

# The Alabama Baptist.

Edited by an Association of Brethren.

ISSUED EVERY SATURDAY MORNING, BY LOVE & DYKOUS.

Published weekly, by LOVE & DYKOUS.

VOLUME II.]

MARION, ALABAMA, SATURDAY MORNING, APRIL 6, 1844.

[NUMBER

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### TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

\$3.00 if paid within six months from the time of subscribing.

\$3.50 if paid at the expiration of the year \$4.00 if payment is delayed beyond the expiration of the year.

Letters on business connected with the paper, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day.

### MINISTERIAL EDUCATION.

The great object of ministerial education is easily stated; and when stated we are very sure it will commend itself to every pious mind. Its object is twofold. It is designed to qualify the young minister, in the first place, to interpret the word of God correctly for himself; and in the next place, to preach it to others.

Whatever may pass under the name of education, be it what it may, can be of very little importance to a candidate for the sacred ministry, unless it contribute directly or indirectly to one or the other of these great objects. It will be readily admitted too, whoever is in any degree disqualified for either of these, must in that proportion be disqualified for the peculiar and appropriate work of the Christian minister. We, as a denomination, acknowledge no other standard of doctrine and practice than the word of God. We have no church whose interpretations and decisions our ministers are pledged to follow. On the contrary, no man can become a minister among us, without pledging himself to republish all human authority in matters of faith, and to teach the Bible and the Bible alone. But the ability rightly to interpret and rightly to teach the word of God, involves high and important qualifications, some of which it is the object of ministerial education to impart. The limits to which we are restricted will allow us to allude to those only in the briefest manner.

Ministerial education involves, to a very high degree, the cultivation of the moral feelings and the moral perceptions. It aims not to impart piety, but to foster, enlighten, and direct it. Piety must come from a higher than human source. We look for this as a pre-requisite to all successful efforts towards a preparation for the ministry. Where we find it not, we may justly turn away and seek some better soil on which to sow our seed, and from which to expect a harvest. But piety may subsist with a very low degree of moral culture; it therefore does not supersede the necessity of a course of education adapted to cultivate the moral feelings, quicken the moral perceptions, and in fine to develop the whole moral man. If there is any defect here, it is a defect in the highest part of our nature, a defect for which neither talent nor learning, nor any other qualification for usefulness can offer any adequate atonement. The minister of Christ, above all other men, needs to be educated in the great science of duty, in the broadest and highest sense of the term. He needs to be made acquainted with the laws of moral obligation as they apply to men in their domestic, social, civil, and political relations. This, itself, must open an extensive range of thought, and conduct to a great variety of knowledge.

If properly enlightened in this respect, he is invested almost with a new faculty and new powers of discernment. He has a qualification for investigating the word of God, which he otherwise could never possess. The Bible would unfold to him rich and exhaustless treasures which it could never disclose to one of less cultivated moral perceptions. Not only so, but he could thus obtain a power over the hearts of others which nothing else could impart. He who is most enlightened in relation to the binding authority of duty, and acts himself upon corresponding principles, can speak with most power to the consciences of men. Ministers of the gospel, possessed of a high, unimpeached virtue, and having a profound acquaintance with the moral relations of men, may not only dispense the healing streams of a pure morality along the common walks of life, but when they speak in the tones of an ambassador of God on subjects of great national interest, Senators may pause to listen, and a whole nation may be moved by the power of their appeal. Such are the men we need as the pastors of our churches. May we not hope that God, in answer to prayer, will raise up those who will need only the requisite moral training to invest them with this commanding moral power?

Ministerial education also, aims to develop, strengthen and direct the intellectual powers. The necessity of this we need not pause to show. The volume of revelation, like the volume of nature, imparts its lessons only to those who are prepared to receive them. He who possesses a highly cultivated intellect, will, in a proper moral state, perceive in the Bible and be able to unfold to others important truths which escape the ordinary mind. And the power of close and convincing reasoning is no unimportant qualification for one who is to be employed in urging upon men the claims of the gospel. All the exercises of the student are so adjusted as to promote his intellectual improvement. With direct reference to this, are arranged the various departments of Logic, Rhetoric, History and Philosophy. Here too the student finds use for the rigid Mathematics—

that science, which of all others, many suppose may be most safely dispensed with by the candidate for the ministry. A most deplorable mistake! On the contrary, we may say, this is almost the only science with reference to which the line of Pope is entirely inapplicable:

"A little learning, is a dangerous thing."

Dangerous it may be, if we speak of Language, Rhetoric, Logic or Metaphysics; but in Mathematics a little learning is in all cases a little strength; and every new step the student takes is so much clear gain in pure intellectual vigor. Here the mind is disciplined to the most exact reasoning; indeed, reasoning which is not exact and conclusive, will here be seen to be what it really is—no reasoning at all. And here a young man may lay a foundation for confidence in the conclusions of his own mind, when he comes to apply his own powers to very different different subjects, and requiring different modes of reasoning. If he uniformly finds his reasoning unerring, where he has the means of testing, with certainty, the justness of his conclusions, he may trust himself with the more confidence in matters of higher importance. Here may find the true test of the quantity of intellect his Creator has given him to work with. He ought to come to the test willing to know the real facts in the case. Some minds may not move with the same rapidity as others; this should not discourage; but if it is found that a young man cannot move at all in Mathematics, he is not to be allowed, as he turns from the study with disgust, to charge the blame upon any peculiarity in his taste. His teachers should undeceive him. He should be counseled to enter some employment which will make but little draft upon the intellect.

Again, ministerial education aims to teach the science of interpretation, as applicable to language in general. This is essential to a skillful interpretation of the particular language in which the Bible is written. The wisdom and goodness of God are wonderfully displayed in depositing His revelation in what were so soon to become dead languages. Terms are here no longer liable to the changes and fluctuations to which all living languages are subject, but the inspired words are stamped with a fixed and stereotyped value, in languages in which there is no more possibility of change.

These languages are the tables of stone written over by the finger of God, containing not merely the law, but the gospel. These he designed to be studied. These he has committed as a precious trust, to his own chosen teachers, who are to watch over them, to protect them from the invading hand of the profane, to see that the inspired words are never effaced, perverted or misinterpreted; but to see that they speak the same things to every tribe, and in every tongue; so that Parthians, Medes and Elamites, Cretes and Arabians, and every nation under heaven, may hear them speak in their own tongues, the wonderful works of God. The science of interpretation, then, is what is commenced, by the candidate for the ministry the moment he begins to study the pages of his Latin Grammar, or turns the leaves of his Lexicon. Whether he reads Caesar or Xenophon, Virgil or Homer, whether he studies the ancient languages or the modern, he is engaged in the same employment; he is dealing with the symbols of thought; he is investigating the laws, by which the human mind in different ages and under different climes and governments, forms and transmits its corruptions. All this enables him to come with a skillful and practiced hand, to the interpretation of the languages of the Bible. We here solve the question why candidates for the ministry need to trouble themselves so much with language. It is that when they dare to grapple with the sceptic and the infidel, who attempt to pervert the word of God by an appeal to the original Scriptures, their decisions may not be those of a mere tyro, but the enlightened and convincing conclusions of men who know what they say and whereof they affirm. We here solve, too, the inquiry why they need occupy themselves so much to acquire a knowledge of the laws, manners and customs of ancient heathen nations. It is because all these aid in the interpretation of language. Some of them are also alluded to in the Bible, and will need to be understood by those who could explain the Bible to others.

It will be seen from the above remarks that the education of the gospel minister includes much that belongs to an education for any other profession. This must always be the case, and ought to be. There is no profession which ought not to require the education of the whole man. But when the candidate for the ministry enters upon studies purely theological, he is furnished with instruction more directly appropriate to his own profession. He is here disciplined to the work of expounding the sacred Scriptures, a mode of instruction which is destined to have the most important and salutary influence upon the Church of God. For this kind of instruction those who enter the ministry are more in danger of being disqualified than for any thing else. Yet their ability for this ought to be regarded as the precise measure of their strength as ministers of the gospel. Many a man can preach what is called a sermon, he visits them; he selects his own subjects, which he has taken his own time to prepare, he interests all. This he may do—this almost any one may do—but such efforts can rarely furnish any true test either of piety, talent, learning or general information. But

let the candidate undertake to explain the word of God, and if he has piety and learning they will appear. Not that they will be displayed, but the effort will be felt; all will be instructed and edified, from the most learned to the most ignorant, and what is a matter of great importance, all understand the passage he has been treating.

After the student leaves the department of biblical interpretation, there is an important work that awaits him; he is to arrange, classify and combine the doctrines of the Bible into one consistent scheme; so that he may see them in their harmony and relations, and learn their mutual dependence. He is to be made acquainted with the history of these doctrines, the arguments by which they have been assailed, and those by which they are to be defended. Without this he may easily become the victim of delusions and error. He may adopt some new theory in relation to the Trinity, the atonement, human depravity, or regeneration; he may suppose it has never before occurred to any other mind than his own; he announces it to the world; pushes it into notice, defends and advocates it; his zeal kindles; he grows confident in his own opinions, intolerant towards those of others, and it may take him all his little life time to learn that he has only been chasing a shadow which had been vainly chased a thousand times before. The best safeguard against consequences of this nature, is to be found in a harmonious and consistent view of the doctrines of the Bible. Whether this is the kind of knowledge that puffeth up, we are willing any candid mind should decide. This is the very kind of knowledge which our young brethren need to make them useful pastors and able ministers of the New Testament, rightly dividing the word of truth.

From the Biblical Recorder.

### LEARN TO SAY "NO."

It was a remark of the celebrated Dr. Rush that there is a moral power in the little word *no*, which few understand.

Nothing is more apparent in men, than a want of decision. Many, when called upon to act, are heard to say—"I know not what to do." "I have a great mind to act." All such expressions indicate great mental weakness; which, without intending it, seldom fails to betray men into gross error. It was the counsel of a wise and excellent mother to her son, "My son, early learn to say, *no*—and more salutary counsel, she could not have given her boy.

It has been justly said, *that the law of purpose, is to be at the mercy of the artful, or at the disposal of accident.* There can be no doubt, that many misfortunes might be prevented, if each of us had decision of purpose enough to utter, at a proper time, the little monosyllable, *no*.

The following incident, which we commend to the attention of youth, will serve to illustrate the importance of doing so. Jones was one of those lads who could never say *no*. It happened that a recruiting officer came to the village where he lived to enlist soldiers, and being pleased with the appearance of Jones, he invited him into the public house, where he was drinking; Jones did not like to say *no*, but he went in. Though a sober lad, not being able to say *no*, he soon got tipsy. He then enlisted and went abroad. Not being able to say *no*, he got into bad company, and became connected with them in crime. The last we heard of him was, that he was in prison, under sentence of death for a capital offence. To some friends who visited him, he spoke to the following effect: "My ruin has been, that I never had resolution enough to say *no*. All my crimes might have been prevented, could I have answered *no*, to the first invitation to do wrong; but not being able to say *no* to a merry companion, I thus became his accomplice."

The history of Jones, is that of thousands who have been seduced into crime from the want of sufficient firmness to say, *no*, to the solicitations of the vicious and profane. Let the young, especially, learn to say *no*; and to say it decidedly. ASAPH.

### KENTUCKY HONOR LEADING TO A BLESSED HOPE.

I called one afternoon at the house of Mr. T— to leave a library until my return from another part of the State; and remarked to Miss T— as I left the house, that I hoped she would avail herself of the opportunity of perusing the books.

