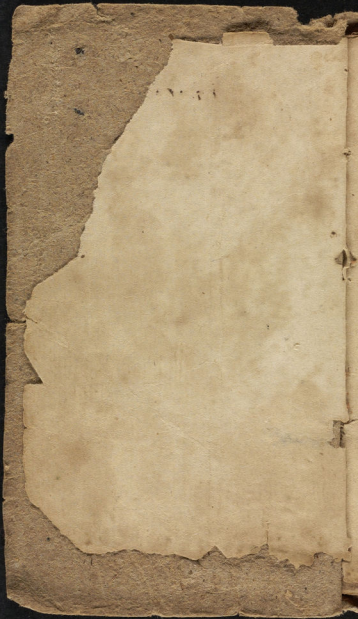
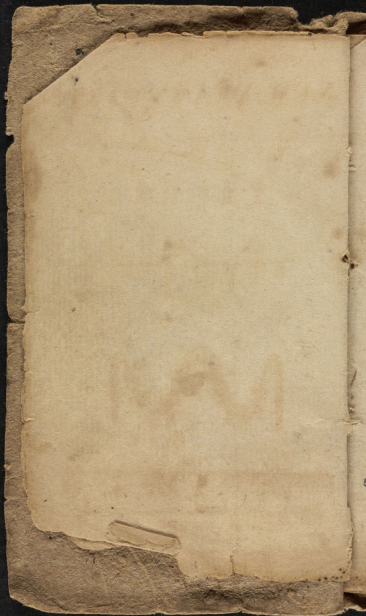


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A

NEW-YEAR'S GIFT

FOR

Y O U T H.

~~~~~  
By Mr. ANDREW FULLER,  
LETTERING.

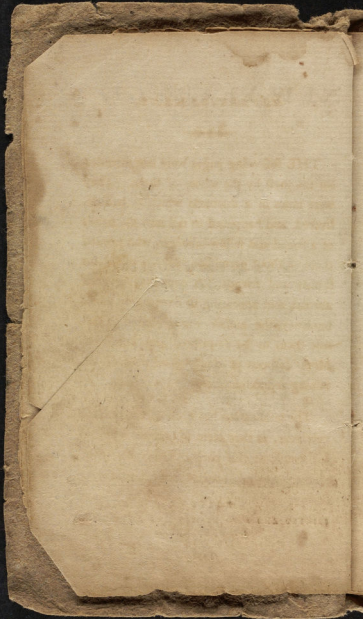


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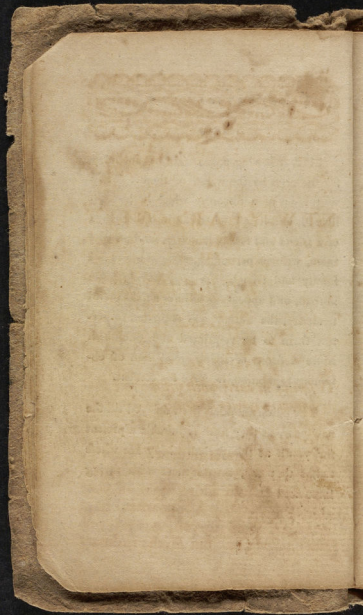


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THE following pages were not intended for the prefs by the writer of them. They were notes of a discourse which he had delivered, and happened to fall into the hands of a friend and fellow-labourer, who printed them, without permission, for the use of his family and friends. A copy having gone abroad, and appearing to have a most useful tendency, the author was requested to permit them to be re-printed and published. More desirous of doing good than of obtaining reputation, he gave his consent.

The publication has been delayed till the new year, as they seem so suitable a present for youth at this period. May He whose truths they are, attend them with saving influence!





A

NEW-YEAR'S GIFT

FOR

YOUTH.



PSALM XC. 14.

*O satisfy us early with thy mercy; that  
we may rejoice and be glad all our  
days.*

**T**HE season is returned, my dear young people, in which you expect I should address you on your eternal interests. I hope what I have heretofore said to you, not only on these occasions, but in the ordinary

course of my labours, has not been altogether in vain. Some of you, I hope, have already set your faces Sionward. Happy should I be to see many more follow their example!

