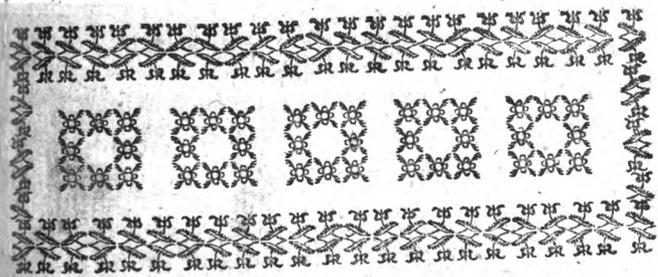


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Mr. *Davies's*

Valedictory ADDRESS.

September 21, 1760.



RELIGION AND PUBLIC SPIRIT.

A

Valedictory ADDRESS

TO THE

SENIOR CLASS,

DELIVERED IN

NASSAU-HALL,

September 21, 1760.

The SUNDAY before the

COMMENCEMENT :

By Samuel Davies, A. M.
Late President of the College, deceased.

Printed and Sold by DANIEL FOWLE, at the Printing-Office
in PORTSMOUTH, NEW-HAMPSHIRE. MDCCLXII.

*T*HOUGH this DISCOURSE was particularly addressed to the young GENTLEMEN who were Candidates for the Honours of the College; yet the Subject of it, RELIGION and PUBLIC-SPIRIT, both of them, are or ought to be inseparable from the Character of every Member of Society. The CHRISTIAN and the PATRIOT must unite in order to form the good Subject.

This is the Consideration that again brings this Discourse to the Public View; with the Concurrence of a Number of Subscribers, who encouraged its Second Publication; and that since the First did not extend so generally as would be desired.

May the same Spirit which this Discourse breathes, inspire and influence every one into whose Hands it may fall, how happy must they then be in themselves; and the public, how richly blessed in their Existence! However, its Publication may at least afford Pleasure to the Lovers of GOD and Man; while at the same Time the Subject condemns the conscious guilty, who have no further Regard to the Interests of Religion, than as they conduce to, or interfere with their Pleasures and Profits.

A

Valedictory Address.

ACTS XIII. 36. — 41.]

—DAVID, after he had served his Generation, by the Will of God [or, having in his own Age served the Will of God,] fell on Sleep, and was laid to his Fathers; and saw Corruption.

GR E A T and good Characters are often formed by *Imitation*: And if we would shine in any Sphere, we must propose to ourselves some illustrious Examples. Great Generals have acquired their martial Skill; by perusing the Memoirs of the ALEXANDERS and CÆSARS of former Ages. And LONGINUS advises us, if we would rise to the Sublime in Writing, always to keep in View, a Homer, a Plato, a Demosthenes, or a Cicero. And how shall the more amiable, tho' less glaring and renowned Character of the good, the useful, and publick-spirited Man, be formed? Nothing surely can contribute more towards it, than the imitation of some bright Example. And among all the Kings, Patriots and Prophets, whose Names are immortalized in sacred History, no Example shines with a brighter Lustre, than that of DAVID, who served his own Generation according to the Will of God, and then, as a weary Labourer, gently fell on Sleep, and sweetly rested from his generous and pious Toils.

As this is my last Address to you, my dear and worthy young Friends, who have now happily finished the Course of your Education, and are about to take Leave of this Society, in which you have been instituted for public Life; I have been very solicitous to select some Subject of Importance, to employ your Thoughts in this precious Hour; that

