

by the Syro-Egyptian Society. Among those cylinders one is found which contains a representation of a child with a chaplet round its head and the hands tied behind, being led up to the Babylonian Saturn, who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the Heavens above. In another a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the God; she has the right shoulder uncovered, and the hand on the same side is elevated, as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society from Dr. Grotendorf, of Hanover, that learned Orientalist said he had deciphered an arrow-headed inscription in which Nebuchadnezzar is made to offer his son to be burnt to death in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall." (2 Kings, iii. 27.)

A GOOD HEARER.

1. He is sure to be in season at church. His goodness would be marred, were he a loiterer. He would aid in spoiling other men's good hearing, were he to disturb sanctuary services by late attendance.

2. He appears to hear, as well as really hears. When people's heads are down, or askew, looking out of the windows, or at other worshippers, or examining ceiling or walls, &c., perhaps they can hear, and perhaps they do. But it appears as if they did not. The preacher doubts it, and so do others. But the good hearer looks to where the preaching comes from. He hears the better for it; and he thus seems to others to hear, which is worth something in the sanctuary.

3. The good hearer does nothing else but hear. Some investigate the hymn book, some inspect post and pillar, especially every late comer, as if life depended on knowing who he was. Some turn in for a nap, and some turn out their imaginations on a cruise all over the creation. Thus many do any thing but hear. But the good hearer does nothing else; he came for that purpose, and he does it.

4. He helps others to hear; his example sheds a happy influence round him. It interests and affects them to see how interested he is, and they insensibly catch his spirit, and become good hearers too.

5. He makes, or helps others to make, good preachers. The pulpit fires up when the pew is wide awake to catch every word. It makes the preacher feel as if he were doing something to some purpose, when he can gaze upon a whole sanctuary full of up-turned faces and fixed eyes. It reads the life-blood quicker through his veins. The hearers warm him up, and then his augmented ardour and energy warms them up, and they have a good, warm time of it, helping one another.

Thus we can see,

1. How the pulpit eloquence of our day can be improved.
2. The subject shows how much preachers are indebted to the two classes respectively of their hearers—the good hearers and the good sleepers.
3. The pew and the pulpit are co-workers for man's best good, and what God has joined together let no man put asunder.—*N.Y. Evangelist.*

ELIOT, THE APOSTLE TO THE INDIANS.

John Eliot was born in England, in the year of 1604. His father and mother were pious, and early taught their young son to know and fear God. When he grew up he prepared to be a minister. After a time he came to America, and began to preach in Dorchester, near Boston.

There were then many more Indians than white people in this country; they did not know about God or Jesus Christ, and had no Bible in their language. Mr. Eliot felt very sad for them; he longed to tell them about the Saviour who died for them as well as the English; so he studied many years to learn their language, and at length was able to preach to them. The Indian chiefs and priests at first did not like it; they told him they would kill him if he came among them, but he was not afraid. He said to them, "I am about the work of the great God, and my God is with me; so I do not fear all the chiefs in the country." And God was with him, and blessed him.

Mr. Eliot did not spare his strength, but day and night toiled, studied, and wrote for the poor Indian. In a letter to his wife he says, "I have not been dry for three days, as I have walked all this time in a heavy rain: at night I pull off my boots, wring my stockings; in the morning put them on again, and go on my way; but God helps me."

In 1663 he published the Bible in the Indian language, and that was the first Bible printed in America. Many of the Indians believed in Jesus, through Mr. Eliot's teaching; and all loved him dearly, and called him their father. When King Philip made war on the English, Mr. Eliot saved the lives of many Indians, and helped greatly to bring about a peace. This war was a great trial to the good man. He had helped to build twelve towns for the people he loved so much, and now only four were left. But the towns were built up again; the word of God was preached in the wilderness, and many more of the "wild men" were led to Christ.

When eighty-two years old, his wife was taken away; they had been married more than sixty years, and her death filled him with sorrow. Although so aged, his form was not bowed nor his eye dimmed, and he still continued to visit his beloved Indians. They said they knew that their father was soon going to his long home, and they crowded to hear

him, fearing that each sermon might be the last. When eighty-six years of age, he was taken ill with a fever. It was the first time he had been sick, and his sufferings were great, but he said death was to him as sleep to a weary man. The Saviour was with him to the last, and he died full of peace and joy. The Indians mourned for him long, and he is even now called the "Apostle to the Indians."

Who would not rather be John Eliot, toiling through life, suffering poverty, hardships, and trials, and dying in peace, than the proudest king who has not God for his friend?—*Am. Messenger.*

CHRIST'S MONUMENT.—By various methods the great among mankind have sought, in all ages, to perpetuate their memory. They have founded cities, built pyramids, and reared monumental piles. A single monarch, if history can be relied upon, employed a hundred thousand men for twenty years to rear a pile designed to perpetuate his memory. But Christ desiring an affectionate remembrance in the hearts of his people, took bread and broke it, and gave to his disciples, saying, "Take, eat; this do in remembrance of me." He thus associated, beyond the possibility of forgetting, these sacred symbols with the agonies of the cross. And while the gilded shafts and mausoleums that were reared in honor of human greatness shall have crumbled to dust, this monument of Christ will continue to transmit his name from generation to generation.

"THE WAY, THE TRUTH, AND THE LIFE."—Jesus is the way by his example, the truth by his word, and the life by his grace. Out of this way, there is nothing but wandering; without this truth, nothing but error and deceit; and without this life, nothing but death.

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