



AND

Conception Bay Journal.

HEARTS RESOLVED AND HANDS PREPARED, THE BLESSINGS THEY ENJOY TO GUARD.—SMOLLET.

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POETRY

HYMN.

Jesu, shall I never be
Firmly grounded upon thee?
Never by thy work abide,
Never in thy wounds reside?

O how wavering is my mind,
Toss'd about with every wind!
O how quickly doth my heart
From the living God depart!

Jesu, let my nature feel,
Thou art God unchangeable:
JAH JEHOVAH, great I AM,
Speak into my soul thy Name.

Grant that every moment I
May believe, and feel thee nigh;
Steadfastly behold thy face,
'Stablish'd with abiding grace.

Plant, and root, and fix in me
All the mind that was in thee:
Settled peace I then shall find;
Jesu's is a *quiet* mind.

Anger I no more shall feel,
Always even, always still,
Meekly on my God reclined;
Jesu's is a *gentle* mind.

I shall suffer and fulfil
All my Father's gracious will;
Be in all alike resign'd;
Jesu's is a *patient* mind.

When 'tis deeply rooted here,
Perfect love shall cast out fear;
Fear doth servile spirits bind;
Jesu's is a *noble* mind.

When I feel it fix'd within,
I shall have no power to sin;
How shall sin an entrance find?
Jesu's is a *spotless* mind.

I shall nothing know beside
Jesus, and him crucified:
Perfectly to him be join'd;
Jesu's is a *loving* mind.

I shall triumph evermore,
Gratefully my God adore,—
God so good, so true, so kind;
Jesu's is a *thankful* mind.

Lowly, loving, meek, and pure,
I shall to the end endure:
Be no more to sin inclined;
Jesu's is a *constant* mind.

I shall be fully restored
To the image of my Lord;
Witnessing to all mankind,
Jesu's is a *perfect* mind.

More Trouble.—Colonel Goldie has been ordered to take command of the British troops now within the disputed territory, and 250 additional soldiers have been sent thither.

The *New York Sun* states that several thousand dollars have recently been dug from the beach at *Concey Island*, buried there by the Pirate *Gibbs*, being part of the plunder of the vessel robbed by the miscreants of which he was the leader, and for which he was hanged.

The amount of bounty money paid at the Barnstable Custom House last week, to the owners and crews of 280 cod fishing vessels, was *fifty-eight thousand seven hundred and seventy five dollars*.

(To the Editor of the Star.)

SIR,

Seeing that you have in the most praiseworthy manner thrown open your columns for communications in behalf of Temperance, I take the liberty of sending you a few extracts from some celebrated writers on that important subject.

I am,

Sir,

Your obedient Servant,
AN OBSERVER.

I speak of these substances as *beverages*; as common drinks taken by men in health, not by sick men. I interfere not with the province of the physician; though I must say, we have a question to debate with them; but now I interfere not with them, nor with their prescriptions. I speak of these substances taken as beverages by men in health, for the avowed purpose of their stimulating effect; for personal gratification; under the plea of nourishment; and for the sake of social, convivial enjoyment.—The idea of taking a *medicine* every day is too preposterous to meet and argue against. We are speaking of these liquors now simply as drinks, as beverages taken by men in health; and I include them *all* the whole range of distilled and fermented liquors, wine and beer and cider, with all that is called ardent spirit; I include them all. Their identity is established in every way of which the subject admits. No man doubts that the use of ardent spirit is injurious, or that it is in the way of the progress of the Gospel of Jesus Christ; but a *distinction* has been made, and it is to that distinction I now direct my attack. If I establish the truth believe me; if not, let it pass as the opinion of an individual, or of many individuals, not established by argument.

I repeat, that under this proposition I include all that can intoxicate, used as a beverage. My proposition is that no man has a right to use intoxicating beverages; he may have a right to use intoxicating *medicines*, but not to drink them for his pleasure, and under the absurd notion of nourishment and for the purposes of social intercourse and convivial enjoyment.

