

Family Circle.

RELATION OF MINISTERS TO SUNDAY-SCHOOLS.

Continued from page 353.

A quotation on the same subject may be offered from the valuable work on an Earnest Ministry, by the Rev. J. A. James, pp. 176--179:

"But we now advert for a few moments to the scope for earnestness which is presented to the pastor by the children of the Sunday-school. By a most fatal error, too many of our ministers deem these institutions as either beyond their circle or below their notice; they are neither. A pastor is, or ought to be, the head and chief in the department of all the religious instruction which goes on in connection with the congregation under his care. He is the superintendent and the responsible organ of religious knowledge for all the flock, and the Sunday school is a part of it. It is a wrong state of things that has grown up among some of us Dissenters, in which two, three, or four hundred rational minds and immortal souls are brought every sabbath-day to our Sunday-schools, and to our places of worship, for the very purpose of receiving religious instruction, and yet all this is to be carried on without its being once thought of by the pastor: he has something to do in this business, or by the congregation or the teachers that he has, by virtue of his office, a right and a reason to interfere. In most cases, the pastor has given the matter out of his hand, and has thus raised up, or has been accessory to their being raised up, a body of young instructors of divine truth, who are acting independently of him, and who, in some few cases, are confederated against him. This is not as it should be. The teachers are, or ought to be, a pastor's special care. To qualify them for their office, and to assist them in duties, should be thought by him no inconsiderable part of his function. Nor should even the children be viewed as persons with whom he has nothing to do. There are always among these some whose minds have been brought to serious reflection, who are inquiring with solicitude after salvation, and whom he should take under his own teaching and special care, and guide into the way of faith, peace, and holiness; and he should not neglect to give frequent affectionate and solemn addresses to the rest. In a Sunday-school of two or three hundred children, they are of course two or three hundred immortal souls, exposed, by their very situation in life, to peculiar dangers, yet all capable of heavenly and eternal blessedness, and all brought weekly under the eye of the pastor; and yet by how many of our pastors is this hopeful object of religious zeal and benevolence thrown off from ministerial solicitude, and handed over to the Sunday-school teachers; as if there were no hope of their saving the soul of a poor boy, or any reward for saving the soul of a poor girl. This obligation of attending to the souls of the Sunday-schoolers, while incumbent on all ministers, is especially so upon those who are laboring amid much discouragement in small congregations. Many of these men are continually uttering their complaints over the smallness of their congregations, and the inefficiency of their labors; and yet perhaps, have never thought of turning their attention to the two or three hundred youthful minds which are every sabbath-day before their eyes, and under the sound of their voice. No minister who ever throw his mind and heart into his Sunday-school, had to complain that he labored in vain, and spent his strength for nought. No part of ministerial labor yields a quicker or a larger reward. By some it is made the main pivot, on which their whole system of religious instruction turns; and flourishing congregations have risen up under its potency. I have myself been the astonished and delighted witness of this, especially one well-known instance, and am so deeply impressed with its importance, that I conjure my brethren not to neglect this means of usefulness, nor throw away the golden opportunity which the present circumstances of our country still hold out."

Fathers and Brethren in the ministry! these passages are commended to your candid and earnest reflection. Are not these views worthy of consideration? Who can doubt the importance of this field of usefulness, in which 2,000,000 of children and 200,000 teachers are every Sunday at work? And "can ye not discern the signs of the times," which plainly indicate the necessity of pastoral attention and effort? What is practicable in it for the ministry may be suggested hereafter; enough is here urged to secure conscientious consideration. "Think on these things," valued and venerated servants of Him who said, "Feed my lambs." If prompt and persevering action follow devout and deliberate counsel, some good will result from the Conference of the Congregational Union on the Sunday-school.

ON THE EDUCATION OF CHILDREN.

BY MR. G. F. DUNCALF

Continued from page 362.

