



The Sabbath Recorder.

Alfred Conner, N. Y., Fifth-day, Nov. 7.

REV. N. V. HULL, D. D., - EDITOR.

187. All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Conner, Albany, N. Y.

THANKSGIVING PROCLAMATION.

By the President of the United States.

A recurrence of that season at which it is the habit of our people to make devout and public confession of their constant dependence upon Divine favor, for all the good gifts of life and happiness, and of public peace and prosperity, the exhibits in the record of the year show abundant reasons for our gratitude and thanksgiving. Exuberant harvests, productive mines, ample crops of staples, of trade and manufactures, have enriched the country. The resources thus furnished to our reviving industry and expanding commerce, are hastening the day when discord and distress through the length and breadth of the land, will be under the continued favor of Providence, have given way to confidence and energy, and assured prosperity. Peace with all nations remains unbroken. Domestic tranquility is maintained, and the rights of liberty and justice, which the wisdom and virtue of our fathers established, remain the glory of our country. The general prevalence of the blessings of health through our wide land, has made more conspicuous the beneficent and merciful hands which the dark shadow of pestilence has cast upon a portion of our people. The ruler has tempered to the suffering communities, in the universal aid and succor which have been extended to the afflicted, the whole nation rejoices in the unity of spirit in our people, by which they cheerfully share one another's sorrows.

Now, therefore, I, BURNHAM F. HAYES, President of the United States, do appoint Thursday, the 21st day of November next, as a day of thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from their regular cares and avocations, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to the Almighty God, for his mercies, and to devoutly beseech his continuance.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of October, in the year of our Lord one thousand eight hundred and seventy-eight, and of the independence of the United States the one hundred and third.

B. HAYES.

By the President: W. M. EVANS, Secretary of State.

"THE LORD'S DAY."

To the Editor of the Sabbath Recorder:

I am at no loss in appreciating your kindness in admitting my writing to your paper, and in the tone of your notices of my articles. Whatever may be the result of this interchange of views on your convictions or my own, I hope it will be equally apparent to you that in my temper there will be manifest some of the grace of the good spirit of the Lord. Truth is seldom gained by debate. Still less frequently by controversy. The common source of truth is authentic, historic statement. When the terms of a proposition are clear, and it comes clothed with authority, candor accepts it, and this is an end of controversy.

In your response to my article, which you kindly publish in your issue of the 17th of October, a few sentences occur which I desire briefly to notice.

The Holy Scripture declares that "upon the first day of the week the disciples came together to break bread." The editor of the SABBATH RECORDER assumes to show that this is not to be accepted as it reads.

That instead of that being true, they did not meet on the first day of the week for religious purposes, but on some other day not named at all in the connection. Now I ask on what can we rely if no plain declaration of the Word of God is evaded, set aside, and, in effect, contradicted by an exegesis? The editor is modest enough to say of this exegesis, it is "an interpretation." Did Luke say "the disciples came together to break bread?" I turned again to my Bible, and there it stands, just as plain and indubitable as ever, notwithstanding "our interpretation" says it was not so. And what is gained by this exegetical interpretation? Did not Luke know as well as we all about those circumstances in the history? Did he not, as well as we, know they were about to leave Troas, that they had been there about seven days? Did he not know that a part of the company went round to Assos, and that Paul was minded to go thither on foot? Did he not know all this, and every other circumstance attending the case? And shall we charge him with recording a set of facts with which his statement in the seventh verse is at war? Surely, the beloved physician has not put into the narrative a set of conditions, which, rightly understood, are in conflict with the truth affirmed in this seventh verse. We can not, therefore, admit the correctness of the explanatory comment Bro. Hall submits. The truth affirmed in the seventh verse is plain and incontrovertible. Any exegesis of the passage in harmony with it may be received. But if opposed to it, the interpretation must be rejected.

