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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WESTERLY, R. I., FIFTH-DAY, MAY 30, 1867.

WHOLE NO. 1166.

For the Sabbath Recorder.
A BLESSING OF HEAVEN
The wind from the south was blowing...

with God, on and on to the present
hour, there is a long, vast, deep, in-

firm believer in immortality and eter-
nal life as the gift of God through

with bright anticipation, to the time
when Ella should arrive at woman-

Many are the benefits derived by
man from the drifts of temptation,

ly contemplate and oversee; He de-
sires, directs, and decrees, and is

has cost me more than two cows ar-
worth, within six months, by this

Nothing is more salutary to the
human soul than the direct work of

For the Sabbath Recorder.
A TRIBUTE
The Memory of Dr. Henry Clarke Hub-

Henry Clarke Hubbard was born in
Berlin, Rensselaer Co., N. Y., on

He was blessed with pious parents.
The place of his birth, with the in-

For the Sabbath Recorder.
SUPPLICATION
Saviour, let my portion be

For the Sabbath Recorder.
SNOWBOUND.
Presented by Miss EMMA M. BONHAM,

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PEEBLE CHRISTIANS.
Desponding Christians do not make

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A SOOTHMAN ON MIRACLES.
"Will, you say my part please,"

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Western, R. I., Fifth-day, May 30, 1867. GEORGE B. UTTER, EDITOR.

CONTRASTS. COVETOUSNESS.

To this sin men are so prone, that the tenth commandment is aimed at it. "Thou shalt not covet..." which prohibits selfish desires, and grasping for the good things of this world. Transgressors of this law of God are called "greedy dogs, which can never have enough; they all look to their own gain."—Isa. 56: 11. Christ said, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12: 15. And by the parable of "a certain rich man," He teaches that the covetous is "he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 21. Whom "the Lord abhorreth."—Psa. 10: 3. "We into him that coveteth."—Hab. 2: 9. "Covetousness is idolatry."—Col. 3: 5. "Nor thieves, nor covetous, ... shall inherit the kingdom of God."—1 Cor. 6: 10. "This ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."—Eph. 5: 5. Notwithstanding such instruction, there are many who are greedy for themselves, and are not rich toward God. They are greedy for gain, and are not greedy for giving. Gain wreathes their countenances with smiles; calls to giving darken them with frowns. It is certain that they are not true children of the all-giving God. Money is their idol. How then can they be saved?

Sad always is the picture of the miser, for it affords a view of the last stage of covetousness. It gives warning, and impels to a wise use of wealth. A writer in the Baptist Visitor gives an account of one, as follows:

"It may be well to say something of the man, before speaking of his death. Although eighty years of age, yet up to his last sickness he was in tolerable health. His frame was rather large, yet shrivelled at his joints—a true index of his soul; and he presented, as can be imagined, a gaunt and lank appearance. His countenance was grim and cadaverous. His eyes, like burning coals, half consumed, were sunk in their sockets; but when money was to be made, they became bright and piercing. The comforts which even the poorest of God's creatures obtain, were never realized in his dreary home. Woman never crossed his threshold, for he lived in miserable solitude. His weekly outlay amounted to about twenty-five cents. Yet, strange to say, this apology for a man was possessed of property to the extent of \$500,000, and what he was a very regular attendant at God's house. The amount of his gifts for all purposes was one dollar a year, and that was for the Home Missionary Society.

"It may be interesting to some to know how the old man died. He died as the fool dieth, or like a dog. He was forsaken of God, had no man, except those who were anxiously waiting for the breath to leave his body, that they might grasp the riches which he had heaped up; and which he could not carry with him into eternity. The day before his death, I informed him of his approaching dissolution, and his nearness to the judgment seat, where he would have to give an account of his stewardship. He seemed aroused to a consciousness of his awful condition, and promised to do something for the cause of God, and talked of sending for a lawyer to act accordingly; and had he lived another day, he would no doubt have left large donations to religious and benevolent institutions. But his determination came too late. The next morning he was a corpse, and his soul stood before his God.

