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## A BROTHER'S

# RESPECTFUL APPEAL.

BY RICHARD TABRAHAM,

WESLEYAN MINISTER.

DOUGLAS, ISLE OF MAN:

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A BROTHER'S  
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**B**ELOVED AND HONORED FATHERS AND BRETHREN IN CHRIST, AND IN THE WESLEYAN MINISTRY, —The honor of office and fruit with which the Head of the Church has crowned you, entitles you to the confidence and love of all; but especially of one who has known the piety, integrity, and labors of Wesleyan Ministers for 38 years, and has shared the joys and sorrows of their itinerancy for 33 years.

When in his youth he was brought to the knowledge of salvation, and nourished in faith by this ministry, his heart loved it, and to grey hairs this affection increases.

Growing devotion to Wesleyanism impels him to implore your kind and best attention to a brief and plain statement on the question of *Temperance*—a subject which now engages a large portion of public notice, and has a host of devoted friends in our own communion. Though made by one of the least of the Lord's servants, *truth*, and not talent, will secure your favor.

Your daily regard to *experience*, and quick discernment of his *pure* motive, will induce you to bear with a remark concerning himself. Born and nursed with an *intense antipathy* to the *unnatural* taste of all

kinds of intoxicating drink, this became a providential guard against the gross intemperance of East London, which he early witnessed. By the powerful ministry of Benson, Clarke, James Wood, Reece, Highfield, and others; the masterly writings of the sainted Fletcher and Wesley; the Rules of Society, and especially the Holy Scriptures, *to which these led him*—this natural antipathy and providential guard became a *moral principle*, and a governing habit, increasing in authority to this hour. Mr. Wesley's rational, scriptural, and incessant appeals in favor of self-denial, a simple diet, and *water* as a beverage, became a *rule of life*, and old notions, that a *little* wine and ale might be useful to some, gave place to the clearer light of the past twenty years. This light shows that *alcohol*, the inebriating principle, is *always* unfriendly as a beverage, and ought not to be used. With this daily confirmed conviction, it would be *sinful* in him to use, or to countenance the use of this highly exciting and really dangerous article.

This brief sketch may explain to his beloved Fathers and Brethren his surprise, alarm, and sorrow, that Wesleyans, and even Wesleyan Ministers, should *violate* their own

*Rules, etc.*, by a common, though as they no doubt *sincerely* intend, a *sober*, use of '*Dust, smoke, and drink.*' If this be the right course, then let Wesley's teaching, the Minutes of Conference, the Rules of Society, etc., be candidly and publicly confessed to be erroneous; if not, he humbly suggests the *consistency* of a speedy and an entire reformation.

He does not maintain that Wesley *always* abstained from the smallest quantity of *wine*, or that he taught that it would be *sinful* for those who bear his name to use *any*; but, that his writings and acts approached the line of abstinence, were far in advance of the information and habits of that day, and that were he now alive he would both teach and practice abstinence from all kinds of inebriating *beverages*.

All this will be amply proved by the most condensed sketch of his writings; for, though dead, he continues to speak to the warm hearts of Wesleyan Ministers. Happy they who most resemble him!

I. SPIRITS.—“We may not sell anything which tends to impair health. Such is, eminently, all that liquid fire commonly called drams, or spirituous liquors. All who prepare and sell them, in the common way, are poisoners general. They murder by wholesale. They drive the people to hell. And what is their gain? Is it not the blood of these men? The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there. And canst thou hope, O thou man of blood, to deliver down thy *fields of blood* to the third generation? Not so; for there is a God in heaven: therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body

and soul, 'thy memorial shall perish with thee.' It nearly concerns all those to consider this, who have anything to do with taverns, victualling-houses, etc. If they are either sinful in themselves, or natural inlets to sin of various kinds, then, it is to be feared, you have a sad account to make. O beware, lest God say on that day, 'These have perished in their iniquity, but their blood do I require at thy hands.'" (*Wesley's Works, Vol. vi., p. 129, Conference Ed.*) "It is amazing that the preparing or selling this poison should be permitted in any civilized state. Is it wise to barter men's lives for money?" (*Vol. xi., p. 510.*) "All spirituous liquors, after preaching especially, are deadly poison." "Taste no spirituous liquor, no dram of any kind unless prescribed by a physician." "Let no preacher touch either snuff or drams on any account. Strongly dissuade our people from them." "Let us preach expressly on these, Sabbath breaking, etc., and warn every society that none who is guilty herein can remain with us. Let the leaders closely examine and exhort every person to put away the accursed thing." (*Vol. viii. p.p. 319, 273, 307-8.*)—In 1743. "Expelled the society two for retailing spirituous liquors." (*Vol. i. p. 416.*)—"Buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." (*Society Rules, Vol. viii. p. 270.*)—"Touch no dram. It is liquid fire. It is sure, though slow, poison. It saps the very springs of life. In Ireland, above all countries in the world, I would sacredly abstain from this, because the evil is so general." (*Vol. xii. p. 233.*)—"Nothing conduces more to health than abstinence." (*Vol. xiv. p. 327.*) Can any of us touch these liquors and be innocent?