is peculiarly adapted to you present Circumstances and future Prospects. And after anxious Inquiry, I can fix upon none, that appears to me more pertinent or useful, than the Example of DAVID ; a Man characterized from the highest Excellency to which human Nature can arrive, *Conformity to God* the Standard of all Perfection ; *A Man after God's own Heart* : A Man, that without the Advantages of Birth or Education, and without the dishonest Arts of a Courtier, rose to the Height of human Grandeur, and became an extensive Blessing to the Church and his Country : A Man, in whom an Assemblage of exalted Characters were united, beyond all Precedent ; and who shines conspicuous, thro' all Ages, in the *separate* Splendors of *each*, and the *collected* Splendors of *all* ; an invincible Hero in the Field ; a magnificent and good King on the Throne ; a great Example of passive Loyalty under Persecution ; of Fortitude and Patience under Affliction, on a Mountain, in a Cave, or a Wilderness ; an evangelical Prophet, a devout and sublime Poet, e'er *Homer's* Muse was known, and, to finish all, *the Servant of God and his Generation*. 'Tis *this* last Part of his Character, my Text delineates. 'Tis *this* I would propose to your Imitation, as not beyond your Reach. And indeed, in *this* are summed up all the complicated Excellencies of his other Characters. He *suffered*, he *fought*, he *reigned*, he *prophecied*, he *sung*, he performed every Thing, to *serve his Generation, according to the Will of God*.

The Excellency of the Example now before you, consists in two Things, PUBLICK SPIRIT and RELIGION.--Public Spirit, *in serving his Generation,--and Religion, in doing this according to the Will of God*, or, (as it might be translated,) *-serving the Will of God, in his own Generation*. The Union of these two Qualities ever composes the truly good and useful Man ; a proper Member of human Society ; and even of the grand Community of Angels and Saints. The one includes a Temper and Conduct agreeable to our social Connections ; and the other a Temper and Conduct agreeable to our Obligation to the Author of our Nature. And so inseparable are these united, that the one cannot exist, in the entire Absence of the other. Public Spirit and Benevolence without Religion, is but a warm Affection for the Subjects, to the Neglect of their Sovereign ; or a Partiality

talley for the Children, in Contempt of their Father, who is infinitely more worthy of Love. And Religion without Publick Spirit and Benevolence, is but a sullen, selfish, sour and malignant Humour for Devotion, unworthy that sacred Name. "For if a Man love not his Brother, whom he hath seen, how can he love God whom he hath not seen? But when these are united, they form a beautiful Symmetry; they adorn, cherish and perfect each other; they contain the Substance of all Obedience to the divine Law, which is summed up in *the Love of God, and the Love of Man.* And if you, my dear Youth, enter into the World with this Foundation of future Utility and Importance laid in your Hearts, my highest Wishes will be accomplished in you; and all the little Pains we have taken in your Education, will be more than repaid. It will be a Blessing to the World, that ever you passed thro' it; an Honour to this Dome, that ever you resided in it; and an everlasting Joy to yourselves, that ever you were born.---To excite and cherish such a Spirit, I can at present only illustrate this comprehensive Epitome of the History of DAVID.

---"He *serv'd* his Generation."---To be the *Servant* of the Publick, was his Ambition; and to perform *Labours of Love* to Church and State, was the favourite Employment of his Life. His publick Spirit pushed him on to engage in the most fatiguing, self-denying & dangerous Services; he thought nothing too hard, nothing beneath his Dignity, that was conducive to the publick Good. Was he *King* of the *Thousand*s of *Israel*? This only made him the *Servant* of *Thousand*s; at once increasing his Labour, and enlarging the Sphere of his Beneficence. His *Royal Prerogative* was but an Obligation to *serve*; and his Authority but a Power of doing more extensive Good. Was he an able *General*, and a mighty *Conqueror*? He fought, he conquered, not to gratify the sordid Passions of Avarice, Ambition, or private Revenge; but to deliver his Country, to guard his Subjects, to chastise and restrain the Disturbers of Mankind, and to execute publick Vengeance upon publick Malefactors. Had he a fine, a sublime Imagination? And did *Nature* and *Inspiration* animate him with poetical Fire? His immortal Writings bespeak a Breast glowing with the united Fervors of both. This Accomplishment he did not prostitute to mean selfish or impious Purposes; but consecrated it

to the Church: His Muse was a heavenly Seraph, teaching Mortals to celebrate the Praises of JEHOVAH in a Language above Humanity; and furnishing a divine System of Psalmody, most perfectly adapted to that Religious Dispensation under which he lived; and capable of being accommodated, by a natural and easy Variation, to the more improved State of the Gospel-Church. Could his *Prophetic Eyes* penetrate into Futurity, beyond the Ken of human Knowledge, and pry into "the deep Things of God?" This also was consecrated to the Service of his Generation, and not converted into Ostentation, Amusement or idle Curiosity. In short, all his Talents, natural and supernatural, were sacred to the Church, to his Country and Mankind; thus becoming universal and distinguished Blessings.

