

5. I shall now consider the Ends of Man as they mutually relate one to another. There are these particularities in the Humane Nature that singularly commend Man each to other; namely,

1. A great love and propensity to Communion and Society; *Aristotle* somewhere in his *Politicks* tells us, that among Animals Bees seem to be the most sociable, but that Man is by nature more sociable than Bees.

2. That there are implanted certain connatural tendencies, or moral Principles that do most naturally suit with humane society; such as the first Rudiments of natural Justice, Charity, and Benignity, without which it is impossible that humane society can be upheld. And this appears hereby, that though it is apparent that evil Educations and Customs have much defaced and weakned the Principles of Morality among Men, yet they could never extinguish it, but even among the Briars and Thorns the Rudiments of natural Justice and Morality have arisen, and all the Order, and Government, and common Regiment of Societies have been maintained and preserved by it:

Naturam expellas furca licet, usque recurret.

3. That the benefit of Speech, and those other instituted Signs peculiar only to Mankind are of great and principal use in maintaining and upholding Society and Communication between Mankind: by these each Man communicates his Thoughts and Conceptions to another; each Man instructs, directs, and adviseth another, and makes another partaker of his own Knowledge, Wisdom, Counsel, and Advice; by this, Contracts and mutual Commerce are upheld, the mutual Faith of each other given and taken, and infinite other advantages: by all which particularities and accommodations of Humane Nature subservient to mutual Society and Love, it seems reasonable to conclude, That the wise God intended as one of his Ends of the Creation of Man, that Man should be beneficial to Man, should be instrumental for the good of humane Society.

4. There appears in Man, besides the speculative power of his Intellect, a certain admirable ingeny and dexterity in discovering and perfecting divers Arts as well Mechanical as Liberal, for the benefit, delight, and convenience of the Humane Nature: The great Arts of Government Political, Civil, and Oeconomical, the Arts of Husbandry, and Improvements of Nature for Food, Clothing, Medicine; the Arts of Geometry, Arithmetick, and artificial Measuring and Partition of Time; the Arts of Architecture, Navigation; the Art of contriving Letters, Writing, Printing; the Arts of Musick, and Observations of the Laws, Orders, and Rules of the Motions and Positions of the Celestial Bodies, or Astronomy; and infinite more, which by the Ingeny and Industry of Man have been invented, discovered, or perfected in all succession of Ages, for the use, benefit, and delight of Mankind.

And although we may observe an admirable sagacity and dexterity in many Animals, in certain kind of artifices convenient for their use and the use of Mankind, as in the nidification of Birds, Bees, Silkworms, and divers others, yet Man hath still the prelation; 1. In respect of the variety and multiplicity of his Artificial Inventions and

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Effections: commonly the Artifices of Irrational Natures are single and determinate, but the Arts invented and effected by Man are multifarious, various, and almost infinite. 2. Besides, his rational Faculty is more excellent and perfect than the Faculties of other Creatures in relation to Arts, and more fruitful in it. 3. That one Instrument his Hand, which *Aristotle* well calls *Organum organorum*, is admirably suited and fitted to all variety of Artificial effections more than any of the Organs of other Creatures, as our own Experience without the induction of many particulars may easily demonstrate and evince. By all which, and many other peculiar and distinguishing adaptations and accommodations of the Humane Nature, we may reasonably conclude, That the wise God in lodging of these particularities in the Humane Nature, had one End and Design to make Humane Nature beneficent and useful to Mankind and to humane society. And therefore that Precept so often inculcated by Christ and his Apostles of Love, Charity, and Beneficence from Man to Man, was no other than the re-enacting of that old Commandment, and directing Man to one of those Ends for which he was made, and which hath so many Indications of it self by the peculiar Constitution, Make, and Accommodations of our Faculties.

6. But yet farther, the Creation of Man seems to have a farther End even in relation to this inferior World, and the Animals and Vegetables themselves, which deserves to be observed.

First, We may easily observe among the Creatures of this lower World inferior to Man, that there are several Ranks of Beings, like so many several Provinces, but especially the Animal and Vegetable Province. Among Animals some are fierce, strong, and untameable, as Lions, Tigers, Wolves, Foxes, Dragons, Serpents, and these stand in need of some coercive power over them, that they destroy not the *Species* of more profitable, and yet weaker Animals. Again, there are some Animals that are more useful and serviceable to Man, which are more obnoxious to be preyed upon and depredated, and their *Species* to be utterly destroyed by the invasion of the more fierce, voracious, and unruly Animals, as Sheep, Cows, and divers others, which stand therefore more in need of protection and preservation; and those of the more voracious and fierce nature are less subject to be disciplined, tamed, and brought into subjection; the other are by their very nature more domitable, domestick, and subject to be governed: and the like we may observe in many kinds of Fowls; as there are Beasts of prey so there are Birds of prey, and others more manageable and obnoxious to injury.

