### THE TEMPERANCE SOCIETY, A DIALOGUE.\*

Promise unto the Lord your God, and keep it .- PSALM

There are many devices in a man's heart. Nevertheless the counsel of the Lord that shall stand .- Prov. xix. 21.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. If ye be dead with Christ from the radiments of the world, why as though living in the world, are ye subject to ordinances (Touch not, taste not, handle not, ch all are to perish with the using,) after the commandments and doctrines of men?"-Col. ii. 8, 20, 21, 22.

On a warm summer's evening in July, John Jacob was crossing the bridge over the river at Twowaters, just at the time when the clear, quick stream was mildly reflecting the golden rays of the setting sun.

John was the shepherd of Squire Worthy, the lord of the manor; and having penned his flock for the night, he was returning with a good appetite for his Saturday's supper; but being of a thoughtful turn of mind, (which had been improved by some advantages of early religious education,) he leaned his arms for a few minutes on the rail of the bridge, to refresh his spirits with the scene before him. His dog soon seated himself at his master's feet, and began to make his own leisurely observation of the passing occurrences

As John raised himself to resume his walk, Samuel Busy, the foreman of the adjoining grist-mill, having just then stopped his wheel, came out of the mill, and locked the door after him with that air of self-satisfaction, which is peculiar to a man conscious of having finished a good week's work, and rejoicing in the immediate prospsct of a lawfully-appointed resting day.

Samuel, on seeing John, who had been an old familiar acquaintance, joined him in his walk, and the fol-

lowing dialogue took place :-Sam. Well, John, what have you found there, I wonder, worth stopping after at this time of night?-Never no company but your own thoughts! How I wish you had been with us last night !- such a party as we had! I believe there might have been seventy or eighty people, and every one of them Teetotalers. First there was a boat, nearly as large as life, with all the rigging hung over with coloured lamps; this made set in large green letters-

#### "TOTAL ABSTINENCE FOR EVER."

Then we had raspherry-vinegar and lemonade, and after that tea and coffee, and then the speeches!-But it's no use trying to tell you about them; you ought to have been there to hear them yourself; and I'm really quite surprised, so many months as it is since they first came here, that you have never joined

John. Why Sam, do you think I want it? Am I given to drink? or do I carry of a Saturday night so now, and people know that their neighbours' eyes are much as a shilling to the George, instead of bringing it all to my wife?

Sam. No, no, I don't mean to accuse you of any thing of the sort; but you know you might be tempted some day; nobody can tell till they are tried; and then, if you had an oath against it, it would be impossible for you, and you would have a good reason to give if a friend tried to persuade you.

John. Well, that may be true; but I believe I shall not be tempted above what I am able to bear.

Sam. You had better not be too sure; besides, John, you and I have been always friends and companions, though you are more of a scholar than I am, and I like you to go along with me; and, although for nothing else, you might surely do it for example to others. No doubt many keep away because you do; and so get more and more confirmed in their bad and be sure not to eat any apples, —what do you think

John. Well, then, to tell you the truth, I have got a reason which I believe will satisfy you. Between ourselves, I belong to a Temperance Society already.

to another, and not join ours? John. Why, I'm afraid I may offend you; but the

fact is, I think the one I belong to better than yours or any other. Sam. And why, pray?

John. Nay, now, don't be affronted; remember we are old friends; and since you have asked me my reasons, have the patience to hear my answers quietly. Sam. Well, come, I'm quite cool, I assure you;

but tell me, how can it be better than ours? John. In the first place it is a much larger concern than yours, and it takes in a great deal more. All of duty, but because, for a whim of his own, he had the members, for instance, swear that they will not thieve or tell lies, and a great deal more of the same sort. Then, it has been established such a very long foot for years and years.

Sam. I'm sure then it has been composed of a very low little set, for I never heard of it till this minute.

John. Not a bit of it; it has some of the nobles of Sam. Indeed! and why do they keep themselves so close? why have they no feasts and meetings?

they have a feast too, several times in a year; though, be, nor so well as the steadiest members wish.

temperate feast of course, so there is no temptation either in eating or drinking; and all who come are expected to take the oaths over again: so sometimes, if people have been careless, and broken them, or do not like to be bound by them any longer, they stay we have no right to choose the evil, and to break

away for those reasons. Sam. Break their oaths! that is shocking; I never heard of such a thing in our Society. How can it be

in yours? in fashion as it used to be, and people have grown deal more of my free-will than you do. I consider it careless, and don't think about it so seriously as they as the gift of God, and that I have no more right to quite makes me tremble to think of; for I assure you | bind my hands together, or to blind my eyes. What those who break the laws.

you to join yourself?