2. WINE.—“You see the wine

when it sparkles in the cup, and are going to drink of it. I tell you there is poison in it. Throw it away," at least "for thy brother's sake, lest thou embolden him to drink also. Which is the uncharitable person: he who pleads against the wine, for his brother's sake; or he who pleads against the life of his brother for the sake of the wine?" (*Vol. vii. p. 504.*) "Egg and wine, after preaching, is downright poison." (*Min. i. 21.*)—"Not given to much wine—if they use a little for their often infirmities." (*Wes. Notes, Titus ii. 3.*) These remarks should be sufficient for men of our sacred functions.

3. MALT LIQUOR.—"Water is the most wholesome of all drinks; malt liquors are exceedingly hurtful to tender persons." (*Vol. xiv. p.p. 327-8.*)—"Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day." (*Vol. viii. p. 324.*) None of us can gainsay these statements. Then let us practise them.

As many of his devoted successors have published similar opinions, numerous quotations might be given, but the following shall suffice:—

"Wine and spirits may be used occasionally, but always in moderation, and by the advice of a judicious physician." (*Edmondson's Elements, etc., p. 223.*)

"Was Noah, though a patriarch of strictest temperance, once overtaken with intoxication? Then let all learn to preserve in old age the glory of early piety." (*Sutcliffe's Com., Genesis, ix. chap.*)

"The daily use of strong liquors is an abuse of them. Injurious to the pocket, the health, and the soul." (*J. Entwisle.*) *Wesleyan Magazine, 1804, p. 320.*

"The rule on spirituous liquors

will have the happiest tendency to promote health, purity, and everlasting peace and happiness." (*J. Wood's Directions to Class Leaders, 1812.*)

"The misery inflicted on many in the Isle of Man by drunkenness, is appalling, and many of our religious people were giving too much countenance to the deadly evil. Our prospects are beginning to brighten. Many of our zealous local preachers and influential members have most heartily embarked in the cause of temperance." (*T. Catterick.*)

"Temperance societies claim the countenance and support of all the friends of humanity and religion." (*R. Young.*)—"The purest devotional feeling is that which is unconnected with the excitement of any kind of alcoholic stimulants." (*C. Clay.*)—"Some of my very best church members in Dundee are reformed drunkards, two of them efficient local preachers. Most of the late Scotch revivals were preceded by teetotalism." (*J. Mitchell.*)

"I am more than ever convinced of the utility of the principles of teetotalism; and wish they were universally adopted." (*T. Pugh.*)

"In our churches in the Island of St. Kitts, comprising 3500 members, the most pious, respectable, and intelligent, including all our leaders, local preachers, stewards, etc., are all teetotalers. This mightily contributes to the stability and purity of the numerous new converts. O, when will Christian ministers generally awake to the importance of this principle?" (*James Cox, 1841.*)

"They were all convinced that there was nothing in intoxicating liquors which was useful, but on the contrary positively injurious." (*W. J. Shrewsbury.*)

"That the hand of God is in the

recent temperance demonstration, I am disposed to believe, and to maintain; because of the identity of our principle with that of the pure principle of the Gospel of peace. What is the Gospel but mercy, dear-bought mercy to the miserable? What is the Bible but the light of mercy?—the church, but the fruit of mercy?—the world, but the theatre of mercy?—the believer's heart, but the depository of mercy? 'Tis mercy all.' Now what is our principle, our prime, our great principle, but mercy, self-denying mercy, to the miserable, the most miserable bond-slaves and lepers, on earth?" (*B. Carosso.*)—"When the baneful effects of spirit-drinking upon the health, purse, comfort, morals, character, and eternal concerns of people are duly considered, it most certainly behoves every Christian, and especially every Christian minister, to set his face as a flint, against this subtle but destructive foe." (*Ward's Miniature of Methodism*, 62.) "If you swallow strong drink down, the devil will swallow you down. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil may swallow down." (*Clarke's Com.*, 1 *Peter*, v. 8.)—"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than any other. We verily believe that this single sin is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome; but he who abstains cannot. It cannot be unwise to throw the guard of abstinence around our moral character and our spiritual interest. If confirmed drunkenness has in every instance been preceded by a habit of temperate drinking, who does not see that safety lies in

