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T W O
S E R M O N S

Preached before the
UNIVERSITY of OXFORD,

At St. MARY's,

On Sept. 15th, and Oct. 20th, 1745.

And now

Publish'd for the Use of the YOUNGER STUDENTS
In the Two UNIVERSITIES.

By JOHN DALTON, M. A. and Fellow of *Queen's*
College in *Oxford*.

--- Διανάστητε καὶ ρηγορέετε· ὅτι μὲν γὰρ τῶν πλεόντων καὶ ἅπαντες καθεύδωσι,
ὁ δὲ κυβερνήτης ἐρηγορῶς ἢ μόνῳ, εἰδὲς ἐπὶ κίνδυνῳ, τῆς νήψεως τ' ἐκείνης
καὶ τῆς τέχνης ἀπὸ πάντων ἀρκύσης τῶν πολλῶν· ἐπιπέσει δὲ σὺν ἕτως· ἀλλὰ
καὶ μυριάκις ὁ λέγων νήφει, οἱ δὲ ἀκόντες μὴ τιτὸ αὐτῷ ἀγρυπσίαν ὀπι-
δέσκωνται, καταποντιθεὶς ἡμῖν ὁ λόγος οἰχήσεται, ἐκ εὐρῶν Διόγειον τιτὸ δόπε-
δέξαμεν αὐτὸν διὸ ρηὴ νήφειν καὶ ἐρηγορέναι. Sanct. Chrysof. Homil. 32.
p. 465. Ed. Front. Duc.

O X F O R D,

Printed at the THEATRE for *Richard Clements*: And Sold by
Mr Rivington in *St Paul's Church-Yard*, *Mr Doddsley* in *Pall-Mall*,
London; *Mr Thurlbourn* in *Cambridge*; *Mr Leak* in *Bath*. MDCCXLV.

[Price One Shilling.]

Imprimatur,

E U S. I S H A M,

Vice-Can. *O X O N.*

08. 24. 1745.

Errata.

Pag. 4. lin. 19. *read*, unenlighten'd. Pag. 11.
lin. 3. *read*, Depravation. Ibid. lin. 5. *read*, ge-
nerously. Pag. 30. l. 8. *read*, and well-deserved.



T O T H E
YOUNGER STUDENTS
I N T H E
TWO UNIVERSITIES;
T H E S E D I S C O U R S E S,

Upon the Excellency of the EDUCATION
there afforded them,

And

The Duty and Happiness of a willing Con-
formity to its DISCIPLINE;

Preach'd and Publish'd in order to contribute, in some
Degree, towards guarding them against the fashionable
Prevalence of Irreligion, Prophaneness, and Impiety, and
the consequent Disregard to the Authority of the just
Government and happy Constitution of these Kingdoms,
the fatal Effects of which are now so sensibly experienc'd;

Are most humbly inscrib'd, and earnestly recommended
to their Consideration, by

Their most affectionate Friend,

and humble Servant,

JOHN DALTON.



S E R M O N I.

P R O V E R B S IX. I.

Wisdom hath builded her House.

THE Words, from which I have chosen to discourse to you, are part of that general Exhortation to the Love of Wisdom, which the wisest of Men has prefix'd, in the nine first Chapters, to those his more particular Instructions, which properly come under the Denomination of his Proverbs. Throughout that Exhortation, sometimes in his own Person, and (lest that should not prove important enough to gain Attention) often in the Person of Wisdom herself, he recommends to all Men the Love and Study of all Knowledge, divine and human: And that, by such a rich Variety of Arguments, and an Eloquence so truly divine, that whoever reads them with due Attention, will be ready to joyn with the Son of *Sirach*, and say of their great Author, *How wise wast thou in thy Youth, as a Flood filled with Understanding!* Eccles. xlvii. 14. For when we consider the profound Depth, the heavenly Sublimity, and affecting Pathos, with which he represents Wisdom, as declaring her own Eternity and Omnipresence, her intrinsick Charms and invaluable Rewards, and appealing to every Part of the Universe, to testify the Truth of her Declaration, we should from thence imagine that he had exhausted all the Powers of Eloquence in her Cause. -- Yet again, in the Words of

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my Text, and the five following Verses, he represents her in a new Light, and if not under as awful, yet under an equally amiable and gracious Character. She here chuses her Palace, or chief Place of Residence, furnishes her Table, proclaims her Festival, and, with unconfin'd Hospitality, sends forth her Ministers, to invite All who are willing to partake of her Feast. *

That this general Invitation is well worthy the most grateful Acceptance of all Men, but that such Acceptance is more especially the Duty of Christians, might be shewn by many Arguments, drawn from the Frame of human Nature, and the high Calling of our common Christianity. And indeed, such Considerations naturally claim the first Place in our Minds, upon most Occasions. -- But, as general Arguments are always less affecting than Particulars, and as the Enjoyment of peculiar Advantages and Opportunities for the Performance of a Duty, induces peculiar Obligations to it; so it rather seems incumbent upon me at present, in this Place, and before this Assembly, which Providence has so particularly bless'd with the Possession of these Advantages, to endeavour to bring the Business more immediately Home to our own Bosoms, by explaining the peculiar Obligations which we of this Place are under to accept of this Invitation of Wisdom.

And these Obligations arise

First, From our particular Vocation as Scholars, or Persons who have devoted themselves to the Acquirement and Communication of Learning and Knowledge.

* For a full and critical Account of the various Interpretations of these six Verses, and the parallel Passages in ancient Authors, see the ingenious Mr *Merrick's* learned Dissertation on them, printed at *Oxford*, 1744.

Secondly,

Secondly, From the Justice and Gratitude due to our pious Founders and Benefactors from us, as Members of this Society.

Thirdly and *Lastly*, Both of these Considerations may be again enforced by that of the peculiar Circumstances and Situation, in which we are placed, either as the Dispensers or Receivers of Education, in the present Age.

