

For the Sabbath Recorder.
"WHY POOR WILL."
Near the farm-house on the hill,
In the twilight of the evening,
When the quail-voiced whippoorwill,
And in swift, repeated flight,

For the Sabbath Recorder.
THE POWER OF REMOVAL.
We propose, in this article, to consider the power of removal from office, under the Constitution of the United States. This is a subject on which there has been a great diversity of opinion, and which has elicited much discussion among our leading statesmen and jurists.

President of the United States."
This amendment was debated for three days, and finally rejected by a vote of 20 to 34. Had the bill passed in this form, this clause would have been construed as a legislative grant of power to the Executive, which the Constitution had not conferred upon him, and which might at any time have been revoked by Congress.

But the friends of the measure were not satisfied with such a construction. They contended, that inasmuch as the power of removal belonged to the President, by the terms of the Constitution, it was unnecessary and improper to attempt to confer it upon him by act of Congress. Others held, that if the Constitution had not vested the power of removal, it was beyond the power of Congress to confer it.

The first question which we shall consider is this: Does the power to remove from office belong to the President alone?
As a general rule, all primary or principal powers, delegated to any department of the Government, are expressly described in the Constitution, and only those powers which are incidental, are left to be deduced and exercised by inference or construction.

The second inquiry which presents itself, is the following: Does the power to remove from office reside in the President and Senate jointly?
It was contended by the minority in the Congress of 1789, that the power to remove is included in, or is but an incident to, the power to appoint, or, in other words, that in the absence of any express provision to the contrary, the same power which appoints must also remove.

Having shown that the President does not possess the power of removal by any express constitutional provision, let us next inquire, whether it can properly be regarded as one of his incidental or implied powers. And this leads us to examine that part of the Constitution which establishes the Executive branch, and defines its powers and duties. The only provisions that can have any bearing upon this subject, are the following:
"The Executive power shall be vested in a President of the United States of America."

It is in this manner a construction was given to the Constitution, which has been observed as valid and binding, until the passage of the act to which we have referred. The question arose in Congress frequently during the administration of President Jackson, and was discussed with great learning and ability; and although this action of the First Congress was severely criticised by several of the leading members of both Houses, it was suffered to remain unrepelled, more, we believe, on the ground of expediency, than of strict constitutionality.

from a general grant, a subsequent specific enumeration must be deemed not only as unnecessary, but superfluous. It seems reasonable to suppose, that if the framers of the Constitution intended the President to exercise an absolute control over all the officers of the Government, they would have made that intention clear by the use of plain and unequivocal terms, instead of allowing it to depend upon mere inference or implication. We must therefore conclude, that the power of removal is not one of the implied powers of the Executive.

It has been mentioned, as one of the advantages to be expected from the co-operation of the Senate in the business of appointments, that it would contribute to the stability of the Administration. The consent of that body would be necessary to displace as well as to appoint. A change of the Chief Magistrate, therefore, would not occasion so violent or so general a revolution in the officers of the Government, as might be expected, if he were the sole disposer of offices.

It is well also to remember, that children, when they grow up, may occasionally have to sign their initials only. And in that case Hannah Alice Morris would be Ham, and Catharine Amelia Thomson, Cat; while Benjamin Uriah Goddard would be scarcely more fortunate.

Seasons.—The London Guardian is anxious to establish a sort of exchange for the clergy, begins the business by printing four advertisements in the following terms: "Manuscript Sermons, Several thousand in stock. Specimens on receipt of twelve stamps. Good legible manuscripts and lithographs." "A brilliant sermon for Christmas-day, forwarded on receipt of 3s. 6d. Ad-

dress, etc. Incumbents supplied weekly. A clergyman would be glad to supply two or three incumbent sermons, with copies of his last year's sermons, one weekly." Original sermons, solely for clerical use. In dress MS. lithography. Edited by a benefited clergyman.

For the Sabbath Recorder.
LINES.
By Mrs. Elizabeth L. Birnie.
For the friends of Mr. Sewall.
Go to the grave in peace;

What's in a name?
Very often a great deal more than appears in a name. Sometimes it is expressive of great fitness and beauty, sometimes it is full of discord, and sometimes it is simply absurd. There are some names which, by the music of their sound, or the skill of combination in them, win our hearts at once, while there are others that we cannot hear without a smile.

West Surrey Times, an English paper, says: "A stranger passing through Godalming, on any day save Sunday, at about noon, could not fail to be struck with the appearance of a cheery-looking old man, with a number of parcels and bundles hung about him in all sorts of impossible ways, and a small, twisted brass horn slung from his neck. On closer inspection, he would perceive that this little old man, posting along at a rapid rate, with a stout stick in his hand, but making no uncommon use of it, is blind, although an extraordinary intelligence lightens up his features and takes away that painful and melancholy look which often accompanies blindness in those who are the subject of the greatest of privations."

Little forethought should be taken by our name-givers. For, although names may be very easily given, they are not so easily got rid of. Fanciful names are not always either convenient or pretty. Parents had need have the gift of prophecy who give to their daughters such names as these: Faith, Patience, Prudence, Truth; and to their sons: Faithful, Sabbath, Thankful, &c. It is just possible, that in after-life such names might become only bitter irony.