abstinence? The stream of dissipation has carried down thousands who never intended to wade beyond its shallows. By abstaining ourselves, by lifting up our voice against intemperance, and by exerting our influence to induce the drunkard to reform, and the respectable part of the community neither to buy, nor sell, nor taste the accursed thing, we shall do good to others. Our duty is obvious. We must renounce the use. We desire to see Methodism more fully identified with the cause of temperance. We are anxious that we and the other churches should make not only temperance in general, but abstinence from the sale and use of ardent spirits, a *bona fide* term of membership. In our case the task is easy, and the sacrifice would be inconsiderable." (*Wesleyan Magazine*, 1836, p.p. 905-8.)

It is reported in the public prints, that at the last conference, one of the candidates for the ministry, said, "I have not taken intoxicating liquors of any kind for several years;" and that the President remarked, "I am happy to hear it, you show a good example; I should be glad if every Wesleyan Minister could say the same."

But, honored Fathers and Brethren, may the writer without offence, and without suspicion of his *loyalty* to Wesleyanism, speak freely what he knows, and what all *may* know, who turn their attention to the subject?

1. There are among us in many places, members and officers, teachers and local preachers, who are engaged in the manufacture and sale of "spirituous liquors," as well as other kinds of intoxicating drinks, and who thus, no doubt *unintentionally*, encourage sin, and injure the salvation of souls.

2. Many of our members, officers,

etc., in the daily use of spirituous liquors; *violate* the *letter* as well as the spirit of our rules with impunity, for who among us can enforce our own discipline in this matter, when some of ourselves are habitual transgressors?

3. We have to mourn over many who cannot serve God, or who cannot make any progress in holiness, or who are separated from us because they love strong drink. These, alas! are common cases.

4. Every department of our blessed work is limited for want of money to carry out to a greater extent that cause for which the Son of God died, while thousands of our people spend annually upon injurious drinks, not to name other indulgences, much more than even the love of Christ constrains them to give to promote the salvation of souls.

5. We daily mourn that with systematic efforts not surpassed in any age, the fruit of souls is so inadequate; and that among other hinderances that of strong drink is so powerfully, visibly, and constantly working.

6. It is a most humiliating fact that some even of ourselves fall annually, and are justly cast out of the ministry; which would have been prevented if this habit of drinking had not been acquired.

7. Many of us as *individuals* (and the public say, as a *body*), have in various ways refused our sanction, and even *seemed* hostile to the abstinence movement, which has left a painful impression on many minds, and may have led some to speak unadvisedly.

8. We possibly have, on the question of abstinence, missed our providential path, lost an opportunity of stemming the torrent of intemperance, neglected the due elevation of our connexional character

for *self-denial*, and failed to turn to the best spiritual account one of the mightiest agencies God has been pleased to originate; and thus *unintentionally* hindered much real and lasting good.

9. It is clear from the best testimony that in India, the South Seas, and other extensive districts of the great missionary field, it is almost impossible to maintain the *spirit* of Christianity among the native Christians on any other principle than that of abstinence. And—

10. Is it not certain that more money would be devoted to the cause of Christ, more souls saved, higher holiness attained, fewer backsliders recorded, less powerful temptation presented to the minister, and our character as a church stand decidedly higher among saints, as well as sinners, if we calmly enforced our own *rules* and *principles*; and especially if we personally abstained, and prudently promoted abstinence everywhere? These are considerations many of you have deeply pondered before the Lord for years.

11.—To you, honored Fathers and Brethren, it will only be necessary to say, in the shortest form, that there is ample evidence to prove:—

1. That a large portion of the pauperism, crime, irreligion, disease, and misery of the land, including not less than *six hundred thousand* drunkards, and *sixty thousand* deaths annually, is the result of the extensive use of intoxicating drink!

2. That multitudes, especially in large towns, are so abandoned from their youth to ignorance, vice, and misery, principally through their love of drink, as to be inaccessible by any ordinary Christian means, and are as likely to perish in their sins as if they had lived among savages!

3. That in many places the silence of the night is broken, the sanctity

of the Sabbath grossly violated, and our youths seduced by crowds of harlots, and numerous licensed places for the sale of intoxicating drink. Alas! cases are known in which the drink is supplied by, and the houses belong to, *professors of religion*.

