

class of men who are the "stone ground" and the "way-side" hearers; and of all hearers, surely the drinkers and the tipplers of intoxicating liquors are the persons.

And now, we venture to say, that if the principles of our Society could universally prevail, *one of the chief temptations to thousands to stay away from the sanctuary—the enjoyments of the ale-house on the sabbath—would be withdrawn; and when that pleasure is withdrawn, they would, we have no doubt, come soberly to the house of God.*

It is hard for a man that has been living in luxury on the profits of these substances, to go and close his distillery, and to close his brewery, and to close his ale-house; it is hard, but it is right—it is right—it is right! We have begun to see it done; we have quenched the fires of nearly two thousand distilleries in our own States not by force, not by legislative enactment, but by the power of conscience. And I want to know whether those distilleries that went and put out their fires, and sold their coppers for old metal, were not better members of society for it, whether their consciences were not more peaceful, and their hearts more pure, and whether they were not better prepared for helping onward the work of God? Let this glorious cause move on; let all the publicans of this town begin to tremble, as they see the blood of souls staining their hands; let all those that live by the profits of this practice, begin to weigh the question solemnly, and then determine to deny themselves for the good of their fellow-men; and that will be one of the very preparations for the glorious introduction of this gospel of self-denial.

The vendors and manufacturers of intoxicating liquors ought to take the subject into most solemn consideration. They ought to be able to call, if they have truth on their side, and I wish they would do this; I wish they would call Anti-Temperance meetings. I wish they would have their strong men, and their strong ministers, and their strong speakers to come out and enlighten us. I wish, if there is not truth on our side, we might be stopped; ours is a career of madness if we be not right. If we have exaggerated views, they must all come down—for nothing but truth will live and triumph. But after all, I say I think that every man engaged in the manufacture of intoxicating liquor, as a beverage, every man engaged in preparing or offering it for sale, to tempt the public appetite and to tempt the poor drunkard, ought to stop, and ask whether this is not one of the "mountains" that must come down, whether this is not one of the "crooked places" that must be made straight, one of the "rough places" that must be made plain, one of the hindrances which must be removed, that the Son of God may come in his Gospel and in his Spirit. I ask the calm and candid consideration of those that are engaged in the manufacture or traffic. They will bear with me as a man; I speak warmly, but I speak in much love to them, and to society, which I believe they are injuring. No matter how kind your feeling, I believe your stabbing society in its dearest interest. If I am wrong, do not believe me; but if I am

right do not be offended, because I speak it in love; I speak it as one that must stand at the bar of God, and hear again what I say from this place of authority and instruction.

I ask you to look at this fact; *your success is the ruin of the public and of families.* Every bottle and every glass which you send out goes on a mission of misery and of death. The drunkard is on the outer circle of the vast whirlpool, and you are tempting him carelessly to float along, and each succeeding circle turns shorter & shorter, and you just turn away, when the poor creature with one intellectual struggle sinks to rise no more. Oh! it is a dreadful trade, to be making drunkards. It is a dreadful thing, to sell out the large mass in pipes, and hogsheads and barrels, that you know ruins forth like scorching streams of lava through the community. You know that it will curse that poor family; you know that it will make that man prodigal of his property, and careless of the wants of his family; you know that it will produce poverty and misery, and death and hell to men. Perhaps this bottle will not, but the next may; perhaps this pipe will not, but the next may. *Six hundred thousand drunkards in England!* who makes them? who sustains them? Nobody? Does nobody make money out of these six hundred thousand drunkards? The six hundred thousand rob their families, rob themselves, rob the public (for they become paupers); who gets the money? See if it is not in your hands.

My brother, I do not charge you; I only ask you to look at the matter. I only ask you to go home and pray over your trade. But how will you frame your prayer? Will you ask God to send you more customers and more drunkards to your brew-house or your shop? why then you ask to have more of his creatures ruined in body and in soul? Oh! a distillery or grog shop would be a dreadful place to pray in. I should think a man could hardly ask God to bless such a trade. I should like to see how he would pray over it, Would he say "O Lord! do not let this byttle do any harm; counteract the poisonous and soul-hardening effects of this alcohol; I do not want to hurt any one, I only want to get the profit of tempting them to their ruin; I do not want to do the harm that these drinks must do in the natural course of things?" Dare he speak so to his Maker?

Let me state one other fact; there are wives praying against you; there are widows in this city lodging a suit in Heaven's chancery against you. They are weak; you may not be afraid of them. But God the God of the widow, hears them; and when the wife says, "May God restrain the arm that is taking away my husband!" and when the widow sometimes says, in the agony of her soul, "God blight the arm that administers that poison!" oh! IT MAY BE HEARD, IT MAY BE HEARD. I would not stand with you; I would not live ministering out the poison to my fellow men.

I say (to close the whole) to the vender, to the trafficker, to the manufacturer—*You may ruin one soul by it; one man may die a drunkard by that which you make*

and that which you sell; one man, one immortal soul, just one! And as God has said "no drunkard shall enter the kingdom of heaven," what will be your gain if you make one; if that one at the judgment day shall lift up his voice, and say, "You, you were the author of my guilt, my wretchedness, my damnation?"

