

... was rather "soiled," a shirt, which was "lively," not... and a piece, an apology for pants—angrily exclaimed he... and give all, and muttered something not complimentary to... men in general, especially Indian traders. He was per-... to take back all except the "pouch," which, if any kind... would like to see, give a call on the Doctor at Detroit... who he now resides. He will show you that, or—something... interesting.

[ORIGINAL.]

THERE IS JOY IN HEAVEN OVER ONE SINNER THAT REPENTETH.

There is joy in the region above, Where the sweet power is there, And the sufferer a pang of despair... Though ideas in perfection is known, And joys that are sweetest abound, Around the Majestic White Throne, New source of rejoicing is found... W. H. F.

THE DUTY OF RELIGIOUS MEN TO THE TEMPERANCE CAUSE.

BY HON. NEAL DOW.

"I cannot agree with you," said a gentleman in reply to another, in the course of a discussion upon the duty of all good men and good citizens to the temperance cause:—"I cannot agree with you to the full extent of your remark. That all religious men, who are not clergymen, should engage earnestly, actively, and perseveringly in the temperance cause, and in the present movement, too, against the traffic in intoxicating drinks, is undoubtedly true. I will agree with you so far; but I do not agree that it is the duty of all clergymen to do so."

"I cannot see," resumed the first, "how clergymen can be released, more than other Christians, from a bold and active participation in an enterprise of such vast importance to the spiritual interests of men, as the temperance cause undoubtedly is. Perhaps we temperance men may exaggerate the importance of this cause to the physical, social, and spiritual welfare of mankind; but we are unwilling to admit that its importance can be exaggerated."

"Stop a moment, if you please," said he, as the other was about to interrupt him, and hear me out. We say that nine tenths of all the poverty, pauperism, suffering, and crime with which society is afflicted result from intemperance, in other words, from the sale of intoxicating drinks; and that three-fourths of all Sabbath-breaking and neglect of religious ordinances are to be attributed to the same cause. This, I believe, is not denied by any intelligent man. All our observation goes to show, that as men become addicted to the use of strong drinks, their regard for God's laws is weakened, until they are ready to say, and do say in their hearts, 'There is no God;' and their example, to the full extent of its power, is against virtue, religion, and every good thing. On the other hand, all our experience proves, that as men are drawn away from the influence of strong drinks, reverence for God and holy things springs up in their hearts; and instead of desecrating the Sabbath-day, they turn their steps to the house of prayer and all their influence, to its full extent, is on the right side. This is immediately seen and felt, not only by the members of their own families, but by neighbors, acquaintances, and friends. Strong drink, more than any other thing, has a tendency to harden the heart, to darken the understanding of all who use it, and to interpose between them and their God; keeping them away from his house, from companionship with all good men, and from all proper influences."

"The educated, intelligent, religious man—and all clergymen should be such—is to me the beau ideal of all that is good and true in life; he is true to the little circle of which he is a member, to the community in which he lives, to his country, and to the world, as well as true in his personal duty to his God. While he is tolerant, forbearing, and unreacting in all personal affairs, and in matters of small moment, he is bold in maintaining the right, in rebuking the wrong, and in defence of the weak and helpless against the unscrupulous, who have no fear of God or love of their fellows in their hearts."

"In our country," he continued, "notwithstanding the abundance with which it is blessed, great suffering often exists among many of our people, especially among women and helpless children, for want of food, fuel, raiment, and shelter—the common necessities of life. Efforts are made in all large towns and cities to relieve these poor creatures, and the most active of these movements are Christian men and ministers. The inmates of our almshouses, jails, and prisons are necessarily reduced to a deplorable condition, for want of proper companionship and good influences; they seem doomed by inexorable fate to a life of ignorance, crime, and suffering. Various schemes are devised to ameliorate their miserable condition in some degree, by Sabbath-schools, by oral instruction, by tract distribution, and other means—in all which Christian men and ministers are most active."

"If we visit our criminal courts, from the lowest to the highest, our hearts are pained by exhibitions in the dock of destitution, misery, wretchedness, and crime which we can't relieve; and Christian men must and do feel more deeply in others for the condition of the poor wretches brought there for offences against God and society, because they have souls to save. One great interest of society is the education of the young—all of them; but everywhere, especially in large towns and cities, there are multitudes of children who attend no school, but are acquiring vicious habits about the streets, and familiarity with the worst part of the people. These poor children are helpless, and are abandoned by society to a fate from which there seems to be for them no escape. They must be thrown life reckless and profligate members of society."

the sound of our citizens every year; and if they can be extinguished, as they will be, if all good men but do their duty boldly, poverty and pauperism will be almost unknown among us, and crime will be reduced to an amount comparatively insignificant; while the tens of thousands of children, at present the defenceless victims of the intemperance of parents, will be rescued from a fate worse than death.