First then, We are obliged to accept the Invitation of Wisdom, as Scholars; that is, as Persons, who have early separated themselves from the World of busy Care and vain Pleasure, to devote that Leisure, which they above all Men thence enjoy, to Learning, or the Knowledge of various and important Matters, transcending the vulgar Apprehension, and only to be acquir'd by Study and Contemplation. -- Delightful and glorious Employment indeed, most grateful to and most worthy of intellectual Beings and Heirs of Eternity! -- Not chain'd down to Earth, to toil continually, for the Gratification of the low and sordid Appetites of the Body; not confin'd to a dull Round of trifling and insignificant Affairs, which always weary, but never truly exercise the Mind; not dazzled by glittering, but empty Pomp, which serves only to make the Head giddy, without ever satisfying the Heart; the Scholar, if he forgets not his Calling, will find his Labour, his Business, his Honour, and his Glory, in the calm and quiet Contemplation of the most important and delightful Truths: Truths, which regulate and purify his Passions, exalt his Reason, and gratify the boundless Ambition of the Soul,

by offering to him, as his intellectual Dominions, the vast Range of universal Nature. -- Uninterrupted by the Strifes and Tumults of the contentious World, and undiverted by the vain Pursuit of fluttering, fugitive, or at best painfully-ending Pleasures; his Employment is, first to listen himself attentively to the still voice of Wisdom; and then faithfully to declare her Will to other Men, who are all equally her Subjects, tho' not admitted to her immediate Presence. -- He is not therefore to consider himself as the sole Object of her Favour, or admitted like a wanton Minion to these high Privileges only for the Gratification of his own narrow and selfish Interest or Vanity; but, that he may be to Others, what, in the supreme Government of the Universe, the blessed Angels are to Men, a Ministering Spirit, ever ready to dispense her Treasures of Knowledge and Understanding; to inspire her Subjects with a Reverence for her Laws; to subdue her greatest Foes, Ignorance and Folly; and, in a Word, to be to all, who are enlighten'd by her Presence, *a Lanthorn to their Feet, and a Light unto their Paths*, Psal. cxix. 105. *For the Multitude of the Wise are the Welfare of the World*, Wisd. vi. 4.

And as the Promotion of that general Welfare is the indispensable Duty of their Station; so should it also be ever esteem'd by them, above all other worldly Advantages and Honours, their supreme Happiness and Glory. -- That it really is so, I cannot doubt; but may safely appeal to the Consciences of those who now hear me, both the faithful and prudent Dispensers of Wisdom, and the studious and grateful Receivers of it, for the Truth of what they there feel, so much better than Words can describe.

These

These Motives will be greatly enforced, if we consider the Condition the Neglect of this Duty would here reduce us to. -- The Man of Sloth is an Object of great Contempt, wherever he is placed ; but he is most contemptible in a Station where Indolence and Ignorance are most inexcusable, and least to be expected : Where Freedom from worldly and domestick Cares, where the most lovely and engaging Solitude, where past and present Examples, all unite in exciting the Soul to exert its noblest Faculties. In such a Place, and with such Opportunities, it requires some Study and Care not to be industrious : A Man must take great Pains to get rid of the Activity and Emulation of his Mind, and its natural Appetite for Knowledge. --- Indeed, when Indolence becomes confirm'd by Habit, and improv'd by Spleen, when Day after Day, and Year after Year, have roll'd on, in a senseless round of unthinking Tranquillity and unimproving Amusements, and the Prime and Vigour of Life is already past, it then becomes no difficult Matter to prevent Thought and Reflection ; the Mind, by Degrees, will sink into an Apathy for Science, and grow perfectly pleas'd with her lazy Companion, a pamper'd Body, swell'd with Luxury, and enervated with Ease. She will be content then to be wholly employ'd, in removing it to its stated Places of Existence, and in providing for it the daily Necessaries and Comforts of its Being. The few familiar Objects, which accidentally fall within her Sphere of Inactivity, will be her only Fund of Observation ; and the Man will walk at Leisure through Life, in these blest Habitations of Learning, enjoying an uninterrupted Sleep of Reason, an unenvy'd Repose, -- the Contempt of the Learned, the Bane of incautious Youth,
and

and the Jest and Ridicule, even of the Vulgar. --- An unprofitable Servant this, in Wisdom's House, where his Talent might have been most improv'd; a barren noisome Weed in the purest and the richest Soil.

I am now come in the

Second Place, to set before you the Motives to this Duty, which may be drawn from the Justice and Gratitude due to our pious Founders and Benefactors, from us, as Members of these Societies.

And here give me Leave to say, that the former Motives, great and weighty as they are of themselves, will, from hence, receive additional Force and Weight. --- Persons of such Societies have not only separated themselves from the distracting World of Care, for the calm and quiet Contemplation and Communication of Wisdom, but are also here maintained and supported for that very Purpose.

We have, upon the most awful Terms, receiv'd from our Predecessors, and are bound to transmit faithfully to our Successors, a Trust of the highest Consequence, not only to ourselves, who enjoy it, but also to our Country, which has so long protected us in the Enjoyment of it. -- Can we then be guilty of such Ingratitude, Treachery, and Folly, as ever thro' Pleasure, Sloth, or Indolence, to betray it? Was it for this, these low, these sordid, these selfish Purposes, that the Bounty of our generous Founders and Benefactors freed us from all the Uncertainties of Fortune, that distract with Hopes and Fears the Hearts of Others, and fenc'd us round in these secure and calm Retreats, with such solid and permanent Blessings? Did they, by their Bounty, make us independent, that we might
make

make ourselves useless? Did they give us one of the most honourable Places in Society, that, instead of being Members useful to its Support, we might grow, by Supineness and Sloth, to be its Incumbrances and Excrescences, receiving Nourishment from all, but returning it to none? -- Are these the Terms, upon which they bequeath'd us their Possessions? -- No: such a Misapplication of them would be justly deem'd a lawless Violation of their Wills; Ingratitude to our King and Country, to whose Service they devoted them; and, to our God and Saviour, to whose Glory they were consecrated, Impiety and Sacrilege.

Thirdly and *Lastly*, The former Considerations are again enforced by that of our peculiar Circumstances and Situation, as the Dispensers, or Receivers of Education, in the present Age.