My hearers, I close; but my heart—my heart feels for man. My heart prays, that God would incline his church to come out, (to a man to come out,) and rid themselves of the whole machinery of drunkenness, and all its connections, and all its work of death.

FOREIGN RECIPROCITY.—The Irish Butter trade with Portugal, and the trade in Newfoundland Cod Fish imported to that country, has almost entirely ceased, the Cortes abating fifteen per cent. all duties in favour of their own shipping, or Portuguese bottoms. Salt from Portugal is imported to this country free of duty, and this trade is also confined to their own vessels.—Liv. Mail.

The Earl of Eglington has challenged all Scotland to a coursing match for the best five runs, for £200 on the head of his splendid dog Waterloo.

The announcement that Segura had fallen into the hands of the Christians had produced a lively sensation in Madrid and a rise in the funds.

The Star.

WEDNESDAY, APRIL 20, 1840.

To Correspondents.

"A Son of the True Church," in our next.

Through the kindness of an intelligent Correspondent, we have been enabled to enrich the first page of our present number with some excellent observations upon a subject which deservedly holds a prominent place in the discussions of the day. And most sincerely do we hope that the sentiments therein so ably set forth, will not be altogether lost even upon those who have hitherto withstood the combined and reiterated efforts of the Pulpit and the Press.

With respect to the interest which the Catholic Clergymen of this town have taken in the cause of Temperance, we are happy, from undoubted authority, to be able to state that their discourses have, from time to time, portrayed, in the strongest terms, the fearful and inevitable fate that sooner or later awaits not only those that buy, but those who sell.

Nor has the Protestant pulpit been drowsy in its appeals. Every Sabbath bears unequivocal testimony that the same spirit which actuates the illustrious MATHEW is at work powerfully among us. May the time soon come when the fruits of these conjoined and philanthropic exertions shall be manifest to all.

The Press, generally speaking, has not, we regret to say, acquitted itself as it might, and as it ought to have done, upon a question so radically connected with the best interests of the land. It is to be hoped however, that the "Thunderers" will yet awake; and that those of them who have been accustomed to gratify their unmanly revenge by affixing the epithet "drunken" to individuals that have stood in the way of their

political designs, will now, from a more laudable motive, come forward and attack Intemperance in the abstract with equal pertinacity.

That all the evils experienced in this Island are attributable to Intemperance, we do not take it upon ourselves to assert; but that three-fourths of the crime, poverty and sickness may be traced to this, and to no other source, we are as confident of, as we are of our existence. A heavy responsibility then must rest somewhere. What class of the community will have the weightiest account to settle, it is not for us to affirm; but surely we run no hazard in holding the Distiller—the Importer and the Retailer to be closely and awfully associated with those very criminals, whom, as jurymen, they are bound, both by the laws of God and man, to pronounce GUILTY.

The Honorable Judge LILLY arrived here on Thursday evening last, in the Packet *Native Lass*. The Court opened on the following day.

It is now understood that the Session of the Legislature will close on Saturday next—at least so his Excellency signified some days ago; but the amount of business yet uncompleted, seems almost to preclude the possibility of so early a prorogation. The Supply, Revenue, and two Contingency Bills are yet before the Assembly; the former has passed all its stages—the others will be read a 3d time to-day, when all will be sent to the Council for their consideration.

But little time now remains for further discussion upon these measures, and if something like an approximation of opinion upon them be not promptly effected between the branches, they cannot be completed by Saturday. The Assembly have acceded to the Council's objection in reference to the amalgamation of the Supply and Contingency bills, and now provide for both services by separate bills.—*Newfoundlander*, April 23.

(From the Public Ledger, March 21.)

The following copy of a Despatch from the Principal Secretary of State for the Colonies, was received by the Governor and transmitted by Message to Her Majesty's Council, together with that which appeared in our last, sustaining His Excellency and the Council against the charges preferred by the House of Assembly.

DOWNING-STREET,
19th February, 1840.

Sir, I have to acknowledge the receipt of your despatch of the 9th December, No. 64, enclosing an Address to Her Majesty from the House of Assembly of Newfoundland, impugning the conduct of the Council—yourself,—and of Mr. Archibald, the late Clerk of the Assembly.

I have likewise received your despatches Nos 65 & 66, of the 10th & 11th December—the former containing the vindication of Mr. Archibald against the charges of the Assembly, the latter explaining some points connected with the Address. Your own vindication is contained in the despatch transmitting the Address itself.

The specific object which the Assembly have had in view in making this appeal to Her Majesty is to be found in their prayer that Her Majesty "would adopt such reform in the Council as will most tend to promote harmonious working with the Assembly for the public good, and would order that the Executive of Newfoundland be protective of the interests and of the liberties of the people in their Representatives," or, as the Assembly sum up their meaning, that to the people of Newfoundland be extended "the blessing of just and impartial Government."

As the Council have not yet had the opportunity of answering the statement made by the House of Assembly, I shall defer the expression of my opinion on the merits of the controversy between the two bodies.