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*The Expediency and Advantages of an
early Education in Piety and Virtue.*

A
S E R M O N
Preached before the
U N I V E R S I T Y
O F
O X F O R D,
At St. MARY'S,
On Sunday, Novemb. 12. 1749.

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of *Lincoln* College.

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2 TIM. III. 15. (former Part)

*And that from a Child, Thou hast known
the holy Scriptures, which are able to
make thee wise unto salvation. ---*

ST. Paul being under Restraint at Rome, when he wrote this Epistle to Timothy, encourages him, not to be ashamed of the Testimony of our Lord, nor of him, his Prisoner, but advises him to be upon his Guard against the Dangers, that every where attended him; assures him, that all who will live godly, in Christ Jesus, shall suffer Persecution, and exhorts him cheerfully to partake of the Afflictions of the Gospel. Nor were These all the Difficulties He might expect to encounter. For the Apostle forewarns him, that false Teachers should creep into the Church, having a *Form* of Godliness, but denying the Power thereof, evil men and Seducers, who should wax worse and worse, deceiving and being deceived. He therefore instructs him not only to watch over the Flock

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of Christ, but also to take heed to his own Doctrine, to hold fast the form of sound Words, which he had heard, and to continue in those things, which he had learned and been assured of. And to this steady Perseverance in the Doctrines of the Gospel, He urges him from the credit and Veracity of those, who had delivered them to him, knowing, says he, of whom thou hast learned them. And then he proceeds in the verse before us to confirm the Resolutions, he had been endeavouring to raise, by reminding him of his early Education in Piety and Virtue, and that from his Infancy and tender years, he had been acquainted with the Writings of *Moses* and the Prophets, which had so plainly described the Coming and Character of our Saviour, that he could not fail of extracting from them, that Wisdom, which would lead him to Salvation; through faith, which is in Christ Jesus; — *and that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation.* Nor was this the peculiar Case of *Timothy* alone. For it had obtained as a general Custom among the *Jews*, in the Education of their Youth, to bring them to an early acquaintance with the holy Scriptures, and open to them the Sacred
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Treasures of divine Wisdom, as soon as ever they were capable of being instructed in them. This Passage therefore will naturally lead us to consider the Expediency of a religious Education; the Advantages of an early acquaintance with the Scriptures; and the Obligations of those, who enjoy so valuable a privilege with any Circumstance of Distinction.

I. And first, The Expediency of a religious Education will appear, if we consider the Snares and Temptations, with which young Persons will be continually surrounded, when once they come to enter the wide Theatre of human Life. For besides the Inhumanity of sending them into the world without ever teaching them the part they are to act in it; besides exposing them in this manner to the Contempt of every thinking Spectator; They will be liable to fall into an infinite Variety of Dangers, for want of being duely cautioned against them. The World is stored with innumerable objects, that will continually solicit their Senses, strike upon their Passions, and irresistibly lead them on to the Commission of many Sins, unless they are before hand taught to distinguish between Good and Evil, Right and Wrong. And the Knowledge of these Distinctions is not to be attained

without some Care and Discipline. The greater Part of Mankind indeed are united in their Approbation of virtuous and good Actions, but many of them are willing to leave it to Custom, and popular Fashion, to determine what particular Actions shall bear that Character. And should our Youth in general be permitted to gather the Measures of their Duty from the Opinions of the World, They would soon be perplex'd and bewildered in the intricate mazes of Sophistry, and lose themselves in the Labyrinths of Error.

Nor would the *Practice* of the world have an Influence less fatal on their *Conduct*, than it's *Opinions* upon their *Judgment*. For as they will be apt to mistake that for the right Path of Life, which they see crouded with the greatest Number of Passengers; so, encouraged by the Throngs that every where surround Them, they will walk on securely in the broad Way, that leadeth to Destruction, without once reflecting on what is past, or looking forwards to the End of their Journey. Or should they be inclined to consider where they are, or whither they are going, such Thoughts would soon be diverted by the Pleasures they will meet with on the Road, and the Variety of Company that will engage them. A nu-
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merous Appearance of all Ranks and Orders of Men on the Side of Guilt and Wickedness would soon banish from *their* untutored Minds every the least Apprehension of Danger. Whilst the Charms of Sin dressed out in all its false Allurements, concealed under the most Specious Disguises, covered over with the most plausible Names, and wrapt up as it were in the very Garb of Virtue, would easily impose upon their unexperienced Understandings, steal away their Affections, and lead them on *blindfold* to their Ruin. Nor is the great Piety, Virtue and Religion of the present Age so distinguishable, as to render the Precautions of an Instructor useless or unnecessary, at a Time, when They will meet with every Instance of Lewdness and Intemperance, practised under the Notions of Good-nature, Politeness, Gallantry, and a due Knowledge of the World; and when even Impiety, Profaness, and the Defiance of eternal Vengeance will be recommended to them as Arguments of greater Courage, more refined Sense and a Superiour Understanding. To all which they will be further sollicitated by the Authority of the great, the Intimacies of their Equals, the Arguments of the subtle, the Railleries of the profane, the Reproaches of their real Enemies