From the crime of covetousness, let us gladly turn away to contemplate the "grace" of

PROFESSOR KENTON. They are professional schools of the industrial and fine arts; and nearly every prominent art has in Germany its college or colleges. Universities originated as Divinity schools. Faculties of Law and Medicine were ultimately added, as their needs were appreciated. Later, as literature and sciences grew in notice and influence, faculties were organized for the promotion of their interests. At a still later period, it became manifest that the industrial and fine arts needed professional schools, to do for them what Universities had been so successfully doing for literature and science. But the sphere of the University was already so extended, that its legitimate interests would be jeopardized by imposing upon it more responsibilities. Besides, the technological schools could not attain their proper ends without courses of experiments, which were unusual and impossible to the Universities. Thus an agricultural college must conduct a model farm; a shepherd's college must have model flocks of sheep; a manufacturing college must produce on the spot the fabric that shall illustrate, at every step, the process of production; a college of mines must be accessible to mines. Such is the logic of common-sense and experience. A college of mines in a city is a practical failure, even though it be connected with Columbia; giving to Universities or literary colleges, which already have more than they can do, the Congressional grants of land for agricultural colleges, has been an unparadiseable misapplication or diversion of funds.

in their poverty can give but a "cup of cold water," or only "two mites," and such have the promise, that if faithful they shall not lose their reward. A brother once mentioned, as an objection to attending Anniversaries, the calls he would meet there to drain his purse. As well might he complain, and stay away, on account of calls, there to pray and worship. The prayers and aims of Cornelius were a memorial before God, and ours may be also. Giving, as well as prayer and other duties, should be habitual, systematic, cheerful, and true-hearted.

"God is love," and in all that He does, he is in a degree systematic. He gives "seed time and harvest" regularly. "The eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand, and satisfiest the desire of every living thing."—Psa. 145: 15, 16. In spirit and action, Christians should be like God, the great Benefactor.

The praises of those who have lately become famous for their munificence, are deservedly in all the land. The deeds of some who went before them, as well as theirs, should not be forgotten, for the lessons which they teach, and the spirit which they enkindle. The noble example of Nathaniel R. Cobb shines forth, to guide into the blessedness of systematic giving. In 1821, at the age of twenty-three, he was a merchant in Boston. Then he drew up and signed this pledge: "By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one half of my net profits. If I am ever worth thirty thousand dollars, I will give three fourths; and the whole after fifty thousand. So help me God, or give to a more faithful steward, and set me aside." To these resolutions he faithfully adhered. He amassed fifty thousand dollars, and then gave away all his profits. At one time he gave seven thousand five hundred dollars to the Newton Theological Seminary. On his death-bed he remarked to a friend, "By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!"

Happy retrospect of his career, when about leaving this world! And was not his treasure laid up in heaven? Blessed is beneficence. It blesses him who gives, and those who receive. Accursed is covetousness. It withhold from others, and robs him who is guilty of it of all true God-likeness, and hence of enduring happiness. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."—J. B. C.

LETTERS FROM PROFESSOR KENTON.

FOREST CULTURE IN A PROFESSION FOR WHICH GERMANY HAS FIVE COLLEGES. The first dates its foundation from 1770. Forests and forest-trees are cherished with as much care as orchards or vine yards. A man would as soon think of practicing surgery in Berlin without a surgical education, as he would think of taking the supervision of a few hundred acres of woods, till he has graduated from a forestry college. One at Neustadt-Eberwald, near Berlin, may serve us for example. Its departments, or Professors' Chairs, are, 1, Mathematics; 2, Botany; 3, Geology; 4, Natural History; 5, Planting and Rearing trees, and the use of forest products; 6, Rearing, Preserving, and Taking game and fish; 7, History and Literature of Forests; 8, Forest Jurisprudence. There is, in connection with the institution, a model forest, that serves to illustrate and enforce the lectures of the professors. It may seem strange to some of our readers, that a man whose education is superior to that of a graduate of our best colleges, cannot be trusted with the keeping of three or four hundred acres of woodland, till he has spent three additional years in special studies for his position. Yet such is the fact. And does it pay? An example is given us of a forest, whose net income increased in a few years from \$5,000 per year under the management of unprofessional men, to \$30,000 per year under professional men. So FLOCKMASTERS must not only be educated men, but they must also be professionally educated. But some will say, What education so good as twenty to forty years constantly attending flocks, by day wandering over the fields with them, and sleeping with them by night? Is not such an experience beyond the price of college lectures and learned dissertations on flocks? May not a man thus experienced become your flockmaster? No. Why not? He does not know enough. He never gets beyond fixed routines. His thoughts have never learned to stray beyond beaten paths. He will ever be deficient in breadth of comprehension and points of combination. A man must be had whose culture enables him to grasp sheep husbandry as a science as well as an art, and who can also grasp its relations to individual and national prosperity. But, WILL IT PAY? Pay! My dear sir, it is the very going of gold. In 1765, two hundred and twenty Spanish sheep were sent to the Elector of Saxony, when Germany had only a very few unproductive flocks. To-day, thousands of German flocks are the riches of their owners and of the country. You cannot understand the vastness of the enterprise and the industries awakened by the thousands of cloth mills without seeing them. In 1833, Spain undertook the improvement of her flocks by importations from Germany, where sheep husbandry had been made a profession. And now Germany exports stock sheep to all parts of Europe, to Australia, England, and America. In fine wool sheep, she is without a peer.

