

The best NEW-YEAR'S GIFT

FOR /

YOUNG PEOPLE :

OR,

The Bloom of Youth immortal, by Piety and Glory.

A

S E R M O N

PREACHED (summarily)

A T

E A S T - H A M P T O N,

On the LORD'S-DAY, January 1st. 1775.

WHEREIN

The real Glory and Felicity of the Inhabitants of Heaven is described ; and in which, they are represented as flourishing in unwithering Beauty and Glory, and as persisting in a perpetual and everlasting Bloom of Youth.

To which is affixed

YOUTH'S TRIUMPH, a POEM or VISION.

And made publick at the Desire of a Number of young People

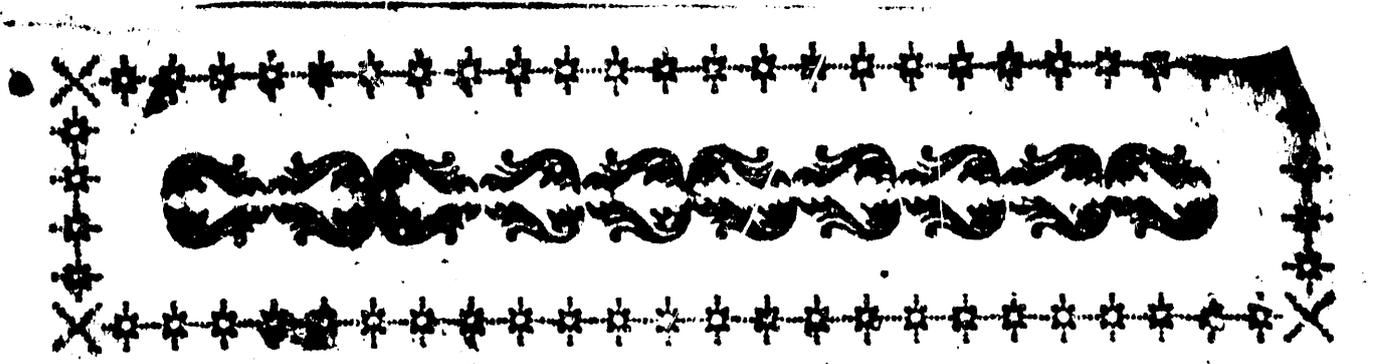
By SAMUEL BUELL, A. M.

Pfal. 36. 8, 9.—And thou shalt make them drink of the River of thy Pleasure. For with Thee is the Fountain of Life : In thy Light shall we see Light

1 Pet. 1. 4.—To an Inheritance uncorruptable, and undefiled, and that fadeth not away.

And Chap. 5. 4.—Ye shall receive a Crown of Glory that fadeth not away.

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*The Bloom of Youth immortal,
by Piety and Glory.*

MARK XVI. 5.

And entering into the Sepulchre, they saw a young Man sitting on the right Side, clothed in a long white Garment.—



A M now upon an Embassy divinely Grand; and of the highest possible Importance.—Tremendous Eternity is concern'd in what I am about. Not Men, nor Angels, can conceive the vast, the endless Consequences of my Message! If the great and mighty Realities of Worlds eternal, are worthy of supreme Regard, by reasonable Creatures, formed for an immortal Duration, I may surely hope to gain Audience. Even, while it is to you, O young People, young Immortals! that I design more especially to make my Address.—

Your

The Bloom of Youth immortal,

Your native Excellence and Worth claims my Esteem and Regard; your Misery and Danger, my Compassion and Care. The Errand I come upon, is in me the kindest, to you the greatest, that ever the Tongue of Man can utter, or your Ears ever hear. In the Name of the enthron'd Saviour, CHRIST JESUS the LORD, I enter a Claim to you, both in Soul and Body, for Time and Eternity, to be entirely consecrated to his Service and Glory: In Consequence of which, you will shine, rejoice, and triumph before his Throne, in an everlasting Bloom of Youth. That I may (by the Co-operation of the Holy Spirit) excite you to enterprize for the glories of Youth in an immortal Bloom, I have elected the Words just now read.

In which we may,

First observe, A glorious Object presented to View, viz. an holy Angel. Why he has the *Epithet* of a *young Man* and is so called, I shall observe presently. We are fully assured, from what the several *Evangelists* have recorded, that when our mighty Lord, like a sleeping Conqueror awaking on a sudden, burst asunder the Bands of Death, shook off the Garments of Mortality, and for Himself, and in our Name, seized eternal Youth, that there was the Ministry and Apparition of glorious Angels. Their Ministration to our Lord at this Time, was a signal Testimony to his Majesty, Glory, and Dignity. We are informed, that one of them had the Honour of rolling away the Stone from the Mouth of the Sepulchre, where the Lord of Life was buried: And of publishing his triumphant Resurrection. It follow'd to address Angels in the usual Form of congratulatory

tulatory Salutations, we might, upon this ever-memo-
 rable Occasion, be apt to express ourselves in some
 such Language as this, viz. " Hail, glorious and
 " immortal Youth! in Admiration, Joy, and Honour
 " high! Didst thou behold expanded *Deity* on human
 " Weal? Thy Lord and ours, bleeding, groaning,
 " dying on the *Cross*, and stand a Prisoner of Amaze!
 " When Heaven shed the Blood Divine! And in
 " that Hour let fall thy Tear, amidst the Joy of rebel
 " Man's Salvation—'Tis thine, first to behold the
 " breathless Corps of *JESUS*, re-animated by his
 " own Omnipotence! 'Tis thine, first to report the
 " Lord of Life is risen! Thy new triumphant
 " Theme, immensely grand, now well repays all past
 " —with sweet Surprize, and boundless Bliss! Gives
 " Joy and Hope with a new Song on Earth; and
 " Raptures high, with Anthem new in Heaven!
 " and blends immortal Honours with thine endless
 " Bloom of Youth!"——

Secondly, We may observe who were the Spec-
 tators of this amiable and glorious Object, viz. pious
 and devout Women. " They entering into the
 " Sepulchre," saw this holy Angel, this glorious and
 immortal Youth. To their eternal Honour, they
 had the Zeal and Fortitude to attend our Lord to
 his Cross, and to follow the *Hearse* to the Grave,
 when his Apostles durst not appear. They saw our
 Lord in his Crucifixion—saw Him in scarlet Robes
 and died Garments, 'till they beheld Him breathless
 on the accursed *Tree*. They doubtless, observed the
 Boldness of *Joseph* and *Nichodemus*, (those heretofore
 private Disciples, but now not ashamed of the Infamy
 of

of the Cross) when they came with all holy Reverence and Affection, to take down those sacred Remains of *Jesus*. Looked on when they carried off the cold and bloody Corps in their Arms in Order for his Interment—followed to the Intombing—marked the Place, the Passage, and inner Grave-Stone—and it being on Friday Evening, they immediately return'd into the City to keep the Sabbath. The Lord of the Sabbath, now kept his Sabbath in the Grave. These devout Women, doubtless, spent theirs in a Mixture of Devotion, Grief and Hope. Sometimes speaking of sad Disappointment, having left *Him* in the Sepulchre of *Joseph*, whom they expected to have seen “on the Throne of *David* ;” sometimes of the admirable Patience of the suffering bleeding “Lamb of God ;” then of the wonderful Events, both in Heaven and Earth, that accompanied his Crucifixion ; and also of his frequent Predictions of his Resurrection.—The Sabbath being over—having procured their Spices and Odours, with a View to embalm their Lord's Body, they set out while it was yet dark, to visit the Sepulchre—When they came thither, “very early on the first Day of the Week,” they saw to their great Surprize and Comfort, that the Stone was already taken away from the Sepulchre, and that the Tomb was open ; and when they entered into it, they were no less surprized that they found not the Body of the Lord *Jesus*. In the midst of Perplexity on this Account, they had inexpressible Astonishment by an angelick Vision ; but were thereupon soon comforted, by the best Tidings that ever they heard, viz. the Angel's Declaration, “He is not here, but is risen,” this Morning, “as He said He should : Behold the
“ Tomb

“ Tomb where they laid Him.” “ Remember how
“ He spake unto you when he was yet in *Galilee*.” *
Now these pious Women were the Spectators of this
glorious immortal Youth.

Thirdly. We may notice the place where they
saw him, viz. in the Garden and new Tomb of *Joseph*,
hard by the bloody Hill *Calvary*. “ Now in the
“ Place where He was crucified, there was a Garden,
“ and in the Garden a new Sepulchre, there laid they
“ the Body of Jesus.” It was in a Garden that the
first *Adam* sinned against God; and for this his Sin was
driven out of that Garden of the earthly Paradise.—
Our Lord began his last and extreme Passion in a
Garden, that He might satisfy God for his Sin com-
mitted in a Garden. And He was buried in a *Garden*,
to shew that by his Passion and Death, He had pur-
chased a re-entrance into the Garden of Paradise, that
He had recover’d for us that heavenly Paradise which
Man had lost by Sin. Where could the Tree of Life
be more fitly placed than in a Garden? † Here in
Joseph’s new Vault was the Saviour laid, and here the
holy Angel is seen. The *Grave*, the *Vault*, the *Tomb*,
are Words of solemn Sound: They are apt to damp
your Spirits, my young Friends; and to mar your
sensual Pleasures: I know you have a native Aversion
to the Visage of the Vault, and the Region of Death,

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and

* Luke 24. 6, 7. A curious Question may here occur, viz.
how did the *Angel* know what passed between our Lord and them
in *Galilee*? The familiar Manner in which the *Angel* speaks, seems
to intimate that he had been present, tho’ invisible, and heard what
Jesus said. Doubtless Angels, to us invisible, know much more
of what passeth between the Lord Christ and his People, than we
are apt to conceive.

† A fit Meditation for a Garden.

and Corruption ; yet shortly must you come *there*.— We are now called, as by the *Angel's* Voice, “ to “ come and see the Place where our Lord lay.”— Let us now by Meditation take a Tour in a Tomb. You sometimes have a Taste for History, that narrates the Marvelous.—In *Joseph's* new Tomb we may see new and wonderful Things.—Angels and Saints together in a Tomb—An Angel in a Grave—Spirits in the Place of dead Bodies—Immortality in the Place of Corruption—What is yet more Wonderful, that the true Rock and corner Stone of the Church, should lie obscurely shrouded in *Joseph's* Rock ! That He who seals his People to the Day of Redemption, should be sealed up in a blind Cavern of the Earth ! That He who wears at his Girdle the Keys of Hell and Death, should Himself be locked up in a Grave ! How Wonderful, that the Lord of Life and Glory, the Prince of Angels and Men, *lay*, for a While a breathless Corps in this Place ! That He should ever have *lain there* ! That the Lord of Life should have dwelt among the *dead*, and from the Glory of the Throne of God, should have sunk down to the Abasement of the *Grave*, enough this, justly to whelm all Worlds in Admiration ! Survey the Place where the rising Saviour, girded Himself with Strength, burst the Prison Doors of the Grave, and “ abolished Death,” and him that had the Power of it : Abolished it for Himself and us : And here laid aside “ the Dress of “ Death,” as a Token He should return to it no more. Here see a Thing, the like whereunto never was, will be, nor can be, a Man dead and buried, and this Man raised himself ! Well might glorious Angels be seen *here*, adding to the marvelous Pomp and
and

and Magnificence of such a Resurrection! —

Fourthly, We may observe the Form and Habit in which this holy Angel appeared, viz. “cloathed
“in a long white Garment,” denoting Purity, Majesty, Joy and Triumph: “And as a young Man,” with a beautiful and chearful Aspect. This glorious Angel was doubtless created in the Morning of Time, and yet appeared as much in the Bloom of Youth, as in the first Moment he came out of the forming Hand of his divine Maker.

