

BIBLICAL RECORDER

RALEIGH, N. C., MARCH 24, 1869.

QUERY.

Please tell through the Recorder which is the right position for prayer, to stand, sit, or kneel.

We may worship God in spirit and in truth in any place and in any position: and yet most persons feel that a proper posture is an important aid to devotion.

Those who advocate standing, base their argument on the fact that the "justified publican" prayed standing afar off.

This argument is weakened by the fact that the original word translated standing seems to mean leaning stopped. The French Bible of the American Bible Society, a translation unusually accurate, renders the passage 'so tenant loin, keeping himself afar off.

Those who advocate sitting as the proper posture of prayer base their argument on the tobacco pipe often found upon the floor of our churches. They may have other, and better arguments, but we have never been able to hear them.

Those who advocate kneeling as the proper posture of prayer, base their argument on the following and other passages of Scripture.

(For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.) II Chronicles vi: 13.

O come, let us worship and bow down: let us kneel before the Lord our Maker. Psalms xcv: 6.

Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime. Daniel vi: 10.

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. Luke xxii: 41.

But Peter put them all forth, and kneeled down, and prayed. Acts ix: 40.

And when he had thus spoken, he kneeled down, and prayed with them all. Acts xx: 36.

Kneeling seems to be the posture adopted by Christ, the prophets, apostles and most churches. The Pharisees stood and prayed, but their prayers were an abomination.

The Union Meeting of the Pee Dee Association agreed to meet at New Union on Friday before the 5th Sunday in May, and discuss the query:

"Is a regularly ordained Deacon at liberty to preach the word and perform the functions of a gospel minister?"

The query defines the very word whose definition is under discussion. It is not probable that any one will argue that our present deacons, appointed to collect and disburse money, should assume to themselves the functions of bishops. We suggest the following:

- 1. Should members appointed by churches to collect and disburse money be formally ordained by the imposition of the hands of a presbytery?
2. Is it the duty of churches to assign clerical or missionary labor to such of their members as have the gifts and graces to perform it?

In 1867 the American Baptist Publication Society, the American Baptist Home Mission Society and the Foreign Mission Society met in Chicago. So many delegates carried "axes to grind" that the hospitality of the brethren was heavily taxed. In 1868 the meetings were held in New York, and hospitality was extended under restrictions which were generally approved.

The Boards adjourned with the expectation of meeting in Cincinnati in 1869. Recently the brethren in that city decided not to extend the expected invitation.

Fears are now entertained that the meetings must be disappointed.

Our Northern brethren, looking out of their dismay, seem surprised that so many Southern cities desire the Southern Baptist Convention.

The Journal and Messenger says: While our missionary organizations cannot find a place to hold their anniversaries, it seems our Southern Brethren are actually striving with one another for the privilege of having their next General Convention! A writer in the Biblical Recorder (Raleigh, N. C.) says:

Here follows an extract from Dr. Pritchard's announcement that, the plea of N. O. will be presented at Macon, not only on the ground that this State has never met in this State, but also because the close of the war prevented its meeting in Raleigh, according to the appointment in 1865.

The Editor inquires: "How would it do to hold our anniversary here after in hospitable Dixie?"

It would be the wisest step you could take.

We feel sure that Raleigh, Richmond, Atlanta and many other cities would extend a cordial welcome to our Northern brethren whose hearts glow with holy zeal and Christian love. But be sure to leave at home your clerical politicians. With that commodity we are already over-

DOCTOR HOMO

The great questions, now stirring the hearts and working in the minds of the thinking world are these: who is this man Jesus Christ? what are his claims; what his credentials? It is a beautiful and suggestive fact, that men having shifted the struggle, from one point to another, through all possible doctrinal and rationalistic grounds of thought, have at last dropped their weapons, for a survey of position and review of forces. It is as if lost and inextricably confused, they have thrown away the tangled threads of their own spinning, which they have vainly followed, as clues to the labyrinth of Truth, and have gone back to the focus of all its avenues; to that mysterious one who proclaimed centuries back, 'I am the way, the truth, and the life.'

Men seem suddenly waking up to the fact, that two thousand years ago, appeared upon the earth a Man, claiming, too, to be God; a man of wonderful purity and sublimity of teaching and life, who proposed to establish a kingdom, not of this world, but in it; whose sovereign should ever present, though invisible; whose machinery should be moved, from the heavens; whose existence should have no end forever, nay, whose constitution had been established before Time's beginning. Never has logic been so powerful, never has thought been so strengthened, never has reason been so assiduous, since the days of inspiration, as now, when all are marshalled around the wonderful Cross, to decipher its legend, and translate its meaning.

