

when all around were sunk in idolatry and abominable sins. For their obedience to Jonadab's command, they attracted three hundred years afterwards the special approbation of God; and now, after upwards of two thousand years more, we learn that they still continue obedient, uncorrupted by intemperance, and ignorant of its woes. And is it not equally necessary thus to command your children now? Is it not important to set them at least the example of abstinence from intoxicating drink? Is there not now, as much as ever, danger to the young from the customs of drinking, which every where exist? Have any of your children gone astray from the path of virtue, and grieved your minds? And was it not drinking, with evil company, which first led them out of the way? Some of you, at least, can say that this has been the case. And is it not the same cause which is generally operating to corrupt and ruin the greater part of those of our young men, who from time to time are rushing headlong to destruction? Are not our taverns and grog-shops, which are kept up for the purpose of selling intoxicating drink, the cause of ruin to thousands throughout the land?

You believe all this—you know it to be true—and you have children whom you love, and you would be willing to make many sacrifices for their sakes. Train them up, then, to look with abhorrence on intoxicating drink, and they will in consequence escape many temptations; and by degrees intemperance will in this way disappear, and your children's children, like Jonadab's, will stand before the Lord forever. By bringing up your children to practice total abstinence, the consequences would be beneficial and extensive, far beyond any thing we are able to conceive, in the course of a very few years. Try it, parents, as you value their welfare in time and forever, and the blessing of the Lord of Hosts, the God of Israel, will be your recompence of reward.

I will now conclude with a word or two to you who are not members of Temperance Societies,—whether

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