

**LECTURES ON THE
RELATIONS AND DUTIES
OF THE MIDDLE AGED**

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Lectures on the Relations and Duties of the Middle Aged by Joel Harvey Linsley

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JOEL HARVEY LINSLEY

**LECTURES ON THE
RELATIONS AND DUTIES
OF THE MIDDLE AGED**

LECTURES

ON

C. W. Johnson

THE RELATIONS AND DUTIES

OF THE

MIDDLE AGED.

BY JOEL HARVEY LINSLEY,
PASTOR OF THE SOUTH CHURCH IN HARTFORD.



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.....
1828.

DISTRICT OF CONNECTICUT, SS.

BE IT REMEMBERED, that on the first day of August in the
L. S. fifty-second year of the Independence of the United States
of America, D. F. Robinson and Co. of said district have
deposited in this office the title of a book, the right whereof they
claim as proprietors, in the words following, to wit:—"Lectures,
on the Relations and Duties of the Middle Aged. By Joel Harvey
Linsley, Pastor of the South Church in Hartford." In conformity
to the act of Congress of the United States, entitled, "An act for
the encouragement of learning, by securing the copies of Maps,
Charts and Books, to the authors and proprietors of such copies,
during the times therein mentioned."—And also to the act, entitled,
"An act supplementary to an act, entitled 'An act for the encour-
agement of learning, by securing the copies of maps, charts, and
books, to the authors and proprietors of such copies during the times
therein mentioned,' and extending the benefits thereof to the arts of
designing, engraving, and etching historical and other prints."

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

A true Copy of Record, examined and sealed by me,

CHARLES A. INGERSOLL,

Clerk of the District of Connecticut.

3-17-37 J.A.

ADVERTISEMENT.

These Lectures were originally prepared and preached for the benefit of the Middle Aged in this city. By complying with a request to publish them, the author hopes he may contribute something to promote the welfare of society, to advance the cause of human improvement and happiness, and through the risen, to subserve the true interests of the *rising generation*.

Those who heard the Lectures, will notice the omission of the one, on the 'duties of the middle aged, as members of civil society.' This Lecture, though properly belonging to the series, is suppressed, from a conviction that the copiousness, and increasing importance of some of the topics which it embraces, demand a more extended discussion. Should the author at a future period, be able to execute the plan which he has formed, the consideration of these topics, will occupy several additional Discourses, which will be published in a manner to correspond with the present volume. In the mean time, it has been deemed advisable to throw into the form of an Appendix, several brief extracts from the Lecture referred to, touching points of more than ordinary interest.

To those who are now engaged in the active scenes of life, this volume is affectionately and respectfully inscribed, with fervent prayer to God, that it may contribute to quicken and guide them in the discharge of their momentous duties.

Hartford, August, 1828.

5
G. W. B. I.

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LECTURE I.

A GENERAL VIEW OF THE RELATIONS AND RESPONSIBILITIES OF THE MIDDLE AGED.

JOB xxix.

When the ear heard me, then it blessed me : and when the eye saw me, it gave witness to me ; because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me ; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor ; and the cause which I knew not I searched out.

If there is any thing consonant to the dignity of man's rational nature, or worthy of exciting in his bosom a generous ambition, it is the purpose, and the hope, of being useful to his fellow men. If there is any thing that can move a good man to desire the continuance of life, in the midst of its varied infirmities, vicissitudes, and trials, it is the privilege which is offered him, of aiding all the great interests of society—diffusing around him the blessings of social order, moral improvement,

and personal comfort and happiness. It is that in a world of violence and injustice, he may be the protector of the defenceless and the friend of the wronged—that in a world of corruption and abounding wickedness, he may be a pattern of integrity, uprightness and true piety; and that in a world of selfishness, and of suffering, unpitied and unrelieved, he may be the almoner of the divine bounty and a minister of mercy—becoming both in a temporal and spiritual sense, eyes to the blind and feet to the lame—making the heart of the widow and the orphan to sing for joy, and causing the blessing of many that were ready to perish to come upon him.

I have proposed, at this time, to address that class of my hearers, who may be described as *the middle aged*—particularly *middle aged men*.

I would be understood, however, to use this phraseology in such a sense, as to include in it all those, who, having passed the period of minority, and begun to act a part for themselves in the world—having assumed the relations and responsibilities of men of business, or members of domestic and social life, still continue in the active discharge of their various callings and duties. Under this construction, the term *middle aged*, will, in general, be found to embrace persons be-

tween the ages of twenty-five and sixty; and to describe a large and most important, as well as a sufficiently distinct class of society.

As it regards the design of addressing several discourses more particularly to a single class of hearers, I would observe, that the propriety and expediency of doing so, has always been admitted; but the principle has not, perhaps hitherto, been sufficiently acted upon. The pulpit has often uttered the language of counsel and warning to the young—while other classes, equally distinct, have rarely been separately addressed. But why should they not be thus addressed? The middle aged, for example, not less than those in younger life, have peculiar engagements, peculiar duties and responsibilities, and of course peculiar dangers. Why then, should they not need special counsels, directions and cautions? Besides, every one is aware how much the interest of the hearer is increased, by directness of appeal and closeness of application. The nearer the preacher can approach to a personal address, without violating the rules of decorum, the more likely he is to command attention, and make lasting impressions upon the mind.

I have placed at the head of this discourse Job's account of an interesting period of his life. It