

Canada Temperance Advocate.

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THE POWER OF EXAMPLE.

At the last Anniversary of the Montreal Temperance Society, Mr Le Sueur related an anecdote, in the course of his powerful address, which has not received the attention it deserves, and which therefore we shall again place before our readers. It illustrates the power of example. It was as follows:—

In a city, in one of the Lower Provinces, a few young men, deploring the intemperance of the place, resolved to form a Temperance Society. They thought, however, that they were too feeble to attempt such a difficult task; they wanted the assistance of some men of influence in the community, and they determined to apply to certain gentlemen for that purpose. There was a Judge in the same city, whom for distinction's sake, we shall call Judge H., who bore a high character as an upright and just officer. The young men waited upon him, informed him of their design, and asked his assistance, stating at the same time that they were so weak in themselves that they could not hope for much success, if they did not obtain the countenance of men of high standing, like his honor. The Judge replied, "Gentlemen, I approve highly of your object; the Temperance Society is an excellent institution; we very much need it in this city and neighborhood; but I cannot give you my name, for the circle of society with which I am connected renders it necessary for me to use wine. I must give official dinners; I must, for example, receive the members of the bar, besides other official personages, and if I did not entertain them with wine, they would think I was insulting them. I wish you all success in your undertaking, and as an evidence of it, beg you to accept this donation of £10, but you must excuse me for withholding my name."

Baffled in this attempt, our young men next applied to a young clergyman in the city, who bore a high character for piety, and being also a very popular preacher, had a large congregation, that comprehended in it a number of wealthy and fashionable families. He also received them most graciously, commended their design, and wished them success; but, he added, "I cannot give you my name, for the circle of society in which I move, is, you are aware, of such a character, that, if I were to join the Temperance Society, it would destroy my influence among them, and through that, my usefulness. For example, I am often at Judge H.'s table, and when he asks me to drink wine, I feel that I could not refuse."

Our young men next applied to a lawyer, who was just beginning to practice, and being a young man of acknowledged ability and talent, besides having some connections of influence, he was entering life with the most flattering prospects. He also highly approved of the object, but refused to co-operate, alleging also the same excuse, the necessity of complying with the customs of the circle of society in which he moved. "For example," said he, "when Judge H. invites me to his table, and asks me to drink wine with him, would he not feel that I insulted him if I refused?"

Nothing daunted, our Temperance heroes started their society; it went on for some years encountering much opposition, and meeting with encouraging success; while the three parties above named, bound by the fetters of fashion, were compelled to approve, but unable to co-operate. But mark the result: the judge and the clergyman have as yet been carried safely through the temptations amidst which they daily move, but the lawyer has

become a sot, and now wanders about the streets, one of the filthiest loafers to be found in that city, in which he once promised to shine as a star of the first magnitude! The whole three displayed great weakness of mind, and still greater weakness of principle, in confessing themselves the slaves of a silly custom; but the clergyman was the most reprehensible, for he was bound, by his office, "not to please himself, but to please his neighbor for his good to edification." Still the judge was the first to set the fashion, and the others thought themselves under the necessity to follow it, and thus the lawyer was led on to his ruin.

The fact illustrates the power of example! Who can doubt that the intemperance of the lawyer was to be traced to the faithlessness of the judge and the clergyman, in keeping up, at all hazards, the custom of drinking their wine, and teaching others to do the same? And their conduct appears the more culpable, when it is considered, that they did not do this from a love of wine, but from a weak desire to be in the fashion! How unfit such a clergyman to join the company of the fishermen of Galilee, in following the Carpenter's Son! If he had done his duty as a faithful "watchman," and warned the lawyer when he saw him going to his wine, that "the wolf was coming;" and if the judge had desisted from leading the young barrister into temptation, it is obvious the latter would have been saved. Must not his blood then be found in their skirts? His sad history reminds judges, magistrates, and ministers of the Gospel, that their example is likely to be followed by others, and that therefore they should be careful to set only such an example as it may be quite safe for all others to follow; when they are urging a young man to wine with them, they may be lending a hand to drive him "to the pit." At the same time it shows young men the danger of yielding to a vain affectation of fashionable life, in a point which is fraught with so much danger. Dare to judge for yourselves, and act according to your convictions. Let this encourage you, that when you refuse the wine cup, even Judge H. and his compeer the clergyman, will in their conscience approve, though they may not be able to imitate, your act. "To him that knoweth to do good, and doeth it not, to him it is sin."

TAVERN LICENSES AGAIN.

We did not intend to introduce this subject so soon again, but the following communication which we have received from Missisquoi, and an article which we have copied from the *Provincialist* newspaper, present an opportunity for some additional remarks.

We are glad to see that the county of Missisquoi has resolved to petition Parliament against the system of Tavern Licenses; we hope the movement will become general; we call upon all the friends of Temperance in the United Province, of every descent, French, British, or American, to second the effort of the men of Missisquoi. Let every Temperance Society, every Rechabite Tent and every Branch of the Order of the Sons of Temperance, prepare a petition; the movement will be successful only by its being general; and if it is general, it will be successful.

Even the opponents of Total Abstinence advocate the necessity of restricting the number of Tavern Licenses; this is an admission that taverns are not a public benefit, nor essential to the public welfare; for who would pretend that so much care should be taken to prevent public benefits from becoming too numerous?

We too can declare with the *Provincialist*, that "we are no enemy to Tavern-keepers," but we think it right to add, that we are decidedly opposed to their occupation, for we think it hurtful both to themselves and the community. Will not some of