

The wisdom and goodness of God in the formation of man : Being an anniversary sermon preached before the Royal College of Physicians, London, in the Church of St. Mary Le-Bow, on September 21st, 1751. According to the institution of Dr. Croun, and his widow the Lady Sadlier / By Stephen Hales.

Contributors

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The Wisdom and Goodness of God in the Formation
of Man.

Being an Anniversary

S E R M O N

Preached before the

Royal College of Physicians,

L O N D O N,

In the Church of *St. Mary Le-Bow*,

On *September 21st*, 1751.

According to the Institution of Dr. CROUN, and his
Widow the Lady SADLIER.

By STEPHEN HALES, D.D. F. R. S.

Clerk of the Closet to her Royal Highness the Princess of WALES.

L O N D O N :

Printed for R. MANBY and H. S. COX on *Ludgate-Hill*.
MDCCLI.

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of Man

Being an Anniversary

S E R M O N

Preached before the

Royal College of Physicians

L O N D O N

In the Church of St Mary le Bon

On September 21st 1751



According to the Intimation of Dr. C. H. and his
Widow the Lady Sarah

By STEPHEN HALES, D.D. F.R.S.
Clerk of the Closet to her Royal Highness the Princess of Wales

L O N D O N

Printed for R. Mansel and H. S. Cox on the left of the
MIDDLE

T O

Dr. WILLIAM WASEY, Pref. & Elect.

Dr. <i>Gideon Harvey</i> ,	}	Electors.
Sir <i>Edward Hulse</i> , Bart.		
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Dr. *Thomas Lawrence*, Register.

And to the rest of the Fellows of the College of
Physicians, LONDON,

This DISCOURSE, printed at their Desire, is humbly
dedicated by their much obliged,

and most obedient,

humble Servant,

STEPHEN HALES.

Dr. WILLIAM WASEY, Print & Elect.

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Sir Edward Hulse, Bart.
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Dr. Thomas Butt,
Centers for 1750.

Dr. Samuel Harrison, Treasurer,
Dr. Thomas Lawrence, Registrar.

And to the rest of the Fellows of the College of
Physians, London.

This DISCOURSE, printed at their desire, is humbly
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and most obedient,

humble servant,

STEPHEN HALLS

JOB X. 11, 12.

Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews.

Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

ALTHO' we are all convinced and satisfied, that God, *who does whatsoever he pleases in Heaven and in Earth.* Psal. xxxv. 6. is the Author of our Life and Being, and that he has formed us by his great Power and Wisdom; yet is it most expedient and useful, more particularly to consider, the Ground and Reasons of this our Belief, and frequently to remind ourselves, *that it is God who hath made us, and not we ourselves,* Psal. c. 3. That he is the Author of our Being, and of all the Blessings we enjoy, that it is he who *has granted us Life and Favour.* For when we are thoroughly convinced of this great Truth, and have a lively Sense of it, it will teach us that we are not made for ourselves only, but that it is our Duty ever to endeavour, *to glorifie God in our Body, and in our Spirit, which are Gods,* 1 COR. vi. 20. He has peculiarly formed us for this Purpose, to contemplate and adore him in his Works, both here, and thro' all Eternity hereafter.

And what more natural, or more reasonable, than to be ever mindful of him, to whom we are obliged for all that we are, or have? God has not endowed us with an Understanding capable of knowing and admiring his divine Perfections, and yet left it indifferent, whether we make any Acknowledgments of him at all; nor has he given us Hearts capable of loving and glorifying him, without laying us under an Obligation to do it. The vast Capacity of the Soul, that nothing finite can fill or satisfy, its insatiable Love of Truth, and the necessary Love of Happiness, that is planted in us, are all, so many strong Impressions, that our all wise Creator has implanted in us, power-
B fully

fully so to determine our Inclinations, towards himself the Supreme Good. The Love and Value we have for our Life, should make us always thankfully to remember him, who is the Author of it. And the Sense of the Obligation, we have to him, who has produced us from nothing into being, ought to rise in Proportion to the Complacency and Satisfaction, we have in the Enjoyment of Life. There is none to whom we are more obliged than to our Creator, nor whom it more nearly concerns us to be mindful of. But tho' the Wisdom, Power and Goodness of God is manifest in all his Works, yet are they but too little regarded, by the generality of careless and unthinking Men; who so doat on the sensitive Blessings they enjoy; that they are but too apt to forget the beneficent Hand that bestows them. And tho' *they live, move and have their Being in him*; yet are they unmindful of him; thus eagerly pursuing the empty Shadow, before the real Substance, the bounteous Donor of all we are, have, or can reasonably hope for, either here or hereafter.

