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THE HOME-LAND.

BY MARIANNE FARRINGTON. I think to day of the Home Land Where the children dwell together, And my heart goes out in longing prayer From this place of gloomy weather...

Each heart is glad in Home Land, The songs they sing are cheery, And no one there is touched by care...

The days are bright in the Home Land, For the Summer lasts forever; The flowers are fair that blossom there, And the fading time is never...

The friends I love in the Home Land, Fear not the dark to Morrow, For never a sin may enter in, And I will bring the time of joy to you...

Not yet may I reach the Home Land; I must stay till life's even fall; Till the new lights break on the way I take, And the voice of my Father call...

THE ARK OF SAFFETY. A sermon preached at Plainfield, N. J., March 18, 1879. BY REV. D. M. MAXSON, D. D. Text.—The Lord said unto Noah, Come thou and all thy house into the ark...

The wickedness of men had become so great in the earth that it repented the Lord that he had made man on the earth. And the Lord said, "I will destroy man whom I created, from the face of the earth."

Then what? God's last, best, noblest creation a failure? God thwarted? A human race, a race in the image of God, impossible? A race with a Christ in it impossible?

Noah, the son of Lamech, and grandson of Methuselah, "Noah found grace in the sight of the Lord." Why? Because "Noah was just and upright man in his generations," and Noah walked with God.

Long after that, a whole generation of men, have two, had to perish in the wilderness, in order that a better generation might be promised land; and long after that the Son of God had to leave the glory he had with the Father and come down to the under depths of human weakness and woe, in order that all who will have it may have the Kingdom of heaven, the true Canaan.

Noah's mantle of grace and favor was upon him, and he was the first of a new race, the first of a new world, the first of a new era. Noah was the first of a new race, the first of a new world, the first of a new era.

Every time the multitudes heard the ring of the ax in the woods and the hammer on the ark, they were warned of coming doom. They did not heed, but he kept right on. God's word could not be treated lightly by a man that walked with him in devout worship and filial love.

And thus a hundred years rolls away, and yet the sun comes up over Ararat as brightly as ever and sets in the west as calmly. "No danger! Let the old fool tinker away at his old craft; sooner rot down and bury him than any flood come to bury us."

Twenty years were rolled away, and the time that Noah had been up, and his ark was down. Whether God would send the flood or not, he had obeyed, and in that long, faithful stretch of faith in God's Word, he had grown very God-like; while he was building the ark, he was building himself. There is nothing in the Christian scheme that so adapts it to the nature of man's best life-forever, as that it sets them

need not remember the Sabbath day to keep it holy; never mind what God says to him; I tell you it will be a great deal better for you to abandon it, to trample on it, to take the papal Baal day in its place, and be somebody in the world.

Noah lived in a darker time than we live in; he had nobody to sympathize with him outside his own family, and I don't know whether they did; at any rate, they went into the ark with him and were saved.

The time was up. Only once more would the orb of day rise and shed his rays on the green, dry earth, the sin-blacked earth of the ante-deluvian world.

Why must I believe? Why do I not like to be told that I must believe? The young man expressed a thought that lurks in many unbelieving hearts. They rebel against salvation by simple trust in the righteousness and atonement of Jesus.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 3. REV. N. V. HULL, D. D., - - - EDITOR.

SEND IN YOUR PETITIONS. In another place we will find a letter from Hon. L. W. Thickett, although it was addressed to the editor personally.

We do not wish to say too much on this subject, nor would we say what we ought not; but we want again to call the attention of the law-making power of that State to a few plain but important points: 1. The Constitution of the United States expressly forbids the making of laws for the establishment of any form of religion.

2. The Sunday laws of Pennsylvania, especially the law of 1794, is in opposition to this principle, because it abridges the rights of those citizens of that State who observe the seventh day of the week.

3. Those citizens of Pennsylvania suing for these rights are not mockers nor revilers, nor are they breakers of the peace.

4. And yet your honored and boasted Commonwealth employs its gigantic forces to persecute and punish these feeble outcasts and voluntary sufferers for conscience' sake.

5. Legislators, citizens of the Keystone State, we have again and again made our appeal to you for relief, but you have contemned our prayers.