John. They have a way of letting people be entered when they quite children, and so they are bound to keep the rules as soon as they understand them .it, when I was so little I could hardly know right from

Sam. Well! that is a queer way! And suppose enough to choose for yourself: what would you have and be subject to certain persons? done then?

John. My father always taught me it was a great we have punishments for the careless, we have re-

wards, and pretty high ones, for those who keep doers." When did you ever hear or read of a nation steady; and though, when I was growing up, I some- agreeing together to be governed? Is there any such habits are formed.

Sam. I can hardly believe you are in earnest!longs, if there is such a Society?

John. Oh, a great many people.

Sam. Well, but who? John. Why, then, for instance, yourself.

Sam. There, now! I knew you were joking. John. I never was more serious, I assure you .made a member when you were an infant: when it should "renounce all the sinful lusts of the flesh?"

Sam. Why, surely you mean the Church? I have spoken nothing but the truth?

Sam. Well, but what has that got to do with the matter? I was talking about our Temperance So-

John. And I was trying to show you that the Church is a better Temperance Society, to which we belong already.

Sam. Very likely; but my being a member of the "New Sobriety Union" does not make me the less of a Churchman. I can belong to both, can't I?

John. No, I think you cannot, without showing contempt for the means which God has appointed. And where is the use of your belonging to any new Society? Don't you see, that if you kept true to all the vows you have already made, you would need nothing more? If people were careful to behave "as becometh the children of God,"-to "live soberly, righteously, and godly in this present world,"-what more could be desired? And how can you suppose a sight for all the country round to see, and on it was that those who have broken vows so solemnly made, and which they are so often reminded of by God's Ministers, and called upon to renew at the table of their Lord, should be bound for any length of time by oaths which man invented, and which are only made to man, or by any private engagement?

Sam. That all sounds very true; but, in point of fact, you see, people do almost always keep their Temperance vows, and are hardly ever known to be drunk after they have taken them.

John. Temperance Societies are the fashion just upon them; and, alas! it is human nature to fear man rather than God, and part of our corruption to love the praise of men more than the praise of God. But is this a good sign of us? or is it a state of mind which we should encourage? Is it a good thing to make one part of our duty stand out, so as to throw the rest into shade? or is it a good thing to have a low motive instead of a high one for doing our duty?

Sam. I don't quite see what you are about. John. Perhaps I can make it plainer to you. There is your young Sam, whom you have always wished to bring up to be a good, and pious, and steady young man. Now, among other things, you have taught him never to steal. Well, suppose, when your boy was going into the garden full of fruit, you were to tell him, over and over again, not to touch the apples,he would do?

Sam. Why, most likely he'd eat the pears?

John. That's what I mean by teaching people only a part of their duty. If there is too much weight laid Sam. Impossible! How can it be? But why, on any one point, and the whole duty is not taught, man, have you kept it so close? and why did you go people are very apt to make light of the rest.—Well, "Father, I am not going to take any pears to-day, because George and I have made an agreement with one another, that he will not take any if I will not? What then?

Sam. Why, I should very likely give him a cuff for

John. You would feel hurt that, after all your pains, he was kept from gluttony and theft, not by a feeling the cause of truth, or in the cause of unity, or in the cause of agreed with another lad not to commit those crimes | so, for Christ and his Church are head and body, Ephes. I. 22, at that time. You would think, very justly, that his 23. And, therefore, they must needs be one common cause.

heart was in a very bad state: since, instead of being One cause—and you cannot corrupt the Church in her truth, while-talk of months, bless you, this has been set on disposed with meekness and humility to live in obedience to God and to you, he was setting himself up against you, and claiming a right to do or to forbear doing wrong, just as was agreeable to himself and his companions. Ah, Sam! believe me, this is the true secret of all your new voluntary Societies. Men like the land belonging to it, and has bad for a long while. to fancy that they may govern themselves, instead of submitting to the government of God and of his Church. Can anything be right,-must not everything be harm-John. Oh, they meet very often I assure you, and ful, that encourages this proud rebellious spirit? The Bible tells us that we are not our own; that we are to say the truth, it is not so well attended as it might the servants of God; that we are bought with a price; and we should accustom our minds to this consideration, which will keep us not only from one sin, but Sam. Why, how is that?

Sam. Why, how is that?

John. It's heard to say; but you know it's a very from every sin; and not only from sin, but from the wayward disposition that begets sin.

