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THE COMPARATIVE BLESSINGS OF CHRISTIANITY.

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A  
S E R M O N

PREACHED BEFORE THE RIGHT HONOURABLE  
JOHN EARL OF WESTMORLAND  
C H A N C E L L O R,

AND THE  
UNIVERSITY OF OXFORD,

A T S T. M A R Y ' s,

O N

A C T S U N D A Y, VIII JULY M.DCC.LIX. P.

PUBLISHED BY HIS LORDSHIP'S COMMAND.

By TIMOTHY NEVE, D.D. FELLOW OF C.C.C.

AND

ONE OF HIS MAJESTY'S PREACHERS AT WHITEHALL.



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TO THE RIGHT HONOURABLE  
**JOHN EARL OF WESTMORLAND,**

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

**THE FOLLOWING DISCOURSE,**

MADE PUBLICK BY

**HIS LORDSHIP'S COMMAND,**

**IS HUMBL Y INSCRIBED**

BY HIS MOST OBEDIENT

AND DUTIFUL SERVANT

**TIMOTHY NEVE.**

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## EPHESIANS Ch. V. v. 8.

*Ye were sometimes Darknefs, but now are Ye Light  
in the Lord. —*

**T**HE Excellency and Amiability of Christianity can never appear to greater Advantage, than when it is put in Opposition to, or compar'd with any other System of Religion that ever did, or does now exist in the World. This was a constant and favourite Method of Argumentation with the Apostles and first Preachers of the Gospel; for at the beginning when to be a Christian and a Saint was one and the same Thing, they needed only to appeal to fact, and to many thousand living Witnesses of the Truth of what they affirmed; and that they might the better judge of the wide Difference there was between them, they bid their new Converts only look back to their former unregenerate State before they had given up their Names to the Profession of Christ and his Religion; how dark, how ignorant, how wicked and abominable with respect to God and Religion was their Condition at that Time, and how holy and happy, how rational and comfortable was their present State, in the Knowledge and Practice of Christianity. See your Neighbours, (might they say) your Friends and Relations who are Strangers *to the unfearchable Riches of God in Christ*, how wretchedly do they live in comparison of you who have experienc'd

*that his Gospel is the Power of God unto Salvation to every one that believeth*, though you are persecuted and they are not: The Argument was so much the stronger to them, as they had the different Examples before their Eyes, the one had such Joy and Comfort in believing, and such Courage and Consolation in suffering as even *to glory in Tribulation*, whilst the other remain'd ignorant and hopeless in their Prosperity and Unbelief, and it was the just Sense of this visible Difference which gave them that ardent Zeal to propagate it in all the World, which made them *rejoice with Joy unspeakable* that their Lives and Labours were made the Instruments of God's Glory in proclaiming the glad Tidings of Grace and Salvation; as the very Design and Intention of their Master's Religion was to make Men holy and happy in this Life, and to give them the further Knowledge and Assurance of a future State of endless Bliss and Immortality.

But We dwelling among Christians, People of the same outward Profession with Ourselves, having no Heathens to converse with, whose Ignorance and Superstition We might behold and abhor; We, I say, in these Times and Countries, lose a great Part of the Force of these Kinds of Arguments; and what is still more lamentable, others among Us beholding the outward Lives and Behaviour of so many nominal Christians find them not altogether such as they ought to be, so that from this View they see no Beauty nor Comeliness in our Religion, any more than in the Author of it, that it should be desir'd and embrac'd — but when Men could formerly appeal to the Lives of Christians for the Truth and Excellency of their Religion, how powerful was such Reasoning from Fact, and how unanswerable the Argument! But now We are forc'd to combat our Adversaries another Way, by shewing



ing what Christianity is in Theory, and therefore what it ought to be in Practice; and that though the Lives of many Christians (so called) are wicked and corrupt, yet that Christianity itself is still the same rational, pure, and spiritual System as ever, and that it provides better both for the temporal Safety, and eternal Happiness of Mankind than any other Religion even pretended to do.

And whatsoever may be urged in Favour of natural Religion, if any can properly be so called, yet it cannot be denied, but that Mankind was greatly benefited as well as enlightened by the Doctrines of the Gospel, which the Apostle declares in many Passages of this Epistle as well as in the Words of the Text; in the further Consideration of which We will bestow some Reflections upon them, as laying before Us and acquainting Us with the State and Character

- I. Of those who are not entitled to the Blessings of Christianity.
- II. Of those who are admitted to, and really do enjoy them.

