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TERMS.

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Original.

A Sunday School in every Baptist Church.

A Sermon, preached by Rev. Basil Manly, Jr., of Richmond, before the General Association of Virginia, at their 29th Annual Meeting, Norfolk, June 4, 1852.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. xxxi: 12.

[Concluded.]

4. The establishment of a Sunday school in every church would confer great benefits on the church members. A Sunday school agent in the West remarked to an intelligent Christian, that if he did not gather the children upon the Sabbath, and give them systematic religious instruction, they would grow wild. "Yes," was the reply, "and we shall grow wild, too. There may be Christians growing wild in other States besides Texas, from the same cause."

A Sunday school in a church would make its members Bible students. How little is the Bible read, even by professing Christians! How much less is it studied! Is it extravagant to say that numbers spend twice (or ten times) as many hours over their newspapers as over their Bibles? And even this brief reading, how cursory and inattentive; and their memory of what is read, how faint and indefinite! How little comparing of scripture with scripture; how little patient examination to discover what those sacred words mean; how little humble prayer to God to make them understand his law! Many are weak in faith and wavering in doctrine; and no wonder, for they are ignorant of the Bible. They have never searched the scriptures daily to see if these things are so; but have learned their doctrines from the words of men, rather than from the Word of God. But let a church organize itself as it were, into a Sabbath school; let the older and better informed instruct the younger, each doing what he can; and let all have their attention concentrated on some one portion of scripture or topic of divine truth, instead of being scattered over the whole range of religious knowledge; the result will be, that teacher and scholar will be alike stimulated and improved, and both will learn more in a year than in three years of the ordinary haphazard way.

A teacher who knows that he will have to explain a subject or passage of scripture to a class of intelligent youth, will find that he has need of study, and will teach himself in preparing and endeavoring to teach them.

A Sunday school in every church would give private Christians healthful spiritual exercise. I believe that God has a work for every one to do, and that our souls cannot prosper except we are engaged in it; that the soul, as well as the body, needs exercise; that it is a common Christian duty, and not the business of ministers exclusively, to lay or for the conversion of sinners and the spread of gospel truth; and that in this spiritual harvest, we reap at the same time that we sow, and, while doing good to others, receive good ourselves. But, in the situation in which many of our churches are, what channel of usefulness is open to the private Christian? What personal effort can be ordinarily put forth for the diffusion of the gospel? He may give his money to missions in their various branches, but he owes himself also. Yet with the exception of the light of a holy example, and the occasional opportunities incidentally afforded in conversation, he is almost debarré by custom and circumstances from using direct efforts to communicate the glorious truths concerning salvation. But here is a method by which all may do something, in which all may engage either as teacher or scholar, which affords mutual improvement to all, gives exercise to the most benevolent and holy dispositions, and is twice blessed in enriching at once the teacher and the taught.

If there are any in the church who complain that they have no talent; that there is nothing they can do; the Sunday school meets them with something which they can do, either in teaching or learning. And the surest and quickest way to make any one able to do, is to give him something to do, and induce him to commence trying. It is a thought of no small importance, in this connection, that the Sunday school affords a noble and appropriate sphere for the activity of pious ladies, and that in the very thing for which God has especially fitted them, the training of the young. They can attend to this with more of affection, and sympathy, and patience, and therefore of effectiveness, than ordinarily falls to the lot of the other sex. They constitute a large part, probably two-thirds, of our membership. We cannot afford to leave unemployed the hands or hearts of any portion of the church; for, first, we need all the aid at our command; and, second, if the powers of any are not employed for Christ, they will certainly be misemployed. All should have something to do, if for nothing else than to keep them out of harm.

5. A Sunday school in every church would promote the due observance of the Lord's day. It is fast becoming a question in this country whether we shall have a Sabbath or not. The increasing press and hurry of business in this busy land; the lax views of some divines concerning the authority and sanctity of the Sabbath;

the sanctions already given by custom and public opinion to large encroachments on its holy hours; no above all, the influx of tens of thousands yearly from lands where practically they have no Sabbath, are powerful influences against which the friends of the Lord's day must contend. Yet who, that has thoughtfully read either scripture or history, can fail to see that with the Sabbath, and its appropriate exercises of worship and instruction, the temporal as well as the spiritual welfare of our people is inseparably associated. Now the Sunday school is obviously one of the most efficient auxiliaries in leading men to remember the Sabbath day to keep it holy.

The first thing which strikes me, on witnessing a Sunday school, is the thought—Where would all these children and teachers be, if they were not here? It is too much to presume, even on all the professors of religion among them, that these hours would have been diligently devoted to religious reading or meditation. And of the religious part of the assemblage, one might safely affirm, that a number would probably have been breaking the Sabbath in some way or other; a still larger part spending it to no profit; while a very small remnant would have been found in employments pleasing to God, or useful to themselves. These remarks are applicable in the country as well as in the town; for the temptations to Sabbath breaking and Sabbath idleness there are as strong as those in the city, though they may be of a different nature. The Sunday school may be a most valuable institution, if it effected nothing but this negative good of keeping people out of evil. One of the primary objects of Robert Raikes in founding it, was to arrest the progress of Sabbath breaking.

A Sunday school in every church would further promote the keeping of the Sabbath, by tending to introduce worship once a week instead of once a month. When the monthly system was the best that could be had, on account of the rapid increase of churches and the scarcity of preachers, it was perhaps right to be thankful, if not content; but in continuance has doubtless been a light on our churches. It has exercised to, and in turn been nourished by, one of the most serious evils prevalent among us—such as the undue multiplication of feeble churches too weak to stand alone, the scanty and uncertain support of the ministry, and particularly a waning and undevoted preference for hearing and seeing as many different preachers and song regulations as possible. It cannot be questioned that the legitimate and scriptural plan is for each church to assemble on the first day of the week, and therefore every week; and that a departure from this can only be justified by positive necessity. We should strive, as far as we are able, to remain to the scriptural model. Until we do so in this respect, our churches will never acquire their legitimate strength, nor the gospel exercise among them its full appropriate influence. Yet the overwhelming majority of our churches practice on this "third day" system, and are making no efforts to extricate themselves from it.

Now it is obvious that the establishment of Sunday schools would lead in various ways to introduce weekly worship. The weekly preaching of the word would be very likely soon to follow as their natural concomitant. But suppose not; meetings for exhortation and prayer might readily be instituted at the close of the school; or even the exercises of the school itself, the prayer, the singing, the study of the Bible, would constitute something of a kind of worship in itself. I am not to be understood as saying that a church of Unitarian or other non-Christian worship without the presence of a preacher; or that the absence of a minister absolves them from the duty of meeting as a church, and permits them to "make the assembling of themselves together," though such is the manner of some; now as well as in the apostolic time.

I appeal to my brethren, who value growth in grace and eminent usefulness more than ease and indolent self-gratification, to consider the spiritual and mental profit derived from having carefully studied some passage of scripture so as to teach it, and from conversing with an intelligent class concerning it; then compare it with the benefit likely to accrue from spending the Sabbath at home, perhaps in listless reading, or possibly in lounging and sleep; compare it even with the profit which might be expected from riding now to one and now to another neighboring church, to hear preaching; can there be doubt on which side the advantage would be?

It is alleged that, notwithstanding all this, the preaching of the gospel is God's appointed instrument for the salvation of men, and is not to be set aside, or subordinated to any thing else, but is itself the end—this I firmly maintain. Now, as well as in former times, it pleases God "by the foolishness of preaching to save them that believe." But this only suggests another most important benefit of Sunday schools, by which they meet the very difficulty, which is the only plausible reason for this once a month system, viz: the scarcity of preachers.

