No. 156.

The enticements of sinners.
This is the affectionate warning of parental tenderness, a warning dictated by those feelings of love with which every good mind must regard the dangerous entanglements of sinners. It is a monitory voice, which should reach every heart, especially the breasts of those who are at an age, when temptations are most likely to operate, and when the strongest powers of the mind yield to impressions from surrounding objects.

It is one of the traits of vice, a trait, which serves to swell its dangerous heathensness, that it has an enmity. It is not contented with being alone. It is not satisfied with the destruction of others. It makes others fall by the number of its followers. This tendency has never been felt by the virtuous, if it be itself, it is not so fatal as to menaces, and as they are linked to others. Desiring no support from the sinners' service, with which they are
engaged, they seek support from every other source to what they can apply. They feel that it is a dangerous consequence to be traitors, therefore they seek to draw companions with them, that they may embolden, strengthen, each other. There are few hearts strong enough to bear the heavy load of insecurity against the court, society. The fear of detection, the reproaches of conscience are overpowering, fraught: resistance makes them falter, shrink. They have not the heart, for in silence of dissolution, there are few, who shudder, the victims. In the firmness of their noble front, they make themselves the object of the king of Babylon, when he handwriting on the scroll, his conscience. It is to this, that the enticements alluded to in the tents, the despirituons with winces, have to draw others to their hands. The eagerness, with which they hold out the hand to seek of their is guilt. They are witnesses of wrongs, till they have gained companions in their arduous march. Therefore no means, nor may serve to destroy all their are left untried. The trunk of prudential doctrine the
is by example. no one knows that this is a powerful mode of seduction. To do as others do is one of the
laws which operate with greatest effect in mankind.
Many, the have a secret inclination to indulge in
vice, would never have given themselves the indul-
genre, had not the vice been led by others. had they
not seen vice embodied in actual existence. And
many, who have been educated in the simplicity of
virtue, would never for a moment have thought of turning from the course of
integrity, were it not by the demonstration of the pernicious, repugnant,
assumption of the vices. There are very few who, if you were to show them to the
brutality, insincerity, in a formal or direct way, would not turn
with adherence from your lessons. But example
except it be of disgusting vice, has an impressing
effect, with which it cannot reach. That every story
out of fashionable dress, in which innocence sometimes
becomes itself, gives her charms, especially to the young
of the present age, is the would otherwise never have.
When it goes to excess, it may seduce those, who
would look on it with indifference or contempt, in
the dry form of theory, or in a state of dead immaturity.
The influence of evil examples when they have once been
familiar, even upon the virtuous, is greater, than
we are aware. You may dwell in the neighborhood of
torment, the atmosphere may be loaded with disease,
you may inadvertently inhale the pestilent influence,
till help you are apprised of it. Life is undermined
falls a victim. And this you may breathe the air of
a bad example, gradually mingle bad principles with
all that you are statistical to find that you have abroad in
the background of their character, on which once stood
that the course of justice vice has withered away. This
is one of the modes in which vices entice particularly,
the agency, the extremity of example. And
often do not so much in the strength of your own
as to trust yourself, often within the influence
of this mode of vices, allurement. We are very apt
to suppose that it is the easiest thing in the world
with this. Is that it carries its own
be laugh at the idea of being mas-
tiouni. ButUto open my mind. remem-
ber, how many faces played in the edge of the preci-
piece, till they fell sunk in the dark waters below. Has many have ventured with the vague circle of meremen? Has God joined us, that we must act upon each other much more intensely, in the many examples of the. Let it be our case, that all this strong action be given to the cause of virtue. If you would escape from the enticement of the sinner, stand far off from his imitation of his virtues. Look not upon the picture or lens, that its deformity shall be turned into beauty: its offensive colours become pleasant. If you play with the serpent, be wary of your steps. If you contemplate the model long, you may first embrace then partake the wine before taking it into your mouth.

