

Atchambers

# THE OHIO ORGAN, OF THE TEMPERANCE REFORM.

ETERNAL HOSTILITY TO THE LIQUOR TRAFFIC.

S. F. CARY, EDITOR.

CALEB CLARK, PUBLISHER.

VOLUME 2.

CINCINNATI, FRIDAY, MARCH 4, 1853.

NO. 7—WHOLE NO. 59.

## Address to the Sons of Temperance

BY SARAH J. C. WHITTLESLEY.

On ye heroes, "heaven-born band,"  
Noble sons of Freedom's land!  
Proudly o'er a conquered world,  
Is thy glorious flag unfurled.

May the sceptre of thy sway  
Brightly glaucous in Victory's ray!  
Cleave the spoiler's thraldom chain,  
By thy mighty power, in twain!

Deal destruction on the foe—  
Lay his vaunting army low;  
May thy planted standard wave  
Proudly o'er the fallen slave.

On to victory—on to fame—  
Glory's golden chaplet claim;  
Garland gemmed with fragrant dew,  
Thy snobbling way hasten.

Read the sable veil of care,  
Woven by the tempter's snare;  
Light the victim's darkened way—  
Wile them from their haunts away.

May the thunder of your voice  
Echo to each heart "Rejoice!"  
Beams triumphant o'er ye dance,  
Noble "Sons of Temperance!"

From the Fountains and Sons of Temperance.

## Christianity vs. the Liquor System;

OR

## An Appeal to Christians in behalf of Temperance.

Christianity is confessedly identical with the highest and purest civilization, and promotive of the highest good of the human race. It is inseparably interwoven with the softest hopes—the noblest aspirations—the purest joys, as well as the most substantial and enduring happiness of mankind. We propose contrasting its spirit and tendency, with the spirit and tendency of the Liquor System and thus to show the utter incompatibility of the one with the other. And likewise, to point out the duty of christian men and women in relation to the subject of temperance. The process is neither tedious nor difficult. The conclusion is certain and inevitable. Let us then inquire,

1st. What is the *spirit, or soul of christianity?* We answer most unhesitatingly, *love!* Love to God and our neighbor, 'For on these two commandments, hang all the law and the Prophets.'

*Love*, then is the very soul of all true religion. Possessing this spirit, man becomes a 'partaker, of the divine nature'—and is united in spirit and interest to the throne of God, and power pledged to the welfare and happiness of his fellow man. This spirit must display itself in schemes of expansive benevolence—in acts of noble generosity—in all that is kind, tender and beneficent. Its most appropriate expression is found in that delightful song and chorus of the angels, whose appearance startled the wondering shepherds upon the plains of Judea, at the advent of our Savior, when they sung 'Glory to God in the highest, on earth, peace and good will to man.' We inquire,

2d. What are the legitimate fruits of this spirit? We answer first negatively, '*Love worketh no ill to his neighbor*,'—it will do no harm—it works no mischief. It will neither rob, nor steal, nor kill. It will not cheat, defraud nor lie.

But *positively*. It will feed the

hungry, clothe the naked, defend the widow, and protect the orphan. It '*deals justly, loves mercy, walks humbly*.' It makes the upright citizen, the kind-hearted neighbor and the faithful friend. In short, Paul sums them up as follows, to wit: 'Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,' and affirms, that '*against such, there is no law*.'

Now let us contrast this matter with the Liquor System. '*Try the spirits*,' (says St. John,) '*for every spirit is not of God*.'

Now, if a chorus could be formed, expressive of the spirit of the whole liquor system, what would it be?—Would it be 'glory to God in the highest?' No! no! it robs God of his glory, and robs man of his dignity. It desecrates God's holy Sabbath, and tramples under foot his ordinances. It chants no praises to his name, and affiliates not with good angels. On the contrary, its language is the language of *profanity, vulgarity and obscenity*. Its songs, and jests, and ribald speeches—its spirit-tone and temper, are all antagonistic to the lofty chorus of the angels.

Is it '*peace on earth and good will to man*?' Nay! it is a hell upon earth. It is *destruction* to man! physically, intellectually, morally. Our grog-shops are the hot-beds of iniquity—the nurseries of vice of every description. Fighting, brawling, wrangling, cursing, lying, &c., are the usual concomitants of these establishments, and by a natural affinity they are linked to theaters, circuses, gambling-houses, brothels, and every species of abomination.

'*Peace on earth!*' What a mockery—what a libel on the sanctity of our domestic institutions.

'*Good will to man!*' What a comment on our States-prisons, our almshouses, our jails, asylums and hospitals!

'*Peace on earth!*' Midnight carousals, fights, murders, debauches, suicides, &c., &c., &c.

'*Good will to man!*' Liquid poison, poverty, shame, ignominy, disease, suffering, widowhood, orphanage, delirium tremens, death.

'*Glory to God in the highest!*' The foul breath of the pit—the bloated visage—the blood-shot eye—the stupid sensibility—the besotted soul—the deep damnation.

