32

Original Poetry.

according to the Lord's promise

regular Church lessons you know."

you live, and move, and have your being ?"

dab, or those of your Rechabite Society ?"

My neighbour paused a minute.

"Certainly, I must think so if I am a Christian.

"Well perhaps they are as bad, one as another."

"There cannot be a doubt of it. The Bible tells

round me in that style! Let's come back to the start-

ing point, Rechabite Frinciples-you don't pretend to

"Of course I mean both, for they are the same-

member to have heard it.'

pretty well."

than at Church.

principles ?'

forsworn by us."

bites.

rally more urgent.'

Carmina Liturgica;

HYMNS FOR THE CHURCH.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that Thy faithful people do unto The true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the mer-its of Jesus Christ our Lord. Amen.

La Through God's own gift-through grace alone-"The faithful"b bow before His Throne; And yield to Heav'n, as justly due, A Service meet, and right, and true.

II.a Lord, help us so to serve Thee here. In holy faith and godly fear, That we, at last, may all attain The promised Prize-the heavenly Gain !

THE LAW, that shew'd our need of Grace, c Condemn'd the while our fallen race; d But lo! THE PROMISE saved from death. And said, "The just shall live by faith !" e

1V.f THE LAW " pass'd by on th' other side ;" But CHRIST with help the fall'n supplied !-May they, for whom His love was shewn, Go forth, and do, as HE hath done !

O God to Thee all Praise we bring ! Thy Word of Promise g here we sing, In Christ we now rejoice, as freed By faith in HIM-THE PROMISED SEED! h

VI.i By faith, we stand all undismay'd, Though Hell and Earth our peace invade : By faith on Heaven alone rely, And Zion's ev'ry foe defy !

a The Collect. b Gal. iii. 9.

c Gal. iii. 24.
d The Episte (Gal. iii. 22.)
e Gal. iii. 11, 12, 13, 14.
f The Gospel (Luke x. 30). The parable of the good Samaritan.
g Gal. iii. 14.
h The Epistle (verse 16.)
i First Mor. Les. (2 Kings 19), with particular reference to the corresponding account given in the xxxii. chap. of 2 Chromin which specially mark the 7th and 8th verses.

A WORD ABOUT RECHABITEISM.

(From the Gospel Messenger.)

We hear a great deal just now about the Recha- cevetousness." bites. I live in a small country town where a branch of this Society is established and many of the good people of the place are connected with the Association. sins as drunkenness?" he asked. They hold frequent meetings, some public some private ; there is a great deal of speech-making and sing- Many texts might be quoted where drunkenness, lying, ing going on, and a good deal of time, and no little and covetousness are mentioned together in the Holy money are devoted to the cause. My next door Scriptures." neighbour is a very zealous brother; but then to be sure he is somewhat apt to be zealous in every new

notion of this kind. He has been very desirous of us they are all hateful sins in the sight of God; and bringing me over to the ranks of the Rechabites, and surely you must admit that all these cause dreadful during the last few months he has been full of the evils among men." subject. Thanking him kindly for his invitations, I "So they do. But if such is your notion of drunk-

have always declined joining the Society. Some enness we shall make you a Rechabite yet." weeks since, however, he made a warm attack upon "No man can have a greater horror of the sin of me, and even went so far as to blame me for not en- drunkenness than myself," I replied. "But as to betering the Association; upon this occasion I spoke longing to your Rechabite Society, that is quite a dif my mind to him fully and plainly; hearing all he had ferent thing. I belong already to the greatest of all to say, and asking the same favour from him in my Temperance Societies, the Church; and she enjoins turn. These frequent conversations have led me to Temperance, not only in spirituous liquors, but in all think a good deal on the subject in its different bear- things.

ings, and knowing that our Church, both Clergy and "If you belong to one such society you might as people, is often blamed for what is called lukewarm- well belong to two. I myself am a member of half a

ness, or indifference to those Societies of various kinds | dozen"-said my neighbour. which are all the time rising or falling among us, 1 "But suppose the principles at the bottom of each have made bold to write out the gist of the matter, differ? But as regards your Rechabite Society, my thinking that perhaps some plain body, like myself, chief objection against it is this-that it does not ansmay like to read it. I have often received profit and wer to its name. Its principles and those of the chiltion from remarks of this kind in your paper, dren of Rechab strike me as very different indee