"If this be so—and who can deny it—why should not all men, especially all Christian men, invoke God's blessing upon this great movement against 'drinking-houses and tipping-shops,' and throw into it all they have of influence or power, to operate upon the public mind, that the result may be speedily accomplished—the annihilation of the traffic in strong drinks?"

"I agree," replied the other, "to all you say of the terrible and unmitigated evils resulting from the traffic in strong drinks, to the dearest interests of society; but yet I deny that it is the duty of all clergymen to join actively in the movement now in progress against that traffic. These persons have their particular duties to discharge, and to do this most effectually they should avoid all entanglements with exciting questions, on which men are very much divided in opinion, and the 'Maine Law' is one of those questions. No good man will deny that the objects sought to be accomplished by that law are of infinite importance, that it is founded on right principles, that it ought to be carried out, and that if universally adopted through the country and properly enforced, its effects upon the prosperity of the nation and the welfare and happiness of the people would be far beyond what any of us can now force or understand. But if clergymen should engage actively in the movement, some of their people would probably become dissatisfied, which would be unpleasant to a sensitive person. It is for the interest as well as the comfort of such to avoid every topic which will be likely to introduce division or discord among their people."

"Clergymen can engage in benevolent and charitable societies, for providing to a limited extent for the pressing wants of the poor and unfortunate; in our objects to this. Missions among the heathen of our own or other lands they may promote with energy and zeal; may promote earnestly the interest of tract, education, or Bible societies; and may rebuke profanity and Sabbath-breaking; no one will object to this. But the appetites, passions, and interests of many bad men are opposed to the 'Maine law,' and dissensions among the people of a parish would be likely to arise if the clergymen should advocate that measure actively and boldly. A qualified and moderate approval of it is to be expected, of course, and the persons I speak of will tolerate that, but not an earnest, heartfelt effort to overthrow entirely the grog-shop system."

"Such are my reasons," he continued, "for thinking that clergymen should not be expected to join, much less to lead, the active and zealous working temperance men in their efforts for the immediate suppression of drinking-houses and tipping-shops, however desirable and important that object may be."

"I think," resumed the other, "that I understand the ground of your objections perfectly. It is that the personal comfort of clergymen and their position among their people, would be likely, in many cases, to be affected unfavorably by an active participation in the movement against the rum traffic. Perhaps this may be true, and yet I do notice that your conclusion follows at all All good men should, and do, earnestly desire the welfare and happiness of their fellowmen, for time and eternity. But every where around we see a vast amount of suffering and sin, which originates exclusively in the rum-shops; and this can never be removed or materially diminished in intensity or amount, while those shops are permitted to exist; all good men, then, it seems to me, should join with all their power, in the effort to suppress these, the source of such misery and mischief."

"Numerous examples are not wanting of the able and earnest advocacy of the temperance cause by leading divines of our country. It would be tedious to call names, and I choose not to do it; but I may mention, that at a meeting of the American Board of Foreign Missions, one year ago, Rev. Albert Barnes of Philadelphia, in the midst of an eloquent speech on the subject of missions, exclaimed, 'if you'll give me the money saved to Maine in ten years by the 'Maine Law,' and the young men whom it will save in ten years from a drunkard's fate, I will carry on the missionary operations of the world.' And well might he say it, for the people of that State, before the Maine Law, spent four times as much money every year for strong drinks as the annual cost of all the missionary operations of the world! I do not admit that any man is at liberty to consult his personal convenience, comfort, or interests before he engages in a work of duty. The Bible certainly affords us no warrant for any such course. The question with every good man should be, what will promote the true interests of society and the welfare of mankind for time and eternity; and having satisfied himself upon that point, he should boldly undertake the work, and leave the consequences with God."

"This course, I think, it is particularly the duty of clergymen to pursue, because, as a class, they are better educated, and more influential than any other in the country; and, to a very great extent, they give the law to public opinion upon all questions of moral and religious duty. Indeed, without the powerful aid of those clergymen who are now actively engaged in the temperance cause, it would at once fall to the ground; and with the earnest co-operation of the entire body of the clergy, the present movement against drinking-houses and tipping-shops would be speedily triumphant throughout the country, and the whole land would be redeemed from the terrible curse of the traffic in strong drink."

