



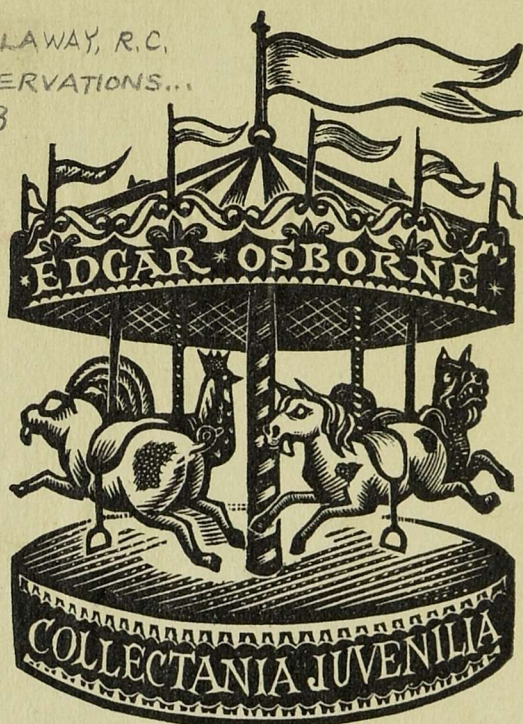
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OBSERVATIONS...
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Barbara Maria Newdigate

CONSTITUTION

THE FIRST AMENDMENT

SECTION

ANY FORM OF GOVERNMENT
WHICH SHALL BE ESTABLISHED

IN THE UNITED STATES

SHALL BE GUARANTEED

THE FREE EXERCISE OF
RELIGION, OR THE
FREEDOM OF SPEECH

THE SECOND AMENDMENT

THE RIGHT OF THE PEOPLE

TO KEEP AND BEAR ARMS,
SHALL NOT BE INFRINGED;
AND NO STATE SHALL
INFRINGE THE RIGHTS
OF THE PEOPLE

THE THIRD AMENDMENT

OBSERVATIONS
ON
THE MOST IMPORTANT SUBJECTS
OF
Education :
CONTAINING
MANY USEFUL HINTS TO MOTHERS,
BUT CHIEFLY INTENDED
FOR
PRIVATE GOVERNESSES,
BY
R. C. DALLAWAY,
AUTHOR OF THE "SERVANT'S MONITOR."

"We must, while young, elevate the heart above sensible objects, and fill the soul with sacred truths, before the world has engrossed its capacity."—SAURIN.

THE SECOND EDITION,
REVISED AND CORRECTED.

GREENWICH :
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1818.

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OF

CONSTITUTION

CONTAINING

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BUT CHIEFLY INTENDED

FOR

PRIVATE GOVERNERS,

BY

R. C. DALLAWAY,

ATTORNEY AT LAW, NEW-YORK.

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be objects, and fill the soul with sacred truths, before
the world has begotten its capacity."—TANTRIX.

THE SECOND EDITION,

REVISED AND CORRECTED.

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1812.

PREFACE.

THE great difficulty of finding respectable situations for young women, has induced many to become Governesses who have not been previously qualified for the employment. The writer of the following sheets, having been in early life in a similar situation, without a friend on whose advice she could rely, has not forgotten the difficulties which she encoun-

tered. Anxious to save others from the inconvenience experienced by herself at that early period, she will endeavour to guard them against her own errors, by furnishing them with such hints as reading, reflection, and the experience of more than twenty years, enable her to offer.

A sketch will be given of the duties of a Governess, and of the qualities essential to the performance of them : and the most urgent motives for exertion will be pointed out. Young persons will be cautioned against desultory reading, which

adds little to real knowledge ; and their attention will be directed to a few excellent books. A method will likewise be proposed, to induce children to become religious from *inclination*, as well as from *principle* ; to make them habitually cheerful and happy in themselves, useful and amiable in society. Those Governesses whose views are directed to such important objects, will find, that every hint given, and every plan suggested, is intended to assist them in this arduous undertaking.

It may be proper to remark, that an

Instructor who is satisfied with seeing her pupils *accomplished fine ladies*, will find this work *perfectly useless*, and *uninteresting*. It is intended for those only, who are convinced, that in every rank of life, an education formed upon the **PURE PRINCIPLES** of the **CHRISTIAN RELIGION**, lays the best foundation for temporal and eternal happiness.

Several years have elapsed since the first publication of these remarks, and upon a careful revision of every sentiment, the author is confirmed in her opinion, that they cannot *mislead*, and may be

serviceable to inexperienced, but well-intentioned young Governesses, to whom it is again presented by their sincere friend,

R. C. DALLAWAY.

October 1st, 1818.

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ERRATA.

Page 52, line 2, for then, read *than*.

107, line 9, for his, read *is*.

109, Note, line 12, after much, insert *as*.

111, line 5, after which, insert *will*.

114, last line, for disagreeble, read *disagreeable*.

175, line 9, for and mind, read *mind, and*

Note, line 1, for Having a great, read *My great*.

OBSERVATIONS

ON

EDUCATION.

IT is generally allowed that the most important part of education is, to instil virtuous principles—to correct the temper—to form the judgment—to improve the heart—to fill the mind with useful and agreeable knowledge—and to render the disposition and manners as amiable as possible.

Long experience has convinced me, that no study so effectually leads to this result as that of the Holy Scriptures. On this account, it would be of much more consequence for young people to be well acquainted with the Bible,

than with any other book, and it shall be my endeavour, to shew in what manner the sacred volume may be most profitably employed, during the course of a Christian education.

When we consider that the writers of the Holy Scriptures were inspired by God himself, this proof of his tender love to mankind, excites our gratitude and admiration in no common degree. “But that which stamps upon these writings the highest value, that which renders them inestimable, and distinguishes them from all other books in the world, is, that they, and they only, contain the words of eternal life.*”

* Porteus' first Lecture. The whole of these Lectures cannot be too strongly recommended.

The sermons of this author are likewise remarkably well adapted to improve young people.

They possess one peculiar excellence—that of painting religion in pleasing and animating colours; so that the gratitude of the reader is excited towards the great

Each child should read a small portion of Scripture every day, while the mind is perfectly composed, and not wearied by other studies. A passage of it should be explained in a clear, easy manner, and some useful and practical inference drawn from it; not as a lesson, but in the most entertaining way, that the study may always leave on the mind an impression of pleasure. The instructor should occasionally read striking and appropriate passages herself to her pupils, and point out the beauties and particular uses of them; always taking care to prove by her own conduct, that she endeavours to practise the lessons which she gives.

Author of every blessing, and he is induced to wish to become religious, not from the dread of punishment, but from the hope of acquiring those virtues, which, while they heighten his innocent enjoyments in this world, will lead him to more permanent happiness in another. This is certainly the true method of inspiring a *love* for religion.

If children are early accustomed to draw rules for their conduct from the Bible, they will not easily be satisfied with a false standard of virtue; and no other book can possibly furnish upon every occasion, such excellent practical lessons.

As there are many passages of Scripture relating to points by no means of prime importance, which are explained in opposite manners by different sects of people, it seems to me, better not to attempt to bias a child's mind towards your particular opinion, on these points.

Endeavour to fix upon those parts of religious instruction, which are clear and obvious to every understanding. You may always find subjects not liable to be mistaken: for instance; it is impossible to induce children to be too thankful to their Maker for every blessing they enjoy, or too sensible of the gratitude they owe to his Son, our Saviour Jesus Christ, for his inestimable love towards all mankind.

His sufferings and death, which open to our view the prospect of eternal happiness, can never be too strongly impressed upon the youthful mind. They cannot be too sensible of their proneness to sin, of their utter inability to resist temptation, but through the influence of the Holy Spirit aiding their own endeavours; or to attain the pardon of God, but through the merits and mediation of a merciful Redeemer. Nor can they be too anxious to follow the example and precepts of our divine Master, in thought, word, and deed. There is no possibility of convincing them too strongly of the necessity and advantages of truth, and of the odiousness of every thing like deceit and guile. You cannot give them too firm a reliance on the superintending providence of God; nor too strong a conviction, that his all-seeing eye not only views their actions, but penetrates into the inmost recesses of their hearts. They cannot have too deep a sense of filial piety, or fraternal affection; nor is there any danger of

INTRODUCTION.

their becoming too benevolent, too compassionate, or too disinterested. In short, the Scriptures contain such an inexhaustible source of instruction and gratification, that I dare venture to affirm that no person during the course of the longest life, could be at a loss for new subjects to propose to her pupils, perfectly clear, useful, and interesting.

It is a very essential point in forming the mind, to induce a child to accustom himself to fix his attention steadily upon one subject. No person ever attained a great degree of excellence in any art or science, without having acquired this habit.

I shall divide these remarks into short lessons, that you may not be tempted to crowd too many ideas at a time : for if you wish to impress any truth, essential to happiness, on the mind of your pupils, you must not divert their attention into a variety of channels.

Endeavour to give the idea in as plain and clear a manner as possible, and lead the child,

almost imperceptibly, to form his own reflections upon it. Teach him by degrees to judge for himself, and not to be blindly led by your opinion.

Though this method may appear tedious to those who have not studied children, I am convinced, that if you examine, at the end of the year, the real knowledge acquired by a child taught in this manner, and that of one accustomed to be told a variety of things at once; you will find, that the former has many clear and distinct ideas, which really begin to form his mind and character; while the latter will have a confused notion of a greater variety of truths, but they will only float upon his imagination, without method and arrangement, and will have no effect upon his disposition and conduct.

CHAP. II.

ON GRATITUDE.

AMONGST the various blessings which our beneficent Creator has bestowed upon us, "The Holy Scriptures hold the most distinguished place."*

The great Author of our religion, in consideration of the diversity of powers which he has bestowed upon man, has in his tender mercy, not only provided for his wants, but administered to his gratification. That Book which we call the Bible, while it instructs us in all the duties of a christian, abounds with every variety, to delight the imagination, and to improve the heart.

* Mr. Gisborne's Sermon XX.

Every unprejudiced person, whatever may be his abilities, may find something suitable to himself. While the great and most essential truths are made plain to the lowest capacity, the most highly cultivated mind, the best taste, and the most correct judgment, may be gratified by the beautiful and sublime passages with which it abounds.

If many parts of the Scriptures are *admired*, even by those who *do not believe* their authenticity; with what delight should not *we* peruse the sacred volume, who are persuaded, that it is the sure and certain guide to future happiness?

I cannot withhold my humble tribute of praise and thanksgiving, for this inestimable blessing; for though thousands of abler pens have been employed on the subject, and thousands more may yet attempt it, the theme will remain inexhaustible; since it will be impossible to estimate the real value of this treasure, until we arrive at that

abode of eternal bliss, to which it is intended to lead us.

Considering the Bible therefore as the basis of Christian Education, as well as the store-house of instruction and delight, let it be our earnest care, to inspire the youthful heart with admiration and gratitude towards its Divine Author ; to make the young highly sensible of its various beauties, and to impress upon their minds the deepest sense of its excellence and importance. And here allow me to remark the consistency and harmony of our holy religion. If one virtuous principle take possession of our hearts, it will naturally lead to the love and practice of many others. For instance ; let gratitude be our prevailing sentiment, and it will almost insensibly induce us to become humble and benevolent. When we acknowledge that we owe every thing to our Maker, can we feel otherwise than humble ? And when our hearts are warmed with the most grateful emotions, do we not instinctively

wish to imitate our heavenly Benefactor, by increasing the comforts of those around us?

Thus by encouraging gratitude, which is one of the most natural and agreeable sensations, of which the human mind is susceptible, children may be led by degrees to perform every act of duty.

Affection towards a kind mother or nurse being probably the first pleasure infants experience, grateful feelings should be encouraged in their young hearts, towards all those who contribute to their happiness.

When they feel most sensibly the emotions of gratitude towards their friends, that is the very moment to direct their attention to the great Author of every blessing; to show them that life, and all the advantages resulting from friendship and affection, with every thing which makes that life desirable, are the free gifts of their heavenly Father: that this beneficent Being is not only the kindest and most tender of Fathers, but that he is also the great

Creator of the universe. “ He laid the foundation of the earth, and the heavens are the works of his hands.”

The largest animals, as well as the smallest insects, are alike brought into existence by his creating power, and supported by his providential care. Every tree and plant which contributes to the support of life ; every flower that delights us with its fragrance or its beauty ; every prospect which affords pleasure to our sight ; the succession of day and night ; and the pleasing vicissitudes of the seasons ; are all subjects capable of inspiring a young heart with the most delightful sensations of gratitude.

If these impressions are made very early, and continually kept up by such reading and conversation as serve to strengthen them, a child may be led to receive with thankfulness his daily blessings, as the immediate gift of a bountiful Creator, and to feel a constant dependence on his providence for the supply of

every want, and the capacity of enjoying every pleasure.*

*“The Psalms contain such fine effusions of gratitude; such exalted strains of piety and devotion; such beautiful and animated descriptions of the power, the wisdom, the mercy, and the goodness of God;” that many of them are peculiarly calculated to give young people the most sublime ideas upon these subjects; particularly the 95th—103d—107th.

CHAP. III.

ON THE CHURCH CATECHISM.

AS it is customary to teach children the church catechism, at a very early age, I shall make a few remarks upon the manner of instructing them in it, before I enter more particularly into the subject of Sacred History.

This catechism, which contains an epitome of the christian religion, requires to be well considered by every Governess.* As it is generally learned by children, before they are capable of understanding it, they are very apt to think it a task to be acquired by rote, and repeated with fluency; but they seldom consider it in any other light, until they are

* Archbishop Secker's Lectures on the Church Catechism, will afford all the information necessary to enable a person to explain every part of it properly,

really taught that it is the summary of that religion which ought to be the rule of their lives. An instructor should endeavour, in proportion as the minds of her pupils open, to interest them in the important truths which this excellent composition contains. It may be adviseable to give a short explanation of some part of it every time it is repeated ; and to induce each child to explain his opinion of the same passage at the next repetition, until he perfectly understand the whole. If several children are present, they will not be fatigued by repeating the whole catechism : but when there is only one or two, I think it better to divide it into very short lessons, than to run the risk of wearying the attention.

Among the modern improvements in education, is the endeavour to lessen the difficulties which attend the beginning of every new study. Innumerable are the publications intended to facilitate the method of acquiring knowledge. Children are taught the rudiments of grammar,

and the elements of astronomy and geography, in the most amusing manner. History is, at first view, proposed as an entertaining, rather than as a useful study, and the same method is pursued in almost every part of education. In this manner a taste for knowledge is acquired, and children learn to consider their lessons as a pleasing occupation, and not a dull task. Though the method of blending amusement with instruction may be carried so far as to render education superficial rather than solid, yet, as a love for any pursuit certainly lays the best foundation for future progress in it, it may be proper in some degree to adopt this plan in the more important studies.

In order to engage them to be fond of one of so much importance as that of religion, every attention should be paid to render the employment as easy and agreeable as possible; for of all the errors committed by instructors in communicating religious knowledge, that of fatiguing their pupils by long and tedious les-

sons, is the fault the least easily repaired ; for when once a child feels completely tired by a lesson of this nature, it will be very difficult ever after to induce him to forget this disagreeable association. But if, during the whole time, he has felt his mind agreeably interested in the subject, he will look forward with pleasure to the next lesson.*

* For better information upon religious subjects, any of the undermentioned books may be consulted : " Duties of Women," by Mr. Gisborne. Strictures, by Mrs. H. More, particularly Chap. XI. " Letters to a Nobleman's Daughter," by Miss Hamilton. Mrs. Chappone in the first volume of her Letters, proposes a method of reading the Bible historically, which may be pursued with great advantage. Dr. Watts, on the Improvement of the Mind, gives an excellent summary of religious instruction for young children. And since the first publication of this work, Mr. Babington has made a valuable addition to the library of a Governess, by favouring the public with a small volume, called " Christian Education." See also Mr. Buckminster's Sermon XXI.

CHAP. IV.

ON THE OLD TESTAMENT.

IN opening to the mind of your pupils, the power and wisdom displayed in the works of creation, you will of course read to them the account of it given us by Moses in the first chapter of Genesis: "and God saw every thing that was made, and behold it was very good."

The greatness of the subject, heightened by the noble, comprehensive, and sublime manner in which the narration is made, is calculated to excite in young hearts strong emotions of wonder, love, and praise. Each child may point out his favourite passage, and give the reasons for his preference; which will enable you to form a judgment of the different cha-

racters of the young people, and of their manner of thinking. You will soon perceive, by these conversations, what ideas are best suited to their taste, and what kind of instruction will be most likely to make the deepest impression.

ON ADAM AND EVE IN PARADISE.

Few subjects are more likely to afford pleasing reflections to young people, than the state of our first parents in paradise. We read in the second chapter of Genesis: "So God created man in his own image, in the image of God created he him."

Adam, therefore, was formed a perfect being, consisting of two distinct parts, the soul and the body: these two parts totally differing each from the other, and yet so united, as to form one perfect whole. He was placed in a beautiful garden, abounding with every thing that could gratify his senses, exercise his body, and

afford instruction and amusement for his intellectual powers. All the wonders of creation were open to his view : the more minutely he examined every object, the more were his admiration and gratitude excited. But, above all, he was allowed to communicate his grateful feelings to the Author and Giver of all his blessings.

Lord of the whole creation, he was not confined to solitude, but blessed with an affectionate companion, exactly formed to participate every feeling, and to partake of every enjoyment. When we recollect, notwithstanding the imperfections of our present state, the delightful emotions which we often experience in the contemplation of the finest prospects, and most interesting scenes in nature, particularly when we enjoy these pleasures with our dearest friends, whose hearts are in unison with our own, we may form some slight idea of the far superior happiness experienced by these two perfect beings, when sin, pain, and sorrow, were alike unknown.

If this subject should be introduced on a fine day, in a beautiful flower garden, or in a room commanding an agreeable prospect, the effect will be much increased by the surrounding objects: it will not then be difficult to convince young people, that as perfect innocence and perfect happiness are inseparable, every instance in which a fault is corrected, or a virtue cultivated, increases our own satisfaction, while it adds to the comfort of those around us.

ON THE FALL OF OUR FIRST PARENTS.

In the last conversation we left Adam and Eve in the full enjoyment of every blessing, innocent and happy. One single command was given, as a test of their obedience: namely, to abstain from the fruit of the tree of knowledge of good and evil. They had every reason to expect a continuance of their happiness while they remained innocent, but they were threatened

with the severest penalty if they should disobey this command. In this situation, forgetful of the happiness they already enjoyed, unmindful of the gratitude they owed to their Maker for all the blessings he had freely bestowed, Eve was tempted to listen to the fallacious suggestions of the serpent. This deceiver first instigates her to doubt the word of God: "Ye shall not surely die;" and then proceeds to inflame her imagination, by setting before her the advantages that would accrue to them from eating the forbidden fruit: "For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." We find, that Eve, allured by these deceitful promises, soon yielded to the temptation. From that moment all was changed; the subtle adviser had succeeded; he had completely sown the seeds of sin. The progress was most rapid. She had no sooner tasted the fruit of disobedience herself, than she hastened to commit another sin,

and to involve Adam in the same misery. Adam, yielding to the persuasions of his wife, became a partaker in her guilt. The consequence was, indeed, dreadful. “The eyes of them both were opened.” The knowledge of guilt was instantly accompanied with the dread of punishment. Instead of enjoying the presence of the Almighty, as in their former happy state of innocence, fear, shame, and remorse, took possession of their souls. How exactly has Milton described their feelings, in this exclamation of Adam’s :

“ ——— Hide me from the face
Of God, whom to behold was then my height
Of happiness ! ——— ”

They could no longer consider their Maker in the light of a tender and affectionate father ; but their guilty consciences arrayed him in all the terrors of a severe and inexorable judge. Their Judge appeared—the sentence was pronounced, and their own feelings instantly con-

vinced them of its justice. At that fatal moment was introduced pain, sorrow, and all the long catalogue of human miseries. The whole face of nature immediately partook of the dreadful change: "Cursed was the ground for their sakes." The hearts of our first parents, no longer attuned to joy and gratitude, viewed every thing through the medium of gloom and discontent. Every object formerly beheld with pleasure, served only to remind them of past joys forever lost, and to add to the bitterness of their feelings, by recalling the sensations with which they had formerly regarded it. When they looked forwards, the prospect was still more dismal: they had entailed upon their posterity, the whole human race, all the sorrow which they themselves experienced, and all the wretchedness which their gloomy imagination was capable of representing.