Fifthly. Children must be corrected for their faults. Never allow a fault to be passed over. "Chasten thy son while there is hope, and let not thy soul spare for his crying." "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." We must not suffer our sympathies to triumph over our judgment when the child begins to cry, and

then exchange the rod, as many do, for flattery, deception, or a promised reward. The want of authority in parents is repugnant to the will of God, destructive to their children, and a source of great trouble to themselves. To see this, we need only read the affecting account which is given of Eli in the first book of Samuel. In this account we see that God not only required Eli to restrain them, give them good advice, but to use his authority. I feel a very tender sympathy for children, having little ones of my own, and would be among the last to advocate a frequent use of the rod; nor will this be necessary, if in the first place it be applied seasonably, that is, "betimes," as Solomon expresses it.

Sixthly. Parents should look well to the moral character of their children—cleanliness, self-denial, economy, gentleness, love of home, love of truth, honesty. Cleanliness. Let your children have in you a pattern of this virtue. Never for a moment allow a dirty face or hands, or neglected dress to pass unnoticed; but endeavor to show them that these things have great influence on their health and comfort. Self-denial. Children should be taught this in their early days, as they will if spared meet with much in passing through the world that will cross them. They should be taught this as regards their appetites. Children are fond of eating and drinking; they should learn to deny themselves in this, because bad habits of this kind are frequently in after-life overpowering. "The practice of using intoxicating drinks as marks of courtesy and kindness ought to be resolutely discountenanced. It leads directly to habits of inebriety, and by direct consequence to the extinction alike of intellect and piety," says John Angell James.

Economy. This is, we consider, indispensable to the future prosperity of your children; let them be shown the necessity of saving a little for the time to come. Thus you will be laying the foundation for them in after life of living within their means, and perhaps save them from a workhouse.

Gentleness toward others, not resenting an injury. Teach them to "turn away wrath with a soft answer," to love one another; that it is better to endure pain than to inflict it. "Repress in every instance the first indications of an unfeeling disposition, especially when manifested towards insects or dumb animals."

Love of home. Teach them to revere home. Try to train them up that they may feel

"Home, sweet, sweet home!
There's no place like home."

What sight so much resembles our future home as a loving, happy, pious family! And what spectacle so sad as to see the members of a family quarrelling! "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more."

Love of truth. Never suffer an untruth to pass without severe censure; and always show them the necessity of not only having your largeness but God's.

Honesty. O how many would have been saved from the gallows and from transportation, if they had been taught in early life that "Honesty is the best policy."

Lastly. The tastes, dispositions, and inclinations of manhood generally correspond with the rudiments as implanted in early life. Parents have to decide in an important sense by the instruction they give, and the example they set, whether their offspring shall bear the image and superscription of their Master; "whether it shall be a spotless and happy spirit, redeemed by atoning blood, and exulting for ever before the throne on high, a star in the eternal diadem; or whether it shall be a guilty, polluted, suffering, and moaning spirit in the world to come. Children appear on this world's stage of action as candidates for endless felicity or woe." In order, then, that these great ends may be accomplished, there must be a co-operation on the part of parents with the Sabbath school teacher, the minister, and any other religious instructor. The parent should endeavor to have his children

placed under pious teachers, and afterward see that the advice given by instruments be from time to time enforced at home. The child should frequently be asked what the teacher has said to him about his soul. Without this co-operation the efforts of parents, teachers, and ministers will be frustrated.

TO BE CONTINUED.

Geographic and Historic.

THE BRITISH REFORMATION.

THE REFORMATION UNDER MARY.

Queen Mary inherited many of the worst qualities of her father, Henry VIII., with none of the virtues of her brother Edward. Educated in the Romish communion, she yielded her conscience to the direction of the priests; cherishing the deadliest bigotry, and exhibiting a mind incessantly haunted with gloomy superstition. She seems to have felt no remorse in shedding human blood, especially in the name of her religion; and hence her reign is justly characterised as "THE BLOODY" in the annals of England.