mies, and the Persuasions of their seeming Friends. It would therefore be a barbarous Piece of Inhumanity, thus to commit them to the troublesome Waves of this World, without putting into their Hands any Directions, how to steer their Course into the Land of everlasting Life, or giving them any previous Notice of the Dangers that will attend their Voyage, of the Storms and Tempests that may overtake them, the Rocks and Precipices they ought to avoid, and those Gulphs of Pleasure, that will insensibly draw them off from Virtue, whirl them round in continual Circles of Voluptuousness, and at length sink them down into everlasting Misery and Destruction. And these Dangers will appear still more considerable, if we reflect on the Difficulties of Virtue, the Depravity of our Nature, and the Superior Force of bad Examples. Were they not to enter upon a State of Tryal and Probation, where they will be sure to meet with many Conflicts and encounter Enemies of various Kinds; were the Paths of Virtue smooth, and free from all Impediments, without any rough Passage, or steep Ascent, or were the Heights of it to be attained without much Pains and Labour, there would then indeed have been less Occasion to
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arm and prepare them against all adventures. But when it is acknowledged, that their Life will be attended with continual Rubbs and Hindrances, that Virtue can neither be acquired, nor preserved, without much Industry and perpetual Toil, and that its Birth, its growth, and its very Subsistence entirely depend upon continued Exercise and never-ceasing Care, It will surely be impossible to deny the Importance of teaching them right Principles and enuring them betimes to the Practice of that Virtue, the want of which They must otherwise one day sadly lament. The Difficulties of Virtue will likewise receive an additional Encrease from the Corruption of our Nature; so that young Persons will not only be assaulted by the strength of Temptations from without, but they will also be exposed to further Danger from the Treachery of their own Hearts within. Besides the Poms of the World, and the Powers of Darkness, They must keep a Watch over their own Inclinations, struggle with their unruly Lusts, and subdue their inward Appetites, that war against the Soul, and are ready to betray it upon every slight Attack. Here then it is of the last Consequence, that a Care over them should be redoubled, every latent Vice discovered,
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every treacherous Inclination to desert the Interests of Religion banished, their Minds strengthened and confirmed by Exercise and Discipline, the Avenues of the Heart guarded, and the Heart itself fortified with every Virtue.

Thus only can they be secured from the Powerful Influence of bad Examples, which every where prevail, and carry with them a Contagion hardly to be avoided by Nature unimproved with Education. For Examples of this Kind become the more dangerous, as they act in a Manner the most agreeable to the bent of human Affections, strike in with the native Inclinations of the Soul, and engage our Imitation by a peculiar force in applying to our ungoverned Appetites and Passions. To counter-balance therefore the force of these Examples, it will be Expedient, that proper Persons should be appointed to describe to our Youth the superior Lustre of a right Conduct, form in them a Taste for Beauties of a moral Kind, and affect them with a deep Sense of the amiable Figure, a good and virtuous Man will always make in every Station of Life.

But the Expediency of a religious Education will appear in a much stronger Light, if we consider how fatal the want of it must
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prove to the publick Welfare of Mankind, and to the private Happiness of those who labour under so great a Misfortune.

