

The Recorder, as the Organ of the Seventh-day Baptist Denomination, is devoted to the exposition and vindication of the views and movements of that denomination. It aims to promote the piety and virtuous conduct of its readers, and to urge the benevolent actions of the church and the faith of the people. Its columns are open to the advocacy of all reforms which seem likely to improve the condition of society, diffuse knowledge, and to liberate and enfranchise the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers.

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A PRAYER FOR REST. BY FRANCIS D. GAGE.

Oh! for that hour to come at last, She hoped for in the shadowy past, When life cares crowded on so fast!— 'Till hour of pure and sweet repose, Silent and calm as is the close, At evening of the opening rose.

When man, more merciful, may prove His heirship to the God of truth, and love. By words of mercy, truth, and love. Oh! 'tis not till we far to meet— Life's duties blither not our feet, Nor turn to bitterness our sweet;

LAST WORDS.

Surely there is something very pathetic in those last words of Dr. Adam of Edinburgh, the High-scholastic head master: "It grows dark, boys; you may go." As the shades of death were fast closing around him, the master's thoughts were still with his work; and thus regarding the shades of death as but the evening twilight of the earthly day, he gave the signal of dismissal to his imaginary scholars, and was himself at the same instant "dismissed" from work to his eternal rest! Every one knows that the two last words which Goethe uttered were truly memorable: "Draw back the curtains," said he, "and let in more light."

At the time of Humboldt's death, the sun was shining brilliantly into the room in which he was lying, and it is stated that his last words, addressed to his niece, were these: "Wie herrlich diese Strahlen, sie scheinen die Erde zum Himmel zu rufen!" (How grand these rays; they seem to beckon earth to heaven!)

Sir Walter Scott, during his last illness, more than once turned to Lockhart, and exclaimed with great fervor to him: "Be a good man, my dear." When we recollect the character of the man who uttered them, it is not a little serene in these words?

Judge Talfourd, it will be remembered, died suddenly whilst delivering the charge to the grand jury at the Stafford assizes. The last sentence which he uttered before his head fell forward upon his breast, is pregnant with wisdom; and from the eternal truth which it so nobly enunciates, forms a fitting conclusion to Talfourd's benevolent and useful career. "That," said he, "which is wanted to bind together the bursting bonds of the different classes of this country, is not kindness, but sympathy." And so, with that last word "sympathy" yet trembling upon his lips, poor Talfourd passed away.

Dr. Johnson's last words, addressed to a young lady standing by his bedside, were: "God bless you, my dear." And "God bless you! . . . Is that you, Dora?" were Wordsworth's last words.

There is a singular identity, also, between the last utterances of Mrs. Hannah More and of the historian, Sir James Mackintosh, the last words of both consisted of one word, and both alike breathe the same spirit of happiness. "Joy" was the last utterance of the former, and "happy" that of the latter.

"I am ready" were the last words of the great actor, Charles Matthews.

John Knox, about 11 o'clock on the night of his death, gave a deep sigh, and exclaimed, "Now it is come." These were his last words, for in a few moments later he expired.

Thomas Hood's last words were: "Dying, dying," as though, says his biographer, "he was glad to realize the sense of rest implied in them."

Amongst the last utterances of another great wit, Douglas Jerrold, was the reply which he made to the question "How he felt?" Jerrold's reply was quick and terse, as his conversation always was. He felt, he said, "as one who was waiting, and waited for."

When we remember Charlotte Bronte's story and sorrowful life, lightened for only a few brief months toward its close by her marriage with her father's curate, Mr. Nicholls, there is a melancholy plainness in her last words. Addressing her husband, she said: "I am not going to die, am I? He will not separate us; we have been so happy."

Poor Oliver Goldsmith's farewell words are also very plaintive. "Is your mind at ease?" asked his doctor. "No, it is not," was poor Goldsmith's melancholy reply. This was the last sentence he ever uttered, and it is sorrowful, like his life.

One of Keats' latest utterances is full of a singular pathos and beauty. "I feel," he said, on his death-bed—"I feel the flowers growing over me?"

Tasso's last words—"In manus tuas Domine" (into thy hands, O Lord, do I commit my spirit)—are eminently religious. They were uttered by him with extreme difficulty, and immediately afterwards he expired. The son of Edmund Burke, the great statesman, was a young man of rare promise, and his early death hastened the demise of his illustrious father. It is related that on the night of his death young Burke suddenly rose up and exclaimed: "Is that rain? Oh no; it is the sound of the wind among the trees." He then turned to his father, regarded him with a look of great affection, and then commenced to recite with deep feeling these sublime lines of Milton, from Adam's Morning Hymn, which he knew to be his father's favorites:

"His praise, ye winds, that from four quarters blow, Blow soft or loud; and wave your tops, ye pines, With every plant, in sign of worship, wave."