that they teach "how to produce two blades of grass where one grew before;" but they must do what is still more important, teach how a ton of grass shall produce a hundred per cent. more wool, butter, cheese, beef, or mutton, than a ton produced before; how the net profits from a pound of wool can be quadrupled; how a chaldron of coal shall furnish twice or thrice the heat or steam it had been wont to do; or how one man can do the work of two or a dozen men. Their sphere is the whole power of material production and economy in using; the means of supplying more and healthier food and clothing, and better homes. Such are the technological colleges of Germany. And they are rendering not only invaluable service in the production of untold millions of wealth, but also in multiplying the comforts and lightening the burdens of men. Their courses of instruction and drill extend over a period of three years. Their chairs of instruction are filled by graduates of Universities. Their students are graduates of Gymnasiums.

We give illustrations. The departments of instruction of a Cloth-making College at Muehlheim, on the Rhine, are, 1, Spinning; 2, Weaving; 3, Dressing; 4, Marketing. It is enough to say, that all the instructions are given from scientific standpoints, and enforced by the use of the most perfect machinery known, in producing samples of all kinds of cloths and vestings. Such a school in this country, where the woollack holds a supremacy as high as it does in England, is a felt necessity. A German youth would scarcely think of entering upon the business of cloth-making, even as the partner or successor of his father, till he had secured a professional education at such a school. It would be difficult for a man to find employment in supervising a large weaving-shop, or dye-house, or dressing department, till he has mastered his profession in one of these model establishments. The like is true of other mechanical arts.

FOREST CULTURE is a profession for which Germany has five colleges. The first dates its foundation from 1770. Forests and forest-trees are cherished with as much care as orchards or vine yards. A man would as soon think of practicing surgery in Berlin without a surgical education, as he would think of taking the supervision of a few hundred acres of woods, till he has graduated from a forestry college. One at Neustadt-Eberwald, near Berlin, may serve us for example. Its departments, or Professors' Chairs, are, 1, Mathematics; 2, Botany; 3, Geology; 4, Natural History; 5, Planting and Rearing trees, and the use of forest products; 6, Rearing, Preserving, and Taking game and fish; 7, History and Literature of Forests; 8, Forest Jurisprudence. There is, in connection with the institution, a model forest, that serves to illustrate and enforce the lectures of the professors. It may seem strange to some of our readers, that a man whose education is superior to that of a graduate of our best colleges, cannot be trusted with the keeping of three or four hundred acres of woodland, till he has spent three additional years in special studies for his position. Yet such is the fact. And does it pay? An example is given us of a forest, whose net income increased in a few years from \$5,000 per year under the management of unprofessional men, to \$30,000 per year under professional men. So FLOCKMASTERS must not only be educated men, but they must also be professionally educated. But some will say, What education so good as twenty to forty years constantly attending flocks, by day wandering over the fields with them, and sleeping with them by night? Is not such an experience beyond the price of college lectures and learned dissertations on flocks? May not a man thus experienced become your flockmaster? No. Why not? He does not know enough. He never gets beyond fixed routines. His thoughts have never learned to stray beyond beaten paths. He will ever be deficient in breadth of comprehension and points of combination. A man must be had whose culture enables him to grasp sheep husbandry as a science as well as an art, and who can also grasp its relations to individual and national prosperity. But, WILL IT PAY? Pay! My dear sir, it is the very going of gold. In 1765, two hundred and twenty Spanish sheep were sent to the Elector of Saxony, when Germany had only a very few unproductive flocks. To-day, thousands of German flocks are the riches of their owners and of the country. You cannot understand the vastness of the enterprise and the industries awakened by the thousands of cloth mills without seeing them. In 1833, Spain undertook the improvement of her flocks by importations from Germany, where sheep husbandry had been made a profession. And now Germany exports stock sheep to all parts of Europe, to Australia, England, and America. In fine wool sheep, she is without a peer.