The words which I have read to you express the desire of Moses the man of God in behalf of Israel, and especially of the rising generation. That generation of men which came out of Egypt with Moses, were most of them very wicked. Though God divided the sea to save them, and caused manna to fall from heaven to feed them, with many other wonderful works; yet they did little else than provoke him by their repeated transgressions. Ten times they tempted him in the wilderness; and, to complete their crimes, they despised the good land, and disbelieved His promises, who had engaged to put them in possession of it. The consequence was, **JEHOVAH** swore in his wrath, *they shall not enter into my rest.* So they were all, except Joshua and

Caleb, doomed to die in the wilderness. On occasion of this melancholy sentence, the account of which you will find in the fourteenth chapter of Numbers, it is supposed that Moses the man of God wrote this plaintive psalm; in which he laments over the mortality of man, and supplicates divine mercy to mitigate the doom. And the doom, as it respected Israel, was mitigated, or at least mingled with much mercy. Though the fathers were sentenced to perish in the wilderness; yet the promise was accomplished in the rising generation. *Your little ones*, said the Lord, *which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.* This younger generation, from that time, became the grand object of hope to Moses and his companions. Their great business in the wilderness for eight and thirty years was to teach them the good knowledge of God, and to form their spirit and manners for his service. How earnestly did

Moses pray for the Lord's blessing upon these their labours, towards the close of this psalm ! *Let thy work appear unto thy servants, and thy glory unto their children ; and let the beauty of Jehovah our God be upon us : and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.* To the same purpose is the petition which I first read, *O satisfy us early with thy mercy, that we may rejoice and be glad all our days.* These petitions too were graciously answered. God's work did appear to Moses and his associates, and his glory to their children, and that at an early period. His Spirit was richly poured forth upon the Israelitish youth. The beauty of the Lord their God was upon them, and the work of their hands was established. It was this amiable generation that extorted the admiration of Balaam himself: *How goodly are thy tents, O Jacob ; and thy tabernacles, O Israel !* It was of them that the Lord declared that *Israel then was holiness to the Lord,*

and the first fruits of his increase.  
Jer. ii.

I hope I need not say that this prayer of Moses on behalf of the Israelitish youth is expressive of the desires of your minister and of your parents : You know it is so. O that it may also express your own !

There are two things pertaining to this subject which require particular notice, namely, *the object desired*, which is an early participation of divine mercy ; and *the influence of such a participation of mercy on the happiness of future life*.

I. Let us notice the object desired—This is *mercy*, a being *satisfied* with mercy, and a being *early* satisfied with mercy. Pay attention, young people, to each of these particulars.

*First.* The grand object that you need is *mercy*, the mercy of God

against whom you have sinned. Holy angels worship God ; but this prayer would not fit their lips. They are guilty and undone sinners to whom the voice of mercy is addressed ; and such are you, and therefore it becomes you to sue for this all-important good. Mercy is of two kinds, *common* and *special*. Every good we enjoy is mercy : but they are not common mercies only, nor chiefly, that are here desired. They would not have satisfied Moses : nor will they satisfy us. That which he sought on behalf of the Israelitish youth, and what we seek on behalf of you, is saving mercy, renewing mercy, forgiving mercy, &c. ; that which Saul the persecutor obtained, having sinned in ignorance and unbelief.

*Secondly.* The blessing here sought is not only mercy, but a being *satisfied* with mercy. If the rising generation among the Israelites obtained mercy, Moses and Aaron, and all their godly associates would feel sat-



isfied on a review of their labours :  
 and if you, young people, obtain the  
 same blessing, we shall feel the same.  
 Nor shall we be satisfied with any  
 thing short of it. We are glad to  
 see you sober, intelligent, ingenious,  
 and industrious : we rejoice in your  
 temporal prosperity : but this will  
 not satisfy us. How should it ? To  
 care for the less and not for the  
 greater, were cruel beyond expres-  
 sion. Nor will any thing short of  
 saving mercy satisfy you. You may  
 think that pleasure will ; but it will  
 not : nor fame, nor riches, nor  
 aught else under the sun. Immor-  
 tal minds can be satisfied with noth-  
 ing short of an immortal good. Read  
 and carefully consider the three first  
 verses of the LV. chapter of Isaiah.—  
 But in order to be satisfied with mer-  
 cy, you must possess a *thirst* after it.  