It is not a bad plan for girls to have only one name, so that they may retain their maiden surname after their marriage; as that honored lady, Mrs. Harriet Beecher Stowe, has done.

The custom of using pet names, or abbreviations, is also a pleasant one. There is something very agreeable in being called by a name which is uttered by beloved lips when years have passed over our head, and the memory fills our eyes with tears. Besides, what can be more expressive than some of them? What is more homely than Tom? What more sweet than Lettie?

Elizabeth Sonship of God.
Dorothy Judgment of God.
Elijah Gift of God.
Gabriel God the Lord.
Raphael God the Peace.
Jeremiah Exalted of the Lord.

MORALITY AND MONEY-MAKING.—A slight knowledge of human nature will show, that when a man gets on a little in the world, he is desirous of getting on a little further. Such is the growth of prevalent habit, that it has been said, that if a journeyman says by the first dollar, he is on the road to fortune. It has been remark-

ed by one who has paid great attention to the state of the laboring poor; that he never knew an instance of a man who had saved money having afterward to depend upon public bounty. We may add, that those individuals who save money are, in the long run, the most reliable workmen; if they do not perform the work better, they behave better, and are more respectable. "I would sooner," says a man of experience on the subject, "have in my trade a hundred men who save money, than two hundred who spend every shilling they earn. In proportion as individuals save a little money, their morals are much better; they are more industrious, and more careful of their families."

Christ is the door. Through him we have access to the Father. He is the Mediator between God and men.
Other doors have been set up, but to no purpose. They have been tried and have failed. There is the door of Self-righteousness. A cheap door, full of knots and holes, thinly veneered over and varnished, so as to imitate the genuine wood.

There is the door of Universal Salvation. Salvation, not from sin, but only from punishment. This is, in fact, no door, but the breaking down of all doors or boundaries between sin and holiness, right and wrong. It is changing heaven from a walled city into an unenclosed common.

There is the door of the Secular door. This is of various forms. Sometimes it is rounded into a Roman arch, and carefully guarded by a man wearing a triple crown, and calling himself successor of St. Peter. Sometimes it is carried up into a Gothic point, the English or Episcopal manner. Or, again, it assumes a severely square form, disdaining ornament, and embellished with elaborate confessions of faith. This is the Presbyterian or Puritan door.

There is the door of the Great Exhibitions. The Swiss exhibited a watch only three-sixteenths of an inch in diameter, inserted in the top of a pencil-case; it showed hours, minutes, seconds, and the day of the month. An English specimen, the size of a three-penny piece, was exhibited in London. The watchmaker of the century ago, told of a watch only the fifty-fourth part of an inch in diameter; but this, we suspect, must be a mistake for fifty-four hundredths of an inch—a very different affair. Arnold presented to George the Third an exquisite watch of the size of a silver penny, set in a ring; it consisted of a hundred and twenty separate parts, the whole of which weighed together less than six pennyweights, and so intricate were the works that Arnold had to make tools himself before he could make the watch. The King was so delighted with the work that he sent Arnold five hundred guineas. When the Czar of Russia heard of this, he offered Arnold a thousand guineas to make a similar one for him; but this the artist refused, determined that his own sovereign's watch should be unique.—Dickens' All the Year Round.

A Yankee gentleman, according to a British friend to view the different objects of attraction in the vicinity of Boston, brought him to Banker Hill. They stood looking at the splendid monument, when the Yankee said, "This is the place where Warren fell." "Ah!" replied the Englishman, evidently not posted in local historical matters. "Did you see him when he fell?" "He was killed, sir." "Ah! he was killed, sir," said the stranger, still eyeing the monument, and contemplating height in his own mind, lay by layer. "Well, I should think he would have been, to fall so far."

A minister lived opposite one of the deacons of his church. A report got abroad that the minister had been seen to beat his wife, and the matter was brought before a deacons' meeting. There the minister said he had traced the spreading of the report to the deacon's daughter. The good man, the deacon, said he would not have spoken, but his daughter's name having been mentioned, he must state, that when he was going to bed on a certain night, he did see (through the window blind of the lighted room) the minister beating his wife, and heard her scream. The minister was not pleased, but he requested that his wife might be sent for and questioned. When she arrived, she explained the whole matter. She said: "Don't you recollect, that there was a rat in the room that night, that it got upon my dress, that you got frightened, and took the poker, that I could not

stand, and ran round the room, my running after me with the poker? This is the explanation of the whole affair." Well, then, the letter would remark to his brother, the next time they heard a story against a good man, let them say no more. "There is a rat at the bottom of it, I know," and that same simple explanation may account for the whole thing.