4. That the grain, fruit, roots, etc., used in the manufacture of rivers of liquid fire in Great Britain would furnish nutritious food for *seven millions*, or *one in four*, of our whole population for the whole year. For want of this food some perish annually. Recently thousands have died through famine.

5. That the actual cost of these liquors in this nation is not less than sixty-five millions sterling yearly, and the loss consequent upon their use not less than sixty millions more, which, employed in any really useful way, would greatly improve the condition of thousands of suffering people.

6. That multitudes are annually lost from our schools, congregations, and churches, who, were it not for strong drink, might have become holy and useful even to old age.

7. That many are powerfully influenced for good or evil by the *example* of the *Ministers* and Christians with whom they have intercourse, who plead their example as a proof that the use of inebriating drink is proper, while it is certain that if none but drunkards used liquor, the disgrace of the production, sale, and use would be so manifest, that none but the most abandoned would have any connexion with it.

8. That in numerous cases where the love of drink is acquired, and the habit established, and temptations abundant, abstinence alone can rescue the parties.

9. That intoxicating drink is the invention of man, and unfriendly to

human nature. That millions never use any, and in every age of the world multitudes, have never known its taste. And that *sixteen hundred* medical men, many of them of the highest authority, have signed a declaration that men in health are *better without any*.

10. That thousands who have been induced to abstain, present evidences of temporal comfort, family peace, personal holiness, and useful activity, over which even angels rejoice, but which would never have been attained had they continued to drink.

11. That the progress of abstinence through the press, the pulpit, and the platform, and in opposition to the depravity, cupidity, appetite, habits, and prejudices of the mass of the people, is a clear manifestation of the improvement of the age, the power of correct principles, and the care and blessing of Providence. And,

12. That on the whole, it would be for the endless benefit of the world if the last drop of alcohol was annihilated, and the art of making another completely lost. On all these grounds, and many others which might be named, it appears the wisest and best plan to abstain, and to encourage others to imitate this example.

III.—Many wise and holy Christians and Ministers, who have found it their duty to abstain and to encourage abstinence, have observed a manifest improvement in their health and comfort, and in the temporal and spiritual prosperity of their people. These, largely influenced by the love of Christ, know and love Wesleyan principles, and have waited long with anxious and prayerful hope that our ministers would take their proper place in this great moral movement. They well understand and admire your



just influence, not only in your own communion, but among your fellow-Christians, and in the nation. Their disappointment and sorrow are deep, constant, and sincere, that they do not witness, at least the majority devoting themselves to this form of usefulness. Many of them are daily afflicted in spirit on this question; and almost in despair are ready to give up all further appeals, except in sighs and prayers before the Lord. The day when the Wesleyan Ministers shall throw their mighty influence into the abstinence movement, and thus lead the way for the whole connexion to espouse it, would be one of the most jubilant days among abstainers, but especially among the truly pious, that the historian of temperance could record. That others not so *spiritual* have turned their attention to what they call unaccountable apathy, or hostility, and that they have spoken with uncharitableness, we deeply deplore; though it might be well for ourselves to judge how far we are the guilty cause. Possibly, while condemning them, we shall not quite escape the censure of our own hearts. If we would resolutely remove from ourselves all cause of complaint, we might then with justice teach them that *charity* of judgment and expression, which would not only be more pleasing to man, but even to Him who searches the heart, and who requires *love* as well as sobriety. Happy day when all shall be like their blameless Lord!

IV.—In many places some of the most active and useful teachers, leaders, local preachers, trustees, and others, amounting to many thousands, are sincere, pledged, and active abstainers. These look with intense desire for the countenance and aid of their *ministers*. A word of encouragement would be like

precious ointment. Occasional assistance at their meetings would be hailed with unbounded joy. A favorable feeling towards their abstaining habit, would comfort their hearts; but the contrary would be painful in the extreme. Some would have grace to bear it without a complaining word, except on the divine ear, but it would be like the iron entering into their soul; the wound would be deep and lasting; the more so because of their consciousness that it was unmerited; yea, an injurious infliction. That not a few have suffered in this way, is quite possible. Some of these abstainers have been rescued from the drunkard's deep misery, or have friends whose intemperance is the cause of much family suffering. They have a class, as well as a depth of feeling to which most of us are happily strangers. They greatly need our sympathy; they would profit by it; they would repay our kindness; they are right at heart. Mutual forbearance will issue in the happiest results: they need our guiding wisdom; they would thankfully accept and be led by it, if we encouraged their safe habit; especially if we abstained, and advised others to shelter themselves under this invulnerable shield. When *love* rules, all are quiet and prosperous.