Again, if we look into the Vegetable Province, some Herbs and Plants are more tender and delicate, and stand in continual need of cultivation, and their very Seeds stand in need of a more than ordinary care both in reference to their preservation and profemination, without which in a little time their very *Species* would be lost, or at least strangely degenerate; such are many sorts of Fruit-Trees, Herbs, and choice Flowers. Again on the other side, there are multitudes of spontaneous productions of Vegetables, or such as are so hardy and prolifick, though less profitable or useful, that without a superintendent industry to correct their excess, would usurp the whole face of the Earth, and make it a Wilderness, as some sorts of hardy Trees, Weeds, Thorns, Briars,

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and other more unprofitable excrescences, nay the very Superficies of the Earth without a Superintendent Cultivation would grow either marshy and boggy by the defluxion of Waters, or altogether weedy and over-grown with excessive excrescences: And though much of this either infertility or unprofitable excrescence might be the fruit of the Sin of Man, yet the Wise God that foresaw this Sin and the Effect thereof, was not wanting in providing a fit provisional Remedy against it; that so this part of the Work of his Creation might retain its beauty and use. And though after the Fall of Man this difficulty of this Employment was greater, by reason of the Curse that thereby befell the Earth, yet even before the Fall the nature of his Employment was the same: *He put the Man into the garden of Eden, to dress and to keep it. Gen. 2.*

In relation therefore to this inferior World of Brutes and Vegetables, the End of Man's Creation was, that he should be the Vice-Roy of the great God of Heaven and Earth in this inferior World; his Steward, *Villicus*, Bayliff or Farmer of this goodly Farm of the lower World, and reserved to himself the supreme Dominion, and the Tribute of Fidelity, Obedience, and Gratitude, as the greatest Recognition or Rent for the same, making his Usufructuary of this inferior World to husband and order it, and enjoy the Fruits thereof with sobriety, moderation, and thankfulness.

And hereby Man was invested with power, authority, right, dominion, trust, and care, to correct and abridge the excesses and cruelties of the fiercer Animals, to give protection and defence to the mansuete and useful, to preserve the *Species* of divers Vegetables, to improve them and others, to correct the redundance of unprofitable Vegetables, to preserve the face of the Earth in beauty, usefulness, and fruitfulness. And surely, as it was not below the Wisdom and Goodness of God to create the very Vegetable Nature, and render the Earth more beautiful and useful by it, so neither was it unbecoming the same Wisdom to ordain and constitute such a subordinate Superintendent over it, that might take an immediate care of it.

And certainly if we observe the special and peculiar accommodation and adaptation of Man, to the regiment and ordering of this lower World, we shall have reason, even without Revelation, to conclude that this was one End of the Creation of Man, namely, To be the Vicegerent of Almighty God, in the subordinate Regiment especially of the Animal and Vegetable Provinces.

1. The Earth, and Vegetables, and Animals stand in need of such a Superior Nature to keep them in a competent order: an ordinary Observation lets us see how soon those Regions uninhabited by Mankind become rude Forests and Wildernesses, how destitute they are of those mansuete Animals, being exposed without a protector to be the prey of savage Beasts.

2. Man, by the advantage of his intellectual sagacity and contrivance, is fitted for this Regiment: For although there be many Beasts much stronger than he, as Lions, Tigers, Wolves, and others, yet he is by the advantage of this Faculty enabled to avoid, and over-match, and subdue them, and by the advantage of this Faculty hath power to reclaim those

those that are reclaimable, though of greater strength than himself; as Horses, Elephants, Camels, and to protect and provide for the safety and food of those that are either by Art or Nature rendered mansuete, as Horses, Sheep, Oxen, and to make them subservient to his ends and uses.

