

Family Circle.

ON THE EDUCATION OF CHILDREN.

BY MR. G. P. DUNCALY.

(Continued from page 370.)

To guardians we would say that we think your duties are more difficult than those of a parent. You stand in the place of parents to your young charge. Perhaps the dear parents have died long ago in the Lord. Oh, remember you will have to meet them at the bar of God. Let none of the blood of the children entrusted to your care be found on the skirts of your garments at that great decisive day; but so live and so bring up your charge that you may be enabled to render up your account with joy. Place yourselves often in the sight of eternity and the Judge, and then we think you will manifest a concern for their eternal interests. What we have said to parents we think applicable to you; try to carry out the suggestions, so that you, your little ones, and those dear parents, may all spend your eternity together in heaven.

The instructors of our youth, and more especially the Sabbath school teacher, have much to do in training young immortals for heaven. In a former lecture we laid down what we thought were the requisites for a religious teacher; but these must not only be practised in the school, they must by you be pursued out of the school. You must second your energies in the class, by paying frequent and judicious visits to the homes of your children; converse with their parents on the peculiar talents and dispositions of the children; seek for cooperation with them. The influences at work outside the school-walls are injurious to your young charge, and if not counteracted by either you or the parent, they will ultimately lead your young charge to ruin. Let the children have in you an example of piety, of love, of christian forbearance, and of labor, I mean labour to save their souls. Let them see you constant and regular at your duties; not growing weary in well doing. Never for a moment allow them to see you idle in the Lord's vineyard. Never allow your class to be without a teacher. Always be in time, for you have a great deal to do in a very few hours. But, "Why," you say, "need we again to enforce what we have said in a former lecture?" Because on visiting our schools we find little improvement in this department, after all that has been said at these monthly lectures. O my dear brethren, let us ponder over these important matters. We are stewards for God. It is quite possible for us to think that we will try to benefit the rising generation, but cannot do so permanently without we attend punctually to our duties. An absent teacher, a careless teacher can carry out nothing. What would you think of a minister omitting the pulpit occasionally, or coming to the sanctuary half an hour too late? and his responsibility is no greater than yours, for you have the world of to-morrow in your hands; and you may by your influence and example cause the next generation to be worse or better than the present one. O let us live and labor to leave the world better than we found it. You cannot enforce regularity upon your scholars if you are irregular yourselves. O my dear friends, attend to your duties; be at your posts in time, and remain to the conclusion. Then you may with great propriety insist upon your scholars' regularity. Never allow them to be late or absent, or to leave school before the conclusion.

In addressing ourselves to ministers, we would merely throw out one or two remarks. First, we respectfully think it is the duty of ministers to pay regular and constant visits to our Sabbath schools, and at such times they might with great profit deliver short addresses to the children, go round the classes, drop at each a few seasonable remarks, and where they see the germs of piety beginning to spring endeavor to encourage the growth.

Secondly, in a minister's pastoral visits at the homes of our friends, we think children should not be overlooked, for they are to fill the place of their parents in the church of God when they are mouldering in their graves. They should speak to them there plainly about their souls, for it has often been remarked, that what a minister says to a child in that manner makes a deep impression even on the very young. They should endeavor to show them the reasonableness of loving, honoring, and obeying their parents, their state by nature, the tendencies and consequences of sin, the heaven they have to gain, and the hell they have to shun; and they should try to do so in a manner adapted to childhood, administering but small portions at once. They must make themselves children with them, try to sympathize with them in their little troubles, and thus possibly they may gain their affections and win their souls.

Thirdly, in the more public duties children should not be forgotten. Something from the pulpit might often be advanced which would attract the child's attention and cause him to reflect. We think in every service children should in some way or other be remembered by God's servants, because the master said, "Feed my lambs." A writer in the "Christian Witness," who is intended in a Sabbath school, has made some pertinent remarks on this point, and he