6. A Sunday school in every church would cultivate and draw out the gifts of many who might, in the providence of God, become ministers of the gospel. From every side we hear the cry of destitution. The old States and the new, city and country, the cultivated regions and the poorer frontiers, other denominations as well as our own, share in this complaint. It is a growing and in increasing degree, even here at home; while myriads, in heathen lands now opened by the hand of God to receive the gospel, are flitting to us in vain the wailing cry, "Come over and help us." To attempt the supply of preachers, and to visit to give them for their work, is a most costly and unprofitable expenditure. We cannot help rejoicing in the belief that the churches, driven by their necessities, are turning in prayer to the Lord of the harvest, that he would send forth laborers into his harvest. Now if they are sincere in their prayers, they will be ready and active in their efforts. They will use all the various means which seem most to promise success. What we propose is a simple, unobtrusive, practical plan, not designed or likely to supersede any other, but valuable to underlie and give efficiency to them all. It involves no troublesome collection and outlay of large funds; it requires no expensive buildings and outfit, no charter, nor Board of Trustees, nor any of the cumbersome machinery of officers. It only demands that in each church of Jesus Christ, some (at least) of the Lord's people should give regularly a small portion of the Lord's day to the

blest work of instructing others, and thereby themselves, too, in the truths concerning their Redeemer. This is what we ask. It is easy to see how this would promote the supply of ministers.

Among these Sunday school teachers, there would doubtless rise up some, whose thoughts would be first directed to the ministry, by his humble, practical efforts, such a child the way to Christ, and whose moral and moral preparation for the work would be greatly aided by the advantages of the Sunday school. The work of teaching would be likely under the divine blessing, to develop the very powers, and that identical spirit which may afterwards make an eminently holy and useful minister.

Or suppose that this reasonable expectation should fail, the effect is postponed only a few years, if not out of the ranks of the youth gathered into these schools, one and another, year, scores and hundreds should step forth, who, like Timothy, had "from a child known the holy scriptures," and who would be ready to devote the strength of their manhood to preaching Christ.

The operations of the Sunday school give us knowledge of those who have suitable talents and piety for the ministry, and we may thus be directed and directed in the duty of seeking out ministerial gifts.

The extension of Sunday schools will moreover improve the character as well as increase the number of our ministry, not only hereafter, but in the present generation of ministers. We all need stimulus to self-improvement, and this will afford it. A minister is formed by his people almost as much as the people are modified by him. Give him an appreciating audience; give him an active, zealous, praying church; give him a collection of Bible class students to preach to, who will detect errors resulting from ignorance or indolence, while they will receive with gratification the results of earnest study of the Bible, and it will make him learn more and preach better.

7. In conclusion we may say, that a Sunday school in every church would tend to give permanent and healthful extension to every branch of benevolent effort among us.

There never was a more fitting thing said than that "the denomination that takes care of the children will have the people;" for (1.) These are the men and women of the next generation, and they will be ready to follow the paths trod by their early life. (2.) They for the most powerful magnets to draw the people of the present generation to you, and by conferring benefits on their children you may bind them with chains that they are neither able nor willing to break.

The establishment of a vigorous Sunday school in any church will develop into activity its latent energies in every channel of Christian exertion. And thus enterprise and effort originally applied to Sunday schools, may prove to have exerted influences extending to the most remote regions, and acting on the most distinctly associated interests of the church; for these benevolent enterprises are so interwoven and mutually dependent on each other, that every thing good by one or two with redoubled profit to the benefit of all the remainder.

There is moreover in this system a powerful vital principle not only of self-reformation, but of extension also. The churches that adopted it, would show the tendency to spread naturally, but others would realize, in example and persuasion, as well as in direct teaching, the great value of such a work, and would be led to imitate it, and thus the influence of the first would be multiplied by the efforts which at first were limited to this.

There is, furthermore, a general truth of vast importance which demands notice just here. It is that true liberality is a matter of training in childhood to a commendable degree. The young must be familiarized with generous and independent in their duty, or else they scarcely ever learn it. The habit and the principle of giving, need to be early implanted. It is a difficult, indeed, to induce the old to change their fixed habits in anything, and especially to urge them forward in benevolent enterprise, when they have never been accustomed to early life to labor and sacrifice for religion. The honorable exceptions, which so often occur to this remark, only go to prove the general rule.

But I must desist. From whatever point we view this subject its importance seems evident. I will only say, in conclusion, that if any man among us could, by the grace of God, succeed in impressing the public mind with this subject, and set in motion a train of causes, which should result in placing a good Sunday school in every Baptist church in our land, that man might be content to lie down and die, as one who had finished his work; and generations to come would write his epitaph high on the rolls of those who have benefited their race; while from every region to which the ever-widening influence of his labors had extended, there would rise multitudes, to be his crown of rejoicing in the great day.

But no one man can do the whole work. The combination of hundreds, yes, thousands is needed; and there is no one too weak or obscure to ask. Let every Christian, that hears me, ask—*Have I done all that I can, all that I ought, for the advancement of a Sunday school in every church?*

THE SINNER'S PRAYER.—God hath put arguments into the sinner's mouth to plead with him or mercy. "He, every one that trusteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Rise, sinner, he calleth thee: go to the Lord; and when thou goest, tell him, Lord, thou hast bid me come, and behold here I am. I come, Lord, at thy word; I come for a little while; I come for thy wine and thy milk. I have brought no price in my hand, but thou hast bid me come without money and without price. Though I have no grace, yet at thy word I come for grace; though I have no Christ, I come for Christ; though I cannot call thee Father, yet, being called, I come to thee as fatherless. With thee the fatherless find mercy. If I am not thy child, may I not be thy child? Hast thou not a compass of blessing left yet to bestow upon me? Thou hast bid me come, come for a blessing; but as yet I have none. O Lord, wherefore hast thou sent for me? Shall I be sent away as I came? I came at thy

word; do not say, Begone out of my sight. I cannot go at thy word; I will not go, for whither shall I go from thee? "Thou hast the words of eternal life." Since thou wilt have me speak, Lord, answer. Though I dare not say, Be just to me, a sinner; yet I do say, I will say, I must say, Lord, be merciful to me, a sinner.—Richard Aileine.

Religious Conversation.

A right ordering of the Christian's conversation, in the familiar intercourse of life, is a matter of greater moment than it is generally regarded. A public speaker comes to his appropriate action of mind upon mind only at intervals; while that mental action that is had in conversation is incessant, and between minds in intimate contact and sympathy. God has placed every Christian within a circle of minds, that will for good or evil feel the force of the communication of his own thoughts and feelings, and through this means minds are constantly assuming the hues of adjacent minds. Hence great responsibility attaches to that whole course of our conversation with others; and it is of great importance that we obey the injunction: Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. This binds us to make our conversation not a means of corrupting the minds of others—but a means of grace—a ministrations of grace to those who hear it.

A happy faculty of communicating religious thought and impression by conversation, in the common intercourse of life, is of great value. A word fitly spoken is like apples of gold in work of silver. But this faculty is not obtained by rules of art. The first requisite, in order to it, is a heart alive in communion with God, and fully impressed with eternal realities. On the abundance of the heart the mouth speaketh. And if the heart do not speak in our conversation upon religion, we may as well be silent. Hearest words, however fluently uttered, are worthless. To talk religiously for the sake of seeming religious, or after religious commonplaces coined by rote, or to converse for the sake of showing off our knowledge of religious truth or experience—these and like expedients, effort nothing for good—nothing but the disgust of the hearer. But when the heart alive to God, and full of benevolence to man, wants to speak, and we let it speak in its own studied utterance, it may speak to the purpose.

