

Family Department.

A PLEA FOR THE DUMB ANIMALS.

Ye call them dumb, and deem it well,
How'er their bursting hearts may swell,
They have no voice their woes to tell,
As fabled have dreamed.

Yet are they silent? need they speech
His holy sympathies to reach,
Who by their lips could prophets teach,
And for their sakes would spare;

Have they no language? Angels know,
Who take account of every blow;
And there are angel hearts below
On whom the Eternal Dove

O, hark are they the creatures bless!
And yet that wealth of tenderness,
In look, in gesture, in caress,
By which our hearts they touch,

They may be silent as ye say,
But woe to them who, day by day,
Unthinking for what boon they pray,
Repeat, "Thy kingdom come."

—Good Words.

PROMISED BLESSINGS.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—GEN. viii. 22.

How apt we are to forget the daily blessings that the hand of our heavenly Father bountifully bestows upon us!

But who can admire the bright and beautiful blossoms of spring, the full and varied tints of summer, the waving fields of golden corn, the fruits of autumn, the frosts and snows of winter, without exclaiming, "All Thy works praise Thee, O Lord!"—Ps. cxlv. 10.

For ages past the seasons have continued to roll round, bringing innumerable blessings in their train, confirming the faithful promise of Jehovah, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

I. We may here learn a proof of God's goodness. Though we have rebelled against God and incurred His displeasure, yet He showers down His blessings upon us; He still gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

When our fields are planted with corn, His care preserves the seed in the ground, and in process of time it shoots forth a slender blade; genial rains descend; the sun, that mighty principle of light, sheds his warm rays; and at the return of autumn we behold the fields waving with golden crops, and our numerous wants once more supplied.

II. But there is also a proof of God's faithfulness.

God ever remembers His promise, and mindful of His grace and truth, gives us richly all things to enjoy. In every returning harvest we have a fresh convincing proof of His faithfulness, that His promise He will not break, but that while the earth remaineth these blessings shall not cease.

May we always thank the Giver of all good gifts for His daily mercies and blessings vouchsafed unto us, and for all the precious fruits of the earth which He has provided for our sustenance and support, and entreat Him in the words of the General Thanksgiving, "to give us that due sense of all His mercies, that our hearts may be unfeignedly thankful, and that we shew forth His praise, not only with our lips, but in our lives; by giv-

ing up ourselves to His service, and by walking before Him in holiness and righteousness all our days."—A. B. B.

UNJUSTIFIABLE CONCESSIONS TO ROME.

We ought never to allow ourselves to speak as if we admitted that the Church of England had separated from the Church of Rome. It is one of the strong bulwarks of Romanism so to represent the matter, and hence to charge us with the novelty of our religion. Now, the ground on which every true Churchman will be satisfied to rest the validity of the claims of his Church is its antiquity. He will willingly yield, that if what is essential to the Church of Rome be of greater antiquity than what is essential to the Church of England, then the position of the latter is unjustifiable. To speak of the Church of England, then, as if it were a mere offshoot from the Church of Rome—as if it were a mere offshoot from the Church of Rome in the sixteenth century—is to betray our own cause. I repent what is so essential in these days for every Churchman to remember, that THE CHURCH OF ENGLAND NEVER SEPARATED FROM THE CHURCH OF ROME. It was originally an Independent Church, founded not by emissaries from Rome, but at a period not far removed from Apostolic times, if not by an Apostle himself. Afterwards, it must be admitted that the English nation was greatly indebted to the Church of Rome for the missionaries sent over under Augustine to the Saxons; and from this time an intercourse subsisted between the two Churches; but it was not until the period of the conquest, in the middle of the eleventh century, that Rome assumed anything like an ascendancy over the ancient British Church, and then it was not without a long and arduous struggle that she established it. So that the real fact of the case is this:—That out of EIGHTEEN CENTURIES, during which the Church of England has existed, somewhat less than FOUR CENTURIES AND A HALF were passed under the usurped domination of the see of Rome; so great is the absurdity, and palpable ignorance of historical facts, evinced by those who represent the Church of England as a separated branch of the Romish communion. Let it ever be remembered, that all which the English reformers aimed at, and which they so happily accomplished, was to bring back the Church of England to the same state of purity which it enjoyed previous to the imposition of the Papal yoke. They put forth no new doctrines; they only divested the old ones of the corruptions which had been fastened on them. In all essential points—in doctrine, in the sacraments, in the unbroken succession of its ministers,—the Church of England is at this day the same which it was in primitive times.