But we are told, "This passage stands by itself; there is no other like it in the New Testament." And why is this affirmed? Grant it for the time. Is it therefore not credible? Is this said to weaken the force of its authority as a rule? It would, strangely enough, so appear. A little further down in the column the editor says, "This one stands by itself, and surely can be no guide to us." Then is a single and sole declaration of Holy Writ unreliable? How many repetitions of Scripture statement are necessary to make it credible? It was only once said, "In the day then earliest therefore, thou shalt surely die." Is it, therefore, not true? The consequent death of all the millions of our race is proof and evidence of the truth of it—a sad comment on the endeavor to weaken a sole statement of the Word of God. I hope I may understand Bro. Hall in this. Only

once was it said of our blessed Lord, "He went about doing good." Yet no one for that reason doubts the truth of this testimony. So if it is but once said, as it is in this place of Scripture, that the primitive church, in the presence and by the sanction of apostolic authority, came together on the first day of the week for worship, it is the part of true disciples to accept and abide by the sacred testimony. Luke evidently knew the facts covered by the whole connection to be in harmony with the truth he asserts in this seventh verse. Our efforts, therefore, to array them against his own statement must be abandoned.

I am sorry to see so loose and inconsequential a style in the rejoinder of the SABBATH RECORDER. Take a single example in the following, third column: "Taking this passage as it stands, how easy is it to see that the first day of the week has no religious character ascribed to it." What the writer of this sentence means by a "religious character" as belonging to the day, he does not explain, unless the following in the next column be accepted as defining it: "In the beginning it"—the first day—"had no Sabbath character." But what means "a Sabbath character?" Here comes confusion, perhaps not in the writer's mind, but in the treatment of the subject. Who has been affirming a Sabbath character for the first day of the week? It may or may not have a Sabbath character, and still it would be true that the church of New Testament practice met together that day for a specified purpose. The question I beg leave to remind the reader relates to the time the primitive church met together for worship. Perhaps, this being settled, it may be profitable to inquire into the character of the day, whether it have a rest—Jewish Sabbath-rest character, or whether it be a memorial of the Lord's resurrection, with sundry details, which it is easy to see would belong to it in the one or the other of these generic views.

Here also may be mentioned the attempt to array Barnes the critic against Barnes the interpreter. That writer is not in the trap prepared for him. His criticism relates to the place where contributions for the poor are to be made, whether they are to be at home, or in the meeting; while his commentary speaks of the meeting itself, as being held the first day of the week. Here again, when this one single point, the only one in question, concerning the time of assembling is settled, it may or may not be well to pass over to another subject, viz., the place where they were to assemble to pay the money for the needy. Any person can see that these two questions are not connected, or dependent on one another, who will consider that one member of the church might lay his contribution aside at home, another might bring his to church, and both might still be at meeting together.

Verse 11th. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." In this verse, the words "had broken bread" is assumed to mean the Lord's Supper. I have said nothing about this assumption. It is not essential to my object to contest it; though the emphasis which is so strongly put on it by Bro. Hall would indicate that he regards it essential to his premises. If the length of Paul's sermon deferred the Lord's Supper so late an hour, it is no proof that the church did not meet on the first day of the week for that purpose, for Luke says they did, and we believe him. So that it does not, even granting that to be the meaning of verse 11th, set aside as untrue the plain testimony of Luke 24:30.

Bro. Hall's exegesis is a masterpiece of ingenuity. He takes a sentence out of a somewhat lengthy paragraph, and out of that constructs a theory that does not harmonize with the paragraph, while we interpret that sentence by its connections. He asks us, "Does it not say, 'And upon the first day of the week, when the disciples came together to break bread?'" and it says, Yes, it does, and it says much more, as we shall show. We do not say that upon this occasion the disciples did not come together on the first day of the week to break bread, but that the gathering was in the night part of the day, and that the breaking of bread did not take place until after midnight. The day here mentioned is one of twenty-four hours, and the context plainly shows that the occurrence named happened in the night part of the day. But that the whole matter may be plainly before the mind of the reader, we will quote the entire paragraph: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third floor, and was taken up dead. And Paul went down, and fell on him, and embraced

