God liveth ever! Wherefore, soul, despair thou never! Scarce canst thou bear thy cross? Then fly To Him where only rest is sweet; Thy God is great, his mercy nigh, His strength upholds the tottering feet. Trust him, for his grace is sure. Ever doth his truth endure; Soul, forget not in thy pains,

God o'er all forever reigns. God liveth ever! O, my soul, despair thou never! When sins and follies long, forgot Upon thy tortured conscience prey, O, come to God, and fear him not. His love shall sweep them all away. Pains of hell, at look of his, Change to calm content and bliss. Soul, forget not in thy pain, God o'er all doth ever reign.

God liveth ever! Wherefore, soul, despair thou never! Those whom the thoughtless world forsaks, Who stand bewildered with their woe. God gently to his bosom takes, And bids them all his fullness know. In thy sorrows' swelling flood Own his hand who seeks thy good. Soul, forget not in thy pains, God o'er all forever reigns.

God liveth ever! Wherefore, soul, despair thou never! Let earth and heaven, outworn with age. Sink to the chaos whence they came: Let angry foes against us rage, Let hell shoot forth his fiercest flame; Fear not death nor Satan's thrusts. God defends who in him trusts; Soul, remember, in thy pains, God o'er all forever reigns.

God liveth ever! Wherefore, soul, despair thou never! What though thou tread with bleeding feet A thorny path of grief and gloom, Thy God will choose the way most meet

To lead thee heavenwards, lead the home. For this life's long night of sadness He will give thee peace and gladness. Soul, forget not in thy pains. God o'er all forever reigns.

-Lyra Germanica.

Literary Hotices.

THE BIVOUAC AND THE BATTLE-FIELD; or. Campaign Sketches in Virginia and MARYLAND By George F. Noyes, Captain U.

Fifth street, Pittsburgh. In these Campaign Sketches, the author disclaims attempting the discussion of "strategy or military policy;" and, while introducing into his sketch book a few battle pictures, he leaves His professed object is mainly "to portray inriences, and the every-day personal incidents of

the camp and battle-field. We are pleased, in the main, with the style, moral tone, and instructive character of the

BEYOND THE LINES; or, A YANKEE PEISON-EE LOOSE IN DIXIE. By Capt. J. J. Geer. With an Introduction by Rev. Alexander Clark. 12mc., pp. 285. Philadelphia: J. W. Daugh-

Capt. Geer was, for several years, a minister in the Protestant Methodist Church, and labored in and near Cincinnati, Ohio. His ministry was very successful; but the ardor of his patriotism was such that, on the breaking out of the rebellion he speedily engaged in raising men for the army, and went out himself as chaplain. Soon, however, he became a captain, and Ass. Adj. General. He was taken prisoner at Pittsburgh Landing, and saw many vicissitudes and hardships while in the hands of the rebels. He is now in Ohio, active in pleading his country's cause; and expects soon to return again to the camp and field. His narrative is deeply exciting For sale by J. P. Hunt, Pittsburgh.

India-Arriens of the Mountains of Travan-

The following, though long, will be read with deep interest. It was translated from the French, as a mental exercise, by an intelligent Christian lady, and furnished to the Banner for publication:

A missionary of Southern India, the Rev. H. Baker, Jr., has published at London a volume with this title of which our readers will be pleased to have us tell them. something. The history it relates presents a remarkable example of the diversity of ways by which in the heathen world the kingdom of Christ is advanced, to whom

" belongs the gathering of the peoples." Upon more than one point on the mountains and in the depths of the jungles of India, there may be found tribes whose outward appearance and manners separate them vastly from the populations of the plain. While the latter, many times conquered, have finally become amalgamated and confounded with their conquerors, those, protected either by the isolation of their retreats, or their poverty, have remained more or less pure from this medley, and have preserved their primitive customs and religious ideas. Traces of the ancient worship of the Scythiaus are found amongst them, such as are discovered also in Persia, and even in some countries of Europe : religious homage rendered to demons and to heroes; many strange rites practiced on the occasion of births, deaths, and at certain field and domestic labors; also, remains of monuments which recall the Druids, such as altars, tombstones, etc. These aboriginal mountaineers bear divers names: in