I. There cannot be a stronger or more expressive Term, to shew the vast Disparity between Heathenism and Christianity than Light and Darknes, the one gloomy and dreadful, the other bright and chearful, and this is a very frequent and familiar Illustration of it throughout the New Testament: Thus the Ignorance of the Heathens is emphatically called *Darknes*, their Vices the *Works of Darknes*, their Superstition and Idolatry *the Kingdom of Darknes*, the Objects of their false Worship *rulers of Darknes*; Persons so deluded are said to *walk, to sit and to abide in Darknes*; and hence Christ is said

said to be *a Light to lighten the Gentiles*, and all those who embrace his Gospel are represented as *called from Darknefs unto Light, from Sin unto Holinefs*, nay moreover *from Death unto Life*; for those hath *Christ quickened who were dead in Trespasses and Sins*; in order to convince and assure Us that the State and Condition of Mankind, before the Manifestation of the Son of God in the Flesh, was no better than a Melancholy State of Darknefs, Sin, and Death.

As Knowledge and Understanding are the Light of the Soul, so Ignorance is properly the Darknefs of it, and *he that walketh in Darknefs* or leadeth his Life in such Ignorance *knoweth not whither he goeth*, knoweth not whether there be any future State of Rewards and Punishments: for thus our Apostle delineates the Heathens in their natural unconverted State, and the concurrent Testimony of History justifies the Character he draws of them, as *walking in the Vanity of their Minds, having the Understanding darkened, being alienated from the Life of God, Aliens from the Common-wealth of Israel, Strangers to the Covenant of Promise, having no Hope and without God in the World*; and what Condition can be conceiv'd so miserable as that of being without any Hope of future Blessings, what so dreadful as to be without the true God, what so fatally ignorant as to know nothing of their present or future State? — And who are they on whom the Apostle fixes this Reproach of Darknefs and Ignorance? Even the wisest and most learned Parts of the World, People famed for the Knowledge of Arts and Sciences, for Glory and Greatness, even the most flourishing Cities of *Athens* and *Ephesus*; than whom none more learned, rich and celebrated, yet none so idolatrous and superstitious as they; for they were not ashamed *to worship an unknown God, but changed his Glory into an Image made*

*made like unto corruptible Man and to Birds and four-footed Beasts and creeping Things:* This must convince Us that neither great Wisdom or Parts, or Wealth or Grandeur are any Preservatives against the foulest Errors in Religion, and that the best and wisest of Men stand in need of more Help and better Light than what their own Reason and Philosophy can supply them with; and therefore St. Paul justly observes of these learned Heathens that *when they knew God, who had sufficiently manifested himself by the Works of Creation and Providence, yet they glorified him not as God, or knew not what acceptable Worship and Service to pay unto him, but became vain in their Imaginations, in their philosophical Discourses and Reasonings, which ever led them into Error, teaching them to worship Idols the Creatures of Fancy, and thereby trusting to their own vain Speculations, they disputed themselves out of the Knowledge of divine Things; their foolish Heart was darkened, and they had so far extinguished the Light which God had given them, as not to be able to comprehend those distinguishing Perfections by which he had revealed himself.*

And as the Heathens were thus ignorant of the one true God, believing and worshipping a Multiplicity of Beings under that Name, utter Strangers to his Laws, to his Covenants, to his Promises and Rewards, and at best doubtful about the Immortality of the Soul and a future State, which was not a settled Opinion, so much as a Wish or Conjecture; so likewise were they as utterly unacquainted with themselves or their own State: they had no Notion of original Sin, or of what could be the Cause of the Corruption of human Nature, neither that Man was created in Innocency and Perfection, how he fell from it, or how he may recover it. Therefore all their refined Researches after what they called the chiefest  
good

good were uncertain and erroneous ; for as they did not apprehend their real State, so neither could they discover their real Good ; these great Articles relating to God and themselves were beyond the Reach of their Understanding and reserv'd only for the Glory of that Gospel *which brought Life and Immortality to Light.*

