

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are fitted to the Tunes used in Churches, &c. being of the same Metres with the received "Version of the Psalms of David."

LXV.—THE THIRTEENTH SUNDAY AFTER TRINITY.

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

THE COLLECT.

Through God's own gift—through grace alone— The faithful I bow before His Throne; And yield to Heaven, as justly due, A Service meet, and right, and true.

Lord, help us so to serve Thee here, In Thy faith and Godly fear, That, as at last, we all attain The promised Prize—the heavenly Gain!

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

THE LAW "pass'd by on the other side," But Christ with help the fall supplied— May they, for whom His love was shown, Go forth, and do, as HE hath done!

O God to Thee all Praise we bring! Thy Word of Promise here we sing, In Christ we now rejoice, as freed By faith in Him—the PROMISED SEED!

By faith, we stand all unaided, Though Hell and Earth our peace invade; By faith on Heaven alone rely, And Zion's ev'ry foe defy!

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the principles of the house of Rechab as his descendants do, who are now living among the Arabs, according to the Lord's promise.

"Well I don't know that. I am as good a Rechabite as any man, I don't care who he is. But perhaps you don't fully understand yourself what our Rechabite principles are, not being one. You should come to our meetings and hear the XXXV Chapter of Jeremiah read, and hear the way our singing brothers, and singing sisters, give us the temperance songs; you'd think that we understood the principles pretty well."

"Thank you. But as to hearing the XXXV Chapter of Jeremiah, that I do in Church, it is one of our regular Church lessons you know."

"Oh it is? I had forgotten it was. I don't remember to have heard it."

"More's the pity," said I, "for it has been read once a year for many a year, in our Church. And you are more regular at Rechabite meetings. I am afraid, than at Church."

"Well, I suppose I am; our business there is generally more urgent."

"More urgent than the salvation of your soul?—Or more urgent than worshipping the God in whom you live, and move, and have your being?"

My neighbour looked a little astonished, but soon put on an easy way again. "You are not going to get round me in that style! Let's come back to the starting point, Rechabite Principles—you don't pretend to deny, I suppose, that they are good sound Christian principles?"

"Do you mean the principles of the sons of Jonadab, or those of your Rechabite Society?"

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

"As for the principles of the Bible Rechabites as you call them, I do honour and respect them highly. But I cannot see how those of your Society are the same."

"Why you must be blind, not to see that they are precisely the same. They were total abstinence men, and so are we—everything in the shape of liquor is forbidden by us."

"Very well," said I, "and those of you who cannot be strictly temperate with total abstinence, are perfectly right not to touch one drop of the simplest and mildest liquor. There can be no question about that; it is our duty to be strictly temperate, and we must practice the virtue, though it cost us as dear as cutting off an hand or putting out an eye. Temperance is enjoined upon us in Scripture, line upon line, precept upon precept—and drunkenness is a vice always mentioned as one of the worst sins, as bad as lying and covetousness."

"My neighbour paused a minute."

"Do you think covetousness and lying are as great sins as drunkenness?" he asked.

"Certainly, I must think so if I am a Christian. Many texts might be quoted where drunkenness, lying, and covetousness are mentioned together in the Holy Scriptures."

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

"There cannot be a doubt of it. The Bible tells us they are all hateful sins in the sight of God; and surely you must admit that all these cause dreadful evils among men."

"So they do. But if such is your notion of drunkenness we shall make you a Rechabite yet."

"No man can have a greater horror of the sin of drunkenness than myself," I replied. "But as to belonging to your Rechabite Society, that is quite a different thing. I belong already to the greatest of all Temperance Societies, the Church; and she enjoins Temperance, not only in spirituous liquors, but in all things."

"If you belong to one such society you might as well belong to two. I myself am a member of half a dozen"—said my neighbour.

"But suppose the principles at the bottom of each differ? But as regards your Rechabite Society, my chief objection against it is this—that it does not answer to its name. Its principles and those of the children of Rechab strike me as very different indeed."

