

Poetry.

THE CHILD'S REQUEST.

My eyes are closing fast in death;
Dear mother, lay thy gentle hand
In blessing on my head.

WALMER CASTLE.

(From Sharpe's Magazine.)

Walmer Castle, as all the world knows, is one of those built by Henry VIII. for the defence of the coast.

COMMON PRAYER.

(From an Address to the Congregation of St. George's Church, Etobicoke.)

FAMILY PRAYER.

(From a Sermon by Archbishop J. C. Hare.)

THE SERVICES AND ASSOCIATIONS OF THE LENTEN SEASON.

(From the Introduction to "Select Sermons.")

A CHILD OF GOD AND AN INHERITOR OF THE KINGDOM OF HEAVEN.

(From "Lectures on the Church Catechism," by the Rev. A. G. Fitzgerald, A. M.)

political colour. Cap, bonnet, flowers, and gown; gloves, shoes, scarf, and parasol—all were bright yellow.

In what, by courtesy, is styled the drawing-room at Walmer Castle, just opposite the Duke's habitual after-dinner seat, is a beautiful Indian cabinet; the doors are wide open, but the interior displays nothing save a miniature ivory figure the size of your finger.

What may be the Duke's thoughts, as in his quiet, solitary, reflective hours he thus looks on the effigy of the extraordinary man whose destinies were so strangely interwoven with his own, but who, whilst he is enjoying a green and honoured old age, has long lain mouldering and half-forgotten in the silent grave!

We must not forget the garden, abounding in flowers not rare nor recherché, but rich, luxuriant, and abundant; and the pride of the lawn, a noble lime-tree, which the Duke declares is the finest in the world, and which, just bursting into flower when we saw it, will now be flinging its luxuriant aroma far and wide.

But let a little cross be wrought To stand upon my grave, And draw no chains around, As if the dead love captive lay Within a prison's bound.

Why, as well as I could; but it was rather awkward. "Oh yes."

"But suppose war was to break out, should you be a soldier again?" "Why that would depend on the Duke; if he said I must go, of course I must."

"But how did you manage when you first came here?" "Why, as well as I could; but it was rather awkward."

"Perhaps you studied hard—read a good deal?" "No, I didn't read at all."

"And you got on very well?" "Why, yes; but I'm plagued sometimes; the names of the flowers puzzle me sadly."

"Oh, I have him there, for he doesn't know them himself."

Some among you may perhaps tell me, that you cannot well manage to gather your families together of a morning. Be it so. It would not take up much time indeed. After a few days' trial, you would probably find that you met together for prayers just as easily and as naturally as for meals; and when you had spent a few minutes in prayer, and had called down God's blessing on your labour, how differently, with how much lighter heart, would you go forth to your labour, instead of going forth as you do now with no other thought than that of the wearisome burthen of the day.

Every evening, before you lie down to take your rest beneath the shelter of the same roof, before you close your eyes and fold up your thoughts in sleep, you may kneel down together, and pray to God to shelter you and yours with the overshadowing wings of His love, and to watch over you with His all-seeing eye, while you are unable to watch over yourselves.

Every evening you may pray that God will forgive whatever He has seen amiss in you and yours during the past day, and that He will give you understanding to know His will, and grace to keep it, and that He will bless you with refreshing and comfortable sleep, and be with you in your downy and in your uprising. Surely this is little to ask of you.

As your parlour or kitchen an' a', As certainly as bed-room, dressing-room, and private sitting-room, as that extremity. There was the bed-room, with its modern imitations at Stratfieldsaye and Apsley House, but the genuine identical campaigner from bed and oh! how uncomfortable it did look! And close by it was the painted deal cupboard in which all his shaving and washing materials were deposited after his Grace's morning ablutions.

The Duke rises early—very; still adhering to his rule, that "when it is time to turn over it is time to turn out;" but he does not interfere with the usual household arrangements; he troubles no one but his valet, as we were told by his gardener. Whilst his Grace breakfasts, his bed-room is put in order, and father he returns, and here he does all the work of the day—write, write, writing—sitting, standing, or on his knees, as it may happen.

We well remember a maiden lady, elderly, and decidedly the reverse of handsome, at Whitehaven, who during the periodical visits of the noble family who represent that town, and whose influence has tended mainly to its uprise, always dressed in yellow, their

country. They boast of the many generations through which the property they now hold has passed from father to son in uninterrupted succession; they express their determination to hand it down, as good trustees, in unimpaired condition, and to keep the honour and dignity of their family unblemished and unshaken.

We talk not indeed of our ancestors after the flesh, but we trace up our descent unto God. We are the children of God, His adopted sons and daughters; "of His own will begat He us with the word of truth."

On the northern side of a prairie, eighteen miles in extent, two groves approach within a short distance of each other from the east and west. They lie on a lofty swell of land, and are visible many miles away. The plain between these dark green promontories is smooth as the unruddied sea; and you fancy as you look upon its quiet outline, while the tree-tops toss and swell against the clear blue sky, that the smallest object would be discernible.