Just as he pronounced the last word, his strength failed him; the lamp which had flickered up so grandly in its socket was quenched; he fell forward into his father's arms, and so died. Burke's grief was terrible, and he did not long survive his son. Burke's own last words are the same as those of Johnson and Wordsworth—namely, "God bless you."

Who that ever read them can forget those noble last words which Bishop Latimer addressed to his fellow-sufferer, Bishop Ridley, when both were about to perish in the flames at Oxford? Addressing Bishop Ridley, he said: "Be of good cheer, brother Ridley; this day we light a candle in England which shall never be extinguished." We question whether, if the archives of all the "noble army of martyrs" were to be ransacked, there could be found a record of any more memorable utterance than this.

King Charles II. also died with a joke upon his lips; his death had been expected for some time before it occurred, and thus many of his courtiers had been kept up all night. He apologized to those who stood round his bed for the trouble he had caused them; he had been, he said, a most unaccountable time in dying, but he hoped they would excuse it. "This was the last glimpse," remarks Lord Macaulay, "of that exquisite urbanity so often found potent to charm away the resentment of a justly incensed nation."

There is an incident related of the death-scene of Sir Charles Napier, the great Indian warrior, which is so curious and suggestive that (although, strictly speaking, it does not come under the category of "last words," since no word was spoken by Sir Charles) we cannot resist referring to it here. It appears, then, that the 22d Foot was the regiment with which Sir Charles' chief victories were achieved, and to which he was most strongly attached. Just as the old warrior's spirit was passing away, Mr. M'Murdo, his son-in-law, seized the tattered, short-torn fragments of the colors of the 22d Regiment, and waved them over the dying warrior. A grim smile of satisfaction crossed Sir Charles' face as this was being done, and thus his spirit passed away.

Zwingle, the great German reformer, was killed in battle in the year 1531. His last words are cool and brave. Gazing calmly, and with undaunted courage, at the blood-trickling from his death-wounds, he calmly exclaimed: "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul."

And now that we are speaking about the last words of warriors, who can fail to recollect those noble last words of our great Nelson? "I thank God," said he, "that I have done my duty." And so, with the great guns booming overhead, proclaiming the victory so dearly bought, he died.

In the year 1591, Sir Richard Grenville—the Sydney of the sea—was serving in an English fleet against Spain. They were assailed by a Spanish fleet of far superior force. After inflicting the most terrible chastisement upon the Spanish fleet—it is said that Sir Richard was engaged with no less than fifteen ships—the Revenge (Sir Richard's vessel) was taken, and Sir Richard Grenville himself was carried, mortally wounded, on board the Spanish admiral's ship, where he was treated with distinguished honor. But in a few days he felt that death was at hand, and spoke these memorable words in Spanish, that all who heard him might bear witness to their fervor: "Here die I, Richard Grenville, with a joyful and a quiet mind; for that I have ended my life as a good soldier ought to do, fighting for his country, queen, religion, and honor; my soul willingly departing from this body, leaving behind the lasting fame of having behaved as every valiant soldier is in duty bound to do."

We propose giving, as the final illustration of our subject, the last utterances of a soldier who fought in another warfare, to wit, the Venerable Bede. Bede died at Jarrow monastery, near New Castle, in the year 735. The account left us of his death is very striking. For a long time previous, Bede had been engaged upon a translation of St. John's Gospel into the Saxon language. His work, which was to give God's Word to the common people in their own tongue, was very nearly completed; but

Bede's strength was ebbing fast. He sat in his chair, however, conscious still, though the shades of death were fast gathering around him. The scribe, who was writing to Bede's dictation, now hastily exclaimed to him: "Dear master, there is yet one sentence not written." This speech recalled Bede's fast-failing senses; gathering together all his strength, he answered: "Write quickly;" and then dictated to the scribe the last sentence of the last chapter of the Gospel according to St. John. The scribe wrote it down rapidly, and then said: "The sentence is now written." Bede replied: "It is well. You have said the truth. It is finished! Consummatum est!"

FOOD. The diversity prevailing in differing nations in reference to articles of food, seems to confirm, in its literal sense, the proverbial saying, that "One man's meat is another man's poison."

Many an article of food which is in high esteem in one country, is regarded in others with an abhorrence which even famine can hardly surmount.

In the Shetland Islands it is said that crabs and lobsters abound; which the people catch for the London market, but refuse to eat, even when half-starved.

The John Dory is reckoned by epicures one of the choicest of fish; but in Devonshire, where it abounds, and also in Ireland, it used to be thrown away as unfit for food. There seems to be some superstition connected with this; as it is said that a Devonshire cook-maid lately refused even to dress it.