"I am very much obliged, sir, for your kind offer," said she; "and would do so with pleasure if I thought they would prove as interesting as the new novels I have just received," at the same time proffering me a favorite one.

I selected *Pike's Persuasions to Early Piety*, and requested her to promise on the honor of a Kentuckian, for my sake and that of her pious mother, to read it faithfully through, and the book should be her own.

She replied that to her such kind of reading was so dry and insipid that she was fearful she would not be able to accomplish the task, and should thus cause me to distrust the Kentucky veracity. With a little persuasion from the mother, however, she complied without our request.

Your may judge what were my feelings when, on my return, I heard the young lady had quitted herself with the church; stating that the book, and the circumstances by which it came into her possession, were the means, in the hands of God, of her conviction and conversion. She often laid it aside and took up a novel to wear off the impression—but her pledge must be redeemed. "O that cruel promise!" she read on—"The Spirit of God accompanied the perusal of the book;

her conversions deepened; and ere the finished reading, the volume who was led to the foot of the cross, and enabled to make the language of the last prayer her own. Of course the book was hers.

The Christian Library now occupies the of the new novels, and her soul now rests on substantial knowledge. Her pious mother soon after went home to sing with the angels; and had the satisfaction of knowing on her death-bed that her daughter, for whose conversion and salvation she had fervently prayed for many years, had chosen rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season."—*Am. Messenger*.

From M. B. Starn, Kentucky.

### THE TRUE SACRIFICE.

A poor penitent Israelite came up to worship before the Lord, who had just risen from a sick bed, where he had lingered for many months, longing and fainting for the courts of the Lord. He could now scarcely sustain his tottering limbs; but he came "with the people that kept holy day," to witness the morning sacrifice. He heard those delightful words: "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt-offerings. The sacrifices of God, are a broken spirit; a broken and contrite heart, thou wilt not despise." They were like a cordial to his sinking spirit. The service was finished. One after another brought his sacrifice, and was accepted and dismissed; but the penitent had none! At length, he drew near, and prostrated himself before the priest; "What wilt thou, my son?" said the venerable man; "Hast thou an offering?" "No, my father, the last night a poor widow and her children came to me, and I had nothing to give her but the two young pigeons, which were ready for sacrifice." "Bring them an Ephah of fine flour." "Nay, my father, but this day my sickness and poverty had left only enough for my own starving children, and I have not even an Ephah of flour." "Why then art thou come to me, my son?" "I heard them sing, 'the sacrifices of God are a broken spirit.' Will he not accept mine? God be merciful to me a sinner!"

The old priest was melted, and the tear started in his eye, as he lifted the feeble man from the ground. He laid his hands upon his head: "Blessed be thou, my son! thine offering is accepted. It is better than thousands of rivers of oil. Jehovah make his face to shine upon thee, and give thee peace."

MORAL.—How prone are we to reckon our sacrifices by the hours they consume, or the money they cost, or the strength they destroy, or the loss and inconvenience, and even suffering they cause in our families! How false this standard! In the books of heaven they are reckoned by the spirit with which they were given. The "poor widow," with "two mites," cast in more than all the rich men who endowed the temple. If we give all our goods to feed the poor, without that charity which "suffereth long, and is kind—envieth not—vaunteth not itself—is not puffed up—it is proud as nothing."

### NOBLE GENEROSITY.

It was stated in the February Messenger that a lady in Florida had remitted \$112 for colportage, with encouragement to expect \$125 additional on certain conditions. Further consideration of the subject has led to more than a redemption of the pledge. A recent remittance, without signature, of \$285 has been received, making the liberal amount of four hundred and fifty dollars for the support of three colporteurs, the balance of \$10 being for forty copies of the Messenger, &c.

The generous donor suggests the wish that three individuals in the North would contribute \$75 each to provide books for the gratuitous distribution of her colporteurs; but if they are not found, that the amount be appropriated to the support of two colporteurs and a supply of publications for their use. A gentleman connected with the Fourteenth Collegiate Reformed Dutch Church contributed \$75 in a recent collection, to supply one of these laborers. We invite the reader of this paragraph to add another \$75, and the writer will give the balance. May God put it into the hearts of the Christians at the North and South to multiply such fraternal challenges—and only such!—*Amer. Messenger*.

### A DONATION RICHLY REFUNDED.

In a retired country town lived a pious and happy pair, who were blessed with a moderate portion of the bounties of Providence. Sickness laid the good woman on her death-bed, about the period when the missionary cause was first attracting public notice. Just before her death she called her daughter to the bed-side, and said with all the solemn but elevated feelings of a dying Christian—"Here are twenty pounds. I wish to give it to the missionary cause. It is my particular desire that, after my death, you give it to that cause; and depend upon it, you will never have any reason to be sorry for having given it." The daughter cheerfully obeyed the dying command of her mother.

This daughter had a son, who became exceedingly prodigal, and brought heart-rending trouble upon his mother. Having become utterly unmanageable, he forsook his friends and entered the army. The providence of God led him to India; there he was found by a Christian missionary, who became the instrument of his conversion. He himself became a missionary to the heathen.

His mother rejoiced over the intelligence, nor did she forget to praise the Father of mercies who had thus returned into her bosom, a hundred fold, her mother's gift.

But this was not all. A second son had grown up before the news, just adverted to, had reached the mother: his career also, had been one of iniquity. He also entered the army, and singularly enough, was led to India. There, seized by illness, he was affectionately attended by the missionaries of the neighborhood where he lay, and by their instrumentality was converted. His elder brother, who resided several hundred miles from him, and did not even know that he was in India, was led at that very time to visit the station, and heard from the missionaries the interesting facts of his conversion; and, on going to visit him, discovered what he had before not even suspected, that the sick but penitent youth was his own brother.—They conversed for many days with much profit and joy on the things of God, when the younger one died peaceful in Jesus, and the elder continued to labor in the missionary service. Thus was the mother doubly rewarded.—*Anecdotes of Chris. Missions*.

Elevating influence of the Bible.—Look now into a settlement of thirty-four families, and but one Bible among the whole of them. It has been for eighty years a Sodom. Intemperance reigns. If there be industry, it is all directed to the obtaining of alcohol. Religion finds no home among them; all are unclean and profane, not loving God nor fearing man. A Bible agent visits them.—Thirty-three Bibles are distributed. He collects but forty cents in the whole settlement, and pays more than one hundred cents for his board and lodging. Thirteen years afterwards, in 1843, the grog-shops are all abandoned, and temperance triumphs. Two houses of worship are reared, a revival is enjoyed, and many are added to the church. In each of the families where the Bibles were left, some have become pious, and the character of the whole community is changed and elevated!

### A SENSIBLE MAN.

On Wednesday 28th February, in the House of Representatives, Mr. Knickerbocker, of Worcester, presented the following curious petition of Alexander Hamilton, for a change of name, and asked that the petition be read; it was as follows:

To the Hon. the Senate and House of Representatives in General Court assembled: The petition of Alexander Hamilton of Worcester, respectfully represents, that he is desirous of changing his name to Edward Hamilton, for the following reasons, viz:

1st. His present name is inconveniently long, both to write and speak.

2d. It is rather too much of a burden for a common sort of man to support the respectability of so renowned a name.

3d. A humble individual like your petitioner is made to feel keenly and bitterly his own unworthiness, every time, in the course of business, that he is obliged to disclose his name to a stranger.

4th. No inconvenience of moment will be experienced by other persons, by the change asked for, inasmuch as the petitioner's name is that to be found in tradesmen's or shopkeepers' books, connected with unsettled accounts.

5th. That the petitioner is intending to publish some musical composition of his own, and he is unwilling to associate so illustrious a name with inferior productions.

6th. The petitioner believes that granting his prayer would tend to rebuke the foolish and too prevalent practice of burdening children with high sounding names—among the unhappy and ludicrous consequences of which we have read in the papers, that "John Quincy Adams" was brought up by the watch in some southern city charged with being found drunk in the streets at midnight—and "Marcus Morton" was sent to the House of Correction in New York, for stealing a box of smoked herrings.

7th. The petitioner wishes to assume the name of Edward, instead of Alexander, because, 1st, it is a good name in itself, 2d, it admits of a convenient and not disagreeable abbreviation; 3d, it is the name which was borne by a relative and near friend, now deceased.

Therefore your petitioner prays that he may be allowed to take the name of Edward Hamilton.

### GOING TO PARTIES OR TO CHURCH.

We are strange people! An invitation is received for father, mother, daughters, &c., to a saug party. It is accepted. The day comes—the hour approaches—alas! alas! "Ingens pluvia descendit, horridaque tempestas."

What is to be done—the mother's silk will be spoiled, and the daughter's hair disordered past endurance. A coach is hired, all is well, the expense is a trifle, and the disappointment could not be endured. Sunday morning comes—the bell from the sanctuary summons us to church.

"Welcome this day that God hath blest, The type of heaven's starry host."

A slight rain is falling, and all around is wet and dreary. Father feels a distinct inclination to go out; mother has a slight cold, and daughters cannot show off their finery. A coach is so expensive too. The party is an attraction too strong to be resisted. The visit to the house of God is a secondary consideration. Take again the man alone; no matter how pitiless the storm; the snow may fall—the dust may drive—the rain may pour

down in all its force—he is punctual to the hour at his place of business; distance, combined with other disadvantages, deters him not—he braves them all. How is it on the Holy Day that calls us to think of God and his mercies? A slight fall of rain, the mere apprehension of a storm, suffices to keep him from the house of God, and to make him disregard the things of eternity. There is—there can be no excuse, for this mode of procedure; it is a disgrace to our reasoning faculties, and places us before God in the attitude of contempt of his holy word.—*Exchange paper*.

### Communications.

For the Alabama Baptist.

### VOLUNTARY COLPORTAGE IN KENTUCKY.

The following letter furnishes an admirable illustration of the reflex influence of the colporteur system. The Hon. Mr. M—'s example of Harlan Page-like labors will provoke others in turn, we trust, to similar voluntary devotedness of time and effort for the diffusion of the truth. One great end of the system of colportage will be lost if Christians are not stimulated by it to self-denying, personal exertions to win individual souls to Christ.

To the Rev. R. S. Cook, Cor. Sec. Am. Tract Soc.

It will be remembered that during the spring of 1843 I applied to your Society for books to the amount of \$100 for the purpose of supplying to some extent at least a very destitute portion of southern Kentucky, embracing a part of the counties of Logan, Todd, Middlesboro, Christian and Hopkins. In compliance with that request the Society directed their agent, Mr. S. Wells, then laboring in this neighborhood, to deliver to me \$100 worth of their volumes. I immediately upon the receipt of the books I proceeded to their distribution, and during the early part of the last summer I so far advanced as to distribute all except about 60 volumes. I have already placed the volumes of the Society in more than 150 different destitute families. Those who have received grants have invariably manifested gratitude, yet I am fully satisfied of the propriety of the advice of the Society against indiscriminate donations.

### EXTRACTS FROM JOURNAL.

This day I gave to Mrs. S— a 44 cent volume. She lives 5 miles distant in a poor neighborhood, and walked through mud and rain to my house to return a Baxter's Cull I loaned her in 1842. She states that it had been read by all of her large family who could read and by most of the neighbors. It is much worn, and looks like a veteran of the cross. She received the donation with the strongest marks of thankfulness.

Proceeded to visit a portion of the destitute of the north part of T— County, accompanied by Mrs. M—, both of us packing on horseback as many books and tracts as we could carry, and visiting families inaccessible by any other mode of conveyance. We found families who rarely if ever attended the public ministrations of the Gospel, which indeed in some portions was but poorly calculated to secure attention. I made a public address in favor of the tract cause, and distributed a number of volumes where there were many unconverted. Among my distributions were many of the works of Baxter and Alleine. In a very short time a most glorious revival followed in the neighborhood, and 30 or 40 persons have been added to the church, and that too where I have never heard of a revival before.