THIS, my dear Pupils, this is the Spirit, with which I would inspire you. A public Spirit always appeared to me of the utmost Importance, this you are sensible is not the first Occasion on which I have endeavoured to fire your Breasts with the generous Flame. Devoid of this, though stationed in the most publick Offices, your Lives will be of little Use to Community; and all the valuable Ends of a liberal Education, will be lost upon you. But if you feel the generous Impulses of a publick Spirit, you can never be altogether insignificant, you will never be mere Cyphers in the World, even in the obscurest and most sequestered Vale of Life. Even in the lowest Station, you will be of some Use to Mankind, a sufficient Recompence this for the severe Conflict of sixty or seventy Years. It is unknown to me, and perhaps to yourselves, in what Employment you will spend your future Lives. But whatever it be, whether you appear in the sacred Desk, as the *Ministers of God*, and devote yourselves to that Office, in which you can have no bright Prospects of secular Advantages, but only the benevolent and God-like Pleasure of endeavouring to make Men wise, good and happy; or whether you appear at the Bar, as Advocates for Justice, and the Patrons of the Opprest; or whether you practise the *healing Art* in the Chambers of Affliction, to alleviate the Pains and Sicknesses of your Fellow-Creatures, to restore the Sweets of Health, and prolong the dubious Duration of Life; or whether you choose the serene and quiet Pleasures of Retirement, and glide through the World in a private Station, whatever, I say, be

to your Place, permit me, my dear Youth, to inculcate upon you this important Instruction, **IMBIBE AND CHERISH A PUBLICK SPIRIT.** Serve your Generation. Live not for your selves, but the Publick. Be the Servants of the Church; the Servants of your Country; the Servants of all. Extend the Arms of your Benevolence to embrace your Friends, your Neighbours, your Country, your Nation, the whole Race of Mankind, even your Enemies. Let it be the vigorous unremitted Effort of your whole Life, to leave the World wiser and better, than you found it at your Entrance. Esteem yourselves by so much the more happy, honourable and important, by how much the more useful you are. **§ Let your own Pleasure, your own private Interests, yield to the common Good.** For this, spare no Pains; avoid no Labour; dread no Sufferings. For this, *do every Thing; suffer every Thing.* For this, live and die. From this, let no selfish Passion mislead you; no ungrateful Returns, the useful Returns of active Benevolence, discourage you; let no Opposition deter you; no private Interest bribe you. To this, be your Bodies, your Souls, your Estates, your Life, your All sacred. **Bravely live, and die, serving your Generation,--- your own Generation.** This *David did.*

---“He served his own Generation”---Every Man's Sphere of Usefulness, is limited; the Beneficence of one Man, can extend to but a Small Part of Mankind: Even *David* could but serve his own Generation. For other Generations, God raised up other Servants, accomplished according to the Work he had to do in them: And thus, the great Scheme of his Providence is carried on, thro' the fleeting Succession of human Nature, and never fails of Execution, for want of Instruments. 'Tis true, *David's* Usefulness survived

*§ Let Self-Love puff'd to Social, to Divine,
Give thee to make thy Neighbour's Blessing thine.
Is this too little for the boundless Heart?
Extend it, let thy Enemies have Part:
Grasp the whole Worlds of Reason, Life and Sense,
In one close System of Benevolence:
Happier as kinder, in what'er Degree,
And Height of Bliss, his Height of Charity.*

ROSE'S ESSAY ON MAN.

him,

him, and extends to the remotest Ages and Countries; and nothing can afford a more exalted Pleasure to a benevolent and public-spirited Mind, than to be the Servant of Posterity, the Servant of Mankind for ever, as well as of his Contemporaries. Yet his Beneficence was more peculiarly appropriated to the Generation in which he lived; *that*, especially, was his Stage of Action, on which he was to perform his Part. Other Actors were reserved for other Ages. All Hands must be busy, in every Period; to accomplish the Designs of Heaven; and no Part of the destined Work shall remain undone, for Want of proper Agents.