The identity of all these substances, I remark, is established in every way that the subject admits. We go first to the *chemist*. We ask him, what is the intoxicating principle in ardent spirits. He goes into a minute analysis; he separates that from them which intoxicates, and which alone intoxicates; he says it is alcohol; a sub-

stance discovered in the ninth century; he says it is alcohol, modified as it may be. We go to the *physiologist*, and we ask him what he thinks of its effects upon the constitution of man. He says, that when it goes into the human system, it may go in connection with sugar, with wine, with various colouring matters, with many other substances, and all that goes in with it undergoes the healthful natural process of digestion, but the *alcohol* itself works its way, pure and separate, out of the stomach into the blood-vessel, and from the blood-vessels into other vessels, burning and scorching in its way along the whole line of life, until the labouring struggling system throws it out at some one of its great avenues. "This is alcohol," says the physiologist. We turn back to the chemist; we ask him, "Is there any difference between alcohol in ardent spirits, and alcohol in wine, or beer, or cider?" He says, "No." "Why? where is your proof?" Mr. Brande says; "I have tried whether it is the heat in distillation that makes the alcohol and I have proved that it is *not* for I got alcohol out of wine without subjecting it to the heat of distillation; I got alcohol out of beer and out of cider, not by heat; and I find that alcohol is the result of the second process of certain decaying vegetable and animal substances rushing to putrefaction." And if man would let them go, and not stay them by any process, in a little while the substance would be a mass of putrefaction; but man has learned to stop the process, and applies the liquor to purposes which the God of nature never meant it to be applied. When a man finds that by laying fire upon the skin it burns it; although fire is a creature of God; he gathers from that fact a great law; that God intended he should not put fire upon his skin; and when a man finds, that if he puts alcohol into his system, it burns the stomach, and burns the brain, and burns the soul, he gets at the knowledge of a great law of God; that he should *not* put alcohol into his stomach, though some may use the most absurd arguments, and tell him that it is a "good creature of God."

Take the testimony of judges; take the testimony of jailers, who have had close intercourse with prisoners, and have examined into their history. They tell us, that in every place *three-fourths* of the crimes committed are traced up to the use of these substances; perverting, blinding, benumbing the conscience; hindering that sensibility from its exercise which inclines man to good, and strengthening that sensibility in its exercises which inclines man to evil.

There is a large number of persons, who occasionally may feel *inclined to go to church*; but one of them is a mother, and she has not a garment with which a woman of proper feeling can bear to appear in a public assembly; and why not? because her husband has used up all their substance at the gin-shop; if that husband would cease to drink intoxicating liquor; if he were not made indolent by it and prodigal by it, and did not waste just so much of his daily earnings; he could buy the proper dress for his wife and his children, and then that wife and those children could go to church in proper character, and those children also might be sent to a Sabbath School. I have no doubt there are hundreds of such cases; and just so long as the use of those beverages exists, there will be a large portion of the poorer classes actually kept out of the church and out of Gospel institutions, for the want of proper clothing.

I ask you to look at another fact. A large number of men are now *unwilling to go to church* and indifferent about it, because they are continually stupefied, and their religious sensibilities deadened, by the use of these intoxicating liquors. And so long as they continue to use them it will be so; but as soon as that spell is taken off, conscience will awake, and the solemn striving of the spirit of God with their souls will make them feel that the sanctuary is the place for them, and that they must go to the sanctuary.

Look, I ask you, further still. There are hundreds who come to our churches, whom the use of ardent spirits entirely *unfits to hear the Gospel*. It is not the eye fixed upon the minister, it is not the ear listening to the minister, it is the awakened heart receiving the message of the minister, that the minister wants; and I will venture to say, that every drop of intoxicating liquor that is taken has a tendency (I will not say to what extent the drop may go, but it has a tendency) to interfere with the profitable hearing of the Gospel. And I go further, and I say that the congregation, who should see the minister in the pulpit sit down and drink two glasses of wine, would hardly stay to hear him preach; and why? because they would feel there was something like unhallowed fire about him; and yet they are willing enough to have their minister go down from the pulpit, and drink his wine in private afterwards.—My friends, I believe the world is nearer right than the world believes and that, if we could get at the secret consciences of men, they would be with us on this subject. We know, that if the declaration of Jesus Christ is true, there is a