Singular payment for books.—After I had made my address and was handing out books, an old lady about 80 years of age remarked to me that she desired those two boys (pointing to two young men) should each have a small book. I gave to one a Baxter and the other an Alleine, and directed them to exchange when each should read his book through. Though I intended the books as a donation to the young men, the old lady remarked that she would do all she could for the Society. She then climbed up on a box and pulled out of a crack in a log of the cabin a small rag which contained 25 cents, which she said she had kept for a long time, and would give for the books as the best appropriation she could make of it. The young men were her grand children and members of families who were deeply interested in the revival, and I hope they have been led to Christ.

A mother of ten children teaching them to read without books &c.—In passing through another very destitute neighborhood I called on Mrs. M—, who told me she had not had an opportunity of going to meeting any where for years; she did not live near any place of public preaching and had no conveyance; desired much to join some Christian church, but never had an opportunity. I knew her husband was a dissipated man and very poor; yet I saw before me a delicate looking woman, surrounded by ten bright, interesting children, the eldest about 16, all looking clean and neat; and she informed me she had taught several of the eldest to read, though they had never been to school. I asked her what were her stock of books! She replied, two pieces of spelling books, and a part of an old Bible. I gave her a volume in the name of the Society; and while in the midst of her children (to some of whom I gave tracts and one or two small volumes) she expressed her sincere thanks; tears of gratitude gathered in her eyes. I promised to procure for her a Bible which I did.

We gladdened a poor widow's heart by a donation of a Baxter's Cull and a large vo-



lone to her son. Visited a large number of poor families, and gave to each a book and generally some tracts; then visited another neighborhood; met a large collection of people; made an address, and distributed what books and tracts we had left, which were but few, having almost exhausted our packs. During this excursion I was accompanied throughout by Mrs. M., who was greatly delighted in her new employment, and only regretted that we had not given ourselves more time, so that our family visits might have been more thorough.

We called on Mr. L. and family. Though poor they entertained us kindly: he was not yet a professor, but was deeply interested and engaged upon the subject of religion, his interest having been excited by reading a Baxter's Call, which I had given him some time before. Gave Mrs. L. a volume of tracts, which she most gratefully received. Called to see a family, the lady only at home; she was poor, with four small children in their cabin; gave her a Mother at Home, and explained it to her. She said she would read it through once for each child she had, and 'raise' them by its instructions. She asked for a book for her husband to read, as he was not pious. I gave her Baxter; and while she showed us the road, I never saw manifested more strong marks of gratitude and pleasure than were exhibited by her.

Another excursion and its results.—Soon after this excursion I made a tour to a poor and destitute neighborhood of Logan county. Visited some families; met a congregation; made an address; granted a number of books; sold a few; distributed tracts &c. and have since learned that some who received books have been hopelessly converted. Among these was a mother and her daughter, who were members of a poor family who were all wicked, consisting of these two and the father, who is also now serious, as I am informed. I returned home after having distributed all the books I could carry. I then made another tour to the north of T. county. Met a congregation; made an address; found much interest in favor of the Society; distributed a number of books and tracts. There is no place where I think the works of the Society have been more needed, to give a firm and solid cast to the excited interest which has been since produced upon the subject of religion in a revival at a camp meeting, where about 40 persons professed an interest in the Saviour, and perhaps 50 others were anxious.

In this neighborhood I visited a young minister who had just commenced his labors. I found him poor but very industrious, with a lovely and sprightly set of children, and an energetic wife, without a library and too poor to buy. I thought it would meet the wishes of the Society to grant him three volumes. On a private trip through M. county, I took a few of the books in my saddle-bags. I found a wealthy man who was a member of the church; but I was informed that although he had been in the church three or four years, and was worth \$20,000, he has not paid one dollar to the support of the Gospel or to charity. I gave him Mammon.

I have the pleasure, and it is truly a great one to me, to state to the Society that in looking over my journal I find that a considerable number of persons to whom I have granted the works of the Society, and particularly Baxter's Call, have since professed an interest in the Saviour, and are now members of the church, and some of them I know to be useful members.

Your Society is popular in this region, and is doing much to elevate the standard of religious intelligence and piety. May God hasten your efforts to their high destiny!

F. E. M.

Elkton, Ky., Jan. 1844.

For the Baptist.

## A QUERY ANSWERED.

MR. EDITOR: In your last paper is a query over the signature of "H." concerning the moral rectitude of the editor of the Bible Advocate. If I can be permitted, I would be glad to state to your readers, that I am well acquainted with Dr. John R. Howard, the editor of the Bible Advocate, and know him to be a gentleman of most excellent moral character; and I have no idea that he has attempted to practise any deception in what he has said about the Baptist Evangelist.

With due deference, I would suggest, that it is possible your correspondent has misconceived the import of Dr. Howard's notice of the Evangelist. The editor of the Bible Advocate is not himself a Baptist, but belongs to that religious body calling themselves "Disciples." He speaks of the Evangelist as a Baptist paper, because it is so named, and is so held and received in the community, and because Mr. Muse, the editor, is a member of the Baptist church; and when he recommends it as the best Baptist paper with which he is acquainted, he most assuredly means to say, that it has less and more of Baptist peculiarities than usual. Dr. Howard thinks the Evangelist for a Baptist paper to be a very good one, that is, it approaches nearer to what he conceives to be the correct system, than the organs of that denomination generally do. The praise of some men, indicates the same as the censure of others. I am surprised that your correspondent has not taken this view of the matter.

As to Mr. Barnes, he is no doubt well known to "H." and indeed in all South Alabama, and his letter shows where he stands. His commendation can deceive nobody.

Mr. Muse, I understand, is a graduate of the Nashville University, and a son in the ministry under the Rev. Mr. Howell, of Nashville, Tennessee, whose opposition to "Campbellism" will not be called in question. Mr. Muse is certainly not a Baptist, according to the South Alabama religious lexicon, whatever he may be considered in a more northern latitude. But Mr. Muse is not a member of the church of "Disciples," otherwise called "Reformers," or any other *ad hoc* denomination, you may choose to imply. He is of the Baptists, though he may not be a Baptist, as all are not Israelites who are of

Israel. It may be that he is, as politicians sometimes say, *on the fence*. But he is of age, and can speak for himself. Let him define his own position.

There is a large body of Baptists, (so called,) in the southern and western counties of Tennessee, in North Mississippi, and perhaps, in North Alabama, whose religious principles, such men as Mr. Barnes and Dr. Howard are in the habit of calling, *quite liberal*, that is, not *straitly Baptist*; at least, approaching a little the "primitive gospel," as they would say. There are many preachers in full fellowship with the United Baptist Church in Kentucky and Tennessee, learned, able, pious, and popular, who would not be considered orthodox Baptists in Marion.

Now, Mr. Editor, while Dr. Howard would commend such persons for teaching what he conceives to be the truth, still in one respect, he is no doubt just like you, and would have them take off the cloak, lay aside the name, come out boldly and show a willingness to share the reproach which falls to the lot of all innovators and reformers. I have myself but little sympathy with those who cling to the name "Baptist," because of its popularity, while in their hearts, they are in favor of another name and other sentiments. Let them be turned out, every soul of them, and teach them that honesty is the best policy, and that candor is one of the first dictates of that system of religion which they profess to believe. You say so, and so say

A. G.

For the Baptist.

## THE GHOST OF SAMUEL.

1 Sam. 28: 14. "And he said unto her, what form is he of? And she said; an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Concerning this passage it has been asked, 1. Had the witch of Endor power to raise the dead? We think not. She had no such power, and no such expectation. She pretended to do it, and with her pretences deceived the people. But when that occurred, which she pretended to do, she was greatly alarmed. Saul believed that she had power to call up whom she pleased, and, therefore, was not at all disappointed when the woman announced the appearance of some one. "And the king said unto her, Be not afraid: for what sawest thou?" And the woman said unto Saul, I saw gods (a god) ascending out of the earth. And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. It is evident by the effect produced on the woman, that she had no power to raise up any one. All her pretensions were hypocrisy and deceit. This probably is the reason why the wizard and the witch were not permitted to live. The Lord is a God of truth, and will not countenance those, whose profession is to lie, and deceive the people.

2. Did the prophet Samuel really appear? We answer in the affirmative. We believe he really did appear to Saul. It was Samuel himself. This is evident from the conversation that passed between them. Samuel spoke to Saul, and Saul answered him. This indicates a reality. "Samuel said to Saul, Why hast thou disquieted me? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore, I have called thee, that thou mayest make known to me what I shall do." This dialogue proves a real presence. If the feverish imagination of Saul could raise a spectre, it could not put into the mouth of that spectre, such an answer as that uttered by Samuel in verses 16, 17, 18, 19. Neither could it have uttered such a prophecy as that delivered by the servant of the Lord.

3. If Samuel came up, where had he been? He was a true prophet of the Lord, and had been dead about four years. He had been where all the dead are. His body had been in the grave, and his soul in *hades*, that is, in the place of departed spirits, where the soul exists in a state of happiness or misery as long as the body lies in the grave. Samuel's body came from the dust, and his soul from *hades*, and the whole is represented by the phrase, *came up*. The motion of Samuel was probably according to the expectation of Saul. Saul expected to see him rise out of the ground, and the Lord was pleased to conform to that expectation. After the accomplishment of his mission he disappeared, and returned his former place. His body again slept in the dust, and his soul returned to *hades*, where he awaited the coming of Saul and his sons.

4. By what power was the prophet raised? We have already said, that the woman had no such power. He was raised by the power of God. When Saul went to inquire of the witch of Endor, the Lord was pleased to embrace that opportunity to utter again the solemn declaration of his will concerning Saul's disobedience, and the awful destiny that now awaited him. The Lord, therefore, exerted his power, and sent the prophet to the abandoned king, to assure him that there is a just God who rules in heaven, and among the inhabitants of the earth, and that it is an evil thing, and a bitter to sin against God. The occasion appears to be suitable for such an interposition.

5. Would not this appearance of Samuel tend to countenance the practice of witchcraft? We think not. Witches could more completely, and effectually expose the deceptiveness of this practice than the present occurrence? The woman pretended that she could raise up whom she pleased, and consult them; but the very moment that the thing occurred which she pretended to perform every day by her incantations, she is filled with terror and dismay. She would in all probability have pretended some intercourse with the dead, if Samuel had not appeared. But the Lord made a prominent example of her and showed his displeasure to this wicked art. The Lord permitted the enchantments of the Egyptians to succeed for a while, that he might confound them more, and extort from them the confession,

"this is the finger of God." So by making this woman her own accuser, his displeasure at this impious proceeding was more clearly shown, than if he had allowed her to pursue her accustomed course. As the matter now stands the woman is condemned out of her own mouth.

6. Samuel was a good man, Saul a wicked one; and yet Samuel said, "To-morrow shalt thou and thy sons be with me." How can the good and the bad be together after death? It should be remembered that the world will not be judged till the end of the world, and that till then, the body will be in the grave, and the soul in *hades*. As, therefore, Saul and his sons would fall in battle, and die the next day, so they would be with him.

