No. 106

The duty of attending to religion in youth.
Ecclesiastes xi. 1. "Remember now thy Creator in the days of thy youth, while the evil days come, nec the years draw nigh, when thou shalt say, I have no pleasure in them."

There is something in the affectionate ear, sweetness of this charge, not carried at home forever, fully to the mind. And this impression is itself ended by considering the character of situation of him who gave it. It comes from the most powerful of statutes, being that Israel ever was, from one who had sifted life in all its best and most splendid forms, to find what it might afford of pleasure or advantage, one, who had drank deep of all the joys, that exalted station of immense wealth.
could communicate, or, who had at this stage of every thing that the art of peace of man could contain... for whose case, the happiness thousands, labor of details... the end of the monument of human greatness, while a nation bowed at his feet. Where we see this mighty monarch returning from his side search after happiness (in the full enjoyment of luxury, and the authority of a sceptre, which had been taken away from him), and the memorable confession that he made to the people concerning the fact, "I was all vanity, passion, and pride," which he set as a bird of pride of the greatest descriptions... of delight. I have been too known to have to some frame another, as it called to mind the bright days of youth. The importance of religion, in connection with these days, attests that column of impressive charge — remembers we the greater in the days of his youth. There is something unusually interesting in the instruction he gives. So long learning aside from the interests of royalty to teach the young the impor-

tance of remembering their greatness is no common light. Such a lesson from such a man comes with double force; for it is not the instruction of a man, someone removed, who affects to despise the pleasures of the world, because he cannot enjoy them, but of one who had to dwell in the midst of them, and knew them well. But the precept of Solomon in the heart carries its own recommendation, with it independent of a regard to the character, situation, or circumstances of it. "To remember our breather in the days of youth, before the evil days come," is a duty of such high importance, that it urges itself upon the best of us. We will find its way there, if it be not that which should be thoughtlessness or passion, or vice. The youthful mind that is not sensible of its obligations to remember its own one day, must be strangely lamentable. It can hardly be expected. The principles of religion must be indeed adapted to every age and condition. They are universal in their application, universal in the
remedies, these considerations, & other subjects. They
will form the brightest prospect of consequence of
prosperity, & cheer the darkest hour of adversity. Inners
of poverty, in sickness of health, they are unchanging
friends. They will communicate a most pleasing &
healing influence amidst the cares & distractions of
middle age. You will place across of they in the gay
looks of old age. It is not this, because their im-
portance is confined to the early part of life, that
the king of hymns says—remember thy relations
in the days of the moon. He is at all times to
be remembered, at all times to be admired. But
it is because age holds the most favorable time for
founding the principles of religion virtue, that there
man urges the instruction in the text, because the
best days for instructing the heart, to good things
are then when we can most easily desire them. Re-
ligion on itself as important, at one time as another;
but the earlier it is planted, the more will it spread;
rich is the subject from to our minds by the text,

the importance of religious & moral principles to the young
to those who are entering life, & who are yet inexperienced
in the ways of the world. Those who are acquiring,
who have just finished their education, indeed all who
come under the class of you to have a deep interest on
the subject of remembering God, may. But therefore
my young. I ask your attention while I endeavor to
show that why you should now in early life particularly
remember your teacher, why you should in you know
the good principles of religion. The old man turns to
the young and tells them that it is not for the

1. Early religion is important, because young is the
time when every thing is in a forming state, when neglect is dangerous. Other things are taking possession
of the mind, if the principles of truth generally should
take possession along with them. They should not
be shut out, while various objects are occupying the
heart, of which they apply for a place he denied ad
mission, or he compelled to must till it may become
incumbent to expel some present occupation to make room
for them. Let religion have an opportunity to gain a
residence in the heart. It grows up with the growth of the
materials of character. When the heart is warm, &
daily receiving impressions, when principles are indi-
sing into the soul, & habits are taking silently on
the mind, then is the time for religion. If we try
to strike in, then is the time he cannot help to
be engrained in the character. Youth is like the season
of spring, a growing, busy season. Nothing stands still,
everything is in rapid play, powerful action. And is it
at such a time that the remembrance of God should
be dismissed from the breast? Is it not rather at
such a time that reverence for the Deity should en-
velop the youthful heart, that it may defend
shick all the good principles planted there? Should
not religion and its virtue be the formation of the
mind? Should it not enter in and dwell there kindly
and familiarly? Should it not enter itself around the
principles of virtue with them? Should it not chafe the
life, when desires are ardent, religion should be there to
make their motions holy, when aspiring to high
religion should be there to give them a worthy object.