As Men therefore in a State of Nature were thus grossly ignorant and superstitious, so this Darkness was not only the Parent of Error but of Sin, as is notorious from the Histories of former Times ; for this We may alledge the Testimony of our Apostle in all his Epistles and particularly in the beginning of this, where, speaking of the Heathens, he says, *among whom also We all had our Conversation in Times past, in the Lusts of the Flesh, fulfilling the Desires of the Flesh ; and were by Nature the Children of Wrath, this I say therefore and testify in the Lord, that Ye henceforth walk not as other Gentiles walk in the Vanity of their Mind having the Understanding darkened, who being past feeling have given themselves over to Lasciviousness, to work all Uncleaness with Greediness* — And can We wonder that Men were wicked when the very Deities they worshipped were represented as guilty of the grossest Enormities, and Mortals were emboldened to sin from the Examples of those they were taught to look upon as immortal Gods, and though some of the greatest Men in History had some Persuasion of the Being of a God, and his Unity, yet how shamefully, how absurdly, nay how wickedly did they join in the Worship of all those imaginary Deities against the Light of Reason, and the Testimony of their own Consciences ! So unable was their Reason and Philosophy to make them virtuous in Religion ; and indeed who is there so void of Honesty, and so careless of his Reputation, but would  
scorn

scorn to have that suspected of him which was reported and believ'd of the very Gods whom the Philosophers worshipp'd?

Wise Men could not but be asham'd, and good Men could not but abhor the wicked Rites and Ceremonies of their Religion, and they who know the Histories of former Times before the Publication of the Gospel must see enough to lament their Ignorance, and detest their Superstition. Such was, what is called, the Religion of Nature before Christ came into the World, and such is still the Religion of Nature at this Day among all the Heathen and unconverted Part of the Earth. And how can it well be otherwise? for they are still left to their own Wisdom, and derive no Light from Christ, so literally true are those Words of his *that no Man knoweth the Father but the Son and He to whomsoever the Son will reveal him*: Those Christians who are acquainted personally with the present State of Religion in both the Indies know this Truth better than We who have it only by Books and Hearsay, they know, for instance, that the civilized People of China and Japan are as utterly ignorant of God and Religion, as grossly superstitious and idolatrous as any the wildest Savages; and these (if the Testimony of one, \* who not many Years ago was familiarly conversant with them, may be cited or depended upon) as they have no Letters, so have they no Religion, no Laws, no civil Government, but every one does that which is right in his own Eyes, having only these two short Rules of Proceeding; to do what they will, and what they can — thus plainly does it appear by the fruits that the Gods of these present Heathens are but Devils, to such *they sacrifice, doing Service to them which by Nature are no Gods..* And this is that Religion which flows from natural Reason unassisted by Revelation,

a V. several Passages to this Effect in *Wesley* on original Sin, from Page 35 to 40.  
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and that even in those who seem to have the Knowledge of many Truths, and who converse with *their adored beloved ones Day and Night*—We need not therefore scruple to assert that the genuine Heathens are the same now they ever were, in the same spiritual Darknes both in the Things to be known and the Powers to receive them; *without God in the World*, having either no Knowledge of him at all, no Conceptions of any Thing he has to do with them, or they with him, or such Conceptions as are worse than none, as make him even such an one as themselves. Such are their moral and intellectual religious Attainments! Their whole Worship, in Conformity to their Belief, is at once the highest Affront to the divine, and Disgrace to the human Nature.

To Christianity then is Mankind indebted for the Knowledge of all moral and religious Truths, which no Sect of Philosophers could ever attain to, or understand. We are sure there has been a terrible Shock and Change of the natural World, that the Face of the Earth is, probably, not now the same as it was in its original Formation; and as it is thus in the natural, so the same great Shock demonstrably appears in the moral World. Whence else proceed those monstrous and irregular Passions of the Mind, and all those vicious Inclinations and Desires which make Us at Variance with God and Man;—We can never imagine that God originally formed Us either so weak or wicked as We are, He never could send his last and best Work thus imperfect out of his Hands.

Original Sin is certainly a great Mystery: if this Doctrine however be not admitted, Man himself must be the greatest Mystery in Nature. But when the Gospel informs Us of the Depravity of our Nature, shews Us how We are fallen  
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from God, and by what Means We may recover his Favour, and our lost Perfection, in what a desirable Point of View doth not this represent our Religion? which whilst it lays before Us our Sin, Misery and Darknes, shews Us at the same Time the Way to Perfection, and how We may at length be made Partakers of divine Happiness, by embracing the Offers and complying with the Terms of the Gospel; and that by the Aid and Influence of the holy Spirit of God We may be raised to a Capacity of overcoming the Corruptions of our Nature, of discerning divine Truths, and attaining such Measures of Holiness and Virtue, as by delivering Us from the dark and dismal State of our Nature, will give Us the Means of Grace here; and entitle Us to the Hopes of eternal Glory hereafter, by having escap'd and triumph'd over the Corruption that is in the World through Sin. Which