This is another point of duty incumbent upon us as Churchmen, which I think not too insignificant to mention. I mean, that we ought rigidly to abstain from yielding to the name of Romanists the name of Catholics. I admit that names are in themselves of very little importance; but not so when a very important and influential use may be made of them. There are instances on record of those, high in authority in that Church, condescending to abuse the ignorance of the uneducated, by making them believe that the term "Catholic," in our creeds, is intended exclusively to designate their communion. And certainly, in a general point of view, it is of no small importance especially considering the use of this term in the authorized standards of the Church, that we should avoid speaking in a way which, strictly understood, is an implicit admission that we ourselves are guilty of the sin of schism.—Ec

SOME EXCELLENCIES OF THE JAPANESE.

The Japanese rules of politeness, which were formulated in the seventh century of our era by the three brothers Ogasawara, are taught very carefully to all good Japanese. One or two of them, as we find them translated in the Tokio Times, we commend to our correspondents: "It is better to ask another to write for you if your orthography is bad." We are glad Joachim Miller says that rule. "Use suitable paper." Suitable paper has only one side to it. Avoid too many rhetorical expressions. That includes all exordiums and per-

Orations. Another rule we do not care anything about: Write superscriptions as far as possible in a learned character, and sign your own name in the more vulgar hand, and rather carelessly, otherwise you may be considered too polite to yourself." Other rules will commend themselves to all. "Do not talk with a toothpick in the mouth." "In company do not monopolize the fire." "Don't look at letters intended for others." "Don't stare at other people's wives." "Don't ride too near a picnic party or before windows." "In company, if another makes a jest or tells a story, don't correct him in matters of fact, as by exclaiming, 'why that happened on Wednesday or Thursday.'" "If looking at a game of chequers, do not advise the players." And finally, "Do not give too expensive presents." It was a really delicate sense of politeness that dictates that rule.—Independent.

MORNING PRAYER.

"All things are naked and open unto the eyes of Him with whom we have to do." Heb. iv. 13.

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct for Jesus Christ's sake.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Matt. vi. 33.

In this word, O Blessed Jesus, is my trust; I do cheerfully leave my temporal concerns to the good Providence of God, to order what He judges to be most convenient for me. That which I humbly desire is, that I may serve Him without distraction, be content with my condition; not desire by unjust ways to better or secure it; that I may do good to such as are in misery, and, by a temperance in all things, be ever prepared patiently to endure what His Providence shall bring forth; that so among the sundry and manifold changes of the world my heart may surely there be fixed, where true joys are to be found. Amen.

"Whatsoever thy hand findeth to do, do it with thy might," for "the night cometh when no man can work." Eccles. ix. 10.

Mase me, O God, ever sensible of the great evil of delaying the work in its season, which Thou hast appointed, lest the night surprise me unawares."

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." 1 John v. 14.

That it may be unto Thy servant according to this word, I beseech Thee to hear me in the full importance of that holy prayer which Thy Blessed Son hath taught us: "Our Father, which art in Heaven"; in whom we live and move and have our being; grant that I and all Christians may live worthy of this glorious relation; and that we may not sin, knowing that we are accounted Thine. We are Thine by adoption; O make us Thine by the choice of our will. "Hallowed be Thy Name." O God, whose Name is great, wonderful and holy, grant that I and all Thy children may glorify Thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in Heaven. "Thy Kingdom come." May the kingdoms of the world become the kingdoms of the Lord and of His Christ. And may all that own Thee for their King become Thy faithful subjects, and obey Thy laws. Dethrone O God and destroy Satan and his kingdoms, and enlarge the kingdoms of grace. "Thy will be done in earth as it is in Heaven." We adore Thy goodness, O God, in making Thy will known to us in Thy Holy Word. May this Thy Word be the rule our will, of our desires, of our lives and actions. May we ever sacrifice our will to Thine; be pleased with all Thy choices for ourselves and others; and adore Thy Providence in the government of this world.—From Bishop Wilson's Sacra Privata.

ADMIRABLE ADVICE FROM BISHOP TUTTLE.

The beauty of the Church Services, and their value in inciting real devotion, depend largely upon the earnestness and heartiness with which the congregation take their part in them. I think it would be well if each clergyman, in some way to be decided on by him, would instruct his people in this matter of making responses. Show them how, by responding loudly and slowly enough, and es-

pecially by minding the pause that is somewhere about the middle of every verse of the Psalter, they can easily keep together; and then how their united voices are encouraging and inspiring to the entire service. Point out to the children that it is for them to join also in the Creed, the Lord's Prayer, and the other parts. Disabuse reverent and religious folks who may not be fully of us, of the mistaken idea that it is not proper for them to read aloud God's Holy Word with us—for this is really what responding is. Ah! how the chilling objections, that the Church Liturgy is awkward and formal, would vanish before the sun-warmth of such a service audibly read and heartily felt and unitedly rendered, by the Minister and the whole congregation!