7. Will not this imply that the righteous and the wicked are alike after death? By no means. The scriptures abundantly testify that after death, the soul is, immediately, happy or miserable. Paul said, "that to be absent from the body, is to be present with the Lord." When the rich man died, "he lifted up his eyes in torment." He says, "I have five brethren." While his brethren were in life he was in *hades* in torment. These passages show that the righteous and the wicked are not alike after death, though both may be in *hades*. Happiness belongs to one, and misery to the other.

8. The events of the next day proved the messenger to be a true prophet. For this is the test. If the thing come to pass which the prophet utters, he is a true prophet. This prophecy came to pass. Saul and his sons were cut off, and the army of Israel was delivered into the hands of the Philistines.

9. This is a solemn admonition against those who consult sorcerers or witches. The Lord has forbidden such deceit; and he will not hold him guiltless who violates his commands. Those who consult such persons may expect, that if the truth be told them they will hear something awful; but if they hear smooth things, they are only the deceptions of those whose business it is to deceive. Let no one venture to follow the impious example of the rejected king of Israel, lest they meet a similar fate.

10. Saul was guilty of this sin in addition to all the others which he had committed; that when the Lord had commanded him to destroy all those who dealt with familiar spirits, he found one, and swore by the Lord, that she should be free from punishment, though she might be guilty of a crime which deserved death. Saul took on himself, the responsibility of making void the law of God. By this account of Saul we see to what a pitch of wickedness a man can go, when he is left to himself, and abandoned by the Spirit and grace of God. Let every one fear the first violations of the mandates of Jehovah, lest he become hardened in sin, and be suddenly destroyed, and that without remedy.

H.

For the Baptist.

## NO PIPE.

Of all situations in life, there can be none more embarrassing to a young man, than to be called upon to address a refined and critical audience. Every one who has attempted it, knows and feels the value of previous preparation, and none can succeed well in delivering their sentiments on any subject, even the most common, without constant and persevering practice in the art of declaiming. Some few there are, doubtless, whom nature has made orators, and endowed not only with capacity sufficient to edify their hearers, but given them also, an intuitive sense of the just appropriate in action, by which they are spared the necessity of drilling. Enthusiasm, great excitement, and force of external circumstances, have sometimes effected more for a speaker than the hardest drilling in our academic schools; but these cases are only exceptions to the general rule, while it is more frequently true, that a man of inferior talents has risen to popularity on the stage, by means of this drilling, and left his more able and learned neighbor for want of it, to the mortification of seeing talents which might be usefully and honorably employed, "buried in a napkin."

But our object in writing, is, not to produce a homily on Oratory, but to notice the LATE EXHIBITION OF COMPOSITIONS AND DECLAMATIONS AT THE HOWARD.

As we were not present at the opening of the exercises, we shall be pardoned for omitting particulars. The crowded house and the attention with which the audience listened to the somewhat protracted exercises, are, in themselves, no ordinary compliment. While want of time forbids detail, we may be allowed to express our pleasure at the compositions which we heard, all of them excellent, and most of them evincing talent which, if perseveringly cultivated, will bring credit to their authors. The subjects generally selected, precluded any display of humor, but the "Uses of Woman" failed not to excite the risibles, and call forth applause from all present. Truly, the old bachelors must have felt a secret sympathy for themselves, as they heard their wants and woes so touchingly described!—Originality in writing is hard to be attained, when the subjects selected have so often been the themes of more able and experienced writers, but we were glad to notice in many a lack of this quality. The young gentlemen have improved very much in distinct enunciation, and composure of manner, and when they shall have learned to infuse more energy and depth of feeling into their declamations, they need not fear either empty benches, or uninterested auditors.

Demosthenes, whom they so often cite as an example worthy their imitation, should be ever present to them, and by his indomitable perseverance and energy and success, stimulate them to overcome the few obstacles in their path, and to prove themselves worthy the high privileges they enjoy. Let the success of past efforts and the favor with which they are received, encourage the excellent Teachers of this institution to persevere in polishing the diamonds entrusted to their care, and enable them to produce from such promising materials, gems that will beautify and adorn our country. FARTHEUS.

For the Baptist.  
EXTRACTS FROM THE OLD CURIOUS  
PAMPHLET.

A MINIATURE HISTORY OF THE BAPTISTS.  
(Continued.)

IV. We have already traced the Baptists down to the 18th century. We have also found that they were scattered over almost all the countries of Europe, and were, in the dark ages of popery, the witnesses of the truth, and have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists, or in other words, we have found that the Waldenses were Baptists.

We will now set to what origin we can trace the Waldenses. Dr. Marquise, who translated Mosheim's Church History from the original Latin, gives us, vol. iii, pp. 116, 117, under note G, the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. to what Mosheim had just said of the Waldenses taking their name from Peter Walden) with Bona and other writers of note. For it seems evident, from the best records, that Valdes derived his name from the true Valdes of Piedmont, whose doctrine he adopted, and who were known by the name of Vaudenses and Valdenses, before he, or the immediate followers existed. If the Waldenses or Waldenses, had derived their name from any eminent teacher, it would probably be from Valdo, who was remarkable for the purity of his doctrine, in the 12th century, and with the cotemporary and chief counsellor of Berengarius. But the truth is, that they derive their name from other valleys in Piedmont, which in their language are called Vaud; hence Vaudois, their true name.—Hence Peter (or as others call him John) of Lyons, was called in Latin Valdis, because he had adopted their doctrine, and hence the terms Valdeses and Waldenses, used by those who write in English or Latin, in the place of Vaudois. The bloody Inquisitor Reinero Sacco, who exerted such a furious zeal for the destruction of Waldenses, lived but about eighty years after Valdes of Lyons, and must therefore be supposed to know whether or not he was the founder of the Waldenses, or Leonists; and yet it is remarkable, that he speaks of the Leonists as sect that had flourished about five hundred years—any, mentions authors of note, who make their antiquity amount to the apostolic age. See the account given of Sacco's book by the Jesuit Greiser in the Bibliotheca Patrum. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the valleys of Piedmont are to be carefully distinguished from the Waldenses, and I am persuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th and 27th chapters of the first book of Leger's Histoire des Eglises Vaudaises, will find this distinction entirely groundless. When the Baptists ask us where our religion was before Luther, we generally answer, In the Bible, and we answer well. But to gratify some taste for tradition and human authority, we may add to this answer,—and in the valleys of Piedmont."

To the above we may add, that one of the papish writers, speaking of the Waldenses, says, "The heresy of the Waldenses is the oldest heresy in the world." (See Pres. Edwards' Hist. of Redemption, p. 267.) It is here worthy to be particularly noticed, 1st. That Reinero Sacco speaks of the Waldenses or Baptists of his day, as a sect that had, at that time, flourished for about five hundred years; which brings the history of the Baptists, as a religious sect, down to the fifth century.

2d. That this same Reinero Sacco mentions authors of note, who make the antiquity of the Waldenses Baptists amount to the apostolic age.

3d. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

4th. That, if there be any body of Christians, who have existed during the reign of antichrist, or of the man of sin, the Baptists have been this living church of Jesus Christ.

5th. The consequence of the whole is this: The Baptists have no origin short of the apostles. They arose in the days of John the Baptist, and increased largely in days of our blessed Saviour, when he showed himself unto Israel, and in the days of the Apostles, and have existed, under the severest oppressions, with intervals of prosperity ever since."

I have, brother Editor, two more numbers of this Miniature History of the Baptists.—One is the testimony of President Edwards, with a summary up of the whole matter.—The other is the concluding reflections of the historian, who, (I had omitted to tell you,) was a Congregational minister.

Yours, fraternally,

OBSCURUS.

For the Baptist.

## "HOWELL ON COMMUNION."

We observed, in a late number of the Baptist Advocate, a notice of the re-publication, by the Baptists in England, of "Howell on Communion." Nothing scarcely could be more gratifying to us than this flattering compliment, from the land of Britain, to the merits of the distinguished author of that able and most excellent work. We are truly rejoiced to know that this work is not only highly appreciated at home, and is obtaining a wide circulation in this country, but is appreciated—may, as appreciated, as to cause its immediate re-publication, to be disseminated throughout the British empire. It is regarded by our brethren in England, as one of the most able, lucid, and conclusive productions upon the subject of *Close Communion*, now so much in vogue. Reader, have you ever perused it? If not, suffer me to recommend it to you, and to advise you to procure it as soon as practicable, and carefully to read every page of it. Every Baptist, especially, should have a copy of it in his library; and I may here add also,

that he should have that most excellent and interesting little work "Jesus on Baptism."—These, with the Bible first, would furnish every Baptist with an armory, from which, (so far as these matters are concerned,) he could ever be thoroughly equipped for any and every emergency.

There is a loud call for a more general diffusion of light upon these subjects—Baptism and Communion. They may be treated by the multitude lightly and with indifference; they are nevertheless points of vast importance—the grand barriers in fact between us and the whole *Pale Baptist Church*. Let these be broken down, and the great name of the Christian world would then be of one heart and of one mind, and what, under such circumstances, could not the Church accomplish! Nay, would not the kingdoms of this world soon become the kingdoms of the Lord and of his Christ? Yes, the islands of the sea would be made glad; Ethiopia would soon stretch forth her hands to God; the desert would be made to rejoice, and the wilderness to blossom as the rose. This glorious period will one day come; but it will be ushered in through the instrumentality of the Church.—Let the Church be united; let the Bible be diffused through the world; let such books as we have calculated to illumine the mind, to remove error, and to guide men in the path of truth, of duty, and of holy restraints, be put into the hands of every accessible individual, and soon—soon might we behold the glorious dawning of the millennial morn—the second advent of the Saviour of the world.—Thus it is, that we are ever rejoiced to see the re-publication, in this country and in Europe, of such books as those we have above named, firmly believing that they will be productive of incalculable good.

Marion, March 28.

B. L.

## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, April 6, 1844.

OF Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Rev. J. H. DU VOTIE, General Agent.  
Rev. S. HARRISON,  
W. C. MONROE,  
Rev. B. HOGAN,  
Rev. K. HAWTHORN,  
A. H. YARRINGTON,  
Special Agents.

All Baptist Ministers are requested to procure subscribers.  
Writing to a young brother, a member of the Theological Class at the Howard, says: "I have had the pleasure of seeing a few numbers of the Alabama Baptist, and consider it a most valuable publication for our denomination, and think it ought to be read by every Baptist, and one number of it, at least, be found in every family."

Will not our brethren who now take the paper, endeavor to persuade others around them to subscribe for it?

MANUSCRIPTS.—We should be happy to receive accounts of the Essays, Discussions, &c., prepared for these meetings, that we may insert the notice in our columns.

MINISTERIAL EDUCATION.—We invite all our readers to a careful perusal of the article under this head, found on our first page.

THE article on "Bibles," in a late number, should have been followed by the signature "H," used by our respected correspondent, who so regularly enriches our columns by contributions from his pen.

CONSENSUS.—The Glad Tidings lately advertised in its columns the opening of a THEATRE in Wetumpka. This is the first instance in which we have ever seen a professed religious paper in that way attempt to promote purity of morals.

## DOCTOR HOWARD.

It will be seen that our correspondent, "A. G.," has volunteered a defense of this gentleman, in view of the implication contained in "H's" query of last week. Few men can more ably manage a defense, either in law or gospel, than A. G., but our readers will decide, whether his explanations are satisfactory, in the present instance. Whether it is morally right, whether it is fair, or honorable, for the Bible Advocate to represent the Evangelist to be a good Baptist paper, while A. G. himself admits its editor "is certainly not a Baptist, according to the South Alabama religious lexicon," we think, may well be matter of query.