MILTON COLLEGE.

Three months since, an article appeared in the SABBATH RECORDER, stating that the Institution in Milton, Wisconsin, had received a College Charter from the State. On the 13th of March last, the stockholders accepted the charter, and elected a Board of Trustees—twenty-seven in all—as follows: Jeremiah Davis, Rockford, Ill. Rev. D. E. Maxson, Milton. Rev. Solomon Carpenter, Milton. Rev. James Bailey, Milton. Hon. Wm. A. Lawrence, Janesville. Hon. Nelson Williams, Stoutsville. Wm. DeVolf, Whitewater. Rev. Chas. M. Lewis, Paris, Ill. Rev. Anthony Hakes, West Hallock, Ill. Dea. Truman Sanders, West Hallock, Ill. Hon. Elmy Noyes, Esq., Janesville. Hon. John F. Fry, Johnston. Dea. Jay H. Bond, West Milton. Dea. W. Laddury Grandall, Milton. A. Webster Baldwin, Esq., Milton. Charles H. Greenan, Milton. Rev. Lewis A. Davis, Walton, Iowa. Rev. Joel C. West, Trenton, Minn. Dea. E. Lewis, Berlin. Dea. Wm. B. Maxson, Walworth. E. A. Goodrich, Milton. John Alexander, Milton. Daniel C. Babcock, M. D., Milton. Oran Vincent, Milton. Robert Williams, Milton. Rev. Wm. A. Lawrence, Milton. Rev. W. C. Whitford, Milton. The Trustees have held several meetings, and have recently completed the arrangements for opening the College course on the 1st of July of the present academic year. The general policy and 2d. object of the Institution, and the rules of discipline, have been adopted. The following members of the Faculty have been chosen: Prof. W. C. Whitford, A. M., President, and Professor of Mental, Moral, and Natural Science. Prof. E. Lewis, B. A., Professor of Latin and French Languages. Prof. A. Whitford, M. A., Professor of Latin Language and Mixed Mathematics. Prof. N. C. Twining, A. B., Professor of Pure Mathematics and Commercial Instruction. Miss A. M. Foster, Preceptor, and Instructor of English Language and Literature. Miss Mary J. Utter, Instructor of German Language. Mrs. Emma J. Bailey, Instructor of Instrumental and Vocal Music. Forest M. Babcock, Instructor of Penmanship. Mrs. Ruth H. Whitford, Instructor of Painting and Fencing.

tain facts relating to this country. Many of our people in Wisconsin requested me to write them in regard to the condition of this country, and its prospects, both as to society, and the chances for getting lands; and I doubt not that what would interest them, would also be of interest to others. It has become apparent to all, that in order for us to succeed as a people, we must be settled in a good country, and we must form societies sufficiently large to hold our own, if not take the lead in forming society. I have been here four Sabbaths. During my stay, I have been carefully noticing the peculiarities of the country, as to its geological structure, its climate, its advantages and disadvantages. But for me to write upon all of these subjects would make this article too long, although they are of deep interest to many. As to the soil, we find here a deep, alluvial soil, in which the vegetable element predominates—bottomlands ranging from four to eight feet deep, in some places more than this, and upon the peaks there is generally limestone, the composition of which I find to be sea-shell. As you descend from these points, the soil is a deep, dark brown, made from the wash of the decomposing limestone, and the decomposition of vegetable matter, a great part of which is formed from the ashes of the prairie grass. Its general appearance has been well described by Eld. J. Bailey, in his articles, "Eyes West."