The C

nigh the principles of the house of Rechab as his de- commands, respecting all who are older than ourselves, scendants do, who are now living among the Arabs, or in authority over us, as one way of keeping this commandment. Even those who are so very unfortu-"Well I don't know that. I am as good a Recha- nate as to have parents whose conduct is not exemplary bite as any man, I don't care who he is. But perhaps have yet many ways of keeping the Fifth Commandyou don't fully understand yourself what our Recha- ment, by dutifully assisting them, and patiently bearbite principles are, not being one. You should come ing with their infirmities. And now my friend you see N.B.—These Hymns are "fitted to the Tunes used in Churches," being of the same Metres with the received "Version of the Psalms" of David." bit principles are, not being one. You should come to our meetings and hear the XXXV Chapter of Je-to our meetings and hear the XXXV Chapter of Je-to our meetings and hear the XXXV Chapter of Jeremiah read over, and hear the way our singing bro- the best of all religious Societies-not founded by man, LXVIL_THE THIRTEENTH SUNDAY AFTER TRINITY. thers, and singing sisters, give us the temperance but by his Maker, and she makes me do not one duty songs; you'd think that we understood the principles only, but all my whole duty. In her words let us ever "Thank you. But as to hearing the XXXV Chap- "Lon"

"Lord have mercy upon us, and write all these thy

My friend still continues a Rechabite ; not after the "Oh it is? I had forgotten it was. I don't re- old fashion, but according to the new-he has never spoken to me, however, upon the subject, since the "More's the pity," said I, "for it has been read conversation given above. I have heard that he has once a year for many a year, in our Church. And you become dissatisfied of late, with his brother Rechabites, are more regular at Rechabite meetings, I am afraid, | and that he talks at times of something else being needed, some new organization, or a different Society. 1 "Well, I suppose I am; our business there is gene- trust when his feverish years have passed, and he has learned the long, hard lesson of experience, that he "More urgent than the salvation of your soul?--- | will become more faithfully attached to the Church, Or more urgent than worshipping the God in whom more earnest in discharging the duties she enjoins upon us. May our Heavenly Father vouchsafe to him and sn My neighbour looked a little astonished, but soon to us all, a right judgment in this matter, and in all a put on an easy way again. "You are not going to get things. Amen.

THE HORN OF THE ALPS.

deny, I suppose, that they are good sound Christian The horn of the Shepherds of the Alps is chiefly "Do you mean the principles of the sons of Jona- known amongst us by the accounts we have heard of the the effect of its wild mountain music, in calling in the | in cattle from their pastures; but it is also used for a un but when I spoke I was thinking of the Bible Recha- more noble purpose, namely as a signal for the performance of a solemn and religious ceremony.

"As for the principles of the Bible Rechabites as When the sun has gilded the valleys, and his lin- na you call them, I do honour and respect them highly. gering beams still cast a glow of fading light on the But I cannot see how those of your Society are the snowy summits of the mountains, the Shepherd whose ber hut is placed on the highest mountain-peak, takes his bid "Why you must be blind not to see that they are horn, and pronounces through it, as through a speaking- wo precisely the same. They were total abstinence men, and so are we--everything in the shape of liquor is "Praise ye the Lord." Every Shepherd in the neighbourhood, as he catches the sound, repeats in succes- of h "Very well," said I, "and those of you who cannot sion the same sentence at the door of his cabin.-- van be strictly temperate with total abstinence, are per- Thus perhaps, for a quarter of an hour, the cliffs and wh fectly right not to touch one drop of the simplest and rocky precipices fling to each other the oft-repeated the mildest liquor. There can be no question about that ; echoes of the sublime, " Praise ye the Lord." A so- has it is our duty to be strictly temperate, and we must lemn stillness succeeds the last reverberation, and all Th practice the virtue, though it cost us as dear as cutting kneel, bare-headed and in silent devotion. When wis off an hand or putting out an eye. Temperance is darkness rests on the earth, and veils the towering all enjoined upon us in Scripture, line upon line, precept mountains the horn again sounds, and a peaceful, social upon precept-and drunkenness is a vice always men- "Good night," is pronounced; this is repeated from hav tioned as one of the worst sins, as bad as lying and rock and cliff, till the distant echoes melt away, and van the Shepherds then retire to their peaceful cabins .---Saturday Maguzine. "Do you think covetousness and lying are as great