Our "lexicon," is the lexicon employed by the "United Baptist churches" throughout the Christian world. The popular definition of the term, Baptist, is well known, and Doctor Howard employs the term, as we understand him, in its popular and generally received sense, when commending the Evangelist.

We would not call in question the moral sense of the Doctor, for we do not doubt the statement of our correspondent, that he is "a gentleman of most excellent moral character." Yet, we think him unfortunate, in the premises. If he would imitate the frankness and candor of A. G., Messrs. Butler, Barnes, and other distinguished "Disciples," we should think the better of him for it. And with still greater emphasis, would we make the same remark

concerning Mr. Muse. Be it remembered, we do not fault with the latter gentleman for being a "Campbellite," or "Disciple," but we do insist upon the impropriety, not to say immorality, of his professing to be a Baptist, while he is not only "certainly not a Baptist," but is really a Campbellite, and worse, a Unitarian.

THE CHRISTIAN REVIEW for March contains an article on State Debt, from the pen of Doctor Wayland. This single article is worth the price of the work for a year. Our Mississippi brethren ought to get 1000 copies and read the article to their repudiating neighbors.

## JACOB'S LADDER.—Gen. 28: 12.

In the 27th chapter, we have an account of Jacob's dream and of the imposition practiced on his father, by means of which he obtained the blessing, which the law of primogeniture would have secured to the elder brother, Esau. Now "Esau hated Jacob because of the blessing wherewith his father blessed him, and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob." And Rebekah advised Jacob to flee to Laban, his uncle, until Esau's fury should turn away. Jacob followed the suggestion, and went from Beer-sheba towards Haran. This city was forty-eight miles from Beer-sheba, and Jacob failed to reach it before night, so that "he lighted on a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." And he dreamed, and behold a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

It is very doubtful, whether the object seen in Jacob's vision was an ordinary "ladder." It rested on the earth as its base, but it had nothing solid for its top to lean against. It reached to heaven; but this conveys no imagination of any support for its upper extremity. The Hebrew term, which occurs only here, says Bush, is a derivative from *salal*, to raise up in a pile, to exalt by casting or heaping up, as in the construction of a mound or highway. It would therefore seem to mean, not a ladder, in the common acceptance, but "a towering elevation, as of several mountains cast up and heaped together in one, with broken, irregular sides, composed of ledges of rocks, serving as steps or stairs, by which it might be ascended to the top." In the vision of the patriarch, the angels were seen, we suppose, ascending and descending the declivities of this heaped-up mountain, while the Shekinah, the Divine Glory, rested on its summit.

The Jewish Rabbins interpret this vision, all referring to the series of great monarchies and kingdoms predicted by the prophet Daniel. But if there be any such reference, in our opinion the allusion is so obscure, that we cannot affirm it with any tolerable degree of certainty. The interpretation is more simple, if we confine it to the circumstances of Jacob, to which all agree it plainly and immediately refers. Jacob had left his father's house to go to a distant country, and he is now travelling on foot, solitary and alone, burdened with a consciousness of guilt in the deception he had practiced, and tortured by anxious apprehensions lest he should be overtaken by his brother, and fall a victim to his almost just indignation. In the vision, Jehovah teaches him, that the God of Abraham watches over him, and will encompass him with his presence, and the angels of the Lord shall encamp around him, and bestow protection and safety and peace. Thus Jacob derives courage from the assurance, that the Lord will extend to him his almighty guardianship during the whole of his perilous journey. Neither the resentment of an enraged brother, the fury of wild beasts, nor the rapacity of lawless plunderers, shall be permitted to harm him. Though an exile from his native land, and traversing an inhabited desert, he was not alone—the angels of Jehovah were at all times round about him, to protect and guide and prosper him.

The passage, John 1: 51, appears to intimate, that hereafter Nathaniel should see peculiar manifestations of the Divine favor toward the Son of Man—Jesus should be the subject of special providential care.

## ORIGINAL STATE OF THE SACRED WRITINGS.

(Condensed from the Memorial.)

It is probable the most ancient manuscripts of the Bible were written without any divisions at all, even without spaces between the words. For convenience in reading, however, certain pauses or breaks were agreed upon, and these were distinguished by some known marks and characters. At about the time of Ezra, the law was divided into a number of sections corresponding with the number of sabbaths in the year, and one of these sections was publicly read every sabbath. Afterwards, other portions of the Old Testament were read, as the Prophets, and the Hagiographa, which included Job, Psalms, Proverbs, and Ecclesiastes. These were all divided into sections. The sections themselves were also divided into smaller portions.

The New Testament writings were in a state very similar to that of the Old Testament, without accents, without punctuation, and not divided into chapters. Convenience, however, suggested some division, at an early day, and in the writings of the early Fathers we find such divisions referred to. Matthew was divided into 56 greater sections, Mark into 48, Luke into 83, and John into 18.



The form in which we now have the Holy Scriptures, divided into chapters and verses, was first suggested by Cardinal Hugo, who wrote about A. D. 1240. He was the first who made a Concordance of the Latin Bible, and he found a division into sections and subsections necessary to the successful issue of his labors. The sub-sections were numbered by placing the letters A, B, C, D, &c., in the margin at equal distances, as the chapters were longer or shorter; which method was imitated by our first English translators of the Bible. Robert Stephens, the learned and famous French printer, taking the hint from Hugo, sub-divided his sub-sections, and instead of letters placed numeral figures in the margin of a Greek Testament, which he printed in 1551. About this time, the editors of an English New Testament, printed the little sub-divisions with breaks, and placed the number at the beginning of every one of them, making the verses as we now have them. The form of the Scriptures has undergone no change since about 1550, or 250 years ago.

We will glance at the successive translations of the Scriptures, which have been made into English. For nearly one thousand years after the Anglo-Saxons, or English nation, had professed Christianity, the Oracles of God were withheld from the laity and common people. Bede translated them into the vulgar tongue in the 8th century, and Wickliffe in the 14th; but the art of printing not being then known, these translations could be seen by few. One of the vile clergy of that period, makes the following complaint against Wickliffe and his translation: "This John Wickliffe," says he, "translated out of Latin into English the gospel which Christ had intrusted with the clergy and doctors of the church, that these might minister it to the laity and weaker sort, according to the exigency of the times, and their several occasions. So that by such means the gospel was made vulgar, and laid more open to the laity, and even to women who could read, than it used to be to the most learned of the clergy, and those of the best understanding; and thus the Gospel jewel, or evangelical pearl, was thrown about and trodden under foot of swine."

Early in the sixteenth century, William Tindal completed an English translation of the New Testament. He afterwards translated the Old Testament into English. He was assisted by John Frye and William Roye, who with Tindal himself, were subsequently burnt to death for their wickedness! These translations were extensively circulated, notwithstanding the efforts of Popish priests to keep them out of the hands of the people. All the copies that could be found were publicly burnt by the clergy, and the Popish magistrates. And all persons engaged in circulating the dated English translations, were subjected to fines, imprisonment, and various disgraceful punishments. The Lord Chancellor, (Sir Thomas More,) a bloody persecutor, adjudged "that they should ride with their faces to the tails of their horses, having papers on their heads, and the New Testaments hung about their cloaks, and at the standard at Cheapside should themselves throw them into a fire prepared for the purpose; and that they should afterwards be fined at the King's pleasure!" Soon after this opposition, a change came over the government, and all of a sudden they favored translations of the Scriptures. Coverdale's Bible appeared in 1535. Another edition, called Mathew's Bible, was issued in 1537. In 1539 appeared Cramer's, or the Great Bible. In the same year an edition was printed under the direction of Richard Taverner, and hence called Taverner's Bible. These all were put forth in Henry VIII's reign. Under Edward VI, came out eleven editions of the Bible. In the reign of Elizabeth many editions were issued, the chief of which were the Bishop's Bible, and that of Geneva. Our present version was made by order of King James, successor of Elizabeth, in 1611. This is the last English translation undertaken "by authority," during a period of 233 years, and it will probably be the version in common use among the hundreds of millions speaking the English language, for centuries to come.

**LARGE WINDOWS.**—A silk and shawl store in Boston has imported plates of glass for their show windows which cost three hundred dollars a pane! Each light is eight feet long and six feet wide. These are the largest in the United States.

**BEQUESTS.**—William Graham, deceased, of Tazewell, Tenn., has bequeathed to various Presbyterian benevolent societies thirty shares of Bank Stock.

**THE UNITED STATES SHIP, Decatur,** recently saved a Missionary and his wife from being murdered, off Cape Palmas, Africa.

**INCENDIARIES.**—The Mayor of Boston offers a reward of \$250, for the apprehension of the incendiaries who have recently fired the city in various places.

**COACHES IN MEXICO.**—A manufactory in Troy, N. Y., has shipped \$12000 worth of coaches and harness to Mexico. The Mexicans are making some progress in civilization.

**Fools not all Dead.**—Capt. Taylor, of Ship Hatteress of New Bedford, reports that the day previous to his departure from the Sandwich Islands, it was currently reported that a duel had been fought between two American, midshipmen, and that on exchanging the 9th fire, one of them was wounded, and the butchery then given over.

## Missionary Department.

Abing'd from the Mississippi Magazine for March.

**SIAM MISSION.**  
JOURNAL OF MR. GODDARD AT BANGKOK.  
Our readers will recollect that Mr. Goddard is particularly devoted to the Chinese department of the Siam Mission.

**Baptism of two Chinese.**  
Dec. 25, 1842. To-day, according to previous arrangement, Peh So and Chiek Kue were baptized and received to the fellowship of the church. The season at the water seemed more than usually interesting. The ordinance was administered in the Meuniam, beneath a broad spreading tamarind tree, which stands on the shore, and whose grateful shade protected us from the rays of a noonday sun. I have seldom seen more genuine, undisturbed happiness, exhibited in the countenance of a native, than was manifested by Peh So as he received the hand of fellowship. Would that those dear friends in America, who are laboring and praying for us, could have seen him, it would have done them good; they would have felt repaid for all they have ever done, and have been encouraged to redouble their efforts in future. Having spent more than sixty years groping in darkness, vainly endeavoring to secure future happiness by offerings to idols, which cannot profit, he has now, just as his sun was about to set in eternal night, been visited by the "day-spring from on high." Thus, during the year which is now closing, six individuals have been received to our little church by baptism; and there are two or three more very interesting inquirers or candidates. Those who have been baptized appeared quite as well as could be expected. They gave us much reason to hope that they are, indeed, the regenerated children of God—and if so, heirs of a glorious immortality.

**Christian Liberty.**  
The following is a notable specimen of Christian liberty of persons just emerged from heathenism. The plan of monthly contributions, as suggested by the missionary, if well conducted and liberally sustained, as in the case before us, would amply supply the wants of the mission treasury, and supersede all appeals of missionary agents.