Eels, which are abundant and of good quality, in Cumberland and Westmoreland, and also in Scotland, are regarded by the people there with as much disgust as snakes. Skate, which is in high estimation in England, in Ireland is hardly ever eaten, except by the fishermen.

Scallops, on the other hand, which are reckoned a dainty in Ireland, are hardly ever eaten in England; and though they are abundant on many of the coasts, few of the English have any idea that they are eatable.

The cuttle-fish, (that kind which produces the inky fluid,) though found on our coasts, is not eaten by us; but at Naples it is highly esteemed; and travelers report that it tastes like veal. Cock-chafers are, by the Italians, candied, and served up with other confectionery.

The Echinus, or Sea-egg, is also unknown to us as food, but is reckoned a delicacy in the West Indies.

The Hedge-hog no one in England thinks of eating (diner "a la sauce piquante," or otherwise) except the gipsies, and some who have joined them, and who report that it is better than rabbit.

The sailors in the English and Dutch whale-ships do not eat the flesh of the whale. But those in the French whalers (with their well-known national skill in cookery,) are said to make a palatable dish of it.

By almost all the lower classes in England, venison and game of all kinds are held in abhorrence; and so are fresh figs.

By the Australian savages, frogs, snakes, large moths and grubs picked out of rotten wood, all of which the English settlers turn from with disgust, are esteemed as dainties; but they are shocked at our eating oysters. Milk, as an article of food (except for sucking babies,) is loathed by the South Sea Islanders. Goats have been introduced into several of the islands; but the people deride the settlers for using their milk, and ask them why they do not milk the cows.

On the other hand, dogs and rats are favorite articles of food with them.

These last (as is well known) are often eaten by the Chinese; who also eat salted earth-worms, and a kind of sea-slug (Holothuria,) which most Europeans would turn from with disgust.

In the narrative of Anson's voyage, is a full account of the prejudice of the South Americans (both Creoles and Indians) against Turtle, as poisonous. The prisoners captured in the prize-ships, warned our sailors against eating it, and for some time lived on bad ship-bread; but seeing that our men threw on the turtle, they began to eat it; at first sparingly, and at length heartily. And when set ashore and liberated, they declared that they blessed the day of their capture, which had introduced them to a plentiful supply of wholesome and delicious food.

Horse-flesh, which most Europeans would refuse to eat except in great extremity, is preferred by the Tartars to all other; and the flesh of a wild ass' colt was greatly esteemed by the ancient Romans.

As for pork, it is on religious grounds that Jews and Mahomedans abstain from it, (as the Hindus do from beef,) but the Christians of the East seem to have nearly an equal aversion to it; and the like prevailed to a great degree, till lately, in Scotland also. (See Waverley and The Fortunes of Nigel.)

The large shell-snail, called Escargot, was a favorite dainty with the ancient Romans, and still is so in a great part of the south of Europe, though most Englishmen would be half-starved before they would eat it.

It is said that in Vienna the large wood-ants are served up and eaten alive! And small land-crabs are eaten alive in China.

The Iguana, a large species of lizard is reckoned a great dainty in some of the West India Islands. And the monkey and the alligator are eaten both in Africa and in South America; and some travelers who have overcome their prejudices, have pronounced them to be very good eating. A large crocodile or alligator, indeed, is said to have a strong musky flavor; but a young one tastes much like a skate.

Even when the same substances are eaten in different countries, there is often a strange difference in the mode of preparing them. Both we and the Icelanders use butter, but they store it up without salt, till it is rancid and sour.

We agree with the Abyssinians in liking beef; but they would probably object as much to the "Roast-beef of Old England," as we should to the half-frying morsels of raw beef in which they delight.

Maize has been introduced into New Zealand by the missionaries; and the people cultivate and highly esteem it. But their mode of preparing it for food is to Europeans most disgusting. They steep it in

water till it is putrid, and then make it into a kind of porridge, which emits an intolerable stench.

Human flesh has been, and still is, eaten in many parts of the world; and that by people considerably above the lowest rank of savages; such as the Fiji Islanders, and an Indian people called the Batta, who are said even to have a written language.

And even in cannibalism there are great diversities. Some nations eat their enemies, and some their friends. Herodotus relates that a Persian king asked the Indian soldiers that were in his service, what reward would induce them to burn the dead bodies of their friends, as the Greeks did, instead of eating them. They replied by entreating him not to mention anything so shocking.

