

gin, and brandy, not forgetting to give "good Canada whiskey" the honour of a special notice? New converts at distant mission stations, are beseeching us, by the most solemn arguments they can use, to strive if possible to keep intoxicating drink from their shores; but here is a minister at home, urging every man to drink away, on pain of God's displeasure; joining in full chorus with those 'kine of Bashan, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.' It is to be lamented that the state of public opinion can tolerate these things; but a change is coming about, which Mr. M. will yet feel, and to which his lectures will contribute, indirectly, in no small degree.

**MAXIM.**—The whole of our principles are contained in the following maxim, which we challenge any one to disprove:—Whenever the use of intoxicating liquors is common, intemperance will be common also. What, then, is our duty?

**SPIRIT OF THE TRADE.**—The Rev. W. Case, and lady, of the Canada Mission, have lately been visiting New England, to acquire information respecting the best plan for establishing and conducting schools amongst the Indians. The accounts which they have given of the state of things amongst the Indian tribes, have awakened much interest, as we perceive from *Zion's Herald*. We extract one of the items, as illustrating, on the one hand, the influence which the gospel exerts on the practice of using intoxicating liquors, amongst those whose minds have not been poisoned by our customs and prejudices: and, on the other, the wicked opposition which the dealers in these liquors do not scruple to offer to the Christian Missionary. It reminds us of the opposition which was made to the Apostle Paul in Philippi,—it springs from the same cause, and displays the same principle. Acts xvi. 19.—"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place, unto the rulers," &c.

"There had been a desire for a new missionary establishment, and Miss Barnes, now Mrs. Case, offered her services. The Indians gathered round her, eager to receive instruction, and soon, a meeting-house, at the cost of three shillings and nine-pence, and a dwelling house upon which three shillings were expended, were erected, and every thing seemed to betoken prosperity to the new mission.

"Previous to this, the white traders had sold great quantities of whiskey to the Indians, reaping no small profits from their degrading traffic; but they soon discovered that the residence of the missionary among the Indians effected a very sensible diminution of their whiskey trade, the pure principles of Christianity opening their eyes to the evils of intemperance, and quenching their thirst for the murderous 'fire-water.' As may be supposed, the traders were unwilling to give up their gain without a struggle; and, as the most effectual way to accomplish their plans, they set fire to the forests around the station.

"The first intimation the missionaries had of danger, was, the woods were in a blaze around them, and they were compelled to make hasty preparations to escape. It was a most terrific scene. The fierce flames curling up among the dark clouds, and the noise of the tempest and of the crashing trees, all conspired to make their situation one of terror and imminent peril. But though the fire had approached so near, that the burning branches fell at their feet, and consequently their time was exceedingly precious, yet such was the trust of these children of the forest in the God they had but just learned to love, that they would not take a step for their own safety, until they had kneeled down and prayed."

### Progress of the Temperance Reform.

#### UPPER CANADA.

**TORONTO.**—We perceive from the *Christian Guardian*, that a meeting of the *Temperance Reformation Society* of this place, was held on the 4th instant. The meeting was well attended, and the speakers were listened to with much apparent interest. One pleasing peculiarity we remark—the speakers were *all laymen*. We would recommend it to all Societies, to employ such advocates as

far as possible. A plain appeal from a *mechanic*, or a *farmer*, makes an impression, which clergymen, with all their learning and eloquence, are sometimes unable to produce; simply because there is an understanding amongst the people, that it is the clergyman's *business* to advocate matters of that kind.

#### ENGLAND.

No wonder that Total Abstinence makes such rapid progress in Liverpool; look at their meetings for *one week*.

**MONDAY:** Bold-street Society; Clarence Foundry, Great Howard-street; Church of England, Brougham Institute; New Room, Windsor; Catholic Society, 23, Scotland Place; Society formerly meeting in Roe-street, St. Andrew's Place, Renshaw-street. **TUESDAY:** Hanover Chapel School Room, Mill-street; Edmund Street Chapel; Ch. of England, Heath-street Chapel; St. Luke's School Room, Copper-street, half-past seven; Catholic Youths', 23, Scotland Place; Woolton Society; National School, Windsor; Female Society, St. Andrew's Place, Renshaw-street; Friendly Loan Fund Total Abstinence Society, at the Infant School Room, Circus-street; Independent, at Windsor. **WEDNESDAY:** Park Place Chapel Society; Ch. of England Youths, Lime-st. Academy; Female Society, Circus-street; Catholics, St. Patrick's School Room; Marine, Bethel Room, Watkinson-st.; Clarence Foundry, Primitive Methodist Chapel, Macquire-street; Society formerly meeting in Roe-street, St. Andrew's Place, Renshaw-street; Female Society School, Jordan-street. **THURSDAY:** Ch. of England, Brougham Institute; Catholic Youths, St. Patrick's School Room; Ch. of England, Moorfields; Wavertree Chapel; Liverpool Youths, Circus-street; Independent, Heath-street Chapel. **FRIDAY:** Richmond Fair Society; Circus-street School Room; Catholic Society, 23, Scotland Place; Marines, Bethel Room, Watkinson-street; Ch. of Eng. St. Andrew's Place, Renshaw-st.; Jordan-st. Society. **SATURDAY:** Clarence Foundry, New Jerusalem, Bevington Bush; Rimmer's Yard, Harper-street, Jerry Hill. **SUNDAY:** A Temperance Love-Feast at the Mariner's Chapel; at Watkin-street. The four Congregations of the *Welsh Calvinistic Methodists*, hold one general meeting *one week, two the alternate*, and a Female Meeting weekly, all in the Welsh language, which are given out at their various places of worship, each Sabbath day.—*Teetotal Times*.

#### HARBOROUGH TEMPERANCE FESTIVAL.

The second anniversary of the Harborough Temperance Society was held on Wednesday last. The proceedings of the day were considered the most interesting of any of the numerous meetings held in this place during the existence of the Society.

Mr. CUFFLIN, of Mountsorrel, said, "If called upon to speak in any other cause, before such an assembly, I should have refused, but I love the teetotal cause; it is the cause of God and truth. I feel that it has made me 10 per cent. a better man in every respect. I feel better as a father, now that I have ceased to set a pernicious example before my children. I feel better as a master, and my example has had a good effect on my labourers, who were induced to labour through the last hay time and harvest almost without any intoxicating drink. I always tell my men that they shall have nothing from me in the shape of remuneration except money. My health is also improved since I adopted the principles of the society. As a Christian, too, I feel that I am improved—I can now feel more for the souls of men. We have recently had a teetotal wedding at our house, where the strongest drink used was coffee—the guests were all happy, and went home sober.

Mr. ROWORTH, of Wellinborough, came with his mind elevated at the thought of meeting the friends of this institution. As a father of a numerous family he felt a solemn obligation resting upon him to set before his children a good example. It was then two years since he became a total abstainer, and he never enjoyed more comfort than during that period. Formerly he enjoyed but middling health; now he felt himself sound. In common with his village labourers on the Lord's-day he preached temperance as a scriptural as well as a moral virtue. [Mr. R. here referred to many examples in the sacred writings.] A: Wellinborough the cause had but recently been established, but already the society amounted to forty members, seven of whom were formerly drunkards. One