

parted life, causing 'the herb and the tree to yield fruit after his kind, whose seed is in itself,' and the living creatures to propagate their species. And he preserves all—watching over the creation which has been committed to his care.

It may be added to this view of the special work assigned to the Spirit in creation that there is a singular change in the history when the account of man's creation is introduced. What had previously been done comes under the statement that 'the Spirit of God moved on the face of the waters.' But when the man was to be formed, the narrative is, 'God said, Let us make man in our image.' In this work the Godhead was deeply concerned. The contrasts bring out more forcibly the special work which the Spirit had performed, and to which we have already sufficiently adverted.

There is now one use of the work which it is alike our duty and privilege to consider before concluding this subject. The special work of the Spirit in creation is in harmony with His work in grace. This principle is distinctly recognized by the Apostle Paul, when he says to the Corinthians, 'God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In the old creation He did so, as we have seen, by the Spirit, and in the new creation it is the same. The parallel between the two works of the Spirit holds extensively.

He perfected the creation, and He perfects redemption. To Him it belongs to apply to the soul the work of Jesus. Of His work Jesus said on the cross, 'It is finished,' and that work the Spirit takes, applies it to the heart with power, and so makes it effectual for salvation. (John xvi. 14).

He reduced the chaos to order, and so He does in every mind into which He enters. He gives light to the understanding and directs it. He places the fitting objects before the affections, and engages them. He discovers to the conscience the authority to which it is subject, and makes the will submissive. The man is put into his proper place, and his powers are engaged in their right functions and exercises. He imparted life of old, and He is the Spirit of life to the soul 'dead in trespasses and sins.' He opens the blind eyes to see God in His works. He unstops the deaf ear to hear Him in His word. He unlooses

the dumb tongue to speak to Him in prayer, and for Him to men. He makes the man 'alive to God.'

He preserves alike His own work in nature and in grace. He dwells in the soul which He has created anew, and 'saints are kept by the power of God through faith unto salvation.' He revive his work in the heart which is prone to languish—using the word and ordinances, as well as seasonable providences. He raises up a seed to serve the Lord from generation to generation, and never leaves himself without this witness to his power and love. And he furnishes the Church and the world with a faithful ministration of the Gospel, 'giving apostles, and prophets, and pastors, and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ.' Then, and not till then, shall the gracious work of the Spirit be accomplished on the earth, in both the old creation and the new.

It is a blessed thought that He still exercises His office in both. He thus makes the one contribute to the other, and employs them to be subservient in advancing the interests of each other. He so disposes what relates to this world, that it serves the edification of His people, and ripens them for the next. At the same time while they thus grow in grace themselves they become better qualified to improve the condition of the earth which they inhabit. Nature and grace conspire to the one end—the perfection of the work of God on the earth. And that consummation will be gained when He that sitteth upon the throne shall proclaim, Behold 'I make all things new,'—that renewal being secured under the 'ministration of the Spirit.'

In conclusion, may we not properly address to ourselves the question which Paul proposed to the Corinthians, 'Have ye received the Holy Ghost since ye believed?' We profess to believe the gospel of Christ. All who really do so 'receive the Holy Ghost.' It is a vain faith through which He does not enter into the mind and dwell there. Let us consider that we are thus addressed: 'Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' (1 Cor. vi. 19, 20.)