The apostle says, Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man. If grace is ruling in the heart, the speech will be likely to be an appropriate answer to every man—or to speak to every one, in the intercourse of life, in the way which best becomes us, and the occasion. Grace is to speak what the salt is to our meats. Salt in speech is the figure for pungency, pertinence, and force. And this apostolic injunction assumes, that with grace alive in the heart, the Christian is prepared in all circles to adapt his words to occasions, and always to have something forcible and pertinent to say, when an opportunity offers.

The grand secret then of a savory religious conversation, is a heart in communion with God; a mind in which the word of Christ dwells richly—and quick with its realizations of eternity, and giving natural expression to its impulses, in dropping here and there a word in season. A mind so qualified is prepared with good effect to obey the injunction—Exhort one another daily, last any be hardened through the deceitfulness of sin. Such a one has also the best guards against the evils of an unsavory speech, and obeys the injunction—Let no corrupt communication proceed out of your mouth. He is saved from those evils of those idle words, which we must give an account at the last day.

The truth of what the apostle James says, of the importance of the tongue among our members may appear, when we think of the necessity that lies on every Christian, of doing in measure good or harm, through the faculty of speech, in all the circles in which he moves. Well has he said—if any man offend not in word, the same is a perfect man, and able also to bid the whole body. For such is the connection between the heart and the tongue, that the right ordering of the tongue requires the right ordering of the heart.—*Puritan Record.*

"I Hope it will do him good."

A Colporteur in Northern Ohio, in his last report, mentions the following fact: "I stopped with a brother a few days since, and asked him to go out with me and visit some families in his neighborhood. He was a deacon in the church. We went from house to house, visiting; some twelve or fifteen families, conversing and praying with them all, selling a few books, and distributing gratuitously tracts and tracts, and afterwards returned to his house for the night. The deacon was much stirred up, by his day's exercise. 'I tell you,' said he, 'if I had a good to profess religion, unless we have it in our hearts, we are, a little church almost dead, without any minister, and souls perishing all around us.' And he went, our day's work had brought before his mind the importance of doing something to save souls. He thanked me for having urged him out; and I hope it will do him good."

It is to be feared there are many such members and officers in our churches, and not a few churches, too, and those, not in all cases little ones, who are almost dead, simply for want of suitable exercise. All around them are souls perishing. In their ears the Saviour is saying, "Go work in my vineyard; the providences of God combine with the declaration of his word to stir them up to faithful and prayerful efforts for the conversion of souls. But alas! they sleep on, unmindful of the high honor and glorious recompense of laboring for and with Christ. They are doing for the want of exercise. O, what a shame, when there is so much to be done! and such a reward for doing it!"

THOUGHTS OF HEAVEN.—If heaven doth not enter into us by way of holiness, we shall never enter into heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints of Christ, so they

are kept for heaven by the Spirit. In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their heaven; and how even the roughest blasts help to bring them homeward. How can we expect to live with God in heaven, if we love not to live with him on earth? It thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end it. We would be seated in the heavenly Canaan, but are loth to be scratched with the briars and thorns of the wilderness. In heaven there is the presence of all good, and the absence of all evil. Grace and glory differ, but as the bud and blossom: What is grace but glory begun?—What is glory but grace perfected? We may hope for a place in heaven, if our hearts are made abiding in the state of heaven. If there will be any grief in heaven, sure it will be for this, that we have done no more for God on earth.—*Mason.*

The Latest Intelligence from Burmah.

Mr. Abbott was at Moulmein on the 12th May. He expresses great solicitude as to the possible effects of war upon the Karen villages and churches in Burmah. At present he is giving instruction in the Karen Theological School.

Mr. Moor draws a sad picture of the state of things on the Burmah frontier, which partakes of the worst characteristics of border warfare. He says: "Three days after Moulmein fell into the hands of the English, the Burmese commenced their depredations on the English side. Four or five villages along the banks of the river were burned. Little or no property was saved. Upon intelligence of this, the English commenced the work of destruction on the other side, as the only means of crippling the marauders. All the villages from Moulmein for more than a hundred miles up the river, have been laid in ashes. All the houses that could be found along shore in the jungle, and up the creeks are destroyed, so that now it would appear that there are no means for the Burmese to cross in large numbers. The small rings of the peasantry on the Martaban side are left in desolation. About five thousand have fled and fled to this side; many were cut to pieces in attempting to cross the river. About half the number who have come over are Karens. Several companies have come down to see if we could aid them in any way to recover their property. Nothing can be done for the poor refugees. The government will not permit them to return, nor are others permitted to cross over to the Burmah side. For their better security, the government has given the Karens of Dong Yan and vicinity two hundred stand of arms and a good ammunition. All the houses on Dong Yan are full to overflowing. I would have gone up to give them a word of comfort in their time of trouble, but the weather has been very oppressive since the first of April, and I cannot endure much exposure. Large companies of Karens have been down every week since the commencement of hostilities. All we can do is to endeavor to make them feel that we are their friends. We have sent word to Dong Yan that we will provide for two or three hundred of the refugees, if they will come to us during the rains."

The Christian village of Chettingsville and its large tank chapel are destroyed—all but four houses, from which the people kept up so hot a fire that the soldiers durst not approach them. The month previous, cholera desolated the village; thirteen Christians were cut down. The church is smitten, all died, and discouraged. They are without houses, without rice, without money, and in the fear of robbers."

Bible Interpretation.

The following sensible remarks are from a report in the Congregationalist of Prof. Stowe's address at Andover:—
"The typical character of some portions of the Bible deserve to be mentioned in this connection; the twofold and sometimes manifold fulfillments which are sometimes ages in development, and have a springing and germinating fulfillment in long series of centuries.
"No clear-headed interpreter will be deterred from the recognition of this peculiarity. There is no exception about it. By the common laws of language we determine when his typical sense is to be resorted to, and nothing is left to the mere will of the interpreter. Without a recollection of this principle, exegesis often becomes as dry as a camel's back, and as unfruitful as a hearth in a desert. The imaginative reader may personify Milton, and pause every sentence, and give to every word its dictionary meaning, and yet in no sense grasp the idea of the poet. Let the South American and the L. plander both read by the same circumlocution rules, the one an account of a snow storm, the other of an orange grove, and neither will grasp perfectly the sense. No man can go out of any book that idea which has not its origin within him. Let the Christian read that passage, 'the one thing needful,' and find in it the great want of every human soul, while the dry and cannot exegesis will find in it only a dialectic exhortation to one plain dish of food for the approaching meal. And no lexicon or grammar can prove him wrong!"

A man also is of necessity unable to find in a book what he is beforehand sure is not to be found there. The Rationalist is sure that neither Moses nor any of the prophets could have referred to Christ, that he sees no Christ in their words. He who ignores this principle will come to wrong conclusions.

In some respects the Bible is one great poem. The sacred writers were God's amanuenses. Without the poetic sentiment it is impossible that the Bible should be understood. Bunyan will get nearer the sense with his poetic soul and Christian imagination, than Strauss or Bauer, with all their philology, without them.

A Bible thought in a Bible phrase is a sweet-tinted, glorious bird, with resplendent plumage and soaring pinions, greeting the morning with melodious song. The Rationalistic interpreter is the ornithologist with gun in hand. He shoots it, and skins the poor dead thing, and stretches it upon a stick, and says, "See the truth I have analyzed!" Analyzed! flayed, murdered, and destroyed rather!"

