

**THINGS TO BE THOUGHT
OF: ADDRESSED
TO THE YOUNG**

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Things to Be Thought of: Addressed to the Young by Henrietta Wilson

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HENRIETTA WILSON

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THINGS TO BE THOUGHT OF.

ADDRESSED TO THE YOUNG.

BY THE AUTHORESS OF "LITTLE THINGS."

"I thought on my ways, and turned my feet unto thy testimonies."
—*Psalms* cxix. 58.

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"The human being should, as early as possible, have fixed within him a notion of what he is in existence for,—of what the life before him is for. It ought to be among the chief of the things which he early becomes aware of, that the course of activity he is beginning should have a leading principle of direction, some predominant aim, a general and comprehensive purpose, paramount to the diverse particular objects he may pursue."—*Foster's Essay on Popular Ignorance.*

"Consider thy failings, heed thy propensities, search out thy latent
[virtues.

"Analyse the doubtful, cultivate the good, and crush the head of
[evil."
Tupper.



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PREFACE.

It is hoped that the following humble and imperfect endeavour to be useful to the young, may be so, by suggesting some subjects of serious thought, rather than by any pretension to being a complete arrangement of "things to be thought of."

The trite and commonplace nature of the work is acknowledged; but encouragement has been taken from a remark in "The Claims of Labour," that "Duty is done upon truisms;" and it is hoped, therefore, that these faults will be overlooked, and the sincere intention and desire of doing even a little good, be accepted as an excuse.

INTRODUCTION.

IN addressing myself to those young people, who, having left school and the school-room, are henceforth in some degree to be their own mistresses, my object is to awaken in them the feeling that their education is not finished, nay, that it is but about to begin, and that the next few years of their lives are to them of the most vital importance. It is not of education, as comprised in lessons and school-room duties alone that I speak, although neither is that finished; but I would use the word in that higher and nobler meaning, whereby it signifies our training for all our duties here, and for our immortal life hereafter. In this sense, everything is education, if we use it aright; not merely our studies or pursuits, but all that befalls us in the providence of God, all that passes around us; above all, the workings of our own minds may and should be diligently and thoughtfully made use of, for the purpose of improving our characters, our habits, our inward progress in all that will enable us to "glorify God" on earth by a useful and happy life, and to "enjoy Him in heaven." Does it seem strange to any one to hear this self-education (if I may call it

so) spoken of as a means to such a great and glorious end as our eternal felicity! Is it feared that, by so representing it, we may seem to be advocating the doctrine of salvation by works, and overlooking, or in any degree slighting, the only foundation of a sinner's hope, the full and free sacrifice of Himself offered up by our blessed Lord? God forbid! Would that my feeble pen could indeed convince any of the young to whom I address myself, that there is no safety, no true happiness for them, till they are enabled to build upon the sure foundation—till aroused to a sense of their guilt as sinners in the sight of a holy, heart-searching God, they flee to Christ, and find rest to their souls—till it is their daily prayer to be renewed in the spirit of their minds, and their daily experience that the Holy Spirit is indeed working in them to will and to do God's blessed will. But while I do deeply feel that this change of heart must be produced by the Spirit of God, convincing us of sin, and leading us by faith to rely for pardon *alone* on the finished work of Christ, as he is offered to us in the Gospel; yet I would not forget that God works by means, and that he can bless the humblest efforts to aid His cause, or advance His children's welfare; and in this spirit would I seek

to rouse if it were but one young person to serious thoughtfulness of her high destiny, or to help her forward in the path of progressive holiness and happiness, by a few humble but practical hints. My task would be far easier were I sure I was addressing one who has already "chosen the good part which shall never be taken from her." But I fear too many of my young friends have never seriously asked themselves the question, "Why was I sent into the world?" They are content to live for their own pleasure, and rather feel as if serious thought on any subject was unnecessary at their time of life, and that as care and anxiety will come some time, perhaps their best plan is to enjoy themselves now, and let the future take care of itself. You may perhaps feel that it is a gloomy thing to be religious—that, at least, you would rather not think of it as yet—that it involves a life of constant self-denial, and so meanwhile you will enjoy the pleasures natural to your time of life, and when older, it will be time enough to think of these things. Commonplace, indeed, and trite are all the usual advices and exhortations to such thoughtless ones, by whom the shortness and uncertainty of life, and the awful importance of eternity, are alike unheeded. They will not