MINISTERIAL FIRST FRUITS.—On Wednesday the Earl of Aberdeen gave his first Cabinet dinner to his colleagues at his residence in Argyle street. Lord John Russell transacted business as Secretary of State for Foreign Affairs at the Foreign Office. The Duke of Newcastle attended for the first time at the Colonial Office; and Mr. Frederick Peel attended as Under Secretary of State for the Colonies, in the room of the Earl of Derby. Earl Granville attended as Lord President at the Privy Council Office, Whitehall. The Right Hon. W. E. Gladstone attended at the official residence of the Chancellor of the Exchequer in Downing Street for the first time. Sir William Molesworth attended at the Office of Works and Public Buildings, in Whitehall place, for the first time. The Hon. Henry Fitzroy transacted business as Under Secretary of State at the Home Office, in the Room of Sir William Jolliffe.

"Uncle Tom's Cabin" has been translated into German.



Ladies' Department.

[ORIGINAL.]

THERE IS HOPE FOR OUR RACE.

BY MRS. P. A. HENRY.

There's hope for our race—the word hath gone forth, Its echoes enliven waste places of earth; The lonely forsaken, the weary oppress'd, The tidings have heard, and the message have blest.

There's hope for our race—the day-star has ris'n, A morning has dawn'd for the spirits in prison; Though darkness and sin may his children enthrall, The Father of Mercy remembers them all.

There's hope for our race—the pledge has been given, Proclaim'd on the earth, and recorded in Heaven; Christ's banner wide has her banner unfurl'd, In its ample fold to envelope our world.

There is hope for our race—Philanthropist go, A cordial bear for the spirit's deep woe; The light bear to them, who in darkness long dwell— Deliverance preach in the captive's lone cell.

There is hope for our race—Philanthropist trust! God's fiat is given—his words are not dust; The chain that hath bound the oppress'd shall be broken, The jubilant word to the slave shall be spoken.

There's hope for our race—oh the day draweth nigh, When error and sin, and oppression shall die; When roused from its sleep, the giant-like mind, Shall cast off its chains and leave darkness behind.

There's hope for our race—Philanthropist rejoice! The nations have heard the awakening voice— Not long in their chains shall thy kindred still sleep, Not long shall humanity, sin-stricken, weep.

PORT OSWATA, Jan. 26th, 1853.

WOMAN AND TEMPERANCE.

The question is sometimes asked even by temperance men—is it right for women to meddle in temperance matters? So far as we are concerned editorially the reply is emphatically yes. It is right for women to do good. They come into the world for that purpose. Not to sit upon Ottomans, and lounge and read novels all day. Like ourselves they are creatures of action, destined, if we believe the assertions of Christ, to shine as angels in heaven around the throne of their Maker forever. It is true woman may go beyond the line of propriety in her demands, and in her actions, yet whilst she is striving with man to put down the wrongs of the world, and to advance the literary and intellectual progress of the world she is in her place. Woman is in her place in petitioning for the repeal of the LICENSE LAWS, because they are a curse to her sex and her children, the evil that disturbs the domestic hearth. Mrs. Stowe is right in arousing the world on the subject of the sin of slavery. Who can reckon the good that the myriads of copies of UNCLE TOM'S CABIN, the work of a woman, has done. It has created more feeling in favour of the wronged blackman, than any work published for half a century. Was she wrong in publishing it? What have not the writings of Eliza Cook, Mrs. Hemans, Mrs. Ellis, Mrs. Jameson, Miss Edgeworth, Mrs. Child, and others done, for the moral interests of human nature? Yet there are those who would say, stop this work of women. We say nay. Doing good is quite compatible with woman's domestic duties. The Mr. O'Keefe who opposed the following petition, is from the infamous grog-ridden, crime-midden city of New York. We have too many O'Keefes in Toronto, and in all great cities, the miserable tools of low ram-shops.

LADIES PRESENTING PETITIONS AT ALEANY.

A pleasant, though unusual spectacle was witnessed on Saturday last in the Assembly Chamber, which consisted of the presentation in person, by a committee of ladies, of an address, and a petition of 25,000 names for the passage of the Maine Law. Mr. Burroughs, of Orleans Co., moved a suspension of the rules of the House to receive the address and petitions. Mr. O'Keefe, of New York, spoke against the motion in the following words. We leave it for our readers to judge as to its courteousness and decency. Mr. O'Keefe said the permission appears to me to be a foregone conclusion, and I would suggest that we submit to the imposition as gracefully and as elegantly as possible. Sir, as this is a most extraordinary application, so let it meet with an extraordinary reception. When ladies are sollicitous of leaving the holy