3. Though of all other visible Creatures Man seems the least provided with natural offensive Organs, yet by the advantage of his intellectual Faculty and that admirable *Organum organorum* his Hand, he is infinitely advantaged with artificial helps to defend himself, and subjugate the most contumacious and furious Brute: The Lion, the Bear, the Tiger, the Wolf, the Horse, the Elephant, the Bull are furnished with natural offensive and defensive Munition; but by the advantage of the Hand, Man is able to provide himself more serviceable Artillery, as Swords, Pikes, Arrows, Darts, Nets, Trapps, Toyls, and to use them with greater security and advantage.

4. We may also observe a kind of connatural necessity imposed upon Man to exercise this Oeconomy and Regiment over Animals and Vegetables, for his own preservation and defence; without the exercise of this Regiment he would be over-run with savage and noxious Animals, he would want the speed of the Horse, the industry of the Ox, the Clothing of the Sheep, the Milk of the Cow: without this Regiment he would be without Corn to feed him, Wine to refresh him, Medicine to recover him, the Earth would become a barren Forest or Wilderness, over-run with Bryars and Thorns. And it is observable, That as the wise God hath put all things in motion and action, the Heavenly Bodies, the Elementary Natures, the Meteors, the Animals; so it is his Wisdom to preserve Man also in bodily as well as mental motion, and by a kind of necessity driven him from sloth and idleness; if he will live he must eat, and if he will eat he must labour. Though by the Fall of Man his labour is fuller of toyl and vexation, yet labour and industry was part of his duty and employment in the very state of Innocency.

As he hath a busie office and employment committed unto him, namely, to be God's Vicegerent and subordinate Officer in the Regiment of the Vegetable and Animal Provinces, so he is under a necessity for his own preservation, and under an advantage for his own profit and convenience, industriously and vigilantly to exercise the Province committed to him.

Thus the infinite Wisdom of Almighty God chains things together, and fits and accommodates all things suitable to their uses and ends.

5. And yet farther, there seems to be found in the Humane Nature certain Affections that carry it on effectually to this employment, his love to himself, his safety, his convenient supplies, wealth, and plenty, invite industry and pains, and a complacency and delight attends the acquiescence of honest industry and pains.

2. Hitherto we have seen this part of the End of Man's Creation, namely, to be a subordinate Rector of this inferior World, a Tributary King thereof by Investiture from God himself, which Investiture was conferred upon Man in his first Creation, *Gen. 1. 29.* and again renewed after the Fall and Flood, *Gen. 9. 3. Psal. 8. 6. Thou hast made him to have*
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dominion over the works of thy hands, thou hast put all things under his feet. But there is yet another Office, another End in the Creation of Man, with relation to this inferior World and the Furniture thereof.

Almighty God in the goodly Frame of this World hath manifested the exceeding greatness of his Wisdom and Power, as in the Heavenly Bodies, the Sun, the Moon, the Stars, the Elements, the Meteors, the Minerals, the Vegetables, the Animals, they all make up a most magnificent and stately Temple, and every Integral thereof full of wonder, and bears the Inscription of the infinite Wisdom, Goodness, and Power of the Glorious God; yet still all these are but passive, receptive, and objective reflections of the Goodness and Glory of God: there is not a Grass in the Field, not a Tree in the Forest, nor the smallest insect Animal, the Fly, the Worm, but bear an Inscription of the incomparable Wisdom, Power, and Goodness of the Glorious God. But yet these cannot actively glorify their Maker, they understand not their own original nor their own excellence; the noblest Cedar in the Field, nor the vastest Elephant in the *Indies*, nor the goodliest Whale in the Ocean have not the sense of their own excellence, nor from whom they had it, nor can actively and intentionally return Praise and Glory to their Maker, for they want an intellectual Principle to make those discoveries or returns.

6. The Glorious God therefore seems to have placed Man in this goodly Temple of the World, endued him with Knowledge, Understanding, and Will, laid before him these glorious Works of his Power and Wisdom, that he might be the common Procurator, the vicarious Representative, the common High Priest of the inanimate and irrational World, to gather up as it were the admirable Works of the Glorious God, and in their behalf to present the Praises, Suffrages, and Acclamations of the whole Creation unto the Glorious God, and to perform that for them, and as their common Procurator, which they cannot actively, intellectually, and intentionally perform for themselves. It is true, the whole Creation doth objectively and according to their several capacities set forth the Honour and Glory of their Creator, and cry, *Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever*; Revelat. 5. 13. and the Psalmist, *Psal. 148.* calls upon them all to perform that duty: But Man above all visible Creatures is able to perform that duty intellectually and intentionally, and fitted to be the common Procurator and High Priest of unintelligent Creatures, intelligently on their behalf to present all their Praises and Acclamations to their common Creator, Lord, and Sovereign.