V.—There are many in this blessed ministry who are decided, pledged, conscientious, and, we trust, permanent abstainers from all kinds of inebriating drink; who will neither use nor give; who consider this a branch of Christian morals; a form of love to man; a means of usefulness in the world, and in the church; a security to all who use it, against the greatest evil of the day; and a duty to God and our race. All this they think they learn as Wesleyan ministers, at least in principle, from Wesleyan authorities, and as Chris-

tian pastors from the Bible, to which their hearts do homage. What they believe they intend to hold fast till death, and to teach as they have opportunity. Could the practice and advocacy of abstinence from all alcoholic drinks be proved un-Wesleyan and *unscriptural*, of course they would renounce their error. If right, as they humbly trust they are, they are anxious to enjoy the smile and cooperation of those whom they cannot but love. Can you deny them the realization of their desire?

VI.—Many of those who will in future years become candidates for this ministry, will be conscientious and enlightened abstainers. Who does not know the tenderness of the youthful heart? the danger of change? the just influence of seniority? Can nothing be done to preserve them in their simplicity and integrity? When they become ministers of the Word, will they oppose and condemn, or even silently neglect, what they approved and practised and advocated in their first love, and even plead the example of their elders as an authority? This is at least possible; if such mistaken courses have not already been pursued to the dishonor of individuals, and the deep affliction of many who have long known them.

VII.—Happily temperance societies now exist in most parts of the world, including within their ample range the youth and the grandsire, all ranks of society, all classes of mind, constitution, and information, all means of spreading their principles, counting their millions of pledged members, and they humbly think proving their possession of the *smile* of God. To stop their progress would be about as easy as to prevent the sun rising. They will fill the world; universal sobriety must take place; men will certainly cease to drink inebriating

liquor; there will be an abstaining world! Hail the happy day when every son of Adam shall be free from this and all other evils, and be filled with God!

VIII.—Many ministers and people of God, also *churches* and *bodies* of ministers, have proved their attachment to this cause. These have set a noble example, and their gracious Lord will take care that they receive their reward. They have honored him, and He will deign to honor them. A few instances may be named.

“What has this accursed evil intemperance done? It has produced a thousand times more sin and misery than a thousand other causes in the aggregate, while it baffles all efforts to do good. A simple expedient has been devised, and successfully employed in countless instances, in America, and in our own land, and especially in Ireland. Now we have thousands reclaimed from their wretched course to habits of labor, decency, and comfort. People may smile; but let them take heed how they oppose, if their sins and appetites will not allow of their aiding in such a cause. I speak after much reflection, as in the presence of God. I am fully persuaded that these institutions will be found one of the great regenerators of society.” (*Rev. W. Jay's Thanksgiving Sermon*, 1840.)—“When I reflect on the mighty evils of intemperance, how it is moving against the press and the pulpit, the magistrate and the divine, I feel bound to give my example to the cause of temperance.” (*Rev. J. A. James.*)—“There is nothing scripturally or theologically wrong in such institutions, and it would be well for all to consider their principles and to adopt their practices.” (*Dr. Chalmers.*)—“Nearly all the blemishes which have been found on the char-

acters of ministers for the last fifty years, have arisen from the use of intoxicating liquors." (*Rev. R. Knibb.*)—"Temperance societies are formed to put an end to a sin which empties our places of worship." (*J. Bennett, D.D.*)—"If a man lived among a population where it was not spirits, nor wine, but beer, which was hurrying people to misery in time and eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter." (*Rev. B. W. Noel.*)—"The longer I am acquainted with the working of teetotalism, the more satisfied I am of its vast importance." (*Rev. W. H. Turner.*)—"I have been a teetotaler for eight years, and see more cause every day to bless God for it. I have witnessed with the greatest pleasure a decided improvement, both moral and religious, in those who have embraced it. There has been a cheek visibly given to intemperance. This is a matter of common remark." (*Rev. P. Pension.*)—"In this neighborhood, and in some striking instances, total abstinence has led several individuals from drunkenness, and has brought them to the house of God." (*Rev. W. Marsh, D.D.*)—"I am truly grieved that any of the friends of the temperance cause should have imagined that I, or any of the members of the Evangelical Alliance, were in any way hostile to it. I am happy to say that I have experienced the moral benefits of the temperance cause in my own parish." (*Rev. E. Bickersteth.*)—"I have been what is denominated a teetotaler for fourteen years, and have had tolerable acquaintance with teetotalers and their societies, but I know not an