only direction, when barriers are strong, religion would
be there to home. This is a point to consecrate this thought.
ey every age, we know that, in the first part of life generally,
domains the character of the whole of life. In every
growth now, the mind there is a great worth a greater. The
spirit of the child receives of the world, a thousand passions
in different degrees and different objects, accord
growing desires, this princely life, if vital plans,
are rising upon the affectations, moulding & forming
them into some particular shape or direction. Now
it is peculiarly important, this religion should dwell
in the mind, penetrate the heart, at such a period.
The influence of this heavenly guide is never more
needed, than when the character is in this yield-
ing state, for the mind there has become bad already
by habit. It is needed to save the youth
full heart from being absorbed by the distracting
desires, to guide the passions, to keep away from
being given over, to cold and all-consuming
motives, to give it elevated, enlarged Principles of
danger of dropping off, because they do not lie
bedded in the soul, but are something foreign to it.
A sort of new addition that does not fit well last
in place. This latter kind of religion, that comes on in
advance of life, may be, generally is more violent, but
the former is most voluntary and useful. The one is like
a torrent, that makes along of stream, but the soil
itself, and the other is a gentle stream, dividing itself into various small channels, giving
permission for hospitality in whatever it flows. Observe
how the tree has shot its growth in the course of
years, in which the formation of religious principles
of affection was neglected, when the mind was taken
up with that. Such a man, in advanced life, is arrived
at a sense of the neglect. It begins to feel that
I seem thing better than guilty pleasure can afford
of its heart, as touched, I observed by experience, if it
were willing to receive these powers of devout affection
and had so long been enucleated, in such a state of
soul, there is danger lest he become fanatical or melancholy.
Yet the state of animal feeling is the fons and
primum of religion. He becomes the subject of
alternate transport of digestion. Remove for the last part
32 of the future, so urgent a task, that
he imagines no religion can be good, if it be not
for the strength of his continu-
ance, as well as in the respects, might be like the spring
of the year. At this delightful season, we appear to
trace the footsteps of the Almighty, his creature more
plainly than at any other time: the earth seems also
to have just come staggering, groaning from the hands of
His Former. It is then that our thoughts seem unman-
tedly held heavenward. We cannot be held such a person
of piety, without raising the eye of gratitude to Him
from whom it comes... And in it is the evidence
of grace. It is fresh with the goodness of God. Because
of enjoyment are all new to fullest. The heart is sus-
tected by a certain ambition, to by God. To be
happy. What Solomon calls these evil days, as the
earthly god, I have no pleasure or that I have not yet
come. The heart of the world have not felt
down the soul. The springs are bright, bright
of the heart, of the heart. God, it is impressed with the
prize of his benevolent. it should be given to this service.}

2. Don't remembrance of joy. It seems to be lost. Ap-
drag to the reason of you, that, because that reason will
of the blessings of God. It seems to be more brightened
by the power of heaven than any other period of life,

Diligently at such a period, religion is noticeably becoming.
it should be observed. Any discriminatory feeling must be repressed. I seem to see my own past, and the consequences of life more clearly in the pleasures of my own children than in any thing in the world. There is much in this noble

4. The principles of religion, virtue, should be the dominant

5. Youth is the season of temptation, of mental trial. There are unremorseful alluring objects, scattered around us, as we enter life; and before the eye has been exercised to discern

come good. And, there is great danger of human death.

6. Religious principle is wanted to guide the youth safely amidst the snare of worldly pleasures. At the beginning of his journey, it will stand as a powerful check at that time, when the strongest

7. What part of life is so full of moral danger, as the commencement of all? And in what period, therefore, is so much

8. Youth is a period of flowers. It gives its all its fragrance. We should therefore, in all its purity, but...
to take the south by the hand, to lead him on from one object of gratification to another, to pull his moral sensibility till the edge of conscience, gradually to allure him away so far that the wish of the strength to return to virtue will no longer be left to him. Ambition meets him at the threshold of life and makes him giddy with the flattering beams the holds out to him; she goads him on to secure an object of his wishes, without regard to the moral purity of his actions, she brings him to the habit of recking careless about virtue, if he may but have fame. Bad companions are hanging around him, striving to add another to their horrid train of debauchees, abandoning decency to vice. They taught him this standard of consequence at the price of sin; in time they will make them laugh at them too. They teach him to mist at the serious advice of his parents and friends, to call half superstition of the Bible a fable. These are but a few of the moral dangers with the youth composing at its outset of life. Tell me, do not theseendale the aid of all the help to nature of goodness, nor can be obtained? Is it well, then, young, while such enemies are so numerous and busy, to leave the spring heart unguarded to give it up to the plunder of the foes that are gaping for the prey? Oh, no; if you would have the soul and mind saved from moral pollution let it be imbued with the eye of God, let it be given to God that it may not be encroached on the sale of fin.