But if these meanings are objectionable, there are plenty of others to choose from:
Beatrice. Making happy.
Clara. Clear or bright.
Constance. Resolute.
Grace. Favor.
Happiness. Happy.
Joy. Joy.
Lucy. My fair.
Mabel. Joyfulness.
Margaret. A pearl.
Sophia. Wisdom.
Katherine. Pure.
Frances. Sincere.
Adeline. A princess.
Agatha. Good.
Bertha. Bright.
Bridget. Shining bright.
Charlotte. All noble.
Caroline. Noble spirited.
Cornelia. Harmonious.
Harriet. Sweet smell.
Henrietta. A star.
Jane. A willow.
Judith. Praising.
Lemina. Sweet song.
Isabella. Fair Eliza.
Lucy. Constant.
Lydia. A well of water.
Matilda. A lady of honor.
Rebecca. Faithful.
Sarah. A lady.
Susan. A lily.
Selina. A nightingale.

Are not these good names for sisters, sweethearts, wives, and mothers? And among the following will be found some equally pleasant:
Felix. Happy.
Hilary. Cheerful.
David. Beloved.
William. Holm of the Will.
Hugh. Thought.
Hubert. Bright mind.
Charles. A man.
Albert. Majestic.
Augustus. Superior.
Mathew. A gift.
Nicholas. A nobleman.
Patrick. Honorable.
Edgar. Worthly.
Thomas. Laughter.
Edward. A wooden.
Edmund. Truth-keeper.
Oliver. Truth-mouth.
Peter. An olive.
Philip. A rock.
Robert. Famous.
Ralph. Help.
Richard. Powerful.
Eustace. Firm.

THE DOOR.
Christ is the door. Through him we have access to the Father. He is the Mediator between God and men.
Other doors have been set up, but to no purpose. They have been tried and have failed. There is the door of Self-righteousness. A cheap door, full of knots and holes, thinly veneered over and varnished, so as to imitate the genuine wood.

There is the door of Universal Salvation. Salvation, not from sin, but only from punishment. This is, in fact, no door, but the breaking down of all doors or boundaries between sin and holiness, right and wrong. It is changing heaven from a walled city into an unenclosed common.

There is the door of the Secular door. This is of various forms. Sometimes it is rounded into a Roman arch, and carefully guarded by a man wearing a triple crown, and calling himself successor of St. Peter. Sometimes it is carried up into a Gothic point, the English or Episcopal manner. Or, again, it assumes a severely square form, disdaining ornament, and embellished with elaborate confessions of faith. This is the Presbyterian or Puritan door.

There is the door of the Great Exhibitions. The Swiss exhibited a watch only three-sixteenths of an inch in diameter, inserted in the top of a pencil-case; it showed hours, minutes, seconds, and the day of the month. An English specimen, the size of a three-penny piece, was exhibited in London. The watchmaker of the century ago, told of a watch only the fifty-fourth part of an inch in diameter; but this, we suspect, must be a mistake for fifty-four hundredths of an inch—a very different affair. Arnold presented to George the Third an exquisite watch of the size of a silver penny, set in a ring; it consisted of a hundred and twenty separate parts, the whole of which weighed together less than six pennyweights, and so intricate were the works that Arnold had to make tools himself before he could make the watch. The King was so delighted with the work that he sent Arnold five hundred guineas. When the Czar of Russia heard of this, he offered Arnold a thousand guineas to make a similar one for him; but this the artist refused, determined that his own sovereign's watch should be unique.—Dickens' All the Year Round.

A Yankee gentleman, according to a British friend to view the different objects of attraction in the vicinity of Boston, brought him to Banker Hill. They stood looking at the splendid monument, when the Yankee said, "This is the place where Warren fell." "Ah!" replied the Englishman, evidently not posted in local historical matters. "Did you see him when he fell?" "He was killed, sir." "Ah! he was killed, sir," said the stranger, still eyeing the monument, and contemplating height in his own mind, lay by layer. "Well, I should think he would have been, to fall so far."

A minister lived opposite one of the deacons of his church. A report got abroad that the minister had been seen to beat his wife, and the matter was brought before a deacons' meeting. There the minister said he had traced the spreading of the report to the deacon's daughter. The good man, the deacon, said he would not have spoken, but his daughter's name having been mentioned, he must state, that when he was going to bed on a certain night, he did see (through the window blind of the lighted room) the minister beating his wife, and heard her scream. The minister was not pleased, but he requested that his wife might be sent for and questioned. When she arrived, she explained the whole matter. She said: "Don't you recollect, that there was a rat in the room that night, that it got upon my dress, that you got frightened, and took the poker, that I could not

stand, and ran round the room, my running after me with the poker? This is the explanation of the whole affair." Well, then, the letter would remark to his brother, the next time they heard a story against a good man, let them say no more. "There is a rat at the bottom of it, I know," and that same simple explanation may account for the whole thing.

CHRISTIAN GROWTH BY LABOR.—Health of body can be preserved only by out-door exercise, and cheerful labor gives a tone both to mind and body. Spiritual health is equally dependent on labor, and the idle Christian is exposed to many moral perils. An exchange says:
"We have tried to make Christians without giving them anything to do; which is like trying to make swimmers without use of hands or feet. The churches are all full of religious dyspepsies, feeble of purpose, weak in faith, indifferent, languid, listless, of little use to themselves or anybody else, and all for want of the natural exercise which would come from doing God's waiting work in the world. Admit that Christian character is the great thing; that piety and personal holiness are the very highest states and attainments; but to acquire those qualities, and rise up to that serene elevation, we must do something more than to sit even in a closet, and muse, and meditate, and try to magnify our souls by pious exercises; we must go out into the world, and put our heavenly thoughts into heavenly deeds of love and mercy."