O, how should Satan himself invent more efficient machinery for the destruction of the souls and bodies of men! or, that should more certainly and effectually overthrow everything pure and good, and holy, than this infernal liquor business! If the blessed Savior of men were once more incarnate, what would be his language in relation to this business, judging from the scorching language with which he rebuked the hypocrisy of the Pharisees, when he said unto them, '*Ye serpents! ye generation of vipers! how can ye escape the damnation of hell*.' How does this system comport with the character of the Good Samaritan, as drawn by that

inimitable person in reply to the question, 'Who is my neighbor?'

We have an infallible standard by which to judge, either of men or systems, in the following declarations: 'The tree is known by its fruits.' 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' 'A fountain cannot send forth sweet waters and bitter.' And now, in the light of all past history—in the light of every day's experience, and every man's observation, we ask, what is the '*fruit*' of the liquor system? What has it always been, and what must it continue to be? We answer, '*Evil and only evil, and that continually*.'

Let us take another view of the subject. Christianity enjoins the duty of *prayer and praise*. For example—'Pray without ceasing, and in everything give thanks.'

We make this general observation in regard to prayer, which we think will not be called in question, viz.: It is our duty to labor most earnestly for that which we pray. In other words, we have no encouragement to expect that our prayers will be answered, unless we diligently seek, in every proper way, for the attainment of the object. For example—suppose we pray, 'give us this day our daily bread,' and refuse to labor for bread, will we be likely to get it? Suppose we pray, 'lead us not into temptation,' and then run directly in the way of temptation, will such prayers help us? Suppose we pray, 'thy kingdom come, thy will be done on earth, as it is done in heaven,' and neither seek the one nor try to do the other, will such prayers avail? These examples may suffice for the object we have in view.

And now we ask, how will the liquor dealer pray? Will he ask God's blessing upon him as he goes forth at early dawn, to deal out misery and death? Will he call his family circle around him at a late hour of the night, and give thanks and pray for God's blessing on his labors? O, would not his 'tongue cleave to the roof of his mouth,' and his heart sink abashed before the holy awe, if he should attempt it? It is most clearly a business for the success of which no man can truly, and sincerely pray, and about which, if he prays at all, he must pray for its *overthrow*. It is so obviously opposed to the kingdom and reign of Christ, that every man who sincerely labors and prays for the one, must pray and labor for the subversion and overthrow of the other, for 'a kingdom divided against itself cannot stand,' and 'what fellowship hath Christ with Belial?'

Only think of a rumseller, with his heart glowing with devout praise, fervently rejoicing in the success of his business, when that success is highly destructive of every other interest in the community! Think of the venter of ardent spirits, just after taking the last six-pence from his poor trembling victim, and desoling out the accursed poison in exchange, devoutly lifting his eyes to heaven and ejacu-

lating *praise*, and that too, when he knows that the wretched wife and miserable children are in want of bread! Think of him on his knees, with his family around him, praying for the success of his cause—for the overthrow of the hateful *Maine Law*, and its '*fanatical supporters*!' Think of him praying for the establishment of grog-shops all through the land, when the establishment of one in any place is a sure guaranty that *some one* will be made miserable—*some one* will be impoverished, and *some one* come to a violent, a dreadful end! No! no! this will not do—Every person who consistently and earnestly prays for the kingdom and glory of Christ, is unquestionably *pledged* to do all he can to promote it. As this work advances, intemperance must recede—the corrupt liquor system give way to prepare for the final triumph and glorious conquests of truth and righteousness.

Let us take another aspect of the cause. *Truth and honesty*, are fundamental principles of the christian religion. Now who can doubt for one moment, that the liquor trade is carried on at the constant sacrifice of these great principles? What liquor

is a *genuine* article? Is it not notorious, that the system is corrupt, and rotten at the very core—a complete and wicked swindle, from beginning to end? Who, among the thousands of habitual drinkers of ardent spirits, drinks the various liquors for which they call, and pay their money? Who drinks *brandy*? Who drinks *pure liquor* of any kind? Is it not a vile compound of poisonous drugs? Who gets *pure port, maleda, madeira or champagne* wines? Not one in ten thousand. And yet these are advertised, and ostensibly sold by every venter in the land, when *he knows* that he is supplying his customers with an entirely different and *much more dangerous* beverage.

We say then, it is a gigantic fraud from beginning to end. It is a cheat and a lie,—a wrong and a robbery, which every honest man *must oppose*, when once his eyes are opened. Who gets an equivalent for his money, that buys these villainous compounds? The wonder is, that they have been tolerated so long, by a suffering and injured community. It is a system conceived in fraud—brought forth in duplicity—perpetrated in avarice—conceived in poverty, misery and death. Shall the religious portion of the community be required to stand god-fathers and mothers to such a business? Every sentiment of virtue—every principle of truth and righteousness—every interest of humanity—everything that renders life dear and valuable answers no!

The great mission of christianity is a mission of benevolence, and mercy to our race. It is directly opposed to sordid selfishness and all-grasping avarice. It finds its most perfect embodiment and completest illustration in the life and history of him, who, while on earth, 'went about doing