

and forces, a higher end is gained ; but as yet no end has been reached that is not manifestly a means to a higher end still beyond. What then must be the grandeur and glory of that final end where all those agencies shall at last meet, and show all the infinitely wise and mighty processes to have been but adequate to its production? We have the fullest assurance that there is some final aim where all these agencies will converge, and exhaust their mighty forces in the production of some result befitting them all, and the God that ordained them.

Beyond the cultivation of man's moral and spiritual powers we cannot go; this is the last ascent to which we can rise in our present state. We have seen the provinces of nature rising one above the other, and each superior dominating over the inferior, until, having passed beyond the domain of things, we enter the confines of powers, or the supernatural. Our first step in the domain of powers has revealed to us the intellectual world. Passing onward another step, we enter the department of the moral powers. If we ask ourselves the question, which is superior, the intellectual or the moral powers? a moment's reflection will show that the intellectual never subordinate and make use of the moral powers to accomplish purely intellectual purposes, but that the moral powers subordinate the intellectual, and through them all the things and forces in nature to accomplish moral purposes. It is, then, in the domain of the moral and spiritual that all the past must converge as in a final end.

The Christian alone, redeemed by grace and brought into union and communion with his God, and who is by faith looking for a city of habitation, who is looking for a new heavens and new earth, a resurrection morn, and the New Jerusalem, with his God reigning among his ancients gloriously, conceives a final end befitting the scenes of creation, providence, and redemption—befitting himself and his God.