These primitive races, inhabit generally some of the finest regions of the globe; charming hills and valleys, intersected by rivers, whose soil, admirably fertile, might tants, did not the Hindoos of t

One view of the character of these primgods in violating the laws of chastity.

mountaineers appear to distinguish them abundant rain soon fell. no less advantageously from the rest of the dissimulation and falsehood, and, in gen-tinued our route, following an opening anonymously, £20 sterling, with the promeral, their understanding, freer from the through the jungle, made evidently by the ise of renewing this gift punctually during the Goudhs, the Coles of Chota-Nagpore, the four corners of a well-levelled space of radius. and above all among the Karens of Birmah, more than one hundred thousand of whom, it is said, have been ranged under its laws

within twenty years. The Arriens of Travancore, who belong evidently to this class of Hindoos, dwell on the western declivities of the Ghauts Mountains, situated at the southern extremity of the Deccan. Some of their tribes are nomads, but the greater part live sounding afar, from hill to hill, spread the great cries for the missionary who, believin villages picturesquely situated upon the flank of the mountains or upon the border of some ravine, the difficulty of access to men, full grown men and youth, representwhich shelters their inhabitants from the wild elephants. The number of those who hundred souls, were assembled around me. are thus fixed is estimated at fifteen or The wood piles were then set on fire, and eighteen thousand souls. Their houses, the moon adding her mild rays, our consurrounded generally by the palm and ference commenced. In addressing my other gigantic trees, are sometimes con- auditors, I told them that the object of structed of stone and wood, but oftener this journey, undertaken at their request, are only poor huts of clay and bamboo, was to make known to them a message with covered over with stubble or the branches which I was charged; that formerly hunof trees. It appears that they prefer this dreds of years ago-the inhabitants of my sort of construction, because of their re- country had had the same religious beliefs pugnance to inhabit a house where the as theirs; that then the Druids taught the lock of hair which they wore on the crown head of their family has died. The land Britons precisely what their Pusaris now of the head, and requested me to baptize belongs to the Brahmins or to the Zemin- taught the Arrieus, but that finally a Book them. I gave them to understand that a dars (a sort of head farmers), who let it was brought to them from which they out to them at the price of some annual learned better things; that the all-powerful income of a very minimum value; so that, and all-merciful God was the author of this tume; that I would come again to see them cultivating in peace a ground of little ex- Book, and that those of my fellow-countrytent, they enjoy in general a certain case. men who worship him as their well-beloved I should be able, not to baptize them yet, In relation to the system of castes, they Master, had sent me to India to communi- but to receive them into the number of asthe other Hindoos-who sometimes speak of them with contempt, but fearing them

and Mohammedans They speak the language of the Malay-S. Volunteers. 12mo., pp. 339. New-York: of the province. It may be remarked, Harper & Bros. For sale by Henry Miner, as one of the peculiarities of these tribes, as one of the peculiarities of these tribes, that their proper names are not Hindoo names, but they all have reference to some quality or defect, either of body or mind. Thus, among the names of men, Kunnen signifies the man with good eyes; Pounen, to others all general descriptions of battle-scenes. the big; Neenen, the long; and among those of women, Madara, the gentle; Maniterior views of tent life, common homely expe-; cum, the brilliant; Ponna, the golden

woman, etc. Such are the most striking traits of the people among whom the Rev. Mr. Baker's work before us, and think it will please all who whose father, himself a missionary, is still that arose in their minds; one of them re-old sword, which it nearly resembled in take an interest in the class of books to which at the work in Southern India, had been marked that the rules of which I had form. This stone, they assured me, was occupied for some years at the station of spoken were very severe, chiefly with rethe Ghauts Mountains, when his attention and the necessity of daily instruction. To