instance where infidelity has been the result of teetotalism. How can it be? I have the pleasure every Communion Sabbath to see several at the Lord's table who were once the curse of their families, whom teetotalism first led to the house of God." (*Rev. J. Sherman.*)—"Leave your little ones as God has made them. Every one of them is born an abstainer. Have done with your drinking, for the little ones are coming. Let every tumbler, bottle, and screw disappear. Obliterate from your language, if you can, the very terms which express the system. Thousands trained in Sabbath and week-day schools have become the victims of our drinking customs." (*Rev. W. Reid, Edinburgh.*)—"St. Paul says, 'All things are not expedient. Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' Now, the question is—Is any body stumbled or offended (tripped up, which is the true meaning of the original,) and led into sin by intoxicating drinks in the present day? In answer to this, look at the murders and suicides committed every week in this country through intoxicating drinks. Look at the domestic misery, and crime, and prostitution, among our own countrymen and countrywomen in India from the same cause! Look at the frightful evidence before the House of Commons of England on this subject! Strong drink in England has caused a deluge of human tears; it has caused more human tears to flow, and more domestic misery, than all other causes of misery put together. Surely these things prove that to countenance the use of intoxicating drinks by

our example in the present day is inexpedient." (*Archdeacon Jeffreys*).

Hundreds more might be added. Several minor sections of the Church of Christ in this land have openly espoused this cause, and are evidently gaining upon the judgment and heart of many. These say, "We are convinced of the necessity and advantages of total abstinence." Prosperous churches are formed upon this principle, and in others the majority are abstainers. In one it is said, "The temperance cause is going on gloriously. Nearly all the members of my church have signed. You would be delighted to hear the earnest prayers of the reclaimed. Forty-nine have joined in the last three weeks." "An Independent Church in Edinburgh includes 230, who have been rescued, through grace, from the degradation of intemperance by total abstinence."

"The Welsh Calvinistic Methodists, on the recommendation of an association of their ministers, have agreed that on admission to church membership the pledge of abstinence is understood to be taken; and no man is received as a candidate for the ministry, nor is a minister ordained, except he be a teetotaler." "This cause is making steady progress in the Society of Friends."

At a meeting of the Congregational Union in York, in the autumn of 1847; it was resolved, "That this union cordially acknowledges the respectful address presented to them by the committee of the York Temperance Society, and commends the very important subject to which it refers to the prayerful consideration of their members."

The New York Methodist Conference in 1841 resolved—1. "That we regard the temperance cause

with increased interest, and greatly rejoice in its triumphs."

2. "That total abstinence from all intoxicating liquors is the only course that can be depended on, either for the prevention or cure of drunkenness, and that we earnestly recommend this course to all our people."

3. "That we consider the traffic in intoxicating liquors inconsistent with pure Christian morality, and that we enjoin upon our preachers more strenuously to induce all our members to abandon this traffic."

4. "That as our rules forbid the use of spirituous liquors, except in cases of necessity, and as it is now fully established that there is no necessity for their use by men in health, it is disobedience to the order and discipline of the church for our members to use them."

At the General Conference held this year, the committee on temperance recommended such an alteration in the "Rule for the exclusion of members" as should include "buying, selling, or using intoxicating liquors as a beverage."

IX.—In appealing to the only sufficient rule of faith and practice, aware of your more perfect and critical acquaintance with its sacred pages, he would respectfully ask, where does the Bible condemn abstinence? Where are the disobedient threatened with punishment?

*Unintoxicating* drink is commended in Gen. xl. 9-11; xlix. 11, 12; Deut. xxxii. 14; Judges ix. 7-13; Ps. civ. 15; Is. lxii. 8, 9; lxx. 8; Joel iii. 18.

*Intoxicating* drink is condemned in Gen. ix. 21; xix. 30-38; Deut. xxxii. 33; Is. v. 22; xxviii. 7; Hab. ii. 15.

*Self-preservation* is commanded in Lev. x. 9-10; Ez. xlv. 21; Prov. xx. 1; xxiii. 29-35; xxxi. 4, 5; Luke

xxi. 34; Eph. v. 18; 1 Tim. iii. 3; 1 Peter v. 8.

*Duty to others* is commanded in Prov. iii. 27, 28; xxiv. 11, 12; Matt. vii. 12; 1 John ii. 10.

And in the present state of society, *Abstinence is commanded* in Prov. xxiii. 29-35; Jer. xxxv.; Dan. i.; Matt. xxii. 39; John xix. 41; Rom. xiv. 21; 1 Thess. v. 6-9, 21, 22; Titus i. 7; James iv. 17.