6. After the above was written, the excellent letter of Senator Jones, elsewhere printed, came to hand.

OUR HUNDRED CHOICE SELECTIONS in poetry and prose, No. 16, contains an assortment of the various styles of literature, from broad burlesque to the choice productions of some of the best writers, for exercise in elocution.

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S. Green, County Judge, appointing the sessions of the County Courts, in another column, headed "To whom it may concern."

THE SABBATH.

When God created man, he gave him two institutions and one prohibitory command, which no doubt would have been sufficient to have governed man in his primeval state.

1. The Sabbath was an institution given to keep man regulated in regard to his relation and obligation to God in the divine government.

2. The institution of marriage was given to man in his primeval state, and stands, with the fifth command of the Decalogue thrown around it, at the head of all human government.

3. The prohibitory command given man in Paradise was to keep himself governed in regard to his constituted faculties.

4. We come now to notice the arrangement of the ten commandments—the first, "Thou shalt have no other gods before me."

1. That God in his government of mankind acts from a principle of love, securing the greatest good to the greatest number of the governed.

2. That man in all human government should use power in governing as God uses his power in love as an active principle toward the subjects.

3. That all subjects of divine or human government should render obedience from an active principle of love and loyalty, thus securing the end of union of rulers and subjects.

4. That rebels against government in order to be restored to favor and citizenship must repent, and pledge love and loyalty to the laws they have violated.

with his former relations and obligations, before man sinned. Hence, the Christian world is in confusion, and will be so long as leading nations endeavor to make a falsehood into truth, and as this attempt is persisted in, the more enlightened persons will be led to see the truth, and with honest hearts embrace it.

Men are fallible; some are fanatics; and these will almost always hang on the skirts of a good cause, and prove a curse to it, if possible; even as the maid with the spirit of divination advertised the apostles, Paul and Silas, as "the servants of the Most High God."

Seventh-day Adventists are disciples, not graduates. As the plan of God, laid down in prophecy, is by his providence in process of fulfillment, we learn; so that we were wiser to-day than we were yesterday.

OUR EUROPEAN LETTER. Echoes from across the sea—News from the Fatherland. (From a Regular Correspondent.)

There is no doubt that Bismarck's plans in persisting in his efforts to oppose free trade and to increase the already enormous military system, are meeting with determined opposition.

Political and Musical Echoes from the Rhine—The Future of Alsace and Lorraine—Music that Charms, etc., etc.

Prussia, Germany, March 17th, 1879. Prince Bismarck's career, like that of many less eminent men, has been a mixture of successes and failures, although it must be admitted that hitherto the successes have predominated.

WHAT HAS FAILED? In reference to the remarks of Eld. Prentiss, in the Recorder of March 18th, I wish to ask, What has failed? The question at issue is not whether men have made mistakes, but whether the promises of God, as given in the "sure word of prophecy," are being fulfilled.

THE few facts connected with the history of the Adventists, which Bro. P. mentions, may be facts in respect to individuals, for aught I know; but though I have been connected with the Adventists for nearly twenty-eight years, I never before heard the claim that "church organizations, with written creeds," was the mark of the beast.

of the nation. The government finances of Germany are also in a very mysterious condition. The outside world has never known what became of the one thousand million of dollars France paid as war indemnity. Ever since receiving that prodigious sum Germany has been in a state of bankruptcy, and her Budget for the past year is a long way to the bad.

From several American papers which I have recently received, I have noticed some severe comments on the drugging and adulteration of French wines exported to the United States.

The Berliners, in common with the other inhabitants of the Fatherland, have a strong predilection for music, "the daughter of feeling, and hence the German's national art."

The patents lately granted in Germany for inventions in connection with the art of war, include one for a range-finder, by which distances can be ascertained without the necessity of measuring a base.

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which gives up territory instead of taking it, is a need-up nation, and Germany, under Bismarck's guidance, is not likely to figure in the category of worn-out Powers.

From Clifton to Beloit, Mitchell Co., Kan., by rail. The journey from Beloit to Kirwin, Phillips Co., Kan., was made in a day by stage. The distance is seventy miles.