It is of great importance that the principles of religion and virtue should be established in youth. Be it otherwise there is danger that they never will be established. The neglects of early life are very seldom repaired. The steps off the formation of good habits to a late period, even if they should be able to form such habits, acts as unexpectedly of thought less, as would the fame, who should just begin to plant his fields, when others are reaping the harvest. He never too early to give the heart to virtue; but with respect to the individual there is a time when it may be too late to attempt it. Delays are in nothing more dangerous than with regard to moral character; if from
this delay early youth is the only sure safeguard.
It is a very common error with the young to imagine
that there is always time enough to be religious
as you grow, & that after they have established them-
selves with the pleasures that suit us life, many
more, they shall then find leisure to cultivate the
virtues & graces of the true life. But, besides that
this supposition makes a very false estimate of true
pleasure, it is attended with the sad delusion of belie-
ving that it is an easy matter to recover our
missed principles & habits, just as we please. Ex-
périence tells us, it is far from being easy. After
we have, during the outline of our education, taken
the ways of vanity, sin, & have become in love with
vains indulgence, if you desire, habits, vices are
all settled in the course of wickedness; you may be
certain, you will find at the most difficult
thing in the world to escape from the bondage of
iniquity, & go over to the side of virtue or religion,
& you will be fortunate indeed, if you are accomplished
it. The instances are very few, where the youthful
age is followed by a virtuous old age. But first, the
have long been cherished in the mind, are rather
stubborn things to vanish when a moment. If a person
has formed his youth in vice, & every time that habit be
formed, his life behind him a high, strong wall
must obstruct his return to virtue: all these he must
demolish, before he can regain the holy ground: &
not great changes. Shall he will ordain himself,
the pain of such an effort, gained from the labour,
with a change which is vice, then? And shall we
suppose all this more likely to be affected, since
have you that assurance of a future time to make
an effect? Have your a charter of long life? While the
arms of death are flying in every direction, are
you sure, that none of them is without at age? Where
out the grace of God for those who were as young &
shining, & healthy, as yourself? Most oversteps do
not need to be told, that death has no respect to
age, that the strength of this day the cuts dawn alike
the opening & tender sprout, the vigorous, vigorous
of the old trunk, with its withered, leafless branches.
Why the hill, you presume a beginning to be good to
red & next year, when despair there is no corners or
of
next year for you? - From the difficulty of reforming bad habits, & from the uncertainty of life, learn the need you, the necessity of the advantages of early precept. Such was my rule at the time I was young, & the days of my youth. I am old, & yet you at your age, when the animal spirits are high, & hope is sanguine, to realize these things. You are apt to discard every thing; in the shake of religion or Thursday, & feel only for that time, when other pleasures can be enjoyed. But nothing can be more false than that. Things to remember your future will not make your present unhappy or cheerless. Then you are young, and will allow you the only lasting frame of the happiness of leisure. However strong your passions may be, however your gratification of your wants may be removed with the pleasant prospect of life. And in your imagination, has stretched out, whereas you may dwell in the core of the morning's existence, yet remember that if you love the days of brightness, that the whole of your life, you will drive this day, that no pleasure in them. This is not true that you must

be to the principles of religion of support, if you have not cultivated these principles in early life, made them familiar to your minds, how can you expect support from them? There are examples enough to warn you of the dangers of neglecting good advice - of growing up without religion. In the dreadful case instance, he has recently occurred in the instance of a man in the town of &c., or affecting instruction. I refer to the instance of a man, whose crime brought him in the morning of life to a public house of notorious repute, whom guilt made him an early offering to the severity of justice. My young friend, don't spare the thought of the anguished, the wretched, the house, for this assembly teaches you: think of what anguish, distress, of shame this youth. His soul has its worth, not in the assembly teaches you: think of what anguish, distress, of shame this youth. His soul has its worth, not in the assembly teaches you: think of what anguish, distress, of shame this youth. His soul has
Others, in whose hands is the breath of ever lasting life, who sit at the head of the schools of the young, we charge the parents that they may suffer the school to be as great as they would the church, that they may teach the children to love the Sabbath in setting aside their worldly affairs, to guard it as a holy day, and to observe it as such. Let the children be taught to observe it, that it may be respected and observed in the public places of the town.

And when they are sent to the school, they should be taught to guard the Sabbath, that the money may not be wasted with the dividing of the Sabbath. May 23, 1824.
At home, May 20th, 1821 - afternoon.
At Dudley, Sept. 20th, 1821 - afternoon.
At Brighton, Nov. 11th, 1821 - afternoon.