I have now done with those Ends for which we may reasonably conjecture Man was made; First, in relation to Almighty God, that he might actively Know, Love, Serve, Honour, and Obey Him: Secondly, in relation to others of Mankind; mutual Beneficence, Justice, and Charity: Thirdly, in relation to the inferior Creatures; to be their subordinate Regent under God, and to be the common Priest for the rest of the visible Creation, to present their Recognitions and Praises to their Maker.

I now come to consider what we may reasonably conjecture might be the End of the Wise and Glorious God in the Creation of Man in relation

relation to himself. The former Ends were such as were terminated without him, either to God, the rest of Mankind, or the unintellectual Creatures; but this Enquiry is touching that End that is terminated in himself; the former were Ends of Office or Duty, this of Fruition or Enjoyment.

And in this Enquiry I shall first proceed Negatively, to shew what this End is not; and then Affirmatively, as far as the Light of Nature and natural Reason will dictate (for in this Discourse at present I go no farther) what it is, or may be reasonably concluded to be.

As to the former, or Negative Procedure,

1. Therefore I say the proper, peculiar end of Man in point of fruition is not a sensible fruition, or a Life of Sense, but somewhat that is higher, nobler, and of another nature. It is true, that as Man agrees in the animal Nature with other Animals, and consequently hath a Life of Sense as well as they, therein they participate of one common end: but that which we are enquiring concerning, is, the specific peculiar End of Man, appropriate to, and designed for him as such; and therein it is that we affirm the end of his fruition is not the end of a sensible Being, but of a Nature specifically and vastly different from it. And this I shall prove, and also illustrate by these following Reasons and Conclusions.

1. As I have before observed the Method of search and enquiry into the specific or peculiar end of any Existence, is by observing the specific and peculiar existence of Faculties of that Being; for we have reason to think, that the specific and peculiar end thereof is somewhat that bears a specific proportion to those Faculties and Excellencies: thus we reasonably conclude, That since the Animal Nature hath a specific and peculiar excellence and faculty above Vegetables, namely, the faculty of Sense, that therefore its proper end of fruition is not a bare fruition of a vegetable Life or the commensurate Good thereof, but a Good that is superior, and accommodate to the Life of Sense. And upon the same account we may conclude, That since the Excellence and Faculties of the Humane Nature are of a higher Make and Order than that of Sense, namely, an intellectual Faculty; therefore the peculiar end of the Humane Nature is not terminated in a Life of Sense, or a fruition of that Good which is not only proportionate or accommodate to a sensible Life or Nature, but in a fruition of something answerable to the eminence and nature of an intellectual Faculty. Now it is apparent to any considerate Man, that the Operations, the Objects, the Delight of the intellectual and rational Faculties of Understanding and Will, lye higher than the Faculties of Sense, and have little communion with them: The very contemplation of natural Causes and Effects, if we went no higher, are not in order to a sensitive Good, but often deprive us of it: the contemplation and action of moral Virtues are above the reach of Sense; tranquillity of Mind, peace of Conscience, perception and fruition of the favour and love of God, the satisfaction of the Understanding in that contemplation, the motion and tendency of the Will towards it as its chiefest Good: These are things that delight and please the Intellectual Nature, (if not basely and grossly immersed in, and prostituted to the Animal Nature) are more grateful, *sapid*; and delightful

delightful to the Mind, than the best *Apparatus* or Provisions of a sensible Good.

2. Again, it is apparent that the very excellency and preference of the Intellectual Nature doth render the fruition of the Good of Sense less good, less satisfactory, than it is to the Brutes: the Good of Sense is so far from being the specific or peculiar end of Man, that the very Make, Texture, and Order of his nobler Faculties renders it not only incomplete, but deficient, and less competent to him, than if he had not this excellency of Faculties which are specific to his Nature. And therefore certainly it can never be that Good that is the appropriate end of fruition in Man, for it is less good to the Beasts, and that even upon the very account of the excellencies of his Faculties: I shall give many Instances hereof.

The fruition of the delights of Sense in the Beasts are more entire, simple, and unallayed than they are in Men; because it is apparent, that in the Intellectual Nature there is something that checks, controls, and sours the fruition of Sense, namely the Conscience, which hath oftentimes a contrary motion, and checks the inferior Faculties of Sense, even when it oftentimes cannot control it, it chides and allays the contentation of sensual Delights; so that even in Laughter the Heart is sorrowful: but the Brutes have no such correction of their Delights in fruition of Sense, but are entire in their enjoyments.

