

Family Circle.

THE BIRD THAT SANG IN MAY.

A bird last spring came to my window-shutter. One lovely morning, at the break of day, And from his little throat did sweetly utter A most melodious lay.

MILITARY EXPLOITS OF THE HUGUENOT REFUGEES.

Perhaps the most splendid chapter in the history of the refugees is that which records their exploits on the field of battle, when contending in arms for the great principles of truth and righteousness to which they were so deeply attached.

The most illustrious of the superior officers who withdrew from France for conscience' sake at this time was the Marshal de Schomberg. So highly was this faithful soldier esteemed in Prussia, that, to detain him in the service of the government, he was made Governor, Minister of State, Member of the Privy Council, in which he sat among the princes of the blood royal, and Generalissimo of the entire army.

The war was, in fact, little else than the opposition of the Protestant Powers of Europe to the aggressions of Louis XIV., the persecutor of the Huguenots and the enemy of Protestantism. Hence the refugees could enter upon it with their whole hearts.

The bud was not a spring bud then. No. It was made last summer; for summer is at work, not only to make leaves and flowers and fruit for its own year, but it begins a bud—it begins millions of buds for the next year. What a forethought this!

But a bud is a tender thing. Are they not running a great risk to come so long beforehand; for how can they weather the winter storms, frost and ice, and wind and snow? The little cherry-bud which I held in my hand had lived through all.

What do you suppose I found between two of the blankets? The smallest insect you ever saw, no bigger than a hair's breadth, but with legs to run away fast enough when I waked him up. "Did your mother put you in this warm cradle?" I asked. "Have you slept sweetly here all winter?" It did not answer, and seemed impatient to go.

How did you live, little bud? I said, carrying it into the house. Then I began to uncover it, and that let me into the secret. How much do you think that one cherry-bud had on? First, I took off thirteen little chippy coverings, hugging it round like the coats of a pine cone. That showed as if somebody cared for it. Then I found three larger, finer, thicker ones; and under these three more woolier and warmer. Here were six blankets, besides thirteen cover-

a squadron of horse composed entirely of refugees. Thus the Huguenot element in an army only fifteen thousand strong was very considerable. Weiss calls it "the nucleus" of William's troops; Macaulay says nothing about it. It was by the wise advice of Schomberg that William abandoned his original plan of sailing directly up the Thames to London, and chose more modestly to land at Torbay, thus avoiding as far as possible the attitude of a foreign conqueror.

When James afterward attempted, with the help of Louis XIV., to make head against William in Ireland, and when Dublin had actually received the former as king and Protestant London-derry alone acknowledged the authority of William, Schomberg, with the refugees and other troops, was sent to oppose the movement. "Your majesty may have heard," wrote the veteran, "from others that the three French regiments of foot and one of horse do better service [in another place he says more than double the service] than any others."

Before the decisive battle of the Boyne was fought, William had joined his brave lieutenant. The hostile armies were separated by that river. At the sight of the enemy, the refugees could contain themselves no longer. The De Schombergs, father and son, crossed the Boyne with the flower of the Huguenot army, forced back the French and Irish squadrons placed to dispute the passage, and formed in line of battle on the farther side.

On beholding this splendid attack, says the historian, William passed the river, and the action became general. "Come, friends," cried Schomberg; "remember your courage and your griefs: your persecutors are before you." Animated by these words, they charged the French regiments opposed to them so impetuously that they broke on the moment. But in the pursuit, Schomberg, who fought at the head of his men, was surrounded by Tyrconnel's life-guards, from whom he received two sabre-cuts and a carbine-shot. The gallant old man fell, mortally wounded; but with his dying eyes he saw the soldiers of James dispersed in headlong flight. He was eighty-two years old when he fell in the arms of triumph.

The battle of Boyne was fought July 1, 1690; and in one year, after two other victories won largely by Huguenot valor, the authority of William and Mary was established in all parts of the empire.—Martyrs of France.

CHERRY-BUD.