Unmar'd, by run of twice two thousand Years,
In Bloom of Youth, refulgent he appears.
In Realms above, their Beauties are the same,
Gay still, as when first form'd of living Flame.

'Tis not without Design, worthy of the Holy Spirit, that a glorious Angel, an ancient Inhabitant of Heaven, is in our Text called a young Man. Much of the holy Beauty, unfading Glory, and supreme Felicity of Heaven is thereby intimated to us.

The Words— may therefore afford us the following Observation.

Obs. The glorious inhabitants of Heaven, will persist in a perpetual and everlasting Bloom of Youth.

PROP. I. The inhabitants of Heaven are glorious.

PROP. II. They will persist in a perpetual and everlasting Bloom of Youth.

III. The

III. The IMPROVEMENT will follow.

PROP. I. The inhabitants of Heaven are glorious.

When we speak of the inhabitants of Heaven as glorious, it may be natural for my young Friends, to make the Inquiry, Where is Heaven? In what Part of the Creation, do those glorious Inhabitants dwell? To this I must reply, 'tis as fruitless, as 'tis natural and curious, to make the Inquiry. However, to help our Conceptions upon this Point, we should always keep up in our Thoughts, a Distinction between the *essential* and *declarative* Presence of God. His Immenity hath neither Bounds nor Limits. "Behold the Heaven of Heavens cannot contain Him." As He is infinite in Being, he is equally present with the blackest Devils, as well as the brightest Angels: With the lowest Dust of Earth, as well as with the most sparkling Luminaries of Heaven: Without Division of Himself, or Mixture of his Essence with the Creatures. His essential Presence is the same every where; but his declarative Presence is *special*, and otherwise in one Place than another. He is more excellently present with his Saints, by the gracious and special Operations of his Holy Spirit, than He is in the rest of the World. He is most excellently present in Heaven, by the clearest Manifestations of his glorious Attributes, and the richest Emanations of his infinite Love.

Heaven may more properly be considered as a State, or a moral Beauty, consisting in the Disposition and Affection of the Heart, than under the notion of a Place. The glorious Angels, those *thinking Flames*, who minister to the Saints on Earth, are at the same

Time

Time possessing Heaven. Heaven is that Emanation or Communication from God, which consists in knowing his Excellency, in likeness and love to Him, in oneness of Will and Interest with Him, in the Fruition of, Joy in, and Praise of Him. Those who are under the immediate Influence of such Beams of divine Glory fully and forever imparted, and perpetually re-conveyed back to their divine Original, they are in Heaven—They who are for ever exiled therefrom, and are where God exerts his Vengeance, they are in Hell.

Still it must be asserted, there is a *local* Heaven: A Place in the holy *Scriptures*, called Heaven, “and the Heaven of Heavens.” There must be some Place where the glorified Body of Christ is, and the Souls of departed Saints, in some Sense with Him: There *Enoch* and *Elijah* are in their immortal Bodies, and other Saints who rose at the Resurrection of Christ: There most probably in general, are the various Orders and Ranks of numberless angelick Hosts, who are by our Lord represented as in Heaven, beholding the Face of God. This Place is the Throne of the God of Glory—The Seat of his eternal Empire—The Image of his Immenfity—A Building of his own becoming his Majesty, and so a most noble Work of his Power and Wisdom, and answerable to the glorious Ends for which it is designed. Ignorance of the Place where, need give us no Concern, if we have a divine Faith and real Holiness, we shall finally arrive and dwell for ever *there*, where the Inhabitants are all glorious.

Altho’ it is only Heaven itself, that can fully inform us what Heaven is, yet we are warranted to conclude,

clude, that the Inhabitants of Heaven have Perfection in Knowledge, Holiness, and Joy, and that therein eminently consists their Glory. But when we thus speak of Perfection, it must not be taken in its most extensive, absolute and sublime Sense, for in that Sense, it can belong only to God; but in a comparative Sense, as advanced in every Excellence in Nature, and every divine Privilege, in a glorious and transcendent Degree above what Saints attain to here upon Earth. They have Knowledge, Holiness, and Joy, without the Mixture of Error, Sin, and Sorrow. It is the moral Beauty, Felicity and Glory of the created Inhabitants of Heaven, that is now under Consideration, and in Order to conceive aright thereof, we must, as well as we can, take a View of Beauty, Blessedness and Glory in its uncreated Fountain and divine Original. The blessed God is an infinite Being, there is absolutely an infinite Fulness of all possible Good in Him, a Fulness of every Perfection, of all Excellency and Beauty, and of infinite Happiness. He is the God of Glory, and therefore Communications from Him, Conformity to Him, and the Enjoyment of Him, must necessarily give a real, substantial Glory. Heaven is eminently the Place for God to communicate of his Fulness of internal Glory to the Inhabitants thereof. Their Glory, is the Glory of God externally existing in Emanation. The Word Glory, as tis often used in Scripture signifies what is internal,—and also the Exhibition and Communication of Fulness or internal Glory, as in an Effulgence or shining Brightness, by an Emanation of Beams of Light: The Lord of Host shall reign in Mount Zion, and in *Jerusalem,*

salem, and before his Ancients gloriously'.* " Arise, " shine, for thy Light is come, and the Glory of the " Lord is risen upon thee". Glory sometimes implies a View or Knowledge of God's Excellency—and also his Praise, and his Praise implies high Esteem of, supreme Love to, and rejoicing in Him. God the Father of Lights abundantly communicates of that infinite Fulness of Good and internal Glory, which there is in himself, to the glorious Inhabitants of Heaven, and therefore they must needs be glorious. There is in God an infinite Fulness of Good, Excellence and Glory. His internal Glory, as it is in Him, is either in his Understanding, or his Will. The Glory or Fulness of his Understanding is his Knowledge: His internal Glory and Fulness as seated in his Will, is his Holiness and Happiness. God's internal Fulness or Glory eminently consists in his infinite Knowledge, his infinite Holiness, and his infinite Joy and Happiness: Therefore God's external Glory consists in the Emanation or Communication of these, that is, of Knowledge, Holiness, and Joy and Happiness, and these communicated make the Subject recipiently glorious. From the infinite Fulness of glorious Light and Knowledge there is in God, He is continually defusing and communicating to the glorious Inhabitants of Heaven, so that they have an immediate, intuitive and *facial* glorious Knowledge of Him. There is in God an infinite Fountain and Fulness of glorious Holiness, moral Excellence and Beauty, which incessantly flows out in communicated Holiness to the glorious Inhabitants of Heaven: By which Emanation or Communication

* *Isai.* 60. 1. Chap. 60. 1

nication they partake of God's own holy Image, moral Beauty and Glory. There is in God an infinite Fulness of glorious Joy and Happiness, and this is one Part of that internal Glory of his which with a divine Freedom, He ever communicates to the glorious Inhabitants of Heaven. In that the internal Glory and Fulness of God as seated in his Will, implies his infinite Virtue or Holiness and his infinite Happiness, the Communication of this Glory, which is to say of Holiness and Happiness, must necessarily give Felicity and Glory. Holiness comprehends all true Virtue, and primarily consists in Love to God: Therefore the Subjects of these Communications are forever exercising supream Love to God; highly esteeming, extolling, and praising of Him, enjoying and rejoicing in Him: And thus God is exalted and magnified by their high and noble exultings in his Glory: And they are glorious by Emanations of Knowledge, Holiness, and Joy, from and in God, in whom they all are as in their infinite inexhaustible Source; and from whom they all flow out in copious Streams, and will for ever flow, as effective of heavenly Glory. Therefore if we conceive of the God of Heaven as possessing a Fulness of Glory and Happiness, we must conclude that the Inhabitants of Heaven are glorious, as the subjects of Knowledge, Holiness, and Joy, communicated to them, by Him the God of Glory.

Here, did the Time allow, I might give Scope to Thought and enlarge Meditation: And passing over the Consideration of the infinite Knowledge, Holiness, Happiness and Glory of our *Lord Christ* as one in *Essence* with the *Divine Father* and *Spirit*, speak of the
Knowledge,

Knowledge, Holiness, Felicity and Glory of the Man Christ Jesus, and observe that in all things He hath the Pre-eminence. As his human Nature is taken into a *hypostatical Union* with the second Person in the *God-head*, by Virtue of which, the Man Christ Jesus is the Subject of ineffable, inconceivable Communications of Light, Knowledge, Holiness, Blessedness and Glory, vastly superior to any of the glorified Inhabitants of Heaven: So that in Heaven He will be discerned and distinguished by his peculiar Glory from all the Angels and Saints, as the Sun is known by its excelling Glory from the lesser Stars. But the Time would fail to dwell upon this glorious Theme.

I might also speak largely upon the Knowledge, Holiness, Moral-Beauty, Happiness and Glory of the Angels of Heaven, formed of living Flame. And observe, that although all the Knowledge, Holiness, Felicity and Glory of Heaven, in its Nature and Quality is similar and specifically the same, yet in a variety of Respects there may be a kind of Diversity: Especially in the Way and Manner of Communication, Participation and Possession; as well as in the Manner of reconveying back all Glory to the divine *Original*.

In these Respects there doubtless may be some circumstantial Difference between the Man Christ Jesus—the holy Angels, and the Redeemed of the Lord—whose Hallelujahs include their being washed in his Blood.—But to dwell upon this glorious Topick would engross too much of your Time at present.

Moreover, I might give a distinct Consideration to the Glory of the Redeemed of the Lord—of their Glory both in Soul and Body after the Resurrection—

And

And dwell largely upon the Glory of the Redeemed as it consists in imputed Righteousness, as well as inherent Holiness. 'Tis eminently one Branch of the Glory of the Church *triumphant*, as well as *militant*, to be clothed upon with the glorious Robe of the Redeemer's Righteousness. Clothed, as St. *John* expresses it, with the Sun.* Shining, as it were, attired with Sun beams, that is, dressed in the splendid beautiful Robe of the Righteousness of Christ, the Sun of Righteousness. This tho' not the essential Righteousness of Christ as God; yet is a divine Righteousness, as brought in by Him who is a Divine *Person*. A Righteousness adequate to the holy Law of God, the Transcript of his moral Perfections and so divinely glorious—But to enlarge here would take too much Time. I only mean to suggest Thought for private Meditation: It sufficeth for present Purpose to observe in general (as I have done) the Inhabitants of Heaven are glorious.—Pass we then to the second Proposition.

PROP. II. The glorious Inhabitants of Heaven, will persist in a perpetual and everlasting Bloom of Youth.

That a celestial Inhabitant, a holy Angel erected in the morning of Time, appear'd at the Time of our Lord's Resurrection in the Aspect of a young Man in his primitive Bloom, Beauty and Glory, seems to intimate that the Beauty and Glory of the Inhabitants of Heaven never fades but abides in full Bloom for ever. For Illustration we may consider a few Things.