On the other hand, the New Zealanders, before their conversion, who seem to have considered that "the proper diet of mankind is meat," seem to have eaten only their enemies. Among the Australian savages, on the contrary, it is said, that if a mother finds a young baby troublesome to carry about, she will eat it (although she would not allow any one else to do so,) under the full persuasion that she has merely deferred its birth, and the next child she bears will be a re-appearance of the eaten one. When remonstrated with by the Europeans, she will reply, "Oh, massa, he plenty come again!"—Archbishop Whately.

MY BIRD. Ere last year's moon had left the sky, A birdling sought my Indian nest, And folded, oh so lovingly! Her tiny wings upon my breast.

From morn till evening's purple tinge, In whimsical happiness she lay; Two rose-leaves with a silken fringe, Shut softly on her starry eyes.

Shakespeare cared; and it was not in mere human weakness, but by faith; that Joseph, when he was dying, gave commandment concerning his bones.

FINDING FAULT WITH CHILDREN.

It is at times necessary to censure and to punish. But very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding, on the part of its parents. And hardly anything can exert a more injurious influence upon the disposition both of the parent and child. There are two great motives influencing human actions; hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by the desire of pleasing, rather than by the fear of offending. If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy. They feel that it is useless to try to please.

Their dispositions become hardened and scorched by this ceaseless fretting; and at last, whether they will do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of her child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition and a cheerful spirit. Your child has been, during the day, very pleasant and obedient. Just before putting him to sleep for the night, you take his hand and say, "My son, you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy." This approbation from his mother is, to him, a great reward. And when, with a more than ordinary affectionate tone, you say, "Good night, my dear son," he leaves the room with his little heart full of feeling: And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty.

THE FAMILY AND REVIVALS.

Many persons are forever running around for revivals, careless of home, neglectful of children, and seeking their own pleasurable excitement, frequently, in a kind of religious carnival. The regularity of the family, often, is almost lost in the tumultuous exhilaration of religious excitements. Now, any conception of religious culture and life that leaves the family out, or that is at the expense of the family, is fundamentally wrong; and in the end cannot but be mischievous. Genial and general religious excitements have their benefits. The world could not get on without them. Man is a social being religiously as much as in any other respect, and revivals of religion are normal. But good as are religious excitements, they have evils and dangers which must be watched against, and this is one of them—when they do not spring as the proper streams out of the family; or when they go forward only as church movements, and not as family movements. The divinity of revivals may be tested by their effect on the family. If they turn the hearts of the parents toward their children, and the hearts of the children toward their parents, they are of God. If they increase the love of the family; if they cause the tendrils of love to draw the members of the family closer and closer to each other; if under their influence blossoms and clusters of love hang in abundance on the family-tree—then you may be sure that it is the true religion that is revived. But if the family has no blessing, and the dew is on the church, you may be in doubt whether it is a divine blessing at all. If religious excitements make home dull, and parental and filial duties and relations tame or tasteless, they may be suspected of being spurious, carnal, worldly.—H. W. Beecher.

How to Grow Beautiful.—Persons may outgrow disease and become healthy by proper attention to the laws of their physical constitution. By moderate and daily exercise men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the lustre of the eye, and pales the roses on beauty's cheek; while crow-foot, and furrows, and wrinkles, and lost teeth, and gray hairs, and bald head, and tottering limbs, and limping, most sadly mar the human form divine. But dim as the eye is, as pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in heaven, may look out through those faded windows as beautiful as the dewdrop of a summer's morning, as melting as the tears that glisten in affection's eye—by growing kindly, by cultivating sympathy with all human kind, by cherishing forbearance towards the follies and foibles of our race, and feeding, day by day, on that love to God and man, which lifts us from the brute, and makes us akin to angels.—Dr. Hall.

PUNISHMENT OF CHILDREN.

In the March number of the Atlantic Monthly the "Country Parson" has a charming little essay on "The Sorrows of Childhood" in the course of which he makes these remarks: "An extremely wicked way of punishing children is by shutting them up in dark places. Darkness is naturally fearful to human beings, and the stupid ghost stories of many nurses make it especially fearful to a child. It is a stupid and wicked thing to send a child on an errand in a dark night. I do not remember passing through a greater trial in my youth than once walking three miles alone (it was not going on an errand) in the dark, along a road thickly shaded with trees. I was a little fellow; but I got over the distance in half an hour. Part of the way was along the wall of a churchyard—one of those ghostly, veiled, neglected, accursed-looking spots, where stupidity has done what it can to add circumstances of disgust and horror to the Christian's long sleep. Nobody ever supposed that this walk was a trial to a boy of twelve years old, so little are the thoughts of children understood. And children are reticent; I am telling now about that dismal walk for the very first time. And in the illness of childhood children sometimes get very close and real views of death. I remember, when I was nine years old, how every evening, when I lay down to sleep, I used for a year to picture myself lying dead, till I felt as though the coffin were closing around me. I used to read at that period with a curious feeling of fascination, Blair's poem, 'The Grave.' But I never dreamed of telling anybody about these thoughts to themselves, and in respect of the things of which they think, most as profoundly alone as the Ancient Mariner in the Pacific. I have heard of a parent, an important member of a very strict sect of the Pharisee, whose child, when dying, begged to be buried not in a certain foul old hideous church yard, but in a certain cheerful cemetery. This request the poor little creature made with all the energy of terror and despair. But the strict Pharisee refused the dying request, and had pointed out with polemical bitterness to the child that he must be very wicked indeed to care at such a time where he was to be buried, or what might be done with his body after death. How I should enjoy the spectacle of that unnatural, heartless, stupid wretch, tarred and feathered! The dying child was caring for a thing about which