As to the prospect of good lands in our immediate settlement: Land is plenty at present, and can be had at from \$2 to \$4 per acre, (wild,) more or less. I speak of prairie land. Last week I went to view the land. This land is called the Kaw Reserve. It lies about eight miles north-west of our settlement. The Indians are soon to be removed from it, perhaps this fall, and he is lucky who gets his choice on these lands. Each alternate section is reserved for the Southern Branch Union Pacific Railroad, which is to run through this valley. This valley is one of the nicest I ever saw; the soil is very deep and rich, inexhaustible, and the bottomlands in this country have the advantage over the prairies, that they are seldom affected by the drouths.

As to timber: There are a number of creeks putting into the river. Along these streams, the margin is nicely timbered, so far as I have seen. Along the border of the Neesho River, the timber is plenty, and of nice quality. I saw black walnut, butternut, sycamore, elm, hackberry, (a species of ash,) and some of the finest oak, a kind of swamp oak, or swamp burdock, with other varieties of timber. The valley ranged from two to four or five miles in width. Along the border of the timber, the Government has built houses of stone—white limestone—for the Indians, frequently a house on each forty acre lot.

HOME NEWS. MINNESOTA.

A recent letter from Trenton, Minnesota, speaks as follows of the condition and prospects of the people thereabouts: "An early fall, and a late Spring, make the intervening season seem long, and often dreary. Such has been the past winter with us in Minnesota. The winter, for length, and severity of weather, has rarely been surpassed within ten years. Up to this time, there has been no grain sown here, unless it is in the eastern and more sandy portion of the State. The thawing of a very heavy body of snow, has raised the water much higher this spring than has been the case for many years. As a result, our farming lands are left very wet and cold. The winds, during the winter, and the spring so far, have blown almost incessantly from the north-west, (the coldest wind with us,) which accounts for our spring being so cold, and so much later than in ordinary times. At the best, it is impossible for our farmers to get their crops in before the first of June. Should crops prove a failure this season, as some have already predicted, and as the season does indicate, our new settlements on the frontier will suffer greatly in consequence. Last year, their productions were not sufficient to support them until spring, and what little means they had was exhausted by heavy taxes—mostly bounty, (the validity of which is questionable.) Men by thousands have been obliged to leave their families on the bleak prairies, to contend with the howling blasts of a Minnesota winter, while they went forth to the older settlements to try to earn enough to keep them at home from starving." And now that they have returned to the homesteads that Uncle Sam has given them, they have no seed grain. To obtain this, their teams, stock, &c., are mortgaged to sharpers, and they, taking the advantage of circumstances at the present crisis among pioneer farmers, wield their sway of oppression with impunity, dictating their own terms to applicants seeking aid, who, from sheer necessity and destitution, are compelled to submit to whatever conditions are required that will furnish them immediate relief. Some are obliged to agree to pay as high as \$2 50 for wheat, sometimes a No. 2 grade, and even rejected wheat, with the rise, if any, up to the first of June, with interest at 12 per cent. There has been much suffering on our frontier this year, on account of destitution. But there are movements going on in this State, which we trust will soon relieve them. Although the prospects at present seem dark to many, still we trust that a good time is coming—that a golden morning is dawning before us. C. C. A.

KANSAS. EMPORIA, May 24, 1867.

I desire to state, through the medium of the SABBATH RECORDER, certain facts relating to this country. Many of our people in Wisconsin requested me to write them in regard to the condition of this country, and its prospects, both as to society, and the chances for getting lands; and I doubt not that what would interest them, would also be of interest to others. It has become apparent to all, that in order for us to succeed as a people, we must be settled in a good country, and we must form societies sufficiently large to hold our own, if not take the lead in forming society. I have been here four Sabbaths. During my stay, I have been carefully noticing the peculiarities of the country, as to its geological structure, its climate, its advantages and disadvantages. But for me to write upon all of these subjects would make this article too long, although they are of deep interest to many. As to the soil, we find here a deep, alluvial soil, in which the vegetable element predominates—bottomlands ranging from four to eight feet deep, in some places more than this, and upon the peaks there is generally limestone, the composition of which I find to be sea-shell. As you descend from these points, the soil is a deep, dark brown, made from the wash of the decomposing limestone, and the decomposition of vegetable matter, a great part of which is formed from the ashes of the prairie grass. Its general appearance has been well described by Eld. J. Bailey, in his articles, "Eyes West."

