

cableness to the End; whereas the Goodness of the End is in it self: Thus our Saviour argues, *Mat. 6. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: Is not the life more than meat, and the body than raiment?*

2. **T H E R E** is a Being Better than Man, and therefore He cannot be his Own Chief End. The Last End, and the Chief Good, are One and the Same: There is therefore no resting till we come there: God is his Own Last End, because there is none better; but then he is no Mean, but only an End: But God is better than Man, *Mat. 19. 17. And he said unto him, Why callest thou me good? there is none but one, that is GOD.* He is only Essentially and Supremely Good: All Goodness in Man is only by Participation.

3. **M A N** cannot be his own Happiness, and therefore not his own Chief End. An End that cannot happy him, is not worthy of that Name. Man is a Dependent Being; his Felicity is out of himself: It was so in his best State of Integrity; much more in his lapsed State of Misery: He must go out of himself, if ever he will be well: God alone is an Adequate Object for Felicity; He only can be a Portion for the Soul, *Lam. 3. 24.* So that if Man cannot find his Life neither in the Creature, nor in Himself, but in God alone, it follows of Necessity, that not They, but He only must be his Chief End.

[FEB. 28. 1687.]

SERMON, III.

I I. M A N S next Chief End to the Glorifying of God, is to ENJOY HIM FOREVER: Why these Two are joyned in the Description, hath been already declared: The Summ is, that they are both promoted by the same Means; there is no other way to Enjoy God but by Glorifying him; nor shall they who do truly Glorify him, ever miss of Enjoying him. That we have now under Consideration, is, That in Subordination to the Glory of God, Man is nextly bound for the Everlasting Enjoyment of Him as his Great End. I shall not here expatiate in Explaining what is meant by Enjoying of God: The distinct opening whereof belongs to the Head of Glorification, which follows afterwards. In sum, it intends our having him to be our Portion: It therefore presupposeth our being Reconciled to him, and at Peace with him; our Union to him: And it includes in it the Beatifical Vision and Fruition; the Derivation of all that Communicable Goodness from him unto and into us, which he hath engaged in the Promises: It grasps in all inchoated and perfected Glory. That this is Mans Great End, would need no Arguments to persuade us, had not the Fall beclouded our Under-

standings, and darkned that Light, which was at first in the Mind of Man, on which this Principle was Written, as with a Sun beam; Yet there is so much of the Light of Nature remaining, as may Sufficiently convince us of this Truth; and it is further confirmed by the Light of the Scriptures: and it will be made evident by these CONCLUSIONS.

1. **T H A T** Man is made a Subject capable of Happiness. This is a Priviledge which he hath above the Inferiour Creatures; They can never be Happy, He may: There are these things required to true Felicity, which none but Reasonable Creatures can partake in: There must be an understanding to discern, & a Will to embrace the Object, else it cannot be called Blessedness. This therefore was a Favour which God bestowed upon Man in his very Constitution, that he might be Happy; and therein Priviledged him above the Beasts of the Field. And though the Woful Fall of Adam hath made Mankind actually Miserable, yet it hath not cut him off from all Possibility of being restored again to Felicity.

2. **T H A T** all Mankind are Naturally carried forth in Quest of Happiness, as their Last End, This Principle is so engraven in the Nature of Man, that all the Mischief which the Fall hath done him, hath not deprived him of. It is true, he hath lost the Knowledge of what true Happiness is, in a great measure, and is utterly at a loss in regard of the Way to it, *Rom. 3. 17. And the way of peace have they not known.* But he hath such Notions of the thing, and Apprehensions of the Capacity of his Nature to enjoy it, of the Necessity he stands in of it, and what a Misery it will be to go without it, that he makes it the Aim of all his Actions; It is the Bottom of his Projects and Designs; and tho' the far greater Number of Men take most wretched Courses to compass it, yet this is it they would be at in all, *Psal. 4. 6 There be many that say, Who will show us any good? Luk. 12. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

3. **T R U E** Happiness doth properly consist in Two Things, viz. Well-Doing, and Well-Being. Happiness in Scripture Language is frequently called Life; and the Philosopher tells us, that Life is an Act with Delight: WELL-DOING belongs to Mans Felicity, because his Happiness is in Attaining his End, and that is mainly in Glorifying God, which is by Euxroxy or Well-Doing. Vanity is opposed to Happiness, *Ecc. 1. 2.* Now Vanity is the Loss of ones End; Happiness must therefore be in the Attaining it: Hence that forementioned *Isa. 56. 2.* Man being made for God, it must be a main Part of his Happiness to Seize and Glorify him: So David, *Psal. 84. 4. Blessed are they that dwell in thy house: they will be still praising thee.* WELL-BEING also is requisite to Felicity: Misery therefore and Blessedness are frequently set in Opposition; and therefore it is that the Scripture Promises are so full of such Encouragements to Love and

and Serve God, as contain in them the Well-Being of the Creature.