MISSIONARY WORK IN KANSAS AND NEBRASKA. It may be of interest to those contributing to the Missionary Fund, and to all interested in the spreading of the blessed gospel, to learn the particulars of a recent missionary tour.

Clifton, Washington Co., Kan., was the first stopping place. No Sabbath-keepers here, but through the kindness of friends I was kindly entertained and introduced, so as to open the door for preaching, first conversation, and tract distribution.

First-day, Feb. 24th, started down the Republican River in company with Eld. Babcock. That night attended meeting on Patterson Creek, five miles south of Republican City.

THE IMMENSITY AND OMNIPRESENCE OF GOD. A very fine statement of this question can be found in Dr. Dick's Theology. I think I showed in a former article that heathenism or polytheism limited God, especially in the above attribute.

LAND MONOPOLISTS IN CALIFORNIA.—There are 50,000,000 acres of land in California fit for cultivation, but not over 5,000,000 acres in actual use for that purpose.

FROM HON. L. W. THICKETT. HARRISBURG, MARCH 26th, 1879. Mr. Shear's bill, as printed in the Recorder of the 20th inst., received negative recommendation by House Committee on Vice and Immorality, but on yesterday morning, through efforts of Mr. Shear and others, it was voted to place it on the Calendar.

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WASHINGTON CORRESPONDENCE. Nothing in the way of legislation has been done by Congress since the death of time has been done and how to do the Senate has proposed of its Republican members in their private some doubt as to whether legislation will be the extra session.

1. Our idea of God is that of unlimitedness. When we speak of God, we mean a being possessed of every possible perfection; because if only one perfection were wanting, we could conceive of another being which would be more perfect than he to whom we first directed our attention; and that other would be God.

2. Immensity is necessarily implied in the other perfections of the divine nature; or those perfections are such that unless the divine nature were immense they would not belong to it.

3. The immensity of the divine essence may be proved from his works. The creation of all things out of nothing required almighty power.

4. The providential government of God over the universe leads to the same conclusion as its creation, and for similar reasons. The universe is held and controlled by his power.

5. The New Testament teaching of the divine and human relationship gives conclusive proof on this question. The last thing Christ said to his disciples, as recorded by Matthew, is: "Lo, I am with you always, even unto the end of the world."

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Upon a pedestal in the lower hall of the Smithsonian Institute stands a model of the new National Museum, for the erection of which Congress recently appropriated \$250,000. The item was stricken out of the bill once and supposed to be lost, but it was restored at the last moment by the action of a conference committee. The money is not available until the 1st of July, but the certainty of its forthcoming has inspired some preparations for commencing the work. The idea of a National Museum was proposed many years ago by the late Professor Henry, who, in his annual reports, continually laid before Congress the necessity for such a building. When the Centennial Exposition closed, and the various foreign governments donated to the Smithsonian Institute their exhibits, the want of room in which to place them revived the museum question, so that now the erection of a building, which shall be worthy of the object, is only a matter of a very little time. The model mentioned is the one which will doubtless be adopted by the committee which has the affair in charge, Gen. Sherman. Mr. Foster Parker, now Prof. Baird, this committee is now engaged in making the final arrangements regarding the building. As now proposed, the museum will be situated on the south-east corner of the Smithsonian grounds, and be three hundred feet long by three hundred feet wide, covering an area of two and one-quarter acres. The style followed is the Romanesque, to make it harmonize, as much as possible, with the Smithsonian. The structure is to be built of plate iron and glass, and being only one story high, will resemble greatly the buildings at the Centennial. It is to contain four halls of 41 by 52 feet, four halls 130 by 65 feet, one hall 65 by 52 feet, and one hall 65 by 65 feet. From the center of the building rises the dome, 90 feet high. Ninety thousand square feet of floor space are to be lit up by 12,600 square feet of glass, being a better light than was afforded at the Vienna and Paris Expositions. There is to be a pavilion at each corner of the building, the side walls of which will be 35 feet high, while the walls of the building proper are 27 feet high. The flat roofs are to be covered with metal, instead of a wooden sheathing, laid upon porous terra cotta, or its equivalent in fire-proof quality. The steeper roofs are to be slated upon iron rafters, plastered on the inside. It is intended to expend on the building the whole of the appropriation, and its completion will make a beautiful addition to the architectural structures of the city.