him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Now we submit that this meeting was held in the night part of the first day of the week, that the disciples came together to hold this meeting in the night, and that the bread was not broken until after midnight. This is the plain sense of this passage. We are aware that some commentators have said that Paul broke bread twice on this occasion, but no such thing appears in the narrative. Whether this is done to strengthen the case we will not say, but this is true that just so much is added to what the text affirms. On the other hand, we add nothing to the narrative, nor do we take anything from it. We accept it just as it reads, and are content. But we follow this on, and say, if we are to regard this as an example for us to follow, then by all means we should hold our assemblies in the night, and not in the day time. If we are to be governed by example, example is then the measure of duty. But what evidence is there that we are to follow this as an example? Does not every one know that neither in the Old Testament nor in the New was a religious ordinance established simply by example? And does not every student of the Scriptures know that there is not another instance of the meeting of any of Christ's disciples for the breaking of bread, even in the night part of the first day of the week, recorded, save in the second chapter of Acts, where it is said they broke bread from house to house daily? The Scriptures specify no particular time for the breaking of the loaf, any more than for baptism. After the pentecost season, the breaking of bread is only twice referred to, once in Acts 20: 7, and once in 1 Cor. 11, where the method of its observance is criticized by Paul.

Whether Christ arose on the morning of the first day or in the evening of the Sabbath is a question of dispute. That the disciples visited the grave where Christ was laid, early on the morning of the first day, is plainly written, and another thing is just as plainly written, and that is, when they came there he had already risen. The passage quoted from Mark 16: 9 is misleading, on account of an error in the punctuation, which appears in most of our copies of the Scriptures. The verse reads: "Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils." The error in punctuation is the putting the comma after the word "week," whereas it should be put after the word "risen," as we have it above. Putting the comma where we have placed it makes the passage harmonize with the other evangelists, and with itself. Mark did not attempt to tell when Christ arose, but when he appeared to Mary Magdalene. Occasionally, we find a copy of the Scriptures where the punctuation is more nearly correct. The only interest we take in this matter is to obtain a correct reading. As for anything there is involved in the question under discussion, we have no interest whether Christ arose in the end of the Sabbath or in the beginning of the first day of the week, as the sacredness of a day does not turn upon that, but on something outside of it. If the day of Christ's resurrection is to be observed, why do not the Scriptures say so? That they do not, every one who has given attention to the subject knows. The baptism of infants is no more a going beyond the Scriptures, than is this observance of the week, we having come together to break bread." &c. We are confident these words do not require us to understand that it was the custom of this church to meet on this day; but, on the other hand, it describes this one meeting, and refers to no other.

On the fourth proposition, we have to say that no day was set apart in the New Testament for the celebration of the Lord's Supper any more than for baptism. The time in which to celebrate the supper is when it is most convenient for the membership to attend to it.

On the fifth, we have to say, the primitive practice being our rule, we attend to it as often as in the judgment of the church it seems best.

INTERNATIONAL LESSON HYMNAL.—A NEW DEPARTURE—Edited by David C. Cook, assisted by the Bureau of Music and Hymns. One hundred and eighty-six songs, most of them on the Lessons for 1878, covering all the lessons of the year. A new book, by a new editor, on a new plan, out of new materials, and at a price within reach of all. The aim of the work is to sing the Sabbath School Lessons, as well as to study them. The spiritual theme is to be impressed upon the memory and heart by the quickening influence of music. The plan is to furnish one or more songs for every lesson in the year. The execution of the plan is worthy of its design. Evidently a wide range of talent has been called into play. The Bureau of Music will certainly command respect as capable critics and composers. Professors Matthews, Ogden, Coffin, Stillman, and Towne are well known to the music-loving public. Equally worthy of respect are the names upon the Literary Bureau. If an array of recognized talent can enter a worthy production we have it in the volume before us. And this conclusion is confirmed by an examination of the songs. We find a large proportion of them to be not only evangelical and Scriptural in

sentiment, but also truly poetical in expression, and very fortunate in musical treatment. The work is thoroughly indexed. A special feature is an index showing tunes and verses generally known, to which the hymns may be sung. Thus, if a school can not learn new melodies it can sing those which it already knows with the Lesson Hymns. Another index shows several hymns in the book which are being sung in particular times in it, so that a piece once learned may do duty in many places. These plans make it very easy to get the benefit of the Lesson Hymns. The work is sold at a price within reach of the million. The complete edition, with hymns and tunes, 20 cents each, and word editions, without music, at 15 and 10 cents. Thus, half a dime will put the poorest in possession of lesson songs for the entire year. Published by David C. Cook, 46 Madison Street, Chicago, Ill.