An Age, ingenious indeed, and (as far as the Honour of its Taste of Morality, as a polite Art or Science is concern'd) fondly inquisitive and curiously refining, in philosophic Speculations and Reasonings, about the Nature of Truth and Falshood, the Reason and Fitness of Things, the Beauty of Virtue, and the Deformity of Vice, and the present Self-Complacency attending a moral Conduct; -- Subjects, we confess, well meriting our Attention, and such as can never be too well explain'd or understood. --- But it is to be fear'd, that the Practice of Morality has been somewhat unhappily suspended, while the various Disputes about its Foundation have set friendly and concurring Principles at unnatural Variance with each other; and that the curious Doubts about fixing that Foundation have made almost all Sides agree in neglecting to raise the Superstructure.

At

At least it is certain, that sometimes these mistaken Writers, sometimes their more mistaken Readers, have been too apt to stop short of the most important End in View, and rest content with attaining (and that perhaps only in Speculation) a Moral, without ever once aspiring to that highest Happiness and Glory of a rational and accountable Being, a Religious Character. -- And what is yet worse, there are many among us (and those too of the best natural Dispositions) who being seduc'd by the Power of Prejudice and Fashion, have of late grown, with most amazing Inconsistency and unmanly Cowardice, ashamed of Religion and Piety itself; ashamed of acting even virtuously, from what they falsely call a mean and selfish Hope of the Favour, or a servile and superstitious Fear of the Justice of God: Many, who blush to have their best Actions imputed to any Compliance with (what is the most solid Foundation of Morality as well as Religion) the Will of their Maker; and much more, to any Regard for the written Law or Example of their gracious Lord and Saviour. As if there were any Occasion for weakening the just and legal Power of the unerring Will of God, or strengthening the unjust and illegal Usurpations of the wayward Will of Man. --- It seems at least (even in this disinterested Age!) a doubtful, if not a dangerous Manner of recommending Virtue to the Acceptance of Men, to rob her of her Dowry, even in Reversion, and to enforce an Obedience to Laws, by disclaiming, or at best overlooking, the Will of the Lawgiver.

But this is not all. --- For, from the licentious Abuse of civil Liberty and free Enquiry, join'd to the Wantonness of Wealth and Luxury, and a modish Imitation of the Levity,

vity, Infidelity, and Impiety, of doubly enslav'd Foreigners, (without having their unhappy Excuses for it) either a total Indifference for the most valuable Part of Wisdom, Religion, or an open Mockery and Contempt of it, in those who disbelieve; or else, in those who do believe, an unchristian Fear of professing it, or a wild enthusiastick Zeal that dishonours it, has now, by a general Contagion overspread, in some Degree, almost all Ranks of this degenerate Nation.

It did at first indeed, from various unhappy Defects in their Education, chiefly infect that Part of it, which still calls itself the Great and Polite World; notwithstanding those ignoble Marks of its contrary Meanness and Barbarism. --- For such, for all its Pride, Irreligion really is: according to the Observation of a wise and penetrating Author *, "That they, who deny a God, destroy Man's Nobility; for certainly (says he) Man is of Kin to the Beasts by his Body, and if he be not of Kin to God by his Soul, he is a base and ignoble Creature." --- But now, not only the Great and Noble, but also the very Vulgar themselves, (who are always respectful enough to their Betters to imitate the worst of their Conduct) have learnt to affect the same noble Freedom of Thought and Action, the same Contempt of publick and establish'd Worship, the same Infidelity, Prophaneness, and Impiety, and the same witty Scorn of every Thing, that is pious, serious, or decent. --- Of all these Corruptions, Popery, the old insidious Enemy of our civil and christian Liberty, has not fail'd to take the Advantage; and that with such amazing Success for some Years past, as would, after our former Victories over

* See Lord *Bacon's* Essay on Atheism.

it, have been next to impossible, if we ourselves had not, with a Folly equal to our Wickedness, thus prepar'd its Way ; and thence again expos'd ourselves, not to the visionary Dangers created by those, who would seem afraid, where no Fear is, but to the real Danger of such a complicated Slavery, as must, while we have in us the least Remainder of the Spirit of Men or of Christians, of Subjects under the mildest Government, or Preachers in the purest Church of the Christian World, be view'd by us with Horror and Detestation.

Dreadful Change indeed ! From the most manly civil Liberty, to the most childish or rather brutal Slavery ; from the free Exercise of the undefiled Religion of the blessed Jesus, to the grossest, antichristian, pagan Pollution of it ; from being govern'd by the justest and best of Protestant Princes, under a wisely-limited Monarchy, to be blindly subjected to the lawless Will of a Conqueror, whose tenderest Mercies must be the cruel Dictates of popish Bigotry ; from having been for Ages the Guardians and Protectors of other Nations, to become, if consenting, the Betrayers and Destroyers of our own ; and lastly, from having liv'd the happy Ministers of the Gospel in a Church establish'd upon the gentlest Laws of decent Order and Discipline, either to be dragg'd ourselves to the Racks and Tortures of a merciless Inquisition ; or, what would be still worse, to save an ignominious Life by submitting to be made the barbarous Instruments of exercising its Cruelties over others.

Now, if this be the Case of the present Age, (as I am afraid it will, upon Enquiry, appear to be) what can be found sufficient to stem such a mingled Torrent of Iniquity,

quity, Madness, and Folly? Can we have Recourse to our salutary Laws and excellent Constitution? -- These alas! by this general Depravation of Manners, and a wanton and profane Abuse of that Freedom of Enquiry, which they so generally allow, are ungratefully made the Instruments of destroying, by the wild Anarchy of Atheism and Infidelity, that Religion and Piety, which they were intended to preserve from the Misery of Tyranny and Superstition. --- Shall we then implore the Legislature to strengthen the Cause of Religion by new Laws? -- Alas, the Abuse of the Old, and the general Disregard shewn by all Ranks to their most sacred Sanctions, too plainly foretel, what would be the Fate of any new ones! -- Shall we then enter the Lists with the Champions of Error and Vice, and oppose to them (as several of you have worthily done) the strongest Weapons of Wisdom, Truth and Reason, genuine impartial Truth, evinc'd by Reason, enlighten'd by Revelation? --- Alas, they who are really most interested in the Combat, are either wholly regardless of it, and indifferent about the Event, or are already, by superficial Thinking, but deep-rooted Practice, prejudic'd in Favour of Libertinism and Infidelity!