THE BIRD.—Elihu Burritt, the learned blacksmith, gives an account of Mr. Fox, of Tregodan, near Fal-mouth, England, who by possessing kindness, has won the affection of a large number of birds—so much, that they fly to him when he calls them, and hop about him, eating the crumbs, and with which his pockets are well filled. When digging in his garden, it is no uncommon sight to see little birds hopping on the handle of the spade or rake used by the gentleman, thus showing their confidence in him. Sometimes they enter his pockets early in the morning through the window, and in their way call out, "It is time to get up." On Sunday, when Mr. Fox goes to his place of worship, some of the birds are frequently seen to accompany him along the road, chirping and singing all the way! Mr. Burritt calls Mr. Fox the "Rarity of the bird world."

Mr. Samuel Gurney, M. P., has given us a very pleasing confirmation of Mr. Burritt's testimony. He states: "When visiting Mr. Fox, I was perfectly astonished, on walking out into the garden to see, on his sounding a whistle, the birds come fluttering round him. One robin was especially so tame, that it picked a piece of bread out of Mr. Fox's mouth!"

THE FALL OF GENERAL WARREN.—A Yankee gentleman, according to a British friend to view the different objects of attraction in the vicinity of Boston, brought him to Banker Hill. They stood looking at the splendid monument, when the Yankee said, "This is the place where Warren fell." "Ah!" replied the Englishman, evidently not posted in local historical matters. "Did you see him when he fell?" "He was killed, sir." "Ah! he was killed, sir," said the stranger, still eyeing the monument, and contemplating height in his own mind, lay by layer. "Well, I should think he would have been, to fall so far."

A minister lived opposite one of the deacons of his church. A report got abroad that the minister had been seen to beat his wife, and the matter was brought before a deacons' meeting. There the minister said he had traced the spreading of the report to the deacon's daughter. The good man, the deacon, said he would not have spoken, but his daughter's name having been mentioned, he must state, that when he was going to bed on a certain night, he did see (through the window blind of the lighted room) the minister beating his wife, and heard her scream. The minister was not pleased, but he requested that his wife might be sent for and questioned. When she arrived, she explained the whole matter. She said: "Don't you recollect, that there was a rat in the room that night, that it got upon my dress, that you got frightened, and took the poker, that I could not

stand, and ran round the room, my running after me with the poker? This is the explanation of the whole affair." Well, then, the letter would remark to his brother, the next time they heard a story against a good man, let them say no more. "There is a rat at the bottom of it, I know," and that same simple explanation may account for the whole thing.

A minister lived opposite one of the deacons of his church. A report got abroad that the minister had been seen to beat his wife, and the matter was brought before a deacons' meeting. There the minister said he had traced the spreading of the report to the deacon's daughter. The good man, the deacon, said he would not have spoken, but his daughter's name having been mentioned, he must state, that when he was going to bed on a certain night, he did see (through the window blind of the lighted room) the minister beating his wife, and heard her scream. The minister was not pleased, but he requested that his wife might be sent for and questioned. When she arrived, she explained the whole matter. She said: "Don't you recollect, that there was a rat in the room that night, that it got upon my dress, that you got frightened, and took the poker, that I could not

The Sabbath Recorder.

Westerly, N. Y., Fifth-day, June 27, 1867. GEORGE B. UTTER, EDITOR.

DEATH OF PROF. KENYON.

The sad duty devolves upon us of announcing the death of Prof. Wm. C. Kenyon, of Alfred University, which took place at No. 34 Trinity Square, Tower Hill, London, on Sixth-day, June 7th, at 11 o'clock A. M.

This information comes to us in two letters from London, dated June 7th—one written by Rev. W. H. Black, pastor of the Mill Yard Church, and the other by a member of his family, both of whom appear to have done what they could to make his last days comfortable, and to second the exemplary devotion of his excellent wife.

His funeral was to take place on Third-day, June 11th, at Abney Park Cemetery, where lie the remains of several prominent and beloved members of our Sabbath-keeping churches in London.

Whoever undertakes to write a biography of Prof. Kenyon, will find in his preliminary studies abundant proof that the child was father of the man. His brief and busy inquiries of those who knew him in childhood, have satisfied us on that point.

One man told us that when a lad at work on the farm, he always had a book where it could be easily taken up whenever there was a spare moment before sitting down to a meal.

him. For a year or two succeeding that introduction, we met him regularly at the weekly debates of the Apprentices' Library Association in Schenectady, and often discussed the merits of the books we were reading from the small but choice library of that institution—one of which, entitled "Biographies of Self-made Men," he always regarded as having been of great service to him, and spoke of in that light at our last interview, just before he sailed for Europe.