> cumstances: "More than once," says he, "I had heard of their submission to his laws. nation spoken of as settled in the mounmen of a strange aspect wished to speak with three schoolmasters to instruct them, and me. They were five Arriens, belonging to five to come myself also every two months and Baker, father of our missionary, visited this. different villages, who came to entreat me pass a fortnight with them." to go and found schools among them. This always to the same end; but it seemed to their part. They had promised to prepare what blessings God has bestowed upon my me very difficult, not to say impossible, to dwellings for the masters who would come son's labors. In several places where no quented, a class of young Hindoos fitting hands, to take away the lamps burning at trees for shelter from the elephants, one to become agents of the mission; then, the tombs of their ancestors, to abstain sees to day Christian villages, churches, forty-five miles distant, it was said to be send their children to the schools, and to very insalubrious, and I foresaw the diffipermit some of them to be instructed in

continue it.' 'Those people of the moun- regard to them. tains,' one added, 'seek probably some one to protect them, rather than that they have positions, the work went on but slowly at am was witness to an imposing scene, which truly a desire to be instructed; they are first, for the difficulties were great. The a very short time before one would not have besides scattered tribes; it is better to cree native agents of the plains had sufficient ate centres in the plain from whence the motives, in their devotion to the Gospel, Gospel will radiate into the environs, for going to pass some time in the mount. The Anglican bishop of Madras gave conetc., etc. but should vanish before the facts. One day the chiefs, or principal men, of several return to the plain; two died; others were elled, through the jungles, twenty leagues of the Arrien villages arrived at my house, reduced by sickness to a state of absolute at least to participate in this ceremony and this time they accosted me with re-monstrances. 'Five times already,' said ble to the mission, represented it as an abthe centre of India they are called Pouharis; one of them, 'you have been entreated to surd, foolish enterprise; a Catholic priest, attract strangers, contains a congregation of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains a congregation of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains a congregation of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain, said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain said, naively, that Mr. Baker 373, native Christians, belonging to all a surd, foolish enterprise; a Catholic priest, attract strangers, contains, account of the plain said, naively, that Mr. Baker 373, native Christians, account of the plain said, naively, that Mr. Baker 373, native Christians, account of the plain said, naively, that Mr. Baker 373, native Christians, account of the plain said, naively, that Mr. Baker 373, native Christians, account of the plain said, naively, that Mr. Bak

to sojourn in those humid regions; where a distance of ten or twelve leagues, on the were tradden under foot and rendered usesudden variations of temperature often take borders of a river, whence they were to less. We met with several very disagreeaplace, causing, at some seasons of the year, conduct me to one of their villages, where ble adventures in crossing rivers swotlen by pernicious fevers which they do not easily they were to have convoked previously an the rains; but what signifies it, adds Mr. assemblage of their tribe.

itive races recommends them particularly cursion, I sent forward some men with di- of a rich harvest, and God has not deceived to Christian sympathics. Is is that, un-rections to put up a little hut at the place me. At the commencement of 1851, the like other Hindoos in this respect, they indicated, which might serve to shelter me Gospel had been preached to a considerable have not deified evil. The principal ob- during the night; but when at the time number of Arriens; more than 350 had jects of their worship are the spirits of agreed upon I arrived, with my brother, at received a more thorough instruction; their ancestors, and certain demons to the place of rendezvous, we found there and after two years of preparation, and whom they assign for a dwelling rocks or neither Arriens, nor hut, nor any human having seriously reflected upon it, 120 of rising churches, and that it will soon cease elevated peaks, but attributing to them a being whatever: nothing but a thick for- this number had resolutely requested bapreal power only over a restricted number of est suspended, as it were, over the river. tism. villages or families of the neighborhood. Fatigued with a long march under a burn-Moreover, the homage rendered to these ing sun, the head on fire, and perhaps with mission having spread abroad, the missiondeities seems to be with a view to turning some irritation at heart, we were preparing ary received from different quarters preaway the effects of their wrath, rather than to pass the night on the ground, in spread-cious encouragements. A man rendered to obtain favor of them; and in no case do ing a covering over our heads, when some celebrated by the insurrection of the Sethese rites, fantastical or absurd as they Tamul merchants, who were passing on the poys, Sir Henry Lawrence, who has been may be, indicate the hope of pleasing the other side of the river, perceived us. called the hero of Lucknow, sent him a Let us add that the manners of these