What then can Wisdom herself offer, (if she would still vouchsafe to lend us her Assistance) to save us from farther Degeneracy, from impending Ruin? --- That alone, which she here offers, Education; Education alone, the sober, diligent, and above all religious Education of the growing Youth: this may perhaps shame and reform the present, or at least may preserve untainted the future Generation. --- And who are most fit, as well as most obliged, to oppose this Barrier to our national Degeneracy? Who

but they, who, being formed for their mutual Assistance into regular Societies, encourag'd by peculiar Powers and Privileges, governing themselves by the best of Laws, and generally authoriz'd to it by the Sacredness of their Professions, are, for this very Purpose, remov'd to a due Distance from the Torrent of Party-Rage, popular Prejudice, and fashionable Errors; that by seasonable Circumspection, calm Prudence, and Christian Fortitude, they may rescue all, that are willing to be sav'd, from being overborn by it.

I say, all who are willing: For unless you, the Youth of this Place, who are the tender Objects of their Care, really are so, in vain have our pious Founders and Benefactors bestow'd, in vain may your faithful Teachers apply to you, the Means of Wisdom. --- Unless, with that modest Opinion of yourselves, which is the Parent of youthful Industry, and with that plain Simplicity of Manners, and Singleness of Heart, which are the truest Ornaments of an Academick Life, you still continue to improve the Talents committed to your Care; in vain, I say, have those afforded you, in vain may these offer to you, the most happy Opportunities for such Improvement.

If you can rest contented with your present Attainments in previous Studies, whose sole Value is that they are preparatory to others of higher Importance; if you can be satisfy'd with bearing in your Hands the Keys of Knowledge, without ever opening the Gate; If, instead of entering the fruitful and never-fading * Paradise of Christian

* Μᾶλλον δὲ οὐχὲν λειμῶν μόνον, ἀλλὰ καὶ παράδεισός ἐστι τῶν θεῶν χαρῶν ἢ ἀνάγκησιν· ὡς γὰρ ἐνώδιον ψιλῶς ἔχει ταῦτα τῷ ἄνθρωπῳ μόνον, ἀλλὰ καὶ καρπὸν ψυχῆς πείρειν διαμένον.
Sanct. Chrysoft. ad Pop. Antioch. Homil. 1. --- Pag. 2. Ed. Front. Duc.

Wisdom,

Wisdom, you can be still pleas'd with running the same narrow Round in the flowery Mazes of profane Wit; if, in short, you can stop at the Means without ever attaining the End of Wisdom, in vain have they given, in vain have you receiv'd, their Instruction.

But may we not rather flatter ourselves, that you hear the bare Suspicion of such a Possibility, with a generous Indignation? -- Yes; you must have already learnt, as well from their Example as their Precepts, that if you do not (as they have already done) with unweary'd Industry, persevere to the End of the Race, which is here set before you, it had been less dishonourable for you, never to have enter'd into it at all. You must now foresee, that the Time will soon come, when you ought, in Justice and Gratitude, to repay to others that Assistance, which you are now receiving from them: When the several conspicuous Stations and Professions, which here or elsewhere await your riper Age, will, from your Ability or Inability to discharge them properly, reduce you to the unavoidable Alternative, of becoming the signal Objects, either of publick Esteem or Contempt.

We shall therefore now leave you with repeating this single Admonition; that here, in these ancient and truly illustrious Seats of Piety and Learning, it is not her Hand-Maid, Wit, but Wisdom herself, which hath builded her House; not vain Pagan Wit, but serious Christian Wisdom; not the fabulous Muses, but the truly divine Apostles, who here invite you to her Feast; a Feast, not instituted in Honour of a frail heathen Deity, but of the true JEHOVAH; of him, who rejects with Scorn the light Paganry of idolatrous Worship; who, tho' he does condescend

scend to be worshipp'd in Temples rais'd by Men's Hands, and may admit into their Structure those just Orders of heathen Architecture, which are founded in Nature and Reason; yet wills that their Ornaments be such, as consist with the Beauty of Christian Holiness, and the divine Simplicity of the Gospel: which commands us, above all things, *to worship Him in Spirit and in Truth*, John iv. 23.

Upon the Whole: To this glorious Task of diffusing Piety and Knowledge, both the Dead and the Living, our own Happiness and that of others, our Friends and our Enemies, the past Ages by their Example and Bounty, the present by its Distress, and the future for its Preservation, all demand our continual Attention. -- Nay, every Object that meets our Eyes, every Sound that reaches our Ears, every Step we tread in these awful Mansions, which Wisdom hath builded and consecrated to herself, all, with one Voice, call upon us for a diligent discharge of the several Tasks committed to our Care. -- In a Word; unless we stop every Avenue to our Senses as well as Reason, we are daily and hourly exhorted to it by every Motive, that can touch the Hearts of the Wise and Good, by every Thing, that adorns and dignifies human Nature, and blesses civil Society in this Life, or, (*when the Fashion of this World is passed away*, 1 Cor. vii. 31.) can render us capable of enjoying a blissful Immortality in the next.

To which God, of his infinite Mercy, bring us all; &c.

S E R M O N II.

P R O V E R B S IX. I.

Wisdom hath builded her House.

IN a late Discourse from these Words, consider'd in Reference to the five following Verses, in which the wisest of Men represents Wisdom as preparing her Feast, and inviting all Men to partake of it, I endeavour'd to lay before you the peculiar Obligations, which we of these Societies are under, to accept of this Invitation of Wisdom.

I there endeavour'd to shew, how those peculiar Obligations arise,

First, From our particular Vocation as Scholars, or Persons, who have devoted themselves to the Acquisition and Communication of Learning.

Secondly, From the Justice and Gratitude due to our pious Founders and Benefactors from us, as Members of these Societies. --- And in the

Third and *Last* Place, how both of these Considerations are again enforced by that of the peculiar Circumstances and Situation, in which we are here placed, either as the Dispensers or Receivers of Education in the present Age.