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chasing a house, (whether for his own use or to rent), or of	Midland Kingston Part 24, (in lots) 1 16	
aying for one already purchased, is thus enabled to obtain unds from the Society, to an extent not exceeding the amount	Do. do 1 6 200 Do. do 11 7 W A 119	Lesso
of his share or shares subscribed for. As security for such ad- rance, he gives the Society a mortgage upon real estate; upon		Sketo
which mortgage he continues to pay the interest merely until	Western E. half 17 12 100 Newcastle Murray W. half 12, 16 300	
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pon for the repayment of the principal sum horrowed, and eing subjected to severe loss and expense if unable to meet the	Do. do. \dots 6 & 20 \dots 11 \dots 400 C \dots Do. do. \dots 9, 11, 12, 13 & 14 \dots 12 \dots 1000 G	Golde 32m
emand, the mere payment of the interest (in addition to the nonthly subscription) absolutely exempts him from all such	Do. do 11, 18 & 19 14 600	
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Again, to a person becoming a member without any inten- ton either of purchasing, building, or borrowing, a mode of in-	Western	Rewa
estment is presented which experience has proved to be most rofitable and satisfactory; as, from the united accumulations	Niagara Stamford 5 on Clifton Street 41 City of the Falls 2 & 5 N. E. side)	act in the
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We castle

Rev. Sir, on subjects interesting to us Church people, and for this reason I place the following simple observations at your service if you see fit to use them .----The more we Churchmen, conscientiously and soberly own way, as the Church has pointed out, to be the abite. I cannot think so myself." the living God, the ground and pillar of the Truth," see for yourself all about the wine and the cups." by the contrivance of men.

my neighbour's to sit an hour with him in friendly ing wine." conversation. The next day there was to be a great meeting of the Rechabites in town, and I found him ment. of ourselves for not belonging to it.

"You are always telling me, Robinson," said he, of Jeremiah, word for word : "that you don't like new notions—now in the first place I call that being prejudiced." "And Jeremiah said to the house of the Rechabites; Thus saith the Lord of hosts, the God of Israel; Beplace I call that being prejudiced."

as myself, ought to hold the same opinion on those fore me for ever." subjects."

plain of her. And for myself, I admit that as regards cepts. If you wish to be a Rechabite according to own times "

to be a Rechabite."

"How will you bring that about ?"

founded ?"

"About a year or two since, I suppose."

lived before Christ!"

"I know that very well-he lived in the time of the prophet Jeremiah, who lived himself some hundred "Whenever that Chapter is read to us in Church." years before our blessed Lord."

him, sir !'

plied. "But although you bear the name of Rechab, because it would then be more true to its name, but of Jonadab."

"What !-- Not hold Rechabite principles-that too often forgotten about us; from our children upwould be a pretty joke indeed. I'd have you know wards it is too little remembered. And yet it is one that I'm a Rechabite to the back bone. I have not of the ten great Commandments of the Old Testament, touched one drop of liquor since I joined the Society, and especially enjoined on us by our blessed Saviour no, not even wine."

"I am glad to hear it," I replied. "For having would indeed be better for us all, if in this respect, we given your word, you should certainly keep it. But followed much more closely the honourable example of modious and very convenient Dwelling House, with Store unstill for all that, you are a long way off being a staunch the Rechabites-we, our wives, our sons and our follower of the sons of Rechab."

too. I hastened to explain myself, for I hate to make rents to us, so long should we honour them, even when let separately or together. a man angry at any time, but on any religious subject youth has passed from us; if God has deprived us of Esq., or to the Subscriber. this great blessing, the society and counsel of our pait has always seemed to me very wrong to do so.

My neighbour looked astonished. "I do not understand you ," he said. I will explain myself," was my answer.