II. Leads Us to consider secondly the blessed and happy State which true Christians enjoy, signified to Us in the Text under the Idea of Light; *but now are Ye Light in the Lord.* For by being Christians We are introduc'd into a new State of Things in every particular opposite to that above describ'd. We are taught all that is necessary to know of divine Things, the Nature of God, and our Relation to, and Dependance upon him; We have the Light of Truth, or true Religion, the Light of Grace, or the gracious Assistance of God's holy Spirit, to illuminate our Minds, and the Light and Benefit of divine Revelation in the Scriptures: by Baptism We enter into Covenant with God, and are admitted to high and excellent Priviledges, to be *joint Heirs with Christ*, and Inheritors of the Kingdom of Heaven. We have all necessary Knowledge for our well-being in this Life, and to make Us eternally Happy in that which is to come. — With respect to Society and civil

Government, how far more safe and comfortable are Christian Nations than others? with respect to Learning, and Knowledge, and the Improvements of Arts and Sciences, how infinitely do Christians and Europeans exceed most Others? The same likewise may We affirm of Trade and Commerce in the Riches and flourishing States of Kingdoms. What People under Heaven have such wise Laws, such civil Policy, such friendly Intercourses as Christians? amongst whom is there such Love and Charity, such Peace and Piety? and what is all this owing to, but to the admirable rules and Precepts of the Gospel, which instructs our Ignorance and reforms our Morals? even in this short and comparative View of Christianity, with regard only to external Comforts and Advantages, We have great Reason to bless God for calling Us into so holy and heavenly a State.

But with respect to the Knowledge and Certainty of the Life to come, the Belief and Worship of Almighty God, the true Principles of Virtue, no People upon the Face of the Earth are so well and so wisely instructed as Christians; and well might our Apostle say *now are Ye Light in the Lord*; for in this Respect all the Rest of the World are in Ignorance and Darkness, but in Christ Jesus We are, or at least ought to be, exemplary Patterns to the Rest of Mankind. If We live like Christians *and as becometh the Gospel*, We shall instruct and civilize them by our Wisdom and Goodness, and convince them, by sensible experience, how much better and happier We are than they; for Christianity is calculated not only to make Us wiser in our Understandings, but better in our lives. This was undeniable from the great and wonderful Effects which the first preaching of the Gospel had upon its new Converts, what a surprising change they experienc'd in themselves,



elves, and became at once the Light and Admiration of the World : and the same Causes would still have the same Effect now, if We as conscientiously practis'd what We believe. If We could represent to our Imagination any City, or Village, or Family who heartily embrace, and stedfastly adhere to the Laws of the Gospel, what can We conceive more desirable or delightful than this regenerate State, where there is an ardent Piety to God, fervent Charity to one another, no Injustice, no Envy, no Spite, no Sin ? what is this, but like the Garden of Eden before the Fall, Peace and Communion with God ?

Oh that this Description was not barely in Idea but in reality ! and that every Christian among Us *was not only almost but altogether such as* Christ and his Apostles were *except their Bonds and Afflictions* ! Then should We be as of old the Wonder and Conviction of the World, and the Joy and Comfort of each other, but alas ! to the Want of this true Evangelical Faith and Practice is it owing entirely, that We are made the Mock of the Scorners, the Shame and Reproach of our Religion, nay moreover to this We owe all the Misery and Mischief which We endure from one another.