4. *THAT Well-Being which will amount to Happiness, can be nothing less than the Enjoyment, of so much real and enduring Goodness, as the Creature may fully and finally rest satisfied in.* David describes Happiness by Satisfaction, *Psal. 36. 8. 63. 5.* And that which cannot Happify a Man, is called that which cannot satisfy, *Isa. 55. 2.* Felicity is called Rest, *Mat. 11. 29.* But till all the Reachings of the Soul are gratified, till all its Apperites are filled, it cannot rest; it will be in Motion as long as it feels any Want.

5. *THAT the Object of Mans Happiness is out of himself.* Man cannot be his own Felicity: He is a dependant Creature: His Being and his Blessedness are two things: He cannot dwell at home: He doth not enjoy in himself a Self sufficiency. Man in his best and most perfect state of Integrity was to seek his Well-Being out of himself: He was not made Happy, but only Capable of being so by Cloving in with his Object. Fallen Man then, who is not only not Happy, but become extremely Miserable, is under a Necessity of going abroad to seek for Good. Neither can the Body or Soul be at Rest, till they meet with and fall upon an Object that may give them Satisfaction. This is it that hath made the Whole World a Company of Seekers, asking for Good, *Psal. 4. 6.*

6. *THAT the whole Creation affords no such Object, the Fruition whereof can make a Man Happy.* And the Reason is, because they cannot Satisfy: So far are they from Satisfying the Rational, that they cannot do it to the Sensitive Soul; and for that Cause the Wiseman argues them to be Vanity, *Ecc. 1. 8.* Not the Lower World only, but Heaven itself is not enough to Answer Mans Desires, *Psal. 73. 25.* There are *Three Defects in the Creature,* rendring it Insufficient for our perfect Well-Being.

(1.) *ITS Unsuitableness.* If there were enough of it, yet it is not accommodated to all a Mans Wants; nay, those which are his Gréatest Wants, and make him truly Miserable. It cannot Purchase him the Pardon of his Sins, *Prov. 11. 4.* *Riches profit not in the day of wrath.* It cannot deliver his Soul from being Eternally Lost; forementioned *Mat. 16. 26.* It cannot make a Price that will pay his Ransom from the Curse which lies heavy upon him, *Psal. 49. 6, 7, 8.* *They that trust in their wealth, and boast themselves in the multitude of their riches: None of them can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious and it ceaseth for ever.* It is but only his Earthly Part which it can give any Relief unto, that is the least and most inconsiderable of the two.

(2.) *ITS Scantiness.* Were it never so suitable, yet there is not enough of it: The Reaches of Mans Soul are so vast, that they can grasp in the whole Creation, and scarce feel it: The

Desire of Man, that *Horsleeches Daughter,* is still crying *Give, Give:* The Bed is too narrow, and the Covering too short: The World looks bulky, but it is empty, void and waste. Many have had too much, but never yet any had enough, so as to be Content, that had nothing but the Creature, but they have still enlarged their desires as Hell: And the reason is, because the World is a great Nothing, *Prov. 23. 5.* *Will thou set thine eyes upon that which is not?*

(3.) *ITS short Continuance, and Uncertainty.* Man is a Creature made for Perpetuity; and if his Object be not Stable and Durable, it will sooner or later leave him under horrible Disappointment, and so will these things. They are *Broken Cisterns,* *Jer. 2. 18.* They are Certain in nothing but Uncertainty, *Prov. 23. 5.* *For riches certainly make themselves wings, they fly away as an eagle towards heaven.* They are the Subjects of Moth & Rust, and ly ready for the Thief. *Mat. 6. 19.* *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.* Yea, they are made to be Burnt up, *2 Pet. 23. 10.* *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.* How then can they make a Man Happy?