This dreadful example should convince us of the necessity of resisting the first temptation to evil, and fix in our hearts this

important truth : That every deviation from virtue, diminishes and undermines our happiness ; and the free indulgence of any sin, inevitably leads to misery.

ON THE CONDUCT OF CAIN.

The example of our first parents, was but too soon followed by their posterity. Cain, instigated by the same deceiver, was first induced to nourish a gloomy and discontented disposition. He then began to feel jealousy and envy towards his brother, and afterwards hatred. When once the dreadful passion of hatred is encouraged, every crime may be expected. “ Cain was wroth, and his countenance fell.” Thus led on from one crime to another, he was at length tempted to murder *him*, whom he ought to have considered as his friend and companion. After the murder of his innocent brother, he endeavoured to hide his guilt by falsehood ; forgetting that the

eyes of the Lord are in every place, beholding the evil and the good." In answer to the enquiry made by the Almighty, "Where is thy brother?" Cain replied, "I know not; am I my brother's keeper?" His obdurate audacity only added sin to sin; and the Lord pronounced this tremendous sentence upon him: "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. A fugitive and a vagabond shalt thou be in the earth." Cain, struck with horror, exclaimed in the agony of his soul: "My punishment is greater than I can bear."

It is not easy to find an example more calculated to show the progress of sin, than the conduct of Cain. The indulgence of evil thoughts leads to bad dispositions; bad dispositions lead to the practice of iniquity. Sin, indulged in a single instance, prepares the way for more heinous transgression; and, if not followed by genuine and persevering repent-

ance, terminates in endless misery. The progress is often slow, and at first imperceptible, but is not the less certain. There is, indeed, a wide difference between evil thoughts and great crimes; but as no person can promise to stop himself in this career, the only wise method to pursue, is, to pause at the beginning; to reflect on the consequences of the first indulgence of any bad propensity; and to use all possible means to eradicate the seeds of evil, lest time and habit should bring them to maturity.

ON THE NECESSITY OF RESISTING
TEMPTATION.

Man, born in sin, is constantly prone to evil. The original deceiver continues his machinations, and assaults every person exactly in the manner most likely to succeed. He first paints guilt in the most agreeable and fascinating colours, to lessen the enormity of sin; then en-

deavours to engage our affections on his side, and to stifle every rising emotion of virtue. He knows, that when we have once followed his suggestions in a single instance, our return to virtue is every day more difficult.

To the covetous and the ambitious, he paints, in the most artful manner, the pleasure of riches, power, and greatness; and carefully draws a veil over their attendant miseries.

To the sensual, he offers the gratification of every desire; and endeavours to stifle the dictates of conscience, which perpetually represent to the mind, the inevitable consequences of such sinful indulgence. In short, his temptations are suited to every variety of character and situation. He induces children to be disobedient to their parents; to contend and quarrel for trifles; to indulge every selfish wish; to be idle, passionate, and obstinate. These temptations are the trials of Christian holiness, and require our constant vigilance: we must be in earnest in our prayers for strength to re-

ist them, and shun the slightest deviation from our duty, since we know not whither the the first wrong step may lead us.

Not to lengthen this volume unnecessarily, I shall select only two more subjects from the Old Testament, as examples of the manner in which I propose to impress the minds of young persons, with some idea of the advantages to be derived from a careful perusal of the Sacred Scriptures.

ON THE CHARACTER OF JOSEPH.

There are few parts of the Old Testament which afford more delight and instruction to children, than the beautiful and pathetic history of Joseph. I have never known a child who was not interested in reading it, or hearing it read. It may prove a very agreeable employment to children, to point out the different parts of this history, to state those by

which they are most delighted, and what qualities are the most worthy of imitation in the character of Joseph. They may likewise be led to distinguish those parts of his conduct, which have the greatest resemblance to that of our Divine Master. The history contains such a variety of instruction, that every child may find something to apply to himself. They may learn the dreadful consequence of encouraging an envious disposition; that virtue will ennoble the lowest situation, since Joseph, even in a prison, made himself respected and beloved; that it is our duty, as well as our happiness, to consider ourselves at every moment under the eye of God. His example may teach them how to bear sudden and great prosperity, perhaps the greatest trial of virtue, with equanimity. Humility, gentleness, compassion, generosity, kindness, filial and fraternal affection, integrity, and indeed every Christian virtue, are displayed in this amiable character. But that which shines with the greatest lustre, (a

very uncommon one in that age,) is the generous forgiveness shewn towards his brothers, who had injured him so severely. The delicate and affecting manner in which he devises an excuse for their conduct, and endeavours to reconcile them to themselves, can hardly be equalled in any history, excepting that of our blessed Saviour. When he makes himself known to his brethren in these words, "I am Joseph your brother, whom ye sold into Egypt," he instantly adds, in the most cordial and affectionate manner, "Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. So now it was not you who sent me hither, but God; and he hath made me a father to Pharoah, and lord of all his house, and ruler throughout all the land of Egypt."*

* Every person capable of feeling all the interesting and beautiful passages of this history, will see that I have merely given a very slight sketch of the instruction

ON THE CHARACTER OF NEBUCHAD-

NEZZAR.

It is necessary to impress, in the strongest manner, upon the minds of young people, that the Supreme Being is not only a God of mercy, but a God of justice. "The Lord is long suffering, and of great mercy, forgiving iniquity and transgression; by no means clearing the guilty." His compassion and forgiveness are exercised only towards those who truly repent and turn to him; while to those who wilfully continue in the practice of sin, his denunciations are most awful: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Nebuchadnezzar's conduct, as related in the book of Daniel, is a striking example to en-

that may be drawn from it. I leave the reader to make use of her own taste and judgment, to improve upon these hints.

force the truth of this remark. When Daniel shews him the interpretation of his dream, he gives him the following excellent advice: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." The long-suffering and kindness of God, allowed him time for repentance: the punishment was delayed; but Nebuchadnezzar's heart was too proud and too selfish to attend to these excellent counsels. Elated with his power and grandeur, he forgot that all he possessed was the free gift of God—he forgot to ascribe to him the glory. Observe the consequence—At the very moment when his heart was lifted up by pride, in the midst of his boasting, when he almost believed himself a God, at that very moment, the great Creator of the Universe humbled him to the dust.

The great may learn from the example of Nebuchadnezzar, the instability of human gran-

deur, the little satisfaction that can be derived from merely selfish gratifications, and the necessity of studying to promote the comfort and happiness of their less prosperous neighbours. They may also learn to practise Christian humility, and to feel an habitual remembrance of their dependence upon God.

Those of an inferior rank, may observe how seldom power and riches make the possessors of them happy; and instead of looking up with admiration or envy to their superiors, they may learn to be contented with their humble lot, and thankful that God has placed them out of the reach of those dangers and temptations, which are the inseparable attendants on an exalted station.

I should advise a governess, in reading the whole of this beautiful chapter, from whence a variety of admirable lessons may be drawn, to propose to each of her pupils, to select for herself the instruction best adapted to her own particular character and situation.

CHAP. V.

ON THE REDEMPTION OF MANKIND.

FROM the fall of our first parents to the coming of our Saviour, we may observe, in many parts of the Old Testament, that those who disobeyed the divine commands, were usually punished in this world; some received the due reward of their misdeeds immediately; others were reprov'd for their sins, forewarn'd of their danger, threatened with severe punishment if they persisted in a course of wickedness, and encouraged to hope for mercy if they repented and turned to the Lord.

Innumerable are the lessons contained in the Bible, which convince us of the danger and misery of sin, and of the happiness which would attend the constant practice of holiness. At

the moment when Adam received his sentence of death, he was cheered with the distant hope, that from his seed a Saviour should arise to overcome the power of the serpent, and to redeem man from the consequence of his disobedience. This assurance was frequently renewed to his posterity : and the prophets foretell, in the most clear and decisive manner, not only the coming of our Saviour, but the exact time when he should appear, and the circumstances attending his birth, life, death, resurrection, and ascension.

The Jews, the favoured people of God, believed the prophecies, and expected a Saviour to appear at that very time ; yet so little did they understand the nature of the Messiah's kingdom, that they expected a temporal prince. And even when Jesus Christ appeared, though in his person were fulfilled all the predictions relating to the long expected Messiah, from the fall of Adam, until that time ; yet they could never be persuaded to believe, that the

meek and lowly Jesus, was the promised Saviour, who came to redeem a lost world, and to offer salvation and the remission of sins, to all who truly repent and believe in his gospel.

If the Jews, the chosen people of God, had such indistinct and erroneous ideas of their fallen state; of their need of a Saviour to redeem them from sin, and to lead them to eternal happiness: the heathen, destitute of all light of revelation, must have been in a still more deplorable one of doubt and uncertainty.

At length the mist was dissipated by the dawn of a brighter day; the Sun of Righteousness arose; the long expected Saviour appeared on earth; his birth was announced by a glorious company of angels, who proclaimed, "Glory to God in the highest, and on earth peace, goodwill toward men." But how did he appear? Not as a temporal prince, arrayed in all the majesty of human glory: but he took upon him the form of a servant. Though the "Prince of Peace," he left his heavenly Fa-

ther's throne, to dwell on earth with sinful men. He condescended to "be poor, that we might become rich." To be brought low, that we might be exalted. To endure pain, that we might enjoy comfort. He suffered the most dreadful death, that he might secure to us eternal life. In a lowly situation, he set us a perfect pattern of all the virtues that can adorn human nature; while he performed astonishing miracles, which proved beyond the possibility of doubt, that he also partook of the divine nature. He fulfilled constantly the proclamation of the angels at his birth; his whole life continually proclaimed, "Glory to God, good-will towards men." Every miracle which he performed was calculated to increase the comforts of man in this world. We cannot follow a single precept, or imitate an action of his life, without being improved in virtue and happiness; indeed, had man even been intended to end his existence with this life, still the whole human race would have been greatly benefited

by the example, and the sublime doctrines of this Divine Teacher.

How great then must be the debt of gratitude we owe, when we consider him, not only as “a teacher come from God,” to improve our comforts here, but as the Author and Giver of a new life, who holds out to our view, a clear and steady light, to guide us to eternal peace; who effected by his blood, “a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.” Who, by faith, has dispelled doubt—removed uncertainty—and purchased for all who will accept his offers of salvation, “the sure and certain hope of a blessed immortality.”*

It is better not to allow a child to read the account of our Saviour’s sufferings and death

* See Blair’s Sermon on the Happiness of a Future State, Vol. ii. Ser. 9.

Also, No. 210, Spectator, on the Immortality of the Soul.

himself, until he can read well ; lest his attention should be called more to the words, than to the subject, and the effect be lessened by the difficulty of reading.

A proper moment may be chosen, when the mind is calm and serious, to read to him this part of the Holy Scriptures, so that the attention may be employed on the subject, and that it may not fail to have upon the heart, all the effect which such an astonishing narration is capable of producing.

A child of sensibility will hardly hear the account of the events preceding our Saviour's death, without strong emotions of sorrow, compassion, and gratitude. He will be made more sensible of the dreadful consequences of sin, which required no less a sacrifice, than the death of the Son of God. How thankful then ought he to feel towards God, who grants and accepts such an atonement. What gratitude and admiration should be excited in his mind towards that Saviour, who suffered such excru-

ciating pains to reconcile God to man, and to open to us the gates of everlasting life.

To shew the effect which these events had on the immediate followers of our blessed Saviour, you may remark to your pupils, the uncomfortable and uncertain state of his disciples, during the time they remained in doubt whether "he were the Christ."

When our Lord was betrayed, all his disciples forsook him and fled, and we do not find that any of them had courage to appear as the friend of their beloved Master, during the time of his greatest sufferings, except his favourite disciple St. John.

But the moment they were convinced of his resurrection and ascension, an astonishing change took place in their feelings. Their hopes revived, their faith was strengthened, and they worshipped him, and returned to Jerusalem with great joy.

CHAP. VI.

ON THE INFLUENCE OF THE HOLY SPIRIT.

IN one of the conversations which our Saviour held with his disciples before he left this world, he makes use of these remarkable expressions :
 “If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.”*

The account of what happened on the day of Pentecost, related in the second chapter of the Acts of the Apostles, fully shows the beginning of the accomplishment of this promise, by the descent of the Holy Ghost upon the Apostles, and the extraordinary miracle that

* See John xiv. 15, 16, 17.

was then performed: which, while it proves the foreknowledge of our Saviour, testifies also the great importance of this religion to mankind, since the Almighty thought proper to make use of such miraculous means to spread the knowledge of it through all nations.

How thankful ought we then to be, who are permitted to enjoy without reserve, every privilege which the Gospel contains, while it is still withheld from so great a part of the habitable world; the Jews have their minds still darkened by the most deplorable unbelief; and many of the other nations to whom it was first made known, have fallen into the errors of Mahometanism.

We are told in the Holy Scriptures, that repentance, faith, and obedience, are necessary towards our attainment of everlasting life. The same Scriptures tell us that, “of ourselves we can do nothing;” we can neither believe on the Lord Jesus Christ, repent of our sins, nor walk in the commandments of God, without the as-

sistance of his Holy Spirit. "This assistance is freely offered to the whole human race, and power in every respect adequate is given us from above to accept it."* Our Saviour, in his discourse with Nicodemus, thus compares the influence of the Spirit, to the blowing of the wind: "Thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."†

How this change is made in the heart, he only can tell who performs it. The effects of it however, are easily to be discerned. Let us not deceive ourselves. If we *wilfully* persist in the practice of any known sin, or perseveringly cherish one unchristian temper, we

* I refer my readers for a full illustration of this subject, to Bishop Sherlock's Discourse, Vol. iii. Ser 12; and to Mr. Gisborne's three Sermons on the Nature and Efficacy of Divine Grace.

† St John iii. 8.

shall have no inheritance in the kingdom of God. For if we are assured in the word of God, that “the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, faith, meekness, temperance; it is evident, that he, and he only, has the Spirit of God abiding in him, who practises the virtues which are the fruits of the Spirit. To our heavenly Father we must earnestly pray, through the merits and mediation of Jesus Christ, for his divine influence, to enable us to resist temptation, and to attain that “wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.”* For it is to those only, who through the grace already bestowed, love God, and keep his commandments, that our Saviour has promised to continue the aid of the Holy Ghost the Comforter. And for those only has

* James iii, 17.

he promised to prepare a place in the MAN-
SIONS OF ETERNAL PEACE.

A child may perceive that he is by nature prone to sin, and continually tempted by his spiritual enemy to disobey the commands of God: and though in humble sincerity he often forms the best resolutions of amendment, yet he frequently finds himself falling again into the same errors, which he had resolved for ever to renounce. At length he becomes sensible of his own inability either to resist temptation, or to obey the laws of God. When he is most discouraged by this reflection, assure him that his merciful Father has provided a remedy for this evil, by his gracious promise of divine assistance, to all who truly desire to obtain it. "Every good gift and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;"*

* James i. 17.

and, therefore, every virtuous inclination must be inspired by the influence of the Holy Spirit of God upon the heart. For this blessing let him devoutly pray.*

* The Collects for the first and nineteenth Sundays after Trinity, are well adapted for this purpose.

CHAP. VII.

OF FAITH.

WHEN we read in St. Matthew the account of the circumstances which took place at our Saviour's death, we naturally feel astonished, that any person who was an eye-witness of these supernatural events, should have persisted in unbelief. "The resurrection of our Lord, which took place on the third day after his death, is a fact, proved by the clearest evidence, and is the seal and confirmation of his divinity, and of the truth of his religion."*

As children often ask questions relative to religion, which it is impossible to answer, it

* See Bishop Porteus' Summary of the Evidences of the Truth and Origin of the Christian Revelation: an excellent little work for young people.

seems proper, at an early age to inform them, that the Almighty has revealed to us in the Holy Scriptures, every thing that is necessary to teach us how to live, so as to obtain his favour, and how to die, in the hopes of a blessed resurrection. But there are many things which we are commanded to believe, which are not explained in a manner to be understood by the wisest man, much less can they be comprehended by children. Such are various articles of the Christian faith, which we are early accustomed to repeat in the Creed. All these things are proposed as subjects of faith. Of the necessity of faith we are assured in many parts of the Scriptures.

The miracles performed by our Saviour, were sometimes bestowed as a reward for the faith of those who asked his assistance. “Thy faith hath saved thee, go in peace.”* “O woman !

* St. Luke, vii. 50.

great is thy faith, be it unto thee even as thou wilt.”*

After the death of our Saviour, when the Apostles were endowed with the power of working miracles, they used expressions of the same kind. St. Paul, in answer to the jailer’s question, “What must I do to be saved?” says, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”†

It will be necessary to explain what is here meant by faith: for this *saving faith* is of a much more comprehensive nature than it at first appears to be. As many different opinions are formed upon this subject, perhaps the following simple statement may be useful to children.

A true Christian Faith requires us not merely to believe all the articles of the Creed, but to repent of our sins, and to perform our duty to

* Matthew, xxviii. 15.

† Acts x. 31.

God and man, under the influence of this faith ; and, conscious of our own unworthiness, to trust entirely to the merits of Jesus Christ, for pardon and acceptance with God.

Faith without works is unavailing, “ for, as the body without the spirit is dead, so faith without works is dead also ; ” * and our best works, if not accompanied with faith, will not be acceptable to God. “ For without faith it is impossible to please him ; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him . ” †

We may be greatly assisted in the attainment of this virtue, by considering the many blessings we enjoy from God, and our constant dependence upon him for life, food, raiment, and every daily and hourly comfort ; and by reflecting that we are so ignorant of the means by which his wisdom raises up for us a supply

* James ii. xxvi.

† Hebrews xi. 6.

of these common necessities, that we can no more understand how the grass grows, then we can comprehend any of the great mysteries of our holy religion.

These things belong to God : they are impenetrable to mortal eye.

It becomes not us to wish to remove the veil which his wisdom has thought proper to draw over them. It is our duty to believe and to adore : to be thankful for the light which the gospel affords us, and, in humble hope, to follow that light, in full assurance that it will lead the *faithful servants* of CHRIST to that abode, where FAITH will be lost in SIGHT, and DOUBT in JOY.

CHAP. VIII.

ON REPENTANCE.

IT is highly proper that every child should understand what is meant by repentance.

The most virtuous person that ever lived, must be sensible that he is continually offending God, either by doing what is contrary to his laws, or by leaving undone what he has commanded.

Upon a strict examination of his thoughts, words, and actions, he will be convinced that no day passes without his having committed some fault, and every fault requires repentance.

If St. Paul, whose whole life after his conversion was devoted to God, felt this constant inclination to evil—if this is acknowledged to be the case with the most religious characters

of the present day, I need not use many arguments to prove, that it is so with every human being.

The Scriptures affirm, that “all have sinned, and come short of the glory of God.”* John the Baptist declares, that repentance is the first step necessary to salvation: “Repent ye, for the kingdom of heaven is at hand.”† And in a subsequent part of the same chapter, “Bring forth fruits, meet for repentance.”‡

Our blessed Saviour uses exactly the same words: “Repent ye, for the kingdom of heaven is at hand.”||

St. Peter’s doctrine shows also the necessity of repentance: “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”§

* Rom. iii. 23.

† Matt. iii. 2.

‡ Matt. iii. 8.

|| Matt. iv. 17.