"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 commanded by the prophet Jeremiah, and for which the Lord promises an especial blessing upon the Rechabite. I cannot think so myself."

"What!—Why read the Chapter, man!—You'll see for yourself all about the wine and the cups."

"I have read the Chapter, and have heard it read in Church, often; but it never occurred to me that the Rechabites were especially commended for not drinking wine."

"For what then?" asked my neighbour in amazement.

"For obedience to their Father's commands: for keeping the Fifth Commandment." Strange as it may seem, this simple, plain truth, had never occurred to my friend, though so zealous a member of the new Rechabite Society. Nor was he satisfied that I spoke the truth on the subject until I had taken up the Holy Bible, and read the last verses of the XXXV Chapter of Jeremiah, word for word:

"And Jeremiah said to the house of the Rechabites; Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father and kept all his precepts, and do according unto all that he commanded you: Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me for ever."

"You see," I observed, after reading the verses, "there is not one word here about the wine. They received an especial blessing for obeying their father, and keeping his precepts. In doing that they not only refrained from wine but they were also to live in tents all their days, and never to build houses or sow seed, or plant vineyards, or have any." Such were the commands of Jonadab, and his children kept all his precepts. If you wish to be a Rechabite according to the letter, you must not only give up wine, you must not build houses, nor sow seed, nor own fields, nor plant vineyards, nor have any."

"If you wish to be a Rechabite in spirit you must keep the Fifth Commandment strictly. But your Society, though bearing the name of Rechab do neither one thing nor the other; you do not follow the principles of the house of Rechab, 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 Rechabites talk, I have read their papers and pamphlets, but I have not yet heard one word from these, nor read one line on the subject of "Honouring our Father and our Mother."

"My friend was silent, he did not deny the fact."

"Whenever that Chapter is read to us in Church," I continued "it has always been received by me as a great lesson of Filial Obedience. If your Society joined the principle of Filial Obedience with that of Total Abstinence, I should respect it much more, not only because it would then be more true to its name, but also because Filial Obedience is a principle sorely needed among us. The Fifth Commandment seems too often forgotten about us; from our children upwards it is too little remembered. And yet it is one of the ten great Commandments of the Old Testament, and especially enjoined on us by our blessed Saviour himself, and his Apostles, in the New Testament. It would indeed be better for us all, if in this respect, we followed much more closely the honourable example of the Rechabites—we, our wives, our sons and our daughters and our little ones; for no age is exempted from it. So long as God graciously preserves our parents to us, so long should we honour them, even when youth has passed from us; if God has deprived us of this great blessing, the society and counsel of our parents, then we should honour their memory and their commands, respecting all who are older than ourselves, or in authority over us, as one way of keeping this commandment. Even those who are so very unfortunate as to have parents whose conduct is not exemplary have yet many ways of keeping the Fifth Commandment, by dutifully assisting them, and patiently bearing with their infirmities. And now my friend you see why I do not join your Society—I prefer the Church, the best of all religious Societies—not founded by man, but by his Maker, and she makes me do not one duty only, but all my whole duty. In her words let us ever pray:"

"Lord have mercy upon us, and write all these thy laws in our hearts we beseech thee!" Amen.

My friend still continues a Rechabite; he has never spoken to me, however, upon the subject, since the conversation given above. I have heard that he has become dissatisfied of late, with his brother Rechabites, and that he talks at times of something else being needed, some new organization, or a different Society. I trust when his feverish years have passed, and he has learned the long, hard lesson of experience, that he will become more faithfully attached to the Church, more earnest in discharging the duties she enjoins upon us. May our Heavenly Father vouchsafe to him and to us all, a right judgment in this matter, and in all things. Amen.

THE HORN OF THE ALPS.

The horn of the Shepherds of the Alps is chiefly known amongst us by the accounts we have heard of the effect of its wild mountain music, in calling in the cattle from their pastures; but it is also used for a more noble purpose, namely as a signal for the performance of a solemn and religious ceremony.