been compelled to make extensive additions on account of increase of cows. The Nile Cheese Manufacturing Company have added a new two-story building to their establishment. We expect a great yield of cheese in Allegany this season. N. H. ALLEGANY, May 24, 1867. HEBRON.

A letter from Hebron, Pa., dated May 22d, says: "Almost the entire month, thus far, dull, rainy, snowy, cold weather has prevailed. Farm work is quite behind. The ground is too wet for receiving seed. Ministerial Conference, with us, was, on account of the weather, thinly attended, but it was a very profitable time to those present. S. R. W."

PARINA. PARINA, Ill., May 20th, 1867.

To the Editor of the Sabbath Recorder: I am sorry to learn that my last Quarterly Report, intended for the Board Meeting of our Missionary Society in April, was not received, or at least has not been so reported with other communications which came before the Board at that time. My report was sent to you, but was probably lost, or received too late. As I promised in my Report to give some account of what God has done, and is still doing, among us at Parina, I present the following: "Early in the spring, our Church resolved to hold some extra religious meetings, which have been well attended, and through the divine blessing have resulted in much good to the cause of Christ in general. Our brethren and sisters have been revived and encouraged, and several have been converted, and made a public profession of religion in our families. Several brethren in the ministry have aided much in the good work, and Eld. Joshua Clarke, of Albion, Wis., visited us at the time, and spent two Sabbaths, laboring ardently to extend the cause among us. The law of God, and the Gospel of Christ, in their relation to each other, have been faithfully presented to the people. And though some have opposed the binding force of the Moral Law as the rule of Christian duty under the gospel, the conviction prevails, that obedience to God is the only sure evidence of real love to Christ. Since the 6th of April, eight have united with us by letter, and ten on profession, and some more are expected next Sabbath. Sabbath, the 13th of April, closed the first year of our history as a church since our organization. The day was appropriately observed, and instead of the usual services, the members spent the time in reviewing the goodness and mercy of God towards us, and in renewing their pledges of Christian faithfulness. In this way, more than sixty reported themselves. It was indeed a memorable day to us, and will often be referred to as one of the bright and cheering days in our religious history. The clerk of the church presented and read the following, as a synopsis of the number of the membership at the present time of the organization, and at the present time: Organized number of members at date of organization, 45. Total number of members, 112. Added on profession by baptism, 12. Total number of membership, April 14th, 1867, 124. Added since April 14th, by profession, 88. Total number of members, May 20, 1867, 212. Present number of members, May 20, 1867, 100.

We acknowledge our obligations for gratitude and faithfulness to God, for what he has thus done in building up his glorious cause among us, and in greatly strengthening and encouraging the church in this place. We hope to share in the prayers of our brethren; that the good work may go forward on this field, and that much more may be done here, to the glory of God. C. M. LEWIS.

IMMORTALITY AND ETERNAL LIFE.—We received, some weeks since, an article from Eld. N. V. Hull, in connection with his discussion with Eld. R. F. Cottrell. At the time, we had on hand an article by Eld. V. Hull, in reply to what we supposed was Eld. Cottrell's dismissal of the discussion from another writer, who thought something written by Eld. Geo. R. Wheeler, in regard to Adventism, furnished a good text for discussion. Since then we have received still another article in reference to Eld. V. Hull's views; in which, however, we find very little new matter. After looking the subject all over, we concluded to print the article of Eld. V. Hull, as we have done, and let it close that discussion, and to resume the discussion; between Elds. N. V. Hull and Cottrell as soon as we can find room for it, probably next week—at farthest, the week following.