As 1. That the glorious Inhabitants of Heaven, are forever secured from every Thing, that may tend to darken their Knowledge, lessen their Holiness, mar their

* Rev. 19. 6.

their moral Beauty and Glory, or be preventive of their continuing in a perpetual Bloom of Youth. We have heard that they are glorious, and wherein their Glory does more especially consist : And if they can suffer no Diminution or Change they must abide as much in the amiable Beauty and Bloom of Youth as ever. We are assured from the sacred Pages, that our Lord Christ is the Head of Confirmation both to the elect Angels and his Redeemed : And that they shall abide in Heaven forever. And we know that Temptation and Sin have no Place in those happy Regions. These are the Evils that belong to Earth and Hell ; but within the Gates of Heaven “ nothing must enter “ that tempteth, nothing that defileth.” In our World where moral Evil hath defused its poisonous destructive Nature, all the Beauties and Glories of Nature are declining and fading. “ The Grass withers and the “ Flower fadeth,” yea, as the same *Prophet* speaks,— “ The World languisheth and fadeth away.” All the Vigor, Beauty and Glory of youthful Bloom, is either soon marr’d with a Death-paleness, or flurred with the wrinkled Brows and languid Visage of advanc’d Age. But the Beauty and Glory of Heaven is of a moral Kind, and nothing but moral Evil can mar it, and that can never make its approach where the Inhabitants of Heaven are. They are under a sweet Necessity of being forever holy, happy and glorious ; there is nothing in all their Frame contrary to the divine Nature ; for they see God Face to Face, and are changed into the same Image from Glory to Glory. They see our Lord Jesus Christ “ as He is,” in all the fairest Beauties of his Holiness, have likenesses to Him, and adore and love. And as nothing does or can ever

present

The Bloom of Youth immortal,

present to becloud their ravishing Views of those glorious Objects, nor to marr their Conformity, they must abide in the same holy Beauty, Glory, and everlasting Bloom of Youth.

Secondly, It appears from the Origin, Nature and Quality of heavenly Glory. 'Tis true indeed; to be Unchangeable by a Necessity of Nature, belongs to God only. Holiness and Glory in the Creature being only a super-added Quality, and not essential to existence, simply considered, is perishable and may be lost, if there is no divine Resolve or Engagement for its Preservation, as we see in the Case of fallen Angels and Man. But the Inhabitants of Heaven (as before observed) have Confirmation and Fixation. Now it must be observed, that their Glory originates from God himself, and is an Emanation from Him, His fulness or internal Glory which exists in them. The Glory of God (as before observed) principally consists in Knowledge, Holiness, Joy and Happiness: And so does the Glory of the Inhabitants of Heaven, in their Measure conformable to the God of Glory.

Here it may be observed, that the Communication of the internal Glory of God, has relation to Him as the Fountain, and is something divine, something of God. As it is from Him the infinite Fountain of Light and Knowledge that Light shines forth in Beams of communicated Knowledge and Understanding, so this Knowledge in the Subject recipient, is a Conformity to God in Knowledge, 'tis the Image of God's own Knowledge of Himself. So with regard to the Communication of God's Holiness, which is properly the moral Excellence and Beauty of the divine Nature,

Nature, this is *their* Conformity to God's own moral Excellency or Holiness. So also with respect to Joy and Happiness, 'tis Part of God's Fulness of internal Glory which He communicates, so that *they* "drink" of the River of his Pleasure." Thus Knowledge, Holiness, Joy and Happiness, in the Inhabitants of Heaven, is something of God in them, as the Beams of the Sun are something of the Sun. In God, Knowledge, Holiness, Joy and Happiness infinitely exceed.—But in the Inhabitants of Heaven they are as much the same as 'tis possible for that to be which is infinitely less in Degree.—Now it will at once be conceded, that the moral Beauty and Glory of God, is always equally amiable, and can never wax old or decay; and it being evident, that the Glory the Inhabitants of Heaven are fixed in, is an Emanation from *Him*, and something of *Him*, something divinely glorious in them, then it can never wither or wax old: They must always appear flourishing and amiable, and have as much of the beautiful Aspect and Bloom of Youth, as they had the first Moment they existed in a State of perfect Conformity to the God of Glory.

Thirdly, Let it be considered, that we have abundant Reason to think, that the Inhabitants of Heaven, will have increasing Communications from the Fulness of God throughout Eternity. Their Capacities may be enlarging, and receiving new Discoveries, thro' all the Ages of their Immortality, for ever enlarging and for ever filling. 'Tis true, if we suppose the least given Degree Progressive for ever, our Thoughts are lost and swallowed up; but this only serves to show, that the Glory of Heaven

is incomprehensible, as it really is. Should the Inhabitants of Heaven double in Glory every Moment to all Eternity ; yet would they forever remain infinitely short of the infinite Perfection and Fulness of uncreated Glory that there is in Jehovah. Heaven is undoubtedly a Place of growing Improvement in Knowledge, Holiness, Love and Joy ; as might be largely shown by Arguments drawn from Reason and Scripture, did the Time allow.—Now, while the Inhabitants of Heaven are the Subjects of increasing Communications from the Fulness of God's internal Glory, and getting still nigher to Him, and being more and more “satisfied with his Likeness,” they must necessarily persevere in the unfading Beauties of Holiness and the everlasting Bloom of Youth.

The IMPROVEMENT now follows.—

First, We may learn from what we have heard, that Gospel Calls and Invitations are immensely glorious, interesting, and weighty. Gospel Invitations contain in them all that Glory of Heaven and everlasting Bloom of Youth of which we have heard.—*St. Paul* speaks of being “called of God unto his Kingdom and Glory :* And *St. Peter* of being “called into his eternal Glory.† How glorious then, how interesting and important such Calls and Invitations must needs be ? To increase our Views, let us but think, that the glorious Attributes of God consist in a sufficiency to certain Acts and Effects ; and that God who perfectly knew Himself from all Eternity, saw it to be a Thing in itself fit and desirable

* 1 Thel. 2. 12. † 1 Pet. 5. 10.

able that He should exert his Attributes in the Production of such Effects, as should manifest and make known to intelligent Beings their united infinite Glories. While an infinite Variety of all possible Methods lay open for ever to his View, He hath in his deep Counsel and infinite Wisdom elected and fixed upon a *Plan* for this Purpose: And this is by a Communication and Emanation from his own infinite Fulness of Good. That his Glory should be known by the glorious Inhabitants of Heaven for ever, as acted out to the greatest possible Advantage. That as there is an infinite Fountain of Light and Knowledge in Him, He sees it fit that this Light should shine forth in Beams of communicated Knowledge and Understanding: And as there is an infinite Fountain of Holiness, moral Excellence and Beauty, so it should flow out in communicated Holiness:— And that as there is an infinite Fulness of Joy and Happiness, so these should have an Emanation, and become a Fountain flowing out in abundant Streams, diffusing forever. And to this Communication of his own infinite Fulness of Good and Glory, God had respect as an ultimate End in creating the World. And indeed all the Exertions of his Perfections seem to have a Reference thereto. In the Exercise of his Perfections, and in the Manifestation of their Glory by Communication of Glory to the Inhabitants of Heaven, God takes infinite Delight and Complacency. And as the Perfections of God are in themselves most Excellent, so must the Knowledge of them be also: And be worthy of the highest Esteem, Love, Delight and Joy, and of giving Glory to God for, in the sublimest Strains for ever. Now the moral Beauty,
Glory,

Glory and Felicity of the Inhabitants of Heaven, must be so great and excellent, as to be correspondent with, answer to; and be for ever worthy of all the deep eternal Counsels and Designs of the Wisdom and Love of God; of the Exertion of all his infinite glorious Attributes in the Productions of a *Glory* thus eternally designed; and worthy of his own infinite Delight and Complacency, glorifying Himself in *Character* as the God of Glory; and so as shall eternally be most worthy of the Esteem, Love, Delight and Praise of the Subjects of such Communications of Glory; wherein and whereby a God of infinite Glory glorifies Himself as such a God, and will for ever. How great and excellent then must this Glory be? 'Tis indeed an exceeding great, excellent, inconceivable, eternal Weight of Glory! And this Glory in the Emanation and Communication of it, is essential to our Well-being for ever, and so of highest possible Importance and Interesting therefore to the last Degree. Now in that the Calls and Invitations of the Gospel include in them all *this Glory*, they must necessarily be immensely Glorious, Interesting and Weighty.

Secondly, They surely act a stupid and most injurious Part against themselves, who slight and reject Gospel offers. Where-ever the Gospel comes it makes general, free, earnest, and repeated offers to Sinners, of Righteousness, Grace, and eternal Glory. "Ho, every one that thirsteth, come ye to the Waters." — "And whosoever will, let him take of the Waters of Life freely." * Those who do not believingly embrace

* Isai. 55. 1. Rev. 22. 17.

embrace Gospel offers, whose Hearts and Lives are not under their commanding Influence,—who do not part with every Thing that comes in Competition with them,—they must be rank'd among those that slight and reject them; and thereby the immense, the immortal and boundless Glory of Heaven. Alas, for them! into what a dead Sleep they must have fallen, who remain unawed; unimpressed; uninfluenced by the free offers of Heaven's eternal Glory! They feel not, nor yield; what-ever is said or done makes no Impression. All the Influences from Above, all the offers of Glory eternal, fall like Showers upon a Rock, to produce no Fruit. O stupid Sinner, is this thy Conduct; dost thou slight, repulse, and dash back in the Face of Heaven, free and full offers of Heaven's eternal Glory!—the Glory of God's Dwelling-Place—the Glory and Resort of the eternal King—where He is seen and enjoyed; with Raptures of Rejoicing and Triumph. The Glory of the Paradise of Delights, the Garden of God; suited and fitted all for Pleasure divine: His own Plan and Preparation, to entertain and surprize his Favorites, with an infinite Variety of increasing Beauties; Wonders, and Glories, in the communication of Himself forever. O Sinner, dost thou reject such offer'd Glory! Was there ever such prodigious Stupidity seen under the Canopy of Heaven, or even in the Regions of Hell! Not Hell itself can find a Precedent of such Conduct; the Devils believe and tremble; while you disbelieve and trifle with offers of eternal Glory! How impious, how provoking to the God of Heaven, must your Conduct be? The Wickedness you are chargeable with is as great, as Heaven's infinite Glory is excellent. O the

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destructive Folly, the daring Wickedness of such Conduct! O Sinner! you are shutting the Door of Salvation, and the Gates of Heaven against yourself. Will the God of Heaven ever take you into that Glory which you despise? Will the Lord Jesus save you by his Blood, the Purchases of which you slight? —No, you may go and seek a Heaven where you can find it; God will give you none. But this He will do, if you go on to slight his offer'd Glory, He will bring upon you a most aggravated everlasting Damnation.