He that walketh uprightly walketh surely.

Another Warning to Protestant Parents.

Many examples of the evil results of Protestant parents sending their children to school taught by Romanists have already been published. The last number of the Louisville Christian Advocate furnishes the following additional one:—

Not very far from this city, there lives an elegant and distinguished Protestant family, celebrated alike for its hospitality and its wealth. The parents of this family, under the influence of the strange delusion which so commonly prevails, that Roman Catholic schools are the most learned and safe institutions among us for the education of youth, consigned, a year or two since, their lovely young daughter to the Nuns and Priests of a neighboring seminary for her mental training. Believing that the pledge of the Principals of the school would be kept, that her religious sentiments and feelings should not be tampered with, they rested in the false security that all was right with their beloved child. A few weeks ago, she returned home from the seminary, sick unto death. The family physician, who had been called in, announced to the distressed father and mother that their child must die. Then came the test of Roman Catholic fidelity in the keeping of Protestant pledges. The venerable minister of the family was proposed to the young lady as a spiritual comforter in her last hours, but, to the amazement of the family, the dying girl peremptorily refused his visitation, and demanded that a Roman Catholic Priest should be sent for. She said she would receive the consolations of religion only from him, declaring, at the same time, that all else besides the Catholics were heretics, and were consigned to perdition. "Where did you hear that?" said the father. "I was taught it at school," murmured the poor girl. The father hit his lips as the cry of the truth flashed across his mind, but it was too late now, the deed was done, and could not be remedied. Under the circumstances, they were compelled to yield to the wishes of their daughter, and thus a Roman Catholic Priest was introduced into the chamber of a dying Protestant girl, who, probably, was as well acquainted with the kingdom of heaven as the horse he rode, with the paths of Egypt and the kingdom of the Pharaohs—Protestants, what think you of patronizing Catholic schools?

Evidences of Regeneration.

Extract from an Address of an aged Pastor in England.

Three infallible evidences testify to a true experience, and to a supernatural change:

1. Genuine repentance; which is a sight and deep sense of the evil of sin as such, i. e., of all sin. It is a sense of the horror of sin, a renunciation of it, a confession to God, prayer for pardon, and genuine desire to be freed from it. Nothing short of this is genuine repentance.

2. Faith in Christ's person, work, grace, and character as an able and willing Saviour, causing out more and saving any who call on him. This implies looking, trusting, praying, and trusting more or less to him for all His full and free salvation.

3. A universal surrender of ourselves, in person, time, property, and our all to Christ and his service. "They shall be my people." "They shall be willing in the day of my power."

These three great elements of a saving change will, through the Divine influence, and through the means by which they have themselves been wrought, produce fruits of holiness in the heart, and morality in the life.

In my late seizure, when, for many days and nights, the gate of the eternal world seemed opened before me, my mind was led to enter into these great matters, and to dwell intensely on them.

My friends, death is solemn and certain. The soul cannot enter into the presence of God except washed in the blood of Jesus. Sin, unless separated from us in its guilt and pollution, separates us from God through eternity. Do consider. The soul, if lost, is lost never to be recovered. My heart yearns over every one of you, that you may be found in Christ.

How bitter is sin in remembrance, when death, and eternity, and judgment are truly realized! May not one of you be found impatient and unbelieving? I might address the aged among you, who have long attended my ministry. May you be my joy and crown! I might address the young, who have but a short period listened to me, that they would not trust to life as a secure condition.

Courtesy to Inferiors.

A truly Christian man has no inferiors, in the sense of despising them, or of exalting himself above them. The law of love is a great lever—bringing all things upon an equality, in respect to moral rights. With him, contemptuous treatment of a fellow-being is impossible; for one of the first promptings of his renewed nature, as well as of the articles of his faith, is to honor all men. A true vision of the infinite worth of the human soul sinks upward distinctions into nothingness; and he whose spiritual senses have been quickened by the Divine life, sees in every human being, however lowly, the elements of an awful grandeur which admits of neither measurement nor contempt. The Gospel's democratic tendencies are indistinguishably interwoven with the view it gives men of their spiritual nature and eternal destiny.

Born apart from spiritual motives, a man's true claim to refinement of character and good sense, is better tested by severely any social inferior, than by the way he treats his inferiors in life. Nothing shows a greater abjectness of spirit than an overbearing temper. To insult or abuse those who cannot resist, or do not resent the injury, is a sure mark of cowardice, as it would be to draw a sword on a woman. The man who can consent to abuse his inferiors, you may be sure will creep to his superiors; for the same elements of character go to make the bully and the coward. The treatment a man gives to his servants, or apprentices, or wife and children, will often be the true measure of his manliness. He who tyrannizes there, would lord it everywhere if he could. The insolence which he displays where he can, and not the courtesy and gentleness he shows where he must, is the index

The interments in all the New Orleans Cemeteries for the week ending on the 18th inst. number 104. Of these 87 were under 10 years of age and 71 colored.

HEALTH OF CHARLESTON.—The Board of Health has reported fifteen deaths from yellow fever for the three days ending Sunday 10th inst.

SERIOUS ACCIDENT.—It is with sincere regret that we have to record a serious accident that occurred yesterday afternoon about two o'clock to J. M. Clapp, Esq., associate editor of the Charleston Mercury. Mr. Clapp, it appears, had just stepped on a balcony on the second floor of the Mercury building when a portion of it gave way precipitating him a distance of some fifteen feet on a brick pavement, breaking his right leg, and otherwise seriously injuring him. Medical assistance was promptly rendered, and the unfortunate sufferer conveyed to his home, and we trust that ere long he will be enabled to return to the duties which he has so long and ably performed.—*Charleston Courier, Sept. 23.*

PENSACOLA NAVY YARD.—The Pensacola Gazette learns from the Navy Yard that the masonry of the Dock, Basin, and Railway, which have been steadily progressing for the last two years, was finished on the 11th instant. The Gazette says:

"There remains now to be removed the cofferdam in front of the entrance of the Basin when the work will be in readiness for docking ships. The foundation of this Basin has been quite a difficult piece of work, owing to the nature of the soil or sand. No serious accident, however has occurred in the course of the work to retard its progress."

FRESHET IN FLORIDA.—The Marianna (Fla.) Whig says:

"The late heavy rains have caused an overflow of the Apalachicola and Chattahoochee rivers, which is said to be equal to the great freshet of 1840. We regret to learn that most if not all the farms from Eufaula, on the Chattahoochee, to Apalachicola, a distance of about three hundred miles, are under water. The corn and cotton on these rivers will be almost entirely destroyed. This is by far the most serious loss sustained by the river planters. It is impossible to make anything like an estimate of the loss of the cotton, but it is supposed by many that it will not be far from fifteen or twenty thousand bales. It is truly disastrous to the planters, and we sincerely sympathize with them."

In South Carolina they treat these rascals who cut the telegraph wires with very little ceremony. A letter dated at Cheraw, says:

"At a Court held in Marlboro' District this day Moses Knight was found guilty of cutting the telegraph wires, and sentenced to receive thirty-nine lashes on his bare back publicly—to leave the District in two days, and each and every time he is caught in the district, he is to receive thirty-nine more without further trial. There is yet another one to be tried and we will hang him."