When we consider the Vastness and Harmony of the great Frame of Nature, in which the Divine Wisdom, Power and Goodness is displayed; the Variety and Beauty of those Parts of Nature, which come within our Cognisance, we cannot but conclude them to be the Work of an infinitely wise, powerful and good Being. What surprizing Variety, yet regular Harmony and Uniformity, appears in every Part, in small or great Bodies, in Vegetables or Animals! What amazing Skill, what Art informing, and adjusting for their proper Uses, the Parts of Vegetables and Animals! and this, from the sluggish jarring Principles of gross Matter. And also the endowing this thus organized Matter of Animals, with an active Principle, with variety of Instincts and Talents, sufficient for preserving the living Creatures, and this in proportion to their several Wants. What innumerable numbers of Animals have been, and are, with profusion in a continued Succession, produced into Life, and blessed with such Degrees of Happiness, as are best suited to their respective Kinds. And what an ample Provision is made, by him, *who giveth Food to all Flesh*, for the Sustenance, of almost infinite numbers of Animals, that swarm upon this Globe! which manifests the overflowing Goodness and Benevolence of the infinitely wise

wise and powerful Author of Nature. The more we search into his Works, so much the better and stronger Proofs do we discover, of a wise Design, in every Thing. Wherein we may with Pleasure observe, that not only the best Means for answering the intended End, are chosen, but also many good Ends are answered by one Means. What a multiplicity, variety, beauty, usefulness, and subservience to each other, may we with Pleasure observe, in contemplating the Works of Creation? Not only the Grandeur of this our solar System, and the other heavenly Bodies, declare the Glory of God, but also the exceeding Minuteness of microscopical Animals, and of their component Parts, shew forth the Skill and Power of the Creator. The farther Researches we make into that inexhaustible Fund of new Discoveries, the Works of God, so much the higher and more honourable Notions will they give us, of the Almighty, and of his Goodness to his Creatures.

And that there is a Providence, that superintends, and takes a particular Care of this World, is plain from the Consideration of the infinite Wisdom, Power and Goodness of God, who cannot therefore leave his Works to the uncertainty of Chance, and Hazard. And from the Nature of created Beings, which could not long subsist, without the continual Support of the Hand that made them.

From the wonderful Order and Harmony which we see in all the Parts of the World, how confused and opposite soever they may seem in Appearance. From the reality of final Causes, since all Things, even the most insensible and inanimate, act for some determinate End, which they always attain. From the universal Consent of Mankind, in all Times and Places, the learned and the ignorant, the happy and the unhappy, the politest and most barbarous Nations; who all agree in this, that there is a God, who created and still governs the World. From the Testimony of Holy Scripture, which all along inculcates this great Truth. And if there be a Providence, that preserves and governs the World, *in whom all Things, live, move and have their Being*; we may thence reasonably conclude, that he takes a particular Care of the Production of Man, the noblest of all visible Creatures.

We need but reflect upon the first Origin of Man, to be fully convinced of this Truth. For both Scripture and Reason assure us, that Man was at first created, by the immediate Effect of the Divine Power and Wisdom. What some Heathens have said to the contrary, is most foolish and extravagant. Good Reason wills, that we have Recourse to some first Cause, some first Principle, a first Man from whom are descended all Men that ever were, or are at present in the World. And if the Account which the History of *Moses* gives us, of the Creation of the first Man, be true, as there is not the least Reason to doubt but it is; if it be true that God formed his Body of the Dust of the Earth, and breathed into him the Breath of Life, it hence necessarily follows, that Man is formed by the alone powerful Hand of God, and that we are all his Work and his Creatures.

For tho' God do not in the same manner form human Bodies, as he did that of *Adam*, but by Generation; he is notwithstanding, equally their Creator and Father: Natural Means do not exclude the Divine Providence; and sluggish Matter has no more Disposition in itself to become a human Body, than it had at the beginning of the World; neither would it ever receive that wonderful Form, if God did not cooperate by his peculiar Providence. We may know the Divine Author by the Excellence of the Work; when we carefully consider the Nature of Man, we cannot but be convinced, he must be the Product of an infinitely wise and intelligent Being.