THE DANGER OF DELAY.

No one fact is more invariable in nearly all the revivals of our time, than that they begin among the young—almost always in the Sabbath-school. Sometimes a revival is in progress for weeks, and the church seems to come fully into sympathy with it, and to perform its duty of personal labor with some good degree of fidelity, yet still the interest in personal religion among the impenitent, is almost wholly confined to the young. Next, perhaps, a few female adults come under its power. Last of all, the working and business men of the congregation are reached and blessed by it.

It would not be difficult to suggest many plausible reasons for this, growing out of the greater absorption of that element of our congregations in worldly matters, and by consequence, the greater distance at which they live from the range of the ordinary motives of grace. But we think there is a law of danger from delayed repentance whose existence is as well settled, by experiment, as that of the law of gravitation, which ought to be understood by the church and the world; to be at once an argument for the renewed fidelity for the one, and for solicitude and immediate repentance for the other.

Dr. Spencer, late of Brooklyn, N. Y., stated the facts in this case perhaps more effectively than any one else, in his preaching certain sermons, published since his death—recollective. In one of these, entitled—"Delay of Conversion"—argued from the nature of man—he urges the importance of immediate repentance by the consideration of the statistics of death, showing how probable it is that any given impenitent person will soon be summoned to his eternal account. He states it thus:

Table showing statistics of death: In every congregation of 2000 persons, in one year, 688 will be dead. In ten years, 6880. In twenty " 13760. In thirty " 20640. In forty " 27520. In fifty " 34400.

In a second sermon on the same general subject, in which the danger of delay is argued from facts, Dr. Spencer makes the following estimate with regard to the testimony of facts as to the time when conversions usually take place. Out of every 1,000 professing Christians, it will be found that 548 were converted under 20 years of age, 357 " " " between 20 and 30 years, 86 " " " " 30 " " 40 " " 40 " " " " 40 " " 50 " " 50 " " " " 50 " " " " 60 " " " " 60 " " " " 70 " " " " 70 " " " " 1,000.

He adds that he once made careful examination in respect to 253 hopeful converts who came under his own observation at a particular period, which resulted thus:

Table showing statistics of conversions: Under 20 years of age, 138. Between 20 and 30 years of age, 85. Between 30 and 40 years of age, 22. Between 40 and 50 years of age, 4. Between 50 and 60 years of age, 1. Between 60 and 70 years of age, 1.

He adds these impressive words: "Beyond seventy, not one! What a lesson on the delay of conversion! What an awful lesson! How rapidly it cuts off the hopes of the delaying, as they continue on in life, making darker and darker the prospect as they are nearing the tomb! How rapidly the prospect of conversion diminishes! far more rapidly than the prospect of life! Let the sinners delay till he is twenty years old—he has lost more than half the probability of salvation he had at twenty! Let him delay till he is thirty years old, and he has but three-fourths of the probability of salvation which he had at twenty. Let him delay till he has reached forty years, and only twenty-nine probabilities out of a thousand remain to him. Let him delay till he has reached fifty years,

The Recorder.

WESTERLY, R. I., FIFTH-DAY, MAY 15, 1862.

THE ANNIVERSARIES. The usual May anniversaries of the religious and benevolent societies are now in progress in New York.

THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS met on Sunday evening, May 4, at 7 o'clock P. M.

THE NEW YORK BIBLE SOCIETY met on Sunday evening, May 4. During the past year, they had distributed 20,000 volumes among the resident population.

THE AMERICAN FEMALE GUARDIAN SOCIETY, now in its twenty-eighth year, met on Sunday evening, May 4.

THE AMERICAN AND FOREIGN CHRISTIAN UNION held its anniversary exercises on Tuesday, May 6.

THE AMERICAN SEAMAN'S FRIEND SOCIETY has reached its thirty-fourth year of usefulness. The report shows many interesting facts.