The Welfare of Society depends in a great Measure on the Behaviour of its respective Individuals. If These overlook, or contradict the Relations they bear to each other, Disorder and Misery will ensue proportionable to the Importance of the Stations they fill, and the Duties they neglect. But the Performance of these Duties can no otherwise be secured than by training up every Individual to the Exercise of those Qualities, their future Characters will demand; and even the lowest Offices in Society cannot be discharged without Goodness, Integrity, and Virtue: These again are habits of the Mind, that are not born with us, and that cannot be acquired without a continued Course of Discipline and Culture. So that this Discipline and Culture is of the same Importance with Virtue and Religion itself; that Virtue and Religion to the feeble Influence of which, we may ascribe every publick Inconvenience we either feel or fear, the Follies and Vices of the present Age, and all the Mischiefs of encreasing Wickedness, that threaten our Posterity. Wherever therefore a Disregard to Places of

Education becomes fashionable, wherever Youth are encouraged to despise the advantages of regular Instruction, where They are not taught, even in their tender Years, the fear of God, the Belief of a future State, or any other of the great Articles of our Religion, neither Shame, nor Honour, nor human Laws will ever be able to preserve their proper Influence. The Virtue, Glory, and Interest of every Nation, where such a Conduct is pursued, must gradually decline, and every valuable accomplishment that might promote the publick Order, be disregarded. Nay what is still worse, these Evils will grow upon every succeeding Generation, and latest Ages will have Reason to lament the multiplying Miseries derived on them from the former; 'till at length the natural Consequences of our Sins, joined with the Vengeance of an offended Deity, must end, (which God avert) in the utter Ruin and Destruction of our Country.

Nor will young Persons themselves be without a share in the publick Calamities, which their own Impiety shall Occasion. Men are too often more Sollicitous about leaving their Children rich, than making them virtuous, and take more Pains in acquiring Fortunes for them, than would serve to make them happy.

happy. When, alas! not all the Possessions they can heap together, not even the Wealth of either *India*, will contribute one mite towards the enriching of an immortal Soul, which must still continue *poor, and blind, and naked, and miserable*, unless it be cloathed with Wisdom, warmed with the Love of Virtue, and decked with the amiable Graces of a Christian Spirit. These alone are the true Riches of the Mind, the only proper Constituents of human Happiness; and therefore every other Provision, that can be made, without These, will avail but little to the Purposes for which They are designed, a real Satisfaction of Mind, and the true enjoyments of Life.

But the Truth of this will be more evident by consulting every day's Experience. How often do we see great Estates descending in Curses on the Posterity of those who have acquired them? How often does a wrong Education render even the wealthy Heir a Reproach to his Ancestors, the Scorn of his Equals, and the Contempt of the wise and good, instead of being, what he ought to be, the Support of the friendless, the Delight of Mankind, and the Glory of his Country? How often, where religious Impressions have been neglected, are Riches thus laid up to the owners

ners Hurt, and that Fortune which ought to have promoted the present and future Welfare of many, only made subservient to the Luxury, Extravagance, or Avarice of the Possessor.

But a religious Education is not more Important in itself, than it is closely connected with and secured by an early Acquaintance with the Scriptures; the peculiar Advantages of which I come now in the second Place to consider. And,

I. First an early Acquaintance with the Scripture is the best step to prevent any Misapprehension concerning the Nature of its Doctrines, and the most likely Method to preserve our faith from the Imputation of Error. For what is so apt to mislead Men in the Study of the sacred Writings, as a blind Attachment to some favourite Opinion? How often do we see Men shut their Eyes against the plainest Truths, merely because they contradict their Prejudices and Prepossessions? Nay how often do they torture, and pervert the words of Scripture, only to make them speak a Sense favourable to their own Hypotheses? an early Application therefore to the Study of the Scriptures will have this Advantage over any other, — The Mind will be at Liberty

Liberty to pursue its Inquiries without any fear of meeting with disagreeable Truths; prepossessed with no Mistakes, it will not be amused in searching for Arguments to Support any; the Doctrines of the Gospel will find an easy admission into Understandings thus open to receive them, and the great Articles of our Religion will at once be embraced with that Simplicity of Heart, which is so beautifully conspicuous in every Page of the sacred Writers themselves. Here then will be no inconsiderable Point gained; all our Prepossessions will now be on the Side of Truth and Goodness. A right Faith once admitted will introduce into the Mind a train of Virtues to support it, and at the same Time to promote the Success of our future Inquiries.