The step was an easy one for him from the Apprentices' Library Association to Union College; from which, after a few years of study, interrupted somewhat by the manual labor and teaching necessary to pay current expenses, he received the usual diploma.

From that time forward he was a servant of the public, and one to whom the qualifying words "good and faithful" might safely be applied.

Whoever undertakes to write a biography of Prof. Kenyon, will find in his preliminary studies abundant proof that the child was father of the man. His brief and busy inquiries of those who knew him in childhood, have satisfied us on that point.

One man told us that when a lad at work on the farm, he always had a book where it could be easily taken up whenever there was a spare moment before sitting down to a meal.

Another told us that when a lad at work on the farm, he always had a book where it could be easily taken up whenever there was a spare moment before sitting down to a meal.

Asiatic countries. Not all the gold in California and Australia could atone for such a calamity. Plant trees about the Artesian wells on the deserts of Africa, and properly nurse them a few years, and rich oases would be produced.

Soils of inexhaustible fertility, like the Mississippi prairies, can endure without trees, but in their absence, sandy soils become a desert.

And yet the settlers upon the prairies cannot afford to do without forests. If twenty per cent. of the superficial area of Kansas were planted with timber, desolating and famishing droughts could never again happen.

Plant forests over Illinois, at the rate of one hundred and twelve acres to the section, and they would be an invaluable blessing. How does one shudder, as he witnesses, for the first time, those storm-beaten dwellings over the regions! How unprotected has the indiscriminate destruction of forests in Western New York and Pennsylvania left most of the homesteads.

They are the customary homes of game, and to a considerable extent of fresh-water fish. Game in this country is a source of considerable revenue. It is fed, at certain seasons of the year, as regularly as sheep are.

And their lurking places are protected from intrusion. There is no such thing as indiscriminate hunting or fishing. A man would as soon think of stealing his neighbor's wine as his hares and trout. Game is taken at the proper times, under the supervision of professional foresters.

Leaves and mosses and ground-runners are collected for bedding cattle, and then adding their value to the compost heap. Except in the haunts of game, the forests are raked much cleaner than most farmers rake their meadows.

Two days before the coronation at Pesh, the House of Hapsburg lost one of its members by a tragic death. The Archduchess Matilda, daughter of the Archduke Albert, some days before, while leaning out of the window to talk to one of her relatives, inadvertently trod on a ladder which lay at her feet on the floor.

SPRINKLE THE ASSOCIATIONS.

DEAR SIR,—The Seventh-day Baptists are manifestly in a transition state. We are rapidly coming to see that we have a mission.

As some Sabbath-keepers may now be looking for a chance to make them new homes in the West, where they may at the same time act to the best advantage as witnesses for God, his Law and Gospel, and secure the promise of the life that now is—where, maintaining good works, they may have "enough for self, and some to give to such poor souls as need it," yet not remove themselves and families from the reach of Sabbath privileges—I wish, through the Recorder, to call their attention to the opening for a Sabbath-keepers' settlement in

ST. CLAIR COUNTY, MISSOURI. I have been in various parts of the West, in Iowa, Northern Missouri, and Kansas, and have never seen what I consider so good a country for farming, and especially for Sabbath-keepers to come to, as this part of South-west Missouri.

But other vital questions were not forgotten, such as Missions, Temperance, Education, and Sabbath Schools. Of these, if one stood before another, I judge that interest to have been in favor of Education and Sabbath Schools. It would be difficult to tell which of these latter occupied the first place in the public mind. In the interest of both, there really was an enthusiasm.

One other point I wish to mention, and that is the spirit in which the business of these meetings was performed. It was not simply a spirit of unity, but of life—of enthusiasm. This was manifest in each session, and on nearly all questions. The conference meetings were characterized by a feeling of earnestness and tenderness, I think, unusual. The communion seasons were solemn and impressive.

These occasions have been to me seasons of unusual interest, and I hope, also of profit. N. V. HULL. ALBRED CENTER, June 30, 1866.

the church, or decided by majority vote?

2d. If by vote, suppose the multitude prove a majority, and refuse to obey the Apostle's "word in this epistle," then what are the steadfast brethren to do in carrying out the injunction of the Apostle, under such authority? If the church will disobey, does this absolve the individual brethren from obligation? Or, should each faithful brother rebuke and withdraw his fellowship, so far as by protest he may, without a breach of covenant obligations? Or, must they follow the multitude, and disobey? Is the majority in disorder the church of Christ, or the faithful minority?

3d. Should a scandalous disorder occur publicly, where does the duty of commencing rebuke, agreeable to 2 Thessalonians 3: 6, commence? Who should introduce it to the church? Should it be introduced as in Matthew 18th? Or, is it not required?

Should your correspondent find it agreeable to give his solution of the above inquiries, he would oblige many, and especially his friend and brother, who is the INQUIRER.

ROOM FOR A SABBATH-KEEPERS' SETTLEMENT.

GARDNER, Johnson Co., Kansas, May 23d, 1867.