 Nothing satisfies but that which cor-  
 responds with our desires. Have  
 you such desire ? Do you call upon  
 the Lord for mercy ? and that with  
 your whole heart ? How many hea-

thens are there in a Christian country, who live without prayer; and how many who pray in form without any earnest or sincere desire after those things which they pray for! Such will never be satisfied. But if mercy be the one thing desired, you need not fear being satisfied with it; for there is enough in God, enough in Christ, to assuage all your thirst. With the Lord there is mercy, and with him is plenteous redemption. Open your mouth wide, and he will fill it. *The Spirit*, in the invitations of the word, *says, Come; the bride*, or church of Christ, *says, Come; and whosoever will, let him come, and take of the water of life freely.*

*Thirdly.* The blessing to be sought, is, not only a being satisfied, but satisfied *early* with divine mercy.—Moses desired that his prayer might be speedily answered; and this his desire would be accomplished if genuine piety appeared in the young people at an *early* period of

life. Piety is a beautiful flower at any age ; but most so in early life. How amiable did it appear in these young people. It is called *the love of their espousals*, and which the Lord afterwards *remembered for the sake* of their posterity. How amiable did it appear in Isaac, in Joseph, in Samuel, in David, in Abijah, in Josiah, and in many others. But let us proceed to observe—

II. The influence which a participation of divine mercy, and especially an early one, will have on the happiness of your future life—this good obtained, you will *rejoice and be glad all your days*. It is a notion imbibed by many who are strangers to true religion, that it makes people melancholy and miserable. But this is false. The contrary is the truth. Every one that has known it has spoken well of it. The reproaches of those who know it not are unworthy of notice. To render this evident, let me request your attention to a few remarks.—

*First.* To have participated of mercy is to have *all your sins forgiven*; and is not this a source of joy and gladness? You may think but little of these things in the hour of health and thoughtless dissipation: but whenever you reflect, whether it be under a sermon, or on a bed of affliction, or on any other occasion, you will feel the force of such truths as these, *Blessed is the man whose transgressions are forgiven, and whose sin is covered! Son, be of good cheer; thy sins be forgiven thee!* I cannot perceive what grounds there can be for joy or gladness while your sins are unforgiven. To rise every morning, and to retire every evening, with the curse of the Almighty on your heads, must needs be a dreadful thing; and if you be not shockingly hardened in unbelief and stupidity, it must render your life far from happy. You may rejoice and be glad in many things; but it is only while you forget your true condition. A thought on this subject dissolves the charm, and sinks you in melancholy.

O my dear young people! drink but at this fountain, and it will prove the water of life! It will banish suspense and dread; and will take away all that is terrible from these most terrible of all words, DEATH, JUDGMENT, and ETERNITY.

*Secondly.* The partaking of divine mercy will furnish you with great sources of enjoyment *in the study of truth.* While blinded by your own carnality, the things of God will appear uninteresting, if not foolishness: but having known the gift of God, you will ask and he will give you more and more of this living water. Knowledge of any kind is food to an ingenuous mind: but mere science has not that rich and interelling quality which attends evangelical truth. Astronomy may amuse you, and even delight you, by shewing you the wonderful works of God; but the gospel gives you an interest in all. If you are Christians, whether Paul, or Apollos, or Cephas, or

the world, or life, or death, or things present, or things to come, all are yours. The study of nature is a source of pleasure; but the gospel, of joy. It has with great propriety been called, "The wisdom that speaks to the heart." Such was the decision of the Earl of Rochester in his wisest days. Joy, and especially the joy of the gospel, possesses much of that charming perturbation of spirit, which is not excited but by great, interesting, and transporting objects. Happiness may cause a smile; but joy will add to that smile, a tear, and perhaps a flood of tears. What a delicious enjoyment! Thus may you *rejoice and be glad all your days.*

*Thirdly.* By a participation of divine mercy, *all your duties will be converted into pleasures.* Without this, every duty will be a task: Praying, reading, and hearing; Sabbaths, and all other religious opportunities, will either be disregarded, or if through

custom you attend to them, yet your heart will not be in them. They will appear as lost time ; and such indeed they will prove. Time so spent will to you be lost, and worse than lost. But true religion will inspire your hearts with love ; and this will render every religious duty a delight.