Again, it is a great perfection of the Humane Nature, that it hath a more fixed, strong, and compact memory of things past than the Brutes have: A Brute forgets his fruitions when they are past, hath not the sense, much less the memory of any faults or follies committed by him; and therefore his present fruitions are not soured with the remembrance of those better seasons of delight that he once had: But Man hath ever a remembrance of what is past, he remembers his faults and follies, and what sensible advantages he lost by this or that inadvertence, oversight, or folly; if his prosperity or fruition were formerly greater, it depreciates his present enjoyment: so that the excellence of his memorative Faculties makes his present enjoyment faint, weak, and tasteless.

Again, Man hath a more exquisite sense of present incumbent evils than the Beasts have: as his fruition of the sensible Good he enjoys is not so entire as the Beasts, so his sense of any incumbent evil is more sharp, quick, and galling than that of the Beasts, and thereby his present sensible contentations are soured and allayed. When *Haman* had all the sensible Honours, Wealth, Affluence, that the Court of the greatest Monarch in the World could yield him, yet the want of a bow from *Mordecai* soured all his enjoyments, and made him sick for the want of it. And when *Ahab* had all the Honours and Provisions that a Kingdom could afford him, yet the want of *Naboth's* little Vineyard rendered all his enjoyments tasteless. And this Consideration is easily improveable; if we consider that the very state and condition of our sensible Life hath many more distasteful and sharp ingredients than the brutal Life hath; and the greatest sensual Contentments in Man are commonly haunted with more than one of these displeasing Guests: The Beasts have no sense of reproach, dishonour, disgrace, which yet fit
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close upon Men; especially of great Spirits and Enjoyments. The Distempers and Distempers in Man are ten to one more in number, and sharper or longer than in Beasts: and any of these render the best sensual Enjoyments either tasteless or vexing.

Again, and most principally of all the rest, the Brutes have little prospect to the future, if any at all; their provisions for things to come, as for the Winter, for their Young, and the like, seem not so much acts of distinct knowledge or foresight of the future, as certain connatural Instincts alligated to their nature by the wise and intelligent disposition of their most wise Creator. And hence it is, that they have no consideration or fear of death till they feel it; and if they have a good Pasture at present, they are not solicitous how long it will last, or what they shall do after: they are not tormented with fears of what may come, because they have no anticipations or suspicions of what may be in the future; and by this means their enjoyments are sincere, unallayed with fears or suspicions, they fear not death, because they are not sensible of their own mortality till they feel themselves dying: But the case is quite otherwise with Man, the excellency of his Faculties, and the impression of Experience and Observation gives him a foresight of many things that will come, and a strong suspicion of many more that may come; and by this means he anticipates Miseries, and becomes twice miserable: first, in fears, pre-apprehensions, and anticipation, and then again in the actual undergoing of it; and if those suspected and feared evils never overtake him, yet he is equally if not more miserable than if they did: For his pre-apprehensions and suspicions renders them as sharp as if they were felt, and many times sharper, by the apposition of the most hideous and aggravating circumstances that his thoughts and fears can fashion. And this very advantage of anticipation and foresight, which is a perfection and excellence in Man above the Brutes, saddens his Joy, galls and frets his sensual Contentment, and upon the very account of his own excellency and perfection renders the fruition of a sensible good utterly incompetent to be that end of fruition which the wise God designed for him: Thus when he hath Wealth and Plenty he is under a thousand cares and fears, sometimes of false Accusers, sometimes of Thieves and Robbers, sometimes of Fire and Casualty; and while he is rich and plentiful in fruition, he is poor and miserable by anticipation: If he be in Health and Strength, whereby sensual Goods have their proper gust and relish with him, yet he is under the fear of Sickness, Pain, and Discomposure, which fear renders the Disease in a manner present before it comes, and so gives a distast and disrelish to even his present fruition.

And now if it be said, That as this sagacity and foresight sometimes gives a disadvantage under Enjoyments by the Passion of Fear, so it makes an amends under sensible Inconveniences by the Affection of Hope: I answer, It is true, it doth make some amends, but yet it is not answerable.

