

power of inflicting either blessing or suffering upon it, God takes it as His own, pronounces it to be very good; it is His own, and He blesses it.

The Creation of Man.

Here we seem to cross a great gulf. There is an immeasurable distance between the highest animal creation and man created in the image of God, for he is endowed, no matter in how limited a degree, with something of the character of the divine attributes. Just as in a dew-drop that sparkles in the sunlight we see reflected something of the character and glory of the sun, so a soul is endowed with a spirit capable of knowing God and of holding spiritual communion with him; with conscious purpose, memory, passions and power of self-government—a free and responsible being.

God entrusts to man the whole of the living creation so that it may be subject to him, and may minister to his wants. God does not at this period reveal to man why he is so singularly blessed and provided for, nor what is the ultimate purpose that He has in view for him in the hereafter.

Lastly, God completes His creation of the world by the ordinance of the Seventh Day. God had given great gifts to man during the six preceding epochs, but in this last epoch He lifts the whole earth, as it were, back again to Himself, and ordains an epoch of blessing and sanctification. In the beginning, God, and, on the seventh day, God's work ended; man, made in God's image, is called to follow His example, to work and then to rest, and receive the spiritual blessing of sanctification.

The Overrule of God. The Contrast between the Christian and the Fatalist.

The world of the Christian differs from the world of the fatalist, the Christian finds the presence of God everywhere, even in the time of chaos he knows that all creation comes from God, is touched by His hand. The Christian turns not to a fate that works on unmindful of him and crushes