

which matter has been undergoing during the countless ages of the past. The atomic theory either shuts God out of the universe entirely, or else sends Him so far into the mists of the past, that scarcely a trace of His shadow is left for our adoration. But are not the hidings of God strong presumptive evidence of omnipotency and the sublimest wisdom? In the mighty processes of nature, it is a Principle of the Divine Procedure that God never puts forth an immediate creative act when the end aimed at can be reached by subordinate agents, or already existing laws. Given the "primordial atoms," God, henceforth, hides Himself, in a thousand instances, in His laws, in the forces He has given to already existing matter. But, as no philosopher can ever account for these atoms, even in their simple but subtle form, neither can they say but, on their first coming into existence, God was there as their Creator. Let us look at a few of Christ's miracles, as profound illustrations of the above stated principle. Lazarus is to be raised to life, but he is buried in a sepulchre or cave, on the mouth of which a heavy stone has been rolled. Now the Divine act here will be to communicate life to the buried corpse. All the accessories to this can be done by those around him. First, the stone has to be rolled away. He who can raise the dead can do this by a word, but rolling away the stone does not belong to the category of the Divine acts, inasmuch as *that* can be done by His disciples, hence the command "Roll ye away the stone." Mark again, when life is restored to Lazarus he can come forth himself, so the Master calls to him, "Lazarus come forth." Once more, Lazarus stands bound in his grave clothes, outside the sepulchre, and the word is then given to the attendants, "Loose him and let him go." Here we have the hidings of the Divine power among human agents. In the miracle of turning water into wine, pitchers are brought, ordered to be filled with water; the servants are commanded