As some Sabbath-keepers may now be looking for a chance to make them new homes in the West, where they may at the same time act to the best advantage as witnesses for God, his Law and Gospel, and secure the promise of the life that now is—where, maintaining good works, they may have "enough for self, and some to give to such poor souls as need it," yet not remove themselves and families from the reach of Sabbath privileges—I wish, through the Recorder, to call their attention to the opening for a Sabbath-keepers' settlement in

ST. CLAIR COUNTY, MISSOURI. I have been in various parts of the West, in Iowa, Northern Missouri, and Kansas, and have never seen what I consider so good a country for farming, and especially for Sabbath-keepers to come to, as this part of South-west Missouri.

But other vital questions were not forgotten, such as Missions, Temperance, Education, and Sabbath Schools. Of these, if one stood before another, I judge that interest to have been in favor of Education and Sabbath Schools. It would be difficult to tell which of these latter occupied the first place in the public mind. In the interest of both, there really was an enthusiasm.

One other point I wish to mention, and that is the spirit in which the business of these meetings was performed. It was not simply a spirit of unity, but of life—of enthusiasm. This was manifest in each session, and on nearly all questions. The conference meetings were characterized by a feeling of earnestness and tenderness, I think, unusual. The communion seasons were solemn and impressive.

These occasions have been to me seasons of unusual interest, and I hope, also of profit. N. V. HULL. ALBRED CENTER, June 30, 1866.

always fatten their pork on it in the timber.

The price of land is low now, but will probably soon be higher. The poorest is still in the hands of government. It is the light timber on the hills; which, I am told, is two dollars an acre. Unimproved prairie and timbered bottom lands are worth five dollars per acre.

The particular region where I have looked, and intend to locate, is in a valley south of the Osage, and west of the Sac River. Farther south are the Ozark mountains. On the Sac are good water powers; two of which in this county, have mills on them. There is said to be plenty of coal also; though I did not see it, except on the north side of the Osage.

Finally, there is a large amount of land there for sale. Any wishing more particular information on any points, are invited to address me at Gardner, Johnson County, Kansas, where I intend to remain till fall, or L. L. Davis, at Taberville, St. Clair County, Missouri. E. DAVIS.

HOME NEWS.

QUARTERLY MEETING IN MINNESOTA. CARLETON, Minn., June 9th, 1867. The Quarterly Meeting of the Minnesota Churches was held, pursuant to notice, with the Carleton Church, commencing on Sixth-day, May 31st.

In consequence of the heavy rains and hard traveling, the attendance was limited to a few from the Trenton Church and the Carleton Society. In the absence of Elds. Campbell and West, the opening sermon was preached by Eld. P. S. Crandall. Sabbath was so rainy that there was no meeting. On First-day, the ordination of James Boaz and Daniel Clarke, as deacons of the Carleton Church, was attended, in the order following, viz: Sermon by Eld. O. P. Hull, from Acts 6: 3; examination of candidates, by Eld. J. C. West; consecrating prayer, by Eld. P. S. Crandall; hand of fellowship by the pastor, O. P. Hull. The next meeting was appointed to be held with the Church at Wasioja, commencing on Sixth-day before the first Sabbath in October next, at 2 o'clock P. M. Opening sermon, by Eld. Campbell; Eld. Hull, alternate. D. F. CURTIS, Clerk.

THE SEASON IN MINNESOTA.

Since my last communication was written, the face of nature has changed materially, and accompanying this change has been something of a brightening up of the prospects around. Notwithstanding the cold, and the unusual amount of rain, there has been a good breadth of ground put into crops of various kinds. All have put in more or less of something, and still many acres lie uncropped, some for want of seed, and others being too wet to work.

Some have not finished planting corn and potatoes yet. From all accounts, I think the season has been full as early here as in any of the North-western and Middle States. Wheat, oats, corn, and cane, look promising now, in our vicinity, and grass is abundant. Until within the last week, there has not been two whole days of warm, pleasant weather in succession. Last week, however, there were three pleasant days following each other, and the change they wrought in the face of nature was almost astonishing. Last night and this morning, (June 6th,) we have had a powerful fall of rain, and to-day the water is the highest that I have seen it here. If it continues as wet through the summer as it is at present, I cannot tell what the result will be on our farming operations. But why despond, or why take thought for that, which we cannot change or direct? There is an Infinite Mind and Will which controls and regulates all these affairs, and to that Will it becomes us, at all times, to bow, in humble reliance, and meek submission. May we ever have grace so to do.

There is no special religious interest among us at the present time. We are trying to start an interest in the Sabbath School enterprise, and feel hopeful of good results. Eld. Hull's health is quite poor this spring and summer. We fear that he will not stay with us long. D. F. C.

DR. H. C. HUBBARD.

Believing that the readers of the Recorder will be interested to know in what esteem Dr. Hubbard was held by his fellows of the Medical Profession, I forward for publication a copy of the resolutions passed by the Central New York Homeopathic Medical Society, at its annual meeting, June 13th, 1867:

Whereas, through that Infinite Wisdom before which all must bow, we are called upon to mourn the loss by death of brother Henry C. Hubbard, of Scott, Cortland Co., N. Y.; Resolved, That in this death this Society has lost a valued, energetic, and faithful member, religion an exemplary man, the cause of Medical Reform an able and uncompromising advocate, the community in which he lived a kind friend, a good neighbor, and a faithful and sympathizing physician. Resolved, That this Society tender their sympathy to his bereaved wife

and family, at the loss of his counsels and presence for the future, and earnestly enjoin them to invoke the Divine aid which is promised to the widow and fatherless.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and published with the proceedings of the Society. A. A. LEWIS, M. D., E. A. POTTER, M. D., WM. WESTERLY, M. D., Com.