THE CHURCH CONGRESS AND THE SABBATH. The Church Congress recently held at Cincinnati, was an interesting assemblage of divines of the English church, which was also attended largely by those of other communions. Several questions of interest were extensively discussed, one of which was the Sabbath. On this subject, several papers were presented, showing that the various phases of it now agitating the public mind, had been considered by the several speakers. The feeling was unanimous that we must have a Sabbath, but when the nature and character of the institution were under discussion, a wide diversity of opinion was clearly shown. One speaker based the Sabbath on Genesis 2: 1-3, and on the fourth commandment, and, of course, contended for a change in the day of observance. The usual arguments in favor of this theory were made use of, and were better put together than it is common to see them. The next speaker took entirely different ground, showing that if a just conclusion were drawn from the premises laid down, they would be obliged to keep the seventh day, as did the Seventh-day Baptist. His position was that the Sabbath of the Decalogue was abolished, and that the Sunday was a new and independent institution, and was simply commemorative of the resurrection of Christ. He sought to defend his position by the example of Christ, his apostles, and the early Christians. This line of argument, as well as the preceding, is so familiar to our readers that they can take it in at a glance. The last speaker, however, after a time, fell back upon Gen. 2: 1-3, conceding that the germ of the weekly rest-day was found there.

Other speakers followed, but no specially new thoughts were presented. In one point, however, they were all agreed, and that was the necessity of supporting the Sunday laws. It seemed to be conceded that if these were set aside, or were not enforced, the institution would be lost, bringing upon the land dire evil. From what appeared in this discussion, it is certain that the opinions held by those observing the Sabbath of the fourth commandment are fast coming before the people, and that they are making their impression. Their arguments will have to be met, and then we shall see interesting times. God hasten the day!

LETTER FROM BRO. JONES. 15 MILL YARD, Goodman's Fields, LONDON, E., Oct. 17th, 1878. To the Editor of the Sabbath Recorder: Dear Brother,—Allow me to convey my loving regards to the editors of the Advance Review and of the Signs of the Times was sent for publication Aug. 15th and 20th, in answer to an article headed "Great Britain," in the issue of each of those papers of Aug. 1st, which contained a misstatement or misunderstanding of facts, and not having been published in either of the above named papers, I request that you will be so good as to insert it in your paper. The sentence, "nor have we ever asked the Adventists for missionary help," was inadvertently omitted from the copy sent to the Review, but added to one sent to the Signs.

I am, dear brother, yours very truly, W. M. JONES.

Answers Desired.—Will some of our correspondents please answer the questions below? The writer would be glad to see them answered at an early day: Will the conference, some D. D., or other prominent person, please answer the following important questions in the columns of the SABBATH RECORDER: 1. Are not drum drinking and game playing, to some extent, nearly allied one to the other; very near, or quite twin sisters, both leading to a long catalogue of evils? 2. Is it responsible for the fact that the evils of drunkenness will be removed while the laws of the land uphold and license the sale of intoxicating drinks, and while persons

that are otherwise good, honorable citizens, and may be church members, engage in the traffic in intoxicating drinks, and practice drum drinking themselves? 3. May we not expect that the youth, and older persons too, will be led astray while parents, preachers, teachers, good people, and our laws, provide for and uphold drum drinking and game playing in any form whatever? ALZRA.

OUR PARIS LETTER. (From a Regular Correspondent.) Paris being the scene—At a Ball of the Chiffoniers—Avances—The beggars' parade—How the gay Parisians are chased—Rabbits or Cats? etc. HOTEL DU LOUVRE, PARIS, Oct. 17th, 1878.