Thus, my dear Youth, your Sphere of Usefulness, however large, will always be limited; and it is enough, if you fill it with Honour and Integrity. If it should ever be in your Power to project or perform any Thing, that may be of Service to Posterity, rejoice in the Opportunity, be ambitious to survive yourselves, to be immortal upon Earth, in this important Respect. But *your own* Generation, is the special and appropriated Sphere of your Usefulness. Your Contemporaries, particularly your Countrymen, who are within the Reach of your Influence, are the more direct and immediate Objects of your Beneficence. When you have made your Exit from this mortal Stage, God will raise up other Servants to supply your Place, and perform his Work in future Ages; and this is a most delightful Thought to a benevolent Heart; and affords no small Support under those Damps of Discouragement and blasted Hopes, which seize us, at the frequent Mortality of the most important Men, in the Height of their Popularity and publick Service. He that renews the Face of Nature, after the Ravages and Consumption of Winter; He that makes each succeeding Summer productive of Plenty for the following Year, after the Harvests of the past are expended; he will perpetuate the Race of his Servants, and repair the Wastes of Time and Death. But this is *your Day*: now you have Room upon the Stage of Life. A long Succession of Generations, has retired into the Chambers of the Grave, to give Place to *you*. And now, 'tis *your Turn* to act your Part. You are surrounded with "a great Cloud of Witnesses:" the Eyes of Heaven and Earth are fixt upon you, in eager Expectation and anxious Suspence for the Result. Therefore strain every Nerve to the utmost Pitch of Exertion, and act your

Part well ; that you may gain the *Plaudit* of God, Angels and Good Men ; be sedulous in doing good, and promoting the Interests of Individuals and Communities, of Church and State, of Men's Souls and Bodies, in Time and Eternity. Let the mere *Power* of doing Good, always appear to you an indispensable *Obligation*, and irresistible *Inducement* to do it. 'Tis but a little Time you have to work. The Day of Life is short ; and the Shadows of the Evening are advancing fast, even towards the youngest of you. A neglected Opportunity, is lost forever ; and past Omissions can never be supplied by future Diligence ; for our utmost Industry can never be more than is due for the Time present ; Therefore, work while it is called Day. "Whatever your Hand findeth to do, do it with your Might ; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither you are going."

THIS important Instruction will be still more strongly enforced by the Text, if we give the Translation something of a different Turn, equally easy and natural. "David, having in his *own Age* served the will of God—in *his own Age*." The most important Life, is confined to an *Age* ; a short transient Age ; and after that the most generous Schemes must die in Embrio ; or be carried into Execution by other Hands. The eternal World indeed is all Life and Action ; and that State of Rest, which remains for the People of God, is not a State of mere idle Fruition, or quiet Inaction. It is indeed a Rest from the painful Labours of this State of Discipline and Trial ; tho' it not only admits, but necessarily includes, Action of a more exalted and pleasing Nature ; a vigorous and indefatigable Discharge of high Offices in the grand Community of the Universe ; Offices of more Importance, and more extensive Utility, than the feeble Sons of Mortality can sustain. Nothing but such a State of benevolent Activity, can be a proper Heaven for vigorous Immortals, whose Powers demand perpetual Exertion ; and without it, they would be painful and cumbersome, or lie dormant and insensible ; both which would be inconsistent with their perfect Felicity. Yet this is no Reason why we should reserve our Usefulness to another State ; for Time and Eternity have each its proper Work ; and the Business of the one, can be no more done in the other, than if it were a State of entire Inaction ;

Inaction; seize therefore the present flying Moments. Do the Work of Time in Time. Eternity has its Work too; but it is Work of a more exalted Kind, not adapted to the present infant State of our Existence. If you remain inactive and useless in this Life, the Business of it can never be done. If you serve the World at all, it must be in your own Age. You will never be able to make up the Neglect, in another Age of Time, or in the endless Ages, of Eternity. Nay, if you continue useless in your own Age, you will continue so through all the Periods of your immortal Existence. For you should never forget, that Advancement to a State of more extensive Usefulness in the eternal World, is the Reward only of faithful Labourers in this. Oh! remember the Doom of the slothful Servant, whom his Master discharged for ever from his Service, and delivered up to the Tormentors.