§ Acts iii. 19.

St. Paul's admonition to all his converts is, that they should "repent, and turn to God, and do works meet for repentance."* And in another place the same Apostle affirms, that "now God commandeth all men every where to repent."†

From the Word of God we learn both the nature and the necessity of repentance.

TRUE REPENTANCE is composed of *contrition* and *self-abasement* for past sins, accompanied with an *earnest desire* and *purpose*, to *forsake* and *renounce* them *for ever*. It requires us to humble ourselves before God, to confess our sins, and to mourn for them with a godly sorrow;‡ not merely because we feel the inconvenience they have occasioned, nor from the

* Acts xx. 26.

† Acts xvii. 30.

‡ See the nature of godly sorrow explained at large by Saurin, Vol. 3. Sermon IX. and likewise by Sherlock, Vol. 2. Sermon VIII.

mere dread of future punishment; but, because we sincerely love God, are grieved that we have offended him, and are anxious to regain his favour. It requires us to make restitution, if possible, to those whom we have injured; to implore with sincerity and earnestness, the influence of the Holy Spirit, that we may have strength to resist temptation, and to lead a new life in every respect conformable to the precepts of the Gospel. And, above all, it requires us to pray for pardon and remission of our sins, through the merits and mediation of our Saviour Jesus Christ. This, and this only, is *true repentance*, "*not to be repented of.*"*

When a child has seriously offended his parents, you may read to him the parable of the Prodigal Son. Every line speaks to the heart, and is adapted to excite in the mind, emotions of contrition, and an earnest desire to be reconciled to an affectionate parent. Never was any

* ii. Cor. vii. 10.

parable so calculated to soften and subdue the obdurate heart, to teach the nature and the advantage of repentance, and to give the most affecting assurance of the compassion, the tender mercy, and the loving-kindness of our Heavenly Father.

To make children sensible of the necessity of repentance, they should be taught the duty of self-examination,* which leads to self-knowledge, the most useful of all studies. A frequent enquiry into our own hearts, is the only way to prevent bad habits from imperceptibly gaining ground, to keep the conscience void of offence, to counteract pride, and to encourage Christian humility.

* I refer my readers for advice on the subject of Self-examination, to Practical Piety, Vol. i. Chap. 12. and to Buckminster's Sermon on Self-knowledge.

CHAP. IX.

ON PRAYER.

OUR Saviour's advice on the subject of prayer,* will sufficiently point out the nature and the efficacy of this important duty. As soon as a child is capable of feeling his dependence upon God for every blessing, he may be led, not only to understand the use of prayer, but to consider it as a great happiness to be allowed to address his Heavenly Father; to express his gratitude for the comforts enjoyed every day; to entreat a continuance of those mercies; to confess, with sorrow, the faults he has committed against so kind and beneficent

* Matt. vi. 7.

a parent ; and, in humble sincerity, to implore forgiveness for his past offences, and assistance to enable him to avoid temptation in future.

Teach your pupils to pray with the heart, as well as with the lips ;* to feel the beauty and sublimity of that incomparable prayer which our Divine Teacher has given us as a model.

* The spirit of devotion which gained acceptance at the throne of grace, to the simple prayer of the publican, and without which the most perfect composition is but a collection of vain words, offensive to the Being to whom it is addressed, is a mixture of humiliation and gratitude, derived from the consideration of our vileness and wretchedness on the one hand, and from the contemplation of infinite goodness on the other. Whoever prays in this disposition of soul, most certainly prays by the Spirit ; because this disposition is not natural, but the effect of that Divine Influence, which is graciously employed for the purpose of bringing fallen man back to his Maker.

Rev. C. Daubeny's Guide to the Church.

Let this awful consideration be deeply impressed upon the mind of every child, that whenever he uses the LORD'S PRAYER, he addresses himself to his Almighty Father, the Lord of heaven and earth, in the very words taught and commanded by his blessed Son, our Saviour Jesus Christ.

This idea, well engraven on the heart, seems to me the best calculated to promote a habit of true devotion.

Though we should convince children that the Lord's Prayer is superior to every other, and proper to be used at all times, we must likewise inform them, that from our Divine Master's example, we learn the duty and comfort of addressing our Maker in every circumstance and situation of our lives.

In prosperity, while we thankfully acknowledge every blessing, we must pray for humility, moderation, and charity, to enable us to make the best use of it. In sickness and adversity, for patience and resignation. In every cala-

mity that befalls us, to Him we must look up for support and consolation.

When oppressed with a sense of guilt, to whom can we pour out our sorrows, but to that merciful and compassionate Father, who has promised forgiveness and remission of sins, through the mediation of Jesus Christ, to all who truly repent, and return into the way of righteousness.

When a child first awakes in the morning, and feels both mind and body refreshed with comfortable sleep, let him be instructed to look up with gratitude to that kind Parent, who has watched over him during the night, and guarded him from every danger. He may be led to express his sensations in something like the following manner :

I thank thee, O God, for the comfort and safety which I have enjoyed during this night. To thee I devote myself, and all the powers which thou hast this morning revived. Give

me grace to employ them all to thy glory, and the benefit of my immortal soul, through Jesus Christ our Lord. Amen.

Or thus :

Grant O Lord I beseech thee, this day, that every thought, word, and work, may be regulated by a sense of thy divine presence, and accompanied with an earnest wish to please thee, through Jesus Christ our Lord. Amen.

Before he lies down at night, a short examination into his actions during the day, may call forth some such prayer as the following :

Pardon, O Lord, the sins and offences of this day. Accept my most hearty thanks for the blessings I have enjoyed, and for the instruction I have received. Grant me the assistance of thy Holy Spirit, to enable me to perceive and to amend what is wrong, and daily to improve in knowledge and holiness, through Jesus Christ our Lord. Amen.

When children are most sensible of the kindness and affection of their friends, they should learn to express their gratitude to God for this blessing.

May God bless and preserve my parents and friends, for their tender affection to me ; and teach me to be grateful for their kindness, and to profit by their instruction ; that I may daily endeavour to show forth my love to them, and my thankfulness for all thy unmerited mercies to me, through Jesus Christ our Lord. Amen.

A Prayer to be used at any time.

“O God, may thy mercy pardon what I *have been*, may thy grace reform what I *am*, and may thy wisdom direct what I *shall be*, through Jesus Christ our Lord. Amen.”

These simple supplications to the Throne of Grace, contain the different heads into which prayer is divided : namely, *adoration, self-*

dedication, petition, confession, thanksgiving, and intercession.

He that has habitually felt the delight* and comfort of lifting up his heart to his Heavenly Father, will not often be at a loss for words to express the emotions of a grateful heart, or the sorrowful feelings of a contrite and afflicted spirit. And recourse may be had at all times to our excellent Liturgy, which supplies us with prayers so sublime and comprehensive, that they can hardly be equalled by any other human composition.

The Collect with which the communion Service opens—the beautiful Collect for Charity appointed to be used the Sunday before Lent—the Prayer, for all Conditions of Men—either of the Confessions and the general Thanksgiving—

* The most correct and interesting ideas upon this subject, may be obtained by a careful perusal of Mr. J. Bowdler's *Essay on Prayer*. See his *Life and Writings*, Vol. II.

as they comprehend every thing necessary to prayer, appear to me calculated to be easily explained to children, and occasionally to form a part of their daily devotions.

ON ATTENTION AT CHURCH.

It is the duty of every governess, to teach her pupils to be attentive and devout at church ; to convince them of the great privilege which they enjoy, in being permitted to assemble in a place peculiarly set apart for the service of their Maker ; to join with numbers of their fellow-creatures in prayer, praise, and adoration to the throne of heaven ; to hear the word of God read and explained ; to learn his holy will ; and to form resolutions of improvement.

Before a child goes to church, he should pray for the blessing of God, and form a determination to profit, as much as possible, by

every part of the service ; and then, he will seldom return home without having received some benefit.

The best method of keeping up the attention of children during divine service, is, by degrees, to make them fully comprehend the several parts of it.

In proportion as they learn to distinguish the different kinds of prayer,* of which this service is composed ; to feel and to admire the beauty and harmony of the whole liturgy ; and to acquire a taste for hearing the Holy Scriptures read and explained, will their attention be engaged, and their hearts warmed by gratitude and devotion.

* See Mrs. H. More's *Strictures*, Vol. i. Chap. 12.

CHAP. X.

ON THE MANNER OF SPENDING SUNDAY.

IT is of great consequence that, children from their earliest years, should be accustomed to consider Sunday, not merely as a day of rest, but as a day peculiarly set apart for the more immediate service of their Maker. If idleness is improper on other days, it must be still more so on the Lord's Day.

Children should begin the day with earnest prayer for the blessing of God, to enable them to spend it properly. They should observe the manner in which their Divine Master spent the Sabbath. He divided his time between public and private devotions: he instructed the ignorant, healed the sick, comforted the

afflicted; and filled up the remainder of the day, in conversing with his friends and disciples.

Young people may be taught to imitate the spirit of his example. Public and private devotion will take up a part of their time. Those who are old enough, may assist in the instruction of the poor: though they cannot heal the sick, they may, by kindness and charity, promote their comfort.

They may enjoy the pleasure of reading and conversation with their friends, who should make a point of introducing suitable subjects.

The exercise of charity and benevolence, will increase the religious cheerfulness which ought to reign in all Christian families on the Lord's Day.

As the common business of other days is suspended, it is often difficult to find a sufficiency of proper employment for children. To obviate this inconvenience, I propose the following hints.

Some part of the service of each Sunday may be selected, when each child may find some passage of Scripture illustrating the particular duty which it is intended to inculcate; her remarks may be corrected or enlarged upon by the instructor. Or one child may chuse a subject, and engage the rest to furnish examples and conversation upon it.

At other times, the same use may be made of facts, properly selected from geography and natural history; which will afford opportunities for a governess to make some observations on the *wisdom, greatness, and goodness*, of that Almighty Being, who governs all things, and so kindly distributes his blessings, that no part of the globe is unprovided with every thing necessary for the existence, support, and comfort, of its inhabitants.

The pupils may be led to contemplate their own peculiar blessings: situated in a temperate climate, equally free from the inconvenience of extreme heat or severe cold; natives of a

kingdom where every individual may enjoy his own property in peace ; and where the exercise of every Christian virtue is not only tolerated, but encouraged by the laws of the land.

Among other blessings, those experienced in their own families may be pointed out, and particularly made the subject of contentment and gratitude.*

Children are often interested on Sunday evenings, by alternately giving a short account of characters drawn from the Scriptures ; sometimes alphabetically, at others, according to the taste of each child, who may select what character he chuses.

Passages of poetry, suitable to the day, and sacred music, may add a pleasing, and useful variety, to the evening's occupations.

The fine picture of charity drawn by St. Paul, will afford the most useful subjects for

* See a paper on Gratitude, Spectator, No. 453.

conversation on a Sunday evening: when every feature may be found pourtrayed in the conduct of our Saviour and his disciples.

Each child may contribute her share to the general occupation, by furnishing one instance of this virtue, drawn from some part of the Sacred Volume, with her own remarks; by which means she will learn to read with greater attention, and to form just opinions.

There is not a page of Sacred History, which does not furnish some materials for instruction, in the hands of a judicious teacher. One great point is, to seize the proper moment for making a lasting impression; to adapt the lesson to the character and disposition of the pupil; to introduce serious subjects seasonably, generally leaving off before the pupils are weary; and, by cheerfulness and good-humour, to endeavour to render such subjects agreeable.

No sensations are more delightful to well-trained minds, than those excited by benevolence: the idea of having increased the com-

fort of a fellow-creature, puts the mind in the happiest train for devotion, and all the duties of the Sabbath. I therefore, strongly recommend to every governess, to induce her pupils to look out habitually, for opportunities of doing good-natured, generous, or charitable actions, as a certain way of securing one pleasure for every Sunday.

This early association of *pleasure* with *religion*, will tend, by the blessing of God, to prevent their considering Sunday as a dull day to be *got through*, rather than *enjoyed*.

Questions of the following nature are instructive and amusing.

Where do you find any passage in the Holy Scriptures which shews the beauty of candour and sincerity ?*

* Besides the passages in the Scriptures upon this subject, let your pupils read the paper in the Spectator upon the advantages of Truth and Sincerity.

What characters were remarkable for obedience to God in the midst of wickedness and depravity?

What are the qualities most requisite to form *true* friendship?

What passages in the Scriptures shew the effect of a guilty conscience?

Who gives us the best lessons of humility?

Where are we taught that it is impossible for a true Christian to be proud?

Where are meekness and gentleness recommended?

What was our Saviour's opinion of hypocrisy?

What are the most amiable qualities displayed in the conduct and character of Joseph?

In what particulars does he resemble our Saviour?

Where are we taught to be more anxious to correct our own faults, than to find out those of our neighbours?

Where do we find the best examples of patience and resignation to the will of God?

What assurances do you find in the Gospel, that those who truly repent of their sins, will be pardoned?

Where are you taught the duty of children to their parents?

In what does charity consist?

What reason have we to expect eternal happiness?

Why is human life compared to a journey?

Where are we taught the sin of waste and extravagance?

What is the best remedy for a gloomy, discontented disposition?*

From whose conduct may we learn the folly of presumption?

Do virtue and vice always meet with their deserts in this life?

In what respects are all men equal?

* See an excellent paper in the Spectator on Cheerfulness.

What ought to be the reigning principle of a Christian, who hopes to attain eternal happiness?

What part of the character of David do you think the most worthy of imitation?

What do you learn from the conduct of his son Absalom?

What sins are you taught to avoid, by reading the history of Haman?

What do you particularly admire in the conduct of Daniel?*

Who ordained the sacrament of baptism?

Upon what occasion was the sacrament of the Lord's supper instituted?

Where do we learn from our Saviour's ex-

* See SERVANT'S MONITOR, by the same author, Though this Book is particularly addressed to Servants, it contains a variety of remarks upon many of the most interesting passages both of the Old and New Testament, that may be easily adapted to children in any rank of life.

ample, to participate in the joys and sorrows of our friends ?

Where are we taught to cultivate a forgiving disposition ?

Does our Saviour give any example of the duty of a subject to his king and country ?

What is the greatest treasure a Christian can possess ?

In what consists *true greatness* ?

Is it confined to any particular rank or condition in life ? Or, is it in the power of every person to be truly great ?

CHAP. XI.

ON THE NEW TESTAMENT.

HAVING endeavoured to interest your feelings in the cause of religion, and to furnish you with a few simple observations upon each subject, suitable to the capacities of children : I shall now draw a short sketch, of the method of teaching them to apply to themselves the precepts of our blessed Saviour, and to learn from the unerring rules of his Gospel, how to regulate the heart, the temper, and the conduct.

A few examples will be sufficient to shew you, that in the New Testament you will find every subject that you can possibly desire

treated by our blessed Saviour or his apostles, exactly in the manner best adapted for the instruction of every Christian.

ON PRESUMPTION.

The conduct of Saint Peter,* affords a striking example of the danger of presumption; and may serve to convince young people, that without Divine assistance, their best intentions and strongest resolutions, will not preserve them from falling into sin: that a Christian's life, is a life of watchfulness; and, that it is their first duty to pray for the grace of God to enable them to resist temptation, and to persevere in the practice of virtue.

They may say in the words of the royal Psalmist, "Keep thy servant, O Lord, from presumptuous sins, lest they have the dominion

* See the character of St. Peter, portrayed in a very interesting manner, by Mr. Buckminster, Sermon XX.

over me.” “Have mercy, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions.” “Lord, make thou thy servant to delight in that which is good: make me to go in the path of thy commandments, for therein is my delight.”

ON A FORGIVING TEMPER.

A forgiving temper may be inculcated by shewing in what manner our Saviour treated his bitterest enemies; by the parable of the Repenting Prodigal, a passage peculiarly calculated to give delight to the young. And the odiousness of resentment, may be pointed out by the parable of the Unmerciful Servant, which is so affecting, that it cannot easily fail to make an impression on the mind of a child.*

* The remarks of Bishop Porteus upon this parable, in his Lectures upon St. Matthew, are extremely beau-

ON COMPASSION.

Compassion for the unfortunate, may be strongly excited by the parable of the Good Samaritan ; which likewise affords a beautiful illustration of that universal good-will to man, which our Saviour constantly inculcated.

How kindly did he participate in the joys and sorrows of his friends. His first miracle was performed, to promote the innocent cheerfulness of a marriage feast ; and a thousand instances might be cited of his tender and generous compassion.

In sympathizing with Martha and Mary, he wept over the grave of Lazarus, although he knew that their sorrow would soon be turned into joy, when, by the exertion of his divine

tiful and useful. Indeed, the whole of these lectures should be well studied by every young person who undertakes to instruct children in the most essential part of their education.

power, he should in an instant restore their beloved brother to life.*

How pathetically did he lament the fate of Jerusalem, when he foresaw the future sufferings of the inhabitants of that unfortunate city ; notwithstanding he knew that they were bringing upon themselves those very sufferings, by treating him with *unparalleled cruelty*.

ON FRIENDSHIP.

There are few pleasures so pure and innocent as those arising from virtuous friendship.

Every child should be taught the nature of this sentiment, the advantages that may be derived from it, and the qualities requisite to enable him to attain so valuable a blessing.

“ Although we do not find in the Gospel a single precept on the subject of friendship, nor does our Saviour in any instance bestow the

* See Servant's Monitor.

smallest commendation upon it; yet we may be assured, that a virtuous friendship is improved and exalted by the precepts of the Gospel, and finds in them its best foundation and its firmest support." Universal love to man, was the principal object of our Saviour's ministry; he lived, but to increase the comfort of the human race; and he died, to insure their eternal happiness. In his human character, he has exemplified his approbation of friendship. He chose for his companions, those whom he knew to be worthy of his affection; and he selected for his particular favourite, that disciple whose character and disposition were most congenial to his own.

In this example we have a perfect model of friendship; and in tracing the conduct of the beloved companion of Christ through the whole of his Gospel, particularly in the last affecting scenes of our Saviour's life, we may observe how tenderly and affectionately St. John fulfilled the duties of friendship, and how well he de-

served that endearing title by which he is distinguished, *The disciple whom Jesus loved*.*

THE NECESSITY OF REPRESSING VANITY
AND SELF-SUFFICIENCY.

As we are all disposed to think too highly of ourselves, children should be guarded against this dangerous error. The parable of the Publican and the Pharisee affords an excellent lesson for this purpose.

A moment's reflection will teach us, that we are all sinners, and consequently, that we can have no *claim* to the favour of God. It is from his tender mercy alone, that we are furnished with the means of working out our own salvation, through the merits and mediation of our blessed Redeemer: and even the very powers which we employ in this service, are the free gift of the same beneficent Creator.

* I refer my readers to a beautiful illustration of this subject, by Bishop Porteus, Vol. 1. Sermon xviii. and Bishop Horne, Discourse ix. Vol. 1.

Under such circumstances, is it possible to be too humble?

The outward conduct of the Pharisee, is represented as being much better than that of the Publican, but "he trusted in himself that he was righteous, and despised others." Puffed up with pride, his esteem and approbation centered in himself: his heart neither glowed with gratitude towards his Maker, nor with benevolence towards his fellow-creatures. A prayer made in such a frame of mind, could not possibly be accepted by the all-seeing God.

The disposition of the humble and penitent Publican was very different: he is represented as feeling that deep conviction of his own unworthiness, and that reliance on the mercy of his Maker, which constitutes the *spirit of true* devotion, and, without which, no prayer can find acceptance at the throne of grace.*

* See Buckminster's beautiful illustration of this Parable, SERMON XIX.

The only perfect Being that ever bore the human form, was himself a pattern of humility. He never in a single instance assumed any merit to himself. "I came down from heaven." says our blessed Saviour, "to do my Father's will;" and to that heavenly Father he never failed to ascribe the glory of every action.