Thirdly, From what we have heard we may learn that all true Believers are very happy and blessed Persons, and may well rejoice in Hope of Glory, and ardently long for an Exchange of Worlds. True Believers in Christ have a firm Title to, and are Candidates for, all that fulness of unbounded Glory we have been contemplating upon. They now have the Earnest and Foretastes thereof: And while they exercise a lively Faith and Hope of full Possession very soon, they may well rejoice, with Joy unspeakable and *glorified*. When they look off this, to that blissful State, they can't but reckon it far better to be there. They are well assured that to be with Christ, is to be in a better Place, in a better State, and with better Company; where all Evil is excluded, moral and penal, and all Good is present, to be fully enjoyed for ever. Grace that comes from Heaven, carries up their Souls in ardent desires after it, so that they are often ready to welcome an Exchange of Worlds, “saying, Come Lord Jesus, come quickly,” —“make haste my Beloved!” If Believers continually

ually had those Views of heavenly Glory they often have, they would continually find the need of Patience and Submission in Exercise, in order to wait 'till the Time should come, for them to exchange World. O, ye Candidates for Heaven, you know but in Part, what a World, what a Society, what Glory you are bound for to Day !——What a World is that, where the cloudless Shines of Jehovah's Countenance make every Face there shine, and every Heart leap for Joy with the Communications of Himself ! What a Society that, where Angels and Saints make but one Family, and all are still hale, divinely gay, prosperous and flourishing in the Glory and Beauty of Youth in eternal Bloom ! Where Friendship reigns in its utmost Perfection, every one loving much, and are as much loved again ; all rejoicing evermore, with them that evermore rejoice ! Where nothing can happen to interrupt the Joy, or put a stop to the Felicity, but it will still be a Circle of fresh Delights ; a permanent Beatitude : This the Life everlasting ; the Glory that fades not away ; and Pleasure forevermore.

Fourthly, If heavenly Glory is so great and excellent, as we have heard, surely those young People act a wise Part who renounce Sin and Vanity, and give up themselves to the Lord and his Service, pursuing after so great Glory. This is not only Duty, but the highest Wisdom and Prudence, Privilege and Interest. To fix upon the best End, and in order to obtain it, to enter upon a vigorous Prosecution of well chosen, apt and proper Means, this is Wisdom. 'Tis spiritual Wisdom to esteem Things according to their

their intrinsic Worth and Value. To prefer a higher to a subordinate End; a profitable Good to a flesh-pleasing one; a spiritual to a corporeal sensual one; an eternal Good to that which is a temporary perishing Vanity; to prefer that which is of absolute Necessity and infinite Excellence, this is indeed Wisdom and Interest: Yes, my young Friends, this is spiritual true Wisdom and infinitely gainful! Whereas they who pursue after sensual Pleasures and the World's Vanities, and neglect Things to come, shall be beggar'd in the Issue, and stigmatized with the ignominious *Epithet* of Fools to all Eternity. Divinely wise, divinely happy, those Youths who relinquish Pebbles for Pearls, who renounce the sensual sordid temporary Pleasures of Sin, for the infinitely superior Comforts of Religion; who part with empty Shadows and gilded Nothings for substantial Glories, and the resplendent Beauties of Youth in everlasting Bloom.

I might proceed by way of Inference, and remark, that since heavenly Glory is such—This may serve to reconcile us to the Departure of pious Friends and Relatives from us, to the Possession of such Glory—The World, the Church and we may mourn a great Loss; but we may moderate our Sorrows upon such Occasions, with the Thought, that they are instated in a fulness of Glory, still live in a sublime Sense—have seized Youth in its full Bloom forever. If by lifting up the Hand, we could bring them back again to our World of Sin and Sorrow, we would not act a Part so opposite to the Divine Pleasure, nor so unkind to them.

I might also infer from a View of such Glory—that it may justly afford Lamentation even to agonizing,

zing, to the People of God, to see a World of perishing Immortals round about them, despising and rejecting such Glory, while offer'd to them by the Lord of Glory Himself. Well may they wish their Heads Fountains, that from their Eyes may flow Rivers of Water!—But I must suppress Enlargement—and various Uses naturally occurring—and pass to a Use of Exhortation.

To improve what has been said, by Way of Exhortation and Persuasion to early Piety, I now address myself more especially to young People: That they may be excited, without interposing Delay, to receive the Lord Jesus Christ;—to consecrate themselves to the Service of God, as renouncing all Sin and Vanity, and securing an Interest in eternal Glory.

My young Friends,

I am fully and awfully assured, that the first Attempt which your subtle powerful and avowed Enemy the Devil makes against you, is to divert you from serious Consideration of the infinite Danger you are in of perishing forever; and thereby to conceal from you the Importance of a future State; and that *World*, where dwells fulness of Pleasures, Joys divine, and Youth in immortal Bloom. That he may do this effectually, he amuses you with the Sins, Follies and Vanities of a youthful Life: And so betrays into soul-destroying Security. That he may do this to Purpose, he continually lays before your Eyes, these Sins and Follies, artfully drest up in all their Lustre and Charms, just suited to the Relish of your corrupt ungodly Natures. Thus he banishes, by deluding Temptation, Thoughts of God and Religion from your Minds, and keeps you in Security, under

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his Tyranny, and the Dominion and Condemnation of Sin, in Jeopardy every Moment of Hell. Thus in Security, you are eagerly pursuing after sensual Pleasures and youthful Vanities. It is now Spring-time with you, a serene Morning, a countless Variety of agreeable Objects present to your View, and you promise yourselves much Happiness : To-morrow shall be as this Day, and much more abundant, for heart-cheering flesh-pleasing Delights. Thus fortified by Satan and your own Lusts, who shall dare to break in upon you, interrupt your Joy, and dash to Death your Cheer ? I now offer myself for this Service ; I aim at doing this ; I am your Friend, and wish to shew you such immortal Kindness ! May the Lord now send Prosperity !

Now while your elective Powers are in their full Vigor, Reason and Justice require, Wisdom and Interest invite, that you become truly religious, and thereby secure future Glory and Youth in eternal Bloom. The only Way to do this, is to embrace the Lord Jesus Christ as offer'd to you in the Gospel, and solely to rely upon Him for Righteousness, Grace, and Glory : Sincerely devoting your selves to the Service and Glory of God forever. Thus, by the Aids of Divine Grace, you must now do, in the Morning of Life, without interposing Delay. Be so kind then to me, yet more so to yourselves, as to give your solemn Attention to the following Motives and Persuasives thereto.

Seriously consider, that you are under many great and solemn Obligations to early Piety. God is infinitely glorious and excellent in Himself, the original infinite Fountain of all Perfection and Excellency, and every

every Attribute of God lays you under Obligation—This God is your Maker, and has made you a rational Being, with a Design that you shall exist for an immortal Duration. You have just come out of his creating Hand, or are rather now in his forming Hand, to ripen into Maturity : He has brought you out of Nothing into a wonderful Being. Your Creation and Youth should put you in mind of Him and Obligation to Him. “Remember now thy Creator in the Days of thy Youth.”—The *Hebrew* is, thy *Creators*, the Father, Son and Spirit. The three *Persons* of the adorable *Trinity* have Propriety and Right in, and lay Claim to you. Remember the Divine Father, so as to know Him and become truly acquainted with Him ; remember the Divine Son, so as to believe in Him and live to Him ; remember the Divine Spirit, so as to hear and obey his Voice, and submit to his Influence. The uncreated, all creating Jehovah hath made all Things firstly for Himself, and for his sovereign Glory ; and hath endow'd you with rational Powers, whereby you have a subjective Capacity to know, love and serve Him, and by Divine Grace may so do, and be for ever blessed in the Enjoyment of Him. Therefore you are under Obligation to remember Him—that is, to know Him, so as to have right Apprehensions of Him, and a deep Sense of his Excellencies impressed upon your Hearts—that turning your Eyes off from Vanity, you make Choice of Him through Christ as your chief Good—repent of Sin against Him—love and delight in Him supremely—fear, obey and serve Him, as devoted to his Glory. Obligation arises from the Consideration of the Undertaking, Sufferings and Death of Jesus Christ, the one
only

only Mediator. The Lord Redeemer came into our guilty justly condemned World to obey and suffer in our Room and Stead, and all the pain and suffer'd, every Drop of Blood He shed, is obligatory upon you to early Piety. Thus a twofold Right is asserted, from which results a twofold Obligation, the Right of *Creator*, and that of a *Redeemer*, the latter founded in the sacred Blood and Kindness of God our Saviour. Will you, dare you, young People, rob God your *Creator*, God your *Redeemer*, of that which is due, by Right so founded, and violate Obligations so great? There is a three-fold Obligation arising from your having been, in your Infancy, given up to the adorable *Trinity* in Baptism. Baptism signifies your Engagement to be the Lord's—and broken Vows of this Kind, imply terrible Imprecations and Curses—Obligation arises from the Office and Province of the Holy Spirit in the Oeconomy of our Redemption, making effectual Application thereof—from all his Strivings and Convictions, and from all the blessed Effects of his Divine Agency that you have read, heard or known of—from the commanding Authority of God: “My Son, give me thy Heart:”—and his Requirement of the first Fruits—from the present Fitness and Propriety of so doing—from the absolute Necessity, Importance and Excellence thereof, and all the Advantages of early Piety—from the many Resolutions, Purposes and solemn Vows you have made to God, and your own Consciences—from your necessary Dependence upon God for all present, and future eternal Good and Blessedness—from the very Light of Reason and natural Conscience—from the Desires, Labours, Counsels, Warnings, Reproofs, Exhortations, Prayers and Expectations

pectations of pious Friends and Relatives, you are obligated to early Piety. By all the Grace, Kindness, and Favours of God your Benefactor, all the Mercies, Blessings, Salvations, singular Bounties, Privileges and Enjoyments, temporal, spiritual, personal and relative, that you ever did, or now do, partake of, and share in, as all flowing from his absolutely free and sovereign Goodness, devolving infinite Obligation. Obligation results from all the Commands and Institutions of God—From all his gracious Promises and terrible Threatnings, and the whole Declaration of his Mind and Will by his Word—From all the afflictive Ills you have felt or fear—From all the Judgments, Plagues and Curses of God, temporal, spiritual, and the glowing Flames of an eternal Hell, of which you have read or heard—From all the glorious and dreadful Exertions and Manifestations, by Word or Works, of the infinite unchangeable and everlasting Attributes of God—From the Consideration that early Piety is most highly pleasing both to God, Angels and Saints—and from your Knowledge of all these infinite Obligations—and from your infinite Iniquity, if you violate them, and therefore from all the aggravated excruciating Torments and flaming immortal Vengeance you are thereby exposed to, as the proper Demerit of such Wickedness—I say, by all *these*—(which the Time will not allow to enlarge upon) you are, my young Friends, infinitely obligated, without interposing Delay, to accept of the Lord Jesus Christ, as offered to you in the Gospel, and now in the Spring and Morning of Life, to consecrate your whole selves to the Service and Glory of God.