An enquiry, from a learned professor of Cambridge, England, has come to us over the Atlantic, thoughtful, glowing, original, a mine of poetry, with many things true, yet itself not truth. 'Arbitrarily electing his authorities, three of the four evangelists, he ignores the precursive announcement, star and song, worship and recognition of the representative magi; and simply introduces the subject of all these startling and suggestive phenomena, as a young man of promise; skilled in Jewish law and tradition; suddenly startled at baptism into a consciousness of power, of election to the expected Messiahship; withdrawing into the desert; pondering deeply and enthusiastically on this new, distinctive power; meeting the temptations naturally arising in his own mind, from its possession, with regard to its use; imbibing, from communion with God, with solitary nature, and his own spirit, an exaltation and enthusiastic love for his race; going forth in the strength of this; calling around him a corps of collaborators, healing diseases, crushing evil, denouncing sin, doing all things through the enthusiasm of humanity, which, in him, at white heat, shrivels, and destroys all things selfish and evil which touch it; finally, thwarted in his efforts to establish the old Davidic monarchy, in which he is to be prophet, priest, and king; overcome by the concentrated malice and power of his enemies, he is carried, to Calvary and the cross, according to the plan of God, whence he visits his people in occasional refreshing inspirations.'

Mr. Sealy apparently considers the Messiah as merely archetypal, commissioned to replace men in state lost by the fall, a state of peace and purity and favor with God. The acknowledged motive power, here, is an enthusiastic love for humanity; this is to imbue his followers; this is the whole machinery for spreading his influence; this is the bond of fellowship, the vehicle of transmission through future ages; and this, it is declared, is dying out—more, is worn out, does not meet the exigencies of the times, the enlarging wants of mankind; a larger charity, a broader system, is to take its place; and the religion of a past age is to be thrown aside as a cast-off garment.

And Mr. Sealy, accepts nominally, three histories written of this man; declares that never man spoke as he, never man lived as he, never man died as he, never man was loved as he, never man appointed teacher. All things not explainable by this enthusiasm, he declares incomprehensible, or throws aside as apocryphal. This system he professes to glean from the sacred writers. Electing at will he ignores foundation truths, because not set forth with equal distinctness by all his chosen authorities, and gives, and dwells with much pathos upon an incident found in but one. He, finally, confesses himself not fully satisfied and invites further research. 'Jesus Christ can be no merely good man. When he says: "I and my Father are one," by Father meaning the infinite, absolute Unity; if he speaks not truth, he utters blasphemy; such as no creature, knowing the dead and its enormity as he must have done, dare utter. He claimed the position of God-ship. He referred doubters, while incarnate to his life and works. His work is before us; does it prove his claims good? His life was unblemished. All admit that; that, that,

MINISTERIAL DEPARTMENT

It is the duty of every minister of the Gospel to endeavor to please men by cultivating an agreeable deportment. Whatever repels a minister from any class in society, limits his usefulness; and it is a well established fact, that inattention to the forms of society, is more offensive than want of decorum in more important matters. It belongs not to the minister of Christ to inveigh against certain polite usages: custom has sanctioned them, and they demand our regard. And the minister who considers them beneath his attention needs to be taught by the apostle, that it is his duty to please all men, in all matters where there is no sacrifice of moral principle. In order to be extensively useful, the teacher of religion must exhibit that degree of refinement and attention to those established forms, which will enable him to move in any circle without offending the most fastidious. By virtue of his office, his situation is at once conspicuous, and he is called upon to mingle with every class; to carry his message to every human, however exalted or debased they may be in the scale of existence. He is to officiate at the marriage altar, and at the grave; and at the bedside of the sick he is expected to administer comfort to the afflicted, and consolation to the bereaved.

Now, in these varied scenes of duty, his usefulness very much depends upon his attention to an agreeable deportment. This will enable him to take hold of those whom he reaches, with a personal attraction more potent than words, while it animates and enforces every inherent power, making his speech vigorous, docile, and persuasive. A minister should not be conformed to the world, nor its vain customs, nor follow the maxims and manners of worldly men. Neither should he put on the affectation of extraordinary sanctity; but, combining the agreeable with the useful, his course should be between these two extremes, he should ever be a living demonstration of that almost inspired sentiment, "a Christian is the highest style of man."