How then can such frail mortals as we are, for one moment value ourselves on any good quality we possess, or upon any trifling acquirement we may have made. Could we attain the highest point of human excellence, still we must fall infinitely short of his transcendent virtues, who deigns to propose himself as a model for our imitation. "Learn of *me*, for *I* am meek and lowly in heart."

We, likewise, are placed in this world to perform the will of God; and we are assured, that our best actions will find no favour in his sight, unless they are accompanied with a meek and humble spirit.

ON HUMILITY.

The Roman Centurion, born in a country where pride was considered as a virtue, displays the effect of true Christian humility upon the heart, in a very striking manner, when he acknowledges his unworthiness to receive our Saviour under his roof. But when we behold that very Saviour, the GREAT SON OF GOD, condescending to wash his disciples' feet, we are struck with admiration, and a wish to endeavour to imitate his example, and to cultivate this heavenly disposition.

“Blessed are the meek, &c. &c.”

“Blessed are the poor in spirit, &c.”

“He that exalteth himself shall be abased : and he that humbleth himself shall be exalted,” are the precepts given by our Divine Master.

ON EXTRAVAGANCE.

It is impossible to find a more convincing proof of the guilt of waste and extravagance,

than our Saviour's direction to his disciples, "Gather up the fragments that remain, that nothing be lost."

If the Son of God, who with a word could create food to supply the wants of thousands, thought it improper to waste the smallest portion, how can we, who not only cannot create a single atom, but are indebted to our Maker for every thing which we possess, and are accountable to him for the use which we make of it, how can we imagine ourselves at liberty to lavish a great part of our possessions in selfish gratifications, or to squander them in frivolous superfluities.*

As economy is the source of charity, there is no situation in life in which it is not only useful, but highly necessary. The happy medium

* Spectator, No. 177, is an excellent paper upon this subject, in which a method is proposed, of being charitable by practising self-denial and economy.

between parsimony and extravagance, is the proper rule for our conduct upon all occasions.

Mrs. H. More, in *Cœlebs*, gives the best instruction, and many practical lessons, for cultivating a charitable disposition, in children : and I cannot too strongly advise every governess to adopt her ideas upon this subject, so far as the situation and circumstances of the pupils will admit.

ON THE DANGER OF DELAY.

The parable of the Ten Virgins, enforces the necessity of religious self-preparation ; and as children may easily be convinced, that indolence and procrastination often occasion very serious inconvenience in the common affairs of life, this parable will prove to them, that where religion is concerned, the danger of these faults is infinitely greater.

The DILATORY may likewise be led to consider such passages from the Old Testament as the following :

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”*

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.”†

How beautifully does St. James describe the shortness and uncertainty of life.

“Go to now ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain : whereas ye know not what will be on the morrow. For what is your life ? It is even a vapour that appeareth for a little time, and then vanisheth away.”‡

ON SELFISHNESS.

Selfishness, the most prevailing sin to which human nature is subject, and one of the most

* Eccles. ix. 10. † Pro. xxvii. 1. ‡ James iv. 14.

difficult to cure, may be counteracted in the best possible manner, by considering how contrary to the Christian character, is every thing of this nature. Children should be made sensible, that one selfish gratification only leads to the wish for another ; the heart is never satisfied, never at rest : but the sensations, arising from the certainty of having contributed to the comfort of others, are not only attended with inward satisfaction at the moment, but are long recollected with pleasure.

Our Divine Master, who has given us, the best rules for our conduct, was himself a pattern of disinterestedness : from his birth to the grave, we see in all his actions, that he considered the happiness of others, and did every thing to promote it, but was quite indifferent to those things which affected only his own ease and comfort.

His conduct, while suffering the agonies of death, is one of the finest lessons against selfishness.

Mrs. H. More's remarks upon this subject,

in Practical Piety, are so beautiful, that I shall transcribe the whole passage, lest any of my readers should be unacquainted with that excellent work.

“It was, while bearing his cross to the place of execution, that he said to the sorrowing multitude : Weep not for me, but for yourselves and, for your children.”—It was, while enduring the agonies of crucifixion, that he endeavoured to mitigate the sorrows of his mother and of his friend, by tenderly committing them to each other’s care.—It was, while sustaining the pangs of dissolution, that he gave the immediate promise of heaven to the expiring criminal.”*

ON UNCHARITABLENESS.

Of all the propensities to which children are

* Vol. II. Chap 21.

disposed, there is hardly one more unamiable and irreligious, than an *uncharitable* Temper; ready upon all occasions to put the worst constructions on the conduct of others. Whenever this disposition shews itself, every care should be taken to eradicate it; for, if indulged in youth, it will inevitably lead to every species of ill-nature and malignity. We are all too prone to see our own faults in the most favourable light, and those of others through a magnifying glass: whereas, the only use we ought to make of the faults of our neighbours, is to learn, by observing them, to correct our own, and to cultivate the opposite virtues. You should therefore convince your pupils, that an uncharitable temper is a constant source of misery to those who possess it, and that to judge the actions of another with asperity, is as much a breach of the divine laws of benevolence, as *thieving*, or any other action by which another is injured. “Judge not, and ye shall not be judged: Condemn not, and ye shall not be

condemned :” are the precepts of our blessed Saviour.

ON CHARITY.

St. Paul’s description of charity is inimitable, and should be proposed as a model for the conduct of every person who is desirous of becoming a *true* CHRISTIAN.

“And, above all things, put on charity, which is the bond of perfectness, forbearing one another, and forgiving one another.” “Charity thinketh no evil ; charity suffereth long and is kind.”

Induce your pupils to consider, that one of the purest sources of satisfaction, which a benevolent heart can experience, is derived from the admiration and esteem we feel for the virtues and amiable qualities of our fellow-creatures.

In the latter part of the twenty-fifth chapter of St. Matthew, the duties of charity and kind-

ness are likewise particularly recommended ; and we there find, that our generous exertions for the benefit of others, when performed from the principle of *love to God*, are not only repaid by inward satisfaction in this life, but that we are likewise encouraged to hope for a still greater reward in another.

“ Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me,” says our blessed Saviour ; when, describing the last judgment, he addresses himself to those who have practised this virtue.

Children should be taught, that their actions are either good or bad, according to the *motive* from which they proceed. The smallest gift, or even a kind word, or a compassionate tear, which flows from a benevolent heart, may afford much consolation to the unfortunate ; and will far outweigh, in the sight of our merciful Judge, the greatest donations which pride or vanity bestow.

ON PATRIOTISM.

Young people should be early taught, that a *true Christian* will always be a good *subject*; that he will love his king and country, honour those in authority, and obey the laws of the land from the best and purest motives.

They should be led to observe, that the best characters in every profession, have always been distinguished for their patriotism, and remarkable for paying the greatest respect to the established laws of the country. Whereas *rebellious* subjects, are found chiefly amongst those, who, by having thrown off their allegiance to their Maker, are become indifferent to religion. But we have still higher authority to prove to us the duty of patriotism. The Scriptures abound with the strongest injunctions to loyalty, and the severest threatenings to the disobedient. “Let every soul be subject to the higher powers, for there is no power but of God: the powers that be, are ordained of

God ; whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation.”*

In other parts of the Sacred Volume, we are taught to *honour* the king, and to *pray* for the king.

But that which gives this duty the highest sanction, is our Saviour’s own example.

Though himself KING OF HEAVEN, he submitted in every respect, to the laws of the land in which he dwelt, and to the commands of an earthly monarch ; and he continually directed his followers to do the same : and what renders this conduct the more remarkable, is, that at the very time when he worked a miracle to pay his tribute money, Tiberius, who was at the head of the empire was a man of so notorious a character, that *personally* he was not deserving

* Rom. xiii. 1.

of the least respect. Indeed, he possessed those very qualities which our Saviour held in the greatest abhorrence: for, to a cruel and malevolent disposition, he joined the most designing and the deepest hypocrisy.

Since the Author of our holy religion, has set us an example of obedience to such an Emperor, it becomes the duty of every instructor to teach the young, that the union of Christianity with patriotism, is essentially necessary, to form either a *great* or a *good* character.

ON THE MILITARY CHARACTER.

The remarks of Bishop Porteus, upon the character of the Centurion mentioned in the Gospel of St. Matthew, will give young people a very just idea of the virtues necessary to form the military character; and will point out to them, that “the strictest piety, the most gentle,

benevolent, and humane dispositions, are not incompatible with the courage of a soldier ; and that there is no mode of life, no employment, or profession, which may not be made consistent with a sincere belief in the Gospel, and with the practice of every duty we owe to our Maker, to our Redeemer, to our fellow-creatures, and to ourselves.”*

* Lecture viii.

CHAP. XII.

ON DEATH.

DEATH is a subject of such importance to every human being, that it is necessary to represent it to children in a just, but striking point of view. This event being inevitable, and the time in which it will take place uncertain, it is impossible to begin too early to prepare for the awful moment.

You should convince children that the fear of death may be overcome, and that a good life is a constant preparation for a happy death.

“It is appointed unto all men once to die, and after death, the judgment.”* The fear of

* Heb. ix. 27.

death is so natural to man, that, without divine aid, it can be contemplated only as an object of gloom and terror.

The unrepenting sinner will behold it arrayed in all the horrors that a guilty conscience can possibly paint, to a mind filled with the strongest conviction of having deserved eternal punishment. He cannot expect mercy from that God whose commands he has disobeyed, whose admonitions he has disregarded, and whose threatenings he has despised. He beholds in his Judge, the Saviour, whose offers of salvation he has neglected. With terror and dismay he awaits his doom. Death is to *him* the gate of hell, the entrance to everlasting misery.

The unbeliever looks upon death as the extinction of his being—the moment that puts an end to all the satisfaction and amusement, derived from study, from philosophy, from the examination of the works of Nature—and to the pleasure experienced by the gratification

of the senses.—All the ties of friendship and affection, which make life desirable, will in that one moment be dissolved. Gloomy, indeed, must be the prospect of death, to him who expects annihilation—who knows that death will instantly destroy his present enjoyment; and who, rejecting all idea of futurity, will not admit of one ray of hope, to illumine his dark and dismal passage to the grave.

How different are the feelings of the true Christian who lives in the constant fear and love of God: every comfort which *he* enjoys, is increased by considering it as the gift of a just, compassionate, and merciful Father. He constantly endeavours to follow the example of his Divine Master, by studying to promote the happiness of his fellow-creatures. Not trusting in his own righteousness, but conscious of his sins, he feels his utter inability to repent without the assistance of the Holy Spirit, which is promised to all who ask it, in the name of our Saviour Jesus Christ. He

delights to acknowledge, that he has no hope of pardon and peace, but through the merits of his Redeemer. He accepts with joy and gratitude, the offers of salvation made to him in the Gospel; for he believes, that "as in Adam all die, even so in Christ shall all be made alive." To such a mind, death can only be painful, as the moment which puts an end to all his useful pursuits, to all his innocent enjoyments, and separates him from his dearest friends. But he is cheered with the delightful hope, that those friends who have increased his comforts here, will enjoy with him *more permanent* happiness hereafter.

To such a mind, death must still be awful, as the moment when "the spirit shall return to God who gave it," and shall behold that ineffable Being, dwelling "in light which no mortal can approach unto." But, "looking unto Jesus, the Author and Finisher of his Faith," with holy confidence he awaits the summons.

Languishing on the bed of sickness, he beholds in death the termination of his sufferings, but not the extinction of his hopes. Though his *body* may tremble at the near approach of dissolution, his *soul* rejoices in the expectation of a blessed immortality.

* The day of judgment, which strikes horror into the guilty soul, is not to him an object of terror: he knows that his Judge is that merciful Redeemer, who died to purchase his eternal happiness. He is going home to his heavenly Father, whom he has loved and served on earth. He beholds in death the gate of heaven—the entrance to that abode of

* As Bishop Hall's Meditations are little known to young people, instead of merely referring to them, I shall make use of his fine ideas upon this subject: as it seems to me that no writer can point out, in a more striking manner, the advantages which a Christian possesses at the hour of death, and in the day of judgment.

bliss, where he will enjoy happiness unspeakable in the presence of his God and Saviour, through all eternity.*

* See the beautiful description of the feelings of a Christian at the approach of death, in Cœlebs.

CHAP. XIII.

ON THE ADVANTAGES OF GOOD TEMPER.

THERE are few persons who have not observed, that cheerfulness and good temper add more to the happiness of domestic life, than almost any other qualities ; and that one discontented, peevish, overbearing, or even irritable temper, if uncontrolled, is sufficient to throw a gloom over a whole family circle.

This observation ought to convince us, that to make children habitually contented and good-tempered upon Christian principles, is not the least essential part of education : indeed, it is often the most difficult task which a governess has to perform. Experience and

reflection upon this particular subject, enable me to say, that the first step towards improving others, is to endeavour, by prayer and watchfulness to subdue the natural pride and selfishness of our own hearts. The former renders us too susceptible of the trifling mortifications to which a dependent situation is inevitably exposed, and the latter aggravates our feelings under the little privations which perpetually occur.

A governess has great occasion for the exercise of good temper, as she is exposed to hourly provocations, from a variety of circumstances: she is frequently obliged to sacrifice her own time and inclination to the *will*, and sometimes to the *caprice* of others; and under all these trials of temper she is required to set the best example to the young people under her care.

Children are in general remarkably clear-sighted to the faults of their instructors; and if pride, conceit, selfishness, or anger, are but suspected in a governess, she will certainly

lose much of the respect and affection of her pupils. To enable her to act well under these inconveniences, she should consider that the proper regulation of her own temper, is of the highest importance : since upon her example and exertions may in a great measure depend, “ the future good conduct and happiness of her pupils :” that the situation, if not her own choice, his allotted to her by the great Disposer of all events ; that the trials are exactly suited to promote her own improvement in every virtue ; and that, although she is required to give up every personal gratification, she is not excluded from pleasures of a superior nature.

If her constant aim be, to promote the glory of God, by forwarding the virtue and knowledge of her pupils, every improvement in them, will become a source of satisfaction to herself. Should her endeavours be successful, the prospect of having formed one heart to virtue, and consequently, to happiness, will be a reflection sufficiently delightful to reward

her amply for all the difficulties which such a task may have occasioned : and even when the success is not equal to her wishes, the motives which have influenced her own conduct, will support her under every disappointment. She may even turn the disappointment to her advantage, by making it an incitement to Christian humility.

The every-day comfort of a governess, depends upon having her own temper under such regulation, as to enable her to bear unruffled the thousand little trials to which she is exposed. For this purpose it is as necessary to consider the conduct of our blessed Saviour, as a model of forbearance under these petty provocations, as to look up to his divine example under severe afflictions. In this, as in every situation, the nearer we approach to the resemblance of our blessed Master, the better are we suited to fulfil every duty with cheerfulness, and to increase our own comfort, and the happiness of all those with whom we are connected.

I can say with certainty, that every effort a governess makes for the improvement of herself, upon true Christian principles, promises to be equally beneficial to her pupils.

Firmness without severity, steadiness without obstinacy, patience and forbearance, an easiness of temper without indolence, and true Christian gentleness, with constant good humour, are qualities the most requisite in a teacher.*

* It is hoped, that no person will accuse the writer, of the vanity of supposing that she has herself all the virtues and qualifications she points out as necessary to form a good governess. She has proved by experience, that the want of these virtues will occasion a thousand inconveniences and errors: at the same time she can say with the greatest sincerity, that whatever success she has experienced, has been in proportion to her endeavours to amend her own heart and temper, by following the plan now proposed to her young friends. That others may improve upon the model here presented, as much she is conscious of still remaining below it herself, is her very sincere wish.

The thirteenth chapter of St. Paul's first Epistle to the Corinthians, before alluded to, is peculiarly adapted to the study of a governess ; for she will find occasion for the practice of every part of that comprehensive virtue, which St. Paul has so beautifully described under the name of Charity.

CHAP. XIV.

ON THE REGULATION OF THE TEMPER,
DISPOSITION, AND CONDUCT.

IT is not easy to give general rules for the regulation of the temper, as almost every child requires different treatment, from some peculiarity of disposition. I shall only make a few remarks, which in some degree suit children of every character.

Every child may be taught, at a very early age, to feel the pleasures of benevolence: whenever his own wishes are complied with, he will naturally feel pleased. By making him remark this inward satisfaction, you may inspire him with a wish to produce the same agreeable sensations in the mind of his little

from one or more of them. Reflection will fully prove to a governess, that no one of these faults, however trifling it may appear to the eyes of a superficial observer, can be persisted in, consistently with the happiness of her pupils.

Common motives may be sufficient to overcome, or at least to correct for a time, many of the faults of children. For instance—an indolent child who is affectionate, may be induced to apply with assiduity to a study which she really dislikes, for the sake of pleasing her mother. A passionate boy may learn to moderate his anger, by finding, that, every time he gives way to his violent temper, he loses the very thing which he was most anxious to obtain. A child who wishes to please in company, may take pains to acquire such knowledge and such manners, as she knows will be most likely to have that effect. Politeness may apparently supply the place of *real* benevolence; and the fear of being thought vulgar, may induce many to conquer a variety of disagreeable habits.

But a governess ought by no means to be satisfied with such partial improvement. It is her duty to propose, the true Christian motive, which our Saviour himself has given us for our conduct towards others: "As ye would that men should do to you, do ye also to them."*

This rule brought into action, and applied upon every occasion, would more effectually improve the temper, than volumes of the finest sayings of the best writers that ever lived. Indeed, it would be great presumption to imagine, that any human being could be capable of giving better precepts for the regulation of the heart and temper, than the great Author of our holy religion. "He who knows every winding of the human heart, can alone point out a remedy, for every disease to which it is subject."† He knows that what we feel ourselves, is the only criterion by which we can judge of the

* Luke vi. 31.

† Gisborne's Sermons, Vol. I. Sermon 20.

feelings of others, and therefore, to that criterion he directs our attention. We are sufficiently ready to complain of the evils we experience from the disagreeable tempers of others; let us then be always on our guard, lest we inflict those very pains of which we are so sensible. We always experience pleasure from the good-humour and kindness of our friends; let us, therefore, be anxious to make them equally happy, by the exercise of the same amiable dispositions.

ON OBSTINACY.

Obstinacy is a fault of so peculiar and complicated a nature, so seldom corrected, and so different from all others, yet at times assuming the appearance of almost every other fault, that the reader will, I hope, excuse me for entering very minutely into detail.

I believe, a tendency to this fault may be frequently suppressed at a very early period, if

attended to as soon as it appears, by following the methods proposed by Miss Edgeworth.*

But I have known but few instances of its being entirely cured, after a complete habit of obstinacy was formed. As my work is chiefly designed for the use of governesses, I cannot help repeating here, that no fault to which human nature is subject, requires such complete command of temper in a teacher, as obstinacy. A child of this disposition, possesses in the highest degree, the art of tormenting in every possible manner : but if an affectionate disposition is to be discerned when the fit is over, no governess need to despair. If she has a good temper, and sufficient perseverance to follow the method I propose, I believe there are few children who may not at least be very much improved, if not entirely corrected.

It is necessary first to study the disposition

* Practical Education, Vol. I. Chap. 7.

of the child; to converse with him in a good-humoured manner, and endeavour to find out his character, and what particular defect of temper is the cause of his obstinacy: that defect, whatever it may be, must be the first point to attack.

An ignorant practitioner in physic, contents himself with administering palliatives to the most alarming symptoms of a disease. Though the patient may feel some temporary relief, he will never be radically cured by such superficial remedies.

The experienced and skilful physician, on the contrary, led by the symptoms to examine with the nicest care into the origin of the malady, having discovered it, directs all his attention to that point; well knowing, that when he has succeeded in removing that, the symptoms will immediately vanish. The diseases of the mind, are full as difficult to cure, as those of the body; and require, in many respects, the same mode of treatment.

A common teacher will attempt to correct obstinacy, without any examination into the cause which produced it. He may succeed in checking for a time, its violence, but he will never entirely remove it.