For first, the anticipations of Fear are ever more vigorous than the anticipations of Hope. 2. The objects, means, and occasions of our fears in relation to sensuality, are ever more and greater than the objects of our hopes; because we are obnoxious more to dangers, and those of
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divers kinds, than we are to deliverances and recoveries from sensible evils. 3. But that which is *instar omnium* is this; Death puts a period to all sensual Comforts, and this Death is certain will overtake us, and we know not how soon; and this foresight of Death is a certain foresight, and a continual object of certain fear. And this fear of Death, and the anticipation thereof is always present with us, and we cannot deliver our selves from the fear and foresight of it, no more than we can deliver our selves from the thing it self; and commonly the anticipation and fear of Death is more terrible, and dressed up in a more hideous prospect than Death it self. And this one provision and anticipation of Death, is that which makes all sensual Goods utterly incompatible to be a suitable end of fruition to a Man, upon these two accounts, *viz.* First, that this presentation and anticipation of Death doth sadly allay all sensible enjoyments, makes them weak, and renders them ungrateful. The Expression is excellent, *Heb. 3. 15. who through fear of death were all their life time subject to bondage:* the delicacies of a Man in Bondage lose their taste and relish. Again secondly, it presents all our enjoyments as determined or determinable in a short time, which takes off the value of any sensible enjoyment. It must needs be, that sensual enjoyment must be abated, when he that enjoys it doth in the very enjoyment thereof know it must not last long: a Beast enjoys his full Pasture with greater contentment, that yet shall be taken from him, or he from it to morrow; than any Man can enjoy the sweetest Provision for his Sense, while he is under the actual sense that he must dye to morrow. The advantage of the anticipation of Death is that which renders it impossible that a sensual good can be the ultimate good of fruition to Man, since it is by that very advantage rendered a less good to him than to the Beasts that perish.

The Proof of the Immortality of the Soul of Man belongs to some of the following Discourses, I shall not now launch out into that Deep. But to me this very Consideration, that the very excellence of the humane Faculties, especially that whereby he hath a prospect and considerate anticipation of Death, renders the good of Sense less good, delightful, and pleasant to this excellent Creature Man than it is to the very brute Beasts; hath been a strong Moral Evidence, that there is an immortal Soul in Man, for which an immortal Good is reserved: Because it seems not suitable with Divine Wisdom and Oeconomy, that the Brutes should have a greater felicity than Man; yet so it must be, if the end of Man's fruition were only a sensible Good, or a Good suited only to the Life of Sense.

2. And surely if the good of Sense be not the adequate end of humane fruition, then much less can those things be the end of fruition intended for Man, which are but provisional and subservient only to the good of Sense; and such are Honours, Grandeur, Power, and Wealth, they are but so many subservients to the acquiring or performing of the good of Sense, or the fruition of a sensible Life to him that hath them, and therefore lower and less valuable than those things for whose sake and use they serve.

And thus far I have gone in the Negative, whereby I have endeavoured to evince that the good of Sense, the fruition of those good things

things that serve for a sensible Life, Meat, Drink, Clothing, the Pleasures and Delights of the Senses, the expletion of the Faculties of the Sensible Nature; their motions are not the peculiar end of fruition designed by the wise God to the Intellectual Nature of Man. I come to consider it Positively, That there is an end of Fruition, and what we may reasonably conjecture it may be.

That Man was created for an end of fruition appears, 1. From the nature of the Efficient: It is, as before is observed, the property of every intelligent and wise Efficient in all his Works and Actions to intend an End, and an end suitable to the value of the work, but that is not always an end of fruition to the work it self; it is sufficient, that there is an end in the work: Many times a wise Agent produceth a work or effect in order to something else, an instrument subservient to some other thing; and thus he might have made Man only to serve, glorifie, and honour his Maker, as a Man makes a Saw or a Watch as an Instrument for his own use, without any communication of a Good of fruition to the thing thus made. But as Almighty God is a most wise Efficient, so he is a most benign and bountiful Efficient; He made all things not only for the glory of his Wisdom, but for the communication of his Goodness to the things He thus made, according to the measure and capacity of their participation. He made the inferior Animals for the glory of his Wisdom and Power, and for the service of Man, and yet he communicated to them so much of fruition and enjoyment, and of such a Good as was suitable to their nature, namely, a sensible Good. There is not the meanest Insect in the World but hath a Good of fruition proportionate to its nature, namely, of a sensible Good in which it delights, and which it endeavours to preserve. And thus as the Wisdom of this great Efficient made Man the most excellent of Visible Natures, for an end, and such an end as was suitable to the excellence of the Nature he thus made, namely, actively to serve and glorifie his Maker; so the Goodness and Beneficence of this bountiful Efficient designed an end of fruition to this Creature, and designed unto him also such a fruition, and of such a good as is proportionate to the excellence of that Nature he thus made: And otherwise he should have been proportionally less beneficent to the noblest of sublunary Creatures; than he is to the meanest of living Animals, which together with the end designed in them *in ordine ad aliud*, have an end of fruition of such a Good as is proportionate to their being, nature, and capacity.