It far exceeds our Capacities, in the least Degree to penetrate, into the manner of the Generation of Animals and Vegetables; Matter cannot work up itself with such variety of Art, and such Regularity, as is observable in all kinds of Animals. The producing living Creatures, successively, as the former dye, the raising the Individuals in all Tribes of Animals, to supply the Place of the Former, seems to be a renewing Creation; all Animals that are produced, begin then to exist; they did not exist before, they have each a distinct Existence of their own. In the Scale of created Beings, the uniting of sluggish Matter to a living Spirit, is the ascending transition. But in doing this, mere Matter and mechanical Principles, cannot indue the Embrio with a living Spirit: Matter cannot perform the Union, nor

direct the manner in which they are to affect each other; nor can it indue the organized Parts of brute Animals with the several wonderful Instincts, which unerringly govern them.

What is commonly ascribed to Nature, is the immediate Action of the Author of Nature. And the governing Power of God, is his creating Power continually repeated; so that his governing and preserving Power are, as it were, a continuance of his creating Power: We are not only at first fearfully and wonderfully formed, but fearfully and wonderfully preserved. All is wonderful; from the first Conception, the Nerves are observed to be the first formed: And as they are greatly instrumental in Nutrition; so, those Parts appear first in the Embrio State which have most Nerves, as the Eyes, the Ears and the Spine. 'Tis a Pleasure to observe the manner of the Growth of the Bones, which do not extend in Length at their Ends as the Shoots of Trees do; which Method, as it would be incommodious, and inconsistent with their several Form and Offices in a growing State; so there is a wise Provision adapted to the peculiar Form of the several Bones, so as to have some other Part of them, in a ductile State, which is called *Symphysis*, and *Sutures*, which continues so, as long as the Animal is to be in a growing Condition; and then hardens like the rest of the Bones.

How beautiful and entertaining a Scene would it be, could we see and understand, with what exquisite Mechanism and Texture, all the various Solids of the Body are formed, and the different Degrees of Minuteness of the several Vessels and Filters, in order to form different Secretions, and to preserve the Fluids, which are naturally tending to Putrefaction, in that due State of it which is requisite for Health? For the Digestion of Food, whether Animal or Vegetable, in the Stomach, is a beginning of Putrefaction, which in its due Degree is salutary. And what an immense Quantity of this naturally putrefying Food and Nourishment mixes with the Blood, and passes off yearly, by Perspiration and Respiration, &c. thro' a human Body; the daily Supplies of which, are necessary to the Support of Life, together with the long Periods of Rest and Sleep, which is adapted to the half light half dark State of the Globe we live on?

What

What a vast Variety of Parts, differing from each other, are nourished by the same Blood, whereby *we are cloathed with Skin and Flesh, and fenced with Bones and Sinews*, and all these Parts are, not only in themselves of an admirable Texture, but also justly adapted to be useful to each other? With what excellent Art is that curious Hydraulick Engine the *Heart* formed, forcibly to impell the Blood with Rapidity through the minute Channels, and Meanders of the Body?

The Excellence of Man's Nature, and the different Emotions, and Brightness of his Soul, are seen through material Organs, and are finely delineated in his Face; a friendly Sociableness appears in his Countenance; and that more particularly, in that most beautiful Organ the Eye, which delineates, with a Delicacy, which no Words can express, the several Emotions of the Mind; inso-much that it seems to be the most immediate Organ of the Soul, and its chief Place of Residence: That surprizing Organ can with the greatest Ease, and as it were in an Instant, take in and perceive an infinite number of Objects.

If we proceed to consider the wonderful Structure of other Parts of the Body, the Symmetry and Order of them, how exactly are they adapted to be useful to each other, and for the Ornament of the whole? and that in so admirable a manner, that we cannot change the Situation of any one Part, without spoiling the Beauty and Usefulness of the whole Structure. The watchful Ear conveys distinctly an infinite variety of Sounds to the Soul, without which Inlet to the Understanding, we could learn little or nothing. The Organs of Speech are so admirably contrived, as to diversifie and form a vast variety of Sounds, whereby we are enabled to express our Thoughts, and converse with each other. Man's exterior Form and erect Posture, bespeaks his superior Dignity, above all other living Creatures; whereby we are the better enabled to look up to Heaven, the blessed Abode of the great Author of our Life and Being, that we may pay him religious Adoration and Worship, which the brute Beasts are incapable of.