THE other Part of David's Character, which I would propose to your Imitation, is his RELIGION. He served his Generation by, or according to THE WILL OF GOD. The Will of God, was the Rule of his Beneficence to Men; and he served his Generation, because in so doing he served his God. Whatever he did, he did heartily, as unto the Lord, and not unto Men. 'Tis this Regard to the Will of God, in Acts of Humanity and Public-Spirit, that sanctifies them, and renders them true Virtue and Religion. Without such a Regard to the divine Will, they form but a monstrous, atheistical Patriotism, and an un-creature-like irreligious Benevolence. Without this, all our good Offices to Men, as they are not intended, so neither will they be accepted, as Acts of Obedience to God. Certainly, it must be the Height of Impiety, to be capable of doing even what God commands, not because he commands it, but for some other sordid, selfish Reason. The greatest Stress is laid upon this, in the refined Morality of the Gospel. To receive a righteous Man, as a righteous Man; to receive a Prophet in the Name of a Prophet; to give so much as a

¶ The original Word here, signifies rather the Counsel, than the Will of God. And if we thus translate it, the Meaning is, Either that David served his Generation, according to the Purpose of God in raising him up: Or, that he accomplished the Purpose of God concerning him, and performed his destined Work.

Cup of cold Water, to the least of Christ's Disciples *because he belongs to Christ*; ...this is at once an Act of Charity and Piety. But without such a Regard to God, it is but a poor, grovelling, selfish Humanity; and has no more real Goodness in it, than the Instinctive Fondness of a Brute for its Young.

THEREFORE, my young Friends, let Religion be the Source of your Benevolence and Publick-Spirit; and have a Regard to the Will of God, in all your good Offices to Men. Let it not be your principal End; to gratify a natural Benevolence of Temper; to procure Honour to yourselves, or to accomplish some interested Design; but to PLEASE GOD. Let this be the Center, in which all the Actions of your Life shall terminate, and the Scope to which they tend. Then you may claim a Character more noble than even that of a Patriot, I mean a CHRISTIAN.

THIS Thought will appear in a still stronger Light, if we follow the other Version of the Text....“ David, in his own Generation, having served *the Will of God*...not his own Will; not the Will of Man; but the Will of God. All his Services were done in Obedience to the Will of his heavenly Master. He did not assume the Direction of his Conduct, nor the Management of himself; but he was Servant to the Will of God; that was his absolute Rule in all Things; to which he yielded an unreserved universal Obedience.

THIS also I propose for your Imitation in future Life. Be not ambitious of Self-Government, but resign yourselves to the Will of God. Serve his Will, and be the Ministers of his Pleasure. Whatever is agreeable to it, pursue with all your Might; and let even its gentlest Prohibitions, give you an effectual Check, in your most eager Career. In short, do the Will of God, and then you will do all that is noble, all that is good, all that is benevolent and useful. To be dependent upon the capricious Will of a Mortal, is a wretched State of Indigence, Servility and Anxiety. But the Divine Will is the supreme unerring Rule of Right; and in observing it, you will certainly promote your own Happiness, and the Good of the System to which you belong, in the most effectual Manner.

To finish what I have to say to you at present on the Head of *Religion*, I must add, That tho' I address you in

the exhortatory Form, and would persuade you to exert yourselves, yet I would by no Means intimate, that the Forces of mere Nature, in their utmost Exertion, can produce in you that public Spirit and Piety I am recommending, without the Agency of the *Holy Spirit*. 'Tis He that is the sole Author of all that little Religion and true Virtue, that is to be found here and there in our World. And therefore to Him you must look; on Him you must depend; yet still in the Exertion of all your natural Powers, and in the earnest Use of all instituted Means; for the Idle have no Reason to expect his Assistance.