This he is to win his way to the hearts of men, securing their confidence and affection by a living, glowing sympathy with mankind; speaking to them in faithfulness and love, as a friend and brother; carefully guarding against every innovation which would in the least create a barrier between him and the hearts that beat around him, for it is not as isolated beings that our Lord expects his followers to serve him. He would have them gathered into companies, and the Christian minister is to watch over this organization, superintend the various departments of its service, and at last present it to his Divine Master, prepared by discipline to enter that higher, holier, happier state of existence where they will be put in possession of facilities to perfect that self-structure, the foundations of which are laid in this present life.

DEAR BRO. MILLS.—I arrived here with my family on last Monday night. Notwithstanding the urbanity and kindness of the captain and crew of the steamer "Elizabeth City," our passage through the Dismal Swamp Canal was not of the most pleasant character. Several families from Pasquotank and Camden were moving out to Illinois, and with our furniture, children and baggage, besides the usual amount of freight and passengers, we were crowded to uncomfortable fullness. I was told that the children on board alone numbered fifteen. At South Mills we had to haul up for two hours to repair the engine, and soon after dinner the weather became so cold and boisterous that the deck passengers had to seek shelter in the cabins below. This woke up all the babies on board, and none but those who have been kept awake by babies all night could appreciate the sweet music which fell upon our ears.

We arrived at the seaboard wharf after night and with the wind blowing a perfect gale, and the waves tearing to and fro, effected a landing of ourselves and goods and chattels. A committee of eight or ten brethren from 4th St. church took charge of the baggage as it was shoved on shore, the ladies were hurried off in a carriage and in a little while we found ourselves around comfortable fires, surrounded by the kindest of church members who had met to set the house in order and welcome their new pastor's family to the home they had provided. There was a large table spread ready for supper laden with oysters, stewed and pickled, ham, beef-steak, loaf-bread, biscuit, pound-cake, cust-ake, preserves, oranges, &c., &c.

The house had been newly white washed, the kitchen moved up and joined to the house, the floorboards, windows washed, carpets spread, stoves polished and put up, and a barrel of flour, a bushel of meal, kerosene lamp and oil, half a ton of coal and a quarter of a cord of wood ready provided for future use—all the work to be done had been performed by members of the congregation and their friends.

Rev. Dr. Thomson Stringfellow, of Va., is dead.

LITERARY.

FIRST REVOLUTIONARY BATTLE.

The Historical Magazine for January says: "Ante-dating both Lexington and Westminister, and possessing necessary characteristics which were not possessed by King-street, or Boston, 'The Battle of the Alamance,' evidently stands preeminent, as the earliest of the revolutionary uprisings in America, against the soldiery of the King, which resulted in the actual shedding of blood; no less some earlier contest than we have yet alluded to shall be found recorded in the annals of that period: Such a record really exists; and, while King street, in Boston, is thereby fairly ante-dated, the Alamance itself can boast of no more honorable or patriotic character than that which belongs to the City of New York; as the last claimant of the honor of having first resisted the aggressions of the soldiery and first shed her blood, in defence of the legal and natural rights of the Colonists, on Golden-Hill, near Pearl Street, on FRIDAY AND SATURDAY, THE NINETEENTH AND TWENTIETH OF JANUARY, 1770."

This great battle of Golden Hill is thus described by a New York correspondent of St. James's Chronicle, London: JANUARY, 22d 1770. "We are all in Confusion in this City; the Soldiers have cut and blown up Liberty-Pole, and have caused much Trouble between the Inhabitants: On Friday last between Burlington Slip and the Fly Market, was an Engagement betwixt the Inhabitants and the Soldiers, where much Blood was spilled: One Sailor got run through the Body, who has since died: One Man got his Skull cut in a most cruel Manner. On Saturday the Hall Ball rang for an Alarm, when was another Battle between the Inhabitants and Soldiers; but the Soldiers met with the Rubbers, the Chief Part being Sailors with Clubs to revenge the Death of their Brother, which they did with Courage, and made them all run to their Barracks. What will be the End of this God knows!"