2. Another way, in which sinners entice men, is by the act of preseating, or the mode of representing things. There is a style of gay diversions, of smart, despising arguments, that is very captivating, especially to the young. The self-taught, if given or call to, an abandoned desire to vice, begins to attract them in a practice into a belief of his great talents. They begot a partiality for the cause with its defence of their own innocence. When they would plead the cause of viciousness, they talk in the most vague manner of the goodness of God. For the holy sense draws such consequences, as are broad enough for them to build a case for their own up. But in sudden passion of desire they represent as high by declaring to the divine character as it was with the mercy of God! Can you suppose they will say, that God has implanted in our breasts a feeling of passion, whose constant seeking for gratification, is yet obliged hidden us to understand them? Why has the green so a taste for pleasure, except that we ought to find happiness in giving it full exercise? Would you have us ever put in the sack of self-denial? Will you have us fly too the viles of sin, to entice us up in clusters, or compel us to spend our time in pursuing pleasures in the services of hypocrisy to thinking religion? Away with such unnatural abstinence! Let us enjoy the good things that are present; let us freely use the creatures. Why are we in sin? Let us fill ourselves with worthy sights, sentiments: let no flowers of the spring pass by us; let us come ourselves with work and before they be with us, let some of us go without its fruit of us. I
tousness. Such is the gage of human language, which
the virtues of vice does not their cause of allure that be
less. If this language is often regarded as a Corinthian, and
the more others reckoning part of the community. As
there was no difference between unbridled indulgence
of virtues, enjoyment, between temperance and savor,
ally fostered self-restraint, the rigors of want or its
self-demand. My young's, when you listen to the clap
pitying voice of such advocates for vice, before your reason
defeats your reason to more worse, let me ask you to consid-
er for what's praise God created you. Certainly, as the
you might by means of humility quench the height of the
immortal soul, I prays the patience, in distinguishing
you from the lower orders of creation. God has indeed
given you the causes of desire in a thousand sources of plea-
sure; but these were intended to be servants, not mas-
ters. They were designed to ministers to your real en-
joyment, not to have you away from the path of ri-
ture, to make you sensible of the greatness and在于
grateful for the pleasure they bring, not to enhance you
in the selfishness of sensual gratification! The sublime
asphyxia of enticement, which would proceed you to abuse,
instead of using, the gifts of Reason, and does not
see that animal enjoyment is the noblest happiness
I. God designed it for you. This mode of enticement seems
to falsehood of deception, in order to secure its object. To
tell you of the pleasures, with their cause of vice, with the
cause of the pleasures, the cause of vice, the cause of un-
terly. It gave a glowing figure of the case of liberty, of freedom from anxiety, care
of the service of their cause to commit. Last year he said,
how among us, they say, you shall learn some of the
pain arising from idle pleasures or idle fears; you
may shall be smooth and easy; no slave from themselves
in the pleasing austerity, I tell that happiness is
a sin. To judge from the professor, perhaps, from
outward appearance of these men, you would suppose
that every discourse came head. In the matter of de-
his name, but. But, my young's, there is a striking defect
in this account of the pleasures of vice, for which I
would have you have your pass over without notice
It is the outside only, and thus exalted to your
view: the grand, shiny, fancy colours, because


