

and equipped, had taken the field, and sent out a 'Goliath of Gath,' in the shape of a political pledge, to terrify and affright the 'Cold Water Army.'

"At this juncture the Temperance League of the city of Buffalo was brought to our notice, and after having carefully examined its features, we became satisfied that it was the very organization we needed, and admirably calculated to accomplish the ends we had in view. Accordingly steps were at once taken to form a Temperance League in Chicago, and a constitution was prepared and adopted, after discussion and amendment, at a large meeting of our citizens.—The capital stock was fixed at \$100,000, divided into shares of \$100 each, and though no special effort has as yet been made to obtain members and subscriptions, nearly seventy names are already enrolled, and more than \$12,000 subscribed, and at this moment available for the purposes of the League."

We shall return to the subject of the Temperance Leagues at a future day.

### Small Streams from Temperance Springs.

The *New England Diadem* has a spirited leader from the pen of Brother Jewett, entitled—"Good News, but Trouble Ahead." The good news relates to the Liquor-selling Suppression Act in the State of Ohio, and the trouble is rising up from the rum-sellers of that State. We have referred to these antagonist forces, as they are developing themselves in Illinois and elsewhere. Brother Jewett deals with the case in his own peculiar way. "The opposition of the rum-seller is very 'natural,' but very 'hideous,'" says he, and he illustrates their conduct by a reference to the "gratuitous exhibition of ivory," which the dog presents, when that respectable animal is threatened with the loss of his bone.—We give an extract. We fear there is too much truth in all that is said, as applied to the greater part of those engaged in the traffic:—

Call your fellow-citizens together to discuss a question which so intimately concerns them, and instead of being present and manifesting a willingness to know wherein they are grieving and afflicting their fellow-citizens, they will persuade others to do the same, or send a delegation of loafers previously prepared for the work, to disturb the meeting. Organize a society and labor to embrace within its blessed circle those who have been well nigh ruined by intemperance, and the dealers will sneer at your efforts, and chuckle like fiends over their conscious ability to drag back, by the influence of their traffic, the partially reformed into the ditch from which you had lifted him. Present them some touching appeal in behalf of the families they are ruining and the hearts they are breaking, and they will kindle with it their cigar or the fire of their stove, or, by using it as a wrapper, swell the size of some cork, intended for the mouth of a rum-bottle. By no such gentle thrusts do you stir up the lion in his cage. But begin to talk of legal prohibition, and then you will bring out the music. Thus it has always been. If the law will only license the business, it is well, very well; if it will "regulate" merely, it is all well, so that the restrictions are not many, and arranged after such a fashion as to be easily evaded or trampled under foot; but when you touch another key, and propose to protect the community thoroughly from the traffic by a law of prohibition, hypocrisy and lies, curtains and screens, and the thousand and one tricks of the trade, will avail no longer, and you may "look out for a storm." Well, let it come. Thunder-squalls purify the atmosphere, though storms may be prostrated, and occasionally an oak rent. Storms are not useless in the moral and political world more than in the natural.

In one of their resolutions, the Ohio rum-sellers expressed their determination to employ against their opponents "all honorable means," and all the influence they may be able to exert. Now reader, there is good ground for this distinction there intimated. "Honorable means" would not include "all the influence" their position and traffic will enable them to exert. Burning barns, stacks and other property, pulling down fences, blacking signs and the doors of dwellings, sawing down or girdling fruit trees

and shaving horses' tails, can hardly be reckoned among honorable means, and yet "the influence they will be enabled to exert" through their detestable business will accomplish all we have named. Well, gentlemen go ahead. Draw up your forces, and "dress." Who will go chaplain?

Chaplain! Brother Jewett, what do you mean? That is your scorching irony. Very well. But it is shocking to think of the possibility of attempting to bolster up a dying, bad cause with those supports that can only be employed in a cause approved of God, and beneficial to man. The time must come when there will be a complete divorce between Christ and Belial. There is now no fellowship, but the Redeemer has been wounded in the house of his friends, and when he should have been set at liberty even they—his professional friends—too many said, "not this man, but Barabbas, now Barabbas was a robber." Some even yet talk of liberty—"Christians liberty,"—to drink or not to drink—to act with us, or not to act. To such we commend the subjoined remarks of the *New Brunswick Temperance Telegraph*.

Away with such idle dreams! Since the time when the impudent reply of the first fratricide mocked the ear of the All-seeing Avenger of his brother's blood, to the days of Pharisaical pomp and pride; and through all succeeding ages down to our own enlightened epoch, the attempt to overlook their claims has been an arrogant assumption, damning to the character and influence of the pretended religionist and repugnant to the doctrines of Christianity. The freedom of the Christian is a freedom from the galling chains of sin, an exemption from servitude in the harvest-field of Satan—it absolves no man from the inherent obligations of fraternity which are equally rigorous and binding now as they were when the Rich man overlooked the wants of the stranger at his gate, covered with grievous sores, or when the Saviour of the world rebuked selfishness in the persons of the Priest and the Levite while he commended the unostentatious benevolence of the unpretending, Jew-despised citizens of Samaria. Christian liberty is a privilege of a high order—a liberty to do good instead of evil, to walk humbly, to live soberly, to love our neighbors, not to despise or spurn the weak and sinful of our kind. It confers no right to exult in our own strength or to make our own uprightness a block of stumbling to a weaker brother. The man who takes his stand, at the present day, on his Christian liberty and quaffs the ruby wine while hundreds and thousands are sinking around him, who, but for the damning influence of the drinking customs, might have been shining ornaments of society, and stable pillars of the Church of Christ, stands on the brink of a fearful precipice and may rue the oft-neglected opportunities to do good as he has occasion, to the family of man, by the power and influence he might bring to bear on the cause of Temperance. Christian love is not restrictive in its scope and is not satisfied by the performance of a stated round of duty. Nothing short of practical sympathy with the sufferings of the world in all their forms and modifications will fill up the measure of it. If the Prophet thought it not unbecoming to stretch himself on the dead body of the widow's son, and the Lamb of God humbled himself to wash his Disciples' feet, it cannot, surely, be reckoned beneath the character or the office of the Christian Minister to mix freely with his people, to make himself acquainted with their griefs, to sympathize with their afflictions, to trace them to their sources and if possible cut off the springs from which they flow. Nine tenths of all our social sorrows proceed from a single source. Christian reader, can you longer resist the pleadings of humanity? Can you refuse to dam that up, when it can be done by a single act of self-denial which costs you nothing—Total Abstinence from all intoxicating drinks? Say not "Yes!" but rather let your Christian liberty be a rock of defence, a refuge to the weak who are tossed about upon the unstable elements of the world, until they can cast their anchor in a sure place—even in the bosom of the Saviour of the world.

Never was there greater need for all temperance men to stand firmly and act consistently. The *Athenaeum* of Halifax, N. S. speaks of "inconsistency" as our "vulnerable point," but adds, "it is only thus vulnerable in the same sense, as religion may be considered vulnerable from the inconsistency of its professors."