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MISUNDERSTOOD.

While riding on the train over a railroad in Illinois, recently, and distributing Sabbath tracts, as is my custom, some one took occasion to write on the margin of one received as follows, and return it to my seat in my absence: "If man has no soul it is a matter of little moment whether the first or the seventh day is kept as Sabbath. Be half as zealous to go to bed at heart as you are to dispute about times and seasons, and you will be a better man." So we see how we are misander stood. The writer seemed wanting in moral courage to openly raise objections to the arguments of the tract, but not so in respect to his essence, which is what Solomon meant.

These five Arguments in favor of the omnipresence of God, it seems to me, are irrefutable, and are built on the solid rock. If so, we may ask what is that God who is without-out body and parts, everywhere present at the same time, antimaterialistic. W. H. EMMET.

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SUMMARY OF NEWS.

The Salt Lake Herald tells of a remarkable male that is driven on the streets of Salt Lake City, and that it is required to make five round trips every morning before a change of tears occurs. As the fifth trip draws to a close, the sagacious animal stretches its neck and looks at the people, as if to remind them that it is required to live, and if it does not live, it waits at the end of the route, being willing to win in a way that is as intelligible as words could be. What the editor of the Herald wants to know is where that street urchin learns his arithmetic, and how he succeeds in keeping such accurate tally of the number of trips that it makes.

A kind of traffic in children has been carried on in the Russian province of Pskov under the alias of hard times. A canvasser went among the poor peasants and induced them, by offers of small sums of money, to surrender their boys, boys to be put in apprenticeship for three or five years. He takes them to St. Petersburg, where he furnishes supplies of them to the factories, securing from ten to fifteen roubles for each boy, and the women who receive the price for their children receive from seven to fourteen years old, and these also are taken to St. Petersburg, to be hired out.

Judge Elliott, of the Court of Appeals, was instantly killed in front of the Hotel Hamilton, in New York, Ky., March 26th, by Thomas Buford, of Henry county. Elliott demanded an adverse opinion to a case Buford had in court. Buford loaded a double barreled shotgun and walked for him to come to dinner. When he walked up he shot him through the heart. Buford was arrested. There is a strong feeling against him. Buford acknowledged that the shot was fired at the instigation of Judge Pryor, and would have killed him also had not children been in the way.

The undersigned having preached in this town occasionally for thirty years, in which time he has assisted in quite a number of revival meetings, in which many scores of souls have come to Christ, and now nearing the close of his third pastoral year as the undenied pastor of the Seventh-day Baptist Church of this place, finding a few dear aged ones that had not yet been brought to the Savior, coming to feel that help must be had or they might be lost, made the matter a subject of prayer. As a result, God sent his servant, Eld. C. M. Lewis, to our aid, who has been preaching to us in his usually clear and earnest way, day and night, for twenty-three days, and to our three exceptions. The going has been had, and the weather somewhat inclement, yet the attendance has been good, and the interest increased until the last; and although we did not have the happiness of seeing so many of those aged ones gathered in as we had hoped, we thank God that their ranks were broken, and we trust that eternity will reveal the fact that through the influence of these meetings many souls have reached the church triumphant. It has been a precious triumph to us, for which we feel to thank the name of God. Last evening the meetings closed with a crowded house, and the vast number that came forward to give Eld. Lewis the parting hand indicated in some degree how highly his labors were appreciated. The Elder is in usual health, and to-morrow we move on by a circuitous route, having two appointments by the way, to New Milton, where some meetings are to be held, beginning on the evening of the Sabbath, March 29th, 1879. S. D. DAVIS.

THE RENEWAL of the sectional spirit of the south is exhibited in their educational interests. The Charleston News and Courier says: "The events of the last twenty years, as viewed from a Southern or Northern standpoint, even where the same facts are acknowledged, have necessarily a different coloring, and teach a different lesson. The war of arms was but the development of the war of ideas between the two sections. Our armies were surrendered, and if Northern writers care to hold possession of our schools, our opinions will in course of time be surrendered also. This would be an offense against posterity, and is therefore a matter of rejoicing when we see Southern writers endeavor to hold possession of our schools, and Southern publishers securing control of the books which are to mould the minds of our children. This is the view that has guided the State Board of Education, and more recently the Board of Commissioners of the Charleston schools, in the adoption of diverse readers and copy-books."