31. In settling the mission accounts for the past year, I have the pleasure of setting to the credit of the Board \$6 75, the amount of the contributions of the Chinese church for the last six months at the monthly concert. This amount is small, but was contributed freely, without the least persuasion; and if all our American churches would with equal freedom contribute a sum no larger than this in proportion to their ability, there would be at once an end of agents to collect funds—of appeals for help—and of pecuniary embarrassment in conducting the work of missions. Our little church at present numbers nineteen native converts; three of these, however, were received during the present month, and four others have returned to their native land. Thus during the time in which these contributions have been made, there were only 12 acting members. Should all the property, real and personal, of these 12 individuals be collected together, it would not be worth more than two or three hundred dollars. Four of the brethren have families depending on them for support; others have families in China to whom they desire annually to send something; while others still are seeking to lay by what they can, hoping ere long to return to their native land. Two of the brethren can earn nine dollars per month; the others average from two to five; out of which they must support themselves and families. Moreover, two of the brethren, on account of age and distant residence, very seldom meet with us, and have had no share in these contributions. In view of all these contributions, I think it may fairly be presumed that no church in America has less ability, in proportion to its numbers, than this little church. Yet the contributions of this church have amounted to somewhat more than an average of one dollar per annum to each member; and this amount has been collected by contributing a very small sum regularly at each monthly concert. When individuals have happened to be unprepared at the time of the meeting, they have often handed in their gift afterwards; and as some of the brethren have been unable to contribute anything, others have made up the deficiency. Now, if all the disciples of Christ should imitate in this respect the example of these their brethren, who have just emerged from the darkness of Paganism and tasted the blessedness of the gospel, how much of labor and expense now employed in agencies, and how much of embarrassment, would at once be done away! The treasury would be filled; and it would be filled with free, voluntary gifts—gifts proceeding from praying hearts, and, of course, accompanied with the blessing of God. All divinely called ambassadors could at once be sent forth, and they would be supported alike by the alms, the prayers, and the sympathies of the people of God. How much better that Christians should meet together to pray for the heathen, and for those who are laboring for their salvation, and then freely unite their alms with their prayers, by contributing some small sum which they can easily spare, than to wait until an agent is sent to entreat their help, and by touching appeals or persevering importunity induce them to give a larger amount; which instead of being accompanied by their prayers and warm desires, will, as soon as the excitement of the occasion is passed, be followed by a grudging spirit and ill will toward the agent who has taken their money.

**AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.**  
**RECENT INTELLIGENCE.**  
**Karens at Mergui.**—In a letter dated at Mergui in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of "God's glorious presence."

"The first indications of the divine presence were in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in the hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink from the multitude of labors crowding upon me, the Lord sent brethren Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages."

The new commissioner of the Tenasserim provinces, Major Broadfoot, had arrived at Mergui on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Karens, many of whom flocked to the place from all parts of the province. Mr. Ingalls writes, Oct. 21—

"Great changes have been taking place; all the measures of the new commissioner are those of a Christian ruler. I could not have adopted plans, had the government been in my own hands, better calculated to advance the interests of the people, or of religion. The Karens feel that God has visited them, and seem to be turning in a mass to the living God. Native officers, who have oppressed and opposed the advance of the gospel, are now in disgrace, and come to us for help.

A new impulse has been given to education among the Karens; they are placed on a level with the Burmans, and are eligible for any office now held by the latter; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Karens to the north of Mergui, as far as Tavoy province, with a salary of twenty-five rupees per mensem; a writer at fifteen rupees; and two peons; wholly exempt from Burman influence. The Karens will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read."

"A demand is thus made on us, and we must comply. Should this state of things continue, which we pray may be the case, a great enlargement of means will be demanded, both of men and money. I do not write all I feel as it respects the future prospects of the church; I will only say, a large door is open, and the harvest seems to have come, and the Board must sustain us."

"Should the work prove, as we trust it will, to be of God, we shall need to make larger drafts than you have calculated upon; will you not justify such a measure? If there is a church, or a Christian, who would refuse bread and water to the penpers, when the great harvest has come, others will feel, and open their treasures, and enter in and work for God."

He repeats it.  
"A good day seems to have dawned upon us, and you must sustain us: the day for which we have so long prayed; and we are willing to work till released by death, but you must hold up our hands."

**ARRACAN.**—Ravages of the cholera—Ongkyoung, Magezin and Baume depopulated.

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandaway, Sept. 15.

"In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung they had erected a large and beautiful chapel; eight dwelling-houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with fatal rapidity. One hundred and thirteen persons died in a few weeks. Whole families were swept away—a panic seized the poor people, and parents caught up their little ones in their arms and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

Another colony of forty families had settled at Magezin. The cholera appeared there also. Fewer died, in proportion to the number of people, than at Ongkyoung; but the village is entirely broken up. The small villages around Baume chapel are dispersed, and that spot rendered sacred by so many tokens of God's presence, and by the recollection of so many hallowed seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim to the pestilence—an active, useful man—young and of fair promise—one of those who I had hoped would become pillars in the house of God now being built among his countrymen. I had hoped to see these Christian villages settled—having schools, and chapels, and pastors—enjoying the means of grace, and religious liberty, beyond the reach of the cruel arm of persecuting tyrants. I had hoped to witness a state of things indicating permanency and perpetuity to the imitations of the gospel among that long-oppressed people. "My thoughts are not as your thoughts," saith the Lord God Almighty; and though dark clouds may gather over the visions of the righteous, the bow of promise appears, and the soul takes hold on the "true sayings of God." We still labor in hope. He who cometh, will come, and his kingdom will triumph."

"The first indications of the divine presence were in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in the hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

## NEWS FROM CHINA.

It was known to be the purpose of Mr. Cushing to visit Peking if possible. Mr. Forbes, the American consul at Canton, had received a despatch from Mr. Legare, then acting Secretary of State, instructing him to ascertain from the Chinese high officers whether Mr. Cushing would be received at the capital, and for this purpose he requested an interview with Keying, the Imperial commissioner in the early part of October, which was granted. The designated place of meeting was at the elegant country house of Puntinqua, a wealthy Chinese, on the banks of the river, a few miles above Canton. The American party consisted of Mr. Forbes, Mr. Edward King, Dr. Parker and one other; the Chinese of Keying, who is a kinsman as well as the representative of the Emperor, Kiding, Viceroy of the two Kwang provinces, and Hwang and Hienling, associates of the chief commissioner, all being officers of the highest rank.

The Americans were conducted to the presence of the commissioners by two mandarins; and found them in the largest apartment of the house; the central portion of the room was fenced in as it were by ranges of chairs and small Chinese tables, forming a large hollow square. Within this were Keying and his associates. As the Americans approached, Keying came forward and received them most graciously, asking the name of each when presented and shaking them all cordially by the hand. His example was followed by the Viceroy, and then Keying pointed out seats to his visitors near his own, taking care that all were seated at the same moment with himself. The attendants, petty mandarins and servants, amounting to nearly a hundred, stood about the room, gazing at the Americans with evident curiosity. None were seated except the four high officers and the guests.

Mr. Forbes was placed at the left side of Keying, the Chinese post of honor, and between them was a small table on which they both leaned. A linguist then came forward, kneeling at the feet of Keying, performing the *kotou*, and then stood erect before him to interpret. Keying first asked concerning the health of Mr. Forbes, how long he had been in China, if he had a pleasant passage, and lastly how old he was—this question, oddly enough, being deemed a compliment by the Chinese. He then told Mr. Forbes that his own age was 55, and that of the Viceroy 65.

The object of Mr. Forbes was, first to present his credentials and be recognized as consul, and then to fulfill his instructions respecting the reception of Mr. Cushing at Peking—the latter a delicate affair, which required much tact and judgment, and Mr. Forbes being obliged to communicate thro' Dr. Parker and the native linguist, each understanding the other's language imperfectly, the difficulty was much increased. The business conference was opened by the production of Mr. Forbes's commission as consul, to which was attached the signature of the President, "John Tyler." Dr. Parker at the same time produced a Chinese translation of the document, which Keying placed upon the original and slowly read aloud every word, and whenever the commission requested the Chinese authorities to protect and give aid to the consul, he put his hands together and waving them up and down declared emphatically, as the Chinese linguist said, "truly must do so;" to which his associates murmured assent. He and the Viceroy appeared to look with much interest upon the signature of the President, and all the petty mandarins crowded around to have a sight of it.

After this, servants brought little bowls, made of coconut shells, beautifully carved on the outside and lined with silver; these were filled with a thick sweet liquid, composed of pounded almonds and rice, blisled with sugar, and very hot; the officers each took a bowl, as did the guests also, and the latter gravely nodding their heads, all drank together.

The linguist then said that the Imperial commissioner invited the American gentlemen to partake of some refreshment with him, and a small regiment of servants made their appearance, bearing a great variety of little porcelain cups and bowls, filled with Chinese delicacies, among which the famous bird's nest soup was not forgotten. The Americans made out awkwardly enough with the chop-sticks, while the hundred Chinese stared at them with great interest, much amused apparently by their manner of eating. Keying was exceedingly polite to all, but treated Mr. Forbes in particular with distinguished attention, for seeing his difficulty with the chop-sticks he more than once fed him with his own. He also took four small cakes with his fingers from his own dish, partly rose from his seat and gave one to each of the guests, which was a high compliment. The entertainment consisted chiefly of little paste balls stuffed with meats and fruit.

Eating over, Keying talked with Mr. Parker about his hospital, commending him highly for his skill and benevolence, and asked his advice concerning some ailment with which he himself was troubled. A few more words passed, when the Americans rose to take leave, and the Viceroy came forward to Mr. Forbes, asking him in the most serious manner whether he understood distinctly what had been said, and what they wished him to do in regard to the written communication, &c. Keying and his three colleagues then put on their caps with the peacock feathers, shook hands with their four visitors in the most cordial manner, and attended them to the door and into the piazza, where they remained bowing and *chiao-chiaoing* until the Americans were out of sight. One of the superior mandarins accompanied the latter to the outer gate of Puntinqua's grounds, where he shook hands with them all, and the ceremonies were at an end. The Viceroy and the three commissioners were not invited in their robes of ceremony, but wore dark purple dresses or tunics, each having on a belt studded with gems and the other appendages of mandarins.

Keying is represented as large, rather corpulent and of harsh features and complexion, but with a countenance expressive of good nature though out of much intelligence. His manner was perfectly easy and polite as well as dignified, and his whole bearing to the Americans was extremely kind. Keying, the Viceroy, is an old man, quite emaciated, and with a countenance expressive of great care and anxiety as if worn out by heavy responsibility, which truly rests upon him, for the two Kwang provinces are the most turbulent in the empire. Fanning and bloodshed are described as superior men, the former noted for his high attainments in Chinese literature and the latter a general in the Tartar army.

## REVIVAL.

**Bridgeport, Feb. 22.**  
With pleasure I record the fact, that God is visiting us in this place with a gracious outpouring of his Holy Spirit. This work is attributable, in a great measure, to the attention which has been devoted by our people to the subject of entire holiness of heart. Over 30 have already professed faith in Christ; and as many more are inquiring what they must do to be saved. Brother John Redfield, of your city, is laboring among us with great acceptance and success. There is one incident connected with this work worthy of note. About the commencement of it, while engaged in a prayer meeting, we were much annoyed by the incoherent muttering of a man under the influence of liquor. By his side sat a storekeeper, who was engaged in the traffic of ancient spirits, by whom he was supplied with his bacchanalian libations. When we bowed for prayer, the unhappy drunkard was remembered before God, but particularly the man who was necessary to making him such. It went like a thunderbolt to the conscience of the rum-seller. On returning home he declared himself ashamed of his business, of his company, and himself; and calling to one of his neighbors to assist, turned out his liquor, signed the total abstinence pledge, and commenced, with his wife, seeking the Lord. Both have found the Savior and joined the Church. The poor drunkard from that night ceased to drink, has become a good Washingtonian, and is now frequently seen at the house of God.

J. L. GILDER.  
[Chr. Adv.]

**A Pattern for Politicians.**—We do not, as our readers will bear testimony, often meddle with politics; but the style of the following honorable, independent, and common sense letter, written by a gentleman who is a candidate for Governor, in New Hampshire, in answer to one he had received, making inquiries touching a report that he was a "pro-slavery man," is so much to our liking that we cannot refrain from giving it publicity.