but a cover for much wretchedness is v. If you en-
quire further you will find the pleasures of the
one to be like the restless vapours of old, all
like the apples of Sodom, all once fair & beautiful
out, and full of ashes & bitterness within. They
gave me once a smile, while the heart is given
by the desire of darkness; the voice may be kind of company
while the mind is the abode of remorse & despair. Think on
the vicious man is always as careless & confident, as
he seems to be in his hours of merriment. That is
when he would give worlds for the calm & con-
stant pleasures of a grave conscience in a pure heart,
that he would gladly exchange all the fife of pas-
ionate contents of sinful delights. For one hour of
the quiet, proceeding, unapproaching enjoyments of
heaven's ob渞ence. As I once supposed the course of life
were free from all pain, suppose the pleasures were
unmixed with any alloy, still they are transient
that lived as the occasions, relished them for this:
they die in the very act of use, if the forms assumed
by the floating clouds are mere series of passions.
The happiness of virtue on the contrary is same, &
can be, oth make it permanent. Indeed, it is not
given by the world, & the world cannot take it
away. The one is a mere shadow that can, even access
to the other moves an obstacle, because it is deep, spes
for. Wherefore if an entire man by a description
of the happiness of their condition by gay country, compli-
asserts, remembers that this is not the visible op-
set of those, who would not be free from other tho,
 satellites feel themselves, & the soul shows again to the
bend, because the misery they have company.
5. Another way in which others spread their entire
ments is by affecting to reahke there, who have
enough to adhere to integrity in others, let
it cost what it may, to save at every thing seri-
ous, or, indeed, if we cannot do any other thing we
represent them as if from of folly by adding. Such persons they will have to do so as the
thoughts of quiet & quiet from, as devotees of opini-
ions, and credulity, subjecting themselves to unneces-
sary modifications, & renouncing all the true plea-
sures of life. This method of despising religion
true, by associating with them every thing simple
and rigid, is usually very captivating to young
minds. But it is as false, so it is obvious, so they
make the representation know it to be false. They
able statement of the case. For such persons have the only surfeiting source of cheerfulness and peace, a source and a joy lasting as eternity, I cannot fail, while the perfection of the Almighty endure. When the same for the sinner would entire open to the eyes of perdition, nor with him, by representing religion virtuous, as dressing, dull, indifferent, from him, as from one, the duties of gross faithless, so while he labors to serve his God, leave him to his heart his ways, and learn to rejoice in the Lord without ceasing.

Who briefly mentioned some of the entanglements of sinners? I wish I could impress the subject, as forcibly as it ought to be felt, on the minds of those who know life is yet entangled, or who are ever to come forward to its trials and duties. My prayer is, I would repeat, a beseech to remember, the solemn injunction of the wise being, "say one, of sinners entire, 1.

It is a misfortune that we are converse to our parents and friends, our desires to secure reputation in this world and the favor of God in the world to come, then yield unto the allurements of sinners, go into the once holy.
they have spread for some feet; withstand them courageously, if they will cease to assault you. If you consent to their enticements, there is an end at once to your peace, happiness, prospectability. You know little of the crafty miles of the sea, space. I may be ruined before you are aware of it. They get hold the temptation of evil will be once upon a time, it will be like the deadly blast to the tender fruit. You will fall without hearing the warning of a good character. You will forfeit the esteem of the once a good, every friend. To virtuous souls, regard them with pity, they prove your fate. But, my young one, at some old harden Sinners, at some one who has been so long ensnared to the sorriest iniquity, as to have lost all shame of conscience. Would you like him, become degraded in the eyes of all men? Would you like him to be considered as an outcast from virtuous society, as a rejects of deference? The touch of this is hellish: would you wish him to say about, as dead barn of old, the stamp of Heaven's curse? If you would not, then consent not to the enticements of Sinners: for, if you do consent, such
tongue. Finish indeed there was not so much reason in the circumstances of the time for urging this subject upon you. It is a source of unforeseen grief to us that it must be to every one who feels for the welfare of society, that circumstances there are so many obtuse minds amongst the young to draw them away to false causes, that it is so difficult for a young man to come forth in life without being tainted with disease by the atmosphere of vice; that there are so many who teach him intemperance, profaneness, or other sin, and seduce him in the ways of vice. I need not tell you how much it becomes the dandies duty of all who wish well to the cause of virtue and religion, to patronise encouragery and all the means of procuring the young from the enticements of sinners, to oppose their countenances and support the every thing, that shall tend to furnish the minds of youth with religious knowledge, religious principles, the sense of freedom, and the use of it to be useful, virtuous members of society, to do good in their day of generation. It is impossible for us, the 1st of the immense importance of this subject, you will excuse me for urging it before you so often with earnestness; may God forgive me that I am not more earnest in this matter.

At home, Aug. 25th, 1822 afternoon.
At home, May 13th, 1826, afternoon.