

stance and origin. The Lord rained bread from heaven for them. The Psalmist, in referring to the supply, says God "rained down manna for them to eat, and gave them of the corn of heaven; man did eat angels' food." I understand this to be a poetical description of a great event. I believe that God made this food specially for the Israelites while they were in the Desert, and that its formation and deposit was limited to the time of their wanderings, until they reached the borders of the Promised Land.

A further example of God's creative energy was given when Elisha fed one hundred men with a few loaves of barley and some ears of corn; and this miracle was repeated and extended when the Lord Jesus fed more than five thousand people with five loaves and a few fishes, and, afterwards, over four thousand with seven loaves and a few little fishes.

From the foregoing observations, it is evident that the modes of action of the Almighty are various, and adapted to the circumstances that make them apparent. It is also evident that it is quite possible that there should be other "laws of nature" than those which ordinarily govern the world. These proofs of God's power are very comforting and assuring to me, and enable me readily to believe that as men have been fed and sustained by these different methods, it needs but the exigency to cause God to use other ways, not known to us, by which the same result might be accomplished; and if the "laws" of food be thus varied, the "laws" in connection with the body itself may be altered; and, consequently, these present bodies of ours may be easily changed to the glorious resurrection body spoken of in the New Testament, and may come under the operation of "laws" far transcending those under which they now exist; it may be, even opposite to them.

I have had occasion to refer to the fact that God prepared this Earth for the habitation of man before He formed him from the dust of the ground; and I now call attention to that very remarkable passage in the Gospel by John in which we are informed our Lord told His disciples that in His Father's house were many mansions, and that He was going to prepare a place for them—doubtless a place where, under the holy and happy conditions necessarily belonging to it, new manifestations of the will of God will be made to its redeemed and immortal inhabitants.

I rejoice to think that the Almighty suits His bounties to the wants of their recipients. In this world, He sustains us men by means with which we are to a certain extent familiar; but under emergencies, He employs extraordinary operations for our benefit. It is evident His power is unbounded, and His care unceasing; and, relying upon the proofs of both that He has manifested, we should have no anxious care for our future maintenance, and, in addition, we should also feel confident that after death His goodness will still provide for us, and that we shall then, in conformity with His promises, enter upon a state of existence new to us, but perfectly foreseen and arranged by our Creator, and exactly suitable to the altered conditions under which we shall then be situated.

The manner in which the phenomena of nature occur, is to my mind a convincing evidence that an Omnipotent Being is their Author, and their continuance proves to me that this Being is constantly engaged in sustaining and directing the works of His hands. There is the almost uninterrupted regularity of cause and effect—of events that progress either in sameness, or else in periodical changes. The forces that operate upon inert matter may be described as unchanging and monotonous, while those that belong to life in its many aspects are more varying in their character, yet even they experience regular variations, and generally have definite revolutions of action. Some of the "laws of nature" seem to march on, in, as it were, an undeviating line, while others move in a succession of circles. Now, if there were no disturbances in these laws, or nothing happening in opposition to them, it might be inferred that the "laws" were a necessity, and that matter was eternal; but the disturbances and the oppositions show that matter is the production and the property of One who occasionally