

have the pitcher and the water; whence the wine? Given the clay and the pool of Siloam; how did these give eyes to the blind? Say the stone is rolled away from the sepulchre how comes Lazarus forth, a living man? "We see no God in the universe," says the modern scientist. Neither did the Jews see a God at the tomb of Lazarus. They *did* see the stone rolled away. They *did* see Jesus of Nazareth there; but was He not the carpenter's son? They heard a loud voice; but was it not a human voice? How, therefore, he that was dead came forth, was to them an unsolved mystery. Now, all God's revelations to us are through the medium of the creature or the created. We never can see the exercise of the Divine attributes as a Spirit. How can the philosopher see God in nature, while her laws and operations are only the medium through which He conveys knowledge of Himself to finite beings? It is that something, upon which the energy of His nature acts, and, as such, in its elementary forms, may be almost co-existent with Himself, but eternally separated from, and dependent upon Him. A tree grows in the forest. I take my knife and carve my name in its soft, smooth bark, or with the axe hollow its trunk into a canoe, but the impression I made on the tree, or the energy I brought to bear thereon, and myself, are totally and unchangeably different and distinct. A skilful artisan takes wood, brass, steel, paint, &c., and from these materials, constructs a clock which, when wound up, has its motion in itself, and for a time, goes independently of any external agent. Now, God has impressed some of the perfections of His character on the suns and worlds around us, and made them for times, and for seasons, and for days and years. When the modern sage talks of "primordial atoms," it is only like discovering the hair, or mainspring of a watch. The great problem is still in the rear. Who made the spring? who gave it its elasticity? who superintended the construction of the time-piece?