

POETRY.

A FATHER'S DREAM.

There was a lovely little flower,
I fondly hoped to rear;
I saw it at the matin hour,
It was expanding here.

I looked again—my flower was gone;
I knew it must be dead;
And put a robe of sackcloth on,
Strewed ashes on my head,
And sat me down to wail and weep
That thus my flower had died;
And in my sorrow fell asleep;—

There stood One by my side,
Who told me of my lovely flower,
And shewed me where it grew,
Beyond the scorching summer's power,
Where winter never blew;
And told me he had taken it
To that more genial sphere,
Because, in truth, it was not fit,
That it should wither here;
And said, "It was too sweet a thing
To bloom on earth for me,
For waters from a purer spring,
Around its root must be;
And dews, which always fall in heaven,
But never here below,
Must wash its leaves, both morn and even,
Or it would never grow;
And it must have a tender care,
A truer love than thine,"
He pointed unto Heaven, "And there,"
He said, "a hand Divine
Shall tend, and train thy flower for thee,"
Till it is fully grown;
Then, come to Heaven! and it shall be
Eternally thine own.

And then he went away. My heart
Was calm and reconciled:
But gently yearning to depart
And join my blessed child:
And thinking of my pleasant dream,
In happy sleep I sung:
Both joy and grief were in my theme,
And both were on my tongue.
It was not quite a gloomy strain,
Nor quite a merry glee;
But a sweet mingling of the twain
In one deep melody.

I woke in tears—which soon were dry,
And knelt me down to pray;
And then I laid my ashes by;
And flung my weeds away.

British Magazine.

VARIETIES.

CHURCH PLATE RESTORED TO ITS ORIGINAL AND HOLY PURPOSES.

We are informed that in the late visit of the Assistant Bishop of Virginia, to the congregation in the Northern Neck, two sets of silver vessels, formerly used in churches now in ruins or passed away, were put in his hands, to be returned should those churches ever be revived. If we mistake not, such was the request made by the Convention of the Church some years since, in order to prevent their entire alienation from the sanctuary at the deaths of those in whose hands they were placed for safe keeping, an event which has already too often occurred.

One of the above mentioned sets having been given to the Bishop as already stated, he mentioned the circumstance in a family (not belonging to our communion) where he was spending the night, when the lady informed him, that those belonging to the Church in that Parish, were in her possession, and that she would be glad to dispose of them in the same way.—Accordingly she immediately took them from an

upper shelf in the room where they were sitting, and where they had been for years, and presented them to the Bishop.

It is the intention of the Bishop to place these, and any others, which may in like manner be entrusted to his care, in the hands of responsible vestries, who desire the use of them, on the condition of returning the same, should they ever be needed.—*Southern Churchman.*

AN UNPERCEIVED DANGER.

One day Mr Cecil called upon one of his hearers, whom he knew to be prospering in his worldly affairs; 'I am concerned,' said he, 'to hear that you are getting into danger.' 'What danger?' inquired the astonished hearer. 'You are growing rich.' The man took the hint and escaped the snare.—*Leischild.*

The distribution of the Society for Promoting Christian Knowledge for 1840, was,—Bibles, 119,185; Testaments, 113,791; Prayer Books, 262,338; Psalters, 11,318; other bound books, 231,209; Tracts, 2,815,612.

The Presbyterian Church in Ireland, is said to number about 700,000. Heretofore they have been called the Synod of Ulster and the Secession Synod; but recently the two have united under the name of 'The General Assembly of the Presbyterian Church in Ireland.—*Ban. of Cross.*

Pulpits.—Originally all pulpits faced to the west that the eyes of the congregation might see all acts of devotion, and look towards the east, whence the Sun of Righteousness arose. The first deviations from this rule were introduced by the Puritans,—and the first chapel erected south and north was the chapel of Emanuel College, Cambridge, founded by Sir Walter Mildmay, a distinguished leader of that sect.—*Ibid.*

Mr. Churton's "History of the Early English Church," forms a volume of series called "The Englishman's Library." We need not say that, as coming from him, it is a work of much learning and judgment. It contains in a small space a great deal of information which it is difficult otherwise to obtain; and by its candid and temperate tone will do good service by disposing ecclesiastical students to more catholic views of Theology.—*British Critic.*

In a small country parish, in which he is concealed from the observation of the world, the minister must especially beware of idleness and lukewarmness; of a slovenly preparation for the pulpit; and a total neglect, or a hasty and superficial discharge of the other pastoral duties, as if the flock were less precious in God's sight because of its smallness; or, perhaps, of its confined range in mental cultivation.—*Coleridge.*

What can the rich do better with their treasures, than to lend them to the Lord? What can the poor do better with their poverty, than she who, 'cast in all the living that she had.' 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is good, but it tendeth to poverty.'—*Bishop Doane.*

There can be no doubt that public assemblages and diversions have a strong tendency to withdraw the mind from things above to things below; that the common routine of Society is generally a waste of time, if not of something still more valuable; and that it is rare indeed to find a parson addicted to these compliances with the world, who does not confine his views of religion to a very low and insufficient standard.—*Bishop Sumner.*

Let me ask, every day, what reference it has to the Day of Judgment; and cultivate a disposition to be reminded of that day.—*Cecil.*

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C. H. BELCHER

Halifax, May 5th, 1840.

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