, constantly sailing from port, and arriving at the stores of all the principal music dealers, where you will find them safely in harbor.

ARE WE THE STRENGTH OF OUR DENOMINATION? The aged editor of the Recorder, feeling that his allotted time on earth is drawing to a close, and the Master will soon call him home, looks to the young, and, like the aged apostle, writes to them because they are strong, full of vigor and ambition. We hope every young man and woman in the denomination has read his article, "Our Young Men Our Strength," in the Recorder of May 2d. We know the feelings of our dear aged brother when he penned those lines and others that have appeared from time to time. Here is a new method, in the beginning of manhood, show ourselves ready and willing to step into the ranks, and fight the great battle for truth. As the article referred to was read, we asked ourselves the question, "Is it true that we are, in fact, not at least in a future not far distant, to be the main strength of the denomination, so far as human efforts are concerned?" And if true, what must a responsibility for such a young man, young woman, are we filled with Christ's loving spirit, and are we Christ's loving children, ready to do whatever he commands? We do not ask this question to those who are studying for the ministry in our colleges; but to you who are farmers, mechanics, school teachers, clerks, etc. What are you doing for Christ and his blessed truths? You have seen your need of a Savior's pardoning grace, and have united yourself to him and his people. Now the struggle has only just begun; fighting without and within are to last a lifetime. Those who now edit our papers, publish our tracts, teach our schools, organize our several Associations, fill positions of trust in our denomination, and direct the operations of our Tract, Missionary, and Education Societies, these must soon pass away, and other hands do the work. Our fathers and mothers will soon cease their labors, and who will fill their places? The blessed Sabbath truth which we are called upon to vindicate must have new recruits. Are we ready to do it all? Are we prepared to do it? God says to us that it is duty, and if we are at ease in Zion, unwilling to give our youthful strength for the advancement of the cause that Seventh-day Baptists have espoused, then we are not a strength, but a weakness; God only knows the extent and evil of such weakness! To be prepared for such responsibility, we must be prayerful, and also diligent in the study of God's Word; we must have an interest in our denominational enterprises, and give, as God prospers us, of our earthly possessions, for the support of these enterprises. How many of us, when called upon to defend God's holy Sabbath (as we certainly shall be in some way or other, if we have not already), can give good reasons for our practice, even to those who are so far above us intellectually, and convince them of error? We ought to read every tract our Society publishes, and compare it with the Scriptures; we ought to read our denominational paper; especially the editorials, which so often speak of this Sabbath truth. And further than this, we should mark now and then an article on the subject, and send to some one in need of just such reading. We have many times done this, and, as a result, many have learned the truth, and have acknowledged the Sabbath is none other than the seventh day God blessed in Eden. How many will ever live up to such convictions, only He who keeps the record will know. Young brothers and sisters, keep a supply of our tracts, and occasionally show the need. Do not be offended, my brother, when we tell you that some of us love a ten cent cigar better than the Word of God, and rather than give that sum for missions, will spend it for that which only brings disease to the body and starvation to the soul. Dear sister, think kindly of this while we say that some of you are more diligent in studying the style of dresses and bonnets at church, than in studying the Sabbath school lesson. These things ought not to be. The heart is not right that allows itself to be thus. Give the blessed Savior the best and most of your thoughts and work. You lose much of enjoyment and chances for spiritual advancement while you thus live. But we did not intend to rebuke or preach. Our object in writing this of responsibility to study this question of interability; to assist in creating an interability in our work. We need much in preparation of heart and mind in order to be a source of strength to our denomination, and to live for Christ.

What a blessed privilege is ours! May God give us strength and understanding, and lead us aright in this matter; and may he also give new strength and many more years of life to our aged workers.

A YOUNG MAN. Embedded in the corner of the figures "500" in this article, is a small illustration of a design, each of which the appearance of having been in which a mythological character has fashioned themselves into the form of their peculiar vocation. In the lower corner of the figure, the words "The United States" are written, and the figure is surrounded by a wreath of flowers and vines, and a banner in the center, which bears the words "The United States." The figure is a representation of a young man, and is surrounded by a wreath of flowers and vines, and a banner in the center, which bears the words "The United States." The figure is a representation of a young man, and is surrounded by a wreath of flowers and vines, and a banner in the center, which bears the words "The United States."

WASHINGTON. The Government has just issued a circular, directing the engraving and printing of the new currency, and the high rank taken among the nations, yet led us to a full conception of the magnitude of the task. The new currency will be a masterpiece of art and science, and will be a source of national pride and honor. The Government has just issued a circular, directing the engraving and printing of the new currency, and the high rank taken among the nations, yet led us to a full conception of the magnitude of the task.