NEW BOOKS.

ON THE BORDER. By Edmund Kirke, author of "Among the Pines," "Patriot Boys and Prison Pictures," &c.

NEIGHBORS' WIVES. By J. T. Trowbridge, author of "Neighbor Jackwood," "Father Brightshoes," &c.

STEPHEN DANE. By Amanda M. Douglas, author of "In Trust," &c.

The above are the titles of three works recently published by Messrs. Lee & Sheppard, of Boston, in a style which does credit to their taste and liberality, and which ought of itself to secure a host of readers. The story told so charmingly in the volume by Edmund Kirke, was suggested by a visit of the writer to the "Army of the Cumberland," in the spring of 1863. It brings out the leading facts in the history of Garibaldi's campaign in East Tennessee, so far as the writer is personally acquainted with the facts, and introducing some things not consistent with the title, and giving the history correctly whenever known and living men are spoken of.

The story of "Neighbors' Wives," by J. T. Trowbridge, is well told, and is in a vein interesting to a large class of readers. "Stephen Dane" is a readable volume, and suggests many valuable hints. The motto on its title page, credited to Henry Ward Beecher, indicates its drift: "Of the building of life, God is the architect, and man the contractor. God has one plan, and man another. Is it strange there are clashing and collisions?"

THE HEBREW SLAVE. Being the Autobiography of a French Protestant condemned to the Gallies, for the sake of the Religion. Translated from the French of Jehu Martellie. New York: Leypoldt & Holt—1867. The drift of this book is sufficiently indicated by its title. It is a presentation, in a form convenient and attractive to English readers, of a work which has long been considered not only reliable as to facts, but graphic in description. The reader gets from it a clear idea of what slavery in the Gallies was, and can scarcely fail of making a grateful comparison of the present with the past.

All of the works named above are for sale by O. Stillman, Westerly.

CONFLICTING VIEWS ABOUT SUNDAY.—REV. DR. PRIME, who is in Paris, writing letters to the New York Observer, appears to have a good deal of solicitude regarding the conflicting views about Sunday. He recently listened to a sermon by Dr. Norman McLeod, of Scotland, whom he speaks of as having "promulgated views on the Christian Sabbath similar to those of Continental Christians, and differing from the Scotch and English." He found, however, that notwithstanding the Doctor "has adopted the Continental ideas of the Sabbath," he "preaches the Gospel with a clearness, energy, ability, Scripturalness, and eloquence, worthy of the last days of Scotland's pulpit glory." In the same letter, Dr. Prime says:

"A few days ago, I was conversing, here in Paris, with three Christian gentlemen, and oddly enough, it happened that they were Irish, English, French, and American. We were all of the Protestant, Evangelical School, and were devising measures to reach the outlying masses of unconverted souls around us. I remarked, that the utter disregard of the Sabbath was the great obstacle in the way of our efforts, but I found, on comparing views, that we had four distinct and widely-variant views of the nature, design, and obligation of the day. My three friends are enlightened, cultured, devout, exemplary, useful, and hard-working Christians, but they are all very loose on the Sabbath question, taking the Puritan standard as the true one in the case. Such a fact is well fitted to make us charitable and forbearing when we find others unable to believe as we do."

AN ANTI-POPEY RIOT, of rather formidable dimensions, originating in the harangues of an anti-Popey lecturer, prevailed in Birmingham, England, on the 18th of June. Large bodies of troops were sent to the scene of the disturbance, and the rioters were subdued on the following day. In a notice of the riot, the New York Tribune has the following paragraph:

"Religious riots have been of frequent occurrence in England and Ireland during the last twenty years, in some instances of a formidable character, and attended with fatal results. On the 12th of July, 1849, there was an affray at Castlewellan, in Ireland, between the Orangemen and the Roman Catholics, in which several of the latter lost their lives, and some of their houses were ransacked and burned. In 1852, 1857, and 1862, there were serious religious riots at Belfast, in Ireland, and in the same city, in 1864, there were fierce conflicts between Roman Catholics and Protestants, on account of the foundation of the O'Connell monument at Dublin, when nine lives were lost, and one hundred and fifty persons injured. Then there were the riots at the Church of St. George's in the East in London, in September and November, 1859, and the fierce rioting which took place at Hyde Park, on the occasion of Garibaldi's visit to England in 1862."

THE LATEST CHURCH FASHION.

The Church of the Pilgrims, Rev. Dr. Storrs' Brooklyn, is to be closed this summer, the congregation worshiping with that of the 1st Presbyterian Church, Rev. Dr. Robinson's together with that of the Reformed Dutch Church on the Heights, Rev. Dr. Eddy's; at the Presbyterian Church. Arrangements were made two or three years ago, that these churches should sustain service in turn during the summer, one each season. Last year Dr. Storrs' church was open.