Under

Under this Head I chiefly endeavour'd to shew, that the most probable, if not the only adequate human Means left for preventing that Ruin and Misery with which this degenerate Nation is threaten'd from the general Prevalence of Irreligion, Prophaneness, and Immorality, is, a sober, diligent, but above all, a religious Education of the growing Youth; for the Promotion of which these Societies were first instituted, which our King and Country may so justly demand from them, and the Neglect of which, amid the numerous Distresses of the present Age, would greatly aggravate the Guilt of those who are bound to bestow it. --- I thence earnestly, but briefly, as the Time obliged me, exhorted the Youth of this Place to a grateful Acceptance of the gracious Invitation, which Wisdom, (in this her ancient and truly illustrious House) offers to them by her faithful Ministers, their Instructors and Governours; who, being generally authorized to it by the Sacredness of their Professions, assisted by the Possession of peculiar Privileges and Powers, and governing themselves by the best of Laws, join'd to the additional Advantage of this their Situation, at a due Distance from the Torrent of Party-Rage, popular Prejudice, and fashionable Error, are best enabled, by supporting here the true ancient Academick Integrity and Simplicity of Manners, to preserve or restore elsewhere the primitive Purity of Christian Wisdom and Piety, from the growing Corruptions of a luxurious, irreligious, and prophane Age.

But as this Point of a willing Concurrence on the Part of Youth, on which the whole Success of Education finally depends, could not then be enforced in such a Manner as its Importance deserves, it shall therefore be the Business of
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of my present Discourse, not only to recommend still more fully to Youth a grateful Acceptance of this Invitation to receive the Instructions, but also to shew the Duty and Happiness of a ready and chearful Submission to the *Discipline*, of Wisdom; how disagreeable soever such a Submission may seem at first.

I say, how disagreeable soever at first: -- For it must not, it cannot, be dissembled, that the Restraints of Discipline are then really so, to the natural Temper and Inclinations of Youth. For the Son of *Sirach* himself, one of the wisest Judges of Human Nature as well as the most eloquent Encomiast of Wisdom, has with equal Elegance and Ingenuofness thus confess'd it. -- *At the first* (says he, speaking of Wisdom) *she will walk with him by crooked Ways, and bring Fear and Dread upon him, and torment him with her Discipline, until she may trust his Soul, and try him by her Laws.* But he immediately adds, *Then* (after the first Difficulties are over) *will she return the straight Way unto him, and comfort him, and shew him her Secrets.* Eccles. iv. 17, 18. -- Her Secrets; a most emphatical Expression! -- For such indeed, or rather incredible Fables, the most delightful Fruits of Restraint and Discipline appear at first to Youth, 'till Attention, Reason, Habit, and Experience reveal to him their inestimable Value. For instance; that Temperance is the most perfect Luxury; that the only true Ease and Pleasure are the Purchase of painful Labour and Study; that a frugal and moderate Expence upon personal Gratifications is the best Way of enjoying and becoming a Fortune; that false Shame is the Road to real Dishonour; that a rude Opposition of our private and partial Opinion to the impartial Decision of publick

Authority, is so far from being any Mark of a manly Magnanimity, that it is the most certain Proof of puerile Cowardice; in short, that the Ways by which Wisdom walketh with him, however crooked they may seem at first, are yet the only safe and sure Road to real Happiness: -- These, I say, are Discoveries, which do not easily appear to the desultory Glances of giddy and unexperienc'd Youth. -- Such Determinations rather seem to him to owe their Origin to the wild Dreams of bookish Pedants, or the peevish and envious Spleen of decaying Age: 'Till perhaps a late, and dear-bought Experience convinces him of the precious Benefits, which would have been the Fruits of his early Obedience, by the many fatal Evils he has incurr'd by his Disobedience, to her Laws.

So that the Sum of the Controversy, managed with such Earnestness on the Part of the Governour and Instructor, and often with such unhappy Obstinacy on that of the Governed and Instructed, seems to amount to this: Whether or no the Latter shall be wise now, under the Direction of the Former, assisted by Laws, which are the Result of the Wisdom of the best and wisest of our Ancestors; or rather stay 'till he himself, grown weary of youthful Folly, shall think fit to become wise at his own Expence, without any Direction or Assistance at all. -- An Alternative this, which it may seem almost an Affront to propose to the Deliberation of any rational Being. -- However, since melancholy Experience shews us, that the most fatal Mistakes may be made by unattentive Youth with Regard to the Discipline of Wisdom, let us endeavour, as much as can be done by this Way of Discourse, to prevent them, by shewing, that such Discipline is not only
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necessary and useful to Youth, but is, all Circumstances of that State duly consider'd, the kindest and most merciful Treatment of it. -- In Order to this,

First, let us consider distinctly the Nature, Temper, and Character of Youth, at that Point of Time, when a Submission to the Discipline of Wisdom is here requir'd of it. -- And then,

Secondly, let us observe the Nature and Tendency of that Discipline, and how it is suited to the Wants and Necessities of the Youthful State.

After the due Consideration of which two Particulars, it will, I hope, appear, that the Instruction recommended in my former, and the Discipline of Wisdom contended for in my present Discourse, are the properest Provision, both against the present Dangers of youthful Passion and Inexperience, and also for its safe Entrance into and becoming Behaviour in this World, and for its Security against those Hazards to which its most important Interests in the next would otherwise be exposed.

First then, Let us consider, as distinctly as such an unsettled and volatile Object will allow us, the Nature and, if any Thing so indeterminate may be call'd so, the Temper and Character of Youth.

The Whole of human Life has often been aptly compar'd to a Journey thro' an unknown Country. Now unknown as it is, and dangerous as it must be allow'd by all, who consider themselves as accountable for every Deviation from the right Path; yet the youthful Traveller enters upon it without Fear, full of vain Curiosity and sanguine Expectation. Warm, confident, and elate with Hope, (be-

cause unacquainted as yet with Difappointments) he proceeds thro' numerous Uncertainties, fully fecure of his future Succes. His Reason being yet weak and uncultivated by any voluntary Application of it, from which the Volatility of his Passions renders him averfe, as Study and Labour become more neceffary for him, he daily grows more and more impatient of the hated Neceffity of them; ever wifhing to enjoy, as the glorious Privilege of Manhood, an unbounded Liberty.