THE AMERICAN ANTI-SLAVERY SOCIETY held the first meeting on Tuesday morning. William Lloyd Garrison was in the chair.

THE SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS held its forty-second annual meeting on Monday morning at the Bible House.

Mr. A. Merwin submitted the treasurer's report. The operations of the Society have not been very extensive during the year.

THE NATIONAL TRACT SOCIETY made choice of Bishop McIlvaine of Ohio, for President, in the place of Judge Williams of Connecticut, who died the past year.

THE AMERICAN TEMPERANCE UNION, once one of the largest of our annual gatherings, met on the evening of the 7th inst.

THE AMERICAN HOME MISSIONARY SOCIETY held its anniversary on the evening of the 7th inst. By the annual report it appears that nearly a thousand clergymen are actively employed in supplying 1,068 churches or charges.

CORRESPONDENCE

BETWEEN THE EXECUTIVE BOARD OF THE MISSIONARY SOCIETY AND L. C. ROGERS.

The readers of the Recorder will doubtless remember that, at the last session of the Missionary Society, a vote was passed requesting the Executive Board to invite Bro. Lester C. Rogers to enter upon the missionary field in China as early a day as practicable.

WESTERLY, R. I., January 23, 1862.

Dear Bro. and Sister Rogers,—The Executive Board of the Missionary Society held a special session yesterday, when, after further discussion of the subject of the reinforcement of the China Mission, the following resolution was unanimously adopted:

Resolved, That, in compliance with the recommendation of the Society, we extend a call to Bro. Lester C. Rogers and wife to labor as missionaries in China.

We trust you may find it convenient to respond at an early day.

Very truly yours,

E. G. CHAMPLIN, Cor. Sec'y, On behalf of the Board.

To Rev. and Mrs. L. C. ROGERS, New Market, N. J.

NEW MARKET, N. J., January 23, 1862

Dear Bro. Champlin,—Your letter of the 23d inst., addressed to myself and wife in behalf of the Missionary Board, was received yesterday.

Agreeably to your request, we trust that we shall find it convenient to respond at an early day.

Very truly, &c., L. C. ROGERS.

E. G. CHAMPLIN, Cor. Sec'y.

NEW MARKET, N. J., March 24, 1862.

To the Executive Board of the Missionary Society:

Dear Brethren,—I have, with much prayer and meditation, considered your call to myself and wife to go as missionaries to China. It has occasioned no small conflict between the weak flesh and the willing spirit, but God has greatly indulged me with near approaches to himself.

If in anything, relating to this matter, you wish me, dear brethren, to be more explicit, I will promptly answer any questions you may put to me.

L. C. ROGERS.

E. G. CHAMPLIN, Cor. Sec'y, on behalf of the Board.

WESTERLY, R. I., April 4, 1862.

Dear Bro. and Sister Rogers,—Yours in reply to the invitation of the Executive Board of the Missionary Society, were received, and the Corresponding Secretary re-

dered to express to you the desire and determination of the Board to prosecute the China Mission. The necessities of the field are great and pressing.

On behalf of the Board,

E. G. CHAMPLIN, Cor. Sec'y, To Rev. and Mrs. L. C. ROGERS, New Market, N. J.

NEW MARKET, N. J., April 14, 1862.

To the Missionary Board:

Dear Bro. Champlin,—Yours of the 4th inst., in behalf of the Board, reached me duly. Since my last communication, (24th ult.) I am happy to say, that a revival of religion has been in progress in my congregation.

What my feelings have been hitherto in relation to the call to go to China, I briefly stated in my communication to the Board under date of March 24th.

In addition to this, I have felt reluctant to decline the call of the Board, from a consideration of what the effect of so doing might be upon others contemplating this work, and upon the churches of our denomination.

We embarked on the "Elm City," an old Long Island Sound boat, on the morning of the 31st of March, and disembarked under the grim walls of Fortress Monroe on the next morning.

We soon took up the line of march for Yorktown, with such emotions as such soldiers might properly cherish on nearing the enemies of their country.

It is no virtue of the system that the slaves, as a rule, are more intelligent and happy than the poor whites. It is but another instance of righteous retribution.

Very truly, &c., L. C. ROGERS.

E. G. CHAMPLIN, Cor. Sec'y, on behalf of the Board.

FROM WEST JERSEY, a friend writes us: "Business prospects, with us, are brightening, and confidence becoming again established."

The FOREIGN NEWS received during the past week is unimportant.

ARMY CORRESPONDENCE.

CAMP NEAR LEE'S MILLS, Va., April 29, 1862.