We are yet in Paris, but to-day not at the Exhibition, but in a narrow, twisting, sombre lane behind the Pantheon, beyond the Latin Quarter—the heart of the quarter of the chiffoniers. This thoroughfare is about nine feet wide, with narrow pavements on each side not exceeding two feet in width. There is a general odor of the kitchen, in which the onion predominates. All along people are lounging and gossiping in the middle of the lane, or leaning against the houses. Through the windows of the drinking shops are seen groups playing cards or dominoes, on oak or wooden tables, and stout women serving behind zinc-covered counters, and joking with consumers. The houses are tall and gloomy, the lights being confined to the ground floors. An unusual number of policemen are observed, which is a pretty sure indication of the turbulence of the population. Near the lower end of the lane, the groups are more numerous under a great lamp, on which is printed in red letters the word Bal. At the end of a long passage, a man is seated behind a rack, who receives the entrance money for the ball—five sous. Sticks and umbrellas must be deposited with him—a precautionary measure—at an extra charge of two sous, for which he gives a dirty pasteboard check. A few steps farther on is a large, low, long room, on one side of which, on an elevated place, their heads close to the ceiling, are six or eight very ordinary musicians, who play with much vigor. A low railing surrounds the space allotted for dancing, and on the outside of the railing are small tables and wooden benches, most of which are occupied by men in blouse and cap, women, and children. Most of the men are smoking clay pipes, and here and there a woman is smoking a cigarette. The tables are garnished with wine bottles and glasses and great zinc bowls in which is made wine-punch, the favorite beverage of the establishment. A half-dozen policemen are stationed in different parts of the room, and their uniform in this place is a pleasant thing for the eye of the visitor to dwell upon. Within the railing the dancing proceeds with energy, the charge being two sous for each dance for each couple, the man naturally defraying the cost. There are instances, however, where the woman, tired of her role as a wall-flower, furnishes the money to some needy cavalier. The person who receives the two sous is a man of authority, who stands near the center of the ball room, inviting all in a loud voice to come forward and participate in the Terpsichorean entertainment. At this, an irreverent thought enters my mind of the revivalist preacher calling upon the brethren and sisters to come forward to the mourners' bench. When the dancing is under way, whether waltz or quadrille, the music stops, the dance stimulator collects the two sous from each couple, which rather indicates a want of confidence in the solvency of the dancers.

There is no exhibition of grotesque gesture, eccentric step, nor lofty leg-lifting. There are no "artists" here, but people whose limbs have lost their limberness through labor. There is rather more activity among the women than the men, the former jumping about with considerable energy, but little grace. It can hardly be expected that he who bends for several hours under a basket of rags, in his nightly rounds, should display much grace. He shuffles and jumps to the measures, and this suffices. In the waltz, he clasps his partner closely with both arms, and whirls away to the very last strain. Naturally, there is much slang in the vocabulary of these poor votaries of pleasure, and some of it is grotesque. I overheard a man inviting a woman to dance, with the words, "Madame, voulez-vous gigotter avec moi?" another, "Madame, voulez-vous anticoter les jambes au pen?" and this with indescribable gesture. In the intervals of music, there is a buzz of gossip and laugh along the tables, where the people look at the dancers, and make comments on them. Then follows the squeaking and sawing music, and then the "Avancez, messieurs et mesdames," etc., and so on to the end.

A little old man in blouse and felt hat, at one of the tables, is pointed out to me by the policeman as one who, in addition to rag-picking, deals in questionable rabbits. He is known as the Pere Jacques, and is regarded as a person of some importance in the rag-picking fraternity. I approached Pere Jacques, and engaged him in conversation. He has become expansive over his wine, and makes indiscreet revelations touching the rabbit business. Twenty years ago, he skinned and dressed his rabbits, and people bought them without asking any questions. That was the bon temps, and if it had continued he would be to-day a man of independent for-

tune. But the journals and inquisitive people got to talking so much about cats in connection with rabbits that a long season of dullness followed as a consequence. The newspapers went so far as to figure up how many rabbits were brought into Paris each year, and how many were consumed; and they made it out that twice as many were consumed as were brought in. He felt for a time as if the business was ruined; for, hereafter, the rabbit and purchaser demanded the head of the rabbit as a guarantee of the genuineness of the animal. But he was equal to the emergency. He gave an extension to his commerce by making an arrangement with all the cooks on his rag beat to buy their rabbit skins, on condition that the heads should be delivered with them. Thereafter, he was enabled to furnish to sceptical buyers the rabbit head with the dressed cat, and everybody was satisfied. He sold the animals to the small, out-of-the-way restaurants, as a rule, where they were made into giblettes. The cat entire yielded him one franc; and they to whom he sold the flesh usually got about two and a half francs out of the animal when turned into giblettes. The business was fair; but there was more competition, especially since the Commune, under which some people had learned to eat the cat with pleasure, knowing him to be a cat.