Sam. But we are free to act, we are not slaves. John. Yes, we are free in one sense; that is, we have the power to choose between good and evil; but away from the service we owe to God. And this puts me in mind, Sam, you, who make such a boast of your free-will, by what law do you think yourself justified in fettering and binding it by voluntary engage-John. I believe one thing is, that it is not so much ments with your neighbours? I suspect I think a great there are very severe punishments in our Society for should you think of a society of men, who should agree your free-will into the others' keeping, for fear you should make a bad use of it yourselves.

My father entered me, and used often to tell me about too fast. If you are right there, we should have no

"governors are sent by him, for the punishment of evil | Rev. J. H. Newman.

times thought it hard to deny myself, I had soon sense | thing in the Bible, the earliest account of mankind | much more unnatural and cruel towards their own children, enough to know that it was good for me to be kept which we have? or did you, at any time, go to Mr. than Jephthah was towards his daughter. Sure I am, that all from the danger of sinful indulgences; and when I Browne, the magistrate, and say, "Sir, I agree that those, who breed up their children in sinful and wicked courses, was old enough to take the oath in my own name, I you shall sit on the bench, and that if I am ever guilty who train them up in the paths of unrighteousness, who take did it cheerfully, and with a hearty resolution to re- of poaching, or any other crime, I will be brought up no care to instil into them principles of virtue and religion, who main faithful to my promise. And this is one of the before you to be punished?" No, no, Sam, believe by their own wicked examples corrupt their lives and manners, points in which your Society seems to me wanting. - me, this is all untrue; all an invention of turbulent who any ways contribute to, or take no care to prevent, the You mostly take people after they have run out for wicked men, or rather, I should say, of the evil one destruction of their souls, are guilty of much greater barbarity some time, instead of laying hold of them before bad himself; and is only another instance of what I was towards their children, than it can be pretended Jephthah was. remarking upon before; I mean, the unwillingness of He, out of a wrong notion of the obligation of his vow, sacrimen to believe that they are placed upon earth to do ficed his daughter to God; they, contrary to all the ties of Why, how can you have belonged to such a Society God's will in humble obedience, and not to carve out nature and of religion, do, as far as in them lies, sacrifice their all your life, and nobody know it? Who else be- for themselves what they choose to be and to do. children to the Devil: he deprived his daughter of some few Believe me, it is pride and naughtiness of heart only, years of a short and troublesome life; they do all in their power that is at the bottom of all these notions and of all to defeat their children of the hopes of a blessed and glorious these societies and contrivances. I have alwas been eternity. He inflicts a temporal death upon his daughter, who taught that even our obedience to God's laws is not had given her free and voluntary consent thereto; they expose acceptable to Him, except in proportion as it is the their children to, what can never be an object of a rational free-will offering of our hearts, and it seems to me quite | choice, infinite and everlasting torments. Heshedshis daughter's Cannot you think of any society of which you were a natural feeling, that whatever we do through the fear blood out of an erroneous opinion, that he might thereby rescue of our fellow-creatures, is so far slavish and unmanly, his own soul from the guilt of breaking a solemn vow; they, was promised and vowed in your name, that you and must be unacceptable to God, who neither requires by contributing to the ruin of their children's precious souls, do nor admits of any but willing service. This is what I mightily increase their own damnation. He brings a calamity have always heard from our clergyman, and read in my John. Yes, indeed I do; and if you think over Bible, and it is so comfortable to my own mind, that I her companions for two months; they derive upon their children what I have said about it, I believe you will find that have no inclination to take up with any new devices in those judgments, which will cause bitter weeping, and wailing,

Sam. But I am sure I have read in the Bible about making vows, and there are strict orders about keeping them.

John. That is very true. Every Christian makes a vow at his baptism to devote himself wholly to God's service, and we all repeat this vow when we are confirmed by the bishop, and whenever we receive the sacrament. The queen, when she was crowned, made a special vow to serve Gol in governing the nation according to his laws, and to support his Church; and all her subjects, when called upon to do so, make a vow of loyalty and obedience to her. Every bishop when he is consecrated, and every minister when he is ordained, and every nan and woman when they marry, make special vows appointed by the Church under God's authority, and suited to those several occasions. All these are, therefore, lawful vows; but God has not appointed any special vow about Temperance in drinking, neither is any such vow necessary. Any man may make such a vow for himself, if he thinks ticular moral virtue, as their especial idol.