I MUST add farther, that great Change of Temper, that Extirpation of the corrupt Principles of Nature, and that Implantation of holy and supernatural Principles of Action, which the Scriptures express by such strong and significant Metaphors as *Regeneration*, a *Resurrection*, a *new Creation*, and the like; I say, that divine Change of the Principles of Action, is the great Foundation of true Religion and social Virtue; without which, you can never arrive at the finished Character of good and great Men. Though you should make a shining Figure in Life, and dazzle the World with the Lustre of your Name; your true Character in the Sight of God, will be nothing higher, than that of a worthless, odious and contemptible Sinner, fit for no Place but Hell, for no Society, but that of infernal Spirits. — If my Temper were agreeable to my Subject, and the Views I have of it, I should here assume an Air of peculiar Solemnity; and by the Manner of my Address, convince you how much I am in earnest, when I inculcate upon you the vast importance and absolute Necessity of entering upon public Life with **A NEW HEART AND A NEW SPIRIT**. So deep and universal is the present innate Depravity of human Nature, that the sacred Structure of a truly great and good Man, can never be built upon that Foundation. It may admit of the external Decorations of a whited Wall; but it is incapable of any true substantial Goodness, till there be “a new Creation; till old Things pass away, and all Things be made new.” You must be “created in Christ Jesus to good Works,” before you can “walk in them.” “A new Heart must be given you, and a new Spirit put within you,” before you can “walk in God’s Statutes, and keep his Judgments, and do them.” Therefore let this saying

saying sink deep into your Hearts, THE NEW BIRTH is THE BEGINNING OF ALL GENUINE RELIGION AND VIRTUE ; it is your first Entrance into a new World of Usefulness ; and an Incorporation with the Society of Saints and Angels, and all the beneficent Beings in the Universe. May your Minds, my dear Pupils, always retain a full Conviction of this great Truth, in this Age, when it has lost its Popularity even among nominal Christians ; and so, many will marvel and stare, with Nicodemus, when they hear, " a Man must be born again.

Thus have we traced the Example of David in Life, let us now follow him to his End.—“ Having served his Generation by the Will of God, he fell on Sleep, and was laid to his Fathers, and saw Corruption.”

—“ He fell on Sleep”——This is a favourite Scripture-Phrase, to signify the Death of a good Man ; 'tis not the King of Terrors ; not the Execution of a penal Sentence ; but a Sleep ; a gentle, quiet, refreshing Sleep, after the laborious and wearisome Day of Life ; an undisturbed Sleep thro' the still and silent Night of Death, till the bright and welcome Morning of the Resurrection ; then the sleeping Dust shall awake, vigorous and immortal, capable of everlasting Vigilance, and uninterrupted Activity ; without Fatigue, or Necessity of Repose.——You need hardly be informed, that it is not the Soul, but the Body, that thus falls asleep in Death. The Soul, as soon as dismissed from its Confinement in this Prison of Clay, soars to the Region of Spirits, mingles with kindred Minds, expatiates at large in its own Element, and exerts all its Powers unrestrained ; forever incapable of the Indolence and Inaction of Sleep, and standing in no Need of its Repose and Refreshment.

—He fell on Sleep, and was laid to his Fathers.—— His mortal Part was added to the numerous subterranean Inhabitants of the Grave, “ the House appointed for all Living” ; where Fathers and Children, Kings and Subjects, the Learned and the Vulgar the wise Man and the Fool, and all the various Classes of Adam's Race, meet at last, and mingle their kindred Dust, however much distinguished in Life. His immortal Part was also added to his Fathers, his pious Ancestors, who had gained Admission before him into the heavenly Community ; which is a Colony planted from our World ; and every Saint that dies, is a new Inhabitant

bitant added to it. The Happiness of Heaven is a *social* Happiness ; and no doubt one Part of it consists in enjoying the Converse of our Fathers, and the great and good Men that have been before us. *Socrates*, in his last Moments, was elated with the Expectation of an Interview with *Homer*, *Hesiod*, *Palamede*, and the other Genii of Antiquity. But how much more illustrious a Prospect did REVELATION open to *David*, when the glorious Assembly of the Patriarchs appeared ready to embrace him, and welcome him into their Society !