2. And as thus the contemplation of the Efficient, and his Beneficence to other created Beings, induceth us to conclude an end of fruition designed to Man, so the contemplation of the Work it self concludes the same. Man hath in the peculiarity of his nature these two great Powers and receptive Faculties, whereby he is rendered amply capable of a great enjoyment, namely his Understanding; whose proper Object is Truth, and the noblest Truth that is, and its proper action is directed to that Object, namely, Intellection and Will, whose proper Object is [Good,] and the greater and more sovereign the Good is, the more suitable it is to this power, and the proper act of this power is to reach after; and desire, and embrace, and delight in its Object: and the filling of these two receptive powers with the chiefest intellectual Truth, and

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with the chiefest and intellectual Good, is that which perfects, advanceth, and enableth these Faculties or Powers.

And this doth lead us to a just discovery of what that end of fruition is, for which Man was designed by his Beneficent Creator, namely, such as is suitable, answerable, and proportionate to those Powers or Faculties in Man whereby he excels all inferior Animals, his Understanding and his Will; and herein consists his happiness, his end of fruition or enjoyment.

1. As to his Understanding, the great and general fruition of Good therein is Knowledge: Now I shall distinguish these Objects of Knowledge or *scibilia* into two kinds; 1. The *scibilia subordinata*, which being united to the intellectual Power by that act or habit which we call Knowledge, do advance and perfect this Power or Faculty in a subordinate way, measure, or degree; such is the knowledge of Natural Causes and Effects of Arts Liberal or Manual, of Rules of *justum* and *decorum*, of Moral Truths, and the like: this gives a subordinate perfection and fruition to this Power varied and diversified according to the worth of the Objects, and the perfection or clearness of their perception. 2. The *scibile supremum*, which is the ever-glorious God, his Perfection, Attributes, Wisdom, Power, Goodness, his Will, and Commands, so far forth as that infinitely perfect Being is cognoscible by our finite Understanding: This is the supreme Truth, the highest fruition of the intellectual Power, and the greatest perfection of an intellectual Nature as such.

2. Again, as to the power of the Will, it hath likewise Objects of Good answerable to the former distribution. 1. The subordinate Good of Moral Virtues, Honesty, Sobriety, Justice, Temperance, and all the train of Moral Virtues; these being united to the Will in their acts and constant habits, the Will enjoys a great Moral Good, tranquillity of Mind, complacency and delight. 2. The Sovereign Good, which is the glorious God, reached after by the Will as the chiefest Good, and enjoyed in the manifestations of his Love, Favour, Presence, Influence, and Beneficence: this fills the vastest motions of the Will, fills it with Peace, Contentation, and Glory, and keeps it nevertheless in a perpetual motion, by returns of Gratitude, humble Love, Obedience, and all imaginable extension of it self for the Service, Honour, and Glory of that God that hath thus bountifully given to the Soul a power in some measure receptive of his Infinite Self, and fitted that power with a proportionate Good, even the Goodness and Bounty of the ever-glorious God.

And now because Man hath a double state, namely, a state in this Life in conjunction of the Soul with the Body, naturally dissolvable, and a state of Immortality after this Life, either in the Soul alone, or in the Soul in conjunction with an immortal Body, as shall be shewn in its due time: therefore proportionable to this double state is that fruition which Almighty God designed for his End.

1. In this Life, the proportionable fruition of Man is that which is compatible to the state he hath here, namely, the knowledge of God and his Works in a measure suitable to the intellectual Capacity in this Life, the sense of the Divine Love, Favour, Goodness, and Protection, the sense of his own Duty to God, to Man, to himself, with a cheerful endeavour to observe it: And from these arise dominion over his Passions and inferior

inferior Faculties, and the due placing, ordering, and moderation of them; a resignation of his Will to the Divine Will, and a dependance upon his Goodness, Power, and All-sufficiency: and from all these arise peace of Conscience, contentation and tranquillity of Mind, in which even the wisest of Heathens placed the greatest Happiness acquirable in this Life.