I proceed,—seriously consider, that while you
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refuse, now in the Morning of Life, to consecrate yourselves to God and his Service, your Conduct is extremely vile and heinous. Your Refusal is the Violation of all possible infinite Obligation to God.—’Tis flat Disobedience to Him: God is as peremptory for the Time and Season, as He is for the Duty itself. He saith, not only turn to me, but do it *now*, “while it is called to Day.”—“Remember now thy *Creators*,”—the rebellious Youth saith, hereafter. When God says To-day, for you to say To-morrow, is flat Disobedience.—Your Conduct includes in it great Injustice and Injury to God. He hath an infinite Right to you and your Service: And He hath been too long kept out of his Right already. “The Time past may more than suffice”—to have served self and Satan, and to have encroached upon and robbed God. Can you now hesitate for a Moment whether you shall give up yourselves to God and serve Him, or not? Will you prefer your Sins before God, his Honour, and his Right, despise his Commands and abuse his Mercies yet longer?—This also is base Disingenuity. You would not have God deal thus with you; when you cry, or may cry, in great Distress, “Lord hear me speedily,” hear me now, you think He must be at your beck; but when He calls, He must wait your sinful Leisure. As infinitely just, as shocking, should you have this in Return, viz. I, saith the Lord, “have called, but you have refused; “I will mock now your Calamity is come upon you!” Your Conduct is full of base and vile Ingratitude. From all Eternity God has been mindful of us, has been at infinite Expence to open a Door of Salvation for us. Hath nourished and brought
you

you up as Children of the *Covenant*, under Gospel-Light and Privileges ; but let the *Heavens* be astonished, you ungratefully slight his Love, abuse his Grace, and rebel against Him ! Bethink yourself, young Person, how ungratefully you treat the Lord Jesus Christ. Nothing thou hast is so much thine, as thou art his : He has Right in, and Dominion over you, founded in his Purchase : “ He therefore died, that he might be Lord both of the dead and living.” * “ I ask, do you not hope to be saved and go to Heaven when you die ?” You doubtless reply, “ yes I do ;” (for you can’t feel reconciled to eternal Burnings) I ask again, “ How do you expect to be saved and go to Heaven ?” I presume you will answer, “ by the Merit and Blood of Christ, there is no other Way.” It seems then you don’t know but Jesus Christ died for you, you hope He did, and expect everlasting Salvation from Him, purchased at the infinite Expense of his precious Life and sacred Blood. And are you resolved how ever for the present, to keep Him out of his purchased Right ; —to make your Heart as hard and sinful as you can ; —to gratify your Lusts and serve Satan, just as long as you please ?—And that then you will think of giving your Heart and the Remainder of your Life (if any of it is left) to Him the Lord of Life. Do you thus requite the Lord and Saviour ? O inexpressibly monstrous Ingratitude ! Is this your Return for his Love, which brought Him down from his native Heaven into our World, and into a Life of Sorrows ? Love which induced Him to undergo the Tortures of Crucifixion, and all the Agonies of the most shameful and painful Death ! O worse than
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barbarian Ingratitude, and most shocking Wickedness ! Methinks, Devils cannot treat Him worse, no, nor so bad ! O young Person, what Thing is thine Heart become, 'tis more than rocky, more than adamantine, more, shall I say, than Hell-harden'd Steel ! If such Love, Blood, Merit, Grace and Glory, as is offer'd to you, were once offer'd, in those doleful Regions below, to Devils, would they not blush and tremble in Flames, at the Thought of such Ingratitude ? O unhappy Youth, will you still go on to act a Part so injurious and ungrateful to the Lord of Love and Glory, and so cruel to your own dear deathless Soul, and be unmoved ! Dreadful ! Oh, who loves the Lord and is not grieved ! Who loves Souls and is not melted into Pity !

I add, seriously consider, that the Time of Youth is the fittest and very best Season you can have to get an Interest in Christ, and to make sure of eternal Glory. Usually God calls his People from among Youth. It hath been frequently observed by Divines, in various Ages, who have had Opportunity to make their Remarks, that where the Gospel hath been faithfully preached, that almost all who have been savingly converted were wrought upon in their Youth. Ordinarily, in Youth worldly Incumbrances and Temptations are not so many, nor the Habits of Sin so deeply rooted. The Heart is now most tender, the Affections most lively, the Conscience most wakeful, and the Will most pliable to the Strivings and Motions of the Holy Spirit, which are now most frequent and powerful. All the while you delay—your Sins, your Guilt, your Hardness, and God's Anger are increasing, and his Patience growing weary.—As indisposed a

you now are, to turn from Sin, to the Lord, the longer you resist his Calls, the more indisposed you will be, and the more difficult the Work. If hard To-day, by hardness of Heart, it will be harder the next, so the third onward.—A Plant newly set is more easily taken up than a Plant that has taken Root. The longer you delay—the more unfit you will be for the Service of God. When the vigour of Youth is exhausted and your Ears grow deaf, Eyes dim, Understandings dull, Affections spent, Memory lost, is that a Time to begin with God and Christ, and to look after the Salvation of your Souls? When the Tackling is spoil'd, and the Ship rotten, is that a Time to put to Sea? When your Strength is spent, and the Devil has feasted upon the prime of Life and the flower of Youth, shall God have only the Scraps and Fragments of the Devil's Table? When you have become good for Nothing, fit for Nothing, unless to be damned, will you then think you are good enough for God, and the important Services of Religion? “Be not deceived, God will not be mocked.” As little Hope as there now is of your Conversion, there will be yet less in future Time. It may justly be fear'd that God will reserve the Dregs of his Wrath for you, that will reserve the Dregs of your Time for Him. The Pleasures of Sin must one Day be renounced, or you are forever miserable; and if one Day, why not now? The Truth is, the Pleasures of Sin are so sweet, that you are loth to forgo them—and Sin will be as sweet to your Taste hereafter as now it is: And the Habit of Sin strengthen'd by Acts—And Salvation will be dispens'd on no lower Terms. You hope God will be merciful to you if

you indulge yourselves a little longer in Sin ; but what Grounds have you for that Hope ? There is but a Peradventure, and that of Ten or a Hundred to One, attending that desperate Adventure you run. Would you take Poison, out of Hope that afterwards you may meet with an Antedote ? Who ever delays Repentance, by a Course of sinning, gives Strength to the Devil's Kingdom within him ; And doth in Effect pawn his Soul with the Devil, and leaves it in his Hands, and says, here Satan, keep my Soul, if I fetch it not again by such a Day, 'tis thine forever. O dreadful Adventure ! Shall Satan serve himself of thy Parts, and of thy Strength, and of thy Opportunities ? Shall he stand by and say of thee, " Here's a Youth, I hope, will do me much Work and Service while he lives, and be damned when he dies ?"—And must the Lord Christ all this while behold thee, and say, " Here is a young Person that is mine by Right of creating Power and redeeming Blood, that is fit for my Service, but this Youth serves Satan before me, rebels against, and dishonours me, opposes my Interest, and will not be saved by me ?" For the Lord's sake, lay these Things to Heart To-day ! By delays—you are certainly increasing your Sins, and some-how your Sorrows, either godly Sorrow, the Sorrow of Repentance, or despairing Sorrow, as a Punishment, having treasured up Wrath in horrid Affluence against the Day of Wrath. Now is the only Season to escape such Sorrows. Believe it, young People, the more Welcome to God and Christ the sooner you return and come.—Little Children have the most Encouragement of any in the World to come to Christ.—“ Suffer little Children

“to come unto me, and forbid them not,” saith our Lord, “for of such is the Kingdom of Heaven.” * Next to them, young People : For saith He, “they that seek me early shall find me.” † Customary sinning promotes Discouragement ; Can the *Ethiopian* or *Leopard* change ? ¶ As Life lengthens, Hopes of Salvation lessen, and may so do, till Despair seizes upon you. The Devil’s lead, and the World’s run, is, in Childhood, put off God, Christ and Religion, to Youth ; in Youth, to middle Age ; in middle Age, to old Age ; in old Age, to a Death-bed.—Beware, young People, beware you do not believe the Devil, that *hereafter* will be a more convenient Season to accept of Christ and secure eternal Salvation. This *hereafter*, which is a Purpose in your Heart, is a Weapon in the Devil’s Hand : A fatal Weapon deep dyed in the Blood of damned Souls ! By it he slays and carries away his bloody Spoils, by thousands and tens of thousands to flaming Ruin ! By it he now makes an Attempt to give you a mortal Wound, and will you be so cursed, as to be consenting to his horrid Success ? If the Devil can get you to delay, he supposes he has you fast enough ; if he can get you to put off To-day, then To-morrow, then the next Day shall be as that :—Till Peradventure some anxious Thoughts arise about your eternal Salvation ; then he will shift his infernal Snare or Weapon and suggest that ’tis now too late, for ever too late, to hope for Pardon and Salvation !—that you may sink under the Power of black and keen Despair, his own Hell !—Surely you cannot be too soon out of such Danger ; nor too soon the Subjects of personal Benefit by early Piety. Therefore, in every Point of View, Youth is the

* Mat. 19. 14. † Prov. 8. 17. ¶ Jer. 13. 23.

the fittest and best Season to make sure of an Interest in Christ, and of Youth in eternal Bloom.

Moreover, by Way of Motive consider, that Youth may be the only Time that ever you shall have, to get an Interest in Christ, and to make sure of eternal Glory. My young Friends, you run an infinite Risque every Moment you procrastinate in a Business of such Importance.—As to you, all Things are full of Hazard and Uncertainty. By present Delay you may provoke God to bring you under the Power of some stupifying Disease which shall so invade, as to deprive you of the free Exercise of Reason.—You have no Assurance that the Means of Grace shall be continued to you. “You judge yourselves unworthy of eternal Life,” by rejecting the offers of the Gospel, and may justly have it taken from you.—The Times at present are perilous, dark and gloomy.—There is an uncertainty of Grace, “if God peradventure will give Repentance.” The Spirit of God may never strive with you in future Time. While you this Day refuse offer’d Salvation, you may provoke God to pass a Sentence of Obduration, and to give you up to a hard Heart and a blind reprobate Mind. The Fig Tree in the Gospel that did not bring forth Fruit in its proper Season, was curst to Admiration! The Day of Grace may be shorter than the Day of Life—I add here, Life is uncertain.—Your Life is “but a Vapour;” “You know not what will be on the Morrow.” As that devout Person, when invited by his Friend, to feast with him on the Morrow, replied, I have not had a Morrow for these many Years. Young People are frail and mortal, and may die young. Death observes

no order, * natural, moral or political; Health and Strength, Wisdom and Holiness, Wealth and Dignity, cannot guard against the Stroke of Death. What Numbers have we seen, in the Prime of their Youth and Vigour, brought down to the Grave? To look no further back than the ever memorable Year 1764, The Year of the great Out-pouring of the Holy Spirit upon this People: How many Young People have died among us, since that Year begun? † Where is such a one, and such a one, &c.—they are fixed unalterably in boundless Eternity! It is true, several of them departed this Life, (blessed be God) with a comfortable Hope of eternal Life, being the Subjects of the Divine Influences and early Piety; but had they not, what would Death have been to them?— You have, Young People, enter'd this morning upon a new Revolution of Time, upon a *new Year*, but you may never live to see the End of it. The most of mankind die young, Heaven and Hell are fuller of young People than of such as have arrived to a greater Age. Heaven and Hell are before you; one of them will be the eternal dwelling Place of the Youngest in this Assembly very soon. The Ancients gave the Emblem of Time, not with Wheels running; but with Wings flying: Also with a Lock before, Bald behind. Young as you are, you may soon be arraigned before God's Tribunal and judged by the Rules contained in his Word, according to what you have done.—I suppose many of you dare not think of dying as you are, unprepared as you are, for Death,

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Judgment

* Job. 10. 22. and 31. 23—27.

