

on what he hears, beseeches holy influence to incorporate it into the spiritual structure of his soul; and, not being a forgetful hearer, becomes a doer of the word. And if that is not first rate hearing, we should be thankful to look on the picture of some other painter.

In view of all this, we may say—

1. That a first rate hearer is an honour to the sanctuary; that sacred place was made for him, and he fits it well. And was made to make others like him, and does a most noble and honorable work so far as it succeeds in such a work.

2. A first-rate hearer is not only an honorable character, but a very useful one. He does much to get the people first-rate preaching. His devout character in the sanctuary and elsewhere greatly comforts and animates the preacher. He is the better preacher for having such a hearer, and a whole congregation of such hearers would make him a first-rate preacher, if he is not one now. Let them try it.

3. A first-rate hearer is a stirring rebuke to divers other classes of hearers, as second-rate and third-rate hearers, and sleepy hearers, and all who won't bear at any rate. He is a burning and shining light in the sight of them all, and the admonition given by his excellent example ought to shame them out of their folly and sin.

Therefore, though we are not unwilling to hear about first-rate preachers, we should be glad to hear more about first-rate hearers; and should be better pleased still to see more of them. There is room for a large number of each in the church where we worship; and, so far as we can learn, there are not a few churches about us but would be very much resigned in view of the change, into such a state, of what hearers they now have.—*N. Y. Observer.*

THE PREACHER'S WORK.—A youthful painter was once directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best."

The young man had such reverence for his master's skill, that he felt incompetent to touch the canvas that bore the work of so renowned a hand.

"Do thy best," was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best."

The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed, "It is for the sake of my beloved master that I implore skill and power to do this deed." Then, with suppressed emotion, he commenced his work, and he caught from it an inspiration. His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and, with a calm joy, he finished his labor. The "beloved master" was borne on his couch into the studio, to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears, and throwing his enfeebled arms around the young artist, he exclaimed—

"My son, I paint no more!"

That youth subsequently became the painter of the "Last Supper," the ruins of which, after the lapse of three hundred years, still attracts annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

So shall it be with a youthful preacher, who stands in awe of the work to which his Master calls him.—Let him give himself away to it as his life's work, without reserve—let him do his best. Let him kneel reverently before his commission, and pray, "for the beloved Master's sake," that power and skill may be given him to do this deed." And the spirit of that Master shall breathe in the very greatness of his work. It shall strengthen him. His hand shall grow firm, and his heart calm. His eye shall not quail in the presence of kings. He shall stand undismayed before those who in the kingdom of God are greater than they. Years of trust and of tranquil expectation shall follow his early struggles; or, if emergencies thicken as he advances, and one after another of those on whom his spirit has leaned for support falls from his side, he shall be as the young man who increased his strength. He shall learn to welcome great trials of his character. With a holier joy than Nelson felt at Trafalgar, he shall look up and say of every such crisis in his ministry: "I thank thee, O my God, that thou hast given me this great opportunity of doing my duty."—*Professor Phelps.*

WORLDLY PLEASURE.—The cross and adversity taketh from us the love of the world, and driveth

away all manner of dangerous and delicious lusts and pleasures of this transitory life. We would fain be rich, but God sendeth us poverty. We desire health of body, but God giveth us sickness, and so nurturcth and nurseth us in misery and with affliction, that we can no more toll what a delicious and tender pleasant life in this world meaneth: and thus begin we to condemn and loathe all transitory things, and to desire another more better, precious, and an eternal life, where all manner of misery shall have an end. He that taketh a journey in hand, and goeth into a strange country, when he cometh into a pleasant town, where he meeteth company and good companions, peradventure he spendeth away the time, and tarrieth too long with them, and so forgetting his household and things at home. But if one hard mischance after another happen unto him, then he maketh the more haste home again to his wife and children, where he hath more rest and quietness. Even so, when these transitory things such as riches, health, beauty, much profit, honor, and dignity, happen unto us, if we will once gaze upon them, and delight so much in them, that we do the less regard and esteem the heavenly way, then will God make the way rough and crabbed unto us here in this life, that we should not take and esteem this transitory life in this world for our right natural country, towards the one which we take our journey. Furthermore, they that be poor, and in distress, and heaviness, are always readier to forsake this world, and are more desirous to depart hence to God, than those that have riches, health, felicity at pleasure. And therefore St. Austin writeth thus: "Behold how God hath replenished and fitted the world with so much troublesome adversity. It is bitter, and yet it is loved. It is ruinous and ready to fall, and yet is inhabited. O thou, my dear, darling world, what should we do if thou wert sweet, stable, and permanent, seeing we do thus now? O thou foul and unclean world, if thou art bitter, and yet deceivest and beguilest us, whom wouldst thou not deceive and beguile, if thou wert sweet?"—*Coverdale.*

THE MOST IMPORTANT KNOWLEDGE.—If a man by a vast and imperious mind, and a heart as large as the sand upon the sea shore, as is said of Solomon, could command all the knowledge of nature, and of words and things; could attain to a mastery of all languages, and sound the depths of all arts and sciences; measure the earth and the heavens; tell the stars, and declare their order and motions; could discourse of the interests of all states, the intrigues of all courts, and give an account of the history of all ages; could speak of trees from the cedar tree that is in Lebanon, even unto the hyssop that groweth out of the wall; and of beasts also, and of fowl, and of creeping things, and of fishes; and yet should be destitute of the knowledge of God and of Christ, and of his duty, all this would be but an impertinent vanity, and a more glittering kind of ignorance; and such a man (like the philosopher who, while he was gazing on the stars, fell into a ditch,) would be undone with all his knowledge, and with a great deal of wisdom, go down into hell.—*Tillotson.*

THE JUDAS ISCARIOT COIN.—Mr. A. Nicholas, of Wall Street, has struck off a number of the fac-simile coins of the Hebrew holy shekel—the piece of silver money in which Judas Iscariot was paid for his services in betraying the Saviour. The present coin is from a drawing procured last year in Rome. The drawing is from a piece "which," says Dr. Raphael, "must have been coined during the time the Jews were sojourning in the Holy Land under their own kings, and contemporaneous with the first temple, which brings it to a period of about 700 B.C." The Hebrew characters upon it are much like the style of our own American coin; for while the legend upon ours reads "United States of America," this, in the same position on the outer edge, bears the inscription, "Jerusalem the Holy." While one side bears the resemblance to Aaron's rod, as mentioned in Numbers, xvii. 8, on the other, which has the imprint of the pot of incense, is inscribed, in the Hebrew characters, the words, "Shekel of Israel."