*Fourthly.* A participation of the mercy or grace of God will *shed a lustre on all your natural enjoyments.* To have only natural enjoyments is to have a slender, short-lived, and uncertain portion. To have to reflect in the midst of your pleasures, ' Now I am receiving my good things, and these, for aught that appears, are to be my all,' is sufficient to spread a damp over every thing : but to have earthly good with a blessing, with the good-will of Him who dwelt in the bush, must give them a tenfold sweetness. Art thou but a Christian? Eat thy bread with gladness, and drink thy wine with a cheerful heart, for God now accepteth thy labour.

*Fifthly.* A participation of divine mercy will support your hearts under the heaviest afflictions, and enable you to rejoice and be glad, while others are sinking under their burdens. You are young, but you must lay your accounts with those ills which are common to men. Some of you who may be engaged in trade, may sustain heavy losses; but this will bear you up. If you have Christ, you will never have lost your all. When poor Moab was wasted, she had nothing left: Well therefore might Jeremiah bewail her condition. (Chap. xlviii. 36.) But when Judah was gone into captivity, she could yet say, *The Lord is my portion, saith my soul, therefore will I hope in him,* (Lam. iii. 24.) Others of you may pass through life in poverty. Hardly bestead and hungry, you may have little to lose; and if destitute of religion, may be tempted to curse your King and your God, and look upward. But the hope of the gospel will cause you to rejoice



even in this situation. Though no fruit appear on your vine, nor flock in your fold, nor herd in your stall, yet you will rejoice in the Lord, and be glad in the God of your salvation.

*Sixtly.* A participation of God's special mercy affords an assurance, that all the blessings before mentioned are but the beginnings of joy, the earnest of everlasting bliss. Here we are at a loss.—Now are we the sons of God; but it doth not yet appear what we shall be: but this we know that we shall be like him, for we shall see him as he is. O happy people! Well are they exhorted to rejoice always, and again to rejoice—to sing aloud upon their beds—to count it all joy, even when they fall into divers trials, knowing that these light afflictions, which are but for a moment, work for them a far more exceeding and eternal weight of glory.

To all this may be added, the earlier you obtain these blessings, the

greater will be your enjoyment. Early piety will save you from much wickedness. The conversion of a soul, especially at this period, hides a multitude of sins; and renders life much more happy as well as useful. Evil habits are broken with difficulty. Those who return to God in old age seldom do much for him, or enjoy much from him. Manasseh, though he obtained mercy, yet did but little towards undoing the mischief which he had wrought in Israel. He could lead his people and his family into wickedness while he was wicked; but he could not lead them back again when he returned. Amon his successor imitated Manasseh the idolater, not Manasseh the penitent. And as to himself, though he cast the idols out of the temple, and out of the city; yet the far greater part of the work of reformation was left for his grandson Josiah. That amiable young prince began in the sixteenth year of his age to seek after the Lord God of

his fathers ; and in the twentieth he set about a thorough work of reformation ; and God was with him, and blessed him, and he, like his father Abraham, became a blessing.

O young people ! a thousand arguments and examples might be adduced to shew the force and propriety of the petition. If you have a spark of ingenuoufness towards God in your hearts, you would not desire to put him off with the refuse of a life spent in the service of sin. You would offer him the first fruits of your days ; the best of your time, strength, talents, and influence. And this is not all. Time flies. Years roll over in quick succession. Death sweeps away the young as well as the aged. Out of the burials that we have had this year in our congregation, five out of six have been young people : some of them under twenty years of age, and several of them but little past that period. None of them seem to have thought much of dying ;

yet they are gone from the land of the living. Hark! From their tombs I hear the language of warning and solemn counsel! "Whatsoever thy  
 "hand findeth thee to do, do it with  
 "thy might: for there is no work,  
 "nor device, nor knowledge in the  
 "grave, whither thou goest. Join  
 "with your pastor, join with your  
 "parents, join with all that seek your  
 "welfare, in praying, *O satisfy us  
 "early with thy mercy, that we may re-  
 "joice and be glad all our days!*"

What shall I say more? Will you, my dear young people, will you drink and be satisfied at the fountain of mercy; a fountain that is wide open, and flows freely through our Lord Jesus Christ? You cannot plead the want of sufficient inducements. Ministers, parents, Christians, angels, the faltering voice of death, the solemn assurance of a judgment to come, and above all, the founding of the bowels of Jesus Christ, all say, Come. But if, like

those who refused the waters of Siloah, you prefer the follies and pursuits of the present life to the joys of immortality, our souls shall weep in secret places for you. Tribulation and anguish will overtake you, even in this life ; and under it, instead of the consolations and hopes of the gospel, you will have to reflect, " This I have brought upon myself : and these are but the beginnings of sorrows."