It may perhaps be said ; these are glorious Things to say of Christianity, if they were but so in Truth ; but where shall We find all these wise and holy and happy Christians ? do We not in fact see them as bitterly hating each other as the Heathens could do ? as opposite Church to Church, as Light almost to Darkness, as injurious, vindictive, and of as persecuting a Spirit as the Rest of the unenlightened World ? do We not daily see before Us as unmerciful, covetous, drunken, wanton, wicked Christians, as any that the Histories of former Times have recorded ? wherein then is the World better  
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or wiser than in Heathen Times and Countries? — It is indeed our Shame and Sorrow that We cannot silence this Objection better than by dint of Argument; but this will hold as much against Natural as Reveal'd Religion, against the reasoning of Philosophy, as well as the Doctrines of the Gospel; it shews the best Things may be corrupted; it proves indeed that Christians are not so good as they should be; but it is not the least Argument against the Truth of their Religion. The Time was, when Christians in general were such *as became the Gospel*, and it may be that God will, and blessed be his Name, he does frequently touch the Hearts of Men, *to turn them from Sin unto Righteousness, from dead Works to serve the Living God*; and whatever are the Effects of Religion in these lowest Dregs of Time, yet the Nature and Tendency of Christianity is to make all Men virtuous, holy, happy, from the Purity of its Doctrines and Precepts, from its Motives and Examples, from its Promises and Rewards; so that We may well and truly conclude if Christians are not influenc'd by the Gospel, they do not believe it, and are not really but only nominally such. However it cannot be denied but that even the bare verbal Knowledge of Christianity has a very considerable Influence upon the Temper, Character, and Behaviour of those who live among the Professors of it, though there are indeed too many Exceptions to the general Impression it should make upon them; and this We shall ever experience that when We receive and believe in the Gospel with that Simplicity and Sincerity of Mind requir'd of Us by our Master, he will not only *lead Us into the Knowledge of all Truth*, but *bles Us in turning away every one of Us from our Iniquities*, that according to his own most gracious Words,

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*he that followeth him shall not walk in Darknefs, but have the Light of Life.*

This moral Change from bad to good is wrought in Us by the Power and Influence of the holy Spirit of God, who quickens our faith, strengthens our Weaknefs, and thereby enables Us *both to will and to do*. But tho' We refer all this to the Operation of this blessed Spirit upon our Hearts, yet We are not thereby to understand any irresistibile Grace as if in this great Change We were only passive, and mere Machines; for tho' the natural Man of himself does not, *cannot understand the Things of God* which are only *spiritually to be discern'd*, yet as He is a free Agent he must cooperate with the Grace of God; and then the Assistance which he receives from thence enables him to see and know and persevere in his Duty. Take away this Help of God's holy Spirit and Man soon relapses into his natural State of Darknefs, Ignorance and Sin. But how or in what Manner We are regenerated, how human Liberty is influenc'd by, or consistent with divine Grace are Subjects too nice for our present Enquiries. The Ways of the Spirit our blessed Lord compares to the Wind, so subtle and imperceptible that *We know not whence it cometh nor whither it goeth, We hear the Sound*, and know no more: just so is it with the Works of the Spirit in the Regeneration of Mankind; We see, feel, and admire the Effect, but the Cause is to Us unknown. Left unto ourselves We are sure this Change is impossible to be effected, but when We call in the Aid and Assistance of God's holy Spirit the glorious Work is immediately accomplished. — This may be observ'd by comparing Men with Men, when We see those of great Learning, Understanding and Knowledge, not always the best Men, but sometimes betraying the  
greatest

greatest Ignorance in divine and heavenly Truths, when others of meaner Attainments and much lower Abilities have made a greater Proficiency in the spiritual Life, have had their Understandings enlightened they know not how, and their Wills and Inclinations habitually incited to Goodness and Virtue. — This is that State of Light, Life, and Regeneration so much inculcated in the Gospel; not a Creation of new Faculties in Us, but a Restoration of the old which were decay'd or lost in Adam; *for as in him all dyed* spiritually as well as naturally, *so in Christ all are made alive*. Consider this great Work at the beginning of Christianity, what a marvellous Thing it was that obstinate, hardened, ignorant Persons should so easily and so effectually get over their old inveterate Prejudices, of a sudden become religious, mild and good, and so inspired with the manifold Gifts and Graces of the Spirit, that their very Enemies were forced to acknowledge *that God was in them of a Truth*. And though these Days of Wonder and Miracle are ceased, yet the holy Spirit of God is still continually assisting Us with his secret invisible Power to overcome the remaining Corruptions of our Nature; bad as We are, this prevents our becoming worse; good as the best of Us are, this invites and encourages Us to be better, *to grow in Grace till We come to a perfect Man unto the Measure of the Stature of the fulness of Christ*.

These are some of those glorious and excellent Priviledges which constitute the Character and Happiness of those who are *called of God in Christ out of Darknes into his marvellous Light*. Let Us therefore walk as Children of the Light; let our Conversation be as becometh the Wisdom and Purity, the Truth and Excellency of our Religion, let Us cast off the Works of Darknes and put on the Armour of Light, walking  
honestly

*honestly as in the Day in Sobriety and Watchfulness*, in Acts of Piety and Charity, and in all those Virtues and Graces that most adorn and advance the Perfection of human Nature.