† Since the Time refer'd to above there has died in this Place 23 Young People, beside Children.

Judgment, and Eternity: No; the Thought is big with Horror. You therefore resolve, that in some future Time, you will become serious and make it your great Concern to get prepared for those most august, important, and interesting Realities. You have likely fix'd upon the convenient Time; And this Time it may be, is dated beyond the Time fixed in God's Decree for our Death. Between the present Now, and your convenient *hereafter*, Death comes, finds you unprepared, cuts you down, you give up the Ghost, and alas where are You!—This the fatal Delusion, this the publick Road to Hell! I make no doubt, but if you could now ask Multitudes in Hell, how they came to go there? They would tell you in the very Way you are in,—They once as fully and as honestly intended to become religious and escape Hell, as you now do; but while they were fixing upon future Time for that Purpose, Death interposed and cut them down in their Sins.—O! Deplorable Case! Oh! Trust not in Youth, upon future Time. When Death comes, ready, or not ready, you must launch into Eternity, and appear before your eternal Judge. I will now make a Supposition, which may be indeed an awful Reality; Suppose Death should seize upon you in your Youth and in your Sin and Guilt. Methinks, I see your tender Parents and Friends round about your dying Bed, all over-whelmed with sorrows: How they wring their Hands, pour Floods from their Eyes! Methinks, I see you invaded with a Death-paleness, and hear you with trembling Lips, and a faltering Tongue, in broken Accents, interrupted with many a rising Sob and Groan, while innumerable Darts of Agony are transfixing your Conscience, cry-

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ing out, the fatal Moment is come ! The King of Terrors hath taken hold of me, and sets heavy upon me ! His Looks strike Horrors into my Soul ! Ah ! Amazing Sight ! O my poor trembling Soul ! Thou art now to be separated from the Body, and to bid a lasting Farewel to thy Friends, & to all the Pleasures of Life. But oh ! The more dismal Prospect of Judgment and Eternity ! Oh, the Flashes of those devouring Flames just before me ! Death has seized upon me, and found me unprepared for Judgment, Oh ! How shall I appear before the Bar of an avenging God ! If I die now, I must be damned for ever ! Eternity, Eternity, a never ending Eternity of Misery, unspeakable Misery ! The Thought kills me ! Death, be so kind, as to spare me a little longer, yet a little longer, Oh Death spare me, or swallow me up forever ! In vain I cry, Death hath neither Ears, nor Compassions ! If I look up, Heaven Frowns, if down, Hell is moved for me ! Where ? From whence can I find Help ?—Alas ! 'Tis all in vain to seek—I am going—I am just gone—Farewel, my dear Father ! my tender and dear Mother, that nourish'd and brought me up, Farewel ! Farewel, my Friends, and all Happiness for ever ! I am going to Judgment, and—my Spirit sinks—What say you, Young Person, are you reconciled to Death, in these Forms of Terror and Amazement ? If not, then don't presume upon future Time,—nor think you are too young to be pious. Let me remind you, that you may be *snatch'd* from your Friends, and hurried to the awful Bar ; without so much Time to take a last Farewel—In the midst of Life, you are in Death : *Sudden* as Lightning, sometimes, is his Arrow darted ; and kills in the twinkling of an Eye. Oh !

That

That you would no longer run the infinite Risque you have heretofore done. How important the Admonition, be ye always ready ?

If the Time allowed, I would proceed, and set before you, the vast Advantages and glorious Consequences of early Piety. I would observe, that you will be deliver'd from the Dominion and Condemnation of Sin ; and the Tyranny of Satan ; Be transformed into the glorious Image of God, and adopted into his Family ;—early have your eternal Salvation secured.—God the Father, will be your God and Father, everlasting Friend, Portion and exceeding great Reward. The Lord Jesus Christ, your teaching Prophet ; atoning interceding Priest, reigning King and Saviour. The Holy Spirit your Enlightner, Sanctifier, and Comforter. You will experience a Pleasure in Religion infinitely superior to all the Pleasures of Sin : God Himself will be your exceeding Joy ; and you will rejoice in the Lord Jesus Christ, “ with Joy unspeakable and full of Glory.” I would also observe, that by early Piety, your Personal Benefit will be the greater, both in Point of Enjoyment and Service. You will have the more Knowledge, Peace, Comfort and Joy in the Holy Ghost. You will be the more profitable to others, and useful to God ; and shine brighter in Glory. God will constantly have his Eye upon you for Good ; be your Sun & Shield, give Grace and Glory, and withhold no good Thing from you. Will give you free Access to the Throne of his Grace at all Times and upon all Occasions : And will make all Things conspire for your Good, while you live : And when you come to die, He will be the Support and Strength of your Heart, and your Portion forever.

He will then afford you holy Angles for Convoys to his Kingdom of eternal Glory. And the Lord Christ will then own you for one of his Redeemed—And God the Father will openly acknowledge you for one of his Children:—All the heavenly Hosts congratulate your Arrival there.—Where you shall be perfectly blessed with increasing Emanations of Light, Love and Joy, from the Fountain of *Godhead*; and in re-conveying back to the Divine Original, all the Praise, in the sublimest Strains, for ever, and for ever.

I would also proceed and observe, by Way of motive, that 'tis indeed matter of Lamentation, to few young People serve the Lord. The ever-tempting, ever-cheating, lying Vanities of the World, prove fatal to most young People. Go to the *Universities* and *Colleges*, how rare to find in them *Nazarites* consecrated to God. Go into Towns and Families, how rare to find a young Person devoted to God. In most Places, young People seem to be going merrily to eternal Death. They dream of being Wise hereafter, till they are ruined forever. Alas! that our Lord Christ hath the Service of so few young People; and that so many rush on to eternal Ruin!

I might also observe, if you are not ready, God is ready, ready on the one Hand, to receive you; on the other to punish you. All Things are now ready on the Part of Heaven, “come ye to the Marriage.”—The Lord Christ is ready to receive you; The Holy Spirit to sanctify you; God the Father to meet you, as returning Prodigals;—and all Heaven to rejoice upon your Return. But if you refuse and delay, be it known to you, in the Name of God, He is ready to punish you. “His Bow is bent, his Arrows are on the String,

“String,” and justice levels them at your Heart, as ready to let them fly. “If He whets his glittering Sword, and his Hand takes hold on Judgment; He will render Vengeance to his Enemies, and will reward them that hate Him; He will make his Arrows drunk with Blood”! Then where are you young People? Alas for you! But I must not enlarge upon the last mentioned Persuasives to early Piety. The Importance of the Point I am labouring, has already led me on far beyond all that I designed—Let me now ask you, my young Friends, are you upon the whole gain’d over, to a Resignation of your Selves unto the Lord, sincerely, intirely and for ever? If so, you will have Cause forever to bless God, for this first Day of the new Year 1775. The Birthday of eternal Life, and everlasting Bloom of Youth.

I shall now close my Discourse in a few Words by Way of Address,

First, to the secure sinful Youth. After all, are there not some of you, that are determined to indulge a light, vain, airy, jovial, wanton Temper; and to pursue after youthful Vanities? I must tell you, that your Temper and Conduct is as contrary to the Spirit and Power of real Religion, as Hell is to Heaven. Rejoice and go on,—but know that “for all these Things God will bring you into Judgment:” If you won’t fear, you shall feel his Wrath. Go condemned Malefactor, call your Companions in Sin together, and call for Mirth and Musick, fall round about the Mouth of the bottomless Pit; and leap up and down over the Flames of Hell, every Moment just ready to drop into them. Go act a Part, as tho’ you had got by Death; and gone behind the Day

of Judgment. Gird up your Loins, make your self Strong, and fight against Heaven :—But know it from God Almighty, that the flaming Thunder-Bolts of his Vengeance, if you repent not, will ere long smite your guilty Soul down to Hell. You may try to keep your Self in Countenance, by pleading, that you act but according to the Custom of young People in almost all Places ; and Youth must be indulg'd.— But I must tell you, 'tis a Custom that originates from Hell ; and that the Devil would have you follow: Indulgence is unsufferable. The Laws of Christianity, and the Rules of Judgment are the same for all— Young People's Souls shall be saved or damned by the same Rules as the old ones, if they be past Infancy. Oh, if you die to Night, “ God will judge you by the Gospel !” By indulging your light, wanton, vain Temper, you banish all serious Thoughts of God and Religion, of Death and Judgment, of Heaven and Hell, out of your mind. This Temper and Practice of yours bewray a secret Infidelity, and proceed from accursed Principles. Such a Disposition and Practice can't find Countenance, when “ the Spirit of God is “ pour'd out from on high.” Your Security is the height of Wickedness ; extream Folly, absolutely inexcusable, and leads directly on to Hell. What, is there Nothing in Religion and sacred Things to make you serious, and to awe your Spirit ? Nothing in that which the holy wise God is intent on, and has been from Eternity ; and which the Hearts of devout Persons are deeply exercised about, and have been in all Ages ? Nothing in the Things which the Incarnation, Sufferings, Death and Testimony of the Son of God refer to ? The Things which great Miracles have

have attested ; and which the various Operations of the Holy Ghost on Souls design ; and the Ministry of Angels, and the Gospel-Ministry subserve ; and which the Devils are up in Arms to oppose, while they tremble at God's Thunders,—is there Nothing, I say, in all these Things to make you seriously affected ? What meanest thou, O Sleeper ! I must tell you, that you can't hold your beloved Security much longer ; do your utmost ; the Time, or End of Time, soon comes, when Conscience will awake, and if not till the End of Time with you, it will awake with a Vengeance ; it will roar like a Lyon and tear you in Pices. Oh, dreadful, to have full conviction of Misery, when 'tis too late for a Remedy, too late for one compleat ETERNITY ! Therefore by the dread Authority of the great GOD, by the Terrors of Death, and the eternal Judgment, by the Joys of Heaven, and the Torments of Hell, and by the Regard you owe to your immortal Souls, I intreat, I charge, I adjure you, secure Sinners, to awake out of your dead Sleep of Security, and give Attention to your eternal Concernments !

Secondly to those, who “ yet lack one Thing,” tho' of a refined Character when compared with the grossly profane, or the vulgar low lived. There are some Youths who act a Part, as tho' they meant to storm Hell and take Damnation by Force—They set their Mouths against Heaven—and boldly profane God's dreadful Name, by horrid Oaths ! And are throwing out their Curles upon their Companions round about them—They sport with sacred Things, and make a mock at Religion—They live in the School of Debauchery, Gaming, Intemperance, and
Luxury.—

Luxury.—These baptised profane Infidels, seem to be already ripe for Hell. 'Tis a wonder that God don't strike them dead and damned at once! Alas for them! Where will they find a Shelter, when their eternal Judge comes in flaming Vengeance?

“ From his bright Eyes affrighted Worlds retire,

“ He speaks in Thunder, and He breathes in Fire.