Loving our neighbor as ourselves is the Bible principle from which the doctrine of abstinence is inculcated.

X.—On the whole, beloved fathers and brethren, from the high and holy principle of the Bible—the pure benevolence of Wesleyanism—the real safety of abstinence—the evils which it would check—and the good it would promote, would it not be well if, as a body of ministers, we were abstainers? If our church, our school children, and our congregations were abstainers, would it not be better for all departments of our loved Wesleyanism, for the spread of morality and true religion? The writer is not concerned who shall be God's agent in this great work, nor what the special Wesleyan means employed to accomplish it. If difficulties be surmounted, if good be secured, if the connexion take its proper place, its high position among the churches of Christ in advancing universal abstinence: if we save our people from the dire evil of drinking, and in this way help to make a sober world; if you, honored fathers and brethren, *smile* upon a cause he has at heart, he cannot but love you more, if possible, and rejoice that more extensive success will crown your devoted toil.

XI.—He ventures to ask, with all sincerity and simplicity, especially of the beloved seniors, and more influential brethren in the ministry,

cannot all, for the Lord's sake, agree to abstain, and calmly, Methodistically, and Christianly promote abstinence among our people and in the world? Has not the time fully come when we should take our place in this great movement by personal countenance, prudent advocacy, and connexional declaration? Should we not serve the cause of morals and religion, and honor our Lord, if we were to do this? If it be deemed the better way to shun, as some may think, the temptations of *general societies*, cannot some of those who are familiar with the business habits of the Conference, submit to the next meeting such a plan as, with due modifications, may meet the case, and then secure its publication in the usual Minutes? Could not Juvenile, Society, and Congregational signatures to abstain be encouraged under proper regulations? At least a free conversation on the subject might take place, a favorable opinion be expressed, a committee appointed to prepare a plan, and the whole matter put in a proper course. If this be at present *impracticable*, the *Minutes* might contain a *favorable notice*, the numerous brethren who abstain might be *encouraged*, and the thousands of our people who have long looked for words of *favor* on this point be *comforted by a smile* from those they love to honor. This would advance the cause of sobriety, shut the mouths of fault-finders, and cause songs of joy among the righteous.

This cannot be too much to ask for such a cause, from such an assembly of Ministers at the head of such a Connexion, and with such reiterated publications in the Minutes of Conference on various forms of morality and religion, especially as in the Minutes for 1847, p. 146. "Our Ministers and members are

exhorted to lend their aid either by petitions to parliament or otherwise, against the sale of intoxicating liquors on the Lord's Day, and thus avoid the guilt of partaking in other men's sins." May the highest wisdom guide you to the right conclusion!

With great deference he suggests that something like the following might be suitable. That the general movement in favor of abstaining from the manufacture, sale, and use of intoxicating liquors for *beverage* purposes, has under the Divine Blessing been productive of numerous happy results: that Ministers and Christians should be foremost in all benevolent and holy enterprises: that the Ministers of the Wesleyan communion have an undoubted *right* to abstain: that the *discreet* use of this right is in accordance with the principles of Wesleyanism on self-denial, and would greatly check immorality, preserve piety, and spread the knowledge of Christ: that wherever the "Unity of the Spirit" is kept "in the bond of peace," the Conference *earnestly exhorts* all the ministers and members to discountenance the *beverage* production, sale, and use of intoxicating liquors, and by example and *prudent* advocacy to promote the cultivation of this safe habit through the world: and while all carefully observe Connexional Rules and Usages, the Ministers shall be at liberty to *encourage* the formation

of congregational societies in all parts of their circuits, including those members, hearers, and juveniles, who wish to join.

If in a heart-felt interest in the cause of morality and Wesleyanism he has exceeded the liberty which Connexional position justifies, or has given the slightest cause of *just* displeasure to any one, he would sincerely deplore the mistake, and throw himself with the most devoted love upon the kind regards of those he is happy to acknowledge as his fathers and brethren.

Should any one feel it his duty to bring this question before the Conference, an *intimation* to the writer will be taken as a special favor.

With fervent and respectful affection, yours in the Lord,

RICHARD TABRAHAM.

July, 1848.

P.S.—We, the undersigned, approving the *spirit* and *object* of this address, subjoin our names.

W. J. Shrewsbury.	J. Lewis.
J. Priestly.	T. Pugh.
Z. Job.	B. Carvosso.
T. Catterick.	T. Padman.
W. Griffith, senr.	J. Fletcher.
T. Savage.	T. Leach.
B. Hudson.	R. Haworth.
W. Elton.	T. Hughes.
R. H. Hare.	G. Hughes.
J. Hanson.	