The happy Situation of Youth in these Seats of Learning, joined with the Dispositions natural to that early Season of Life, will also greatly contribute to their Progress in the Knowledge and Understanding of the Scriptures. They are placed here under the Direction of those, who are every way qualified to inform their Minds, resolve their Doubts, and assist them in overcoming the Difficulties they shall meet with. They are now likewise themselves exempted from that Pride, which
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in a more advanced Age will incline them to conceal their Ignorance, and hinder an Application to others for Assistance, from a fear of discovering their own Defects. A modest, humble, and ingenuous Temper, so peculiarly amiable in Youth, will encourage them to propose their Doubts, and at the same Time incite them to pay a just regard to their Instructors. Thus will the Difficulties which attend the Study of the Scriptures become easy and surmountable in a Situation so Advantageous, and every Obscurity thus cleared up will animate rather than discourage their Inquiries, and render them eager in the pursuit of a Knowledge at once so useful and entertaining.

This leads me to observe another Advantage peculiar to an early Acquaintance with the Scriptures. Every thing in our Youth makes a lively Impression upon the Mind; the Charms of Truth itself receive an additional Recommendation from the Novelty of its Appearance. Every fresh Object which then enters our Thoughts, raises our Wonder and Admiration, strikes us with unaffected Surprise, commands all our Attention, and alarms a Curiosity that is of the utmost Use in attaining the End of religious, as well as philosophic

lofophic Speculations. Hence that infatiable Thirst after Knowledge, which is fo natural to the Mind of Man, is never more craving and importunate than in the beginning of Life, when every the leaft Accession to our intellectual Treasure fills us with a fecret Delight, and is always pushing on the Soul to ftill higher Degrees of Improvement. What Season therefore more favourable than this, can be fixed upon for a Study of fo much Importance, that will open to our Thoughts fuch a variety of the moft interesting Objects, enlarge our Capacities by the Discovery of an invifible World, and carry on our Views to the remoteft Period of our Exiftence?

Another Advantage peculiar to an early Acquaintance with the Scriptures, is, that as in our Youth we are moft apt to receive lively Impreffions, fo every Impreffion which we receive then is moft lafting. Thofe Principles which firft gain Poffeffion of our Minds are moft likely to preferve their Empire there, to become the ruling Motives of our Conduct, and to have the commanding Stroke in forming our whole Behaviour. For we find by Experience how Difficult a Thing it is for us to quit even wrong Habits of Thinking, that we have been accuftomed to from our Youth.

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Opinions, however false, that are thus early imbibed, will be apt to stick close to us, and will hardly be shaken off by the strongest Efforts of our Reason. Length of Time renders them almost natural to the Mind, and gives them the force and Appearance of self-evident Truths, the Certainty of which we cannot allow ourselves the Privilege of doubting. It must therefore be a great Advantage to young Persons to have their Minds seasoned with the Principles of Truth and Virtue, at a Time, when They will most probably retain a Tincture of them through every Period of their Being.

These are Advantages that more immediately regard the *Principles* of our Religion, but an early Acquaintance with the Scriptures hath likewise its peculiar Advantages and Influence on our *moral Conduct*. For by these Means young Persons will enter upon all the Duties of their Station not only furnished with right Principles, but also prepossessed in favour of every Virtue. Their own Hearts will incline them to follow the Suggestions of Prudence and Wisdom; the very Appearance of any Vice will raise their Indignation and Abhorrence, and every Argument that Virtue can propose, will be sure to meet with a favourable

vourable hearing. And though some may call this *instilling Prejudices* into the Minds of Youth, yet surely They are such *Prejudices*, as every valuable Man would wish to see prevailing in his Country; as every wise and affectionate Parent would be desirous, that his Posterity should imbibe: for by these happy Dispositions, they will be enabled to shun every hurtful Path, and turn the meanest Occurrences into Opportunities of exercising their Wisdom and Piety. Whereas Nothing truly great or commendable can ever justly be expected from those, who are sent into the World, without the least Tincture of Religion, or Tendency to goodness. Further — an early Acquaintance with the Scriptures will not only dispose young Persons to pursue a right Conduct, but will also furnish them with a Knowledge of all the Duties, that can be expected from them in every Relation of Life. They may from hence learn every thing that concerns either the worship of God, or the Happiness of Mankind, or their own Welfare. But this is a Field too large to expatiate in, at present; I shall therefore confine my self only to observe the advantageous Light, in which the sacred Writings will teach them to view the various Subordinations of Society.