A judicious preceptor, on the other hand, will first examine into the cause of this defect, and direct his whole attention to remove that cause, before he can hope to succeed in destroying obstinacy, which is only the effect of some previous bad disposition. It very often arises from extreme indolence. When this is the case, it becomes the duty of a teacher, to find out some occupation which will engage a child agreeably, and insensibly divert his attention ; and to be careful not to press those employments upon him, to which he has a particular dislike.

The first object is to improve the temper, and when that is accomplished, there will be little difficulty in inducing him to learn what is required, by giving him such motives for exertion,

as best suit his character and taste. If any particular lesson is found to be so irksome, as frequently to occasion a fit of obstinacy, it would be better to substitute some other lesson, than to run the risk of bringing it on. I have often checked this perverse humour, by not appearing to observe it, or by saying in a good-natured way, "I hope you intend to be a good boy this morning: after our lessons are well done, we shall have a pleasant walk." Or I have spoken of some new plan to be executed in the garden, or proposed some entertaining employment, as an inducement to shake off the inclination to ill-humour. If, instead of this method, I had upbraided him for beginning to be out of temper, he would probably have continued his perverseness the rest of the day. Every method should be taken, to prevent the recurrence of obstinacy. But when once a violent fit begins, it is better to leave the child in a room by himself, with plenty of employment and amusement; such

as books, dissected maps, &c. that he may not remain in sullen idleness. Employment and solitude will often recover him. He may be told, that when he feels determined to be good, he may return to you, and be allowed to take his lessons as usual. The first sign of penitence should be encouraged: not a word must be said of the past, lest a reproof should occasion a relapse. I have often known a child remain for hours in sullen silence, because his first emotions of penitence were received with coldness, or severe reproof, instead of being encouraged. It should be considered, that it is a great effort for a child to get the better of a fit of obstinacy, and he should be made sensible of the advantage of exerting himself to conquer it *speedily*, by the increased kindness of his governess.

Great care should be taken in reproofing children for any fault, to let them see that *friendship*, and not *anger*, dictates the reproof. Nothing should be needlessly proposed in a

tone of authority : a positive command, given in a severe manner, causes so much pain to the feelings, that though fear may prevent its being *disobeyed*, yet it will always be obeyed with reluctance : when, perhaps, the very same thing, proposed in a mild and gentle manner, would be performed with pleasure.

Severity is never more ill applied, than to obstinacy. It often hardens the heart, and increases the disease. The fear of punishment, may induce a child so far to conquer his ill-temper for the moment, as to perform what is required of him ; but this is merely a temporary improvement. It is much more effectual, to convince him by friendship and kindness, that you are really anxious to promote his happiness ; and therefore, that you suggest to him such methods of correcting himself, as your knowledge and experience assure you, are most likely to accomplish it.

When a child feels discouraged at the frequent returns of his own ill-humour, he should

be comforted in the kindest manner and assured that this difficulty will lessen every day. He may be told of other children, who had been quite as naughty as himself, who are become very amiable, by following the plan now proposed to him.

When once a child feels a strong conviction of his own faults, there is less reason to fear he will long persist in them. Every thing is then to be hoped from perseverance.

Children who are found unmanageable at home, are often sent to school to have their tempers conquered. Where the faults are trifling, the regularity of a school may be sufficient to overcome them; but those of a more serious nature, such as extreme selfishness, violence, or obstinacy, are by no means so easily corrected.

The wish of being beloved by his companions, the regular restraint of a school, and the fear of displeasing a master, or of undergoing a rigorous punishment, may induce a

boy to *hide* the faults of his temper, and to *appear* amiable; he may even pass years at school, without the master's having the slightest idea that any such serious faults exist. But to *conceal* a bad disposition, is not to *correct* it: the smothered flame only breaks forth with the more violence the moment these restraints cease, and the child returns home, to indulge in the free exercise of all his former malevolent dispositions.

Far be it from me to intend the smallest reflection against the masters of schools. They cannot correct what they do not know to exist. Nor would it be possible for the master of a large school, to give so much time and attention to any one child, as to enter exactly into the peculiarities of his disposition. A master can only give general instruction, and endeavour to instil into the minds of all his pupils, the best principles and the best motives for action. These will always lay the foundation for their future improvement; but they

will hardly operate upon young minds in so powerful a manner, as to produce any great effect on the temper, without some friend to assist in applying them to their particular failings. It is, therefore, more especially for private instructors that these hints are intended.

I have known several girls who have been supposed to be entirely cured of obstinacy, by remaining some years at school; but on observing their characters when free from restraint, it was easy to perceive, that though their *manners* were polished, the *heart* remained uncorrected: and these very children are now destroying their own happiness, and inflicting severe misery on their parents, and all their near connections. Happy would it be for children of both sexes, if, during their long holidays, they could find a parent or kind friend at home, disposed to lead them to the study of the Holy Scriptures, and to assist them in correcting their faults upon Christian principles.

No governess can *make* a child good-tempered; but she may endeavour to convince him of the guilt and danger of persisting in any bad habit: she may shew him the consequence of it; she may point out the best methods of improvement, and give him the strongest motives to induce him to correct himself. She may encourage every effort which he makes to conquer his evil propensities, and assist him in the kindest manner with her friendship and advice. But, above all, she should herself apply to the Father of all mercies for his assistance in this arduous undertaking, and teach her pupils also, that unless they pray for pardon through the merits of our Saviour Jesus Christ, and for the blessing of God upon their endeavours, no *permanent* improvement can be expected.

It appears to me, that these are the only effectual methods of eradicating a long-indulged and deeply-rooted, bad disposition.

Lest a young person should be discouraged

by the trouble and inconvenience of following this plan, I beg leave again to remind her, to place before her view, the important objects of education ; which are, to guide young people in the road which alone leads to virtue and happiness. Can any effort be too great, which enables her to hope for success in such an undertaking ?

The mother of a sickly child is hardly sensible of the trouble of attending him ; her mind is wholly occupied with the hopes of seeing him restored to health. In the same manner should the hopes of improving her pupils be the constant object of a governess. In proportion to her attachment and affection for them, every trouble and inconvenience will be diminished.*

* Attached by every tie of friendship and affection to the parents of her pupils, the writer was so fortunate as to feel almost a mother's tenderness for the children under her care. This sentiment lessened every dif-

ON DECEIT.

Of all the faults to which children are liable, deceit is that which is most likely to undermine virtue and happiness in this world, and, if not early checked, to render the heart irrecoverably corrupt, and to destroy every prospect of future felicity. The earliest attention should be paid, to prevent any indulgence of this sin.

The first thing necessary, is to chuse, if possible, nursery-maids of honest principles; otherwise, children may observe that many things practised in the nursery, are to be concealed from their mothers; by which means they either become tale-bearers, and repeat what they think wrong, or else contract the habit of concealing their own faults, by following the bad examples of their servants.

ficulty. Anxiety to promote their real happiness was the reigning principle of her heart, and animated every exertion for their improvement.

The second encouragement of this evil, originates in the injudicious conduct of mothers, or governesses, in their manner of correcting children. You should always proportion your displeasure to the nature of the fault, and never reprove a trifling inadvertence with severity, merely because it affects your own convenience. If you are as angry with a child for want of politeness, for inattention, or for carelessness, as for a serious fault, which indicates a bad disposition, you confound his ideas of right and wrong; and if you accuse a child in an angry tone for any fault, the first thought which strikes him, is to avoid the present evil, by denying the fact; but if you reprove him in a firm, and at the same time gentle manner, he is not frightened, and has less inducement to deceive.

Never be angry for trifles, and always reward children for integrity, by shewing that you really place confidence in them; and, above all, you should yourself set an example of open-

ness, sincerity, and candour, upon every occasion. If these rules were constantly attended to from the earliest infancy, children would be much assisted in withstanding the first temptations to deceit.*

Should you be so unfortunate as to have a child placed under your care, who is already *habitually artful*, I should propose the following method.

Deceit is generally called into exercise, by the wish of *appearing* better than we really are; and by estimating the praise of men, more highly than the praise of God. We should, therefore, leave no means untried to prove to a child, that by the practice of deceit, he is not sure of succeeding in his wishes, even at the first moment; and that, sooner or later,

* The writer cannot say from experience, that these methods will succeed; but she proposes the means she should herself have used, had she been obliged to undertake the charge of a young person of this character.

when the deceit is discovered, he cannot fail to be despised by those very persons, whose good opinion he is most anxious to obtain. Shew him the odiousness of art and cunning. Prove to him, that even in this world, deceit is always considered as the meanest, basest, and most despicable of sins; and point out to him a more certain method of obtaining the good opinion of others.

But it is not sufficient to convince a child of the inutility of deceit, we must give him a higher motive for correcting this defect. Let him learn, that “the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”* Read to him in the Old Testament, the consequence of deceit to Gehazi, who was seized with a perpetual leprosy, for endeavouring to deceive his master: and in the New Testament,

* 1 Samuel, xvi. 7.

the history of Ananias and Sapphira, who were struck dead for a falsehood, caused by their wish of appearing more generous and charitable than they really were.

Besides these instances of punishment immediately inflicted in this world, the Scriptures abound with threatenings of future misery, denounced against those who are guilty of the slightest departure from truth; nor is there any sin which so strongly excites our Saviour's indignation, as hypocrisy. "All liars shall have their part in the lake which burneth with fire and brimstone." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

Point out, in the most striking manner, to your pupil, that were it possible for him to practise deceit, unseen by every human eye, to the day of his death, his misery would *then* be inevitable; that after death, we shall all be summoned to appear before the judgment-seat of Christ, where, in the presence of the Lord

of heaven and earth, the secrets of all hearts will be disclosed. At that awful tribunal, all that now forms the distinctions between human beings, will be remembered no more. Then will human grandeur be annihilated, and virtue alone will distinguish the master from his servant—the lord from his slave—the monarch from the meanest of his subjects. Then shall the pretended friend and the designing flatterer appear in their *real*, not in their *assumed* characters. He who now fears the eyes of men, will then have his thoughts exposed before assembled men and angels. Then will be drawn aside the thin veil with which vanity half conceals herself, and the deeper shade that envy wears : for the real motives of every word and action will be made known. Not an ungenerous thought, nor a selfish wish, will remain concealed ; for “ God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

You cannot point out in too strong language,

the shame and confusion which will overwhelm the heart of every deceitful person at that moment. With what remorse and horror will he await the decision of his all-seeing Judge, and what will be his sensations, when that dreadful sentence shall be pronounced : “ Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

When you have convinced your pupil of the inevitable consequence of deceit, shew him the best method of escaping this misery. Teach him to be more anxious to please God, than man : for God, who seeth the inmost recesses of the heart, will reward or punish every person according to his deeds. Teach him to reflect on the uncertainty of life, and the certainty of death and judgment. Tell him, that he has not a moment to lose ; that he cannot answer for an hour of life ; that before to-morrow’s dawn he *may be* numbered with the dead ; but that if he will renounce every thing like deceit—if he will earnestly repent of his sins, and implore

grace to resist temptation for the future, he may still hope for pardon ; for thus saith the Prophet Isaiah. “ Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”*

However great our sins have been, we need not despair, for, thanks be to God, every true penitent is encouraged to hope, that he may be placed on the right hand of his merciful Judge. Animated by this delightful prospect, let it be our constant endeavour, to check every temptation to evil, and to encourage every virtuous principle ; and, by sincere repentance, and perseverance in well-doing, to obtain the remission of our sins, through the merits and mediation of our blessed Redeemer ; that so we may be found amongst the number of those, to whom he shall

address these joyful words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE MANNER OF TEACHING A DULL CHILD.

The art of teaching, depends in a great measure, on knowing exactly how to suit the instruction, to the different capacities and dispositions of the children. For example, if a very clever, and a very dull boy, are expected to learn the same lesson in the same portion of time, it is certain, that either the first will find it so easy as hardly to require any exertion at all; or the latter, after much fruitless labour, will be tempted to give it up in despair, and probably be accused of stupidity, or severely punished. The frequent recurrence of this circumstance will so discourage him, that he may dislike his studies, and envy his more fortunate companion; but it will seldom really improve

his abilities. Nothing can be a more effectual bar to improvement in any child, than to be constantly reminded of dullness and stupidity.

Great severity not only hardens the heart and injures the temper, but often prevents exertion; and many a child has remained stupid for life, because in his infancy he was improperly accused of indolence, or punished for dullness, when he really deserved to be rewarded for his patience and perseverance.

A child who has taken great pains to learn his lesson, should be commended for his industry, and encouraged more particularly, when *immediate* success has *not* rewarded his labours. You should assure him, that though he has not entirely succeeded on the present occasion, the difficulty will be much lessened every day.

Let him have easy lessons at first, that he may sometimes have the pleasure of succeeding, and then increase them in proportion to his improvement. Your kindness may assist him in conquering difficulties, which would otherwise

appear insurmountable. To be rewarded by your esteem for his exertion and industry, will animate him to continue his efforts, till they are at last crowned with success.

A child of a moderate capacity, may be encouraged to exertion, by reading the account of Mrs. Elizabeth Carter; who is represented as having been a very dull child, but who, by industry, and unremitted attention to study, became at length as remarkable for superior abilities and great learning, as for the more amiable and engaging qualities of the heart and disposition.

ON A VOLATILE DISPOSITION.

Regularity and steadiness, are essential qualities in every person who instructs children; but with those of a volatile and heedless disposition, these qualities, together with a great degree of firmness, are absolutely necessary. A child of this temper, may be told of the same fault for

months and even years together, without the least effect, the reproof being forgotten the next moment. But if some penalty were threatened, and regularly inflicted upon every repetition, she would soon find, that disobedience occasioned her more trouble, than attention to the improvement required.

I have frequently seen a very volatile child extremely affectionate. When this is the case, let some employment be proposed, that will make her useful to her mother, or some acquirement which will give pleasure to her father, or amuse her particular friends. A child who has younger brothers or sisters, may be induced to be more anxious to improve herself, and more steady in her conduct, that she may set a good example to them, or at some future time be able to instruct them. You may engage your pupil from charitable motives, to become industrious, that she may be useful to the poor. If you can once make her steadily attend to any branch of learning, to the acquisition of any

accomplishment, or even if you can persuade her to follow some rational amusement, in a regular methodical manner, you may have great hopes of entirely correcting this fault. A steady course of reading may be pursued with advantage, particularly of history and biography : and the characters the most remarkable for industry and perseverance, may be pointed out. You should try to convince her, that the greatest talents, and the brightest genius, lose half their powers, unless they are improved by these qualities.

When a volatile disposition is accompanied with vanity and conceit, you may propose the character of Elizabeth Smith, for the imitation of your pupil. Teach her to examine the variety of knowledge that young person acquired by her application and perseverance, and the excellent use she made of her talents : and do not neglect to mention the amiable and engaging modesty, that was so conspicuous in every part of Miss Smith's conduct, and the

great sweetness and gentleness of her disposition, which gained the esteem and affection, as well as the admiration, of all those who were intimately acquainted with her.

If you can interest the heart, and excite the sympathy of your pupil for this amiable character, you may reasonably hope, that she will endeavour to imitate such an excellent example.

ON CONCEIT

“A conceited person like a vessel filled with poor liquor, though full to the brim, is of little worth.”

Young governesses are often accused of being conceited. As conceit is an effectual bar to improvement, I must give a caution against this fault.

It is not at all surprising, that young women not thoroughly well principled, who have learned every thing, (even what are called accom-

plishments) in a superficial manner, and remove from the routine of a school, to become governesses in private families, should be disposed to this fault. They chiefly associate with children, who look up to them upon all occasions; or, with the other parts of the family, who frequently have not acquired the same kind of accomplishments, though they often possess solid merit and useful knowledge, infinitely superior. These, however, do not come into constant competition, with what is usually expected in a governess; and, therefore, she may pass years without suspecting the degree of her own ignorance. It is not by comparing ourselves with those below us, or with those who have had no opportunities of gaining the knowledge of which we are vain, that we can appreciate our own attainments, but it is by studying the characters and acquirements of those, who have made the best use of every talent, and are our superiors both in knowledge and virtue.

A comparison of this kind, is an excellent lesson to make us sensible of our own deficiencies; to assist in changing conceit into humility, and to inspire us with an ardent desire of improvement.

The more real knowledge a governess possesses, the less conceit will she be likely to feel; therefore, her leisure moments should be employed in reading well-chosen books: the less time she has for this employment, the more necessary it is for her to make a good choice. It is much better to read a few books, and study them well, than to run through a whole library in a cursory manner.

I am not acquainted with any book so likely to cure conceit, so well adapted to inspire a taste for reading and information, or so well suited to direct that taste in the best possible manner, as Mrs. H. More's "Hints for a Princess."*

* Want of sight for many years having almost de-

A governess should recollect, that she can have no chance of correcting conceit and vanity in her pupils, unless she set them an example of the opposite virtues; and that while she is vain of her own acquirements, she will never improve, or become either well-informed, or agreeable to worthy and sensible people. But more especially, she should consider that humility is the most distinguishing mark of a *true Christian*, that it is peculiarly suitable to the female character, and absolutely necessary in every situation.

prived me of the possibility of improvement, and circumscribed my knowledge within very narrow limits, I shall only recommend a few of the books which I have found particularly useful, and refer you for better advice, to the opinions of those, whose extensive reading and great knowledge, render them in every way superior judges. See Mr. Gisborne's Remarks on the proper Choice of Books; Duties on Women, Chap. X.; and Mrs. H. More's Observations on the same subject, Hints for a Princess, Vol. II.

If you wish to prevent your pupils from being conceited, do not be anxious to teach them too many things; but select for their studies what is really essential, and let that be thoroughly learned. A great variety of superficial knowledge, that depends more upon the memory, than any other faculty, instead of forming the judgment, or improving the understanding, generally tends to render children self-sufficient and conceited. You will find Mr. Gisborne's advice of great service, to prevent the growth of this quality. It is, to propose the best motive for every study, and to teach your pupils the real use and true value of every thing they learn. By justly estimating their own acquirements, they will not be apt to fancy trifles of importance, but may be taught to consider, that study the *most valuable*, which is in reality, *most useful*.

ON GENTLENESS.

Children who are disposed to assume a com-

manding and overbearing manner with their companions, should, at a very early age, be made sensible of the impropriety and bad consequence of this disposition. In boys, this habit generally makes them disliked, and is the beginning of that absolute and tyrannical character, which is directly contrary to the profession of a Christian, and which frequently by indulgence, leads to every kind of inhumanity. “Blessed are the meek, for they shall inherit the earth.”* “If it be possible, as much as lieth in you, live peaceably with all men.”†

Our Saviour was himself a pattern of gentleness, and his conduct in this particular, ought to be held up for imitation, as much as in points which at first sight appear of more consequence. The precept of “doing to others, as you would they should do unto you,” if put

* Matt. v. 5.

† Romans xii. 18.

in practice, would entirely correct this evil habit; for no persons are more hurt by an imperious manner in others, than those, who are in the habit of exercising a commanding, insolent, and overbearing temper themselves.

In the female character, this disposition is still more unamiable. Women are intended at every period of their lives, rather to be led than *to lead*. When single, they ought to study the happiness of their parents, to be submissive and respectful to their superiors: they should be accustomed to give up their own inclinations, whenever they interfere with the comfort of those, to whom they are indebted, under Providence, for almost every blessing which they enjoy.

Married women, who exert a commanding and overbearing disposition, appear masculine and disgusting. They are never either respected, or beloved. True gentleness, not merely of *manner*, but of *heart*, is one of the greatest ornaments a woman can possess. This amiable

quality, far from lessening her influence, increases it in the only way in which it ought to be increased, by enabling her to gain the esteem and affection of all around her.

