

abstracted thousands from our numbers. Self-denial, under any circumstances, is essential to spiritual prosperity, especially so from drinks productive of so vast an amount of evil. Indifference to abstinence, on the part of Christians, induces many persons who have felt its benefits, to stand aloof from the ordinances of religion, who might otherwise be drawn within the pale of the Christian Church. An adoption of it would gain access to thousands of our fellow-creatures on whose minds heavenly light might be scattered, and who, by God's blessing, might be rendered the saving partakers of his grace. Whilst I sincerely believe every section of the Christian Church which stands aloof from the temperance cause must suffer spiritual languor and decay, I yet as firmly feel confident that, were the whole host of the Christian world to embrace total abstinence, and give encouragement to the working out of its principles, such a tide of spiritual prosperity would set in as would soon deluge the earth with righteousness.

The universal reform which would be consequent on the abolition of intoxicating drink would advantage the nation in all its interests, and through all its borders. Wesleyan Methodism, in connexion with other religious systems and societies, contributed to the commencement of the Temperance Reformation, and if its preachers and governing powers are only alive to its importance, it may yet realize an abundant recompense in the accession of multitudes of members, and in the prosperity of all its institutions. The capabilities of Methodism for carrying the reformation to a successful termination, are greater than its warmest friends imagine; and were its energies and various agencies firmly enlisted in the service, not only would the cause of temperance receive such an impetus as it has never before commanded, and such as no other community could have imparted to it, but Methodism itself, by being thus identified with it, on account of the intimate connexion which existed between that cause and pure and undefiled religion, would be favoured with "times of refreshing from the presence of the Lord." Her energies would be brought more successfully to bear on the spiritual welfare of the world, and she would rejoice in seeing the kingdom of Satan fall as lightning to the earth, and in being extensively instrumental in its subjugation to the sceptre and dominion of Christ.—*From a Letter to the Wesleyan Conference, by Eli Walker.*

[Such of our readers as have not already provided themselves with this excellent letter, cannot be aware of its merits; we would therefore persuade them by all means to obtain it without delay.]—*Nat. Temp. Advocate.*

LOOK AT THIS, BEER DRINKERS.

We obtain the following extract from No. 4 of the *Enquirer*, forwarded to us by E. C. Delevan, Esq., who has our hearty thanks for his kindness. We hope our friends will place a copy of this number of the *Dew Drop*, containing the following facts, and others equally important in another column, in the hands of beer and brandy drinkers. Statements like the following are disgusting, we know, but they should be published and republished for the benefit of those who use intoxicating liquors.

"Not that no reason for the agitation of these questions exists, for, to use the words of a brewer who, when asked, 'Do you know what filthy water they use in brewing?' replied, 'Oh yes, I know all about it, and the more filthy the water the better. In the great brewery in which for years I have been employed, the pipes which drew the water from the river came in just at the place which received the drainings from the horse stables; and there is no such beer in the world as is made from it.' 'But is not fermentation a purifying process, and does it not remove from beer whatever is hurtful, filthy, or disgusting?' This question has received from one competent to reply, the following answer:—'The tartaric acid which may cause the gout in wine—the poisonous qualities of the hop, the henbane, the cocculus, indicus,

nux vomica, grains of paradise, copperas, or opium used, are not removed by fermentation from beer, nor is the foul matter of animal substances put in to promote the fermentation and vegetation of the malt by any means fully removed.'—[*Jour. A. T. U. for 1837, p. 103.*]

"The mortality among the coal whippers who are brought to the London Hospital is frightful. The moment these beer drinkers are attacked with any acute disease, they are unable to bear depletion and die directly. 'Medical men,' says Dr. Gordon, 'are familiar with the fact that confirmed beer drinkers in London can scarcely scratch their finger without risk of their lives. A copious London beer drinker is all one vital part. He wears his heart on his sleeve, bare to a death wound even from a rusty nail or the claw of a cat. Sir Astley Cooper on one occasion was called to a drayman (the draymen have the unlimited privilege of the brewer's cellar), who had suffered an injury in his finger from a small splinter from a stave. Suppuration had taken place: this distinguished surgeon opened the small abscess with his lancet. Upon retiring, he found he had forgotten his lancet case; on returning therefore, he found his patient in a dying state. Every medical man in London, concludes this writer, dreads above all things, a beer drinker for his patient.'"

SABBATH SCHOOLS AND THE TEMPERANCE CAUSE.

The importance of enlisting the aid of Sunday School Teachers in the Temperance ranks, cannot be too deeply impressed upon the attention of our friends generally; and we are glad to find that in some places no pains or expenses are spared to promote this object. In the city of York, two of the Superintendents of the Wesley Place Sunday School have, in addition to other efforts, recently issued the following letter (lithographed) to upwards of 150 Teachers connected with the Wesleyan Schools in that city. We give the letter and articles complete, in the hope that many of our friends of all denominations in other places, will 'go and do likewise.'

COPY OF THE LETTER.

"York, August 1, 1846.

"Dear Friend,—Convinced that you feel deeply interested in the present and future welfare of the rising generation, especially of those who on the Sabbath are placed under your charge, we beg to enclose two numbers of the 'York Temperance Visitor,' and request your careful perusal of the articles addressed to *Sabbath School Teachers*."

Believing that the Temperance cause has been mercifully raised up by the Almighty, and is destined to remove the greatest barrier that has ever stood in the way of the education of the poor and the salvation of perishing souls, we commend it to your prayerful attention.

We do this the more earnestly, because we lament to know that there are great numbers of neglected and ignorant children who are deprived of the advantages of both secular and religious instruction, mainly if not altogether on account of the intemperance of their parents, and also that there are in this city many degraded drunkards who were once scholars in our Wesleyan Sabbath Schools.

These painful facts cannot, we think, fail to convince every reflecting mind, that the cause of 'Total Abstinence from Strong Drink' is intimately connected with the prosperity of the cause of God and the success of Sabbath instruction, and has a claim to the attention of every parent and every Sabbath School Teacher who would both by precept and example be found obeying the Divine command, 'Train up a child in the way he should go.'

We remain yours, very affectionately,

THOMAS MONKHOUSE.
THOMAS HODGSON."

* TO SUNDAY-SCHOOL TEACHERS.

A poor ragged lad about 12 years of age, found his way into