Sam. But, allowing religion to be put out of the question, surely any number of men may, without offence, bind themselves by a private agreement to ob-

John. I don't mean to say that, supposing there was no pretence of religion in the case, there would be any very great offence in it; but it would be pitiable to see well-meaning men deluding themselves, and helping to delude others, by fancied securities, which can have no real power to help them, because no agreement for any such purpose can be binding otherwise than upon the conscience, in the way of religious obligation.

Sam. But at least these societies do no harm; and they may do good.

John. Never say that a thing does no harm which begins on wrong principles, proceeds upon wrong motives, and countenances mistaken opinions of our position in life. Such things must be harmful, though we may not be able to see what particular mischief they may produce; and good they cannot do in the end, whatever we may hope from their immediate effects. I beg your pardon if I seem too warm. I have not spoken for the sake of argument, but because I most earnestly and heartily wish that people would take care to perform the vows they have already made, instead of offending God and deluding themselves by new engagements of their own devising.

By this time they had reached the door boy how wrong it was to steal, he should come one cottage, when, wishing each other good night, they day when the pears were ripe, and say gravely to you, parted, and Sam went home more thoughtful than

# The Garner.

THE CHURCH'S CAUSE, GOD'S CAUSE.

The cause of the Church, in what kind soever it be, be it in right and means, 'tis God's cause too; and it must needs be or persecute her for it, nor distract her from her unity, nor impoverish and abuse her in her means, but God suffers in the oppression. Nay more-no man can wilfully corrupt the Church in her doctrine, but he would have a false God; nor persecute the profession of the Church, but he would have no God; nor rend the Church into sects, but he would have many Gods; nor make the Church base, but he would pluck God as low, were God as much in his power as the Church is. And therefore the Church's cause is God's cause. - Archbishop

THE WORDS OF CHRIST.

Every word of Christ is good; it has its mission and its purpose, and must not fall to the ground. It cannot be that He should ever speak transitory words, who is himself the very word of God, uttering, at his good pleasure, the deep counsels and the holy will of Him who is invisible. Every word of Christ is good; and did we receive a record of His sayings even from ordinary men, yet we might be sure that, whatever was thus preserved, whether spoken to disciple or enemy, whether by way of warning, advice, rebuke, direction, argument, or condemnation, nothing had a merely occasional meaning, a partial scope and confined range-nothing regarded merely the moment or the accident, or the audience; but all His sacred speeches, though clothed in a temporary garb, and serving an immediate end, and dfficult, in consequence, to disengage from what should do; but it is very shocking as you say, and make it impossible for me to use it, than I have to istemporary in them and immediate, yet all have their force in every age, abiding in the Church on earth, "enduring for ever in heaven," and running on into eternity. They are our rule to tie their right arms to their sides for ever, for fear "holy, just and good," "the lantern of our feet and the light Sam. Indeed! I wonder how they get any body to they should use them to steal with? This seems to of our paths," in this very day as fully and as intimately as when join them; I should not like that at all. How came me much the same thing as your agreeing with a certain set of folks that you should each of you give up mere human diligence had gathered up the crumbs from His table, much more sure are we of the value of what is recorded of Him, receiving it, as we do, as preserved, not by man, but Sam. Stop there! you are getting on a great deal by God. The Holy Ghost, who came to glorify Christ, and inspired the Evangelists to write, did not trace out for us a such thing as society or government: for we are all fruitless Gospel; but doubtless, (praised be His name,) selected born free, and what is society, or what is government, and saved for us those words which had an especial usefulness but every body agreeing to give up some of their free- in after times, those words which might be the Church's law, you had not liked to be a member when you grew old dom, or free-will, and to be bound by certain laws, in faith, conduct, and discipline; not a law written in tables of stone, but a law of faith and love, of the spirit, not of the John. That may be the word of Tom Paine, but I letter; a law for willing hearts which could bear to "live by am sure it is not the word of God. The Gospel says, every word" however faint and low, "which proceeded from happiness and advantage to be a member; for though "The powers that be are ordained of God;" that we His mouth," and out of the seeds which the Heavenly Sower are to "submit ourselves for the Lord's sake;" that scattered could foster into life a Paradise of Divine Truth.

#### CRUEL PARENTS.

It is without question that there are some parents who are upon his daughter, which deserved to be bewailed by her and and gnashing of teeth to all eternity. - Bishop Smalridge.