Children in general, wish to be beloved; and therefore, it is of great consequence, to point out to them the best and most certain method of attaining this end. You may mention as an example for your pupils, those women who particularly excel in this endearing quality. But, above all, induce them to study, as I have before observed, those parts of our Saviour's conduct and precepts, which shew the beauty and virtue, of true gentleness.*

ON EARLY RISING.

Let me recommend you, to induce your pupils, both by precept and example, to be

* Blair's Sermon VI, Vol. I.

in the constant habit of early rising. The advantages resulting from it are innumerable. It contributes very much to neatness, health, and good temper; and is of still more importance to the improvement of the mind. In a governess, the contrary habit is really inexcusable.

Time is too precious to be lost in sloth and idleness, and the first hours of the morning, when the mind is refreshed by sleep, and free from care, are particularly proper to be devoted to study. As this is the time in most families the least liable to *interruption*, it is the best adapted for religious instruction, and ought always to be held sacred for that purpose.

This rule constantly observed, will have more effect towards convincing a child, that religion is the first and most important business of life, than any argument that can possibly be advanced on the subject. It is in vain for a mother or governess to say, she is more anxious for her children to be religious than accomplished, if she does not by her actions evince

the truth of the assertion, by constantly paying more attention to their improvement in those qualifications essential to virtue and happiness, than to the ornamental part of their education.

The custom of devoting the first part of every day to serious subjects, keeps alive a constant dependence upon God, awakens our gratitude towards him for every blessing, and excites a wish to please and serve him in every action during the day. Let no irreligious person imagine, that time thus spent, is time lost as to worldly knowledge: the effect of this employment on the mind, will naturally increase the attention and industry necessary towards improvement, in every kind of knowledge, and though no progress may be apparently made during that time in other studies, I will venture to affirm, that it is impossible to employ the same portion of time in any other, with equal advantage to the temper, character, and happiness of children.

When young people grow up, the advantages of early rising are still more apparent. If a young woman who should assist her mother in the management of the family, or in the education of her younger brothers and sisters, loses her morning in sleep, her duty will either be performed in a careless manner, or some part of it entirely neglected. When she becomes mistress of an establishment of her own, such indulgence will occasion disorder, irregularity, and confusion. I do not recollect to have seen a family well regulated in any rank of life, where the mistress was habitually late in the morning. Her example has so bad an effect upon servants, that they become inattentive to their duty; and children are neglected exactly at the moments most favourable to improvement. If we consider the loss of time in a religious light, we shall be still more strongly convinced of the necessity of early rising.

ON THE PROPER USE OF TIME.

Of all the talents committed to our care, time is the most precious, since upon the use we make of it, depends not only our present comfort, but our eternal happiness. Children should be early led to consider, that they are accountable to their Maker for every mispent hour ; and *that* time which in youth is lost in slothful indulgence, or trifled away in frivolous and useless pursuits, will certainly in riper years, become a source of unavailing sorrow and regret.

Let me intreat you, to teach your pupils, that every situation has its appropriate duties. Should you have the care of children in high life, this lesson cannot be taught too early ; for they are very apt to imagine themselves at perfect liberty, when their education is finished, to employ their time and fortune in the way most agreeable to their own taste and inclination.

But if from infancy they learned the true

use and value of time, the necessity of employing in the best manner, every faculty which they possess, and the pleasure as well as duty of being useful to their fellow-creatures, we should not see so many dissipated young persons, who appear to pass their lives without ever considering for what purpose they were sent into this world, or what will become of them when they leave it.* Let your pupils read the twenty-fifth chapter of St. Matthew, and endeavour to convince their reason before

* Bishop Hall's meditations and resolutions upon this subject are so striking and appropriate, that I am induced to transcribe them. "There is nothing but life which is diminished by addition. Every moment we live longer is so much taken out of life. It increases and diminishes only by moments, and therefore often passes imperceptibly away. Time shall not so steal *upon me*, that I shall not discern it and catch it by the forelock, nor so steal *from me*, that it shall carry with it no witness of its passage in my proficiency in virtue and knowledge."

it is perverted by pride or flattery, that the more they have received from their Maker, the more will be expected from them; and that a high situation, far from exempting them from duty, while it increases their power of being useful, adds equally to their guilt if they neglect to become so. This chapter will teach them that they are not *masters*, but only *stewards*, intrusted by their Lord with a variety of powers to be employed in his service, for the noblest purposes; to promote the honour of their Lord, and the happiness of their fellow-creatures; and that it is only by making the best use of every talent, that they can hope to escape the sentence pronounced on the unprofitable servant, and at the great day of account, to enjoy the unspeakable happiness of hearing our blessed Saviour say to them, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

ON THE ADVANTAGES OF ACQUIRING AN
EARLY TASTE FOR INNOCENT AMUSE-
MENTS, AND USEFUL EMPLOYMENTS.

Complete idleness or the want of proper occupation, so frequently occasions discontent and ill-temper, that one of the requisite methods to prevent these evils is to accustom young people to be always either usefully, or agreeably employed, and to inspire a taste for the cheapest, purest, and most innocent pleasures. Such pleasures as may be enjoyed at every period of their lives, without danger either to their fortunes or morals.

If a child has acquired a proper taste for reading under a judicious instructor, employs herself in different sorts of work, enjoys amusing and instructing conversation, is fond of drawing, music, or any particular study, she will not even on a wet day be reduced to suffer weariness or discontent. When the weather allows her to attend to her flower garden, and to enjoy free exercise in the open air, every

employment will be pursued with increased alacrity, from the additional health and spirits acquired by such relaxation.

Mrs. H. More has spoken so highly of the pleasures of gardening in Cœlebs, that she has anticipated every thing I feel, and should otherwise say upon that subject. Let no governess complain of the dullness of living in the country; if she really study the happiness of her pupils, she will soon find that the advantages of a country life are innumerable, and by no means overbalanced by the superiority of London masters.

If parents wish their children to enjoy good health, to possess benevolent hearts and cheerful tempers, if they are anxious to give them a taste for that never-failing source of pleasure and instruction which the works of nature everywhere present, they will endeavour to educate them in the country. If they wish their children to feel the necessity of being useful to their fellow-creatures, to learn the *practice*, instead

of the *theory* of charity—to enjoy the purest delights of which human nature is susceptible—they will prefer the cultivation of friendship and affection, in a soil most congenial to their growth. Years passed in all the home enjoyments which a country life affords, associated with the filial and fraternal affections, will long be recollected with delight; and such recollection may have the happiest influence in preventing that love for dissipation, at present so common in young people. Minds accustomed to useful employments and innocent amusements, will seldom feel the miseries of *ennui*, or ill-temper; and if, led by example and fashion, they should engage in a round of dissipation, they will sooner be convinced of the little *real* satisfaction such a life is capable of affording, and will long to return to those scenes, where they first acquired a relish for higher pursuits, and found superior enjoyments. This is a subject worthy the attention of every affectionate parent.

ON POLITENESS.

"We slight the precious kernel of the stone,

"And strive to polish its rough coat alone."

Politeness or good-breeding is considered so necessary in the higher and middle ranks of life, that no education could be properly finished without giving them a considerable degree of attention. Far be it from me to depreciate qualities which form the outward ornament of polished society. I only regret, that in modern education, it so frequently happens that this polish appears to be thought of more consequence, than *real benevolence*, of which it is often, only the substitute.

Great indeed are the advantages of politeness and good-breeding; since, where their influence prevails, every word and action seems to be the result of friendship, kindness, and benevolence. Such is the magic power of politeness, that it appeases the violent, and makes the irritable seem patient; teaches the proud and super-

cilious to practise humility ; the overbearing to be gentle ; the gloomy to assume the appearance of gaiety and cheerfulness. Under its influence, the cold and selfish become animated and disinterested ; the covetous appear generous ; the resentful forgiving ; the peevish, satisfied and pleased with every thing ; in short, where politeness reigns, ill-temper, that bane to domestic peace, is entirely banished. Possessed of these uncommon powers of pleasing, what a pity it is that its effects should not be more permanent, and that the very people who are most remarkable as patterns of politeness, and good-breeding, often wear these agreeable qualities only in company, and return home to embitter their own domestic circle, by the free indulgence of discontent and ill-humour. This is the natural consequence of preferring the *appearance*, to the *reality* of virtue ; of being more anxious to be admired in company, than to be beloved at home. If Christian benevolence were made the foundation of politeness,

it would not be confined to large and elegant societies; but its delightful influence would be equally felt at home, to increase the comfort of domestic retirement. If a young person in any rank of life is accustomed from her earliest years to subdue selfishness, and to feel pleasure in seeing others happy, she will be habitually solicitous to practise that divine command which I have so often quoted.* Though she may possibly from inadvertency, infringe some of the minute laws of politeness, she will not forget to practise at home, those tender and delicate attentions to the feelings of others, which form the daily and hourly happiness of domestic life: they will not be an *occasional* ornament, but the natural effects of a *truly benevolent heart*: she will not be disposed to be irritated by every trifling circumstance which happens contrary to her wishes. If obliged to reprove

* Luke vi. 31.

a servant or dependent, her reproofs will not appear the effect of ill-humour, which is always revolting to a mind of any feeling; but they will be given in that firm and gentle manner, which strikes conviction into the mind of the offenders, and makes them anxious to repair their faults. She will not think her own taste entirely the standard of perfection, and be angry with her dearest friends, when they differ from her in opinion. She will never destroy the cheerfulness of her whole family by the indulgence of ill-humour. If from any untoward circumstance a husband or father should be displeased, far from aggravating his discontent, she will endeavour to soothe his mind; to turn his thoughts to more agreeable subjects, and by gentleness and affection to restore peace and harmony. In short, she will first delight in adding to the happiness of every individual of her own family, and then will naturally extend her benevolence to the whole circle of her acquaintance. She will adopt the established

forms of politeness and good-breeding, in compliance with custom, and to avoid singularity ; but she will always be ready to oblige, not from the vain wish of being admired, but from a *superior motive*, the pleasure of seeing *others happy*. This amiable disposition, far from lessening her powers of pleasing in the higher circles, will add a natural grace, which *affected politeness* can never acquire, even by its happiest efforts.

ON OBEDIENCE TO PARENTS.

It is particularly fortunate for a governess, when the virtuous conduct of the parents and friends of her pupils, may be safely proposed as examples for their imitation.

When this is not the case with respect to the whole character, some particular qualities may be selected. But when a governess has the misfortune to be situated in a family, where the parents are really very unamiable, though her

duty becomes more difficult, her vigilance is still more necessary.

It will require much good sense, feeling, and delicacy, to instruct the children of such a family in a proper manner, to prevent their following the bad examples of their parents, or losing the respect and obedience due to them.

It would be highly improper in this case, to declaim against the faults visible in the parents; but those faults may be *tacitly* condemned, by every possible attention to cultivate the opposite virtues. Great care must be taken to convince the children, that nothing can be more improper than to speak of the faults of *those*, whom it is their duty to honour and to obey.

The first time any disrespectful remark of this kind falls from a child, she should be made sensible of the impropriety of her behaviour. She should be told, that whatever she considers improper in the conduct of her parents, she may avoid doing herself; but that it is her duty to hide their faults from others,

rather than to make them the subject of conversation.

How admirably is this duty enforced by the son of Sirach: "Glory not in the dishonour of thy father, for thy father's dishonour is no glory to thee."*

A child should never for a moment allow herself to forget, that filial respect and affection which the Holy Scriptures particularly command.

"Children obey your parents in the Lord, for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth."†

The first moral duty is unquestionably that which children owe to their parents: and, therefore, it is of the greatest consequence, to

* Eccles. iii. 10. The greatest part of this chapter is filled with excellent admonitions on this subject.

† Ephes. vi. 1.

teach them, from their earliest infancy, in what this duty consists.

Many young people, who would willingly suffer very serious inconveniences to add to the comforts of parents, to whom they are most affectionately attached ; who would be ready, in sickness or adversity, to sacrifice every selfish gratification to lessen the distress of a kind father, or to mitigate the sufferings of an amiable mother ; are yet very deficient in the smaller, though equally essential parts, of their filial duty. Such young people would be extremely hurt, were they told that they were *undutiful children*, and yet the accusation is often but too true.

If a young woman, upon the apparently trifling occasions which occur every day, will not cheerfully give up her own wishes, when they interfere with those of her parents—if she will not correct her temper, repress every disrespectful word, alter every thing ungracious in her manner of obeying their requests—in short, if

she do not, upon every occasion, study their wishes, and endeavour, by the most affectionate and respectful attention, to make them happy, she certainly fails in her duty.

She must not judge of her conduct in this respect, by any extraordinary efforts which she is capable of making, at those moments when her feelings and affection are called out by some great occasion, but by the general tenor of her whole behaviour.

One great advantage arising from the exercise of filial affection, is, the acquiring almost imperceptibly, an habitual obedience to the will of God; for the duty of children towards their parents, resembles that which we all owe to our heavenly Father.

It is not by any transient endeavours, on particular emergencies, that we are to aim at fulfilling our duty to God and obtaining his favour; but by a constant endeavour to serve and please him, in every thought, word, and action; by invariably suppressing our own

feelings and inclinations, when they are contrary to his will; and by submitting, not only without a murmur, but with cheerfulness, to his dispensations.

Every child should examine her own conduct, and ask herself the following, or similar questions.

Am I constantly obliging and respectful to my parents?

Do I always listen with proper attention to their conversation and opinions?

Am I ready to comply with their wishes upon every occasion?

Do I submit with gentleness to their reproofs, and make it my study to correct every thing which they dislike in my conduct?

Do I shew my gratitude for their kindness, by an unwearied attention to be useful and agreeable to them?

Do I employ the attainments which they have enabled me to acquire, in contributing to their convenience, or amusement?

Am I anxious to lessen every difficulty which they experience, and is it my constant endeavour to promote their comfort and happiness?

Till a young person can answer these questions in the affirmative, though she may think herself strongly attached to her parents, it is certain that she is very deficient in her *duty* towards them.

ON BEHAVIOUR TO SERVANTS.

Modern writers upon education have given very different rules for the management of children, with regard to their conduct towards servants. One author advises that they should be considered as *unfortunate friends*: and another writer proposes, that all communication between children and domestics, should be entirely prevented. It appears to me, that the first of these plans would be highly dangerous to the morals of young people, and that the second is nearly impracticable. Friend-

ship can hardly subsist without some conformity of mind and manners, and few mothers, comparatively speaking, can at all times separate their children from servants. To remove every difficulty on this subject, let us have recourse to the only infallible guide.

There is no command enforced with greater energy during the whole of our Saviour's ministry, than this, "Love thy neighbour as thyself." The same Divine Teacher has explained the enlarged sense in which the word neighbour is used, and certainly unless we exclude our domestics from the human species, we must consider them as comprehended in this term. St. Paul has entered more minutely into the reciprocal obligations between masters and servants, and his admonitions should be attentively considered by Christians, who really wish to perform these relative duties. To place this subject in a proper point of view, let the following considerations be proposed to children.

The great Disposer of all events, has permitted the conditions of men in this life to be very unequal, and has in his Almighty wisdom, allotted to every person, that situation, which is exactly suited to advance his real happiness: therefore, every individual, whatever may be his rank, who performs to the best of his abilities the duties of his station, undoubtedly promotes the general good of society. If willing obedience, honest industry, good temper, and attachment to the interests of a master, are the duties of a servant: gentleness, kindness, a disposition to be pleased with well-meant endeavours, and a constant attention to the temporal and eternal happiness of a servant, are no less the duties of a master. The great distinction between the classes of men, arises chiefly, from the difference of their education. The sentiments and manners of servants, would be extremely unbecoming in a nobleman or a gentleman. *On this account*, children should be taught to avoid familiarity with their in-

feriors ; but, at the same time, they should be strongly cautioned against every thing bordering on pride and insolence, as equally mean, unjust, and sinful. Those who feel grateful for being placed above the condition of their dependents, ought to consider it their duty, to lessen the pains of servitude, by kind treatment and constant civility ; therefore, a child should be taught by example, as well as precept, to pay every reasonable attention to the health and comfort of his attendants, and he should never be permitted to interrupt their hours of meals and rest, through caprice, ill-humour, or thoughtlessness. He should make allowances for the faults of his inferiors, by reflecting, that it is unreasonable to expect perfection in human beings, naturally subject like himself to do wrong, and generally brought up without the advantages of a good education. A child should be accustomed to appeal to his own feelings, and to ask himself this question : “ Were I a servant, how should I wish to be treated by my master ? ”

Let this enquiry be made with sincerity, and conscience will be the best guide for his conduct. This truth should be deeply impressed on young minds ; that although servants have a more obscure part to perform in this life, they are of equal consequence with their superiors, in the eye of Him, who “is no respecter of persons :” that death will terminate every present inequality—that the same Redeemer died to save them—and, that if they act well in their humble sphere, the same *eternal happiness* will be their reward.

CHAP. XV.

ON CONVERSATION AND READING.

SOME Governesses imagine, that when the regular lessons for the day are over, they have nothing more to do with their pupils, and therefore often neglect one very essential part of education. This inattention probably arises, from the want of considering the great advantages to be derived from conversation, which is one of the best methods of improving young people. It is of consequence that every governess, should acquire an easy and agreeable manner of conversing on a variety of subjects, with children of different ages and capacities. On this account she should store her own mind with much useful knowledge, drawn from various

sources of information. Every thing she has seen, heard, or read, may prove of use to her pupils. Biography, sacred, profane and natural history, astronomy, geography, travels, and voyages, even any quality belonging to human nature, may be proposed as a topic for conversation. There is hardly any information which may not be thus given in the most interesting and agreeable manner. You may inspire your pupils with a taste for the two inexhaustible sources of instruction, the Book of Nature—and the Book of God—and likewise for the best literary productions upon any subject. You may improve the heart, the understanding, and the temper; you may correct the judgment, teach them to think with propriety upon a great variety of important subjects, and to act in the best manner in almost every situation and circumstance. You may excite the strongest desire for improvement, in any study you think of consequence, and induce your pupils to judge for themselves, to under-

stand, and to express their feelings, upon every occasion, with ease and simplicity.*

They may be taught the necessity of avoiding temptations, the best method of correcting the faults to which they are most disposed, and be induced to admire and practise the opposite virtues. Children may be made sensible of the advantage of cultivating a contented and mind, a cheerful disposition. They should be inclined always to be pleased, to look on the bright side of every object, and to turn to the best advantage every disagreeable circumstance which occurs. This disposition tends greatly to promote happiness,

* Having a great dislike to the exaggerated terms so much in fashion, urges me to remark, that you should first consider good sense, and clear ideas, as indispensably necessary to furnish materials for speaking and writing with propriety; and then endeavour to express your thoughts and feelings, with ease and perspicuity, suitable to the subject; carefully avoiding every thing that appears studied, pedantic, or vulgar.

and cannot be too much encouraged. You may make them acquainted with the characters of historians and poets, teach them to beware of those writers whose principles are dangerous, and recommend to their attention, those, which may be read with the greatest advantage, at the same time pointing out the peculiar excellence of each. You may propose as examples for imitation, the most amiable characters with which you are acquainted, and the greatest men who have ever lived in any age, or nation. You may assure your pupils, that great talents are only a blessing, when they are employed to the noblest ends; that when misapplied, they increase the responsibility, and add to the guilt of the possessors. That the poor labourer who endeavours to do his duty to God and man, though he may hardly be able to read his Bible, is infinitely superior in the eye of his Maker, to a Chesterfield, or a Voltaire.* That

* Cowper's Poems.

virtue is to be found in every situation, and that at the great day of account the question will not be, who was the *greatest*, or the *wisest* of men; but,—who performed in the most conscientious manner, the part allotted him?

Mrs. H. More gives some excellent hints on the subject of conversation, which I have found extremely useful.* But as many people who are willing, and even desirous to improve children, yet for want of practice are frequently at a loss how to converse with them, I shall enter more practically into this subject, and endeavour to give a few examples, by way of assisting those, who have not experienced the advantages to be derived from familiar conversation.