God sometimes seems a great way off, and we wonder if he cares for us. Jesus tells us to say, "Our Father," and the Bible teaches that "He is nigh to all them that call upon him; and yet we cannot help sometimes feeling that he is too great to mind our small affairs. This is not a happy feeling. Oh no; it is unhappy. Feeling so one day, I walked out on the piazza, and pulled a bud from the cherry-tree. It was in the early spring, and the trees looked bare as winter.

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But a bud is a tender thing. Are they not running a great risk to come so long beforehand; for how can they weather the winter storms, frost and ice, and wind and snow? The little cherry-bud which I held in my hand had lived through all.

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indeed was the blossom, and these were the pollen-boxes of the stamens, for I found each gold speck perched on a little stalk; and all these grouping round the heart of the blossom, the future cherry.

Who would have thought of finding this little world of life and beauty here? such delicate painting, such exquisite workmanship, part fitting part, many parts forming a perfect whole, and not only one, but hundreds, thousands, millions clinging to the dry, black branches of the garden trees. I looked out of the window and thought of all these, living, growing, perfecting, no hurry, no noise, hid from all eyes, all eyes but One. He knows them all, counts them all, watches them all, loves them all as they strengthen and ripen, bearing another life in their warm, white bosoms, the full fruit, the rich, ripe, delicious "White-hearts" of July. Ah, the garden trees looked no longer bare.

Will the great God have such care and love for a bud, and not care for you and for me? Then God seemed no longer afar off. He was near, very near. A sweet sense of his love and care folded me round, and I was happy, very happy.—Child's Paper.

FAMILY WORSHIP.

There is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss, and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar.

No other man, like that father, so reaches all the sources of human action, or so gently controls the powers yielding in their first years, and following the direction of his moulding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks; and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.

The inimitable language of Burns, on this subject, is not fiction. In hundreds of families you might witness all that is pure and sublime in the scene contemplated by the Scottish bard.

"They chant their artless notes in simple guise; They tune their hearts, by far the noblest aim; Perhaps Dundee's wild warbling measures rise; Or plaintive Martyrs, worthy of the name; Or noble Elgin beats the heav'nward flame, The sweetest far of Scotia's holy lays: Compared with these, Italian trills are tame; The tickle ears no heart-felt raptures raise; Nae unison has they with our Creator's praise.

"The priest-like father reads the sacred page, How Abram was the friend of God on high; Or Moses bade eternal warfare wage; With Analek's ungracious progeny; Or how the royal bard did groaning lie; Beneath the stroke of Heaven's avenging ire; Or Job's pathetic plaint, and wailing cry; Or rapt Isaiah's wild, seraphic fire; Or other holy seers that tune the sacred lyre.

"Perhaps the Christian volume is the theme— How guiltless blood for guilty man was shed; How He, who bore in heaven the second name, Had not on earth a mother to lay his head; How his first followers and servants sped; The precepts sage they wrote to many a land; How he who lone in Patmos banished, Saw in the sun a mighty angel stand; And heard great Babylon's doom pronounced by Heaven's command.

"Then kneeling down, to Heaven's Eternal King, The saint, the father, and the husband prays; Hope's springs exulting on triumphant wing, That thus they all shall meet in future days; There ever bask in uncreated rays, No more to sigh, or shed the bitter tear, Together hymning their Creator's praise, In such society, yet still more dear; While circling times move round in an eternal sphere."

A PRETTY THOUGHT.—I was reading the other day that on the shores of the Adriatic Sea, the wives of fishermen, whose husbands have gone far off upon the deep, are in the habit of overtide of going down to the seashore, and singing, as female voices only can, the first stanza of a beautiful hymn; and after they have sung it they listen till they hear borne by the wind across the desert sea the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves, and both are happy. Perhaps if we could listen, we too might hear on this desert world of ours some whisper borne from afar to remind us that there is a heaven and a home, and when we sing the hymn upon the shores of earth, perhaps we shall hear its echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers, and look for a city that hath foundations.

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