Some are spending their Time in devising how to feed the towering Pride of Life—Their Minds are captivated with little vulgar low-liv'd Things, antick Talk and a heap of youthful Fooleries, far below the Dignity of a rational Mind.—There is a special little Number, whose Character is remote from these, who still “lack one Thing.” They have indeed agreeable natural Qualifications, and many lovely Accomplishments—They have had a refin'd Education, and have grown up in apparent Sobriety—They have an excellent turn of Mind, a delicate Set of Passions, and a fine Relish of intellectual Pleasures—They read their *Bible*, and instructive Authors, and furnish their Minds with useful Knowledge—They know when to speak, and when to be silent—Their Words and Deportment diffuse Joy and Pleasure through all the Company where they are, and gain them much Love and Esteem—They approve of Things more excellent, and like the hopeful Youth in the Gospel, (whom our Lord, as Man, loved) they have some concern of Mind about eternal Life. But alas! like that unhappy young Jew, “they still lack “one Thing.” They have no saving Acquaintance with God in Christ. My amiable young Friends, no doubt, many young People poss't of amiable Qualities, and lovely Accomplishments, and who have

some Concern about eternal Life, may nevertheless perish for ever. Your glittering Graces are counterfeits, not saving, and all your Virtues unregenerate Morality. "One Thing you lack," and that is "the one Thing needful." I lengthen out my Discourse to address you, I feel unutterable Compassion toward you, my Eye weeps, my Heart often bleeds within me, when I behold you! Must all these shining Powers, lovely Qualities, and amiable Talents be spoil'd at once, by the Love of the World, be blasted by the Breath of Satan, and go out in the Smoke of Hell! Why shall they not now in their Bloom and Glory, adorn the Kingdom of Grace?— Shall they only serve to give you the more keen Repentment and deep Sensibility of immortal Torments! After all the glories of Nature, will you be banished forever from the Realms of Light and Love; and sink into the Gloom of Hell; be joined to the Society of raging Devils, and all the Sons of Darkness; and have the Anguish and Torture of the Soul sharpen'd, and grow forever, in Proportion to the Glory of your fine Talents and abused Endowments? Oh, infinitely shocking Thought! Oh, that I could speak to your gentle Natures, and delicate Passions, in such melting moving Language, as might be a Means to excite your Attention! and influence you to improve your golden Hours, to the noblest Purposes; to become meet for Heaven, to ascertain your Title, to a State of immortal Youth, and to a Crown of "eternal Glory." I beseech you by all Things lovely, by all Things sacred and eternal, that you renounce the Love of the World, and every Thing that comes in Competition with an Interest in the Lord Jesus Christ,

Christ, and that you instantly receive Him upon his own Terms, and crown Him with the Honour of your eternal Salvation ; that he may crown you, with all the Glory and Felicity of Youth in immortal Bloom.

Thirdly, To such as are convinc'd by the Holy Spirit of Sin, Guilt, Misery, and Danger of Perishing forever. Acknowledge the Power and Kindness of God, in waking of you out of that Security, which is the broad Road to Hell. Tremble at the Thought of loosing your Convictions. Beware of indulging any secret Lust—of evil Company—of carnal Counsels—of stupifying Principles that poison the Soul—of Self-sufficiency—and of a delaying Temper of Heart. Beware of a false Faith and unsound Conversion. In order to saving Faith, be assured that the Mind must be enlighten'd by the Holy Spirit, in the Knowledge of the glorious Objects of Faith.—While you hear, that you must see the Pollution of the Heart, as well as the Defilements of the Life—That you are condemned by the Divine Law as Transgressors—by the Gospel as Unbelievers—and that God is just in the eternal Condemnation of such—and that you are at his Sovereign Disposal—(which is Truth) beware you don't seek these Things to recommend you to Christ. Many poor Sinners are afraid to come to Christ now, because unprepared. But know Sinner, you must betake yourself to the free Grace of God in Christ just as you are : You must come to Christ such a vile, miserable, guilty, unworthy Wretch as Sin has made thee. Be sensible of the infinite Malignity and Guilt of Unbelief, the present and indispensable Obligation of Faith, and the
Danger

Danger of Delays. And let this View of Things, give speed to the Motion of thy trembling distressed Soul toward the Almighty Saviour. Now is the Time, while the Spirit of God is striving with you to act Faith in Christ; now a precious Time, and it may be the only Time. Therefore, while you are making the all-important Inquiry, “what you must do to be saved!” The Answer is given, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

Fourthly, To pious young People in Christ. Oh, happy, happy Souls! The Lines are pleasantly fallen to you!” I hope you will reap the largest Harvest, by having the longest Seed-Time. Be greatly affected with the infinite Kindness of God, in giving of you an Interest in his Son, and acknowledge it to the Praise of the Glory of his Grace. Be watchful, prayerful, humble, fruitful, shining Examples of Piety; growing in Knowledge, Grace and Usefulness, as you grow in Age. Have continual Recourse to the Lord Jesus Christ for fresh Applications of his Blood; and for new Anointings of the Spirit daily. Aspire after the highest Measures of Conformity to, and Communion with the Lord; and the full Assurances of his Love.—Study his Word, learn his Precepts, observe his Ordinances, believe his Promises, and under the Conduct of his Spirit follow his Example. Pity and pray for the multitudes of your Fellow Youths that are Strangers to Christ, and do what you can that they may no longer continue so. “Let the Life you live in the Flesh be by Faith in the Son of God,”—and long for the Perfection of Heaven—where you shall soon join all
the

the glorious Inhabitants thereof, in the immortal Bloom of Youth, and in singing *Hallelujahs* to God and the Lamb for ever and ever.

Before I shut up, I must intreat you to spare me a Word to the Assembly in general, and the Lord's praying People in particular. Let old and young, one and all, make it their grand Concern to know God in Christ, and Religion in its Power, Purity and Felicity. Religion "is the one Thing needful :—" It is, of all Things, the most important in it self, and the most interesting unto us.—Let the Lord's People ply the Throne of Grace by incessant fervent Prayer, for the Influences of the Holy Spirit, that Religion may be revived in its Power.—Pray hard and cry Mightily to God for our Nation and Land. Never did our Nation stand more in need of this Sum of all Blessings, the Divine Influences, than at present. It never was, perhaps, in a more corrupt and degenerate State than at this Day.—While we are labouring under awful national Calamities, believe it, the Cause of them will never be removed, nor our Danger be over, "until the Spirit is poured out from on High."—Pray much in behalf of the *Protestant Churches*, and a perishing World round about you.—That the whole "Earth may be "full of the Knowledge of the Lord," that *Jews* and *Gentiles* may all know Him, "from the least "to the greatest;" that there may be, as it were, "a new Heavens and a new Earth,"—a new World, a young World, a World of countless Millions, all in the fair Bloom of Piety, training up for final Fixation, in the State of immortal Youth, Glory and Felicity

The Bloom of Youth immortal, by Piety and Glory.

Felicity at the Right-Hand of God, “ where there
“ is fulness of Joy and Pleasure for ever more.”
To which, may God of his infinite Mercy bring us
all, for the Divine Mediator’s sake ! Amen and
Amen !



[The Author’s Distance and the fulness of the Press, hath occasioned a considerable Delay in the Publication.]

The candid Reader is desired to correct the following Errors, viz.

P. 11 Line 5 from the Bottom, for *perfit* read *persist* ; P. 15 L. 10 from the Bottom, for *recipiently* read *recipient* ; P. 18 L. 10 from the Bottom, for *erected* read *created* ; P. 27 L. 4 for *World* read *Worlds*.





Youth's Triumph :

A

P O E M

O R

V I S I O N .





YOUTH'S TRIUMPH:

A

POEM OR VISION.

IN which, PLEASURE, HONOUR, and WEALTH, make their Address to a Youth for supreme Respect; Virtue interposes, by Way of Address, and wins the Youth, who thereupon Triumphs.



MY Muse, now sing the rare, the happy Youth,
In the fair Bloom of *Piety* and *Truth*:
Divinely gay, divinely good and wise,
Peerless on Earth, the Darling of the Skies.

In Virtue rich, the Pledge and early Bloom,
Of Youth immortal, in the World to come:
Blest with the Sight of blazing Glory nigh,
In Hope sublime, in Joys and Triumphs high.

When

When balmy Sleep had lull'd all Care to Rest,
 Vision's gay Images, the Mind possess.
 The Muse befriended by the Morn serene,
 Collects, refines, and sings, what then was seen.

Three *Nymphs* like Goddesses, grand in their Mein,
 By Words and Charms they vy'd, the Youth to win ;
 Virtue beheld, and clasp'd within her Arms,
 Repelling Force by Force, with brighter Charms.

PLEASURE the fair, the all-câressing Dame,
 Gay in her Form, Charms in her very Name,
 First enterpriz'd, and all her Pow'r essay'd ;
 To gain the Youth, high was the Boast she made.

Soft was her Speech, and glit'ring was her Vest,
 Artful her Strain, she thus the Youth address'd ;
 ' Attend, most lovely Youth, obey my Voice ;
 ' Make me, the darling Object of your Choice.

' Music and Mirth, with ev'ry wanton Air,
 ' What ever will delight, and Bar out Fear ;
 ' Make Conscience sleep, free from Remorse and Woe,
 ' These Opiates, I freely will bestow

' Not Youth alone, are charm'd with my Repast,
 ' I am the World's great *First*, and I the *Last* :
 ' Not like to *Athen's* Deity—unknown,
 ' My Name all Mortals know, my Charms they own.

' The Sons of Wealth, of Honour and of Shame,
 ' In Motives jarr ; accord, in me their Aim :
 ' All Ranks submit, to my despotic Sway ;
 ' For me they live, or give their Lives away.

Refign.

' Reſign, gay Youth, to my imperial Reign,
 ' While Pulſe for Blifs beat high in ev'ry Vein:
 ' Let all the Paſſions of a lawleſs Mind,
 ' Feel their own Fire, and kindle unconfin'd.'

She ceaſ'd—

FAME ſoon appear'd, in her effulgent Rays,
 Her Face beam'd Honour in a guſhing Blaze;
 In gay Magnificence ſhe ſtood a while,
 In open View, with Rad'ence on her Smile.

She Silence broke, moſt delicate her Theme,
 Splendors, Rewards, and all that merits Name:
 ' Gay Youth, give me your Love, while I invite,
 ' To crown your Life, with exquisite Delight.

' When I my Glories wave in Character,
 ' Suitors from Thrones, Pulpits, the Bench and Bar,
 ' All ſuppliant, my Shrine attend, and wait,
 ' My Trump to ſound, WELL DONE, THE MAN IS
 ' GREAT.

' The Sov'reign, and the Slave, fix me their Aim,
 ' Forgot, inglorious Act, then bluſh my Name:
 ' Thoſe who have wrote, me to revile, miſtook;
 ' For me they fix'd their Names, to the ſame Book.

' Heroes for me, welcome Wars loud Alarms,
 ' In bloody Fields, me they purſue, in Arms:
 ' 'Tis I record the Triumphs they have won,
 ' And gild the Thread of Life, with Glory ſpun.

' See how I ſhine, in ev'ry Coat of Arms,
 ' Where Thouſands gaze, high-raptur'd with my
 ' Charms;

• The

‘ The **Wastes** of Time and Death, I long out-brave ;
 ‘ The Marble holds me safe, above the Grave.

‘ While I, brave Youth, invite, give me your
 ‘ Heart,
 ‘ And inare the Blifs of Grandeur I impart ;
 ‘ Crown’d with Applause, your celebrated Name,
 ‘ Shall stand inroll’d, amongst the Sons of Fame.’