And this is a Knowledge that deserves their greater Attention now, as it will prepare their Minds for the very different Stations, to which they are hereafter destined. Those of Rank and Figure, who are possessed of large Fortunes, distinguished by Titles, ennobled in their Birth, and made illustrious by the Merit of great Ancestors, will be taught from hence, that all these Ornaments are so far from supplying the Place of real Worth and Goodness, that They call for yet higher Degrees of Virtue in Proportion to them, and only serve to render every Instance of Degeneracy more conspicuous to Mankind.

If these Distinctions should (as they are too apt to do) blow them up with Pride, and Haughtiness, and a Contempt of all below them, They will here meet with an Account of our common Original, and find that the noblest of all human Race can trace their Descent no higher than to the Man, whose Disobedience to his Maker drove him out of Paradise, brought Death into the World, and opened all the avenues of Misery that lead to it.

If this be not enough, yet how must it humble all the Pride of human Greatness, to consider the Son of God himself leaving the
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Bosom of his Father, descending from the Throne of his Glory, assuming the Infirmities of our Nature, disdaining all the glittering Appearances of Wealth and Grandeur, taking upon him the Form of a Servant, and at length willingly submitting to undergoe the Death of a Slave and a Malefactor! For will any good Man ever be persuaded to look down with Contempt upon the meanest Station, when he reflects, that the meanest has been thus sanctified and honoured by the Lord of Life and Glory?

And if an early Application to this Study be thus useful in securing the most amiable of all Virtues to the Great, it seems no less conducive to the Support and Satisfaction of Others: for if the Fortune we inherit is but little; it will surely be a wise Precaution to learn betimes, how to be contented with that little, how to resign ourselves up to the all-wise Disposals of Providence, and to expect higher Attainments hereafter than any that are to be met with Here. Thus shall we banish Envy from our Breasts, and be ashamed to murmur or repine at the Distinctions of the Great, which have more of Shew than Substance, and are moreover the Appointments of Heaven. An early Acquaintance with the

facred Writings will enable us to despise the Glories even of an *Egyptian* Court, and to esteem the Relation we bear to Christ more honourable than all the Preferments an earthly Monarch can bestow. The most shining Titles a Sceptre can impart will dwindle in our Eyes, and vanish into Nothing, when compared with the more splendid Appellations of — Friends of our Lord — Brethren of Him who is Heir of all things — and Children of a Father which is in Heaven. Thus shall we lay the Foundation of our own Happiness, and reconcile ourselves to every Station in Life. Whereas on the contrary, for want of proper Instructions in our Youth, every Disappointment will embitter our Lives, and spoil the Relish even of our lawful Enjoyments.

But after all, it must be owned, that the Success of all these Advantages depends in a great Measure on the Dispositions, which young Persons bring with them hither; and if they come hither prepared for a Place of severer Discipline than a liberal Education will admit of, Parents themselves ought not to be surprized at the worst that shall happen. For some Care over them is Necessary in their *tender* Years, when their Wills are more pliant and supple, more readily yielding to the Directions

rections of the skilful Hand, than afterwards they will be; when their *Affections* likewise are more easy to be controuled and turned into their proper Channels, than in that boisterous Time of Life, when the whole Tide of youthful Passions rolls on impetuous in its Course, and bears down every thing before it, the Dictates of Reason, and the Restraints of Authority. But I proceed to consider

III. Thirdly, the Obligations of those, who enjoy the Advantages I have been reciting with any Circumstance of Distinction. And here the first and most obvious Duty that occurs, is Gratitude to the great Author and Disposer of all things. It is to him that we owe all the Distinctions we enjoy, all the Blessings of this Life, and all our hopes of a better. If the former therefore claim our grateful Acknowledgements to the Donor of them, what fervours of Devotion ought not the latter to inspire? Temporal Prosperity often dazzles the Mind, and misleads Men in the pursuit of Happiness; but the Opportunities of superior Knowledge in the Scriptures are not accompanied with any such dangerous Tendencies. On the contrary, These are no other than Opportunities of searching after the very Paths of Peace and Virtue; it is here
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that we are to seek for Happiness as for Silver, and search for her as for hid Treasures: Wisdom, the Fruit of this search, is here justly represented as better than the Merchandise of Silver, and the gain thereof than fine Gold. To be ungrateful therefore for Mercies like these, is a Degree of Baseness that will hardly ever enter into a liberal and ingenuous Mind.