ground, great piles of wood, and asked their destination. 'It is here,' they replied, that we meet for our sports, conclude mariages, put an end to quarrels; we will have here also a meeting to hear you, and Mr. Baker had proved the first mistake heard men shouting with all their might, 'He has arrived; come!' This cry renews of my presence with such rapidity that at nightfall two hundred Arriens, old ing a population of at least eight or nine

in this sacred volume." "Here some of them testified a desire to ings, and teach us to pray, our Father, as however—upon the same line as the Jews see the book. I showed them the New you call it, in order that a beginning may Testament in the Malay-alim language, and be made. In compliance with this reread some passages of it-among others, quest, I placed there two schoolmasters; ala, a general name of that part of India, the third chapter of St John and the first then I went off, over ravines and rocks, in but with some words unknown in the test of the Epistle to the Romans; adding, in search of the places where their genii were the form of a commentary, that it was the reputed to reside. One of these demon faith and the love of God which alone could dwellings' was a fragment of granite, promake men happy, either on earth or in fusely wet with oil, and surrounded by a heaven. At these declarations, they addressed to me a multitude of questions, easily broke it to pieces. Another stone simple, but remarkably practical, and in nothing resembling those cavils to which trouble, was finished by throwing it down n India the Brahmins or the Vedantists to the foot of the mountain. But the most have accustomed us. It was principally upon the fall of man, sin, expiation, and find, because his abode was a trunk of a the judgment to come, that their interrog tree, which my companious could not exac atories had a bearing. Occasionally they exchanged observations with one another,

cate to them also the goo

narrative transports us. This missionary, or expressed in a low voice the objections Pallam, situated in the plain at the foot of gard to the sanctification of the Sabbath lies of Arriens was directed to the Arriens. Let us al- this I replied as well as I could; by inlow him to recount by what series of cir- sisting above all upon the promises which thought that without that they could not God had made to men, and on the necessity "These conferences had been prolonged Christian for some time, but was formerly tains, which passed for never lying and for far beyond midnight, when the chief of a renowned 'devil-dancer,' undertook to being remarkably chaste. These people, the village lifted up his voice: We have answer them. Water, he said, would in-

it was added, are the true possessors of the talked enough, said he; where now are deed take away the defilement of demons country, and as ancient as their mountains. the persons we are to have to instruct us? from their bodies, but they ought first to Putting this recital to the account of the 'I will send them,' I replied; 'but in the cast these demons out of their hearts; othexaggerations natural to our Hindoos, I first place, we must ask the blessing of God. erwise water could not be of much use to had paid little attention to them; but one If he do not aid us, our wisest counsels them. From what I saw in this circuit, I day, in 1848, on one of my tours, of evan- will only end in confusion.' Thereupon all, estimated at 10,000, at least, the number of gelization, I met with three or four men, following my example, knelt down by the families (all including several branches); whose figure, countenance, and mode of light of the burning wood-piles. After which are settled in this part of the moundisposing their garments, distinguished some words of general supplication, I made tains." them in a striking manner from the men | them repeat, phrase by phrase, the Lord's with whom I had ordinarily to do. I had Prayer, and the assembly was dissolved. an interesting conversation with them, and Those from distant villages, wrapping them | more and more in the mountains, and chief. they passed the night near my tent, but de selves in their coverings, laid down around ly in some villages which be named. These parted the next day early; and, in view of the distance which separated us from their mountains, I did not expect ever to have occasion to see them again. Some months bamboo. Two days after, I set out for my to me: "Sir, here is my father, my brother, later, my little daughter came running into station of Pallam, but not without having (or some other relative,) who wishes also to my study at Pallam, and cried out that some first promised these brave people to send be instructed, and to join us."