Dear Recorder,—You have kindly asked me to contribute for your readers. Often, in former years, have I addressed them from amid the peaceful pursuits of science, and the cherished endearments of home.

I sit on a rude bench in the door of my tent, looking out upon one of those most God-forsaken and dreary spots on the face of the earth, called "a Southern plantation" of the ancient peninsula of Eastern Virginia.

This peninsula lies between the Chesapeake bay and York river on one side, and the James river on the other. Fortress Monroe, one of the oldest and most extensive fortifications in the United States, stands upon the extreme point of the peninsula, jutting out towards the Atlantic ocean.

These are the generators of frogs, alligators and miasma. The soil, where it has been cleared and drained, is sandy and light; but with proper treatment, capable of producing large crops of corn, wheat, sweet potatoes, and other products of temperate zones.

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She floats along defiantly like a huge granite island, and when she sent her iron argument into the face of the strongest fortress in the world she looked like a very demon spouting fire from his distended nostrils.

On the 16th, we left our encampment for the line of battle, which we now occupy. The whole country is a blasted ruin. The curse of God is on it.

In August, 1620, Freedom began her glorious career in Massachusetts, and Slavery her career of infamy in Virginia. Two hundred and forty years ago the irrepressible conflict between these opposing forces, thus commenced in the new world, and to-day with a million of armed men they rush to a bloody arbitrament.

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and farther off, and frequently wounded men are carried by my door. Several have been killed to-day and brought back. The work of slaughter has begun, but when the final charge will be made, and with what result, the future will determine.

DEATH OF REV. DR. BANGS.

On the 9th inst., this venerable and prominent leader in the Methodist Church died in New York, at the advanced age of eighty-four years, being the oldest clergyman in the city of New York.

RELIGIOUS AND MISSIONARY ITEMS.

The Christian Advocate and Journal, the organ of the Methodist church, says: In Nebraska Territory our church has eighteen traveling preachers.

REV. R. S. MACLAY, a Methodist missionary in China, writes under date of February 5, 1862: "Our work goes forward encouragingly."

The receipts of the American Baptist Missionary Union for the financial year ending April 1, are quite as large as those of the year preceding, and sufficient to meet all the expenditures of the year.

As the time approaches for the opening of the Great Exhibition in London, preparations are actively made by various Christian agencies to take advantage of the opportunity to reach the minds of visitors by means of different operations.

The News of the Churches for April says that interesting movements are going forward in London, as well as over the country, indicative of the progress of a deep and hearty interest in religion.

A REFERENCE to our readers of the church meeting on the 16th of May.

London workmen, and a self converted, in the means of doubt in have labored. pervades the mind people in a seems but need words of life to city response. Ne among the poor success.

Ar the April in Mission Society, were given of the Ragged Schools, ence in elevating children. A large congregations have years. All denon and perhaps the greater degree the es of that body in Belfast, and an

The French cor the Churches say ant places of wor during 1861, with either of the two

A CORRESPONDING from Constat "The missionary making encourag additions are mad isting churches, springing up ar recently organiz European Turkey, the south shore of

The New York Spiritualists have Bible, revised and writers, through the statement is book can be had bookstores.

The Baptist of N. Y., is enjoy Eight have been letter, and some fl hopefully convert

A LETTER from S server reports that stand, while on the tion the Genera Armenian Missio receiving wounds after. The affair March, within th ta, and is believed as, no warning mandated, and the

PANORAMA SEM anniversary of P nary was celebra pleasant gatheri nesday, April 30, with a meeting attended by many as clergymen, and Wilson, Plumer, J Malcom, and other ering and White Yale, the last th friendly represen made brief rema has five endowed scholarships for brary building is

ESQ., of New Y that this library v ed by the whole ficient private col it has been said cost more than Mr. R. L. Stuart, anniversary, with which would enjo gave to the Sem conditions, fifty t for the general p

THE INDUSTRIAL new candidate fo on the first of J nistry, as applie Agriculture, Met torial charge of the Laboratories. Should this paper in the prospectus to the Farmer, indeed all the number will co issued monthly, a year, by John H Street, New York

EMANCIPATION I that Governor B tra session of th an early day to tutional Convent question of em bill for this pur the President of session, led the slavery ques by a provision t motion of Rever the Legislature imperative.

It is believed will be made to of the Central A ject to secure a pose of settling District of Colum

A REFERENCE to our readers of the church meeting on the 16th of May.



Miscellaneous.

A SONG FOR THE SOLDIERS. BY R. P. WALSH. The soldiers all know what it is they must do...

AN ARAB WEDDING. BY AN EYE-WITNESS. A few days afterwards, I was invited to a wedding in the Sakhall family...