THE RUSSIAN TREATY RATIFIED.

On Thursday, June 20th, the President issued a proclamation, announcing the ratification of the treaty with Russia, ceding the Russian American possessions to the United States, which concludes as follows: "Now, therefore, be it known that I, Andrew Johnson, President of the United States of America, have caused the said treaty to be made public, to the end that the same, and every clause thereof, may be observed and fulfilled with good faith by the United States, and the citizens thereof."

JACOB D. BABCOCK, of Ashaway, whose prostration by apoplexy was noticed in our paper of last week, died on Monday night, June 17th, and his funeral was largely attended at the meeting-house of the First Hopkinton Church, on the following Thursday. He was the second son of Hon. Daniel Babcock, deceased, and was born at Potter Hill, in the town of Westerly, January 20, 1780.

When a young man, he learned the trade of a machinist, and for a while carried on that business at Schenectady, N. Y. A long time ago, probably as far back as the memory of most of our readers runs—he settled at Ashaway, and kept a store. He afterward bought the water-power and Bethel mill property, which he owned at the time of his death. Everybody in Southern Rhode Island, and a great many in other parts of the country, knew "Uncle Jacob"; and he was esteemed as widely as he was known. He was a pioneer in the cause of Temperance, and took an active part in the anti-slavery agitation. He was, for several years, the pastor of the free-school in Westerly. A suitable obituary notice will probably appear at some time.

THE SABBATH AMONG THE JEWS.—The Jewish Messenger says: "We are pleased to record at last a movement among our New York Israelites, intended to promote the general observance of the Sabbath day. A meeting was held on Sunday last, by some young men of this city, who organized the 'Hebrew Sabbath Association,' and took immediate steps to secure the sympathy and co-operation of the ministers and officers of our congregations. On Sunday next, it is expected that from every pulpit in the city will go forth an exhortation to 'Remember the seventh-day, and keep it holy.' The anniversary of the Giving of the Law is a fitting occasion for the inauguration of the movement to promote the more consistent observance of the Sabbath."

PAPAL CONVENTION AT ROME.—The apostolic city of Rome is about to present a scene rivaling that of Paris. While Napoleon has gathered about him the temporal sovereigns of many nations, civilized and semi-barbarous, to witness the exhibition of science and art, Pius the Ninth has summoned to Rome the spiritual heads, hierarchs, and sovereigns of all the Catholic world, to celebrate the eighteenth anniversary of the martyrdom of St. Peter, and participate in other religious ceremonies of a significant and important character in the Christian world. There are few countries, we presume, which will be unrepresented by their leading bishops in the Eternal City on this occasion.

SCOTCH MISSIONS.—The missions of the Established Church of Scotland are all in India, where this Church has 9 ordained missionaries, 4 native pastors, 19 catechists, 32 teachers, 250 communicants, and 2,000 pupils in schools. The stations are Calcutta, Madras, Bombay, Gwah, and two in Northern India. The income last year was \$28,210. This Church has Jewish missions in Turkey, Syria, and Abyssinia, upon which about \$25,000 are expended yearly. The Free Church of Scotland has expended the past year for foreign missions nearly \$80,000.

A THIRTIETH AND LIBERAL CHURCH.

The 25th Anniversary of the Mt. Vernon Church in Boston, and the settlement of its pastor, Rev. E. N. Kirk, D. D., was observed on Sunday and Monday, June 2d and 3d. It has had 1,504 members, 780 of them having united with the church on profession of their faith. During the twenty-five years of this church's existence, it has contributed a quarter of a million dollars for various benevolent objects, beside the current expenses of the church, which have been not less than \$126,000 more making \$376,000 during that time for the support of the gospel.

THE LATEST CHURCH FASHION.

The Church of the Pilgrims, Rev. Dr. Storrs' Brooklyn, is to be closed this summer, the congregation worshiping with that of the 1st Presbyterian Church, Rev. Dr. Robinson's together with that of the Reformed Dutch Church on the Heights, Rev. Dr. Eddy's; at the Presbyterian Church. Arrangements were made two or three years ago, that these churches should sustain service in turn during the summer, one each season. Last year Dr. Storrs' church was open.

THE RUSSIAN TREATY RATIFIED.

On Thursday, June 20th, the President issued a proclamation, announcing the ratification of the treaty with Russia, ceding the Russian American possessions to the United States, which concludes as follows: "Now, therefore, be it known that I, Andrew Johnson, President of the United States of America, have caused the said treaty to be made public, to the end that the same, and every clause thereof, may be observed and fulfilled with good faith by the United States, and the citizens thereof."

THE MINISTER OF THE WESTERN ASSOCIATION.

The Minister of the Western Association were received on the morning of publication day—too late, of course, for our paper of this week. They will appear in our next. A "happy glance" at them, as well as from the letter of Elder N. V. Hull, in another column, we conclude that the session of the Association was an interesting and profitable one.