2. After this Life an immutable state of everlasting Rest and Happiness in the Beatifical Vision of God, and fruition of so much of his Goodness and Beneficence as a glorified Soul is capable of: for it is reasonable that the end of fruition of an Immortal Nature should be an everlasting Good, commensurate in its intention and duration to such an Immortal Nature.

And now if any Man shall enquire if this be the End of Almighty God in the Creation of Man, How comes it to pass that all Men attain not this End, or how comes it to pass that Almighty God comes to be frustrated of the End which he thus designed, as well in relation to his own Glory, as the Good of Mankind?

I Answer, first in general, That this Enquiry belongs to another way of Examination, namely, herein we must have the assistance of Divine Revelation, both to answer this Enquiry and to guide us in it, which in this place is not designed to be prosecuted.

2. Yet more particularly thus much I shall say, 1. That the wise God hath as it were twisted his own Honour and Glory with Man's Felicity and Happiness; if Man decline to honour, glorify, love, and obey his Maker, and casts off the primary and chief End of his Being, it is just and necessary that he be deprived of the End of his own Fruition and Happiness, which is the Reward of his Duty. 2. The Liberty of the Will was the great Prerogative of the Humane Nature, and Almighty God having furnished that Nature with all conducibles to enable him to obey, and to continue him in that Obedience, Man by the abuse of his own liberty deprived himself of his own felicity: When we speak therefore of the End of Man we speak of it as God made him, not as Man made, or rather unmade himself.

But of this End of the means of his Restitution by Christ, and the admirable System and Connexion of the Divine Providence in relation to Man in his Redemption, belongs to another Discourse: We are in this preceding Discourse but in the outward Court of the Temple, where the Gentiles came, or might come by natural Light or Ratiocination.

Therefore to conclude all,

Almighty God out of his abundant Wisdom, Goodness, and Beneficence as he hath made Mankind, so he hath fitted him for a double End, namely, to glorify his Maker, and everlastingly to enjoy him, and in order hereunto hath given him a double station, and in each of these a differing kind of fruition of his Maker, *viz.* a station in this lower World, and a station in the glorious Heavens.

His station in this lower World, is during the time of his mortal Life here below; and in this station the glorious God hath furnished Mankind with all conveniences and accommodations suitable to it, as the comfortable Accommodations of his sensible Life, the Comforts of humane Society, the Use and Dominion of his Creatures, the admirable Faculties of his Mind, the Books and Instructions of his Word and

Will, the goodly Works of Creation and Providence, the Tenders and Ayders of his Grace and Guidance, the Effluxes and Manifestations of his Favours and Love, the Anticipations and Hopes of Eternal Happiness; these and many more such as these, the Bountiful God affords to Mankind, even in this state of Mortality, which may and do render it in a great measure very comfortable.

But withall he lets us know, and we must know, That these are but as so many Bounties to render our passage through this Life the more easie and convenient to our selves, and the more serviceable to our great Lord and Master: This is not to be the place of our rest or final happiness, but a place of exercise and probation, a place of preparation for our future and more durable state; we are here as it were but put to School to learn our Duty and our Lessons, we are but as young Plants planted in a Nursery, till we come to a convenient size and fitness to be removed, and then we are to be transplanted into another and a richer Soil. In this World we are as it were Seeds ripening upon the Trees or Stalks till they are fully digested and ripe, and then as the Seeds drop into the Ground and become the Seminary of a new Plantation: so by Death we drop into Eternity, and become the Children, the *Embryones* of the Resurrection, and then we come into that second and blessed station, the Country of our Rest and Happiness, our Home, and the End of our Being; where we shall ever behold the Glory of the Glorious God, and glorifie him for ever; where we shall have the perpetual, sensible, vigorous, satisfactory Manifestation and Influences of his Love to all Eternity, and enjoy that Blessedness which Eye hath not seen, nor Ear heard, neither hath entred into the Heart of Man to conceive: And this is the great End of the Glorious God in making this great goodly Creature called Man, whose Body is but the Husk, the Shell of that vital, immortal Beam of Light, Life, and Immortality, that Seminal Principle of Eternal Life, the Soul, irradiated and influenced by the Sacred Spirit of Life and Love, and if God lend me Life and Strength, shall in my next be handled.

F I N I S.

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