The golden Mean, in which Wifdom and Experience have placed both Virtue and Happinefs, appears to him to be the laft sad Refuge of Infenfibility and Stupidity. As his Organs of Sense are quick, lively, and vigorous, and as fenfual Objects croud upon them to follicit his Enjoyment, while modeft rational Pleafures are lefs importuning and oftentatious, the latter are overlook'd and despis'd, and the former alone engrofs his Attention. --- Hence the Intellectual World appears to him like an uncomfortable barren Defart, while the Senfual blooms to his Imagination like a gay Garden, tempting with various and delicious Fruits; nor is he then at Leifure to fufpect, (what is really the Cafe) that the moft poisonous among them are often the moft alluring. Through all thefe therefore, as Curiofity bids him, fo youthful Confidence emboldens him, to range fecure, tho' undirected in his Choice. -- If unrestrain'd, as his Defires are always violent and extreme, and thence inconstant, he proceeds from Excefs to Excefs, from Surfeit to Surfeit, ever credulous in hoping on, that the next new Trial will discover to him that full Satisfaction, for the Want of which he is grown weary, tho' without having Time to repent, of the Former.

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As he has yet had no Experience of the Difficulty of acquiring, and the Easiness of losing the Goods of Fortune, Interest and Utility possess no Share of his Attention, but as they are occasionally necessary to his present Pleasures. -- Hence indeed it must be own'd, that if his Love of sensual Pleasure can be moderated, there is more Room in the youthful Mind for the magnanimous Pursuit of Virtue and Honour: For the Mind is then unstain'd by the sordid Habits of the World, and greatly capable of the generous Impulse of Honour, and the useful Check of Shame, and strongly prompted by the Love of Praise and a noble Emulation to excel others, in whatever is deem'd honourable and glorious. -- Yet here, even in this generous Passion, lies no small Danger, arising from his Inability to distinguish the true Objects of Esteem: In the Choice of which, as he is apt to be determin'd, rather by the sudden Suggestions of a lively Imagination, than the cooler and slower Discriminations of Reason, or to be drawn by the Stream of Fashion and popular Opinion, rather than be steer'd by the Judgment of the wiser Few, he is often most fatally mistaken in their real Value. Hence, by some bold presumptuous Leader, (who from Vain-glory or Interest intrudes into the Office) assisted by the magick Power of Ridicule, which gratifies the natural Propensity of a youthful Imagination to indiscriminate Mirth, this his noble Passion for Honour and Praise is often perverted to the basest Purposes; 'till at last we find him become ashamed of every Thing that is praise-worthy, and glorying in every Thing that deserves Reproach. -- The Friends to his Virtues are then in Danger of becoming, if they inform him of his Mistake, his
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most hated Enemies, and the Favourers and Flatterers of his Vices, by which he most affects to assert his manly Freedom, his best beloved Friends; then the most grave, decent, and useful Authority grows an empty Formality or ridiculous Pageantry; the gracious Discipline of Wisdom, a cruel Persecution; and the just and due Subordinations of well-regulated Societies are then sagaciously discover'd to be the tyrannous Devices of Knaves and Hypocrites, invented selfishly for their own Interest and Convenience, or enviously imposed upon Men of Wit, Honour, and Spirit, to deprive them of those politer Pleasures, to which, they suppose, they are by Nature entitled, and by which they claim a Right to be distinguish'd from the Vulgar.

Now, if this be the real Temper and Character of Youth; if it be thus ignorant and unexperienc'd, yet self-confident and secure; thus fond of sensual and averse from rational Pleasure; then most impatient for Liberty, when most unfit to be trusted with it; and, tho' capable of being led by the most generous Passions to the noblest Pursuits, yet greatly liable to be mistaken or misled in the Choice of their proper Objects: if it be thus weakly fortify'd within, and strongly besieg'd by innumerable Enemies from without; (all which Dangers are doubled by its own Insensibility of them) who, I say, in this State, that is once waken'd but to a Moment's Attention to so dangerous a Situation, would not (instead of wantonly dancing on the Brink of the Precipice) rather cry out with the Son of *Sirach*, and say, *O Lord, Father and Governour of my whole Life, leave me not to their Counsels, and let me not fall by them. Who will set Scourges over my Thoughts, and the*
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Discipline of Wisdom over mine Heart? that they spare me not for mine Ignorances, and it pass not by my Sins; lest mine Ignorances increase, and my Sins abound to my Destruction. Ecclef. xxiii. 1, 2, 3.

If this be his Request, Thanks to the gracious Providence of God, it is here granted; as I am now come,

Secondly, to shew, by considering the Nature and Tendency of Academical Discipline, and how it is suited to provide for the Wants and Necessities of the Youthful State.

In Order to which, we will first endeavour to remove an Objection brought against it with great Confidence, tho', I trust, with great Injustice by those, who affect to prefer to it, what they call the School of the World. -- The Objection I mean is this: That the Laws of Academick Discipline having been composed by Persons who drew their Notions of human Life and Manners from Books and not from Men, from the Copy and not from the Original, they are consequently rather the Result of a Supposition of what human Nature may be, than of a sensible Experience of what it really is: And that hence, instead of being (what all Laws ought to be) an useful practicable Rule of Life and Action, they are either vain Attempts to establish Something in its Nature impracticable, or mere lifeless and useless Formalities, of no Efficacy for attaining the great and essential Ends of the Institution of Youth. --- This Objection, if true, would indeed be found, in its Consequences, a very weighty one. But this, like many other specious ones, has the Misfortune of being so absolutely false in Fact, that the direct Contrary of it is true: As will easily appear
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upon a very short Recollection of the Origin of our Academick Discipline, and a summary Comparison of its general Tendency with the Wants of the youthful State.

Now the whole of this Discipline consists, either of the particular local Statutes of each distinct Society, originally prescribed by its Founder and Benefactors, and since improv'd by its Governours; or of those general Laws, to which the several Societies are universally subjected, as forming one greater Society. --- To whom then, or what Kind of Persons do the former generally owe their Origin? Is it not to Persons justly famous in their Generations? To such, as either extended the Commerce, plann'd the Laws, distributed the Justice, adorn'd the Mitre, supported the Sceptre, or fill'd the Throne, of these Kingdoms? -- To Men, who were, in their Lives, the rever'd Guardians of the Wealth, the Laws, the Liberty, the Religion of their Country; and, at their Deaths, left to us their Posterity these lasting Monuments, not only of their extensive and godlike Charity in their liberal Endowments of Learning, but also of their consummate Wisdom, Experience, and Foresight, in their Regulation of them by the best and wisest Laws of Order and Discipline? -- As for the latter, the general Laws; have not they been the gradual mature Result, thro' successive Ages, of the accumulated Wisdom and Experience of the best and wisest of our Predecessors, at least of the Academick World; suited to the various real Exigencies of Youth, in Order to secure to it the great Ends of that liberal Education, which our munificent Founders and Benefactors intended to bequeath to all Ages? -- That this is the Case, will readily appear upon a short View of their general Tendency.