THE SLAVE TRADE TREATY. The following is an abstract of the terms of the treaty between the United States and British governments...

ODDS AND ENDS. As one of the latest illustrations of the importance of plain words for common folks...

HOW TO TRANSPLANT. Those who have provided early plants, of cabbages, tomatoes, etc., in hot-beds...

THE WHITE ENAMEL ARTIFICIAL BONE FILLING FOR DECAYED TEETH. MERE SHELLS, Preserved and Restored.

DYSPEPSIA REMEDY!! DR. DARIUS HAM'S AROMATIC INVIGORATING SPIRIT. This Medicine has been used by the public for six years...

LOCAL AGENTS FOR THE RECORDER. Adams-C. D. Patten. Portland-A. B. Cradock. Alfred-C. D. Langworthy.

INCIDENTS OF THE BATTLE OF PITTSBURG LANDING. Two Kentucky regiments met face to face, and fought each other with terrible resolution...

COTTON IN LIBERIA. Great attention is being paid by the government and people of Liberia to the cultivation of cotton.

THE government whose cruiser has made the capture; they shall be immediately set at liberty and shall remain free...

CHICORY A SUBSTITUTE FOR COFFEE. Chicory (Cichorium intybus) was first introduced into England by Arthur Young, in the year 1780.

When raised for fodder, the seed is sown in drills about nine inches apart, and the plants thinned out with the hoe six inches apart.

It will be seen that the cultivation of chicory for fodder is very similar to that of lucerne. There is this difference, however, between the two crops...

When dug, the tops are neatly cut off and the roots washed and cut into slices by hand or with a turnip cutter.

Those who have provided early plants, of cabbages, tomatoes, etc., in hot-beds, cold frames or boxes of earth, will of course transfer them to the garden or field as soon as the soil and weather will permit.

Most persons prefer setting at evening, and when the ground is wet by rain. We prefer a dry soil, so that it will not be packed by tramping.

Most cultivators, however, take up the plants, thrust them into a hole, and let them do the best they can.

Subsequent articles specify what articles found in the equipment of vessels searched shall constitute prima facie evidence...

Officers and crews of condemned vessels are to be punished in accordance with the laws of the countries to which they may belong...

The negroes who are found on board of a vessel condemned by the mixed courts of justice, shall be placed at the disposal of

SOLUTION OF BIBLE ENIGMA NO. 10. For the Children. 'Twas Jonah, to whom came the word of the Lord, The son of Amittai...

THE SEVENTH-DAY BAPTIST MEMORIAL. We have from fifty to one hundred complete sets of the Memorial, three volumes, including biographies and well-executed portraits of Elders Wm. Bliss, Thos. Hilsco, John Davis, Wm. Satterlee, E. S. Bailey, Wm. B. Maxson, Solomon Carpenter, N. Gardner, James H. Goehran, and Daniel Cook...

THE SABBATH SCHOOL VISITOR. The first three volumes of the Visitor, bound together, in muslin, can be had at 75 cents.

HYMN BOOKS. Copies of "Christian Psalms," the Hymn Book used by the Seventh-Day Baptist churches, are supplied at the following rates...

MARRIAGE CERTIFICATES. No. 1, printed in red and blue, on one page of a letter sheet, with fly-leaf. Price 50 cents per dozen.

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STIMULATES, EXHILARATES, INVIGORATES, BUT WILL NOT INTOXICATE OR STUPIFY. As a medicine, it is quick and effectual, curing the most aggravated cases of Dyspepsia, Kidney Complaints, and all other derangements of the Stomach and Bowels, in a speedy manner.

WHAT IS WANTING? said Napoleon one day to Madam Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with this answer.

THE GROVER & BAKER'S SEWING MACHINES. For Family and Manufacturing Use. 495 BROADWAY, NEW YORK.

THE NARRAGANSETT WEEKLY. Published at Westbury, R. I., by G. B. & J. H. Utter, is a thirty-two column paper, devoted to News of the Day and Miscellaneous Reading.

MISCELLANEOUS PUBLICATIONS. G. B. & J. H. Utter having purchased the Books, Printed Sheets, Stereotype Plates, Engravings and Lithographs of the Seventh-Day Baptist Publishing Society, offer them for sale at low prices for cash.

THE SABBATH RECORDER. Several files of the Sabbath Recorder, from its commencement, seventeen years ago, are on hand, and will be sold, entire or in parts, at one dollar per volume.

MANUAL OF THE SEVENTH-DAY BAPTISTS. This little volume contains an Historical Sketch of the Seventh-Day Baptists, showing the origin and location of their Churches in England and America, with a list of preachers, and the statistics of the churches; to which is appended a brief statement of Reasons for emphasizing the Day of the Sabbath.

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