shall therefore speak for me. "We are, or ought to be, co-workers with our esteemed pastors; we ought also to feel anxious that our schools might prove nurseries to the church and congregation to which they belong; we ought also to feel desirous to secure the attendance of our scholars, especially seniors, at the house of God on a Sabbath morning; but how few do we find at such periods! Cannot they be induced to attend? I think many may, but pastors must aid in order to secure it. We take our children into chapel as a school, teachers sit with them to keep them in order; there they remain during the service; very frequently in point of numbers from one-third to one-half of the congregation, and yet how seldom are they recognized by the preacher in his address, and not unfortunately forgotten in prayer! I fear in a great number of cases the recognition is only annual, and on that occasion not unfrequently by a stranger. I do not think this arises so much from want of interest as a want of thought. How easy would it be, aye, and how profitable would it prove for a minister, when in his study, to say to himself, "Well on the Sabbath morning I shall probably have present three, four, or five hundred children. I will endeavor in some of my remarks or illustrations to have something suited to their capacities and conditions;" and should the result of such thoughts be delivered in a simple and affectionate manner, what a large amount of good we might fairly anticipate as the result! I have more than once partially seen the effect. I have seen a large number of children who appeared altogether inattentive direct their eyes to the minister, the expression of their countenances saying at the same time, "Why, the minister is speaking to us;" and there has been for a time a suspension of that trifling spirit which among our scholars on such occasions, alas! is so general. Children, like those of mature growth, love to be noticed, and in general feel an affection for those who prove by word and action that they are anxious to do them good; and might we not fairly expect what would be the conversation of many of them on returning home? One girl may be heard to say, "O mother, the minister spoke so affectionately to us this morning. I am sure he must love us; do come and hear him." Another case may find a boy telling his father what the minister said, and the interest he seemed to feel in the young. Parents, too, love to have their children noticed; and what might we not expect, with God's blessing, as the result? We might see parents, children, and teachers in the same sanctuary, their voices blended in praise, their hearts in gratitude and prayer for God's blessing to rest on the instruction given and the preaching of the Gospel. Thus man's best interest and God's glory would be promoted."

In conclusion, allow me to say that the training of young children for heaven is of vast and paramount importance. As parents and guardians, let us be more than ever decided ourselves "for God to live and die." Let us be determined that our houses shall be dedicated to him—Let us endeavor to save these young, precious, and dear souls. We love our children, and we should not like any harm to befall them in this world; how can we bear the thought, then, of their enduring eternal harm, of their spending eternity with fiends in hell? It is true we cannot give them religion, but we can show them its influence on our own lives; and if they see the fruit of genuine, living piety in our walk, we shall commend the religion of Jesus to their acceptance more effectually than by the most eloquent precepts, or the most constant inculcation. Let us be instant in season and out of season; let us pray more for them, and never let God rest until they are all saved; and then we shall be able to say before an assembled world, "Here am I and the children thou hast given me."

As Sabbath school teachers, let us be more in earnest about holiness ourselves; let us seek wisdom from above; let us learn of Christ; and if we do so, we cannot but be more fit and apt to teach others the way to heaven. O what a sight it will be, when we are assembled on Zion's hill, to see the little ones we have taught in our Sabbath schools rejoicing at our arrival, and welcoming us into the eternal city! Let us labor for God. Let us labor with eternity in view; let us take our young charge to the throne, and never rest satisfied till God saves them.

O ministers, yours is a high and holy calling. May the lambs of the flock ever be borne in mind by you; and may God grant that when parents, guardians, teachers, ministers, and children have done with this world of sorrow, care, and trial, we may stand on the shores of eternal glory, and join that innumerable company, in singing "unto him that has loved us and washed us in his own blood." Amen.—*Methodist New Connexion Magazine.*

MUSIC BY NIGHT.

How sweetly doth this music sound in this dead season. In the day-time it would not, it could not so much affect the ear. All harmonious sounds are advanced by a silent darkness; thus is that the glad tidings of salvation; the gospel never sounds so sweetly as in the night of persecution or of our own private affliction; yet it is ever the same; the difference is in our disposition to receive it.

Geographic and Historic.

THE BRITISH REFORMATION.

THE REFORMATION UNDER MARY.

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John Rogers was their first victim. He was burnt at the stake, February 4th, 1555, in Smithfield, London. He was accounted one of the most learned of the reformers; and to him as an assistant of Tyndal, we are indebted for the English translation of the Bible. Gardiner added to his cruelty, by denying the validity of his marriage, as a priest, and refusing an interview with his wife, who, however, accompanied him, with their ten children, to the stake, at which he joyfully sealed the truth of Christ as his Redeemer.