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If Youth, tho' ignorant and unexperienc'd, be yet vain and confident; what can be found so likely to save it from Error and Danger, as being subjected for a proper Space of Time to the legal authorized Direction of Persons of maturer Age, Knowledge, and Experience, prompted by all the proper Motives of Interest, Duty, and Honour, to guide it in a Journey, with the Difficulties and Dangers of which they themselves are already acquainted, and which they have happily surmounted? --- If fond of sensual, and averse from rational, Pleasure; what can so effectually wean it from the one, and habituate it to the other, as these constant establish'd Rules of a solemn and spiritual Devotion, and orderly Study; these salutary Laws of Temperance, Sobriety, and Moderation, so admirably suited to the Purposes of a rational and contemplative Life; thence removing to a Distance from it all the dangerous Baits and Allurements of Sensuality, guarding it by the surest Fences of early Habit and Custom, against the otherwise irresistible Contagion of fashionable Luxury, and preserving (here at least) that ancient and beautiful Simplicity of Dress, Diet, and Manners, for which the wisest Ages of the wisest States are so justly celebrated and renown'd?

Again, if Youth be then most impatient of Liberty when most unfit for it, and irregular and desultory even in rational Pursuits; what so powerful to restrain its Licentiousness, or fix its Volatility, as first a just and gradual Subordination of it to its Superiours in Age, Knowledge, and Experience; and then leading the Mind by an easy and regular Progression, from Art to Art, from Science to Science, and imperceptibly relaxing the Bonds of Discipline,

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(by which its Self-Will is first restrain'd) from one Degree of Liberty to another, as it grows more capable of enjoying it with Safety?

Farther, if Youth, though capable of being led by the generous Passion of Emulation and the Love of Praise to the noblest Pursuits, be yet liable to be drawn by its own Mistake or the Treachery of others, to the most shameful Debasement of them; where can be shewn so many proper Methods of continually recommending, by a just Distribution of Rewards and Honours, the true and worthy, or of branding, by the Institution of publick Punishments and Disgrace, the false and unworthy Objects of its Emulation and Imitation? -- Where is to be seen, not only establish'd on the firm Foundation of a well-inform'd Conscience, but also on the Sanctions of Law, Authority, Custom, and Example, and I will add (since that is the Idol of Youth) even of Fashion itself, a greater Probability of acquiring an early and habitual Veneration for the Will of our God and Saviour, *of remembering our Creator in the Days of our Youth*, Eccles. xii. 1. and thence, not only of forbearing to stain the Innocence and Purity of our own Souls by personal Acts of Irreligion and Impiety, but of kindling with a just, a Christian, Indignation, at any who shall wildly dare to prophane his sacred Ordinances, and then perhaps with a cool, a frontless, Impiety demand, *Am I not in Sport?*

Where, in short, can Youth so safely, as under this Discipline of Wisdom, gain an early Penetration into, and a manly Contempt of, the poor unavailing Disguises of false Wit, false Politeness, false Spirit, and false Honour? Where
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sooner learn to scorn the Cowardice, either of submitting to do, in Deference to vulgar Opinion and Fashion, any Thing that is wrong; or of not daring to do, from a Regard to Reason and Conscience, every Thing that is right? --- Where, lastly, can the youthful Mind be so early and certainly convinc'd, not only of the Necessity, but of the Favour and Mercy of the Discipline of Wisdom; and, from that first and best of Lessons, learn himself to acknowledge, with all due Gratitude to her, *That her Fetters are a strong Defence for him, and her Chains a Robe of Glory, Ecclus. vi. 29. that he shall put her on as a Robe of Honour, and shall put her about him as a Crown of Joy, Ecclus. vi. 31. that her Ways, her most crooked Ways, are soon made straight and, how unpleasing soever at first, are the Ways of Pleasantness, and all her Paths are Peace, Prov. iii. 17. that Length of Days (the Rewards of youthful Sobriety and Temperance) are in her right Hand, and in her left Hand Riches and Honour, ver. 16. and lastly, that tho' much Experience (or real Knowledge of the World) be the Crown of old Men, yet the Fear of God is their Glory, Ecclus. xxv. 6. **

* As a farther Confirmation of the real Efficacy of these Laws of Discipline, it may not be amiss to insert here the Testimony of the Noble Historian of the grand Rebellion. After relating the arbitrary Proceedings of the Committee appointed to visit the University of Oxford in the Year 1647. and their Expulsion of almost all its legal Members for refusing to take the Covenant, and then filling their Places with Persons, whose sole Qualification for them was a notorious Spirit of Faction and Fanaticism, he proceeds thus: "It might reasonably be concluded, that this wild and barbarous Depopulation would even extirpate all that Learning, Religion, and Loyalty, which had so eminently flourished there; and that the succeeding ill Husbandry, and unskilful Cultivation, would have made it fruitful only in Ignorance, Prophanation, Atheism, and Rebellion; but by God's wonderful Blessing, the Goodness and Richness of that Soil could not be made barren by all that Stupidity and Negligence; it choaked the Weeds, and would not suffer the poisonous Seeds, which were sown with Industry enough, to spring up; but after several tyrannical Governments mutually succeeding