How inconceivably fine and various is the Art in forming the Parts of the Bodies of Animals, and ranging them in their proper Order! the Mechanism of the animal Body is curiously

fitted to facilitate the Motion of it: And it is formed in so compleat a manner, that it may be adapted to the greater variety of Motions. What a surprizing Art must there be, not only in forming so many Parts, and adapting them to each other, but also in applying a great variety of Powers to move them? The Bones of Animals are the Levers, the Tendons or Sinews, the Cords, which act by the Contraction of the Muscles. How many Motions are there in the Hand alone, that curious and principal Instrument, which Motions can be used separately or all together! How many different Actions and Directions can we give to the Motions of the Arm or Leg? What a Pleasure is it to contemplate the Goodness and Wisdom of our Creator, in contriving the Art, and continually applying and supplying the Power, *for it is in him that we live, move and have our Being.* Such a complicated Machine cannot become a Power to itself. What an amazing Consideration is it! that tho' spontaneous and involuntary Motions, are exercised in the same Parts, the same Nerves, Fibres, and Muscles of the Body; yet the stopping and renewing the one, does not hinder or disturb the other. We begin, change and modify the Motions, that depend upon the *Will* various Ways, while the other Motions continue regular. What Wisdom and Goodness is there in this Contrivance? how wonderful the Power by which it is performed! how great would have been the Inconveniencies, had we been obliged constantly to attend to the involuntary Motions of Respiration? But to obviate this Difficulty was not impossible to infinite Wisdom and Power, *who does whatever he pleases, both in Heaven and in Earth,* Psal. cxxxv. 6. Without the involuntary Motions, the Heart could not move; to sleep and dye had been the same thing. Thus wonderful are the Means that are used to facilitate spontaneous and involuntary Motions. Thus amazing the Artifice, variously to apply the motive Power both to continue the different Motions that are constant, in the several Parts of the Body, as the Heart, Midriff, and Bowels, and to renew those Motions that are interrupted and restored by Turns, while we walk or speak; and with what surprizing Velocity is this Interruption, and Renovation of Motion made, by the Fingers in playing on a musical Instrument? And what an innumerable number of
Machines

Machines are set in Motion, to perform those several Actions, and that with the greatest Facility? In which the spontaneous Animal has only the Power, not of giving but of directing Motion, to this, or any other Part of the Body. It is the bounden Duty and proper Employment of rational Beings, to contemplate and consider the Goodness, Wisdom, and Power of their Creator, in the comparatively very small Part of his various Works, which we can attain to any Knowledge of, for the Subject is inexhaustible.

The Nerves, those immediate Instruments of Sense and Motion, are in a most wonderful manner distributed from the Brain to every Part of the Body, whereby the Soul is instantly informed of any Object that touches the Body, and can at the same Time with the greatest Facility direct any of the Parts of the Body to move. It is very observable that they are most exquisitely adapted to their several Offices, whereby they convey different Sensations to us. Thus, where they abound most, and are most exposed to external Objects, there they are most sensible, and convey Sensations from Impressions of Objects of different Degrees of Sensibility. As the Eye, from Light, the most subtile of all Objects. The Ear from vibrating Air, the next in Degree of Subtily. The Smell from odoriferous Exhalations of Plants, which arise probably from their essential Oil, which are too subtile to affect the Nerves of Taste, which are not only thinner spread, but also so covered, on the Tongue, &c. as to be sensible only to the Oils or Salts &c. themselves which immediately act on them. But the Nerves which are to convey the Sensation of Touch, are, not only thin spread on the Skin, but also sheathed or covered to such a Degree, as not to be sensible of the lighter Impressions of the Objects of Light, Hearing, Smell, Taste; but only of the immediate Impressions of grosser, harder Objects. For which Reason the Sensations from Touch cannot be conveyed from distant Objects, like those of Sight, Hearing and Smell. Were any of these our Senses made still more sensible, they would be so far from contributing to our greater Happiness, that they would much incommode us. Thus justly, in a healthy State, are Objects and our Senses with a perfect Harmony adapted to each other.