For instance—if you wish to shew a child the necessity of being gentle and obliging in his manners, describe concisely the character of Dr. Johnson; give a sketch of his great lite-

* Hints for a Princess, Chap. III.

rary abilities, which were constantly employed to increase the virtue and knowledge of his fellow-creatures. Take notice of his excellent principles, his tender compassion for the distressed, and the generous manner in which he administered to their relief, either by his talents, or his purse, which were alike devoted to the assistance of the unfortunate. You may observe that though he possessed the powers of conversation in no common degree, and was capable of becoming not only a most useful, but a most agreeable companion, yet with all these advantages, for want of a little forbearance, common good-humour, and gentleness of manners, he frequently made himself so much disliked, that he has been censured in a very severe and satirical manner, even by those who styled themselves his friends. If the virtues and extraordinary abilities of this truly great and worthy man, were not sufficient to compensate for the want of agreeable manners, what can those expect, who, destitute of

his eminent talents, neglect to cultivate a gentle and obliging disposition ?

When you would shew the consequence of selfish indulgence, and the necessity of cultivating a benevolent disposition, induce your pupils to study the characters of Frederic, and Albert, in Mrs. E. Hamilton's Letters. A generous boy will be delighted with the noble conduct of Albert, and will long to imitate his example. He will then receive with gratitude, the instruction intended to assist him in resembling the character he respects and admires, while he will naturally feel a just abhorrence of the base and selfish conduct of Frederic.

The story of La Roche in the Mirror, affords a most excellent illustration of the power of religion on the mind, to heighten and improve every innocent pleasure, and to soothe and mitigate the severest sorrow, to which human nature is liable. The contrast between the benevolent moral Philosopher, and the true Christian, are finely discriminated ; and the characters of

La Roche and his daughter, are drawn in the most pathetic manner. A child of sense and feeling will perceive, that the emotions experienced in all situations by a follower of the meek and blessed Jesus, are infinitely superior to those felt by a disciple of the greatest philosopher that ever existed.

What picture can be more affecting than that of the amiable La Roche under the pressure of the most poignant grief, looking up with the eye of faith and hope to his heavenly Father, for that consolation, which alone could enable him to support such accumulated sorrow? "It is only from the belief of the goodness and wisdom of the supreme Being," said the venerable La Roche, "that our calamities can be borne in that manner which becomes a man. Human wisdom is here of little use, for in proportion as it bestows comfort, it represses feeling, without which we may cease to be hurt by calamity, but we shall also cease to enjoy happiness." "If there are any," continued

he, "who doubt our faith, let them think of what importance religion is to us in adversity, and forbear to weaken its force, If they cannot restore our happiness, let them not take away the solace of our affliction."

The pleasure I first experienced, when very young, from reading this beautiful narrative, has since been frequently renewed, and at this moment, I hardly know any thing in the English language, which interests more strongly the best feelings of my heart.

When your pupils are capable of understanding the subject, you may read to them these papers in the Mirror. The interest they will take in the story, will afford you a good opportunity of impressing on their minds, this great and important truth: that human reason unassisted by Revelation, will never afford real happiness, and that those who prefer a vain philosophy to the sublime truths of the Christian religion, lose in this world, that animating principle, which increases every satisfaction,

and lessens every sorrow, while they entirely annihilate the hope of future felicity.

To prove the truth of this remark, let us suppose a man of the character of La Roche, placed with his wife and daughter, (whose taste and feelings are congenial to his own,) in the midst of the most beautiful mountain scenery, looking with admiration and delight upon every surrounding object. Let the day be fine, and the air clear and serene. What are his sensations? When contemplating these wonders of creation, does not his first emotion prompt him to look up with humble gratitude to the beneficent Author of them, whom he considers not only as the Supreme Being, who formed the sublime scenes before him, but likewise as the kind Father who has bestowed upon him the powers, by which he is able to enjoy them, and the dear friends who participate in his happiness? At such a moment, might he not be tempted to adopt the idea of the excellent Bishop Hall, and to exclaim, "Father of mer-

cies, if such exquisite delight is sometimes permitted in this world to travellers passing hastily to another country, what must that heaven be, which thou hast prepared for their eternal abode !”*

Far different would be the feelings of their companion, the philosopher, in the same situation ! Place *him* in the most delightful region of the earth—surround him with all that the eye can desire or the heart enjoy—divested of the animating principle of religion, his every prospect would be clouded ; for gratitude to God, the most delightful sensation the human heart can experience, would be extinguished, and

* To those who have little relish for the finest scenes in nature, or who have seldom felt the animating glow of *true* religion, the writer will appear a complete enthusiast. But she only wishes such readers may soon have an opportunity of judging from experience, that this picture is not imaginary, but perfectly natural.

the hope of future and eternal happiness annihilated.

What real satisfaction can the infidel experience from friendship, from affection, from philosophy, from the different branches of science, or indeed from any pursuit in which he is engaged, when he believes, that death, may, at any moment, put an end to all his enjoyments for ever? This single idea is sufficient to cloud every object, even under the most prosperous circumstances; and when sorrows overtake him, what comfort will his philosophy afford him, what hope will animate his drooping spirits? What motives can reconcile *him* to the loss of his greatest treasures on earth, to whom futurity presents, an universal blank?

We should consider religion, not like other studies, confined to particular objects, but rather as a new faculty of the soul, which extends its benign influence to every object; which not only quickens perception, purifies the heart, and improves the temper; but diffuses through

the whole frame, the animating glow of *gratitude* to God, and *benevolence* to man. Every laudable pursuit in which we are engaged, every innocent taste we cultivate, is heightened and improved by this prevailing principle. We are never more sensible of this effect, than when engaged in conversation with a few select friends. This intercourse, which is one of the highest enjoyments of rational beings, is rendered doubly delightful, if the whole party are animated with the sentiment of religion. For, though no serious subject may be introduced, yet it will be found upon reflection, that similar emotions of gratitude and benevolence, and similar hopes of future happiness felt by each individual, spread a sort of radiance over the mind, which adds new beauty to every object, and renders every topic of conversation more interesting.

In modern education, it has lately been the custom to ask children a variety of questions in history, geography, &c. &c. merely as an

exercise of the memory. Those who wish their pupils to cultivate a talent for rational conversation, may propose subjects which at the same time, call forth other faculties of the mind; and bring into use the understanding, the judgment, and the taste. For example:—suppose that you ask your pupils such questions as the following, and assist them in giving proper answers, either drawn from their own reflections, from reading, or from their knowledge of such characters as furnish them with definite ideas.

What are the qualities most suitable to form the character of a country gentleman?*

In what manner may he spend his time and fortune to the best advantage?

How should he behave to his superiors, his equals, and his dependents?

Is he at liberty to spend his time and talents according to his own inclinations?

* See the account of Sir Roger de Coverly, in the Spectator, Vol. I.

To whom is he accountable for his actions ?

Has a master any right to expect the practice of every virtue in servants and dependents, whose education has been almost entirely neglected, while he is conscious that he never passes a single day himself, without offending his heavenly Master ?

If a young man of fortune spends the whole of his time in amusement, or frivolous pursuits, can he expect his servants to be constantly active, industrious, and diligent in *their* duty ?

Is there any situation or circumstance in life that will justify, or even excuse PRIDE ?

By the same method, boys may learn to associate with every situation, the peculiar duties belonging to it. Those of a lawyer, a statesman, a merchant, a tradesman, or mechanic, may at different times, serve for the subject of conversation, and prove both amusing and instructive.

The peculiar qualities of the female character, may be considered in the same manner, and

amiable women in different ranks of life, proposed as models for imitation:

A young woman in the course of her education, ought to have a general idea of the female character, from the highest rank in society, to the most humble station. Amongst the vicissitudes of fortune, it is impossible to say, what her own situation may be in the course of a few years; and, at all events, such knowledge will render her more capable of instructing others. It would be easy to enlarge on the subject of conversation; but I think I have already said enough to prove, that great advantages may be derived from it, in the education of young people.

Before I quit this subject, it may not be improper to point out to young governesses, a method of acquiring the knowledge and information, which will render them capable of agreeable and improving conversation with their pupils.

As a governess, you may probably have few

opportunities of conversing freely with sensible, or well-informed people ; consequently your style will chiefly depend upon your choice of books. Those who spend most of their time, in reading trifling and frivolous publications, are seldom capable of rational conversation. Though you may have time to read but very little every day, if you select for your studies, the compositions of the best authors, upon every subject, you will daily increase your stock of useful knowledge, and become more capable of improving others.

Notwithstanding that I have already referred you to more able advisers for your choice of books in general, I cannot hesitate in recommending some of those which I think most likely to be useful. Always prefer those writers who are remarkable for good principles, and a style adapted to their subjects. You cannot read the works of Milton, Rollin, Addison, Crevier, Robertson, or Bigland, without improvement, provided you make good reflections, and

endeavour to profit by every thing you meet with.

Hume, the best English historian, requires some caution, and Mrs. H. More's strictures upon this writer may be of essential service. When you read Gibbon, you will perhaps find the remarks I have ventured to make upon that author, not entirely useless. Great advantage may be derived from the best periodical papers, particularly those, of Addison and Johnson, Blair's Lectures on Rhetoric, and Belles Letters, deserve to be read with great attention. Cowper's Poems and Letters, supply a lasting fund of varied instruction, and innocent amusement, and furnish the most agreeable topics for conversation. Every admirer of nature will be equally pleased and improved by these volumes, and to a person engaged in the education of children, they are invaluable. The style of this amiable writer, both in verse and prose, is so unaffected and elegant, that every subject he touches be-

comes interesting, and is embellished, not with studied ornaments or far-fetched similies, but with the native graces of truth and simplicity. You cannot be too well acquainted with these writings, if you wish to inspire your pupils with a taste for the pleasures of religion, for the beauties of nature, and for every thing likely to render them amiable and agreeable in life. The poem called "Conversation," may prove an excellent lesson to guard them against contracting disagreeable habits, and to teach them how to benefit by every opportunity of conversing freely with their friends. Nor can you study too carefully, the works of some of our best female writers : particularly those of Mrs. H. More, Mrs. Trimmer, and Mrs. E. Hamilton.

The memoirs and letters of Mrs. E. Carter, prove, that the highest intellectual powers may be possessed by a woman, without, in any degree, preventing her attention to domestic concerns, or lessening her usefulness, either in

her own family, or in her immediate neighbourhood. The peculiar traits by which her character is distinguished, should be pointed out to young ladies; such as her extreme humility, the delightful simplicity of her manners, and her condescending kindness to those beneath her in talents and acquirements. We seldom meet with a person so entirely free from selfishness, and so desirous of promoting the happiness of others.

How much does it increase the interest we feel, for the celebrated translator of Epictetus, when we see her entering into the ordinary occupations of domestic life, and shewing her servants the best method of executing the household affairs. How much is her character raised, when we behold her denying herself the pleasure of reading a book she was longing to peruse, lest she should hurt the feelings of her fellow-travellers in a stage-coach, or deprive them of the pleasure of her conversation. What an excellent lesson does her con-

duct afford to young ladies, who are too accomplished, or too indolent to know any thing of domestic concerns, and too fine to condescend to be agreeable in the society of those whom they consider as their inferiors.

Though few can equal Mrs. E. Carter in acquirements and learning, much improvement may be derived from observing the excellent principles, sound judgment, natural style, and purity of sentiment, with which these letters abound. And every young person may endeavour to imitate the *goodness* of her *heart*, and the *sweetness* of her *disposition*.

Miss Talbot's Memoirs and Letters, and Miss Bowdler's Essays, present us with charming pictures of amiable and superior female characters, supporting severe trials, with true Christian fortitude. Even in the most acute bodily suffering, selfishness appeared annihilated, and to spare the feelings of their friends was their constant anxiety.

The advice with which their writings abound,

is rendered doubly interesting, from being sanctioned by their own experience, and constant practice. Such examples are peculiarly useful, as there is hardly any situation in life, in which it is more necessary to subdue every selfish feeling, than in that of a governess; whose time and talents are seldom at her own disposal, and whose inclinations must be invariably submitted to the will of others. Do not imagine that a few books only are here recommended, to the exclusion of others [equally valuable: but these are mentioned to assist you in the beginning of your studies.

CHAP. XVI.

OBSERVATIONS ON THE EDUCATION OF
BOYS.

IT may appear singular, that as these pages are addressed exclusively to females, I should enter so minutely into the management of boys; but as the subjects I particularly treat of, are equally applicable to children of both sexes, and as boys are generally under their care, till they go to school, it is more essentially requisite, to propose every practicable plan, for their improvement during their infantine state. It is, in fact, of the utmost consequence to make a good use of the early part of a boy's life, because there are many things very conducive to happiness, which, if neglected at that period, are seldom, if ever, attended to afterwards.

The studies in which boys are engaged at school, are chiefly confined to subjects, treated by heathen writers ; so that it frequently happens that a young man during the course of his education, acquires such a taste for the classics, that he will read, with enthusiasm and delight, Horace, Cicero, or Xenophon, while the finest and most sublime passages of the Holy Scriptures, are perused with coldness or indifference. Although I am entirely ignorant of ancient literature, I am far from wishing to depreciate the merit of these authors. But when I consider that the writers of the Bible were inspired by God himself, and that *this book* is the only sure guide to conduct us to eternal happiness, I cannot believe that any human composition, can possibly be so well calculated to excite the admiration, and to awaken the best feelings of the human heart. Allowing the superiority of this Sacred Volume to every other writing, that has appeared in any age or nation, it is evident, that when it fails to affect the heart as

much as inferior books, there must be some great defect, in the manner of studying it.

If very great attention is paid for many years, to the improvement of boys in Latin and Greek, and the Bible is only occasionally read, as a task, it is by no means surprising, that they should think the knowledge of languages of infinitely more importance, than that of religion. To obviate this unfortunate prepossession, would it not be better to engage the best faculties of the mind in this important study, before they go to school, where their time and attention, will be chiefly employed, in the acquisition of the dead languages?

The study of history being generally considered as a very essential part of education, let not those who are fond of this occupation, be insensible of the great superiority which Sacred History possesses, over every other.

When we feel most deeply interested in profane history, our pleasure is diminished by the uncertainty of the events related, and

sometimes by the prejudice or partiality of the writer. The most beautiful passages are usually supplied by the imagination of the historian; and if his judgment and principles be not correct, we are liable to be induced by his misrepresentations, to admire that which in reality is the least deserving of our admiration. But in reading the Sacred Volume no such difficulties arise. Every passage bears the stamp of its divine original. There is no fear of our being misled by prejudice or partiality. All that is related, is placed exactly in that point of view, which is best suited to make the most just and the most useful impression.

The virtues recorded are intended "for our learning," and the vices related for our admonition. It is impossible for our judgment to be led astray, when we read that which proceeds from an infallible source. Here inspiration dictates, and truth illumines every line. While our understandings are informed, our minds are struck with the beautiful consistency and

harmony of the whole ; and the delight we learn to experience from the simple yet exalted narrative of Scripture, is heightened by the idea, that it was intended by the Almighty to fill us with those pleasing and virtuous emotions, which by degrees improve our taste, and fit us for every thing truly great and noble.

Every child should be taught for what purpose he is placed in this world ; that the first great object of his life, is to understand and to practise his duty to God ; and the next, to make himself master of those branches of learning, which will best fit him to perform the duties, peculiar to his station. To promote these ends should every part of education be directed. Having before entered minutely into the subject of religion, let me now propose an easy method of giving boys some useful information, upon the second great concern of life.

As it is often impossible to determine what will be the future destination of a boy, would

it not be highly proper, to give him a general idea of the great duties, peculiar to each of the learned professions? And to inform him what are the most essential qualities of a nobleman, a statesman, and a private gentleman—and what is required to form a great naval, or military character.

Instead of confining the admiration of boys to the qualities of the heathens of different nations, let us propose as models for their imitation, the best characters amongst Christians. For instance—would it not be extremely useful to an English lawyer, to be well acquainted with the life and conduct, of Sir Matthew Hale, Sir William Jones, and the late Mr. J. Bowdler?—and can a boy intended for the church be better employed, than in studying the character and writings, of a Berkeley, a Wilson, and a Porteus?

Those designed for the practice of physic, may be strongly tempted to imitate the virtues of Boerhaave, of Cotton, or of Harvey, by the

admiration, esteem, and respect, they will naturally feel for these great and worthy men.

I mention these characters because they were not only eminent in their different professions, but were equally amiable in private life, and ennobled every action by the pure motives which influenced their conduct. Religion was their first concern, and to imitate their Divine Master both in piety and benevolence, was the predominant wish of their hearts.

In this manner, may the best men in every situation, be proposed as examples for young persons, and an early association formed in their minds, of the duties and qualities, suitable to every profession and employment, to which they may hereafter be called. Such an association deeply impressed upon the mind at an early age, might possibly prevent a young man from entering the church, merely for the pecuniary advantages attending that profession. He who had long been accustomed to admire the conduct of some conscientious clergyman, and

to consider the important duties attached to that sacred character, would not imagine when he took upon himself the care of a large parish, that he performed his duty, merely by preaching on a Sunday. Nor would he think himself at liberty, to spend his mornings in hunting and shooting, and to fill up the remainder of the day in convivial society, or at the card-table.

It seems very extraordinary, that many benevolent men, whose profession obliges them to spend most of their time in the contemplation of one of the greatest miracles of creation, the mechanism of the human frame, should be cold and indifferent to religion : and should seldom even acknowledge their belief of the existence of a God, by joining in the public worship. A young man who had early admired benevolence flowing from religion, in the conduct of some of our most skilful surgeons,* and ablest

* Amongst the characters worthy of imitation, that

physicians, would never believe that humanity and generosity would secure his own future happiness, and that he might with impunity neglect his duty to his heavenly Father, provided he studied to lessen the miseries, and to increase the comforts of his fellow-creatures.

of the late Mr. Trye, of Gloucester, deserves to be distinguished. Eminently skilled in his profession, his time and talents were employed, to lessen the miseries of human nature, in every rank. The poor, as well as the rich, enjoyed the benefit of his generous exertions. In the life of this worthy man, one circumstance claims particular attention. Mr. Trye received at a very early age, the first impressions of religion, which were never afterwards eradicated: and it is probably in a great measure owing to the pious care of an excellent mother that he became a devout Christian, as well as a benevolent man. The spirit of devotion and humility so conspicuous in his prayers and meditations, is an undoubted testimony, that his virtues were derived from the purest source. *See the Sketch of the Life and Character of Charles Brandon Trye, Esq. by the Rev. Daniel Lysons.*

Surely the contemplation of the lives of men, who in the midst of the most extensive practice, have constantly devoted a part of every day to the service of their Maker,* might be likely to prove an antidote to this growing evil.

The wise maxims—the excellent rules—the meditations and reflections, to be found in the lives of many eminent men of our own time, afford examples, which may be more congenial, and therefore I should imagine more useful to an Englishman, than the wisest sayings of ancient philosophers can possibly be. It might prove a very agreeable amusement to boys, to collect such passages from modern biography, as would furnish them with practical rules, suitable to their different stations and professions. For example—Bishop Atterbury's eulogium of Berkeley,† may be proposed to boys

* See the Life of Boerhaave.

† Afterwards Bishop of Cloyne.

“To Berkeley every virtue under heaven.”—POPE.

to excite their emulation, to merit by their future conduct, such an encomium as the following: "So much understanding," says the worthy Bishop, "so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels till I saw this gentleman."

The union of these amiable qualities in a young man, were the certain indications of his future greatness.