Nothing is lost in the way of food in Paris, and the bones pass through several hands. First, the butcher sells them to the superior restaurant-keepers, who use them to make bouillon, and in the primitive state the butcher calls them collectively refuse. From the superior restaurants, they pass to those of a low grade at a considerable reduction, where they are again used to make soup. After this, the bones are handed over to the gargottiers, the lowest kind of eating-house keepers, where they again serve to make soup, with a miscellaneous mixture of carrots, onions, and odds and ends of different kinds. A spoonful of fish oil thrown into the pot produces those little bubbles affectioned by the chint, and gives the name to this liquid, aux yeux de bouillon. The mother addition that this has not an agreeable taste to the palate not accustomed to it, but that the taste must be acquired, like that for oysters, tomatoes, and tobacco. LOUIS.

W. M. JONES' CORRESPONDENTS. Angus Chisholm, of Belfast, Ireland, writes under date of Sept. 25th, 1878, as follows: "Everything was quiet till last week, when the tramway company began to run their cars on Sunday, when all the religious Sunday bigots raised such a cry! They got up a memorial, which they presented to the Corporation. But this time they did not get it all their own way, as you will see by the papers I sent you. I think if you were here now you would get plenty to do. You will see that I did not mark it, but I thought not thought so much of now as when you were here. When a Belfast editor begins to write against it, its doom is near. A poet, who is also the editor, I believe, says that the ten commandments have nothing to do with Sunday. I am sure you would enjoy his poem, if you understood the dialect in which it is written. He says that I did not mark it, but I thought not thought so much of now as when you were here. 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The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1878. FOURTH QUARTER. Oct. 5. Warning against Formalism. Luke 11:20-23.

to which he had been brought. Who did Zaccheus do for the poor? How did he treat those whom he had wronged? How would we act toward those who have wronged? Who did Zaccheus do for the poor? How did he treat those whom he had wronged? How would we act toward those who have wronged?

III. v. 7-10. When they saw it, they murmured. They, the Jews, murmured because they saw that Zaccheus belonged, at once as a sinner and as a friend to the poor.

leg and mine uprising; thus understand my thoughts of you. Thou understandest my path and my lying down, and art acquainted with all my ways: and I will not say unto thee, Thou art my friend and my acquaintance.

1. Any place may be as Jericho, where men like Zaccheus shall anxiously watch for the Savior's coming. 2. Obstacles or difficulties in the way seldom defeat the ends of those who are intelligently and intensely in earnest.

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THE ERIE RAILWAY WILL HEREAFTER BE KNOWN BY ITS NEW NAME THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS. NEW YORK. Adams—A. B. Prentice. Brooklyn—Richard Stillman.

FOR SALE AT 1418 OFFICE. THE CONSTITUTIONAL. THE SABBATH RECORDER. THE CHURCH AND PARISH REGISTER.

IV. v. 1-4. Jericho. A city of considerable importance, situated in the valley of the Jordan, west of the river, and about twenty miles north-east of Jerusalem.

1. To minister with his substance to the necessities of the poor and needy. 2. To undo the wrongs of his past life, by making ample restitution to those whom he had wronged.

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TOPIC.—The seeker welcomed.

1. The blind beggar. Luke 18:35-43. 2. Zaccheus the publican. Luke 19:1-10. 3. The Samaritan. Luke 10:30-35. 4. The man with the fig tree. Luke 13:6-9. 5. The man with the fig tree. Luke 13:6-9. 6. The man with the fig tree. Luke 13:6-9.

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MISCELLANEOUS.

THE PRAIRIES. How the garden of the desert, these the prairies, boundless and beautiful. For the speech of England has no name.

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THE WEDDING FEES.

How dark and stormy it was on that March evening! The doors and windows kept up a perpetual rattle; violent gusts of winds and hail—'t was rain now and then beat against the pane.

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How much more than the Sabbath Recorder. We seek all the myriads of the world. Each has his own, the smallest and the largest. As well as he, revered the wide, with every death some loved, and as well as he, the Sabbath Recorder, which never strive to build them new.