Boston is exercised on the Sunday Barber question. A large number of barbers petitioned the Legislature for a law to close barbers' shops on Sunday, and the House passed an act complying with their request, but the Senate rejected it. Possibly the matter may be reconsidered. There is no law compelling the barbers to work on Sunday, but their desire for moral edification or out-door recreation on that day is not strong enough to overcome the determination to get their fair share of Sunday custom. Each barber petitions that his neighbor may be made to shut up shop—that is the amount of it.

NUMBER OF JEWS IN THE WORLD.—The Hebrew National, a new weekly journal published in London, gives some interesting statistics of the Jewish race. It says that there are now living about 6,000,000 Israelites, about half of whom live in Europe. There are 1,300,000 in Russia; in Austria, 600,000; in Prussia, 254,000; and in all other parts of Germany, 192,000; in France, about 80,000; in Switzerland, 3,000; in Great Britain, about 42,000; in Syria and Asiatic Turkey, 52,000; in Morocco and North Africa, 610,000; in East Asia, 500,000; in America, 250,000; in Belgium, 1,800; in Denmark, 6,500; in Italy, 4,500.

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MISSIONARIES RETURNING.—Rev. Charles W. Forman, of the O. S. Presbyterian mission at Lahore, Northern India, arrived at Boston, Mass., with his family, on the 22d of April. Mr. Forman comes home for his health. He has been in India nearly twenty years, and has been for many years in charge of the Educational Institution at Lahore. The Rev. J. L. Scott, for twenty-eight years a missionary in India, will also return soon to this country, in consequence of a failure in health.

THE FREEWILL BAPTISTS OF Rhode Island held an associational meeting last week at Providence. From the resolutions adopted, we clip the following: Resolved, That we greatly deplore the present condition of our missions among the freedmen, in view of the fact, that after all the money expended and labor put forth, as a denomination, we cannot point to a single organized and well-established church in the South. Resolved, That it is the imperative duty of every Church in the Association, to encourage, by contributions and patronage the institutions of education in our own denomination. Resolved, That if it be necessary for our prosperity to have denominational schools, it is also necessary to have them under the charge of denominational teachers. Resolved, That the reasons given and inducements held out are not sufficient to justify the removal of the Star to New York City. Resolved, That while we desire the prosperity of the American Bible Union, yet so many denominational interests are now appealing to our benevolence, (among which we hear the voice of our own Bible Society,) that we cannot recommend its claims to the churches of this Association.

CHRISTIAN SCHOOLS AMONG JEWS.—The missionary of the Society for the Promotion of Christianity among the Israelites of New York reports, that with the exception of an unavoidable intermission for a time in the public services and lectures, every department of the work has been going on prosperously, and inspiring a greater degree of confidence than has hitherto been felt. "The day school is exhibiting those fruits which prove beyond question its great effectiveness as a means of diffusing Christianity among the Jewish people. The children are, for the most part, spiritually imbued with the spirit of Christianity. Very many of them declare that they are Christian Israelites, and believe in Jesus Christ as the true Messiah. The number of Jewish children in the school is about twenty, and there are sixty in actual daily attendance. A large number of the children attend Sunday school and church regularly, and some two or three of the larger ones are ready to be baptized."

EXPULSION OF STUDENTS.—Twenty-five students were recently expelled from Phillips Academy. It seems that a few members of the Senior class went on an aquatic excursion one afternoon without the required permission, and were immediately expelled. The prompt action enlisted the sympathy and resentment of a score or more of classmates, and another excursion to Lawrence, to attend a circus, was planned. The company went to Lawrence, but not to the circus. The Principal having learned, along with the fact of absence without leave, that the young men boasted, if they were expelled, it would only be as the year before, on a smaller scale, a brief suspension, affording needed rest, sent letters of dismission to those who had joined the first violators of academic law, and this action was endorsed by the trustees.

THE PERILS OF SANDY LABOR IN Baltimore have just been illustrated. Frank Smith, having no regard to the "Christian Sabbath," undertook to paint a barber's pole on Sunday. He did not finish, and had to pay for and costs for what he had done—more than he would make by the job.

OLDEST DAILY PRAYER MEETING.—Probably the oldest daily prayer meeting in the world is the one at Williams' College, Mass., which has been conducted for more than thirty years by President Hopkins.

