

grace of God, which bringeth salvation, appeared unto you? And are you really looking for the glorious appearing of the great God and your Savior, Jesus Christ, who hath given himself for you, that he might redeem you from all iniquity, and purify you to himself, a peculiar people, zealous of good works? And will you do nothing for your brother, when Christ has given himself for you? If so, where is your Christian peculiarity? where is your zeal for good works, when you can calmly see the very worst of Satan's agencies filling your country with crime, and will not so much as lift up a finger to oppose it.

Again, the Apostle says,—“Be not conformed to this world, but be ye transformed by the renewing of your mind.” And does not the principles I am now contending for—call it the Temperance Society, or call it by any other name you please—does not the principles, I say, speak the very same language as St. Paul, for it protests against conforming to the foolish maxims and customs of the world, which, whether it be intended or not, are productive of so much evil; and it is a direct refusal to follow the multitude, in this respect, to do evil, for these customs undeniably are the school in which every drunkard that ever lived first learned that habit which has ruined his soul and blasted his hope and happiness both for time and for eternity? Now, in the name of honesty and candour, in the name of Christian sincerity, what is the meaning of this command,—“Be not conformed to this world?” Does it mean that we are forbidden to conform to the customs of the world as long as they are only silly and foolish, and unprofitable, but that as soon as they become the parent of lust and murder, and crime and miseries, more than can be imagined, then we are at liberty to conform to them as much as we please? Will any man mock the command of the Holy Spirit of God, by asserting that it was intended to back us, thus to strain at a gnat, and swallow a camel? Here, then, is a plain command, easily intelligible to a plain man—and here is a specific opportunity proposed for you to obey it—here are no obstructions on barren generalities, but a plain test of Christian obedience to prove the sincerity of your faith and love.

Again the Apostle says,—“Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Now, the blackest deeds of darkness that ever were done on earth, are done by intoxicating drinks. Almost all the robberies and murders that are committed, are planned under the inspiration, and executed under the excitement of intoxicating drinks. They raise the courage of the burglar to the point of action, and sharpen the steel of the midnight assassin; and he who, by buying, selling, or using them, or admitting them to his table, keeps up their respectability, and encourages others to use them, has a kind of fellowship with the unfruitful works of darkness; unfruitful in all good, and fruitful in every evil, mischief, crime and misery that ever cursed mankind. There is no avoiding this conclusion, by all the quibbling in the world, for it is the plain, straightforward meaning of the passage. If the Apostle had written this passage in the spirit of prophecy, for the express purpose of enforcing the fundamental principle of temperance societies

—I do not say the societies themselves, but the principle on which they are founded—he could not have chosen words more directly appropriate to the subject. But I have said enough for the present.

A LOVER OF THE CAUSE.

South Granby, 1853.

Sufferings of Women and Children.

Tender mercies of a Drunken Mother.—Mrs Ccke., a married woman, living in Whitecross-st., Cripplegate, has been accustomed for some time to shut up her infant child in a dirty room, and go out and get drunk. The other day she stopped longer than usual, and on breaking open the door the infant was found dead. Three days before its death she had left it naked in a box! She has been committed for trial upon a coroner's warrant upon the charge of manslaughter.

Shocking Ill-treatment of a Family.—At the Manchester Police-court on Tuesday, John Egan was charged—and committed for six months under the new act—with ill-treating his wife and family, and neglecting to support them. He had turned his wife out of doors, and after beating his children unmercifully, locked them in and left them to starve. There was not a particle of food in the house. Mr. Maude said, if it were not for the prisoner's intemperate habits, there was no reason why his family should not be in as comfortable circumstances as that of any other working man in the town.—*Weekly Times.*

Murder and attempted Suicide.—A powerful sensation has been caused at the Mnories, London, in consequence of the committal of a most savage murder by a man named Nathaniel Mobbs, who afterwards attempted to destroy his own life by cutting his throat. For a long time past Mobbs has treated his wife with the greatest cruelty, frequently knocking her down and blackening her eyes. On the Wednesday morning he commenced another row with his wife, when he sent his eldest daughter for a pint of ale to the public-house, requesting the landlady to lend her a pot, as her father had broken all their jugs. This was refused, on the ground that as he had struck her (the landlady) on the head with a quart pot the previous night, he might use the one now asked for to strike his wife. The little girl then returned with a glass bottle, in which she took away the pint of ale. Presently after the neighbours were aroused by screams, and the unfortunate wife rushing down stairs with her throat cut from ear to ear. By the time she could be conveyed to the London Hospital she was quite dead. Mobbs was secured, after attempting to cut his own throat.—*Weekly Times.*

Brutality and Drink.—At the Worshipstreet Police-court, a powerful fellow was sentenced to a fine of £5 or two months imprisonment, for a brutal assault on a woman with whom he had been living for several years. While in a state of staggering drunkenness he struck her two heavy blows in the face with his fist, and swore, when pulled away by main force, that he would be the death of her, if he were hanged for it afterwards at Newgate.—*Weekly News and Chronicle.*

Shocking Depravity.—An inquest was held yesterday on view of the body of an infant seven weeks old, named John Thomas, who was found dead in bed. It happened that both father and mother were in the same bed, in a state of intoxication; and the verdict returned was that “the deceased died in consequence of having been overlain by the mother whilst in a state of drunkenness.” The verdict was accompanied by the expression of their utter disgust at the conduct of both parents.—*Liverpool Times.*

An Excellent Man when Sober.—The wife of an Irish bricklayer, who charged her husband, at the Marylebone Police-court, on Tuesday, with a gross assault, said, that he “was an excellent man when sober, but when drunk he was so very violent and dangerous that I go in fear of my life.” Mr. Broughton: Does he do any work? Complainant: No, your worship, he has done no work for the last five or six months; but I would not care about that, for, as he is the father of my children, he might live very comfortably without, as I am able to keep myself and him. Mr. Broughton: How do you get your living? Complainant: I have attended to a gentleman's chambers in Conduit-street for the last fifteen years. Mr. Broughton: has he ever beaten you before? Complainant: Yes, several times; but he is a good husband when sober, if your worship can bind him over to keep the