Norton Peters, of Missouri, recently made a handsome speculation by driving sheep over land to California. He started with 2,500 sheep, and at Salt Lake he sheared them and sold the wool for \$2,500. On reaching California with 2,000 of them in good condition, he was offered eighteen dollars a head for the lot, which he refused, being sure of a higher price.

THE SEMINOLE INDIANS GOING WEST.—The Republic states unofficially, that preliminary arrangements have been entered into with Billy Bowlegs, by the Commissioner of Indian Affairs for the removal of the Seminoles now in Florida to the west of the Mississippi river, and the emigration will commence during the present season. Every thing necessary to their comfort on the journey, and at their new homes, will be afforded. The Telegraph, however, says, that whether the government will assent to those conditions is a question to be decided.

Telegraphed to the Charleston Courier.
New York, Sept. 21.—The British mail steam ship *Africa*, arrived at New York at nine o'clock on Tuesday evening from Liverpool, which port she left at nine o'clock on the morning of the 12th inst. (2)

The U. S. mail steam ship *Franklin*, Cap. Wootton, arrived at Southampton from New York early on the morning of the 8th instant. Her advice, however, had no effect on the Liverpool Cotton market.

THE LIVERPOOL MARKETS.—The sales of Cotton for three days that had elapsed since the sailing of the U. S. Mail steam ship *Capt. Nye*, on the 8th inst., comprising 18,000 bales, of which speculators took 2,000 and exporters 1,000 bales. The sales of the week were chiefly confined to the home trade, summed up 4,000 bales, of which speculators took 8,500, and exporters 3,500, leaving 29,000 to the trade. Purchasers demand concessions, but they have not been generally conceded by holders. The quotations are—Fair New Orleans, 6 1/2 d.; Middling Orleans, 5 1/2 d.; Fair Mobile, 6 1/2 d.; Middling Mobile, 5 1/2 d.; Fair Uplands, 6 d., and Middling Uplands, 5 1/2 d.

The sales on the 11th instant comprised 6,000 bales, of which speculators took 1,000. The imports during the week amounted to 11,900. The stock of Cotton in Liverpool exclusive of that on ship board is 660,000 (?) bales, of which 42,000 are American.

The subjoined statement of the condition of the Liverpool markets was made up in Liverpool by but private correspondent in that city.

THE HAVRE COTTON MARKET has been heavy since the last report, but had improved towards the close of the week. The sales during the week comprised 4750 bales, and the imports during the same period 4000 bales. The stock of Cotton in Havre exclusive of that on shipboard amounted to 681,000 bales.

GREAT BRITAIN.—Nothing has occurred in the political world since the sailing of the *Pacific* worthy of note.

FRANCE.—A difficulty has occurred between the French Government and that of Mexico, in consequence of the imprisonment of a Frenchman by the Bishop of La Puebla. The French minister has insisted on satisfaction being rendered for the aggression, which, however, the Mexican Government has refused to do, and so the matter stands.

By the latest news from abroad we learn that that mysterious scourge the cholera was making fearful ravages in central Europe. It is said to be working its way westward. We trust not—as it is already here in a modified shape.

There was a grand military parade in New York on the 25th ult.

MOBILE COTTON MARKET.—Extreme quotations from 8 to 10 1/2—market dull.

Associational Meetings.

IN ALABAMA.

The ALABAMA Association, for 1852, will meet at the Providence church, Dallas co., on Friday before the 2d Sabbath in October.

*The JEFFERSON Association, for 1852, will meet at church, —co., on Saturday before the 3d Sabbath in October.

The NORTH RIVER Association, for 1852, will meet at the Camp Spring church, Fayette co., on Friday before the 3d Sabbath in October.

*The BIGBEE RIVER Association, for 1852, will meet at church, —co., on Saturday before the 4th Sabbath in October.

The ATLANTA Association, for 1852, will meet at Shady Grove church, Dallas co., on Saturday before the 4th Sabbath in October.

*The CENTRAL Association, (West) for 1852, will meet at the Harmony church, Sumter co., on Saturday before the 4th Sabbath in October.

IN MISSISSIPPI.

The LOUISVILLE Association, for 1852, will meet at McCurtain's creek church, Chittaw co., on Saturday before the 2d Sabbath in October.

The CENTRAL Association, for 1852, will meet at the Mt. Auburn church, Warren co., on Friday before the 2d Sabbath in October.

IN TEXAS.

The S. D. L. Association, for 1852, will meet at the Bethel church, Harrison co., on Saturday before the 4th Sabbath in October.

IN LOUISIANA.

The GRAND CAYE Association, for 1852, will meet at the Hazelwood church, D. S. S. co., on Saturday before the 2d Sabbath in October.

Mortuary.

It is the will of an all-wise and merciful God that the ties which bind us to this world shall some time be severed—that the associations of the present shall be broken up, and we be removed to another sphere of existence. But it has pleased him of his infinite wisdom and goodness to provide for his children a habitation of felicity undying. There no tears are shed; there no groans are heard; for neither death, nor sickness, nor sorrow is there, and there friends meet again.

These reflections mitigate the sorrow of this church, now called to mourn the departure of one whom it held in high esteem. Yes, the church mourns a good and noble and worthy brother who has departed to the land of the living.

It is fit that we give expression to our sorrow, that we offer some testimonial of our appreciation of his virtues. Therefore,

Resolved, That we deplore the death of our esteemed brother, **ELIJAH JAMES CASHENHEAD**, who departed this life 15th of August, 1852, with whom we have been associated in the discharge of those duties devolving on us as followers of the meek and lowly Jesus, and that in his death the church has lost one of its brightest and shining lights, and that our hearts be led to have had him longer with us, yet we feel the assurance that our loss is his eternal gain.

Resolved, That being truly sensible of the loss sustained by the relations of the deceased, and we tender to them our warmest sympathies, and mingle our sighs and tears with the stricken and lonely wife and fatherless children.

Resolved, That the foregoing preamble and resolutions be spread upon our Minutes, and that the Clerk furnish the family of the deceased with a copy.

C. A. STANTON,
Treasurer of the Association.
E. A. NORTON,
Clerk of the Association.

For Christian Index please copy.

Deposited this 15th Sept. 6th. Mrs. AMANDA C. EDWARDS, wife of John Edwards, and daughter of Samuel P. and Ann Harrison in the 20th year of her age.

She had about 11 or 12 months ago entered into holy wedlock with Mr. Edwards, and left an infant daughter but a few days old. During her affliction (which was but nine days) she bore it with unusual fortitude and christian resignation. On the subject of death, her mind seemed a little restless. I thought I would converse with her on the subject. She seemed anxious when I approached her bedside, and immediately commenced talking to me about death and the future, and her feelings on that subject at the time. She said she had some quivering feelings, but she felt herself to be the poorest of the wretched, and the most insignificant being on the earth; that she seemed to be entirely lost, and she could see no chance nor plan to extricate herself from that condition, her way was dark, gloomy, and shut in from the light. She said she had tried to pray to God for Christ sake to have mercy on her in her affliction condition, but she said her petition seemed as import and worthless as herself, and she knew not what to do; every thing seemed empty and void of effect to her. She said she wanted to pray for her. I told her that we would ask the Lord to remember her and pity her condition, that we could do nothing but present her upon the arms of our petition and beg him to do that, for which she nor we could do, and requested her to give herself up to the Lord, and say, Lord have mercy on I perish, that he had promised to turn none away that feel their need of him. We engaged in prayer as well as we could and commended her to God. This was the morning previous to her death. In the evening just before she fell asleep I went to her bed and asked her how she then felt about her condition, and what her prospects with regard to the future. She raised her eyes which sparkled with joy, and a countenance beaming with almost supernatural brightness and joy, and said, Uncle George, I feel a great deal better than I did this morning. I feel happy! I see my way perfectly clear, there is nothing in my way now, I do not dread death, I feel that Jesus is my friend, I only wish to live to raise my little babe. It was but a little while till her mortal frame gave way to disease, and she fell

asleep in the arms of her Saviour, retaining her senses till her last moments.