The Editor of the Historical Magazine adds: "The number of those who were injured during these conflicts, soldiers as well as sailors and citizens, is not now known; nor is it clear that any lives were lost, although deaths were reported at the time, and the severity of the wounds inflicted seems to warrant the belief that fatal consequences were reasonably looked for, and may, in some instances have ensued."

It seems that North Carolina still labors under Confederate disabilities, and a mere street row, occurring in New York is to be magnified above a regular war for liberty. For the sake of convenient comparison we append the "Battle of Alamance" as sketched by Rev. Francis L. Hawks LL. D.

"There were wise and good men who, though they sympathized with the Regulators, were not of their number, and these too were on the ground, in the hope of making peace and preventing bloodshed. Among these was the Rev. Dr. Caldwell: many of the Regulators, young and old, belonged to his spiritual charge. On the evening of the 15th, he had an interview with Tryon in his camp; and on the next day he passed, to and fro, three several times between the parties, and obtained from the Governor a solemn promise that he would not fire upon the Regulators, until he had fairly exhausted negotiation in the effort to terminate matters by an amicable adjustment. His statement of this promise to the Regulators undoubtedly lulled the greater part of them, for a time, into a false security. They were not liars themselves, and they naturally supposed a royal Governor would tell the truth. On the last visit of the worthy clergyman, Tryon, without the slightest attempt at the promised negotiation, sent back an answer to the petition of the day before: that answer was that he would grant them no terms but those of unconditional submission. With this message Dr. Caldwell was permitted to return; and while he was communicating it can event occurred in Tryon's camp: which brands him with undying infamy, and brought on the battle. Among other powerful men who passed to and fro in the good work of conciliation, was Robert Thompson, a man universally beloved and respected for his irreproachable character. He was without arms, and was not one of the Regulators. At all events, he was then and there a peace-maker. Soon after Dr. Caldwell had left, this man attempted to go back to his countrymen, and upon being prevented, merely remarked, that 'as he had come in peaceably he had a right peaceably to return,' when Tryon, without other provocation, snatched a gun from the hands of a soldier near him, and himself deliberately shot him, before any battle had commenced. Conscious that he had violated good faith in this murder, he apprehensive of consequences, he immediately sent out a white flag: many of the Regulators did not know what it meant, and though told by one of the two old Scotch soldiers not to fire on it, were so roused by the wanton butchery of Thompson, and the gross violation of his promise by Tryon, that they levelled their rifles and the flag of truce fell. The Governor immediately commanded his men to fire. They seemed disposed to obey; the truth was that they did not wish to shed the blood of their fellow-citizens. It was a critical moment for the Governor; yielding to a temper which he never had under much control, he rose in his stirrups, and in a voice of mingled rage and desperation he called on them to fire upon the Regulators or upon him. Some few ventured to obey his order to fire, and then the volley

DOCTOR HOMO

rest and enjoying a good night's rest after such a reception! You won't wonder that I enjoyed preaching on Wednesday night, if I was worn out in body, and my library was still packed up in boxes. But let not the dear friends in Elizabeth City and other portions of North Carolina where I have labored as a minister, think their kindness will ever be forgotten or that I shall cease to make mention of them in my prayers, because I have found so kind a people in another State. It was a sad day for me when I left my native State to find a home amongst strangers. It was a sorrowful season to me when I was bidding adieu to the church and people of Elizabeth City, among whom I had seen so much suffering and from whom I had received so many tokens of regard. Peace be with them. The God of all grace protect and direct them, and bless them with an everlasting salvation is the prayer of Yours in Jesus, N. B. COBB, PORTSMOUTH, VA., March 17, 1869.

DR. EARLE

The Religious Herald gives a sketch of Dr. Earle, from which we make the following extracts: "He comes directly to his subject, wasting no time in introductory remarks, needless explanations, and irrelevant discussions. He has an object to gain, and moves straight forward to its accomplishment. He has more than any preacher we have known, a sustained earnestness in speaking, from the beginning to the close of his sermons, from day to day, and from week to week. Other preachers rise and fall with their emotions; but while his sermons differ widely in merit, they are all delivered in the same solemn, earnest and impressive manner. He derives great advantage, not from the power or melody of his voice, but from his admirable control and management of it. It is never impassioned or boisterous; but he always speaks in a distinct, easy and conversational tone. His spirits are uniformly buoyant, his faith is unflinching and his appeals are frequently tender and melting. Nothing, however, so much impresses his auditors as the marks of his unaffected piety. He is serious in a serious cause. He believes, and therefore speaks. No unkind word escapes his lips. No eccentricity, or rudeness, or want of taste detracts from his usefulness. His discourses are all baptized in the spirit of love. No class or sect can find fault with him, except it be for seeking to rescue men from their sins and to honor Christ.