"During the two first years that Sir William Jones was at Harrow School, from seven till nine, he was rather remarkable for diligence and application, than for the superiority of his talents, or the extent of his acquisitions. And his attention was almost equally divided between his books, and a little garden, the cultivation and embellishment of which, occupied his leisure hours." Little boys will be much pleased with this description of his early years, because it is so simple and natural, that it may be easily imitated. Yet, such

was the beginning of the life of that amiable man, whose powers of mind, admirable as they were, were far exceeded by the goodness of his heart.—Who acquired the esteem and admiration of all his acquaintance, and whose indefatigable labours in the cause of humanity, rendered him the friend and benefactor of thousands. This example may prove to boys, that industry, application, and a taste for innocent and rational amusements, lay the best foundation for future eminence in every profession. Boys at a more advanced age, will find still greater pleasure in considering the gradual improvement of this young man, and in tracing the steps by which he at length attained that excellence which in the prime of his life so eminently distinguished him.*

In the hands of a judicious teacher, the

* See Lord Teignmouth's Life of Sir W. Jones. Also, an excellent Letter on Education, addressed to Lord Euston, in the Life of Bishop Watson, p. 424.

lives as well as the writings of Sir Isaac Newton, Addison, Young, Howard, Johnson, &c. may furnish a variety of materials for the improvement of boys, if properly adapted to their different characters and situations.

The letters of Cicero and Pliny, translated by Melmoth, afford many beautiful models of epistolary writing. The subjects are in general instructive and interesting, and the style is remarkably pleasing. Great thoughts and noble sentiments, are expressed with becoming dignity; while the feelings of highly cultivated minds, appear in their native simplicity and elegance. The christian may, with great satisfaction, contemplate the advantages he possesses over these justly celebrated ancient writers. His views of human affairs are guided by more just and certain rules, than the opinions of the world.—The desire of fame is not the only object of his ambition.—His hopes and fears are not terminated by death.—To love and obey his beneficent

Creator, and to accept with gratitude, the salvation offered by his beloved Redeemer, is the whole duty of a Christian. The source of his comfort on earth, and of his eternal felicity in heaven.

To shew the peculiar happiness of the Christian in the varied scenes of life, I shall recommend the memoirs and writings of the late Mr. J. Bowdler. Whose uncommon talents were employed with indefatigable industry, in the best pursuits of life. While his extraordinary powers of mind, and eminent virtues, excite the highest admiration, we are delighted to find them accompanied with the amiable and gentle qualities, that engaged the esteem and affection of all, who had the happiness of being acquainted with him.

It is worthy of remark, that Mr. Bowdler's highly cultivated mind, was graced with that first of Christian virtues, HUMILITY: and that his inclinations, his fine taste, and even

his most generous feelings, were restrained or indulged, according to the strict principles of duty, so that we have the pleasure of tracing a perfect conformity, between the writings, and the conduct, of this distinguished young man, which renders them peculiarly useful, as well as highly interesting, in this age of luxury and dissipation. A letter to a young friend, upon the advantages of self-denial, temperance, and industry, cannot be too much studied.*

Those who are designed to be clergymen, may derive great benefit, from the character and sermons of Mr. Buckminster, a minister at Boston, in America ; who resembled Mr. J. Bowdler, in many of the circumstances of his short life. Like him, endowed with superior powers of mind, which he cultivated with almost incessant application, and employed without a shade of vanity or ostentation, in

* Vol. II. page 539.

promoting the virtue and happiness of mankind, he struggled with severe maladies ; and was obliged to sacrifice his inclinations, and to give up his most laudable pursuits, for want of health to accomplish them. These trials were supported with an uncommon degree of cheerfulness and resignation.

Both, were deservedly the objects of esteem and affection to a numerous class of friends. And when their prospects of usefulness and worldly prosperity, were the most promising, they were suddenly called to receive the reward of their labours, in the presence of their heavenly Father.

Happily for us, their works survive them, and may be beneficial to thousands yet unborn. To contemplate, admire, and imitate such examples, is the best tribute to departed excellence.

Mr. Buckminster's life, is lately published, at the beginning of a volume of sermons ; in which the writer's talents, genius, and

extreme modesty, are strikingly pourtrayed. No studied ornaments attract our attention. A noble simplicity, and a wish not to shine himself, but to improve his auditors, are their peculiar characteristics.

Considering the age of Mr. Buckminster, we are as much astonished at his intimate knowledge of human nature, as delighted with the happy manner, in which he brings home to the heart and conscience of his reader, the advice, admonition, or encouragement, best suited to his individual character and circumstances.

ON THE NECESSITY OF ENGAGING IN SOME USEFUL PURSUIT.

Children in every rank of life, should be taught that there is scarcely any person, who has not received from nature, talents, capable of raising him to some degree of usefulness. It is either from misapplication of these talents—

from indolence—or from having too great a variety of pursuits, that we see so few people rise above mediocrity, and so many remain far below it.

If the knowledge of any language, or even the acquisition of a trifling accomplishment, be necessary to qualify us for some desirable situation, we immediately set about attaining it with alacrity ; we think nothing of the difficulties ; a steady persevering industry overcomes them all : we never lose sight of our object, but continue our progress until we have reached the degree of knowledge which we considered necessary. Had we begun the same study with a less powerful motive, probably the first difficulty would have discouraged us ; other employments or amusements would have called off our attention. We might have been satisfied with a very superficial knowledge of the subject, or we might have entirely lost both the opportunity, and the inclination for learning it.

So it is in human life—he who has no settled plan to pursue, no good end in view, to which all his exertions are directed, is either habitually idle, or is continually changing from one employment, or one amusement to another: and though often apparently busy, trifles away his time and talents without essentially benefitting, either himself, or others.

Boys should read *Rasselas**, not only on account of the great entertainment it will afford, the variety of knowledge, and the excellent morality it contains, but likewise to convince them of the necessity of having some useful employment. The Prince of Abyssinia is the exact picture of every person, however apparently prosperous his situation, who has no laudable pursuit, or useful study, to fill up the void in his mind. Amuse-

* This excellent book should be particularly recommended to those who are not intended for any profession.

ment and self-gratification, are not objects sufficiently great, to employ the noble faculties, with which the Almighty has endowed the mind of man. Nor is it possible for a being whom he has created capable of enjoying eternal felicity, to be long satisfied with confining his views within himself.

Amidst the gayest scenes of amusement and dissipation, the heart of Rasselas remained uninterested. Disgust and listlessness were the frequent companions of his solitary hours, and the same uncomfortable sensations, will be experienced by every person, who has not some active, and useful employment.*

The true Christian may always find in the

* The advantages attendant upon a love for study, are most admirably treated on by Bishop Horne; Vol. V. Dis. 12. Nor can this author's writings be too strongly recommended: the warm glow of piety with which they abound, renders them peculiarly adapted for the perusal of the young.

performance of the duties peculiar to his station, and in the exercise of devotion and benevolence, objects worthy of his present attention* ; [while his best hopes and most ardent wishes are directed towards that *great object*, which is alone capable of satisfying every desire of the human heart, THE PROSPECT OF ETERNAL HAPPINESS.

ON GIBBON'S DECLINE AND FALL OF THE
ROMAN EMPIRE.

Since the proper use of reading is to improve us in virtue as well as in knowledge, no young person should read Gibbon's *Decline and Fall of the Roman Empire*, without being aware that the writer was an infidel. Though "the elegance of his language, the acuteness of his penetration, and the fertility of his genius,"

* Porteus, Vol. II. Sermon I.

may be deserving of high commendation ; yet it is of the utmost importance, that the young reader should be on his guard, lest being too much dazzled by these advantages, he should not perceive, that in one of the most essential qualities of a good historian, this eloquent writer is totally deficient. I fear many young persons who have become indiscriminate admirers of these volumes, have been led imperceptibly to consider religion only as a useful, and political institution—a *mere engine* in the hands of government—but by no means *individually* necessary, to promote the temporal and eternal happiness of every human being.

Profane, as well as sacred history, affords opportunities of making reflections, which may tend to inspire young minds with the love of virtue, founded upon the purest principles. A writer, who not only neglects to take advantage of these opportunities, but often introduces remarks, which have exactly an oppo-

site tendency, cannot be perused with too much caution.

A single chapter of Rollin's Ancient History, will shew the justice of this observation. *That* historian not only instructs his readers in the purest morals, but contrives to render his history still more useful, by making it a delightful vehicle for conveying to the minds of his pupils, the strongest conviction of the sublime truth and beauty, of the Sacred Scriptures.

A few instances of the dangerous tendency of the principles of Gibbon, will be sufficient to prove to the unprejudiced reader, the necessity of some precaution. For example—when speaking of the education of Commodus, Gibbon says :—“ Nothing was neglected by the men of learning to correct the growing vices of this young prince, and to render him worthy of the throne :” and he immediately adds—“ *But the power of instruction is seldom of much efficacy, except in those happy*

dispositions, where it is almost superfluous." It would be difficult to find a maxim more discouraging to a teacher, or more dangerous to a young person, than *this*. How few instructors would undertake so arduous a task, as that of educating an unamiable child, if he were first to adopt this opinion? And what young man would take pains to correct himself, when he believed, that unless he were *naturally* well disposed, his endeavours would most probably be unsuccessful.

It appears to me, that were this maxim generally adopted, the most essential part of education, namely, that which tends to improve the heart, and to correct the temper, would soon be considered as entirely impracticable; and what is of still more consequence, the whole system of Christianity would be rendered useless. How contrary to this discouraging maxim, are the precepts of the Gospel: "They that are whole need not a physician, but they that are sick." "I came

not to call the righteous, but sinners to repentance," says our Divine Master. And though we find in the Gospel, denunciations against the wilful and unrepenting transgressor, yet, is every possible encouragement offered, to induce the greatest sinner, "to turn from the evil of his ways, to repent, and to be converted, that his sins may be blotted out."

Happily for us, our holy religion not only encourages the practice of virtue, but it likewise points out, in the clearest manner, that an education, founded upon Christian principles, is the best, and the only effectual method of counteracting our natural inclination to evil, and of "repairing the ruins of our first parents." Although Gibbon acknowledges that "*the Christian religion contains a pure, benevolent, and universal system of ethics, adapted to every duty and every condition of life,*"* yet has he endeavoured in the most

* Vol. III. Chap. xx.

artful manner, by sly insinuations, oblique hints, and profane ridicule, to lessen the weight of the arguments in favour of this religion, to make the Divine Author of it, appear as an impostor, and to prove that the wonderful triumph of Christianity over all the established religions of the earth, was not owing to the miraculous attestations to its truth, nor to its *divine origin*, but to five secondary causes which he enumerates.†

It may be difficult to discover the reason of Gibbon's particular hatred to Christianity; but his indifference to religion in general is easily accounted for. In his childhood, it does not appear that religious instruction formed any material part of his education, and according to his own account, he was still more neglected by his tutors at college. At sixteen, he became a member of the Romish church, and two years afterwards he renounc-

* Vol. II. Chap. xv.

ed the errors of popery, and received the sacrament in the church of Lausanne; so that by the time he reached his eighteenth year, he had already communicated with three different societies of Christians.

Such changes are always dangerous; and we need not wonder that in a mind so ill furnished as Gibbon's then was, with theological investigations, they at length paved the way for his last change to deism.*

It is the more necessary that young persons should be made acquainted with the *real* sentiments of this author, as the history is in general remarkably interesting, and the attacks upon Christianity are often so artful and insidious, that the unsuspecting and admiring reader may easily be deceived.

* This account is nearly quoted from the Supplement to the Encyclopædia Britannica, to which I refer my readers, as a proper accompaniment to the Decline and Fall of the Roman Empire. See also further remarks on this historian, under the article Christianity.

CHAP. XVII.

ADVICE TO YOUNG WOMEN UNEXPECTED-
LY REDUCED FROM AFFLUENCE TO A
DEPENDENT SITUATION.

WHEN young women brought up in the luxury and elegance of fashionable life, are reduced by unexpected misfortunes, to a state of dependence, it immediately occurs to their friends, that as they are highly accomplished, they are in every respect qualified to undertake the important duties of a governess.

I am well aware, that a great reverse of fortune, is a very severe trial to any young person; and the more frivolous her pursuits have been, the more acute and painful will be her

sensations when deprived of affluence, removed from the gay society to which she has been accustomed, and exposed to the little mortifications to which she will often be liable. In this distressing situation, though her knowledge of music, drawing, and a great variety of fashionable accomplishments, enable her to gain a handsome salary, such acquirements will afford no comfort to her own mind—no motives for submission to the will of Heaven—no consolation to dispel the gloomy reflections which may continually arise. They will not teach her to regulate her temper, to suppress pride, to study the way of improving her own heart, nor will they enable her to train the minds of her pupils, to virtue and useful knowledge.

To such young women, I beg leave to address a few serious reflections, and to offer such motives for consolation, as appear to me the most likely to affect them.

Though it has pleased God in his wisdom, to deprive you of the gifts of fortune, and to

subject you to the mortifications of dependence, if your bodily health, and the powers of your mind are unimpaired, you have still the means of happiness within your power. Turn your thoughts to the brighter side of the prospect, and instead of indulging in vain and useless regret for what you have lost, endeavour to make the best use of the blessings yet remaining.

You are removed from a variety of temptations to which you were formerly exposed, and placed in a situation favourable to improvement, where you have an opportunity of employing every faculty, in a manner equally useful and respectable. Let these advantages, which you have gained by the change of circumstances, be well appreciated, and they will prove, as they were intended by the all-wise Disposer of every event, the means of promoting your real comfort.

If, as it is but too frequently the case in modern education, you have been taught the

theory only of religion, in a dry and uninteresting manner.—If you have gone to church because it was the custom, without feeling your heart warmed by devotion.—If you have considered the sabbath merely as a dull day which interrupted your usual occupations, and have never felt that there are pleasures peculiarly suited to the Lord's Day within the reach of every Christian.—If you have read the Bible only as a lesson, and have never experienced the delightful emotions it is calculated to produce.—If this has unfortunately been the case, let me intreat your attention to the plan I venture to propose ; for on your conduct at this moment, may depend, in a great measure, your future well-being.

Give me leave to recommend to your study, Mr. Gisborne's Sermon, on the Happiness attendant on the Paths of Religion.* This

* Vol. I. Sermon xx.

The writer of these pages can say with gratitude,

interesting discourse will teach you, that you possess in the Bible, a treasure, infinitely superior to any thing which you can possibly have lost. It will open to your view, a new source of satisfaction—a satisfaction, which increases by gratification; which will afford variety and delight to the longest period of your existence; and which, while it points out the best way of being useful in this world, will prepare you by degrees for eternal happiness. To this treasure you may have recourse upon every occasion. “It will never fail to afford you the instruction, the encouragement, the consolation, exactly suited to the situation in which you stand.”

There you will find this salutary advice :
 “Whatsoever is brought upon thee take

that she has seldom met with any composition more calculated to inspire a taste for the genuine pleasures of true religion.

cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity.”*

There you will read, that “whom the Lord loveth he correcteth, even as a father the son in whom he delighteth;”† and that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”‡

In almost every calamity which can befall us, there are two sources of consolation, the one to be derived from religion, the other to be found in some laudable and active pursuit. That heart which becomes deeply interested in the welfare of others, loses insensibly the bitterness of its own sorrow. Apply this remark to yourself, and you will perceive, that these two sources of comfort are entirely in your own power. Make the study and prac-

* Eccles. ii. 4, 5. † Prov. iii. 12. ‡ 2 Cor. iv. 17.

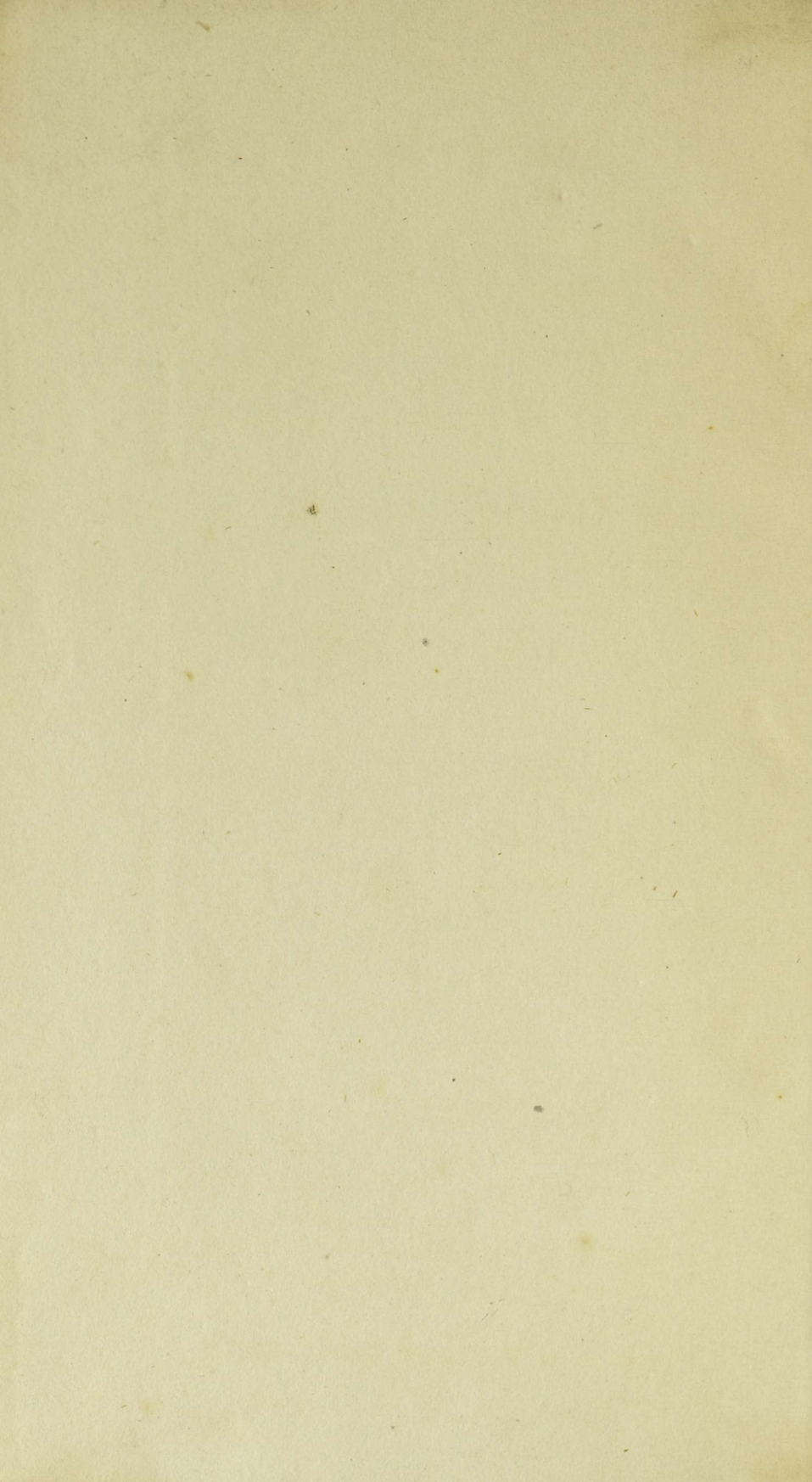
tice of religion your first consideration, and then, as one branch of *practical* religion, direct the remainder of your attention to the improvement of your pupils. I can venture to affirm, that if you persevere in this plan for one year, you will be ready to say in the words of an excellent writer, "The most glorious condition is neither that which elevates us highest in society, nor that which procures us the greatest conveniences of life. A creature capable of eternal felicity, ought to consider *that* the most glorious condition which is the most likely to procure him the eternal felicity of which he is capable."*

* Saurin, Sermon II. Vol. III.

F I N I S .

Eliz. Delahoy, (*Albion Press*,) Greenwich.

The first part of the history of the United States of America is the history of the colonies. The colonies were founded by Englishmen who had come to America in search of a new home. They were founded in the early years of the 17th century. The colonies were at first small and weak, but they grew in number and in power. They were at first dependent on England, but they became more and more independent. They fought the Revolutionary War and won their independence. They then became a united people, and they have since that time been a great and powerful nation.



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