7. *GOD & He Only is such an Object, in the Enjoyment of whom, there is perfect Satisfaction and Blessedness.* That the Creature hath it not in it, hath been discovered; But still Man is not at an utter loss, because he may find it in God: The full demonstration of this belongs to a following Question: The Scripture sufficiently informs us in this Truth, see, *Psal. 16. ult.* *Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.* *36. 9.* *For with thee is the fountain of life: in thy light shall we see light.* So see *Eph. 3. 20.* There is with him enough to fill all their Desires, *Psal. 81. 10.* *I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.*

8. *HENCE, if Mans Great End be Well-Being, it must be to Enjoy God Eternally.* For therein only can his Well-Being consist: Here only is his Resting Place; Till he comes hither, he doth but wander from Mountain to Hill, seeking Rest, and finding none: And if there be no self concern equally incumbent on him with this, as it is certain there is not, needs must it be an End Superior to all those poor Designs, which the generality of Mankind are in Pursuit of with so much Heat and Vigour; and nothing but the Glory of God can be beyond it.

Q. HOW far is a Man bound to have his mind exercised about this Chief End in all his Actions?

A. THIS Case hath been too laxly resolved by some, and too severely Strained by others: *Popish Casuists* give too large Allowances to Mens carnal Corruptions, while they tell us, that a *Previous Intention* is enough, and

and that if a Man at most Once a Day think of his End, it is enough; nay an Implicite Intention may suffice. They on the other hand lay a Snare to trouble pious Consciences, who charge Sin and Hypocrisy on Men, if they be not always intently thinking upon their Glorifying and Enjoying of God. For a right stating of the Resolution of this Case, take *These conclusions.*

1. *THAT every Action in a Man's Life, that doth not Serve to this Great End, is a vain Action:* Because it misseth the mark which man was made to attain; Means are unprofitable, if they be not made Serviceable to their Ends: And if the Chief of Subordinate Means be broken off, before it comes to the Last Link, it is lost. There may be a Civil Goodness, but there is no Theological Good in any thing that stays short of the Glory of God: That was the Vanity of their Fasts, Zech. 7. 5. *Speak unto all the people of the land, and to the priests, saying, when ye fasted and mourned in the fifth and seventh month, even these seventy years, did ye at all fast unto me, even to me?*

2. *IT is required of Men, that they aim or level all their Actions to this End.* It is not Sufficient that they reach it casually: for we know God will be Glorified by all, whether we will or no; but it must be intentionally: forementioned 1 Cor. 10. 31. The Nature of an End, to be pursued by a Voluntary Agent, requires it: without this Intention, there can be no Prosecution.

3. *THERE can be no Application to the Use of Means, without Thinking upon the End.* A Man may make use of things; but not as Means to his Chief End, unless his Mind be upon it: For it is the End, that puts him upon the Using Means; It is the only Moral Motive that excites him. Except a Man think that he was made for God's Glory, and to seek his own Salvation, he will never enquire how this may be done. *Isa. 1. 3.*

4. *THERE can be no Choice of Means, without an Eye upon the End.* It is not indifferent what a Man doth, if he would reach his End: there must be a Suitableness in the Means, else they are lost; and that cannot be known, without applying them in our Consideration to it: It is necessary therefore for a Man in all he sets about to deliberate, and say to himself, *Will God be Glorified by this! Will it help me to the Enjoyment of him?* And accordingly to chuse or reject it, Gen. 39. 9. *How then can I do this great wickedness, and sin against God?*

5. *THERE can be no Using the Means chosen, Rightly, without the Consideration of the End:* It is as easy to miss it in using Right Means, as in chusing of Wrong ones. A Man may not only eat, and drink, but also read, and hear, and pray, and neither honour God nor further his own Salvation: He that would not be deceived here, must lay them by the End, and frame them according to it; which cannot be without setting it before him, Psal. 16. 8. *I have set the Lord always before me: because he is at my right hand, I shall not be moved.*

6. *THERE are Subordinate Ends & Means, which Man is called to be converjant in, and his Mind must be employed about:* by reason whereof it is not possible that he should without Intermision be actually engaged in the Thoughts of his Last End: It would distress his Mind, and God hath not laid any Duty, in it self impossible, upon Men. There are Occasions calling us to order our outward Affairs with Discretion, Psal. 112. 5. *A good man sweeth his favour and lendeth; he will guide his affairs with discretion.* And that cannot be without pondering on them, which will interrupt the actual thinking of the other, in a finite limited Understanding.