LIFE IN THE PRAIRIE LAND.

(From Sharpe's Magazine.)

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COMMON PRAYER.

(From an Address to the Congregation of St. George's Church, Etobicoke.)

Brethren, it would tend much to the decency of public worship, and the fervency of private devotion, if we were all "with humble voice," and "with one consent," to join in the solemn service of the "House of Prayer."

Your ministers wish it—your wandering hearts require it—your Church commands it—and God will be glorified thereby.

The people are as much enjoined by the Rubrics to bear their part in the Common Prayers, as the Priest is to bear his.

It is a cold thing to pray by proxy, when we may pray in person. It is sad to hear but one Amen, when we should hear one hundred.

Parents, teach your children at home, and lead them here through all the service of the sanctuary. Masters, train your servants morning and evening in Family Prayer, and let your voices here encourage theirs to rise.

Christians, we have a common Hope, a common Saviour, and a common Home, where, if through God's mercy we reach it, we will have common Praise; let us then, for God's sake, on earth have

COMMON PRAYER.

(From the Introduction to "Select Sermons.")

The advantages of this institution, then, are evident. As certainly as the revolving year comes round, it arrests the attention of the worlding, buried in the multitude of his temporal pursuits, and recalls the sinner from his evil way. As often as the first day of the solemn period of Lent arrives, a voice resounds through our Christian community, which proclaims the heinousness of transgression, the terrors of divine justice, the inevitableness of impending judgment upon unrepented transgression.

On the fifth day, a party of Sauk warriors, plumed and painted, entered her dwelling. Her heart beat quick, as their swarthy figures darkened the door; but a moment restored her self-possession. She knew they were not enemies, and felt secure in her very helplessness. They had not long been among the whites, and it requires some teaching to induce the savage to fall on a helpless person who is not his foe.

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All day she bent her eyes to scan the plain, but nothing met her search save the forms of the retreating warriors, which grew dimmer with distance and the fading light, till at length they were wholly lost. With aching head and anxious heart, she put her little ones to bed; and when they slept she rose and looked anxiously out upon the night. Black clouds were driving across the heavens at a fearful rate, and the

wind rushed through the naked trees, and howled around her chimney, like some evil spirit demanding sacrifice.

The only window of her cabin looks over the plain; and she stands, gazing as if the daylight rested on it, and she hoped each moment to see the long-wished-for object leave in sight. Presently a strange light gleams on the blackened sky! What should it be? Not lightning, for it rose instead of falling, and hung longer on the sight than the electric flash.

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Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO. REPORT OF THE GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY, FOR 1849.

It cannot fail to be a pleasing reflection to the Christian mind that amid the convulsions of the political world, the turbulence of anarchy and revolution, and the ravages of pestilence and famine, Christian enterprise has not been allowed to flag, but the work of evangelizing the world has been making steady and increasing progress.

At no former period of her history has Christian England put forth more gigantic efforts to extend her pure and Apostolic faith throughout every portion of her vast dominions. Her twenty-six Colonial Bishops, with a plethora of upwards of one thousand Missionaries, present a noble spectacle for the Christian philanthropist to contemplate; and in the anticipated result of their labours the most fruitful matter for joyful rejoicing among the Anglican Hosts, in whose presence we are assured "there is joy in heaven over one sinner that repenteth."

The Society, whose Anniversary we are now about to celebrate, is a Branch of the Incorporated Church Society of the Diocese of Toronto, in whose continued growth and prosperity those united districts feel a lively interest. It has been steadily pursuing the even tenor of its way, and in the pressure of pecuniary difficulties, the nobler side of political and angry contentions of the world around; and it now affords a refreshing pause from feverish excitement and invites the attention of the calm, the serious, and the sober minded, to a brief recital of its humble labours during the past, and sixth year of its existence, in the cause of Christ and His Church.

By the blessing of Almighty God upon their labours, the Managing Committee rejoice to say they are enabled to lay before the members of the Gore and Wellington Branch of the Church Society a cheering and satisfactory result. The Reports of the different Parochial Associations will show that the course of the Society has been zealously and industriously advocated in every corner of the united districts, and the amount of their contributions to the general fund evinces the success with which these exertions have been attended. Public meetings have been held in every Parish, and the objects of the Society have been extensively made known, and the consequence has been that new Associations have been formed, those which were languishing have been revived, and the vigorous have been stimulated to still more energetic action. The total receipts from the United Districts last year amounted to £2300 10 3; the collections of the year recently expired amount to £2338 17 6.

The following is a statement of the Treasurer's accounts: Statement of the Receipts and Expenditure of the Gore and Wellington District Branch of the Church Society of the Diocese of Toronto, for the year ending the 31st December, 1848.

Table with columns for Receipts and Expenditure, listing various items and amounts.

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