Mr. Earle's prayers are more remarkable than his sermons. They are strikingly characteristic. Brief direct, impetuous, they are addressed to God with the simplicity and confidence with which an obedient child would plead with a loving father. Having said so much in commendation of Mr. Earle's labors, it is due to candor and fidelity to point out a few things in his manner of conducting meetings which did not meet our approbation. He insisted that women should speak in the congregation, not as teachers, but merely as witnesses of the power of divine grace.

The urging of young converts to "speak for Christ," and to instruct inquirers in the way of salvation, did not commend itself to our judgment. "Pray right" in public, is another practice of brother Earle which we cannot sanction. While Bro. Earle shows more machinery in his meetings than we have been accustomed to, or consider proper, it is due to him to add that no preacher whom we have known seems more deeply impressed than he is with the necessity of the Spirit's agency in conversion, or with the power of prayer.

Mr. Douglass, an English Pedagogue minister, says: "The Baptists, as a denomination, have been growing in recent years in a more rapid ratio than any of their neighbors. In London and neighborhood, the increase of Baptist churches within, say the last fifteen years, has been out of all proportion to previous growth. We have seen it stated on good authority that the rate of increase is three times that of the Wesleyans. In the country, also, there is a marvelous revival of the Baptist interest. We do not believe, in a word, that we should be far from truth, were we to say that the most promising and extending denomination in England at this moment is the body of Christians of which we speak."

A prominent Churchman, remarking on the state of things in Virginia, where the church of England was planted ten years before the beginning of Congregationalism in Massachusetts, thirty years before a Baptist church was formed in Rhode Island, and nearly one hundred years before the Presbytery was organized at Philadelphia, said: "There is some great blunder among us. We are Baptists in Richmond, alone, then there are Episcopalians in Virginia." We wonder if the Bishop of that Episcopal Diocese is ever, by himself or with his own consent, styled the "Bishop of Virginia."

WONG SA KEK, a Chinese youth, who is preparing to return as a teacher to his native country, is a student at Columbian College, at Washington, D. C. He was converted under the ministry of Rev. Mr. Holmes, a missionary of the Southern Baptist Convention, who was murdered by the insurgent army, in an attack on Shanghai province, some five or six years since. He has the talents for a useful minister.

Superintendent Wardwell reports 27 conversions in the Richmond penitentiary.

BOISES HOMER

In the beginning, God saw the development of civilization. The first men were placed on the upper waters of the rivers, between the Caspian and the Mediterranean seas, and between the Black sea and the Persian Gulf. The rivers furnished water for cattle and fish for men. The valleys fed the flocks with grass, and gave a rich soil to the tillers of the earth. The rivers were navigated by burn-out and dug-out trunks of trees, until, by the use of iron and brass, better boats were built; and we are told that David's household crossed the Jordan in a terry boat. Across the deserts and wildernesses lying between these rivers, pack-mules, wagons and camels furnished transportation. The Devil killed 3000 camels belonging to Job, and Pharaoh sent a train of wagons to carry Jacob's family down to Egypt. Among rivers, the Nile, emptying its ample waters into the largest sea, was the most easily navigated, and furnished the finest varieties and the greatest abundance of fish. Very rich also were its valleys, and but little labor was required to procure enormous harvests of corn. Unnumbered slaves cultivated the fields and sun-burnt bricks, and wealthy Egyptians cultivated the arts and sciences. Hence it is said that letters were carried from Egypt into Greece. In navigating the Nile, poles were laid aside and oars and sails wasted the light vessels over the waters. Soon brave men ventured across the "Midland" sea, and when at last, bold, adventurous Argonauts sailed from Argos to Colchis, so new and wonderful did the feat appear, the people magnified even the sailors who pulled the oars into "sons of the gods." A successful voyage was accomplished and the golden fleece of commerce was an inestimable treasure to the Greeks. The navigation of the Mediterranean eclipsed the glory of the Nile, and the commercial and political sceptre departed from Egypt forever.