"You think that total abstinence was the principle read, think, study and pray upon matters connected commended by the prophet Jeremiab, and for which with religion and morals, the more clearly we see our the Lord promises an especial blessing upon the Rechright way. Better the Church alone, "the Church of "What !-- Why read the Chapter, man !-- You'll than all the other societies that ever were put together "I have read the Chapter, and have heard it read in Church, often; but it never occurred to me that the It was one evening in Easter week that I went into Rechabites were especially commended for not drink-

"For what then ?" asked my neighbour in amaze-

making out accounts, while his wife was sitting by a "For obedience to their Father's commands : for keeptable covered with scarfs which she was trimming with ing the Fifth Commandment." Strange as it may seem, white ribbons. He soon entered upon the subject, in this simple, plain truth, had never occurred to my which he was so much interested, praising the society friend, though so zealous a member of the new Rechin high terms, and concluded by hinting pretty broadly abite Society. Nor was he satisfied that I spoke the Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; that I and all other Churchmen, ought to be ashamed truth on the subject until I had taken up the Holy Bible, and read the last verses of the XXXV Chapter

"But you do not give my words as I spoke them," cause ye have obeyed the commandment of Jonadab your was my reply. "I like new notions in many things futher and hept all his precepts, and done according -it is only concerning religion and morals that I like unto all that he commanded you : Therefore, thus all notions to be old, some 1800 years old; as old as saith the Lord of hosts, the God of Israel, Jonadab Christianity. And you being a Churchman, as well the son of Rechab, shall not want a man to stand be-

"You see," I observed, after reading the verses, "I am not such a Churchman as you are," he re- "there is not one word here about the wine. They plied. "I was born an Episcopalian, and its likely I received an especial blessing for obeying their father, I shall die one; but for all that, I think our Church and keeping his precepts. In doing that they not only would do better to follow the example of other Chris- refrained from wine but they were also to 'live in tents tians, and fall in with the opinions of the times." all their days, and never to build houses or sow seed, of the best "So long as she heeds the opinions of the Apostles, or plant vineyards, or have any." Such were the com-I don't think any reasonable Christian ought to com- mands of Jonadab, and his children kept all his pre-

all religious subjects I prefer the opinions of the Apos- the letter, you must not only give up wine, you "must tles and their lives, to the opinions of X. Y. Z. in our not build houses, nor sow seed, nor own fields, nor plant vineyards, nor have any." If you wish to be a "Well let that be-but now I am going to show Rechabite in spirit you must keep the Fifth Command-

you that if you like old-fashioned notions you ought ment strictly. But your Society, though bearing the name of Rechab does neither one thing nor the other; you do not follow the principles of the house of Rechab, "Why, do you know when this Society of ours was either according to the letter, nor according to the spirit. You lay indeed no stress whatever on the Fifth Commandment, so far as I see; I have heard Rechab-"Ha, ha, ---I have you now. No, Sir; it was founded before Christianity itself!" cried my neigh-I have not yet heard one word from these, nor read one

bour triumphantly. "Jonadab the son of Rechab line on the subject of "Honouring our Father and our Mother." My friend was silent, he did not deny the fact.

I continued "it has always been received by me as a "There, I told you so-we Rechabites count up to great lesson of Filial Obedience. If your Society joined the principle of Filial Obedience with that of Total "You make a pretty long jump of it then," I re- Abstinence, I should respect it much more, not only

yet I do not think you hold the principles of the sons also because Filial Obedience is a principle sorely needed among us. The Fifth Commandment seems

himself, and his Apostles, in the New Testament. It

daughters and our little ones; for no age is exempted

My neighbour looked astonished; and a little angry from it. So long as God graciously preserves our pa- in rear. Early possession can be had; the House and Store

"I mean," said I, " that you do not come near so rents, then we should honour their memory and their Cobourg, January, 1846.

All persons who are friendly to the object contemplated, are solicited to provide such articles as are usually made for a Bazaar, and to transmit them by private hand as early as con-of an advance from the Society, at once acquire a property of Bazaar, and to transmit them by private hand as early as con-venient to any member of the Female Committee.

COMMITTEE: Mrs. RACEY, Mrs. Dr. Cook, Mount Pleasant. Mrs. INGERSOLL, Ingersollville, Mrs. HAWLEY, St. Catharines, Mrs. O'REILLY, Hamilton, Mrs. A. KERBY, Flamboro' West. Mrs. NELLES, Mohawk Parsonage, Mrs. RICHARDSON, Brantford. Mrs. MUIRHEAD, Mrs. USSHER, Brantford, June 12, 1846.