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We have a remarkable Instance, with what great Accuracy, and just Harmony, the Senses are adapted to Objects, and Objects to the Senses, from Sir *Isaac Newton's* Discoveries of the Nature of Light and Colours; who has shewn, how Light is compounded of several other primary Colours, from Red the strongest, to Green the middle, and Violet the weakest. And as all these are impressed on the same very tender Membrane, the Retina, which is spread at the Bottom of the Eye, that Sensory is made of such a Degree of Sensibility, as to be most agreeably acted on, by Green the middle Colour for Strength. Had the Retina been formed of such a Degree of Sensibility, as to have had the most agreeable Sensations from Red the strongest Colour, then it would probably have been too insensible of Impressions from the weakest Colour, Violet. And on the other Hand, had the Retina been formed of such a Degree of tender Sensibility, as to have had the most harmonious Impressions from *Violet*; then it is to be suspected, that the *Red* would have made too strong and discordant Impressions on the *Retina*.

But when Sickness discomposes the just Harmony of the Senses and Objects, and thereby withdraws our Senses from the World; then, even the most agreeable Objects, seem insipid and disagreeable to such a Degree, as at once to wean us from any relish of worldly Objects; which then appear to us, as mere Vanity and nothing. And, how kind a Procedure of Providence is this, in the natural Course, thus previously to deprive us of the Relish of worldly Objects, thereby drawing the Curtain between the World and us, and letting us down gradually, and so, greatly abating the Terrors of Death. The Thought of which we well know, is much more terrible to us, if it comes upon us at once, in good Health, by any violent, though even less painful Means, than many kinds of Sickness give.

This is that curious Fabrick, for the rectifying the Disorders of which, God, *who maketh all our Bed in our Sickness*, Psal. xli. 3. *has not only created Medicines out of the Earth*, Ecclus. xxxviii. 4. but has also ordained the Physician to prescribe the kind and Proportion of the Medicine. And accordingly it is the Advice of the wise Son of *Syrach*. *Honour the Physician with the Honour due unto him, for God hath created him*, Ecclus. xxxviii. 1. Our
C Fabrick

Fabrick is too curiously wrought, and too delicate to be rectified, when out of Order, by every ignorant Pretender.

Now all this admirable Structure can be no less than the Work of an infinitely wise and powerful Being, as is evident, in innumerable Instances, in which the Wisdom and Power of the Divine Architect appears. The Signatures of whose Hand are seen in every Part of that small Proportion of them that we can discover and observe, in comparison of what we are ignorant of.

'Tis indeed all wonderful, whether we consider the Quality of the Maker, or the Excellence of the Work; for in order to form Man, the infinite Distance from nothing to Existence, must be surpassed. And with what Wisdom must formless Matter be wrought into such a vast Variety of curious Organs, that the Soul may move the several Parts of the Body at its Pleasure.

When we take a View of the Workmanship we find it most wonderful, we see Matter most curiously wrought into an innumerable Variety of Shapes, and fitted to make a convenient Habitation for the Soul, and intimately united to an intelligent Being; which has Power of Reflection upon its own Operations, and is conscious not only of what is present, but can recollect what is passed, and sometimes penetrate into Futurity: Which thinks and reasons about an infinite Number of Things, and attains to the Knowledge of the most difficult Arts and Sciences, which is endowed with right Notions of Truth and Error, right and wrong; and is capable of observing Laws, and of knowing and contemplating the supreme, eternal, and infinitely perfect Being. And the Union between these so vastly differing Things, is so very intimate, that a Thought in the Soul produces Motion in the Body; and the Motions of the Body produce Sensation and Thoughts in the Soul. An Intellect so penetrating as This, cannot be the Product of mere Chance, and sluggish Matter. Thus *fearfully and wonderfully are we made.* Thus great, thus good to us, is our Creator.

God, who has thus curiously wrought our wonderful Frame out of the Dust, knowing how prone we are to disorder it, by Irregularities, of his tender fatherly Care for us, has, not only

implanted in us a strong Desire of Life, and self Preservation; but has also strictly enjoined us all destructive Irregularities and Vices; and the Practice of those Virtues, which are so well adapted to our Nature; that they have a natural Tendency, not only to keep the Body in Order, but also to *give Health to the Soul* as well as *Marrow to the Bones*, Prov. iii. 8. Yet how is this delicate, this so curiously wrought Frame, often abused and disordered, by repeated Irregularities of many Kinds. But never before, to the enormous Degree, that it has of late Years arrived at; by the excessive Abuse, of that *Bane of Human Nature*, *fermented distilled spirituous Liquors*, which make such yearly increased Devastations over the World, as threatens the Destruction, not only of the present Generation, but even of the human Species, by greatly decreasing and debasing the Breed of Man. By putting Nature under a Necessity of Drawing out but very slender Threads of Life, from the thereby vitiated nutritive Matter. Thus debasing the Breed of Man to such a Degree, as may hereafter even require a Renovation of him, to restore and recover his pristine more robust manly Stature, and Constitution.