CAN'T GIVE IT UP.—One of our exchanges says that another attempt will soon be made to stop the Boston horse cars from running on Sunday.

RELIGIOUS INTELLIGENCE. A member of one of the Boston churches, who has been laboring among the fallen women of that city, has persuaded twenty-three to return to their homes, seven of whom have been converted; and five others were furnished homes in Christian families. By his efforts one notorious house of ten inmates has been closed. A clergyman recently dismissed from a Congregational Church in Ghiesd, Ct., states that the whole difficulty originated in his spelling the word "Saviour" without a "u"; the more modern orthography, and similar unimportant matters. There is a clergyman in East Boston, who does not want any salary. His society has forced \$1500 upon him, but he manages to give it back in different ways. Every seat in his church is taken. The church at Harlem, N. Y., had offered their pastor, Rev. Dr. Levi a vacation of six months, and to supply the pulpit. They have also presented him with a purse of \$600, and other gifts. An elder in the Mormon Church at Salt Lake City, preaches about practical, as well as spiritual, matters. In a late sermon, he told them that as acceptable to raise fax and wool, it was to pray.

From the New Orleans Advertiser we learn that the \$30,000 designed for the endowment of the Methodist Orphan's Home in that city has been secured. In London, within the last few years, no fewer than fifty-two churches have been consecrated, irrespective of all the temporary iron churches which have been erected. The Methodist centennial contributions amount to more than two millions six hundred thousand dollars; one million being for educational purposes. The Baptists of Kentucky report 400 churches, destitute of pastors, and 120 students in Georgetown College, of whom 23 are preparing for the ministry. The Boston Herald, which announced its intended removal to New York, has been succeeded in the Connecticut.

A Bristol merchant has received a letter, announcing that he had been elected a member of the Legislature.

THE NEW HAVEN JOURNAL says that Major Whittlesey, of the United States Army, has recently been in consultation with the officers of Yale College in relation to a plan to connect the regular army more closely with the chief literary institutions of the country, by establishing military Professorships in them, and making a certain number of their graduates officers in the army. Major Whittlesey has been commissioned to obtain the views of the leading colleges on this subject, to assist in the preparation of a bill to be presented at the next session of Congress. The general features of the plan are the assignment by the government of one or two competent officers to give instruction in military science and practice, in addition to the regular academic course. When a class graduates, five of its members, selected for their excellence in general, as well as military scholarship, are to be recommended for commissions in the army, and are to be appointed as vacancies occur, the same as graduates at West Point now are, and are to stand on the same footing with the West Pointers in all the assignments to duty. The reason for this movement is the fact that West Point does not supply officers enough, the army has become so large.

BOSTON CHURCHES.—During the last fifty years, the Congregational churches of Boston have increased from two to fourteen; the Baptist from four to fourteen; the Methodist and Episcopalian from two each to twelve each; the Presbyterian from one to six. The increase of these leading evangelical churches has been nearly six fold—from ten to fifty-eight. In the same time, the Unitarians, starting with nine churches, have increased to twenty-one; and the Universalists from one to four.

A "POPULAR EDITOR."—At a fair and strawberry festival held by the ladies of the First Baptist Church in Memphis, an editor's secretary and chair were voted to the most popular editor in the city. They were awarded to Semmes, formerly commander of the Rebel privateer Alabama, now editor of the Bulletin, he having received a majority of all the votes.

LICENSE OR PROHIBITION IN MASSACHUSETTS.—After three days' debate in the Massachusetts Legislature, the Liquor License bill has been defeated, by 161 Nays to 64 Yeas. The principle of prohibition, as embodied in the present law, is therefore stronger than ever, and the agents of liquor must accept this decision as final.

FREE RELIGIOUS MEETING.—It is mentioned as a novel feature in the Boston programme of Anniversary Week, that there will be a Free Religious Meeting, at which the various radical sects which have existed outside of organized denominations will appear, or will be asked to appear, in the person of their representatives, give voice to their peculiar ideas, make confessions, compare notes, inquire how far their faiths proceed from common centers, and run in parallel lines, and consider the practicability and the expediency of forming a loose working fellowship for ends purely moral and spiritual.

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