Lawrence Saunders, a preacher of great fame sealed the doctrine of Christ with his blood, on the 8th of February, at Coventry. Rejoicing in God, his last words were, "Welcome cross of Christ! welcome everlasting life!"

Dr. John Hooper, bishop of Gloucester, was condemned with Rogers, and his episcopal city where he rejected the Queen's pardon, offered to him if he would recant; and, in the presence of vast crowds, he died at the stake, February 9th, saying, "Lord Jesus, receive my spirit!"

Dr. Rowland Taylor was burnt to death the same day, at Hadleigh, the place of his ministry. He declared to his people, at the stake, that he had taught them nothing but the word of God; and he joyfully sealed its truth with his blood.

Dr. John Farrar, bishop of St. David's in like manner, triumphed at the stake, March 30th, at Carmarthen.

John Bradford, accounted "the holiest man of his time," an eloquent and popular preacher, of whom Bishop Ridley said, "He was a man by whom God hath and doth work wonders in setting forth his word," suffered at the stake in Smithfield, July 15th; and with him there was burnt a tallow-chandler's apprentice, of great piety, named John Leaf.

But these dreadful murders of the most virtuous and eminent men, only for nonconformity to human ceremonies and opinions, defeated the designs of their enemies, who were abhorred by the whole community. Burnet says, "The whole nation stood amazed at these proceedings, and the burning of such men, only for their consciences, without mixture of any other thing so much as pretended against them. And it was looked upon as horrible cruelty, because those men acted nothing contrary to the laws; for they were put in prison, at first, for smaller matters, and there kept till those laws were passed by which they were now burnt. But now the spirit of the two religions showed itself. In King Edward's time the Papists were only turned out of their benefices, and at most imprisoned, and of those there were but very few; but now that could not serve their turn, but barbarous cruelties must be executed on innocent men only for their opinions."

Against these murderous proceedings petitions to the Queen were sent by the English exiles; on which Gardiner, with several of the bishops and council, openly in court purged themselves of the guilt of this persecution, hypocritically laying the blame on the Queen.—Philip, perceiving that it would be imputed to him, especially as the same bloody policy, but upon a larger scale, was pursued in Spain, employed Alphonsus, an eminent Franciscan friar to preach against taking away men's lives for religion; but though Philip and the Spaniard, with the characteristic hypocrisy of Papists disowned their horrid system, the persecution continued. Burnet adds, "Gardiner left the whole matter to Bonner, who undertook it cheerfully, being naturally savage and brutal, and retaining deep resentment for what had befallen himself in King Edward's time."

Cruelty still raged, and the prisons in London were crowded with Nonconformists: but Cranmer, Ridley, and Latimer, were removed from the Tower, to dispute with the Papists at Oxford. There they were treated with every possible indignity in a "mock conference;" and Latimer and Ridley were sacrificed at one stake in that city, October 16th, 1555, triumphing in the mercy of God through Christ Jesus.

Cranmer's fate was delayed, that he might be still more insulted before his murder; but, "unhappily for his reputation," as Sir J. Mackintosh remarks "he made some of those repeated applications to Mary for pardon by which he had before escaped out of extraordinary perils." His enemies improved the advantage. "Popish divines, both English and Spanish, were sent to persuade him to sign a recantation of his opinions;" and as Dr. Warner states, "by tender treatment, under the assurance of life and preferment, he was induced to sign an abjuration of his religion. He not only acknowledged the supremacy of the Pope, but exhorts those who had been deceived by his doctrine or example to return to the unity of the Church; and protests that he had signed this declaration of his belief, not through interest or fear, but only for the discharge of his own conscience!"

Diabolical hypocrisy having thus succeeded in overcoming this leader of the English Protestants, his enemies, in violation of their solemn promises, brought him to the stake, after they had published his recantation, and reconciliation with Rome. His blood only could satisfy Queen Mary and the ruling papalates. The fallen archbishop, however, aware of the designs

of his relentless enemies, reflected on his condition, and, by the grace of God, repented of his last act of sin and folly. Being brought into an assembly, to hear his condemnation, he acknowledged his infirmity and crime with many tears, and boldly confessed the doctrines of Christ, to the confusion of his prosecutors, and sealed the truth with his blood, March 21st, 1556.

