

THE
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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—PROV. XIX. 2.  
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SERMON TO YOUNG MEN,

PREACHED IN POPLAR GROVE CHURCH, JULY 19TH, 1857, BY REV. P. G.
M'GREGOR.

PROV. I. 10—" *My Son, if sinners entice thee, consent thou not.*"

THAT the young are peculiarly in danger from temptation is a received fact; not indeed universally received by the class most deeply interested, for they sometimes regard it as a fancy of their seniors, but received without exception by those who have acquired wisdom from age and experience. Intelligent fathers know it. Pious mothers feel it; and while they anxiously watch the effect of society on their rising families, they display peculiar solicitude respecting the future of their sons. Tempters are equally aware of the proclivities of youth, and make their calculations accordingly. Ready to live by the follies and vices of others, they anticipate their chief harvest from seed sown among this class. Besides we all know that this is the age when character is taking its form and mould from impressions, associations, acts and habits. It is in fact the crisis of human life. He who then takes his proper stand for God, for truth and for right, and defines his position decidedly, will probably retain it permanently. By giving his talents to God, he will serve his generation, be blessed in life and for evermore; whereas by indecision, by yielding to the enticements of pleasure and fashion, he will lead, an aimless, useless, if not a dissipated life, die without peace, and be rejected at last, for "the ungodly will not stand in the judgment, nor sinners in the congregation of the righteous."

The verses preceding the text confirm these views. They inform us that the warnings of this book were written "to give the young man knowledge and discretion." They assume the form of parental advice, and thus our Father in heaven charges us all, and the young man particularly, "My son, if sinners entice thee consent thou not."

You have set out, my young friends, on a journey which, in your opinion, stretches out over some threescore and ten years; but whether it shall extend so far, or only over so many days, it can never be retraced. Your present brief and uncertain life will lead to glory or to shame. A Royal highway has been prepared to lead you to dignity and felicity, and a Father's voice says, "This is the way, walk ye in it." Any departure from the straight