"The members of the assembly," adds the this journey as follows: visit was renewed afterwards several times, missionary, "had also made engagements on accede to the wishes of these strangers, and settle in their villages, to put up houses long ago, there was, no habitation of men I had, in my field of labor, congregations of prayer, to observe the Sabbath, to study increasing in numbers, schools much fret the books which should be placed in their repeatedly to pass the night upon the country to which I was urged to repair was from all other superstitious practices, to schools, and hundreds of converts, who culty of finding coolies who would be will- order to become schoolmasters," etc., etc. ing to accompany me. My friends, that I Mr. Baker is glad to say that the fidelity but also lay up, from the proceeds of their consulted, gave me little encouragement with which they have performed these labors, wherewith to aid the cause of mis-You may commence this work, they said, promises is one of the most efficacious and lay a foundation there, but you will means which God has employed for the acfind neither a colleague nor a successor to complishment of his merciful designs with

Notwithstanding these encouraging dis-"All these reasons were specious enough, spond to the lervor of their piety; several Church), to 111, men and 62 women. were attacked with fever, and obliged to Many of these pious mountaineers had trav-

era and fever, said another, have carried missionary himself, in his visits to the para and Konikal, are equally attached to off several members of my family, and mountains, incurred dangers of more than; the mission, and comprise a Christian pop-

Baker, through all these causes of discour-"Two days before setting out on this ex- agement, I perceived the signs precursors

The report of these first successes of the Taking pity on us, they lent us a little tent, gift of 150 rupees (\$75) for his work, with six feet square, very happily for us, as an a letter in which he said to him: "Go forward, without regard to obstacles, whatever "The next morning we crossed the river they may be or wherever they may come Hindoos. They are much less inclined to on a small raft of trunks of trees, and con- from." An English lady remitted to him,

clogs of the flesh, leads them more wil- passage of elephants. After an hour's five years, for the special object of instructlingly to serious things. As they are march, we found ourselves in the presence ing schoolmasters and evangelists. An obliged to hunt continually the ferocious of several Arriens, who were waiting for officer of the army of Madras, finally went beasts which infest their jungles, they ac us. They said they had not come farther, himself to the place, accompanied the mis quire an energy in the conflict the effects because they had had doubts as to my ar- sionary in one of his circuits, aided the inof which are manifest in all the acts of rival. They then conducted us to one of habitants of several districts to free themtheir life. These traits of their character their villages, named Combukuthie, be selves from the wild beasts, and a little explain, at least in a purely human point cause the summit of the hill at the foot of later had a small church built at his enof view, why the Gospel has for some years which it lies, presents to the eye, the form pense, in a village destined to become the obtained such a remarkable success among of an elephant reversed. I perceived at centre of missionary operations in a vast

> The village of Mundakyam, where this little building was placed, owed its existence also to the arrival of the missionary. It was formed upon the very spot where these piles of wood are destined to give which we have spoken of as having been light to the assembly.' Then, immediately, only alleviated by the compassion of the Tamul merchants. Soon after, other villages, situated farther north, called with ing that he could not resist these invitations, went to pass some time among them, lodging with his family in a cabin hardly closed, and having only walls of grass. "During the six days that this excur-

sion lasted," says he, "I travelled from 70 to 80 miles, marching from sunrise till eight or nine o'clock in the evening, and speaking incessantly, so to say, of the things of salvation... The ponambens (principal men) of eight or ten divers hills. came successively to ask me with what message I was charged.' In four villages. the men offered to cut off, at once, the long profession of the Christian faith was not accomplished as easily as a change of cosand then if they persisted in their design, to me, destroy at least our demon dwellgreat number of extinguished torches; we of the same sort, which gave us more redoubtable of these gods was difficult to ly point out. We discovered it, however, and that one I carried away as a trophy for it was no larger than the handle of ar