DEED.—On the 14th of March, 1852, Monroe county, Ala. WILLIAM HENRY HOSKINS, son of Rev. Garret Longenecker, of the 24th of August, in the nineteenth year of his age, a certificate of birth of thirty days.

He is a kind father, and mother, and with a large and respectable family of children to mourn his loss. He was a man of much pride of character and great respectability of a kind and affectionate disposition. He was a pious man, and of fair to occupy a high position in the literary world, and thus he was a man of great utility and much satisfaction to his family and community. He will be much missed by those of the community in which he lived. He was a member of any church but professed a religion of his own time previous to his death, and his religious relations and friends can console themselves with a sanguine hope that his soul now rests in heaven, free from the toils and troubles of earth.

JAMES C. JEWELL, JAMES C. JEWELL.

JEWELL & BOUM,
Factors and Commission Merchants,
MOBILE, ALA.
Respectfully solicit patronage from their friends.
Mobile, S. D. 22, 1852.

DALLAS MALDEN & CO.,
Selma, Ala.

JOHN WILMER,
Teacher in Mathematics, Selma, Ala.

RICHARD PUGH,
Teacher in Mathematics, Selma, Ala.

MAJ. E. M. HARRIS,
Instructor in Principles of Mathematics, Selma, Ala.

THE Eleventh annual session of the Alabama Association, for 1852, will meet at the Providence church, Dallas co., on Friday before the 2d Sabbath in October. The Board of Trustees of the Association, for 1852, will meet at the Mt. Auburn church, Warren co., on Friday before the 2d Sabbath in October. The ATLANTA Association, for 1852, will meet at Shady Grove church, Dallas co., on Saturday before the 4th Sabbath in October. The CENTRAL Association, (West) for 1852, will meet at the Harmony church, Sumter co., on Saturday before the 4th Sabbath in October. The LOUISVILLE Association, for 1852, will meet at McCurtain's creek church, Chittaw co., on Saturday before the 2d Sabbath in October. The CENTRAL Association, for 1852, will meet at the Mt. Auburn church, Warren co., on Friday before the 2d Sabbath in October. The S. D. L. Association, for 1852, will meet at the Bethel church, Harrison co., on Saturday before the 4th Sabbath in October. The GRAND CAYE Association, for 1852, will meet at the Hazelwood church, D. S. S. co., on Saturday before the 2d Sabbath in October.

Board can be obtained of the Trustees at reasonable rates.