When the sun has gilded the valleys, and its lingering beams still cast a glow of fading light on the snowy summits of the mountains, the Shepherd who has placed on the highest mountain-peak, takes his horn, and pronounces through it, as through a speaking-trumpet, the solemn injunction to the world below,— "Praise ye the Lord." Every Shepherd in the neighbourhood, as he catches the sound, repeats in succession the same sentence at the door of his cabin.— Thus perhaps, for a quarter of an hour, the cliffs and rocky precipices fling to each other the oft-repeated echoes of the sublime, "Praise ye the Lord." A solemn stillness succeeds the last reverberation, and all kneel, bare-headed and in silent devotion. When darkness rests on the earth, and the towering mountains the horn again sounds, and a peaceful soul from rock and cliff, till the distant echoes melt away, and the Shepherds then retire to their peaceful cabins.— Saturday Magazine.

Advertisements.

RATES.

Six lines under 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines under 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. The usual discount made where parties advertise by the year, or for a considerable time.

Advertisements, without written directions to the contrary, published in the first or second issue of the Standard, in the Province of Canada, from Sandwich to Gaspé, in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland, as well as in various parts of the United States, will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

EVERY DESCRIPTION OF JOB WORK.

Done in a Superior Manner, at the Office of "The Church," No. 5, KING STREET WEST, TORONTO.

BLANK DEEDS, MORTGAGES, & MEMORIALS,

WITH AND WITHOUT BAR OF POWER, KEPT CONSTANTLY ON HAND, and on Parchment.

BAZAAR.

It is intended to hold a BAZAAR in the village of Mount Pleasant, at the close of this Summer, with the view of raising funds to defray the expenses attending the completion of All Saints Church, in that Village.

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 convenient to any member of the Female Committee.

COMMITTEE:

Mrs. DR. COOK, Mount Pleasant.

Mrs. INGERSOLL, Ingersollville.

Mrs. HAWLEY, St. Catharines.

Mrs. O'REILLY, Hamilton.

Mrs. A. KEMPT, Flamborough West.

Mrs. WELLES, Mohawk Parsonage.

Mrs. RICHMOND, do.

Mrs. MURHEAD, Branford.

Mrs. USSLER, do.

Branford, June 12, 1846.

JOHN C. BETTRIDGE,

YONGE STREET, TORONTO.

HAS just received from the English, French, and American Markets, an extensive Stock of

GENUINE, PATENT AND OTHER MEDICINES;

Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes;

GROCERIES, WINES AND LIQUORS;

AND EVERY OTHER ARTICLE CHEAPLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS.

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

On a Liberal Terms as can be obtained in Canada West.

An able ASSISTANT has been engaged to superintend the Drug Department.

PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPARED TORONTO, July, 1845. 416-f

NEW SUMMER GOODS.

J. HOLMAN, TAILOR AND DRAPER,

HAS just received a large and choice assortment of SUMMER GOODS, to which he respectfully invites the attention of his friends and the public generally. They consist of the best

WEST OF ENGLAND BROAD CLOTHS, Plain and Figured Cassimeres,

Doekings, Drills, Mixed Silk-Wool Tweeds, Orlins and Cashmere, Black Cassimeres, &c.

Washing Satin and Figured Vestings,

Caps, Gloves, Cravats, Stocks, Ties, Lined Collars, Suspenders, Drawers, Lamb-wool Vests, &c.

All of which he is prepared to dispose of on an unusually favourable terms.

Cobourg, June 10, 1846. 465-f

RICHARD SCORD,

No. 1, CHEWETT'S BUILDINGS, TORONTO.

FASHIONABLE TAILOR,

KEEPS constantly on hand a supply of WEST OF ENGLAND BROAD CLOTHS, CASSIMERES, DOEKINGS, and RICH VESTINGS, and hopes, by strict attention to business, to merit a share of public patronage and support.

N.B.—UNIVERSITY WORK done in all its different orders; also, Judges, Queen