"On returning to my hut, my visitors besought me again to baptize them. They regard themselves as Christians; but one of their fellow-countrymen who had been a

A little later, in 1854, Mr. Baker, wrote that the desire of instruction was spreading

mission, and reported his impressions of

"I have been singularly happy to see and where the missionary had been obliged have already received baptism or are in the way of instruction; and who not only pro vide for all the wants of their existence sions. What a contrast between these poor people as they were ten years since and as: they are at present! and what great things the Lord has done for them!" The same year, the station of Mundaky.

expected ever to see there, and which proluced a deep impression in the country. At present, the village of Mundakyam,

whose incipient prosperity is beginning to

is about to open an institution at Mundakvam, destined to prepare young Arriens for the offices of evangelists and schoolmasters. It will receive at the commencement twelve pupils. It is hoped thereby to be able soon to dispense with the present agents, with whom the climate does not agree well, and whose habits of the plain render them less sympathetic with these children of the mountain. The missionary is persuaded, moreover, that this establish ment will excite the liveliest interest in his to be dependent on the Christians of England.

The Rev. Mr. Baker who went to Eng-

land, in the course of the year, to solicit

succor in favor of this work, has set out on the return to his station, after having perfectly succeeded in the object of his journey. The Committee of the Episcopal Missionary Society has promised him the concurrence of a colleague, and has authorized him to associate, as soon as he shall be able, two native preachers at least. At the session wherein the Rev. Mr. Baker took leave of the Friends of Mis sions, a distinguished functionary, Mr Malthy, lately the English Envoy at the court of the King of Travancore made a speech in confirmation of all the facts set forth in the reports of the Arrier mission He said he had himself visited the places, taken part in the worship at the church of Mundakyam, and observed, by a multitude of signs, that these interesting mountaineers were becoming rapidly, under the influence of the Gospel, an intelligent. reflective, and truly moral people.

FORM OF A DEVISE OR BEQUEST TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCR. The State laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE

The oldest Board was originally called the Board of Missions, but is now incorporated un-der the laws of Pennsylvania under title of "The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America." Of the Board of Education the corporate

name is, "The Trustees of the Board of Educa tion of the Presbyterian Church in the United States The Board of Foreign Missions is incorporated history of the progress of affairs in Europe, that is invalinder the laws of New-York, under the style of "The Board of Foreign Missions of the Presbyte rian Church in the United States of America."

The Board of Publication is incorporated un der the laws of Pennsylvania under the style of "The Trustees of the Presbyterian Board of Pub The Board of Church Extension of the General Assembly is not incorporated, but the fol-

lowing form of bequest, it is supposed, would be cerns, and matters and things in general, in I bequeath to my executors the sum of dollars, in trust, to pay over the same in—
after my decease, to the person who, when the
same shall be payable, shall act as Treasurer of
the Board of Church Extension of the General Assembly of the Presbyterium Church in the United

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This is a feature found in no other religious newspe States of America, located in the City of St. Louis, Missouri, to be applied to the uses and purposes | tion concerning those places, to all readers. of said Board, and under its directions, and the and legal acquittance of my said executors for

When real estate or other property is given, let be particularly described RESOLUTIONS OF THE GENERAL ASSEM-BLY IN REGARD TO COLLECTIONS. WHEREAS, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has

arisen, requiring the cooperation, of, all our, churches to save our Boards from serious embarrassment; therefore, Resolved, 1. That this Assembly carnestly request all our churches that have no fixed times for the purpose, to take up annual collections as For the BOARD ON DOMESTIC MISSIONS

on the First Sabbath of November.
For the BOARD OF FOREIGN MISSIONS on the FIRST SABBATH OF JANUARY. For the BOARD OF EDUCATION on the FIRT SABBATH OF MARCH.

