

Pastor Robinson, in his memorable address to the Pilgrim Fathers, told them that "he was very confident the Lord had more light and truth yet to break forth out of His Holy Word." How true was this declaration. It was almost prophetic. How differently we understand the first chapter of Genesis from what Robinson and his brethren understood it. How the discoveries of geology throw a light upon this wondrous record of the far-reaching, comprehensive, and magnificent designs of Him who in the beginning created the Heavens and the Earth. How dark and mysterious the account must have seemed to godly men in the olden time, and how absurd and unphilosophical to sceptics. In my opinion, there is no evidence as to the inspiration of the Pentateuch more convincing than the opening sentences in Genesis, in which Moses proclaims not only the fact, but also the manner of the creation; and his narrative, although so succinct and yet explicit, remained for four thousand years a mystery to men, none understanding the wonderful truths contained therein, it being only in our day that people are beginning to appreciate and comprehend them.

The assertion of the Psalmist that God satisfies the desire of every living thing, may be held as applying to all animal life; but at present I shall confine it to the human race, to man, the creature that Moses and modern geologists tell us is the latest introduction of a "living thing" into our World, and I shall apply it to man only as far as regards his corporeal condition. I shall speak of the "desires" of his body. It is true God "satisfies the desires" of man's soul, but I think the Psalmist, in the verse I have quoted, refers merely to temporal and temporary necessities, and I shall follow the line of thought suggested, as it leads me to consider the modes in which God has at various times provided food to satisfy the bodily wants of humanity.

He has done this in various ways, the most usual being by the fruits of the earth and the meats of animals. For man's use, the fruit, the root, the vegetable, and the grain are abundantly provided. The beast of the earth and the fish of the sea have been given into his hand; and he is endowed with intelligence to cultivate the ground, so as to increase and diversify its productions, and God has been graciously pleased to specially promise that "while the earth remaineth, seed time and harvest shall not cease;" and the products of these harvests have in all ages been the main support of the great human family. But God has been pleased, in a few instances, to use other means for the benefit of man, and because these instances have been so few, we call them miraculous.

Men continually talk of the "laws of nature;" and I freely admit there are laws of nature, which generally, and, indeed, almost always operate in this world. Man is limited to them, but not God. He made these laws, but He has occasionally modified them or added to them, and that in a very remarkable manner, in connection with supporting or feeding the human body.

Take, for example, the case of Moses. He was for forty days and forty nights on the awful Mount Horeb, in mysterious conference with God. During that time he ate nothing, his body being marvellously sustained without food. Then, again, when Elijah fled from Jezebel, and was far out in the wilderness, and lay down under a juniper tree, an angel came and touched him, and caused him to partake of food most strangely provided, and the second time he ate of the bounty of his celestial visitor, and then the prophet arose and went in the strength of that meat forty days and forty nights, until he came to Horeb, the Mount of God. And, further, our Lord fasted forty days and forty nights in the wilderness. But I will not press this example, as it may be urged that Jesus was not a mere man—that His divine nature sustained Him under this abstinence.

Let us now consider another mode of God's providence. Let us go back and view the children of Israel in the Great Desert. How are those vast numbers to be fed? Their scanty stores of food brought from Egypt are exhausted, and there are no harvests on the sands of Arabia. Must, then, this populous encampment perish? No; God is about to give them a sort of bread, unique as to its sub-