She ceas’d——

WEALTH next advanc’d, a Dame in glitt’ring Hue,
 And strove to rival both the former two ;
 Diamonds her Crown, her flowing Robe of Gold,
 Thick set with Pearls, Splendors to view unfold.

Lightly she danc’d along, and thus begun,
 ‘ I from the rising to the setting Sun,
 ‘ A *Goddess* am, have more of **Worship** giv’n,
 ‘ Than fam’d *Diana*, or the God of Heav’n.

‘ Gav Youth, ’tis I bestow, what you desire,
 ‘ The Pride of Life, to make the World admire ;
 ‘ For me the Sailor quits his home-born Ease,
 ‘ Rides with the raging Storm, and ploughs the Seas.

‘ Monarchs of wide Command, and growing Fame,
 ‘ Their Grandeur owe, to my resplendent Beam ;
 ‘ ’Tis by my orient Blaze, the Nations shine ;
 ‘ They crave my Smile, and give me Praise Divine.

‘ If I suspend my Beam, and Frown on you,
 ‘ Shame, Poverty, and ills on ills infue ;
 ‘ Bow to my Shrine, my blended Glories know ;
 ‘ Luxurent Joy, and Fame I will bestow.’

She ceas’d——

VIRTUE

VIRTUE which glow'd with univertal Love,
 Sublime her Birth, descending from above;
 In sacred Flame, resent'd what she heard:
 Unvail'd herself, in native Charms appear'd.

No borrow'd Bloom, nor artful Die, she wore,
 As she drew near, her Features pleas'd the more:
 A Vest of snowy white, was her Attire;
 Serene her Eye, darting celestial Fire.

Sweet Majesty, the Lustre of her Face,
 August she trod, her ev'ry Air was Grace:
 Her Beauties like to those, in Realms above,
 Where Youth immortal dwells in blissful Love.

Her Words inspire, with Joy and awful Fear,
 All Truth Divine, winning, and all sincere;
 Breathing Benevolence, and heav'nly Bliss,
 Boundless ETERNITY gave Emphasis.

While, awful and endearing Glories blaz'd,
 Sudden, her all-pathetic Voice she rais'd;
 ' Dear Youth, while warring Passions are at Strife,
 ' Be calm, and listen to the Words of Life.

' Mistake me not, by present modish Fame;
 ' RELIGION was, and is my proper Name:
 ' Raptures deep felt, 'tis I alone impart,
 ' To banish Ills, and to sublime the Heart.

' Vain Promises, delusive Dames have made;
 ' Unblest, accurst, are all by *them* betray'd:
 ' Fame, Wealth, and Joy, that vanish when you die,
 ' Dart Woe, and beggar, to Eternity.

' In lustful *Sodom's* everlasting Fate,
 ' There see, how sensual Joys will Terminate :
 ' Burning in Lust, when Vengeance took her Aim,
 ' Re-thunder'd Hell, in an eternal Flame.

' By *Herod* learn, what 'tis to Thirst for Fame,
 ' Keen was his Thirst, proud Worm, to steal God's
 ' Name :
 ' Justice resents, arm'd Death in hid'ous Forms,
 ' Sudden, He fell a Prey to fellow Worms.

' Go learn, where 'tis inscrib'd, in sacred Blood,
 ' That *Judas* did, for Wealth betray his God :
 ' His God in Vengeance clad, resenting this,
 ' Sent him, to his own Place, Hell's dark Abyfs.

' Charms that delude you to the Pit of Woe,
 ' For Virtue's boundless Prize, you must forego !
 ' Pleasures all adequate, you shall receive ;
 ' Replete with Joys divine, immortal live.

' A fateless Thirst for Bliss, within the Mind,
 ' Is Proof of Immortality design'd :
 ' If Souls henceforth, eternal are in Date,
 ' Objects of Bliss, must be commensurate.

' Passions are Rays of an eternal Fire ;
 ' They'll Flame intense, when Time and Worlds ex-
 ' pire :
 ' Reason must guide them, in their boundless Flight ;
 ' Virtue will fix, on Objects infinite.

' Then let them glow, with an eternal Flame,
 ' The source of Bliss, will be the great, I AM :

A stream

' A Stream of endless Joys, He will impart,
 ' And kindle flaming Raptures in the Heart.

' Come then, dear Youth, make me your Choice,
 ' and I

' Will you exalt, to share those Joys on high :
 ' When all below, no longer has a Name,
 ' I'll give eternal Gain, eternal Fame.

' Sin I subdue, and form the Soul for Heav'n ;
 ' Light, Love, and Joy, first Fruits, by me are giv'n,
 ' With Hope, sweet Peace ; and Love your Soul shall
 ' fire,
 ' To praise in Realms, where Angels string the Lyre.

' Amidst the Storms of Life, a World of Woe,
 ' Support, Counsel, and Aid, I will bestow :
 ' Your Passions calm, unshaken in your Mind,
 ' To Heav'ns, Will supreme, your own resign'd.

' Then in the final Hour, when Death invades,
 ' I will afford, my all-supporting Aids :
 ' Safety, or more, a Triumph you shall have,
 ' And sing, the *Victor's* Conquest o'er the Grave.

' The Soul dismiss'd from Clay, and Ills of Time,
 ' Shall soar to Joys immortal and sublime :
 ' Angels your Convoys, to the realms of Day,
 ' Will sing, and give you Musick by the Way.

' Then the eternal Judge, will you approve,
 ' And welcome you, to extasy of Love :
 ' All Heav'n rejoice, in your new blest abode,
 ' In Bliss immense, before the Throne of God.

' Where you array'd, in Robes of daz'ling Light,
 ' In Bloom of Youth, beaming divinely bright,
 ' Shall triumph in your Choice of Virtue's Prize,
 ' And join the Songs, and Raptures of the Skies.

' Thou lovely Youth, *all this*, for ever thine,
 ' If thou thy willing Soul, to me resign :
 ' I speak the Truth of the eternal God,
 ' 'Tis ratify'd by Oath, and sacred Blood.

The young *Triphono*, who attentive heard,
 Then rose, in ev'ry blooming Grace appear'd,
 From Meditation deep, now mark'd the Way,
 Nor Moments hesitated what to say.

' VIRTUE, thy lovely charms, thy winning Pow'r,
 ' Have been display'd, in a most welcome Hour :
 ' Conviction strikes ; I've seen all here below,
 ' Delusive Vanity, an empty show.

' That Sin and Guilt, as *Sinai's* Curse proclaims,
 ' Justly expose, to Hell's engulfing Flames :
 ' The thirsty Vengeance of the Law of God,
 ' Is quench'd, by the Almighty Saviour's Blood.

' His all-sufficing Righteousness, and Grace,
 ' His spreading Arms, invite me to embrace :
 ' His Glories captivate, with sweet controul ;
 ' Hail, welcome Virtue, to my thirsty Soul.

' Without reserve, I am forever thine,
 ' In honour to my Lord, oh ! make me shine.
 ' Virtue, I feel thy sacred Flame enliv'n ;
 ' Thou Pledge of Glory, and thou Dawn of Heav'n

' Yes

' Yet more and more, impress thy Stamp divine,
 ' Direct, support, give joy, glow and refine ;
 ' Ray out in Dawn, and guide me in my Flight,
 ' To the full Raptures of eternal Light.

In Vision then I heard, or seem'd to hear,
 Angelick Sounds, melod'ous to the Ear :
 The joyful Choirs above, in flaming Lays,
 The Triumph join'd, with their exalted Praise.

Triphono too I heard, triumphant o'er,
 The *Trinity*, which thoughtless Crowds adore :
 Then thus,——' Ye Goddesses, I hate your Lies,
 ' You charm, you cheat, and fool your own Allies.

' Vast Boast of Happiness, of Gain and Fame,
 ' 'Tis all delusive Pomp, a perfect Sham :
 ' A constant Foil, a mighty Enterprize ;
 ' When young a Fool, nor in old Age more wise.

' A wretched Life, your Vot'ries spend for Bliss ;
 ' Then o'er their Graves, for *Ejtapb* have this,
 ' A Youth in Follies, and old Age in Woe,
 ' Then plung'd, in everlasting Flames below.

' Vile *Sorcerers*, thus to beguile to Hell,
 ' With boasted Bliss, that ends where Horrors dwell :
 ' Can you diffuse Delight, and well impart,
 ' Light, Life, and Cordials to a sin sick Heart.

' When Earth, Sea, Skies, in ancient Chaos hurl'd,
 ' And Heaven's Terrors, fright a guilty World,
 ' When Desolation spreads her lordly Fear,
 ' Then boast your mighty Bliss, 'a Heart felt Chear.'

' Vain

• Vain Boast, Souls, are immortal in their Name,
 • The intellectual Thirst, eternal Flame :
 • To quench the Thirst of the unbounded Mind,
 • Your boasted Bliss, serves—but as empty Wind.

• A Thirst for Bliss, when rightly understood,
 • Must have substantial, and immortal Good :
 • You raise deluded Souls to hope on Air,
 • Mock *Nymphs*, then head-long plunge, in black
 • Despair.

• The *all* of Pleasure, is an airy Dream,
 • Polluted Breath, the *all* of noisy Fame,
 • The *all* of Wealth, Dust glitt'ring with a Ray,
 • The *all* of each, the *Phanton* of a Day.

• The Pleasure Virtue gives, true and refin'd,
 • Her Fame, a weight of Glory in the Mind,
 • Her Wealth, the Treasures of the Deity,
 • All real, their *Motto* Immortality.

• Since I have fully bow'd, to Virtue's Shrine,
 • From her full Source, my Pleasures flow divine ;
 • Sweet and immortal Pledge of Joys on high,
 • For Souls, and Virtue's Flame, can never die.

• I triumph in my Choice, by Virtue blest,
 • With the first Joys of everlasting Rest :
 • My Spirit burns, to see my God above,
 • Where cloudless Shines, inflame eternal Love.

• To Him I'll consecrate my future Days,
 • Eternal be, his ample Round of Praise !
 • Ye Goddesses, your gilded Charms are o'er,
 • Haste and be gone, adieu, tempt me no more.

Sudden,

Sudden, I saw them wing their rapid Way,
 To dark Abodes, remote from Wisdom's Ray :
 There Temples fix'd, and Honours sought Divine,
 Vast Crowds of young and old, bow'd to their Shrine.

From thence, I turn'd my Eye, to open Day,
 Triphono there I saw, divinely Gay :
 Drest in a Robe, that qualifies for Heav'n,
 Triumphant in the *Prize*, by Virtue giv'n.

Humble in Life, by Virtue's Pow'r and Skill,
 Wise to obey, the *all* of Heaven's Will :
 Cheerful in Death, dropping the brittle Clay :
 Then took the Flight, for Bliss in endless Day.

Triphono there I saw, before the Throne,
 In Life, and Love, and Extasies unknown
 To all, but those in blissful blazing Light ;
 The Vision ceas'd, whelm'd in the dazzling Sight.

Ex meo Museo, *East-Hampton*, Jan. 20, 1775.

[If this Prem should be printed, or read seperately :
 The Reader may be inform'd, that it was com-
 posed in connexion with a Sermon, from Mark
 16. 5. in which the Inhabitants of Heaven are re-
 presented in the perpetual Bloom of Youth.]