Mary was hindered in ascending the throne, by the short reign of the Lady Jane Grey. She occupied the throne only ten days! That lamented lady was one of the most lamented, accomplished, and pious females, that ever adorned our world. She reluctantly accepted the crown, which yet had been settled upon her by King Edward; and she fell a sacrifice to the ambition of her father, the Duke of Suffolk, and of her father-in-law, the Duke of Northumberland. They also perished on the scaffold, victims of the wrath of Queen Mary.

Hypocrisy, worthy of Popery, distinguished the early proceedings of the Queen; for, in her progress to London, she declared that, though she was fixed in her own religion, she would not compel others; and by this profession she was supported in her claim to the crown. She made the same declaration to the Lord Mayor and Aldermen of London, August 3rd, 1553, when she sent for them to wait upon her in the Tower; but in a few days she began to prevaricate, declaring, on the 18th, that "she would not compel any of her subjects to be of her religion till public order should be taken." She had determined, however, to overthrow the Reformation, and to re-establish Popery. Therefore, as Sir J. Mackintosh states, all the deprived Catholic bishops, Gardiner, Conner, Tunstall, Day, and Heath, were now restored, their deprivation being declared uncanonical. The Protestant bishops, in the eyes of their Roman Catholic judges, had incurred deprivation by marriage, or more extreme penalties by preaching heresy.

Using her prerogative, established by Henry, as "supreme head of the Church of England," Mary issued her proclamation, prohibiting all public assemblies, and forbidding every one to preach and to interpret the word of God. All the pulpits were silenced, the Common Prayer was disallowed, and the Popish mass was restored; while the Queen took measures for a national reconciliation with the Pope. "The council, however," as Dr. Warner states "being informed that many of the clergy continued preaching without license, ordered Hooper and Coverdale, who had given their countenance, to attend; the former was committed prisoner to the Fleet, the other was confined to his house, and the clergy were sent to prison. Thus the same illegal exercise of power which the reformers had been guilty of to put the bishops out of their way, was turned upon their own heads with interest."

Bishop Gardiner counselled the Queen to proceed with vigor in subverting the reformed religion; and she gave him "the great seal," with a commission to license those whom he regarded as "qualified to preach the word of God," in other words to advocate the claims of Rome. Cranmer was permitted to perform the funeral service of King Edward, according to the English ritual, on the 8th of August; but this was the last time of his officiating in public. He was committed to the Tower, September 2nd; and on 13th he was followed by his venerable friend, Bishop Latimer. Several others, eminent preachers of London, were imprisoned; and, as Fox states "all foreigners, whether preachers, printers, booksellers, artificers, or of whatsoever calling, must depart the kingdom within twenty-four days, upon pain of most grievous imprisonment, and forfeiture of all his goods." Thus, John A. Lasco was deprived of his church, and with others was expelled from the kingdom. "Many in England," Burnet adds, "seeing the government was set upon severe courses so early, did infer that this would soon grow up to an extreme persecution; so that above a thousand persons fled beyond seas most of them as the servants of French Protestants, who having come over in King Edward's time, were now required, as the Germans had been, to return in their own country. Among these were some eminent divines."

Parliament met October 5th 1552; and, in two short sessions they repealed the acts of Edward VI. respecting the sacraments, the election of bishops, the marriage of priests, the mass and images, the ordering of ministers, the uniformity of public worship, the keeping of fasts and holidays, and the legitimation of the children of priests; and it was enacted "that the Divine service used in England in the last

year of Henry VIII., and no other shall be used."