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THE  
DYING EXERCISES  
OF  
SUSANNAH WRIGHT,  
OF WEEKLY, NEAR KETTERING,  
*A CHILD UNDER TWELVE YEARS OF AGE;*  
IN  
A LETTER FROM HER MOTHER,  
TO  
MR. ANDREW FULLER,  
*KETTERING.*



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MR. F——, hearing of the dangerous affliction of the child, in the month of May, 1800, visited her. He conversed and prayed with her, but she appeared altogether unconcerned. During his absence in London, in the month of June, she died. On his return, being desired to preach a sermon on occasion of her death, he requested of her parents an account of the state of her mind during her last affliction. The following letter was drawn up by Mrs. Wright, in answer to this request.





THE  
DYING EXERCISES  
OF  
SUSANNAH WRIGHT.

---

DEAR AND HONORED SIR,

**I**T is with a mournful pleasure that I attempt to write a few of the exercises of my dear child, and with fear and trembling, as it is so near to myself, lest after all we should be mistaken in so important an affair as the salvation of an immortal soul; but I will endeavour to write a little in the fear of the Lord, who knoweth all hearts.

The day after you visited her, which was I think on May 14, her disorder produced a very alarming

effect ; so that her life to all appearance could be but short. She seemed to be much affrighted, and I hope prayed to the Lord for the pardon of her sins for the sake of Jesus Christ. Her father prayed with her, and after he had done, she said, " I wish Mr. Fuller were here ; I should like to see him." I asked her, whether she had thought much of what you said when you were here ? " Yes, I do think of one thing in particular ; namely, That it was no small thing that brought down the Lord of life and glory into this world to suffer and die. There must be something very offensive in the nature of sin against a holy God."

About a week after, she seemed more concerned about the state of her soul, and said to me, " Oh mother, I want . . . . . I want . . . . ." and made a pause. I said, my dear, what do you want ? She said, " To be prepared for another and a better world." I asked her, whether she had no encouragement to hope

that the Lord would have mercy upon her? She said, "I do not know." I then reminded her of a passage of scripture, which she had often repeated, and which had been encouraging to her; namely, Matt. xi. 28. *Come unto me, all ye that labour and are heavy laden, and I will give you rest*: and I added, that though we changed, yet the Lord changed not. She then repeated a part of the 119th Psalm:—

O that the Lord would guide my ways,  
To keep his statutes still;  
O that my God would grant me grace,  
To know and do his will!

The following Hymn very often affected her, with which you, Sir, are well acquainted.\*

Lord, teach a little child to pray,  
Thy grace betimes impart,  
And grant thy Holy Spirit may  
Renew her infant heart.

\* It was composed by Dr. Ryland, for a daughter of Mr. Fuller, while under great affliction, and who died in 1786.

A sinful creature I was born,  
 And from the womb I stray'd ;  
 I must be wretched and forlorn,  
 Without thy mercy's aid.

But Christ can all my sins forgive,  
 And wash away their stain,  
 And fit my soul with him to live,  
 And in his kingdom reign.

To him let little children come,  
 For he hath said they may,  
 His bosom then shall be their home,  
 Their tears he'll wipe away.

For all who early seek his face,  
 Shall surely taste his love ;  
 Jesus shall guide them by his grace,  
 To dwell with him above.

Sometimes she was very cheerful, considering the singular nature of her affliction, and would often say that it was nothing to what she deserved, as a sinner against a holy God ; and often begged for patience to bear what the Lord's pleasure was towards her, which I think she had to the astonishment of many who saw her, as she was scarcely ever heard to utter a murmuring word.