## MINISTERIAL CERTIFICATE.

[The following document was adopted by the Conference of Ministers of Religion recently held in Manchester, for the purpose of promoting the Temperance Reformation. Up to this date it has received nearly 600 signatures.]

WE, the undersigned Ministers of Religion, having become practical and pledged Abstainers from the use of Intoxicating Drinks as a beverage, feel it to be our solemn duty to urge upon all classes of the community, but especially upon Ministers and Members of the Christian Church, the importance of giving this subject the weight of their personal example and influence, and that for the following, among other grave and weighty, considerations:—

1st. That chemical and medical Science has now fully demonstrated that Intoxicating Drinks are not necessary as a beverage, to any class of our fellow-creatures.

2nd. That the use of these Drinks is attended with a perversion of pecuniary means, the waste of the bounties of Divine Providence, and is fraught with imminent peril to the health, mental improvement, and moral safety of mankind.

3rd. That the Total Abstinence Principle is simple, practical, and efficient, both for the restoration of the drunkard, and the preservation of the sober members of society.

4th. That the universal success of this principle would tend, under the Divine blessing, to lessen human sufferings—to stay the progress of pollution, crime, and Sabbath profanation,—and to promote the high interests of national order, sound morality, and true religion.

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## MEDICAL DECLARATION.

[The subjoined Declaration has been signed by about 1600 medical men, many of them among the most eminent in their profession in Great Britain.]

We, the undersigned, are of opinion—

That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer porter, cider, etc.

That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

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PUBLICATIONS CONNECTED WITH THE LATE CONFERENCE  
OF MINISTERS OF RELIGION.

**THE REPORT** is now published, and contains 32 pages, uniform with the *National Temperance Advocate*. Terms:—Single copy, 3d.; 12 copies, 1s. 8d.; 25 copies, 3s.; 50 copies, 5s. 6d.

The following papers are also published as a 32-page Supplement to the *Advocate*, and may be had on the terms mentioned above:

**THE ADDRESS TO MINISTERS OF THE GOSPEL,**

By the Rev. JABEZ BURNS, D.D.; to which is attached the MINISTERIAL CERTIFICATE, with the Signatures of all the Ministers who have signed the document up to the date of publication.

**THE ADDRESS TO SUNDAY SCHOOL TEACHERS,**

By the Rev. R. TABRAHAM, Wesleyan Minister.

**THE ADDRESS TO THE MAKERS AND VENDORS OF  
INTOXICATING LIQUORS,**

By the Rev. B. PARSONS, author of *Anti-Bacchus*, etc.

**THE ESSAY ON THE CONNECTION OF TOTAL ABSTINENCE  
WITH THE PROGRESS OF CHRISTIANITY,**

By the Rev. W. J. SHREWSBURY, Wesleyan Minister.

In addition to the above, and for the purpose of enabling the friends of the cause to circulate these papers very extensively amongst the several classes for whom they are more especially designed, the Committee have likewise published an edition (uniform in size with the *Sunday School and Youths' Temperance Journal*), of the *Address to Ministers of the Gospel*, with the *Certificate* and Signatures attached; also, the *Address to Sunday School Teachers*, and the *Address to the Makers and Vendors of Strong Drink*.

These three documents are published separately, and may be had on the following terms, viz.:—

*The Address to Ministers*, containing 24 pages: price—single copy, 1d.; 6 copies, 5d.; 12 copies, 9d.; 25 copies, 1s. 6d.; 50 copies, 2s. 6d.; 100 copies, 5s.

*The Address to Sunday School Teachers*, 8 pages: price—single copy, ½d.; 12 copies, 5d.; 25 copies, 9d.; 50 copies, 1s. 3d.; 100 copies, 2s. 6d.

*The Address to the Makers and Vendors of Intoxicating Liquors*, 8 pages: price—single copy, ½d.; 12 copies, 3d.; 25 copies, 9d.; 50 copies, 1s. 3d.; 100 copies, 2s. 6d.

We earnestly request that orders may be sent to Mr. F. Hopwood, 3 Low Ousegate, York, without delay, and that our friends will state clearly the number they require of the different documents.

The whole of the above papers are so truly excellent, that we should like every Minister of the Gospel in the kingdom, and also every Sunday School Teacher, Spirit Merchant, Malster, and Publican, to have a copy of that which is designed for them. Let the friends of the cause try what can be done to effect this object, and send their orders early.

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