Cranmer is regarded as the "father of the Church of England," and by many he is held forth as a pattern of the rarest virtues. He was indeed a great man, and his services to religion demand the grateful remembrance of every British and American Christian, but he was very far from faultless. Nonconformity to the Romish Church was charged as his chief crime: he had been himself a persecutor, and he was guilty of the blood of others, who were illegally put to death for their opinions. Now he drank of the same bitter cup; yet he died a penitent, and a martyr for the faith of Christ.

Persecution continued until the death of the wretched Queen. She was deserted by her worthless husband, when he despaired of children by her; and her mind being haunted with guilt and superstition, she closed her ignominious life and reign November 13th, 1558, only a few hours before the decease of Cardinal Pole, the new archbishop of Canterbury. Except a few Popish bigots, no one lamented the death of Mary. Her reign had been most calamitous to England. As Dr. Warner remarks, "It was very unusual and a very ungrateful thing to the English nation, who are naturally merciful and benevolent, to see six, and seven, and thirteen of their fellow-creatures burning alive in one fire, without any other crime but that of their private conscience; and it is no wonder it should raise an horror against a religion of such cruelty, to be derived down from father to son as long as England shall continue a nation.—These fires therefore, which were so thick in many parts of the kingdom, were so far from extinguishing the light of the reformation, as the Queen fondly hoped, that they spread it more and kindled a general disaffection to her government."

TO BE CONTINUED.

MAY-DAY IN THE OLDEN TIME.

It was an old custom in Suffolk in most of the farm-houses, that any servant who could bring in a branch of hawthorn in full blossom on the 1st of May, was entitled to a dish of cream for breakfast. This custom is now disused, not so much for the reluctance of the masters to give the reward, as from the inability of the servants to find the white-thorn in flower. To this custom the following stupid jingle appears to belong,—

"This is the day,
And here is our May,
The finest ever seen,
It is fit for the queen,
So pray ma'am, give us a cup of your cream."

In London, May day was once as much observed as it was in any rural district. There were several May-poles throughout the city, particularly one near the bottom of Catherine-street, in the strand, which, rather oddly, became in its latter days a support for a large telescope at Wanstead in Essex, the property of the Royal Society. The milkmaids were amongst the last conspicuous celebrators of that day. They used to dress themselves in holiday guise on this morning, and come in bands with fiddles, where-to they danced, attended by a strange-looking pyramidal pile, covered with pewter plates, ribands, and streamers, either borne by a man upon his head, or by two men upon a handbarrow: this was called their *garland*. The young chimney-sweepers also made this a peculiar festival, coming forth into the streets in fantastic dresses, and making all sorts of unearthly noises with their shovels and brushes. The benevolent Mrs. Montagu, one of the first of the literary ladies in England, gave these home slaves an annual dinner on this day, in order, we presume, to aid a little in reconciling them to existence. In London, May-day still remains the great festival of the sweeps, and much finery and many vagaries are exhibited on the occasion.—*From Bon's Edition of Beaud's Popular Antiquities.*

AUSTRALIA.

Australia has an importance in the eyes of England, superior perhaps to all her other colonies. The climate is obviously more fitted for the English frame than that of Canada or the West Indies. The English settler alone is master of the mighty continent of New Holland for the natives are few, savage, and rapidly diminishing. The Englishman may range over a territory of 2000 miles long, by 1700 broad, without meeting the subject of any other sovereign, or hearing any other language than his own. The air is temperate, though so near the Equator, and the soil, though often unfruitful, is admirably adapted to the rearing of sheep and cattle. The adjoining islands offer the finest opportunities for the commercial enterprise of the Englishman, and its directness of navigation to India or China, across an ocean that scarcely knows a storm, gives it the promise of being the great eastern depot of the world. Van Dieman's Land, about the size with more than the fertility of Ireland, is said, to resemble Switzerland in picturesque beauty; and New Zealand, a territory of 1500 miles in length, and of every diversity of surface, is already receiving the laws and population of England.