For the COLPORTAGE FUND of the BOARD OF PUBLICATION on the First Sabbath of For the BOARD OF CHURCH EXTENSION on the First Sabbath of July.

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STLPHEN R. TYNG.

From Wm. C. Bryani, Eq.

I am glad to learn that the Rev. IT. Alden is about to undertake the instruction in this city, of a class of young ladies in certain blanches belonging to the most advanced stage of education, and involving principles by which questions relating to the most important interests of society are decided. I have a very high opinion of Dr. Alden, both as a man and as an instructor. The extent and ease these of his attainments, his charness and tacility of communication, and his kindly manners, are qualifications of a high order; but he adds to these one of inestimable value; that of taking a profound interest in the task of instruction and placing hisambition in the skilful and successful inculcation of knowledge. The opportunity of being taught by such a man—so well endowed, so experienced, and so distinguished in his vocation—is not oft a presented to young ladies any where, and I cannet doubt that many will make baste to take advantage of it. It will be a favorable symptom of the state of in elligence and the love of useful knowledge in this community; if this class should be immediately filled up.

WM. C. BRYAZ T.

From Chas. King, LLD., President of Columbia College From Wm. C. Bryant, Esq.

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CH. KING.

From Rev. Isaac Ferris, D.D., LL.D., Chancellor of the University of the Lity of New Fork.

I regard it as one of the most important events in the department of education, that a higher course of mental training is about to be offered to young ladies, who have completed the usual Academic studies, by Dr. J. Alden. President of Jefferson College. No man within the range of my acquaint ance is better fitted than, he to accomplishe what he propose in his circular. His pass success is a sufficient guarantee of what he will do in this sibogedher new, effort in our city.

I do most heartily commend the matter to my lady trend ISAAC FLERIS.

From Horace Webster, LLD.. I resident of the New-York Free Academy. Free Academy.

I have examined, with pleasure, a plan proposed by the Rev. Dr. Alden, for a post-graduate course of instruction for young ladies of this city. The plan is an excellent one, and, carried out under the personal supervision of Dr. Alden, one of the most falles ighte and distinguished educators in this country, cannot fail of proving highly beneficial to those who may enjoy the advantages of his instruction.

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It has given me much, satisfaction, to hear that the Rev. Dr. Alden is about to enter upon the work of Education in this city. He comes from the juesidency of Jefferson College, where he has been eminently successful in all relations, being compelled by the health of the innily to change his residence. In his professorship at Williams, and his presidency at Jefferson, he acquired a wide and well-carned reputation as a teacher, combining with thorough and varied scholarship, a peculiarly facile, genual and pleasing method of importing knowledge, making the mysteries of scheine easily intelligible to the young, and rendering the abstrace standard the higher departments of learning a pleasant pursuit.

The plain that he now proposes, will not tail to be appreciated by parents who desire to give their daughters the advance of the highest finish in intellectual culture, under cacumstances peculiarly favorable to their improvement and enjoyment.

From Ren Edmand Bright Editor of the N. V. Econome. From Rev Edward Bright, Editor of the N. Y. Examiner

I very condially subscrib- to all that my friend Prime, has here said of the Rev. Di. Alden and his enterprise.

EDW. SkilGHT. From Wm. Adams C.D. Pastor of the Madison Square Baving great confidence in Rev. Dr. Alden as a successful teacher, I cheerfully commend to the notice of my friends his project as stated above. W. ADAMS.

From Rev. Thus. E. Vermilye, D.D. L.D. one of the Pastors of the Collegiate Dutch Church. tors of the Callegiate Dutch (durch.

I have long been acquainted with Dr. Alden, and have long regarded him as one of our most able and thorough instructors. In the department to which he has devoted himself, as President of Fifterson, College, he is, It think, unsurpassed, perhaps unrivailed. The plan for a Young Ladis? Post-Graduate Class covers that department, and I can have no doubt that it will be carried out with efficiency, and will be of singular advantage to those who may avail then selves of it.

THOS. B. VERMILYE.

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