Consider what infinite Advantages We of this Nation enjoy above many others, in the Knowledge of the best and wisest Laws, in *the Promise of the Life that now is and of that which is to come*. We have the Scriptures, those Oracles of the living God in their original Language for the learned to consult; We have them likewise accurately and faithfully translated into our own Tongue for general Use and Benefit, that the poorest, meanest, lowest among Us may know and understand what the Will of his God is, and become thereby *wise unto Salvation*. Neither are there wanting any other Helps to assist and comfort Us in the Pursuit and Attainment of necessary Truth and Knowledge; and great Reason have We to bless God, that his Religion is establish'd and taught among Us in so pure, primitive, and Apostolical a Manner, and that our Doctrine and Worship is such as every wise Man must approve, and every good one be thankful for. May this *provoke Us to Love and to good Works*; and instead of looking upon other Christians to cavil and find Fault, may it rouse Us to a more exalted Height of Virtue: and though among the different religious Persuasions of Christian Men in the World there are none, that We know of, whose Doctrines are so pure, or Faith so sound as that profess'd by our Church, yet what will it avail Us to have the best Religion, if We live like those who have the worst, insensible of, or unthankful for our being Members of the true Catholick Church of Christ?

If from these general Blessings of religious Light and Knowledge, We reflect upon our own particular Station and Circumstances in this Place, and the Advantages We enjoy from the pious Munificence of generous Benefactors; what Means

of knowing and doing our Duty are here afforded Us! devoted by our very Education to the Study of religious and useful Literature, subject to Laws calculated only for our Improvement in Wisdom and Piety, govern'd by the most wholesome Discipline, taught by the ablest Instructors, and living under so many great and good Examples; These are such Incentives as loudly call upon Us to answer the Intent of our Institution, and the Expectation of the World, to be bright and exemplary Patterns of Religion and Virtue, of Diligence and Temperance, of Love and Humility far beyond the Rest of the World, and in Proportion to our many superior Advantages — If then *the Light that We have be Darknes*, oh how great, how shameful will be that Darknes! — *The wise*, We are told, *shall understand, they shall hear and increase Learning, and attain unto wise Counsels, but none of the wicked shall understand*, for Sin darkens the Powers of the Soul, and keeps it in Ignorance; whereas Holiness is the Foundation of Wisdom, and the Learning of a good Man is attended with the most useful Consequences to himself and others, for he hath God's Blessing upon his Studies, is directed and assisted by it, and *his Path is as the shining Light that shineth more and more unto the perfect Day* — May this animate and encourage Us in the Prosecution of our Studies, and the Discharge of our Duty, that our Education, that our Profession, that our Abilities may never rise up in judgment against Us, but that We may walk as our Master and his Apostles walked, and be as burning and as shining Lights, with respect to Soundness of Faith, Innocency and Integrity of Life and Manners, the most exalted Improvement of the Understanding, and the highest natural and acquir'd Abilities, as those illustrious Worthies who in former Times rais'd the Fame and Reputation of this Seat of Learning and Knowledge to  
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the highest possible Degree of Glory and Renown. And since We have the Honour and the Happiness of succeeding them; reap the Fruits of their pious and successful labours, and derive, in some Measure, a Lustre from them, let Us testify that We are equally deserving the Honours and Rewards bestowed upon Us, and that We are actuated by this laudable Ambition, an earnest Desire in Proportion to those Abilities which God has given Us, to contribute our Share to support the present allow'd Character and flourishing State of this great and eminent School of the Prophets; at least to endeavour that its good Name be not wounded and impair'd by our Demerit and Ignorance; — To add Life and Spirit to Us in the Pursuit of all that is wise, and good, and excellent, the respectable Appearance which grac'd the Solemnities of the past Week may assure Us, that there are not wanting Friends to patronize our Studies, and to countenance this Nursery of Science — Let Us then not be wanting to Ourselves — In a Word and in the Language of the Text, with a thorough Sense and grateful Apprehension of the most valuable temporal Mercies, and the best spiritual Blessings here communicated to Us, and the most inflamed Affections to God for the Wonders of redeeming Love, and the powerful Efficacy of sanctifying Grace, now *We are Light in the Lord*, Let Us *walk as Children of the Light*, that so We may be admitted to that blessed Place of compleat Holiness, and perfect Happiness *where the Lord God giveth his Saints Light, and where they shall reign with him in Glory* in those Mansions of Bliss and Joy originally prepar'd for Us, *where they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever.*

F I N I S.