---He fell asleep, and was laid to his Fathers, and saw *Corruption*. This added to form a Contrast between *David* and his Antitype, JESUS CHRIST. "*David* is not yet ascended into Heaven," i. e. his mortal Part is still confined in the Grave ; it is putrified, and dissolved into its elemental Clay. But JESUS, the Lord of Life, burst the Bands of Death on the third Day, before Corruption could seize his Flesh. This is one Instance of his Pre-eminence above all his Servants ; who, however honourable or useful, must claim Kindred with Corruption and the Worm.

THUS, my dear Youth, tho' now in the Prime of Life, and the Vigour of your Strength, thus must you fall asleep in Death, and see Corruption. This is the End of all Flesh ; and the highest Endowments, natural, acquired or supernatural, which even *David* was adorned with, can be no Security against it. Those Eyes, that have pored with so much Pleasure upon the Pages of Knowledge, must be closed in Death ; and those Ears, that have listened with so much Eagerness to Instruction, must be stopt in the Dust. Stupor and Insensibility must seize your Limbs ; and a dead Sleep arrest all your active Powers.---Therefore enter the World with a deep Sense of your Mortality ; and that after a few Turns upon the Stage, you must retire into the Chambers of Death. Let your Prospects and Expectations be confined within narrow Limits ; and indulge no high Hopes, form no everlasting Schemes, on this Side Death. *---Put on a noble Indifferency towards the little Pursuits and Cares, Enjoyments and Bereavements of the present State ; for " This I say, Brethren, the Time is short ; it remaineth

*-----*Quid æternis minorem
Consiliis animam fatigas ?*-----

Hor.

" therefore,

" therefore, that they who weep, be as tho' they wept
 " not; and they that rejoice, as though they rejoiced not;
 " for the Fashion," the phantastic Parade, " of this World
 " passeth away ;" and the vain Farce of Life is soon over,
 --Let me also renew my Exhortation to you, to exert all
 your Powers in doing Good, before they are seized with the
 eternal Torpor of the Sleep of Death ; for then, all your
 Capacities and Opportunities of being serviceable to your
 Fellow-Mortals, will be irreparably lost forever.----Make
 it the great Business of Life, to prepare for Death ; and for
 that End, learn to familiarize the Prospect. Look for-
 ward to approaching Death ; look downward into the ga-
 ping Grave, even in the gay and giddy Hours of Health
 and Youth. And oh ! above all, take frequent Surveys of
 the eternal World, that lies beyond Death and the Grave.
 There you must ere long be, ye young Immortals ! ye Can-
 didates for Eternity ! ye Heirs of Heaven or Hell ; There
 you must soon be added to your Fathers, who now people
 the blissful or the doleful Apartments of that immense Re-
 gion, according to their Character and Conduct in the Days
 of their Fleth. You must dwell forever, with *Abraham,*
Isaac and *Jacob*, in the Kingdom of God ; or with *Judas,*
 and other Sons of Perdition, in the infernal Prison. There
 you must spend a never-ending Duration, in the Maturity
 of your Nature, capable of Pleasure or Pain infinitely superior
 to what Mortality can bear. And oh ! is there any Thing
 within the Compass of human Knowledge, of greater, of
 equal, of comparable Importance ? Unless you secure a
 happy Immortality, in the few uncertain Years of Life,
 your Existence, your Reason, your liberal Education, your
 religious Advantages, your All, will be your everlasting
 Curse : And it would be better for you, to be Hottentots,
 or even the most abject and miserable Creatures among the
 meanest and most noxious of the brutal Tribes, than to be
 the Sons of NASSAU-HALL. Therefore " strive to enter
 in at the strait Gate ;" And do not disappoint my eager
 Hopes of seeing you at the right Hand of the supreme
 Judge. We are soon to part, and be dispersed thro' the
 World. But oh ! let us fix upon *that*, as the sure Place
 of Interview, and the Commencement of an Union never
 to be dissolved.