"NEW LONDON, FEB. 19.

"Dear Sir: Your letter of Feb. 9th, was received yesterday, and I am happy to have the opportunity to give you my views on the subject of slavery."

"In the above correspondence you have my views and feelings on the subject, as full as I can give them in a communication so limited. In relation to my action on this and other subjects, I claim the right to judge for myself, when and how, as circumstances may require; and if my fellow-citizens have no confidence in my ability to judge for myself, in this respect, they must not vote for me for any office. For a man to be made a mere machine, for any party, is a miserable business, and is what I never will be, office or no office. My principles on other political questions are too well known to require any remarks, and they will never be bartered for office. When convinced I am wrong, I will change, and not before. I hope to live to be old; and I have no desire in future life, when I may look in a glass, to be obliged to see an old, dishonest, hypocritical politician."

"Yours, respectfully,

**American Ingenuity rewarded abroad.**—The largest orders ever made. We noticed some months ago the completion of a large and very powerful locomotive steam engine, constructed by our ingenious townsman, Mr. Ross Winans, under an order of the Russian Minister, to be used on the great railroad now constructing in Russia, between the cities of St. Petersburg and Moscow. This engine was taken to Russia by Mr. Thomas Winans, son of the manufacturer, and after various trial exhibitions in competition with numerous locomotives from England, the superiority of Mr. Winans's engine over all others was duly acknowledged. This gratifying result, we are pleased in being able to state, enabled Mr. Thomas Winans, in connection with Mr. Joseph Harrison, of the firm of Eastwick & Harrison, of Philadelphia, to secure the contract for furnishing locomotives and burden cars for the use of the road. This contract is the largest of the kind ever made in the world, and was secured by these gentlemen in competition with some of the largest and most influential manufacturers in Great Britain. The number of locomotives to be built is one hundred and sixty-two, with tenders for each; and the number of burden cars is five thousand three hundred, together with duplicates of such parts of the machinery as may require to be renewed. The whole cost of the machinery here contracted for will be more than four millions of dollars! The railroad between St. Petersburg and Moscow will be about four hundred miles in length, and will be a perpetual monument of the enterprise and munificence of the Emperor Nicholas.

**A woman married in Jail and sent to the Penitentiary.**—The singular circumstance of a marriage in jail, occurred not long since in Asheville, St. Clair county. Within the gloomy walls of the prison, Moses Guin, with his limbs bound by the felon's chain, under the charge of kidnapping, a Penitentiary crime, was united in the silent halls of wedlock with Miss Mary Adeline Hingley, (if we mistake not her name) by a respectable clergyman of the Baptist denomination.

She was permitted to visit her husband occasionally, until the latter part of February last, when she, together with Mr. Hampton, the wife of Wade Hampton, (who was imprisoned under the same charge with Guin,) obtained through the kindness of the jailor, admittance into the prison. During the temporary stay with their husbands, Mrs. Guin furnished Hampton with her husband and supererogatory dress, which she had worn into the prison. Disguised in these feminine habiliments, Hampton, whose size compared very well with that of Mrs. Guin, attempted to pass out in company with Mrs. Hampton, as with leaving Mrs. Guin with her husband. They proceeded from the room in which they were confined to the front room of the prison; when the jailer was in the act of turning out the pair supposing them both to belong to the feminine gender, but unfortunately, before they were turned out, the light falling strongly from the candle which the jailer carried on the face of Hampton, he was detected.

As the last term of the Circuit Court for that county, Mrs. Guin was found guilty of attempting the escape of Hampton from jail, and sentenced to the Penitentiary for two years.

We are informed she was recommended to the Executive clemency by the presiding Judge, most of the Jury, the members of the bar, and many citizens of the county.

This is the first woman that has been sentenced to the State Prison in Alabama, and we think it should be the last.

Women should not go to the Penitentiary for any offence—let the law be repealed—let them be tried as *honorables*. The Penitentiary is not suitable for their condition or sex. We have but little doubt that the Governor will pardon the unfortunate female.—*Jacksonville Republican.*

**WHITEFIELD.**—Mr. Whitefield, a brother of the Rev. George Whitefield, after living some time in a backsliding and careless state, was roused to a perception of his danger, but shortly after sunk into melancholy and despondency. He was drinking tea with the Countess of Huntingdon one afternoon, while her ladyship was endeavoring to raise his hopes by conversing on the infinite mercy of God through Jesus Christ. For a while it was all in vain. "My lady," he replied, "I know what you say is true. The mercy of God is infinite. I see it clearly. But, ah! my lady, there is no mercy for me. I am a wretch entirely lost." "I am glad to hear it, Mr. W., said lady H. "I am glad at my heart that you are a lost man!" He looked with great surprise. "What! my lady, glad! glad at your heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost!" He laid down his cup of tea on the table—"Blessed be God for that," he said. "Glory to God for that word," he exclaimed. "Oh what unusual power is this which I feel attending it! Jesus Christ came to save the lost! then I have a ray of hope;" and so he proceeded. As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out of the house for air, staggered, was brought in and shortly after expired.

**A GENUINE REFORMER.**—The Boston Post gives a sketch of Mr. John Augustus of that city, whose labors in reclaiming inebriates equal the philanthropy of John Howard. We need such Washingtonians in every village in the land.

"He attends the Police Court (says the Post) every morning; and when any persons are brought before the Court, charged with being common drunkards—whether men or women—he interposes in their behalf—obtains suspension of sentence for two or three weeks, by becoming bail for their appearance and good behaviour in the meantime. He then induces them to sign the total abstinence pledge, and at the end of their probation, reports them *conscientious*, and procures their discharge on payment of costs, and a fine of one cent. The Post says that full one hundred men and women have been thus saved through the instrumentality of Mr. Augustus—who not only works without pay, but is at considerable expense of money as well as time."

It would hardly be thought that such a man could meet with obstacles in his good work. Yet such has been the case: there are wretches so base, that if they can find out that Mr. Augustus has induced an inebriate to sign the pledge, they will resort to every stratagem to betray the poor creature into his former habits, for so other motive whatever than to have it in their power to boast that they have caused one of his "disciples," as they call them, to "backslide."

**MARRIED**  
On the 28th of March, by the Rev. Gen. Everett, J. E. Prestridge, M. D. to Miss Sarah F. daughter of the Rev. A. G. McCraw, all of this county.

**HAYNES, GREER & CO.,**  
Commission Merchants.  
Office No. 2, Commerce Street,  
UP STAIRS.

Thomas Haynes,  
John H. Greer,  
A. L. McCoy.

Referers: Mr. Elias George, Perry co.  
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Rev. James Barnes, Noxah, co.

**DAVID GORDON,**  
Commission Merchant,  
No. 6, St. Francis Street,  
MOBILE, ALA.

**REFERENCES:**  
John Smith, Tuscaloosa Co. Miss.  
Saml. May, Tuscaloosa,  
Caleb Johnson, Crenshaw County,  
Capt. John Martin, Montgomery,  
J. H. Newman,  
William Johnson, Selma,  
Mobile, March, 1844.

**NOTICE.**  
THOSE indebted to me are requested to come and settle.  
E. R. SHAWALTER.



## Poetical Department.

ROSE ST. ANDISH.\*

BY MISS F. M. CAULKING.

The Rose I sing sprung from no earthly mould,  
Nor drank the scabers of the falling dew;  
It bore no thorns, and in its bosom's fold  
No lurking worm or eating canker grew.

Soft were its hues—'twas love's, 'twas beauty's  
own.  
The favorite of the half, the field, the bower;  
A Rose in which a radiant spirit shone—  
Not the frail queen of thorn, and leaf, and  
flower.

A graft it was from Sharon's beautiful Rose,  
Nursed with the gentlest dews of Palestine;  
A mind, a heart, a glory, a repose,  
Beamed from its depths, and showed the root  
divine.

Rude storms, and persecution's deadly hail,  
Beat on its head, yet lovelier it became;  
So oaks grow strong while wrestling with the gale;  
So glows the molten silver in the flame.

The ripening blossom opened rich and fair,  
And filled with sweetest odors the winds around;  
A mild clad warrior, struck with charms so rare,  
This Rose of beauty to his bosom bound.

I saw it on the Mayflower's sacred floor,  
Beneath the banner "God be with us" recline;  
That deck the aided wheat of kingdoms bore,  
There in its employ lay New England's vine.

Behold the group! The parting pang is past;  
They launch their lonely fortunes on the sea;  
Back to the land the soul's last fetters cast,  
And with the free winds join their anxious free.

Freedom, the Bible, virtue, faith and prayer  
Embarked with them and daily sat beside;  
While angelic angels strengthened them to bear,  
And God's own finger was their wondrous guide.

Then did our Rose, of famine, grief and care  
Cast its bright flush, its sweetest perfume diffuse;  
The warrior by whose side it flourished fair  
Was enveloped with its beautiful hues.

Long on the dreary ocean doomed to roam,  
New sweets, new beauties still its leaves disclose;  
Till in this late found world, the pilgrim's home,  
It fixed its root, our lovely Plymouth Rose.

Death found it there, and cut the slender stem;  
It fell in earth; yet still it lives, it glows;  
For Christ hath set it in its diadem,  
And changed to fauness *Amaranth* our Rose.

"They who have seen Wier's picture of the Em-  
barkation of the Pilgrims, recently suspended in  
the Capitol at Washington, will remember the  
beautiful countenance of Rose, the wife of Capt.  
Miles Standish. They belonged to that intrepid  
band of Puritans who left England for conscience  
sake; and after residing awhile in Holland, came  
to America in the Mayflower, commenced the first  
settlement of New England.

"And left unstained what there they found,  
Freedom to worship God."

This little colony landed at Plymouth, in Massa-  
chusetts, Dec. 22, 1620. Among the first victims  
to the hardships they experienced from cold, fam-  
ine, and want of shelter on an inhospitable coast,  
was the beautiful Rose Standish. She died in  
January. Her husband is well known as the mili-  
tary champion of the infant colony.