Queen Mary had engaged to be married to Philip, Prince of Castile, in Spain, son of Charles V., Emperor of Germany. But this being announced, the House of Commons sent an address, depreciating her union with a foreigner and a Papist. The haughty Queen highly resented this, and dissolved the Parliament. Bishop Gardiner immediately assured the Emperor that large sums of money would be required to gratify the nobility, to carry the elections for the next parliament, and so to secure the marriage of his son with the Queen; and the Emperor, unwilling to lose the prize, borrowed from the imperial cities 1,200,000 crowns £400,000 sterling, which was sent over, to be distributed in bribes by his ambassadors and Gardiner. By this means it was said "the Emperor bought England." Dr. Warner remarks on this parliament "The reader will no doubt be surprised, and very justly, that the Lords, who but a few months before, seven or eight excepted, were all Protestants, and had prompted the Reformation under the reign of Edward, should now almost to a man turn zealous Catholics in the reign of Mary. It may be difficult to determine in which reign they dissembled their principles of religion; but it is easy to discover that both in the one and the other they were guilty of scandalous prevarication."

Lady Jane Grey and her husband, Lord Guildford Dudley, were beheaded, February 12th, 1554; and Sir J. Mackintosh remarks, that on that day "fifteen gallowses were erected on which fifty-two men were hanged! The day was called Black Monday, as being that of the killing of Lady Jane."

Parliament assembled the 2nd of April; and among other things they passed an Act to revise the dreadful statutes of Richard II., Henry IV., and Henry V., against heretics. Arrangements were now made for the pernicious union of Spain with England. Prince Philip landed at Southampton, July 20th, and on the 25th he was married by Bishop Gardiner, in his cathedral at Winchester. Cardinal Pole arrived, November 24th, in London, when the parliament was summoned to hear his legation, which invited them to a reconciliation with the Pope, as the common pastor of Christendom. On the 23th, the Commons were called to confer with the Lord Chancellor, four bishops, and eight lay peers, to prepare an address to the King and Queen for a reconciliation. The petition stated "That whereas they had been guilty of a most horrible defection and schisms from the apostolic see, they did now sincerely repent of it; and, in sign of repentance, were ready to repeal all the laws made in prejudice of that see: therefore since the King and Queen had been in no way defiled by this schism, they pray them to be intercessors with the legate to grant them absolution, and receive them again in the bosom of the Church."

Extraordinary pomp and ceremony attended this act: the King and Queen being placed in royal splendor in the great hall of Whitehall palace; the legate, who was a prince of the blood as well as of the Church, took his seat behind them at some distance. The petition being presented by the Lords and Commons on their knees, their Majesties interceded with the Cardinal, who "thanked the parliament," says Burnet, "for repealing the Act of Attainder against himself, and making him a member of the nation, from which he had been by that Act cut off, in recompense for which he was now to reconcile them to the body of the Church."—After a long address, he "at last enjoined them for penance, to repeal the laws they had made; and so, in the Pope's name, he granted them full absolution, which they received on their knees; and he absolved the whole realm from all censures." "Many of the persons present," says Sir J. Mackintosh, "burst into tears of joy at this most happy of all human occurrences. The news spread over Europe with gladness and speed. The Pope celebrated the second conversion of England to Christianity by a solemn procession, and ratified all the acts of his faithful legate."

By this means antichrist regained authority in England. The year 1555 commenced with a portentous gloom, as the prisons were crowded with Nonconformists, and the statutes for burning heretics came into operation on the 20th of January. On the 23rd "all the bishops went to Lambeth, the palace of the Archbishop, to receive the Cardinal's blessing and directions; and on the 25th there was a solemn procession through London. There went one hundred and sixty priests, all in their copes; eight bishops next; and last of all came Bonner himself, carrying the host to thank God for reconciling them again to his Church; and to keep up a constant remembrance of it, it was ordered that Andrew's day should be still observed as the anniversary of it, and be called THE FAST OF THE RECONCILIATION."

Bishop Gardiner, then Lord Chancellor, and Bonner, bishop of London, inhuman monsters, soon commenced their work of blood, murdering all classes of the Nonconformists. A few only of the principal martyrs can be mentioned here as the volence is required for a record of their trials, and their triumphs by faith in the Lord and Saviour.

TO BE CONTINUED.