#### PRAY EVERYWHERE.

Let us not allege. as an excuse, that no house of prayer is near; since, if we be watchful, the grace of the Spirit, hath made ourselves to be the temples of God. For our worship is not such as existed formerly among the Jews, having many outward ceremonies, and requiring much performance. The Jew, when about to pray, needed to go up into the temple to buy a dove, to take in his hands wood and fire, to lay hold of a knife and stand near the altar, and to perform many other ordinances. But with us no such things are required. Whoever thou art, thou bearest with thee altar, knife, and victim,being thyself priest, altar, and sacrifice. Whoever thou art. thou mayest erect an altar, if only thou manifest a sober will. The place shall be no hinderance, the time no obstacle; and though thou bend not thy knees, nor beat thy breast, nor raise thine hands to heaven, but only discover a warm heart, thy prayer shall be deficient in nought. The matron, holding in her hand the distaff, and weaving the web, may look upwards it will be useful to him, but he has no right to make a in her soul to heaven, and fervently call upon God. One man public parade of it without authority, or to form a se- may betake himself to the forum, and, as he wendeth his way parate class or sect of Christians, worshipping this par- thither alone, may offer up an earnest prayer. Another, while he sitteth in his workshop and seweth skins together, may dedicate his soul to the Lord. A servant when buying provisions, when running up and down, or assisting in the kitchen, being prevented going to church, may offer up an ardent and awaken. serve certain rules and restrictions for their own moral ed prayer,—God is not ashamed of the place. He only requireth a warm heart, and a wakeful soul. And that ye may know that neither external forms, nor place, nor seasons are required, but only an upright and watchful soul,-Paul when lying in prison with his face upwards, not standing erect,-for the stocks, to which his feet were bound, prevented him,-but stretched upon the ground, having prayed with fervour, shook the prison, moved the foundations, and, frightened the keeper, who was straightway baptized. Again, Hezekiah, neither upon bended knees nor standing upright, but lying upon a bed on account of sickness, with his face upward, having turned himself to the wall, and prayed with an ardent and sober mind, caused God to recal the sentence, which had been spoken against him, drew unto himself great favour, and was restored to his former health. Nor do we see this come to pass only among the holy, but even among the wicked. For the thief neither standing in a house of prayer, nor with bended knees, but stretched upon the Cross, by a few words obtained the Kingdom of heaven. One when cast into a pit of mire, another in the den of wild beasts, another shut up in the belly of the whale, having called upon God, dispelled the impending evils, and drew to themselves grace from above. - St. Chrysostom.

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Toronto, 10th October, 1840.

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47-t

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FORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas Recess, on Monday the 4th of January, 1841.

MRS. CROMER'S Seminary will also re-open on the 6th, the Wed-

M. C. CROMBIE, Principal. Toronto, Dec. 28, 1840.

STEAM BOAT NOTICE.

THE Steamer GORE will until further notice, leave Toronto for Rochester every Sunday and Wednesday evening, at 9 o'clock, and Rochester for Toronto every Tuesday and Friday morning, calling at Cobourg both ways; commencing on Sunday evening the 4th inst.

Toronto, 2nd April, 1841.

PRINTING INK. SUCH asis used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by

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THE Subscriber respectfully acquaints his friends and the public that he is now receiving from the Home Markets an extensive and well-selected stock of STATIONERY, &c.

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British Colonist Office, Toronto, May 26th, 1841.

BRITISH AMERICA Fire and Life Assurance Company.

NOTICE is hereby given, that a **Dividend** of **Ten per Cent**. per annum on the Capital Stock paid in, for the half year ending on the 30th instant, was this day declared, and that er ending on the 30th instant, was this day declared, and that same will be payable on and after Monday, the 12th day of July next.

The Transfer Book will accordingly be closed from the 1st to the 10th day of July, inclusive.

By order of the Board.

FRANCIS LEWIS,
General Agent.
48-tf

BRITANNIA LIFE ASSURANCE COMPANY. No. 1, PRINCES STREET, BANK, LONDON. DROSPECTUSES, Tables of Rates, and every information, may

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King Street, Toronto, and Brock Street, Kingston, April, 1841.

Canada Church of England Diocesan Press.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, or of H. Rowsell Esq., Publisher of the Church, at Toronto, an Instalment of Five Prez Centrof five shillings per share.) upon the amount of their respective shares, on or before the tenth day of July next.

A Divipress at the rate of Eight per cent. per annum upon the Stock paid in, will be payable to the respective subscribers to the Press. on and after the Lith day of July next. on annihilation at the office of Mr. Rowsell, at Toronto.

By order of the Committee of Management. (Signed) Toronto, June 8, 1841

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