

the adjoining burial ground. A town in Massachusetts bears his name. Not long since a presentation copy of his "Mute Philosopher" was kept on the table of an old lady of Newport, with reverential care. In one family his gift of a richly wrought silver coffee-pot, and in another that of a diamond ring, are cherished heirlooms. His rare and costly books were distributed, at his departure, among the resident clergy. His scholarship at New Haven annually furnishes recruits to our church, bar, or medical faculty. In an adjacent parish the sacramental cup was his donative. His legacy of ingenious thoughts and benign sentiment is associated with hanging rocks that are the seaward boundary of his farm; his Christian ministry with the ancient Church; and his verse with the progress of America.—H. T. Tuckerman.

INDEPENDENCE OF AMERICAN YOUTH.—Boys in this country leave home at a very early age. Before the tenderness of their childhood has passed away, they are summoned from the direct immediate care of their parents, to begin the hard duties of their life: they are called to take their place in warehouses and stores, in offices and counting-rooms, in workshops, in ships. They start to seek their fortunes just at the time when precept and example tell with great power upon their own character, when the atmosphere which surrounds them carries to the very roots of their moral being either herculean energies or poisonous languor. How does this early exposure and discipline affect boys who have not formed habits of obedience and filial reverence? Just consider the atmosphere of most places where men are congregated together in the way of daily labor. How little reverence is there; how much profanity and blasphemy; how little faith; how much of the satanic. A new comer into a school, or college, or broker's office, or lawyer's, or merchant's warehouse or counting-room, or workman's shop, is surveyed, commented upon by his associates, and then the moral-stuff he is made of is forthwith put to the test. Not blasphemy only, but strong envy of the successful, hatred of the rich, a disposition to do as little as possible, and to extort as much as possible, idolatry of money, love of all the pleasures which money can purchase,—these form the ingredients of the moral atmosphere into which he is thrust. What awaits him, unless mighty counteracting influences shield him? He becomes as they with whom he associates, whose words he daily hears, whose example he daily feels. He begins to think himself wiser than any one else: he wishes to be independent—and independence is supposed to mean refusal to take any one's advice, and to do what one pleases. All thought of law and authority is distasteful in his extreme. He gets beyond submitting to his father

and mother. Old enough, as he thinks, to judge for himself, he displays his freedom by showing that he fears neither God nor man. This is his ideal of the manly state.—"Causes of Filial Impiety;" a Sermon by Rev. E. Harwood.

ROBBING GOD!—In Germany (says a certain writer, and we may add in Britain too!) the nobility being poor, were anxious to possess themselves of the riches of the monasteries and the estates of the abbeyes. This indeed they effected with great avarice and rapine; yet it does not appear that either the German princes or lords became rich in consequence of their plunder. "Experience," said Luther himself, "teaches us that those who have appropriated to themselves the wealth of the ecclesiastics, found in them nothing but an additional source of indigence and of distress." The Reformer quotes the words of a Counsellor of the Elector of Saxony, who says, "We nobles have added to our Baronial property that which belonged to the Convents. Yet by some means or other, this property of the Convents has devoured and consumed our Baronial property; so that at present we no longer possess the property of either one or the other." He concludes by the fable of the eagle, who, stealing from the altar of Jupiter a sacrifice which was placed upon it, took with it into his nest a burning coal which set fire to it."

Praying.

"Sir, we would see Jesus."

St. JOHN xii. 21.

Would ye see Jesus? Come, with prayer,
And heart repentant to His feet;
None who will rightly seek Him there,
Shall fail his face of love to greet.

Would ye see Jesus? Come, with faith,
And "search" the word His grace hath given
For help and guidance, in the path
That leads to His abode in Heaven.

Would ye see Jesus? Come, and lave
In the baptismal waters blest;
Buried with Him in that sweet wave,
His hand shall lead to shores of rest.

Would ye see Jesus? Lo! he stands
Beside the Apostolic throne;
And grants thro' those dear, outstretch'd hands,
Grace to confirm and bless His own.

Would ye see Jesus? Come, and bow
In faith, at His dread Altar's side;
For there he ever waiteth now,
To feed the souls for whom he died

Would ye see Jesus? Day by day
Let thought and converse be on high;
And hast'ning on the Heavenly way,
With Jesus live—with Jesus die.