So the civilization of the world clustered around a single water, and the Midland Sea became the great high way of civilization, on which three continents contended for supremacy. Asia had the advantage of numbers; Europe had superior courage and skill in navigation. An irrepressible conflict commenced. Harodotes, starting with the story of Io, fills nine books with narratives so incredible and contradictory that even the "Father of History" is generally mentioned as the Ancient Story-teller. Homer has told us of the conflict as developed by the Trojan war, it is a Greek poem so beautiful, magnificent and sublime, as that it is often, and will be, the delight and admiration of every civilized age and nation.

Of course he interweaves heroes and heroines. These latter states of men and women mark their places in every true picture of the human family—in every history of war-loving men and hating women. Helen may have been the occasion, but she was not the cause of the Trojan war. Thousands went to Troy who nothing cared for Helen. I could not celebrate, nor tell their story with ten tongues and ten mouths. A voice innumerable and lungs of brass. Unless the Muses from Olympus descend, Would all come unnumbered to Helen. These unnumbered Greeks crowded more so much for Helen as the sacking of Troy, and the throw of Priam's power. The Trojans offered peace, the Greeks warmly applauding, while Diomedes, Though the Roman Empire finally absorbed Europe, and permanently planted its throne-crushing power on Africa and Asia; though Europe has given us, in Livy, a prince among historians; and, in Caesar, the most accomplished battle-painter the world has ever seen, never a wonderful poem still stands like a halo on the misty mountains—luminous in its sublimity and sublime in its illumination. The works of Virgil and Milton are rich in the transcendent beauties of imitation and reproduction; but they serve only to illustrate the glory of the great original. Many editions of Homer have been offered to the public. Some have been incorrectly printed; some have been so encased in learned positions and explanatory notes as to be utterly lost in seas of unnumbered ad nauseam. Many of our readers will read with pleasure the kind Christian letters of "A Northern Baptist" in this paper. They were written by an accomplished scholar, a man, and lowly Christian, who often casts his eyes from his daily diggings among Greek roots, to cast a longing glance on all his brethren, whether they are warmed by a Southern sun or chilled by Northern winds. If their hopes cluster around a common Savior, he feels that all members of a common family—James R. Boise, Professor of Greek in the University of Chicago, a man of profound scholarship and fervent piety, has edited an edition of Homer's Iliad, following the text of Dindorf, and prefixing Wolf's admirable summary. His notes are remarkably accurate and concise. He simply lets Homer speak and lets students how they may understand him. We heartily commend the work to every teacher, student and lover of the great Grecian bard.

We enter a single objection. That the book might be small (only 500 pages) and that the price might be low, only the First Six Books were published. The last book wants up the reader with the battle of Ajax and Hector, and leaves him hungering and thirsting for the sad story of Hector's death. Six books are amply sufficient for the little time allotted to Homer's most colleges; but we shall be glad if the public will compel Professor Boise to edit an edition of the Iliad entire.

S. C. Griggs & Co., of Chicago, have brought out this book in such a style of taste and beauty that we almost envy students who are permitted to luxuriate in such a field.

"14 WEEKS IN ASTRONOMY"—Dr. man Steele, of Elmira Academy, has written, and A. S. Barnes & Co. have published an excellent elementary text book. Mr. Steele is a born teacher and, in a style perfectly free and easy, boils over with his subject. New facts are constantly discovered in Astronomy, and new books on Astronomy are imperatively demanded for the correction of popular errors. Astronomers were once sure that the distance of the sun from our earth was 95 millions of miles. Now the distance is reduced to 93 millions. Mr. Steele not only points his readers on known facts, but he also does what many teachers never do—he tells his pupils plainly that some things he does not know. One of the most necessary and at the same time one of the most difficult tasks of a teacher, is to impress upon the young a proper apprehension of their own ignorance and insignificance.

Fourteen weeks with Mr. Steele's Astronomy will teach a very important lesson of wisdom and humility. We commend the book to teachers and to private readers who desire to combine entertainment and instruction.

Howe's MUSICAL MONTHLY.—The first number of this magazine is a store-house of waltzes, galops, polkas, marches, schottisches and songs, all sent by mail, postpaid, for 85 cents only. Address Elias Howe, 105 Court St., Boston, Mass.

"THE WEALTH OF GEMS"—This is a collection of the most popular songs, ballads and duets with an accompaniment for the Piano. Address Oliver Ditson & Co., Boston, Mass.