Let me now take Leave of you with a few particular

Advices

Advices and Warnings.; tho' the Hurry of the present Hour, will but admit of some concise Hints, for your own Tho'ts to improve.

Do not imagine, you may now put an End to your Studies, as having arrived to the utmost Limits of useful Knowledge. A College-Education does only lay the Foundation; on which to build, must be the Business of your future Life. If you neglect this, even the Foundation however skilfully laid, will gradually moulder away. You will live your Age *backward*; and be less wise at Sixty, than at Twenty. Therefore, as you can redeem Leisure from the Business of your future Station, diligently prosecute your Studies; especially in those Branches of Knowledge, which are most practical, and subservient to your particular Profession.

Let me also advise you, in the Choice of your Stations for Life, to follow Nature, and consult the public Good; and fix upon that which is most agreeable to your natural Turn, which in some Measure is equal to your Abilities, and may be most conducive to the Service of your Generation. If you mistake in your Choice upon your first setting out, you will make an awkward Appearance during Life, and be of very little Use in the World.

Allow me also to sollicit the Continuance of that Friendship to this Institution, to which you are obliged for your Education, and the Prospect of your future Importance; and to hope that your Inclination will at least equal your Opportunities to promote the Interest of your ALMA MATER. Be not however prompted by the jealous and malignant Spirit of Rivalship, in Opposition to other literary Institutions; but shew yourselves catholic disinterested Friends of Learning in general.

Finally, I advise you to enter into the wide World, which is now before you, forewarned of the Dangers and Temptations, in which you will soon be involved. You are about to enter into a State of dubious Conflict, where all your Virtue will be put to the Proof; and where Strength more than human, Strength from God, is absolutely necessary to render you victorious. Farewell now to this peaceful Retirement; this happy Reces from the Temptations of the World. Now you are to act your Part in a new Scene, to enter upon other Business, and to mingle in

Company. And alas ! you will find yourselves surrounded with new unsuspected Snares ; which with all your Vigilance, you will hardly escape. Allow me therefore, with the Love and Solitude of a Father's Heart, to caution you particularly against some of the Dangers, to which you will be most incident.

I solemnly warn you against indulging a Taste for youthful Pleasures, and giving yourselves up to sensual Gratifications. This has been the Ruin of many a promising young Creature ; and it is your Interest to learn Wisdom and Circumspection from their melancholy Fate.

I also solemnly warn you against forming pernicious Connections with bad Company. This is the greatest Mischief into which you can fall ; and which will push you headlong into the foulest Vices. Therefore, above all Things, be upon your Guard in this Respect.

I warn you against a Life of Idleness and Trifling, which will be injurious to your own Interest, as well as that of others ; and render you troublesome Superfluites in the World. " Be not slothful in Business ; " but diligent and industrious, in whatever Station Providence may fix you—" I speak not these Things to shame you : but as my beloved Sons, I warn you."

And now, my ever-dear Pupils, I must dismiss you from my Care, into the wide World, to shift for yourselves. You enter into it with the great Advantage of a fair Character ; for I must do you the Justice to declare, that you have always been dutiful teachable Pupils to me ; and this whole House can attest the regularity of your general Conduct, since you have been Members of it. Go on in this Path ; and may it shine more and more till the perfect Day !

FAREWELL ! my dear young Friends,---I collect all the affectionate Powers of my Soul into one vigorous Effort, and repeat the cordial **FAREWELL !**---"The Lord bless you, and keep you : The Lord make his Face shine upon you, and be gracious to you," that you may faithfully and honourably serve your Generation by the Will of GOD, and then gently fall asleep in JESUS, and enter into the Joys of your LORD.----Grant this, Most merciful GOD, for the Sake of JESUS CHRIST. AMEN.

FINIS.