## Youth's Department.

## STORY OF LITTLE DICK AND THE GIANT.

Poor little Dick; what a gay, blithe fellow he was! He used to go singing and whistling about nearly all day; he was always merry, and scarcely anything could make him sad. One day, little Dick thought he would have a ramble in a large forest, at some distance from his house. He had often been to the side of it before, but it looked so dark he was afraid to enter. But Dick was more merry than usual on this day, for the sun shone so brightly, and the flowers looked so lovely, that he sang and whistled till he made the woods ring again. He delighted himself for some time among the trees and flowers, and at last seemed quite glad to have found out such a sweet spot. There was a clear brook running through the wood; and the waters looked so clean, that Dick, being very thirsty, stooped down to drink; but just at that moment he was suddenly seized from behind, and found himself in the hands of a great tall, fierce, ugly looking giant, a hundred times as big as himself; for Dick was not much bigger than a giant's thumb. The giant looked at him with savage delight; his mouth opened, and he made a noise which seemed to Dick quite terrible. Dick thought the giant would have eaten him up alive at one mouthful; he did not, however, do this, but took and put him into a large bag, and carried him off. The poor little captive tried all he could to get out of the bag, but to no purpose—the giant held him fast. He screamed, he struggled, he tried to tear a passage—the giant laughed, and carried him quite away. At last the giant came to his house—a gloomy looking place with a high wall all around it, and no trees or flowers. When he got in he shut the door, and took Dick out of the bag. Dick now thought his time was come. When he looked round he saw a large fire, and before him hung four victims like himself, roasted for the giant's supper. The giant however did not kill Dick; he took him by the body and gave him such a squeeze as put him to great pain; he then threw him into a prison which he had prepared for him. It was quite dark and iron bars were all round it to prevent his getting out. Dick beat his head against the iron bars; he dashed backwards and forwards in his dungeon, for he was almost driven mad. The giant gave him a piece of dry bread and a drop of water, and left him. The next day the giant came and looked, and found that Dick had eaten none of his bread; so he took him by the head and crammed some of it down his throat, and seemed quite vexed to think he would not eat. Poor Dick! he was too much frightened to eat or drink. He was left alone in the dark another day, and a sad day it was; the poor creature thought of his own home, his companions, the sunlight, the trees, and the many nice things he used to get to eat; and then he screamed and tried to get between the iron bars and beat his head and limbs sore, in trying to get out. The giant came again and wanted Dick to sing, the same as he sang when he was merry. "Sing, sing, sing!" said he; but poor Dick was too sad to sing—a prison is no place to sing

songs in. The giant now seemed quite in a rage and took Dick out to make him sing as he said. Dick gave a loud scream, a plunge, a struggle, and sunk dead in the giant's hand. Ah! my young readers, poor Dick was a little bird, and that giant was a cruel little boy.—*Holiday Book.*

## The Farmer.

## AN ENGLISH FARMER.

The farm, as said, contained 79 acres; the four-course system was adopted upon it, and in most things it was a model of cultivation. The first year the land was manured and sowed with turnips and mangel-wurtzel. These were principally fed off by sheep consuming them on the ground, and of course richly manuring it with their droppings. This was sowed with barley and oats, with grass-seed or clover in the spring, which occupied the second year. The third year, the grass and clover was pastured by enclosing the sheep with a moveable hurdle fence, on an acre or so of the grass, and as soon as this was eaten, the fence was moved on to another acre, and so continued till the grass was all fed off. The sheep thus leave their manure scattered over the land as evenly as it can be done with the shovel; it is then ploughed and sowed to wheat. Wheat, we were informed, after clover fed off by sheep, is found to suffer less mildew, rust, the fly, and indeed all diseases which it is liable, than by any other preparation by which it is grown in England. This is a much superior method to ploughing in clover for wheat as practiced in our own country. Green crops beneath the earth undergo a rapid fermentation, and turn all their sugar and starch into grass, which are lost in the air, and vinegar which washes away, and leaves the soil so sour as not unfrequently to require rest, or the application of lime to restore it to a state of cropping. How much wiser the English to turn the sugar and grass into mutton and wool, and then have their land left in a much more perfect state for a wheat crop. We are satisfied that the system of feeding off clover in our own country with sheep, preparatory to a wheat crop, would pay as well as in England. We have strongly urged the measure upon several of our friends since our return, but have not yet succeeded in getting one to adopt it, we hope to be more successful hereafter. But to return to our subject.

This young man paid rent and taxes for the land 37s. 6d. per acre, which is £134. 2s. 6d. [say \$700]. The first year he took the farm he had 15 acres of wheat, which averaged 29 bushels per acre; but by superior management, on the third year he had increased the crop to 41 bushels per acre, and had twenty acres in wheat. This, the fourth year, he calculated confident the wheat would average 43 bush. per acre, and judging from the appearance of the crop when we looked at it just before harvesting, we thought he had not overrated it. His wheat was of a superior quality, and would be worth as soon as he could get it to market, 73s. the quarter, or in round numbers, \$2 per bushel our money; allowing that the 20 acres only yielded 40 bush. per acre, this would be 800 bush., worth \$1,600. Then he had 20 acres in barley and oats; the former did not look so well, and would not be over 27 bushels per acre, which was attributed to bad weather and late sowing; but the latter made ample amends, and he estimated them to yield over 70 bush. per acre. That we may be fortified in our statements, we shall add, that a neighbor of his with whom we conversed, and a very respectable man, informed us that he had raised 90 bushels of Tartary oats to the acre, 50 of wheat, 58 of barley, and 51 of beans. What the value of the oats and barley were likely to be, we neglected to note. Twenty acres were in turnips and other roots; 15 acres in vetches, clover, and grass, with which he was feeding off his sheep, and 4 acres for buildings, garden, and a small paddock for two cows. He kept a flock of about 50 sheep, on which he probably cleared \$3 per head, he not breeding them, but buying in and fattening, and then sending them to market. This made \$150 more. In addition to these he had a few pigs, two cows, and four horses. The horses were stabled all the year round; the cows roamed in the paddock in summer, and were stalled as occasion demanded; the pigs grazed the barn yard, and with this stock, straw, and other resources of the farm, sufficient manure was made, with the additional purchase of a small quantity of lime and bones, to heavily manure for the root crops, and regularly advance the fertility of the land. Thus the gross income from 79 acres of land, would not be less than year \$2,500, estimating ten acres of barley at \$270, ten acres of oats at \$380, and produce of the dairy \$100. As he worked on the farm himself, his labor probably did not cost to exceed \$300, which added to the rent made \$1,000, leaving a round profit of \$1,500.

The expenses of supporting a family, and of implements, &c. &c., were probably about the same with this young man, as they would be with one of our own countrymen, on a farm of one hundred or a hundred and fifty acres. Prices of produce in England have probably fallen one-third since we were there; but even then this farmer would be doing a good business. As he was of ordinary education, we asked him how he got the information that enabled him to farm so well. He replied, by the common practice of the country, and by books, but more by attending their Farmers' Club meetings, where the best course of cropping, management of lands, manures, improved seeds, stock and agricultural implements, were discussed among a considerable body of enlightened farmers. Thus it is that the English are so much out superior as a general rule in the exact and scientific cultivation, and we fear we must add profitable farming.

Being capital stock himself, our friend was successful in showing us what we wanted.

Death-bed repentance and death-bed charity are alike. Men give up their vices and money when they can keep them no longer.—*Morning Star.*

## Miscellaneous Department.

## HOW TO TREAT A WIFE.

First. Get a wife.  
Secondly. Be patient. You may have great trials and perplexities in your business, and in your intercourse with the world; but do not therefore, carry to your home a clouded or contracted brow. Your wife may have had trials, which, though of less magnitude, may have been as hard to bear. Do not increase her difficulties. A kind, conciliating word, a tender look, will do wonders in chasing from her brow all clouds and gloom.—You encounter your difficulties in the open air, fanned by heaven's cool breezes, but your wife is often shut in from these healthful influences, and her health fails, and her spirits lose their elasticity. But O, bear with her, she has trials and sorrows to which you are a stranger, but which your tenderness can deprive of all their keenness.

Notice kindly her little attentions and efforts to promote your comfort. Do not take them all as matters of course, and pass them by, at the same time being very sure to observe any omission of what you may consider her duty to you. Do not treat her with indifference, if you would not sard and palsy a heart which watered by gentleness and kindness, would to the latest day of your existence, throbb with sincere and constant affection.

Sometimes yield your wishes to hers. She has preferences as strong as you, and it may be just as trying to her to yield her choice, as to you. Do you find it hard to yield sometimes? Think you it is not difficult for her to give up always? If you never yield to her wishes, there is danger that she will feel you are selfish, and care only for yourself; and with such a feeling she cannot love you as she ought. Again,

Show yourself manly, so that your wife can look up to you, and feel that you will act nobly, and that she can confide in your judgment.

## COLLEGE ANECDOTE.

Many years since, when the late Lieutenant Governor Phillips, of Andover, Mass., was a student at Harvard College, owing to some boyish freak, he left the University and went home. His father was a very grave man, of sound mind, strict judgment and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "my dear, have you any cloth in the house suitable to make Sam a frock and trousers?" She replied, "Yes." "Well," said the old gentleman, "follow me my son." Samuel kept pace with his father, as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice—return to college or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man.

## AN AFRICAN DUEL.

The laws of a Kordofan duel are peculiar in their way, and may not be undeserving the consideration of some of our aspiring young heroes at home, who every now and then are at such pains to prove their mettle blowing a little gunpowder at one another. Let us hear how two rival lovers in Kordofan manage these matters.

"When friends have not been able to adjust the quarrel, a formal defiance is sent.—The duel takes place on some open ground and the friends of the combatants assemble as spectators. An angaroo is then brought forth, and the two combatants place each a foot close to the edge of the couch, the breadth of which alone divides them. A formidable whip, made of hippopotamus leather, is then placed in the hand of each, and renewed attempts are made by their friends to reconcile them. If, however, they are bent on carrying out the affair of honor, the signal for battle is at last given. He who is entitled to the first blow then inflicts as hard a lash as he can on his opponent, who stands perfectly still to receive the compliment, and then prepares to return it. They then continue, turn and turn about, to flog each other's backs and shoulders (the head must on no account be struck) while the blood flows copiously at every stroke. It is a horrible spectacle, yet not an acknowledgment of pain escapes the lips of either, and all the spectators remain equally mute. This continues until one of the combatants, generally from sheer exhaustion, drops his instrument of torture, whereupon the victor immediately does the same, the rivals shake hands, declaring that they have received sufficient satisfaction, their friends congratulate them on their reconciliation, their wounds are washed, and sundry jugs of merissa, provided before hand, are produced and emptied by the spectators in honor of the gallant opponents."—*Foreign Quarterly Review.*

## ANECDOTE OF THOLUCK.

When he was at Berlin, he became very intimate with the celebrated *Olahausen*, author of a valuable commentary on the New Testament. This individual, at first, was decidedly averse to evangelical religion, and used to rally Tholuck on his pietism. "Young man," said he, one day with a good degree of superciliousness, "Young man, I am sorry to see you throw away your fine talents. You will only destroy yourself with these Moravian notions of yours. These Moravian books you admire so much, are all folly. I say this in charity to you; for I am really sorry to see you throw yourself away." "Have you read those Moravian books?" was Tholuck's reply. "No," said he; "but I know they are full of nonsense." "Permit me, then, in charity to you," was Tholuck's rejoinder, "to request you to read these Moravian books; for if you do so, I am sure you will find that you do not yet know your own heart." About a week after, Tholuck entered Olahausen's room. He was sitting at a table, with his head reclining upon his hand. This was surprising to Tholuck, as Olahausen was of an uncommonly hearty and joyous humor. "Ah!" said he, saluting his young friend gravely, "I have read those Moravian books, and I have found that I do not know my own heart." From this time, he read more carefully the word of God, and became one of the ablest defenders of evangelical views.—*Id.*

TO TEACHERS.  
At the recent meeting of the Board of Trustees of the University of Alabama, an Ordinance was passed, of which the following is an extract:  
"Be it further Ordained, That the Faculty be authorized and requested to issue to the teacher or teachers of such of those applicants for admission to each succeeding Freshman class at its formation, as shall upon examination be found to be best prepared for entrance, a testimonial in writing of such superior preparation, and an expression of their approbation."

The next Freshman class will be formed on the first day of January, 1846, on which occasion will be issued testimonials in form, as required by the foregoing ordinance.

The Faculty give notice further, that, owing to the very defective preparation in Arithmetic of many candidates for admission, they have determined upon a more rigid examination on that subject in the formation of succeeding classes; and that, to secure uniformity of preparation, they have adopted Bernard's Arithmetic, as the treatise on which every candidate will be examined.

The Faculty have also adopted Andrew's and Stoddard's Latin Grammar, and candidates will be examined on no other.  
By order of the Faculty,  
F. A. P. BARNARD, Sec'y.  
University of Alabama, January 5, 1844.  
Editors in the State of Alabama, friendly to the cause of Education, are requested to give the foregoing a few insertions.  
Jan. 20, 1844. 3t 5t

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