THE PORTER TRIAL.—The New York Times states that the commission in the Fitz John Porter case, besides

The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1879. FIRST QUARTER. Jan. 1. The Second Temple. Ezra 1-13.

PROSELYTES RESTORED.

By Sabbath Day, April 13. I. Then Job answered the Lord, and said, I know that thou canst do every thing, and that nothing shall be impossible unto thee.

Miscellaneous.

DIVES AND THE ANGEL.

By ELIZABETH AKERS ALLEN. An angel came to Dives as he slept. A presence with severe and searching glance.

THE OARS STRATAGEM.

By CAR IVAN. Car Ivan, who reigned over Russia about the sixteenth century, frequently went out disguised, in order to discover the opinion which the people had of his administration.

ODDS AND ENDS.

By SPRIGGON. Spriggon makes a very practical turn in his sermon, considering, to the query sometimes, "Why should I be heathen if he saved me?"

FOR SALE.

By THE AMERICAN SABBATH TRACT SOCIETY. Having recently come into possession of a factory formerly used for the manufacture of soap.

ADVERTISING.

By THE AMERICAN SABBATH TRACT SOCIETY. Transient advertisements will be inserted for 50 cents an inch for the first insertion.

PATENTS.

By THE AMERICAN SABBATH TRACT SOCIETY. Obtained for mechanical devices, medical or other compounds, ornamental designs, etc.

RECORDS.

By THE AMERICAN SABBATH TRACT SOCIETY. Orders will receive special care.

CARPETS AT ABOUT.

By THE AMERICAN SABBATH TRACT SOCIETY. One-half former Prices. Largest Stock in New York City.

JOB AND BOOK WORK.

By THE AMERICAN SABBATH TRACT SOCIETY. NEATLY AND PROMPTLY DONE.

BLANK CERTIFICATES.

By THE AMERICAN SABBATH TRACT SOCIETY. MEMBERSHIP, with return notice.

HISTORY OF CONFERENCE.

By THE AMERICAN SABBATH TRACT SOCIETY. Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference.

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TOPICAL READINGS.

1. God's power. Job 1-14. 2. God's wisdom. Job 1-14. 3. Man's ignorance. Job 1-14. 4. Man's sin. Job 1-14. 5. Man's misery. Job 1-14. 6. Man's redemption. Job 1-14.

OUTLINE.

I. Repentance. v. 1-4. II. Intercession. v. 5-9. III. Prosperity. v. 10. Connection: What Job's friends talked to him in the previous lesson?

HISTORICAL CONNECTION.

Job and his three friends, in their controversy, had talked to explain the problem of affliction, and had shown to some extent an improper spirit.

EXPLANATIONS.

I. v. 1-8. Then Job answered the Lord. What God had spoken to Job is contained in chapters 38-41, in which he does not explain the mystery of his providence.

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I AME BACK. WIAK BACK.

By BENNON'S GAZETTE. PLASTER. This article is one which really possesses extraordinary merit.

NEW RICH BLOOD.

By BENNON'S GAZETTE. PARSONS' Purgative Pills make New Rich Blood, and will completely change the system in three months.

PROTRUDING TOES.

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GLOVES AND MITTENS.

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WANTED.

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TO WHOM IT MAY CONCERN.

By BENNON'S GAZETTE. PARSONS' Purgative Pills make New Rich Blood, and will completely change the system in three months.

LESON THOUGHTS.

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THE ALFRED STUDENT.

Published monthly during the school year (ten months), by the LIBRARY SOCIETIES OF ALFRED UNIVERSITY.

THE SABBATH RECORDER.

Published weekly by the AMERICAN SABBATH TRACT SOCIETY.

FREE HOMES.

By BENNON'S GAZETTE. PARSONS' Purgative Pills make New Rich Blood, and will completely change the system in three months.

REFERER'S SALE.

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TO WHOM IT MAY CONCERN.

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