

chief end which he had in view was the promotion of his own glory.

The power, the wisdom, and the goodness of God are seen, and clearly seen in the creation of angels, dominions, principalities, and powers. In the creation of such noble, dignified, God-like beings, the divine perfections are transparently revealed, and their revelation of his glory was the chief end which he had in view in calling them into being. It is satisfying to our minds and truly delightful to view the infinitely good one, as the first cause and the ultimate end of all creation.

The existence of only one single creature made in the likeness of God, after his image, such as man, is a far fuller and brighter revelation or manifestation of the Divine glory than the formation of millions of material worlds. Worlds are mere things and nothing more. Not one of them can think, or will, or love. They are effects, effects only; we are causes as well as effects. We are agents, we belong to the moral system, the kingdom of mind. Our bodies have souls in them, and these souls are living souls. We are effects of which God is the efficient cause, the uncaused cause, but we and all other moral beings are real causes, as well as real effects. We are *first causes*, for God made us in his own image after his likeness. This is the foundation of our true dignity, our nobility, our rationality, our accountability, our responsibility. We are not mere things, we are agents or causes. He who made the mighty and magnificent universe with all its countless hosts of stars, and suns, and systems, has endowed us with intelligence, sensibility, and will, and we are, in our own being, and to our own selves, revelations from God of what he is.

He, he only, who is uncreated, could create. He, he only, could give being to all the ranks of intelligences, from the highest seraph which burns before his uncreated throne, down to the most insignificant angel, or man. What was his prerogative became his pleasure. "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created." He by the word of his power brought into existence the kingdom of matter with all its wonderful and almost infinite diversity, and the kingdom of mind, with all its still more wonderful diversity, to exhibit his existence and his attributes; or, in other words, to display to himself and to the wide universe his own glory.

But there is another and still more attractive point to which