I. A. O.—We find the following curious fact in one of our exchanges. The coincidences may possibly all be accidental, but there is more reason for thinking otherwise than is generally supposed.

At the Scientific convention at Albany, Professor Gibson remarked upon a curious connection of geometry and language. Three letters occur in almost all primitive languages. They are a line, an angle, and a circle, thus: I, A, O. In almost all languages, these letters are used in the word expressing Divinity. In Hebrew, Ioa is a name of Divinity. Greek AIO, the root of "zionios," the eternal. In Hindoo, Japanese, and other Asiatic tongues, the same letters are used similarly. In Indian, these letters occur in "Manitou," the word for Spirit. These letters in the old Greek or Phœnician alphabet, are the first, last, and middle letters, signifying the beginning, middle, and end: Alpha, Iota, and Omega.

To the foregoing, the following interesting particulars occur to us. The I, as a word or the root of a word, in Sanscrit i, Welsh i, Coptic i, Latin e, o, i, r, e, Greek i-o, ci-o, Sahidio e, all signify to go, "progress forward." It is also the characteristic

root letter of the Hebrew verb in the *futura tense*, is found to a considerable extent in the old Gothic, Saxon, and kindred languages, and in the verbal suffixes of Sanscrit and Latin verbs. Traces of the same letter, variously modified, also occur in the Greek. It is also employed as a preposition in several ancient languages, always with the idea of "in, into, towards."

A or ya, in Chinese, signifies "unity, priority, perfection," in Sanscrit and Welsh "prior, first, the place from, time past." In Hebrew and old Gothic verbs, it is the characteristic root letter of the past or perfect tense, and in Sanscrit, Celtic, and Coptic verbs, a prefix of the same tense.

If for O we substitute the more simple U (pronounced oo) the letter is the characteristic root letter of the passive participle of the Hebrew and old Gothic verbs, and endings of the Sanscrit and Latin participles. The Celtic employs O for U, signifying out of, from.—*Calender.*

Pew.—The earlier orthography of this word is *pue*, and it signified any open seat. In ancient churches, the worshippers occupied simply low wooden seats with wainscoting between them, sometimes reaching to the ground, and at others only as far down as the seat, with the ends partially enclosed, and appropriately panelled, or simply with chamfered angles, and, though often with plain horizontal cap mouldings, sometimes enriched with elaborate finials, that "formed an avenue along which the eye was irresistibly directed towards the altar." The enclosed pew of three centuries ago, still corresponding somewhat with the modern pew, is supposed to have originated with the Puritans, and with the gallery, which was sometimes a pew as well, was a production, like many others of the same nature, necessary to satisfy the animal man of the times, and conduce in form and adornment as much as possible to his convenience and pleasure, during his religious devotions. Pews of our time were made lofty and spacious, and curtained, that the occupants might avoid the "order to bow at the name of Jesus, and the rule to stand at the Gloria Patri." Special entrances to these occupied by the lord of the manor or other high functionaries, are not uncommonly found in old churches, pierced recklessly through gorgeous traceries and painted windows or other elaborate work, and their interiors were bedecked with gaily colored Brussels carpets, and furnished with arm chairs, hat stands, and fire places. With all the utilitarianism and parsimony that attended too often the erection of our parish churches at this late day, there are to be found among us as great inconsistencies and expensive absurdities as those which marked a less enlightened age, and these will, in future times, be held up to the same derision as the hat stand and fire place of the Puritans are at the present day. High backed pews, with their occupants in them, remind us of those Roman martyrs in the year one thousand eight hundred and forty-nine, found buried to their necks in the ground; and their doors, alike expensive and unnecessary, unless to proclaim the selfishness of the occupant, are things not now to be encouraged in the erection of a new church, where any spirit of correct taste or appreciation of the true character of God's house is to be found.

THE SUBJECTION OF THE BODY.—The Christian is justified and filled with all good, and made a true son of God by faith alone. Yet while he remains upon earth in this mortal state, he must keep his body in subjection, and perform those duties which result from an intercourse with his fellow creatures. Here, then, it is, in the Christian scheme, that works are to be placed; here it is that sloth and indolence are forbidden; and here the convert is bound to take care that, by fasting, watching, labor, and other suitable means, his body be so exercised and subdued to the spirit, that it may obey and conform to the inward and new man, and not rebel and obstruct the operations of faith, as it is naturally inclined to do, if not restrained. For the inward man, being created after the image of God, by faith rejoices through Christ, in whom he possesses so great treasure; and hence his only employment and delight are to serve God freely in love.—*Luther.*

The number of Chinamen in the district of Ballarat East, according to the last census, is 10,000, of whom six are married to women of European descent. It may not be uninteresting to know that the majority of the ladies claim Scotland as their birth-place.—*Australian and New Zealand Gazette.*

Yesterday se'nnight was Baron Von Humboldt's eighty ninth birthday. The health of the philosopher is said to be quite excellent.