TERMS.—For the Session of 1852, \$20.00 for Primary Department, \$30.00 for Intermediate Department, \$40.00 for Advanced Department, \$50.00 for the whole course. For the Session of 1853, \$25.00 for Primary Department, \$35.00 for Intermediate Department, \$45.00 for Advanced Department, \$55.00 for the whole course. For the Session of 1854, \$30.00 for Primary Department, \$40.00 for Intermediate Department, \$50.00 for Advanced Department, \$60.00 for the whole course. For the Session of 1855, \$35.00 for Primary Department, \$45.00 for Intermediate Department, \$55.00 for Advanced Department, \$65.00 for the whole course. For the Session of 1856, \$40.00 for Primary Department, \$50.00 for Intermediate Department, \$60.00 for Advanced Department, \$70.00 for the whole course. For the Session of 1857, \$45.00 for Primary Department, \$55.00 for Intermediate Department, \$65.00 for Advanced Department, \$75.00 for the whole course. For the Session of 1858, \$50.00 for Primary Department, \$60.00 for Intermediate Department, \$70.00 for Advanced Department, \$80.00 for the whole course. For the Session of 1859, \$55.00 for Primary Department, \$65.00 for Intermediate Department, \$75.00 for Advanced Department, \$85.00 for the whole course. For the Session of 1860, \$60.00 for Primary Department, \$70.00 for Intermediate Department, \$80.00 for Advanced Department, \$90.00 for the whole course. For the Session of 1861, \$65.00 for Primary Department, \$75.00 for Intermediate Department, \$85.00 for Advanced Department, \$95.00 for the whole course. For the Session of 1862, \$70.00 for Primary Department, \$80.00 for Intermediate Department, \$90.00 for Advanced Department, \$100.00 for the whole course. For the Session of 1863, \$75.00 for Primary Department, \$85.00 for Intermediate Department, \$95.00 for Advanced Department, \$105.00 for the whole course. For the Session of 1864, \$80.00 for Primary Department, \$90.00 for Intermediate Department, \$100.00 for Advanced Department, \$110.00 for the whole course. For the Session of 1865, \$85.00 for Primary Department, \$95.00 for Intermediate Department, \$105.00 for Advanced Department, \$115.00 for the whole course. For the Session of 1866, \$90.00 for Primary Department, \$100.00 for Intermediate Department, \$110.00 for Advanced Department, \$120.00 for the whole course. For the Session of 1867, \$95.00 for Primary Department, \$105.00 for Intermediate Department, \$115.00 for Advanced Department, \$125.00 for the whole course. For the Session of 1868, \$100.00 for Primary Department, \$110.00 for Intermediate Department, \$120.00 for Advanced Department, \$130.00 for the whole course. For the Session of 1869, \$105.00 for Primary Department, \$115.00 for Intermediate Department, \$125.00 for Advanced Department, \$135.00 for the whole course. For the Session of 1870, \$110.00 for Primary Department, \$120.00 for Intermediate Department, \$130.00 for Advanced Department, \$140.00 for the whole course. For the Session of 1871, \$115.00 for Primary Department, \$125.00 for Intermediate Department, \$135.00 for Advanced Department, \$145.00 for the whole course. For the Session of 1872, \$120.00 for Primary Department, \$130.00 for Intermediate Department, \$140.00 for Advanced Department, \$150.00 for the whole course. For the Session of 1873, \$125.00 for Primary Department, \$135.00 for Intermediate Department, \$145.00 for Advanced Department, \$155.00 for the whole course. For the Session of 1874, \$130.00 for Primary Department, \$140.00 for Intermediate Department, \$150.00 for Advanced Department, \$160.00 for the whole course. For the Session of 1875, \$135.00 for Primary Department, \$145.00 for Intermediate Department, \$155.00 for Advanced Department, \$165.00 for the whole course. For the Session of 1876, \$140.00 for Primary Department, \$150.00 for Intermediate Department, \$160.00 for Advanced Department, \$170.00 for the whole course. For the Session of 1877, \$145.00 for Primary Department, \$155.00 for Intermediate Department, \$165.00 for Advanced Department, \$175.00 for the whole course. For the Session of 1878, \$150.00 for Primary Department, \$160.00 for Intermediate Department, \$170.00 for Advanced Department, \$180.00 for the whole course. For the Session of 1879, \$155.00 for Primary Department, \$165.00 for Intermediate Department, \$175.00 for Advanced Department, \$185.00 for the whole course. For the Session of 1880, \$160.00 for Primary Department, \$170.00 for Intermediate Department, \$180.00 for Advanced Department, \$190.00 for the whole course. For the Session of 1881, \$165.00 for Primary Department, \$175.00 for Intermediate Department, \$185.00 for Advanced Department, \$195.00 for the whole course. For the Session of 1882, \$170.00 for Primary Department, \$180.00 for Intermediate Department, \$190.00 for Advanced Department, \$200.00 for the whole course. For the Session of 1883, \$175.00 for Primary Department, \$185.00 for Intermediate Department, \$195.00 for Advanced Department, \$205.00 for the whole course. For the Session of 1884, \$180.00 for Primary Department, \$190.00 for Intermediate Department, \$200.00 for Advanced Department, \$210.00 for the whole course. For the Session of 1885, \$185.00 for Primary Department, \$195.00 for Intermediate Department, \$205.00 for Advanced Department, \$215.00 for the whole course. For the Session of 1886, \$190.00 for Primary Department, \$200.00 for Intermediate Department, \$210.00 for Advanced Department, \$220.00 for the whole course. For the Session of 1887, \$195.00 for Primary Department, \$205.00 for Intermediate Department, \$215.00 for Advanced Department, \$225.00 for the whole course. For the Session of 1888, \$200.00 for Primary Department, \$210.00 for Intermediate Department, \$220.00 for Advanced Department, \$230.00 for the whole course. For the Session of 1889, \$205.00 for Primary Department, \$215.00 for Intermediate Department, \$225.00 for Advanced Department, \$235.00 for the whole course. For the Session of 1890, \$210.00 for Primary Department, \$220.00 for Intermediate Department, \$230.00 for Advanced Department, \$240.00 for the whole course. For the Session of 1891, \$215.00 for Primary Department, \$225.00 for Intermediate Department, \$235.00 for Advanced Department, \$245.00 for the whole course. For the Session of 1892, \$220.00 for Primary Department, \$230.00 for Intermediate Department, \$240.00 for Advanced Department, \$250.00 for the whole course. For the Session of 1893, \$225.00 for Primary Department, \$235.00 for Intermediate Department, \$245.00 for Advanced Department, \$255.00 for the whole course. For the Session of 1894, \$230.00 for Primary Department, \$240.00 for Intermediate Department, \$250.00 for Advanced Department, \$260.00 for the whole course. For the Session of 1895, \$235.00 for Primary Department, \$245.00 for Intermediate Department, \$255.00 for Advanced Department, \$265.00 for the whole course. For the Session of 1896, \$240.00 for Primary Department, \$250.00 for Intermediate Department, \$260.00 for Advanced Department, \$270.00 for the whole course. For the Session of 1897, \$245.00 for Primary Department, \$255.00 for Intermediate Department, \$265.00 for Advanced Department, \$275.00 for the whole course. For the Session of 1898, \$250.00 for Primary Department, \$260.00 for Intermediate Department, \$270.00 for Advanced Department, \$280.00 for the whole course. For the Session of 1899, \$255.00 for Primary Department, \$265.00 for Intermediate Department, \$275.00 for Advanced Department, \$285.00 for the whole course. For the Session of 1900, \$260.00 for Primary Department, \$270.00 for Intermediate Department, \$280.00 for Advanced Department, \$290.00 for the whole course. For the Session of 1901, \$265.00 for Primary Department, \$275.00 for Intermediate Department, \$285.00 for Advanced Department, \$295.00 for the whole course. For the Session of 1902, \$270.00 for Primary Department, \$280.00 for Intermediate Department, \$290.00 for Advanced Department, \$300.00 for the whole course. For the Session of 1903, \$275.00 for Primary Department, \$285.00 for Intermediate Department, \$295.00 for Advanced Department, \$305.00 for the whole course. For the Session of 1904, \$280.00 for Primary Department, \$290.00 for Intermediate Department, \$300.00 for Advanced Department, \$310.00 for the whole course. For the Session of 1905, \$285.00 for Primary Department, \$295.00 for Intermediate Department, \$305.00 for Advanced Department, \$315.00 for the whole course. For the Session of 1906, \$290.00 for Primary Department, \$300.00 for Intermediate Department, \$310.00 for Advanced Department, \$320.00 for the whole course. For the Session of 1907, \$295.00 for Primary Department, \$305.00 for Intermediate Department, \$315.00 for Advanced Department, \$325.00 for the whole course. For the Session of 1908, \$300.00 for Primary Department, \$310.00 for Intermediate Department, \$320.00 for Advanced Department, \$330.00 for the whole course. For the Session of 1909, \$305.00 for Primary Department, \$315.00 for Intermediate Department, \$325.00 for Advanced Department, \$335.00 for the whole course. For the Session of 1910, \$310.00 for Primary Department, \$320.00 for Intermediate Department, \$330.00 for Advanced Department, \$340.00 for the whole course. For the Session of 1911, \$315.00 for Primary Department, \$325.00 for Intermediate Department, \$335.00 for Advanced Department, \$345.00 for the whole course. For the Session of 1912, \$320.00 for Primary Department, \$330.00 for Intermediate Department, \$340.00 for Advanced Department, \$350.00 for the whole course. For the Session of 1913, \$325.00 for Primary Department, \$335.00 for Intermediate Department, \$345.00 for Advanced Department, \$355.00 for the whole course. For the Session of 1914, \$330.00 for Primary Department, \$340.00 for Intermediate Department, \$350.00 for Advanced Department, \$360.00 for the whole