One evening, some few days after this, she broke out in an astonishing

manner in expressing the wonderful love of Christ in coming into the world to die for poor lost sinners. "Oh," said she, "I never saw such preciousness in a Saviour before as I do now. Oh, bless the Lord for such a Saviour; for I now see that I am a poor lost sinner!" She continued for some time exclaiming—"Oh the wonderful love of God in providing such a suitable Saviour!" And then added—

Now will I tell to sinners round,  
 What a dear Saviour I have found;  
 I'll point to thy redeeming blood,  
 And say, Behold the way to God!

"Now," said she, "I hope I can bless the Lord for this affliction, and say with David, It is good for me that I have been afflicted." She spoke much of Christ, of his tenderness as a shepherd, and gathering lambs in his arms. She seemed to have enlarged views of the last judgment, and said, "Oh, what a mercy will it be at the great day, when God shall come to judge the

world, to hear him say, *Come, ye blessed of my Father!* But oh, what an awful sound, to hear him say, *Depart, ye cursed, into everlasting fire!* O that word—*for ever! for ever!* How dreadful!” She then repeated the following lines :—

When thou, my righteous Judge, shall come,  
To fetch thy ransom'd sinners home,  
Shall I amongst them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand?

She would often desire her sisters to remember their Creator in the days of their youth, the vanity of worldly pleasures, and their unsatisfying nature in a dying hour.

On Whitfun Monday, a frier came to see her, and asked her how she did? She replied, “I want to praise the Lord, but cannot :” and then added,

I would, but cannot sing,  
I would, but cannot pray;  
For Satan meets me when I try,  
And frights my soul away.

But she seemed to be set at liberty, and spoke much, within a few hours afterwards. Being visited by some young people, she warned them of the uncertainty of health and strength. "You," said she, "may soon be cut down, and brought on a bed of affliction as I am, and then what good will all these things do you? To others who called to see her, she said, it was a happy whit-suntide to her, she hoped, for she felt very comfortable in her soul, and said, she would not wish to get well again lest she should sin against the Lord. "I wished," said she, "to have seen Mr. Fuller once more; I could now talk better with him than I did before." She continued that night very comfortable, and prayed to be made fit to enter another and better world. She said—

Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head,  
 And breathe my life out sweetly there.

She then repeated several passages of scripture ; and added, " This I should like to have for my funeral,—  
*Having a desire to depart, and be with Christ, which is far better.*"

She often repeated a verse in the seventeenth Psalm :—

This life's a dream, an empty show ;  
But the bright world, to which I go,  
Hath joys substantial and sincere ;  
When shall I wake and find me there ?

" I now can bless the Lord for good parents," said she, " and for good instructions. I have often heard my father's instructions, and have been affected with them, and good sermons ; but I fear, like many more, they have soon been lost amongst the trifles of this world : but now I see the happiness of those who are delivered from it."

For some days after this, she said but little, only begging that she might have patience to wait the Lord's



time, which, she said, was the best. I sometimes could not help weeping over her in her very singular affliction. "My dear mother," she would say, "do not grieve: *The Lord gave, and the Lord taketh away, and blessed be the name of the Lord.* I hope we shall meet again in another and better world, where there is neither sin nor sorrow." A day or two after, she said, "Mother, do you think I shall be found right at last?" and seemed to be fearful. Yes, my dear, I hope you will; I hope you desire to be made holy as well as happy; to be made *meet to be a partaker of the inheritance of the saints in light?* "I hope I do," she said; "I trust the Lord will make me meet for himself."

Thus, though her affliction was very great and singular, yet we trust it was mixed with great and singular mercy to her soul. Oh that it may please the Lord to bless and sanctify this affecting stroke to those

who are spared ; that they may see the necessity of early piety, and that preciousness there is in Jesus, who is, (as my child oft repeated,) *The chiefest among ten thousand, and altogether lovely!*

On Saturday, the 7th of June, in the evening, she prayed in an affecting manner, with a loud and audible voice, particularly and distinctly, for us all ; and afterwards, death seemed fast approaching, and she became very restless, which continued till Tuesday morning about two o'clock ; when with faltering lips, and sweet affection, she bid us all farewell, and in about ten minutes departed !

Affectionately yours,

D. W.



