

plete, too, as it is, and perfect in its way, probably results from the extraordinary intensity of the light, apart from its useful photographic property; for, side by side with the magnesium light, the wax candle flame looked not much brighter than the red granite of the walls of the room. . . . Whatever can be reached by hand is chipped and hammered and fractured to a

frightful degree; and this maltreatment by modern man, combined with the natural wear and tear of some of the softer stones under so huge a pressure as they are exposed to, and for so long duration, has made the measuring of what is excessively tedious and difficult, and the concluding what *was*, in some cases, rather ambiguous."

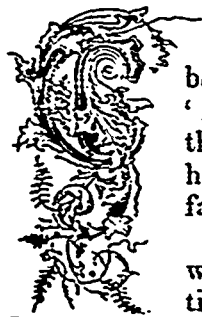
Sabbath Readings.

THE HOLY SPIRIT'S WORK IN CREATION.

'The Spirit of God moved upon the face of the waters.'—Gen. i. 2.

'By his spirit He hath garnished the heavens.'—Job xxvi. 13.

'Thou sendest forth Thy Spirit, they are created, and thou renewest the face of the earth.'—Ps. civ. 30.



CONSIDER the work ascribed to the Spirit in the text 'He moved upon the face of the waters; garnished the heavens;' and 'reneweth the face of the earth.'

In all these passages the work assigned to the operation of the Spirit in creation is peculiar and distinct. Creation is ascribed to God, to the Godhead; but a special operation to the Spirit, in that work. Let the passages be separately noticed.

In the first it is said, 'God created the heaven and the earth.' The term rendered 'God' is plural in its form, and suggests that the work spoken of was performed by the united agency of the persons in the Godhead. The condition of the created world is also distinctly stated: 'The earth was without form and void, and darkness was upon the face of the deep.' The meaning seems to be, that at the first creation, the matter of which future worlds were to be composed, was called into being but allowed to remain in a state of chaotic darkness. How long it continued so, and through what changes it passed, or what may have happened in it, we are not informed. But when the time came that the world was to assume its present form, and the life of man to begin on earth, then a special work was performed by the Spirit, which is thus described, 'The Spirit of God moved upon the face of the waters.' It is this work which is described in detail in the sequel of the first chapter of Genesis. The rude chaos was reduced to order. Light was caused to spring out of the darkness. The heavens were elevated to the firmament which is above us. The earth

was divided into sea and dry land. The land was clothed with the herb of the field and the trees of the forest. The heavens were adorned with the sun and the moon and the stars, which should be 'for signs, and seasons, and days, and years.' The air was occupied by the winged fowl, and the sea with living creatures. All this work appears to be ascribed to the Spirit, and is included in the statement that 'He moved upon the face of the waters.' For there is a force in the term 'moved' not to be overlooked. It is that which is applied to the bird brooding on her nest, imparting heat and vitality to her eggs, and in due time giving birth to a numerous offspring. Such is the special work here ascribed to the Spirit of God in the creation of the world.

Between this view and that which is presented in the second passage there is a beautiful accordance: 'By His Spirit he hath garnished the heavens.' As He did on the earth beneath, reducing the chaos to order and beauty, so also did He in the heavens above. His work was the same in both. (Job xxvi. 13, 14, xxxviii. 31-37.)

And so also in the third passage: 'Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth.' As the Spirit began at the first, so he continues. Year after year he clothes the earth in beautiful garments, and continually He supplies it with the living creatures that abound on its surface or dwell in its depths. (Ps. cxlvii, 15-18).

Throughout the history of creation there are thus four things which appear to have been specially committed to the Spirit: to perfect it, reduce it to order and beauty, endow it with life, and preserve it. He perfected it. Matter having been created in the beginning, He applied it to its purpose in time. He gave it order and beauty, disposing all the parts of the universe in their proper place, and fitting them for the ends they were designed to serve. He im-