I hope it now appears from the two former Considerations, that an early and habitual Submission of Youth to the Laws of Discipline here, is the best Preparative for a true Enjoyment of the Liberty of the manly State hereafter; and best fits it to acquire with Safety, that so much boasted Science, *the Knowledge of the World*. -- A Science truly valuable indeed, when rightly understood, and what we must own to be the highest Finishing and Perfection of a liberal Education. But as it is frequently misunderstood by those, who pride themselves in the imaginary Possession of it, and thence oppose it to the Use of these Institutions; the *Knowledge of the World* is a most vague and unmeaning Expression, and is so far from being a clear and adequate Rule for the Conduct of a rational or Christian Life, that it is a difficult Task to explain, even in Words, its many various and contradictory Acceptations. -- For sometimes it is the Art of luxurious Expence; sometimes of fraudulent Gain: at others it is a Skill in, and an Adherence to, what are call'd the Laws of Honour, tho' they be generally such as contradict and annul all other

“ each other, and with the same Malice and Perverseness endeavouring to extinguish all good Literature and Allegiance; it yielded a Harvest of extraordinary good and sound Knowledge in all Parts of Learning; and many who were wickedly introduc'd, applied themselves to the Study of good Learning, and the Practice of Virtue; and had Inclination to that Duty and Obedience they had never been taught: So that when it pleas'd God to bring King *Charles* the Second back to his Throne, he found that University (not to undervalue the Other, which had nobly likewise rejected the ill Infusions, which had been industriously pour'd into it) abounding in excellent Learning, and devoted to Duty and Obedience, little inferior to what it was before its Desolation, which was a lively Instance of God's Mercy, and Purpose for ever so to provide for his Church, that the Gates of Hell shall never prevail against it; which were never open'd wider or with more Malice, than in that Time. Lord *Clar.* Hist. of the Rebell. Vol. 3. B. 10. p. 73 and 74. *Oxford*, 1731.

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Laws, divine or human. — With this Man 'tis first a sagacious Discovery, that Life is a Trifle ; and then contriving to pass it in such a Round of trifling and insipid Amusements, as to convince every impartial Spectator of his Actions, that his own at least is really such. — With another, it is an intimate Acquaintance and Familiarity with, and thence a Complacency in, all the Vices of the fashionable World, and a proportionable Disregard for every unfashionable Virtue, and an equal Ignorance or Forgetfulness of the Creator and Governour of the Universe. — Another, with small Guilt but abundant Folly, is solicitous to prove his Claim to it, by a constant Ostentation of his familiar Acquaintance with the Names, Titles, Fortunes, and Persons of the Great and Noble ; and thence provokes one of less Vanity but greater Pride, to shew His superiour Knowledge and Judgment of Men and Things, by a surly, cynical, and undistinguishing Contempt of them ; and that for the very Reason of those outward Circumstances, which drew the Attention and Admiration of the former. — This having observed the Inconveniency of a total Inattention to the customary Modes of polite Address, is thence induc'd to lay out his whole Study and Application in acquiring, by a servile, implicit, and even pedantick Imitation of its fashionable Professors, the most fantastick superficial Modes of Dress, Entertainment, and unmeaning Civility of Expression ; to the utter Neglect or perhaps Contempt of all serious Business or useful Knowledge : Unhappily forgetting, that if such seeming Trifles deserve some Part of his Care, other Things of an apparently higher Nature, must still demand more ; and that if those ought to be done, these

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certainly ought not to be left undone. — This Man places it in the Refinements of Flattery, that of Ridicule; this in deceiving, that in defaming, his Brethren. --- Among these, an uncharitable Opinion of all, even of the Best of Men, passes for it; tho' grounded perhaps on no better Foundation, than some gloomy second-hand System of minute Philosophy, the Offspring of Suspicion, Pride, Spleen, well-deserv'd Disappointment; or on the erroneous Standard of its Author's own corrupted Heart.

Such then in general is this motly Science of the World, and such its vain Professors: How unfit and uninclin'd they must be, to guide the youthful Traveller thro' it, with Safety or Honour, needs not, I hope, now be longer insisted on.

I shall therefore only add, that he alone can be said to know the World truly, who has learnt to know and revere its Maker and Governour, and to cooperate with his infinite Love and Goodness towards Man; he alone knows it, who has seen thro' it; thro' all its empty as well as wicked Poms and Vanities; thro' all its flattering Promises and imperfect Performances; He alone, who in all his Dealings with it is constantly determin'd, upon the most extensive Survey of it, both from his own Conviction and Experience, and the infallible Assurance of the sacred Oracles of Wisdom, never, for its highest Temptation, no, tho' *he should gain the whole World, to run the Risque of losing his own Soul.* Mat. xvi. 26. Such a one will be able to look upon the highest Skill of its mistaken Admirers and confident Professors, as only so many wretched Arts (as they themselves sometimes inadvertently confess) of murdering
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Time, and thence (which they so often fatally forget!) of losing Eternity.

Now that you on the contrary may, in these our *evil Days*, secure the Latter by *redeeming* the Former, in a diligent and early Application of it to the Search and Attainment of true Wisdom, Virtue, and Piety; let me first conjure and exhort you all in the Words of an uninspir'd heathen Orator, and then close this important Subject with the still more sublime Exhortation of the inspir'd Apostle to the Gentiles.

Hæc imitami, per deos immortales, qui dignitatem, qui laudem, qui gloriam quæritis: hæc ampla sunt, hæc divina, hæc immortalia; hæc famâ celebrantur, monumentis annalium mandantur, posteritati propagantur. Cicer. Orat. pro Sextio.

Finally, Brethren, *Whatsoever Things are true, whatsoever Things are honest, or venerable, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report; if there be any Virtue, and if there be any Praise, * think on these Things.* Phil. iv. 8. Think on them with due Esteem; think on them now, in this Period, so decisive of your future Happiness.

For these Things alone can, in this World, render you truly free and happy in yourselves, a present Ornament and future Honour to this House of Wisdom, dear to your several Parents, dear to your common Parent, your Country, the Glory of her holy and undefiled Religion; and transmit you down in her Annals illustrious Examples to Poste-

* Ταῦτα λογίζεσθε.

riety. -- Or, should they, for the more heroick Exercise of your Virtue and Patience in this Christian Warfare, like those of the blessed Saints and Martyrs that have gone before you, not receive their just Reward of Praise here; yet, at the final unerring Sentence to be pronounced on human Actions, they will not fail, in a far better Country, to approve you to your God and Saviour, and there purchase for you *a far more exceeding and eternal Weight of Glory.*

To which God, of his infinite Mercy, bring us all, &c.

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