This too cheap destructive *Bane of Man*, this enchanting *Siren* so bewitches the Nations, with its irresistible *Sorceries*, that notwithstanding the reasonable friendly Precautions, and Remonstrances of the College of Physicians to the contrary; notwithstanding the certain Destruction and Death of Thousands and ten Thousands, probably no less than of a Million yearly, all over the World, yet it is of no avail to deter Men from frequently drinking off the envenomed Cup.

Could we take a View of the Miseries and Destruction, that these caustick burning spirituous Liquors bring on Multitudes, in many Nations of *Europe*, in *Guinea* and *America*, &c. How astonishing a Scene of Horrors and Desolation would it be? And though vast numbers perish thereby, yet how little do the Rulers of these many Nations lay it to Heart, except the Heads of the poor native wild Indians in *New England*, *Virginia*, *Carolina*, and other Parts of *North America*, who being sensible of the great Destruction made among them, by *distilled spirituous Liquors*, have frequently, earnestly desired, that no such Liquor

might be sold to their People ; the Race of whom is to be extinguished by it. And except also in this Nation by the Attempts made of late, to lay some Restraints which 'tis to be hoped will hereafter be made more when found requisite.

But if the Principle of self Preservation will not take Care of this so curiously wrought Fabrick, yet the Command of our merciful Creator, ought in Reason to influence our Conduct. Yet alas! all these considerations seem to have little Weight, with a great many kind. However, this should not discourage all those who have any Bowels of Pity, for thus vilely perishing humankind to use their utmost Endeavours, with redoubled Zeal to bring up Mankind to a more general Abhorrence of so odious a Pest.

But to return from this most important Digression. The Works of God are all wonderful, on Account of the legible Characters of Wisdom and Power, which are in them : How ought we then to be struck with Admiration when we contemplate them ? *I will praise thee*, says holy David, *for I am fearfully and wonderfully made*, Psal. cxxxix. 14. In Conformity to this lively Sense of the Divine Benefits, which with the holy Psalmist raise in our Minds a grateful Recognition of the Divine Mercies, and praise God, as being fully sensible that he is the Author and continual Preserver of our lives by his fatherly Care. This is indeed a Duty most justly payable, for it were great Ingratitude to be sensible that he has given us our Life, and Being, and formed us in his Image, and yet not to be thankful for so great a Favour. Consideration that we are the Creatures and Servants of so glorious a Being, should in Reason fill us with the holy Assurance of the Love and Favour, of our great merciful Redeemer ; and with the utmost Gratitude

fore we had any Existence, and can we be unmindful of him, now that he has given us, not only our Being, but our well-being also? He has formed us after his own Image, in giving us a Soul which makes us superior to all other visible Creatures, and an Understanding next in Degree to that of Angels; so that it were a Disgrace and Dishonour to our Nature to be unmindful of him who made us. As God has exerted his infinite Power, Wisdom and Goodness in the Creation of this World, and also given Men Understanding to see and contemplate that Wisdom, Power and Goodness, to adore, admire and praise him, it cannot be indifferent whether we do it or not; but must needs be acceptable and well pleasing to him, who gave Man Understanding, to see the Order, the Beauty and Grandeur of his Works, and thereby discover his Excellence, Power, Wisdom and Goodness; to make Man sensible of his constant Dependence on God for every Blessing he enjoys, and thankful for his overflowing Bounty to him.

The Ends for which God made us, were not only to bless us with the Enjoyment of Life and Happiness, but also that we might serve and glorify our great Creator. God has not formed us with so much Care, nor placed us in this so well furnished a Habitation, that we might set our Affections on Things on Earth, and become the vile Slaves to Sensuality, but has sent us into the World to glorify him, in Acts of Piety and Religion, by avoiding what is irregular, and living in the Practice of all virtuous Actions.

God says, by the Mouth of the Prophet Isaiah, *I have created him for my Glory*, xliii. 7. Wherefore it were better for us never to have been born, than not to answer this great End of our Creation: For God has declared by the same Prophet, *That he that made them, will not have Mercy on such, and he that formed them will shew them no Favour*, xxvii. 11.

