

to draw. The Divine act is again hidden. In the miracle of the loaves and fishes, the loaves and fishes are brought to Jesus; the people are made to sit down; Christ invokes the Divine blessing; He gives to the disciples; the disciples give to the multitude. Where was the exact point at which the multiplication took place? In the case of the man born blind, Jesus spat on the ground; made clay of the spittle; anointed the blind man's eyes. The blind man himself had to go and wash in the pool of Siloam; and, having done this, he returned seeing. Here, the exact point at which the Divine interposition took place is hidden by the means employed. Christ's resurrection furnishes us another striking illustration. There seems to be thus, in the Divine government, what we might term *royal* acts, and acts of *service*. There are those properly belonging to God Himself, and those belonging to His agents—acts proper to the King, and those proper to His ministers and parliament. The laws or forces of nature perform, to our observation, only acts of service, and these, therefore, cover the original creative act. Prof. Tyndall tells us that there are life germs in nature whence have evolved all the present forms of life, that there are processes of development going on which indicate all worlds, at some far back period, to have been in a nebulous state. The forces inherent in this primary matter may have been the progenitors of the changes through which it subsequently passed. Thus "atoms," invisible and undefined, are the almighty and eternal fathers of the present siderial universe, and of the rational and irrational beings which inhabit it, with all their emotions and passions. Granted, for argument's sake that, "given so many life germs and we can rear you a universe," the great problem still remains unsolved. Who gave the germs? whence their forces? their evolutionary tendency? If the primary condition of matter be atoms, what was the primary condition of atoms? Say you