In preparing candidates for Confirmation, do not think it is of no consequence to give counsel on the little things that make for fulness of participation and reverence of manner, in the Holy Communion. Such as every communicant should make it a rule always on occasions of Holy Communion, to deposit his or her own gift in the alms-basin, for a portion of the "Alms and Oblations," to be offered on God's Holy Altar. At such times, husbands should not give for wives, nor brothers for sisters, nor parents for children. Each one should make sure to give his or her own gift. This much at least always should be done. Even beyond this, more and more as we can, we of the clergy should teach all our people that offerings in Church, so far from being rightly called "collections," as if a spoiling of the world's goods, are really our humble gifts of gratitude to God and for the use of his work, as solemn and proper a part of Divine Worship, whenever we are assembled together as in prayer.

In matters of detail of reverent worship, of parochial life and diocesan life, and work of general missions, all of which, as members of the one great Church, we ought to keep ourselves informed about and interested in. A good Church paper, taken in each and every household, would be of invaluable service. Brethren of the Clergy, if you would vigorously make the effort to get lists of subscribers for a Church paper among your people, besides all other good done, you would be more than repaid by getting such an earnestness of interest and thoroughness of intelligence about Church matters disseminated through your parishes as never you had before.

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began ever failed. Oh, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty, obscure, toil some unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God.—F. W. Farrar.

A correspondent from Italy says:—"Demolition is fast going on. That which in England is apparently being built up, in Italy is in rapid process of destruction. A few more years and there will be no such as she now is. As it is, she is in the mind of the majority of the good in Italy a church fast passing away. What presses much more upon the minds of Italians than the prospect of demolition, is that of reconstruction, and the basis and principles on which it should proceed. Here it is that they want direction. I wished I could place in the hands of some of the eminent men whom I am acquainted with

in Rome and Florence a copy of our own Book of Common Prayer in Italian."

Children's Department.

A GENTLEMAN.

"Step lightly, Arthur, don't make so much noise when you come in," said a little boy's mother one day, as he burst open the door and sprang into the room where she was sitting.

"O, mamma, why must I always be so still? It's a great deal nicer to make as much rumpus as you've a mind to." And Arthur didn't speak very pleasantly either, when he said this.

"Because," said mamma, in a quiet tone, "if you are a gentle boy I shall hope to see you some day a gentle man."

"I'm sure I never thought of that. Why, is that what gentleman means?" exclaimed Arthur in surprise.

THE POVERTY OF JESUS.

A LITTLE boy between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, and at last he stopped reading, and sobbed aloud.

His mother asked him what was the matter, but for some time he could not answer her. At length he said, as well as his sobs would let him, "I'm sure, mamma, if I had been there, I would have given him my pillow."

Little reader, do you ever think as you go to your warm, nice bed, and lie down on the soft pillow that mamma likes so nicely for you, that Jesus, God's dear Son, had often no pillow for his head and no place to sleep in.

Ask some one to find for you these words in the Bible: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through His poverty, might be rich."

"I love Them that love Me, and They that seek Me early shall find Me."

BOOK NOTICES, &c.

The August number of the American Church Eclectic is more than ordinarily interesting, which is saying a great deal, for we know of no magazine that contains so many good things month after month. Its contents are decidedly of a strong Church tone, but its articles are of profound interest to every intelligent Churchman, whether "high" or "low."

We venture to say that no clergyman once subscribing for it will fail to renew his subscription another year. Price \$3. To Missionaries and Candidates for Orders. \$2. Address—Pott, Young & Co., Cooper Union, N. Y.

The following are among the valuable contents of The Preacher and Homiletic Monthly for August:

Sermonic—"Our Brother's Blood," by Henry C. Potter, D. D.; "Cosmogony of Moses," by Rev. T. C. Coit; "Religion and Politics," by Canon Farrar; "The Unknowable God," by Joseph Parker, D. D.; "Elisha's Prayer," by Rev. William Arthur; "The Preciousness of Christ," by Jas. M. Buckley, D. D.; "What is it to be a Christian?" by Rev. George F. Pentecost; "The Perfect Home," by Rev. G. C. Noyes; "Acquaintance with God," by Rev. W. F. Chalmers; "The Glory of the Cross," by Rev. W. H. Wardell; "The Christian Reconstruction of Utah," by Rev. R. G. McNiece; "The Savor of Earthiness," by Rev. John Gaston; "Christian Ethics," by George B. Safford, D. D.; S. S. Anniversary Services:—"The Sabbath-school a Defence of Christianity and the Republic," "Religious Education the Safeguard of Civil Liberty," by J. P. Newman, D. D.

In addition to the above, we have the following interesting articles: "The Prayer-meeting Service," by Rev. Lewis O. Thompson; "Suggestive Scripture for Revival Service," by J. O. Peck, D. D.; "International S. S. Lessons," by Rev. D. C. Hughes; and much more of value to the Bible student in the way of Sermonic Criticism, Ministers Exchanging Views, etc. Subscriptions, \$2.50 per year; single number, 25 cents. I. K. Funk & Co., 10 and 12 Dey Street, New York.