course. For the Session of 1915, \$335.00 for Primary Department, \$345.00 for Intermediate Department, \$355.00 for Advanced Department, \$365.00 for the whole course. For the Session of 1916, \$340.00 for Primary Department, \$350.00 for Intermediate Department, \$360.00 for Advanced Department, \$370.00 for the whole course. For the Session of 1917, \$345.00 for Primary Department, \$355.00 for Intermediate Department, \$365.00 for Advanced Department, \$375.00 for the whole course. For the Session of 1918, \$350.00 for Primary Department, \$360.00 for Intermediate Department, \$370.00 for Advanced Department, \$380.00 for the whole course. For the Session of 1919, \$355.00 for Primary Department, \$365.00 for Intermediate Department, \$375.00 for Advanced Department, \$385.00 for the whole course. For the Session of 1920, \$360.00 for Primary Department, \$370.00 for Intermediate Department, \$380.00 for Advanced Department, \$390.00 for the whole course. For the Session of 1921, \$365.00 for Primary Department, \$375.00 for Intermediate Department, \$385.00 for Advanced Department, \$395.00 for the whole course. For the Session of 1922, \$370.00 for Primary Department, \$380.00 for Intermediate Department, \$390.00 for Advanced Department, \$400.00 for the whole course. For the Session of 1923, \$375.00 for Primary Department, \$385.00 for Intermediate Department, \$395.00 for Advanced Department, \$405.00 for the whole course. For the Session of 1924, \$380.00 for Primary Department, \$390.00 for Intermediate Department, \$400.00 for Advanced Department, \$410.00 for the whole course. For the Session of 1925, \$385.00 for Primary Department, \$395.00 for Intermediate Department, \$405.00 for Advanced Department, \$415.00 for the whole course. For the Session of 1926, \$390.00 for Primary Department, \$400.00 for Intermediate Department, \$410.00 for Advanced Department, \$420.00 for the whole course. For the Session of 1927, \$395.00 for Primary Department, \$405.00 for Intermediate Department, \$415.00 for Advanced Department, \$425.00 for the whole course. For the Session of 1928, \$400.00 for Primary Department, \$410.00 for Intermediate Department, \$420.00 for Advanced Department, \$430.00 for the whole course. For the Session of 1929, \$405.00 for Primary Department, \$415.00 for Intermediate Department, \$425.00 for Advanced Department, \$435.00 for the whole course. For the Session of 1930, \$410.00 for Primary Department, \$420.00 for Intermediate Department, \$430.00 for Advanced Department, \$440.00 for the whole course. For the Session of 1931, \$415.00 for Primary Department, \$425.00 for Intermediate Department, \$435.00 for Advanced Department, \$445.00 for the whole course. For the Session of 1932, \$420.00 for Primary Department, \$430.00 for Intermediate Department, \$440.00 for Advanced Department, \$450.00 for the whole course. For the Session of 1933, \$425.00 for Primary Department, \$435.00 for Intermediate Department, \$445.00 for Advanced Department, \$455.00 for the whole course. For the Session of 1934, \$430.00 for Primary Department, \$440.00 for Intermediate Department, \$450.00 for Advanced Department, \$460.00 for the whole course. For the Session of 1935, \$435.00 for Primary Department, \$445.00 for Intermediate Department, \$455.00 for Advanced Department, \$465.00 for the whole course. For the Session of 1936, \$440.00 for Primary Department, \$450.00 for Intermediate Department, \$460.00 for Advanced Department, \$470.00 for the whole course. For the Session of 1937, \$445.00 for Primary Department, \$455.00 for Intermediate Department, \$465.00 for Advanced Department, \$475.00 for the whole course. For the Session of 1938, \$450.00 for Primary Department, \$460.00 for Intermediate Department, \$470.00 for Advanced Department, \$480.00 for the whole course. For the Session of 1939, \$455.00 for Primary Department, \$465.00 for Intermediate Department, \$475.00 for Advanced Department, \$485.00 for the whole course. For the Session of 1940, \$460.00 for Primary Department, \$470.00 for Intermediate Department, \$480.00 for Advanced Department, \$490.00 for the whole course. For the Session of 1941, \$465.00 for Primary Department, \$475.00 for Intermediate Department, \$485.00 for Advanced Department, \$495.00 for the whole course. For the Session of 1942, \$470.00 for Primary Department, \$480.00 for Intermediate Department, \$490.00 for Advanced Department, \$500.00 for the whole course. For the Session of 1943, \$475.00 for Primary Department, \$485.00 for Intermediate Department, \$495.00 for Advanced Department, \$505.00 for the whole course. For the Session of 1944, \$480.00 for Primary Department, \$490.00 for Intermediate Department, \$500.00 for Advanced Department, \$510.00 for the whole course. For the Session of 1945, \$485.00 for Primary Department, \$495.00 for Intermediate Department, \$505.00 for Advanced Department, \$515.00 for the whole course. For the Session of 1946, \$490.00 for Primary Department, \$500.00 for Intermediate Department, \$510.00 for Advanced Department, \$520.00 for the whole course. For the Session of 1947, \$495.00 for Primary Department, \$505.00 for Intermediate Department, \$515.00 for Advanced Department, \$525.00 for the whole course. For the Session of 1948, \$500.00 for Primary Department, \$510.00 for Intermediate Department, \$520.00 for Advanced Department, \$530.00 for the whole course. For the Session of 1949, \$505.00 for Primary Department, \$515.00 for Intermediate Department, \$525.00 for Advanced Department, \$535.00 for the whole course. For the Session of 1950, \$510.00 for Primary Department, \$520.00 for Intermediate Department, \$530.00 for Advanced Department, \$540.00 for the whole course. For the Session of 1951, \$515.00 for Primary Department, \$525.00 for Intermediate Department, \$535.00 for Advanced Department, \$545.00 for the whole course. For the Session of 1952, \$520.00 for Primary Department, \$530.00 for Intermediate Department, \$540.00 for Advanced Department, \$550.00 for the whole course. For the Session of 1953, \$525.00 for Primary Department, \$535.00 for Intermediate Department, \$545.00 for Advanced Department, \$555.00 for the whole course. For the Session of 1954, \$530.00 for Primary Department, \$540.00 for Intermediate Department, \$550.00 for Advanced Department, \$560.00 for the whole course. For the Session of 1955, \$535.00 for Primary Department, \$545.00 for Intermediate Department, \$555.00 for Advanced Department, \$565.00 for the whole course. For the Session of 1956, \$540.00 for Primary Department, \$550.00 for Intermediate Department, \$560.00 for Advanced Department, \$570.00 for the whole course. For the Session of 1957, \$545.00 for Primary Department, \$555.00 for Intermediate Department, \$565.00 for Advanced Department, \$575.00 for the whole course. For the Session of 1958, \$550.00 for Primary Department, \$560.00 for Intermediate Department, \$570.00 for Advanced Department, \$580.00 for the whole course. For the Session of 1959, \$555.00 for Primary Department, \$565.00 for Intermediate Department, \$575.00 for Advanced Department, \$585.00 for the whole course. For the Session of 1960, \$560.00 for Primary Department, \$570.00 for Intermediate Department, \$580.00 for Advanced Department, \$590.00 for the whole course. For the Session of 1961, \$565.00 for Primary Department, \$575.00 for Intermediate Department, \$585.00 for Advanced Department, \$595.00 for the whole course. For the Session of 1962, \$570.00 for Primary Department, \$580.00 for Intermediate Department, \$590.00 for Advanced Department, \$600.00 for the whole course. For the Session of 1963, \$575.00 for Primary Department, \$585.00 for Intermediate Department, \$595.00 for Advanced Department, \$605.00 for the whole course. For the Session of 1964, \$580.00 for Primary Department, \$590.00 for Intermediate Department, \$600.00 for Advanced Department, \$610.00 for the whole course. For the Session of 1965, \$585.00 for Primary Department, \$595.00 for Intermediate Department, \$605.00 for Advanced Department, \$615.00 for the whole course. For the Session of 1966, \$590.00 for Primary Department, \$600.00 for Intermediate Department, \$610.00 for Advanced Department, \$620.00 for the whole course. For the Session of 1967, \$595.00 for Primary Department, \$605.00 for Intermediate Department, \$615.00 for Advanced Department, \$625.00 for the whole course. For the Session of 1968, \$600.00 for Primary Department, \$610.00 for Intermediate Department, \$620.00 for Advanced Department, \$630.00 for the whole course. For the Session of 1969, \$605.00 for Primary Department, \$615.00 for Intermediate Department, \$625.00 for Advanced Department, \$635.00 for the whole course. For the Session of 1970, \$610.00 for Primary Department, \$620.00 for Intermediate Department, \$630.00 for Advanced Department, \$640.00 for the whole course. For the Session of 1971, \$615.00 for Primary Department, \$625.00 for Intermediate Department, \$635.00 for Advanced Department, \$645.00 for the whole course. For the Session of 1972, \$620.00 for Primary Department, \$630.00 for Intermediate Department, \$640.00 for Advanced Department, \$650.00 for the whole course. For the Session of 1973, \$625.00 for Primary Department, \$635.00 for Intermediate Department, \$645.00 for Advanced Department, \$655.00 for the whole course. For the Session of 1974, \$630.00 for Primary Department, \$640.00 for Intermediate Department, \$650.00 for Advanced Department, \$660.00 for the whole course. For the Session of 1975, \$635.00 for Primary Department, \$645.00 for Intermediate Department, \$655.00 for Advanced Department, \$665.00 for the whole course. For the Session of 1976, \$640.00 for Primary Department, \$650.00 for Intermediate Department, \$660.00 for Advanced Department, \$670.00 for the whole course. For the Session of 1977, \$645.00 for Primary Department, \$655.00 for Intermediate Department, \$6