Are we then God's Creatures, his Children, and the Work of his Hands, and shall we neglect or refuse to obey our Creator, our merciful Father, and he that made and preserves us. *A Son honoureth his Father, and a Servant his Master. If I then be a Father, where is mine Honour? And if I be a Father, where is my Fear? saith the Lord of Hosts*, Mal. i. 6. 'Tis certainly the greatest

greatest Insolence for the Creature to rebel against his Creator; who can as easily reduce him to his primitive Nothing, as he at first created him.

God as Creator of Mankind, has the most fatherly Tender-ness for him. *I will not contend for ever, neither will I be always Wrath, saith the Lord, for the Spirit should fail before me, and the Souls which I have made, Isa. lvii. 16.*

His loving Kindness, as the Psalmist elegantly expresses it, is better than Life itself, Psal. lxxiii. 3. And his tender Compassion for us, far exceeds that of Parents to their Children, as God himself emphatically assures us by the Mouth of his Prophet. *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb, yea they may forget, yet will I not forget thee; behold I have graven thee upon the Palms of my Hands, Isai. xlix. 15, 16.* And in another Place. *How shall I give thee up Ephraim? how shall I set thee as Zeboim, mine Heart is turned within me, my Repentings are kindled together; I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim, for I am God and not Man, Hof. xi. 8, 9.* But when Men harden themselves in Wickedness, when Men despise the Riches of his Goodness, Patience, and long Suffering, who most tenderly invites them to Repentance, then God becomes a severe, and inexorable Judge, he then no longer looks on them as his Creatures but his Enemies.

How great is the Ingratitude to offend that kind and beneficent Being, who, without any selfish Views, has created and formed us out of nothing, to be Partakers of much Happiness here in this Life, and *that* unspeakable and eternal in the Life to come. It were the Excess of Folly to slight and disobey those Laws, which God has graciously given us, purely for our own Good, in order to exalt our Nature, and to endow us with those virtuous Dispositions, which are in their own Nature necessary to capacitate us for the Enjoyment of the exalted Happiness of a future State. Are we then thus happily placed in a progressive State of exalting our Nature, and being still happier and happier to all Eternity? And shall we neglect to make a right Use of this most important and desirable Situation, in which our merciful Creator has placed us. Who is withal ever willing and ready,
still

still farther in Continuance to exert his Wisdom, Goodness and Power, towards our attaining the great End of our Being, a future exalted, and eternal State of Happiness. But if we neglect these his gracious Offers, this important and greatly interesting Opportunity, of working out our Salvation; and notwithstanding all that God has done, and is ever ready to do for us, will disobey God's Laws, and be refractory and impenitent, then we may be assured, that God will exert his vengeful Wrath and Power, in our everlasting Perdition and Destruction.

Have we at any Time offended our good God, let us repent, and he will, like the Father of the Prodigal, run to meet us, and imbrace us in the Arms of his Mercy; he will cherish us as his Children, as his Creatures that he has formed in his Image, and redeemed by the Blood of his Son: And after having granted us his Protection and loving Kindness here on Earth, he will raise us to Heaven, to make us the happy Partakers of his Glory and Immortality for ever. Which God of his infinite Mercy grant we may all be, in and through the alone Merits of our blessed Lord and Saviour Jesus Christ. To whom, &c.

F I N I S



fill father in Christendom to count his William, Godwin, and
fewer, towards our common good. And of our being a
nation united, and eternal friends of happiness. But if we be
these his precious Church, the important and ever increasing
Opportunity of working out our salvation; and as we are
ing all that God has done, and is ever ready to do for us, will
Gibbey God's Law, and be ready to see important that we
may be saved, that God will see his reward. What is it?
I love, in the everlasting Tradition and Tradition.
I have we are my Time offered our good God, let us return
and he will, like the Father of the Holy Spirit, run to meet us, and
imbrace us in the Arms of his Mercy; he will cherish us as his
Children, as his Obedients that he has found in his image, and
redeemed by the blood of his Son. And after having saved us
his precious and loving kindness here on Earth, he will give us
to Heaven, to make us the happy habitation of his Glory and his
promises for ever. What God of his infinite Mercy and Love
may do for us, in and through the blood of our blessed Lord
and Saviour Jesus Christ. To whom, &c.

CLW 10