Gratitude for the Advantages they enjoy will naturally lead young Persons to the Discharge of another Obligation, which their Circumstances require of them, and that is diligence in the use of these Advantages. For what greater Affront can be offered to the Majesty of Heaven, than to neglect the Favours which his Providence confers? and who can be so properly said to neglect them, as those who are not careful to improve them to the utmost? But the Scriptures themselves, which it is their present Privilege to examine with every favourable Circumstance, will not suffer them to overlook a Duty of so much Importance. The Opportunities of Knowledge which they are now blessed with, are there described under the Notion of so many Talents committed to their Charge, an exact Account of which They must one Day give
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to Him, of whom the whole Family in Heaven and Earth is named. And the Punishment of the slothful Servant will immediately point out to them their own Fate, if they venture to resemble him in Character and Conduct. For the Advantages that are now before them, if neglected, will soon be taken from them and vanish beyond Recovery. A few Years will remove them from under the Instruction, Example and Authority of the wise and good, and leave them to their own Discretion, from which They can hope to reap but little Benefit, after it has once failed them in the most encouraging Situation.

These Duties are closely connected with others of equal Importance to their Welfare. Gratitude to God for the Privileges of their Station will produce a lively Sense of these Privileges, and a lively Sense of these Privileges will stir them up to such a Behaviour, as may best answer the Purposes, for which They are bestowed: But these Purposes can never be obtain'd without a proper Deference to the Judgement of their Superiors, and a due Submission to the Rules of Discipline here established. The Laws of every Community require this regular Subordination of its Members, and Places of Education especially cannot

not Subsist without it. Obstinacy and Perverseness, Self-conceit and Self-will, have a natural Tendency to hinder the beneficial Influence of all Instruction, and are moreover Distempers of the Mind which Education is peculiarly intended to relieve; such unamiable Dispositions must therefore be wholly laid aside, before any Benefit can be expected from the most valuable of all human Institutions. Add to this, that Decency and Order exact from us a dutiful and respectful Submission to our Governours, Religion itself enjoins us to obey them that have the Rule over us, and the Credit of our own Understanding is concerned in knowing how to pay to every one the Deference, that is due to the Dignity of his Place and Character.

Lastly, the Duty which young Persons owe to this Place will not cease with the Relation which They now bear to it. Though removed into the most distant Parts of the Kingdom, They will still be obliged to consult its Honour upon all Occasions, to vindicate it from the Aspersions which Prejudice or Passion may throw upon it; instead of aggravating Matters, to put the most favourable Construction upon every doubtful Appearance, and set all its Advantages in the fairest Point of View.

View. This is the Conduct that Piety, Gratitude, and Prudence will suggest to them. For is it not a Kind of Impiety to traduce those, who by their good Offices and Authority are entitled to the Affection, Esteem and Respect of Parents? is it not an high Degree of Ingratitude to despise, or to deny the Advantages we have, or might have received from hence? or can it consist with common Prudence to lessen the Credit of a Place, from whence we have received all the Advantages of Education, that we have to boast of? will not the World be apt to suspect, that our Improvement has been in Proportion to the Character we give of the Place, from whence we received it? and believe, that we are not possessed of any Advantages superior to others, when we appear thus insensible of any, that are to be met with here?

But the best step they can take towards perpetuating and advancing the Reputation of these celebrated Societies, is, to adorn the several Stations they shall hereafter fill, with the Practice of every Virtue, that has at any Time been here inculcated and recommended to them. This will more effectually contribute to the Lustre of our common Parent, than even the Rhetorick of her Orators, or

the Philosophy of her Schools: by this means Envy herself, disarmed of all her stings, will be turned into Admiration, and join with all good Men in wishing, that these sacred Seats may continue to be a Blessing to this Church, and Nation, the Support of true Piety and Virtue amongst us, and the Delight and Ornament of the learned World in general to all future Ages.

F I N I S.

Lately Publish'd by the same Author.

1. *The Doctrine of a Future State necessary to the Welfare and Support of Civil Government.* A Sermon preach'd at the Assizes held at *Warwick*, *March 28.* 1739.
2. *The Time of our Saviour's Coming consider'd, as to its Fitness, and Propriety.* A Sermon preach'd before the University of *Oxford*, at *St. Mary's*, on *Sunday, March 6.* 1742-3.