7. *THAT we ought in the midst of all our Occasions, to be very frequently Reflecting upon our Great End, and in nothing to rest in any subordinate one:* and the oftner the better, so it be done with Wisdom: It is the best help to keep the Heart Right, and call it in, if gotten astray; to ask ourselves still on all occasions, *How do I Glorify God in this? How is Salvation Work furthered by it? To ask, Where is our Heart? What are we Driving on?* And the rather, because the Corruption in us draws us to do many impertinent and unprofitable Actions, for want of being rightly levelled by us, Ezek. 33. 31. *And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.*

THERE are a few INFERENCES, which may be drawn from the foregoing Discourse, viz.

1. *THAT there are but a very few that know what they were made for:* If the Lives & Practices of Men may be a Rule for us to judge of their Principles by, we may safely conclude, that either they understand not, or do not consider (which is called Ignorance in Scripture) what Errand God sent them into the World about: How wofully are the Children of Men mistaken about their Ends? They suppose they were made for nothing else but to gratify their own Concupiscence, to heap up this World's Goods, to drown themselves in Pleasures, to climb up the Pinnacles of this World's Honours, to seek an Happiness under the Sun: But, for the Glory of God, and everlasting Fruition of him, they know nothing of that, nor are in the least concerned about it: And may we not declare these to be wofully miserable? The Apostle joyns these two together, Rom. 3. 16, 17. *Destitucion and misery are in their ways: And the way of peace have they not known.*

2. *THAT the greatest Number of the Children of Men live in vain.* What is Vanity but a missing the End? That Man, as to himself, had better never to have been born, that comes into the World, and goes out of it again, and misseth of the End he was born for. And yet how lamentably will this be found true of the Generality of Mankind, if we compare their lives by the End, which Religion tells us that all Men are made for? What shall we

think of the covetous *Worldling*, who makes an *Idol* of the Creature, and spends all his thoughts and time in compassing the World; who makes *Mammon* his God, & wealth his felicity! What shall we think of the voluptuous *Pleasure-hunter*; who reckons himself born to eat, drink, and play; who thinks, drink, fare, full cups, lascivious company, and wanton dalliances, to be the *Ne plus Ultra* of Mankind: makes his *Belly* to be his God, and the satisfaction of his *fleshy* appetite, to be his highest happiness! What shall we think of the ambitious *Glory-Seeker*, who values himself by the *Dignity* and *Preferment* he can climb up to among men: and mistakes airy honour for true blessedness, and looks no farther! What of the profane *Scoffer* at Godliness, who dishonours God's Name by Oaths, Curses, Reviling of his holy ways; and is so far from seeking Communion with God, that he *bids him depart from him*! Certainly, either the *Scripture* is mistaken about man's chief end; or *these* are beside it, and will lose all their labour at the last, and their Souls into the bargain: Nay, the *Hypocrite* too, the false Professor, who *pretends* to aim at the glory of God, but really makes *Self* his End, He also will

lose his Labour, & deceive his Soul into Ruin.

3. *THAT* it *highly* concerns Young Ones to set themselves to the Study of Religion betimes, And let it then be a *Motive* to all such, early to engage themselves in it. Remember therefore, that you were *made* for an End: you can be *happy* only in the attaining of it: You are *capable* of serving to it in the days of your Youth: All that time is already *lost*, which you spend in pursuing any *other* ends but this: You have by reason of original Sin lost the apprehensions of it, and are *naturally* engaged for lower or inferiour ends: True Religion only gives you *direction*, how you may come by the right *perception* of it again: If you *miss* of, and do not reach to this end, you are *undone* forever. And if you are so foolish as to spend away your *Childhood* and *Youth* in Vanity, you may be cut off from any *after-opportunities* of engaging yourselves for the glorifying of God and enjoying him. As then you love your Souls, and would not come short of God's Glory, & your Souls Salvation, set yourselves earnestly to attend upon all those *means* & *helps*, whereby you may be acquainted with your great end, & engaged in living unto it.

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