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GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEFT BY CHEMISTS, DRUGGISTS, AND GROCERS.

All of which he is prepared to sell, WHOLESALE AND RETAIL,

On as Liberal Terms as can be obtained in Canada West. m An able Assistant has been engaged to superintend the Drug Department.

PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPAR.ED Toronto, July, 1845. 416 th

NEW SUMMER GOODS.

J. HOLMAN,

TAILOR AND DRAPER, AS just received a large and choice assortment of SUM-MER GOODS, to which he respectfully invites the December 1, 1842. attention of his friends and the public generally. They consist WEST OF ENGLAND BROAD CLOTHS,

Plain and Figured Cassimeres, Doeshins, Drills, Mixed Silk-Warp Tweed, Olive

and Gold do., Black Cassmerett, Sc. ALSO, A LARGE ASSORTMENT OF

Washing Satin and Figured Vestings, Caps, Gloves, Cravats, Stocks, Ties, Linen Collars, Suspenders Drawers, Lambswool Vests, &c.

All of which he is prepared to dispose of on unusually favourable terms. Cobourg, June 10, 1846.

• 465-tf RICHARD SCORE.

NO. 1, CHEWETT'S BUILDINGS, TOR FASHIONABLE TAILOR, KEEPS constantly on hand a supply of WEST OF ENG-LAND BROAD CLOTHS, CASSIMERES, DOESKINS, and RICH VESTINGS, and hopes, by strict attention to business, to

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most approved style, and on moderate terms. Toronto, July 1st, 1845. 416-tf

Farm for Sale.

FOR SALE, the South-East quarter of Lot No. 17, in the 4th Concession of the Township of Hamilton; 40 Acres of which are cleared. The Land is well watered, and in a high state of cultivation.

For terms of payment, &c. enquire of the Subscriber on THOMAS CROSSAN.

Hamilton, 12th June, 1845.

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THOSE eligibly situated Premises in King Street, three doors west of the Montreal Bank, consisting of a comdemeath, fitted up in a superior style with Show Windows, Glass Cases, &c. &c., and well adapted for general business, with a Counting House off the Store, and a large Warehouse

For particulars apply to the Proprietor, D. E. BOULTON, PETER MORGAN.

446-tf

ter of a century's experience in England, (where abundance of money could always be had at a low rate of interest), their principles having, during that period, been thoroughly and satisfactorily elucidated, it is but reasonable to assume that in this courtry, where the comparative scarcity of money increases its value in direct proportion, the profits and advantages arising from a Society of the same description, properly conducted, will place its success beyond a doubt. In the confident expectation

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ecribers. Toronto, 19th June, 1846. D. E. BOULTON.

BARRISTER, ATTORNEY AT LAW.

NOTARY PUBLIC.

commercial, banking and other establishments, are among the B

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classes most likely to be benefitted, more or less, by the insti-

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DIVISION STREET, COBOURG, CANADA WEST.

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BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto,

December 1. 1842. MR. BEAUMONT,

Professor of Surgery in the University of King's College,

ENGLAND, REMOVED TO BAY STREET,

NEAR TO FRONT STREET, At home for consultation from 10 a.m. till 12 daily. Toronto, April, 1844.

DR. J. A. COWLES, SURGEON DENTIST.

OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBOURG.

Cobourg, 1845. J. W. BRENT.

CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

July 14. 1842. T. BILTON,

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[LATE T. J. PRESTON.] T. & M. BURGESS,

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No. 128, KING STREET, TORONTO.

414-tf UPHOLSTERER AND PAPER HANGER, AT Mr. ELLIOT'S. KING STREET, COBOURG.

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KING STREET, TORONTO. BRITISH AMERICA FIRE & LIFE & MARINE ASSURANCE COMPANY

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398-tf

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John Doel, Charles Thompson, Benjamin Thorne, J. B. Warren, B. W. Smith, J. H. PRICE, Esq., President. J. RAINS, Secretary. All losses promptly adjusted. Letters by mail must be post-paid. July 5, 1843. 317 THE PHENIX FIRE ASSURANCE COM.

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The Church

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