

and ways, God is the God of order. "God is not the author of confusion. Confusion is the devil's work; order is heaven's first law." One principle never to be forgotten in all Christian activity is, "Let all things be done decently and in order."

(2) It was a provision from *apparently slender resources*. "Five loaves and two fishes." Impossible. "What are they among so many?" said one. "Send them to the villages," said another. "No," said Jesus, "they need not depart; give ye them to eat." "With men this is impossible; but with God all things are possible." The supply was so ridiculously inadequate to the need that we would think it not worth while to use the five loaves and the two fishes at all. It would have been quite easy for Christ to have *created* the supply. Creation, for Him who made the worlds, would have been quite as easy as multiplication. But we must learn not to waste the little we have. God will not do for a man what he can do for himself. God undertakes to bless us in the use of what he has already given us, however little it may be, and there must be no waste. Strange as it may seem, it is those who have the little who are most tempted to waste what they have. The prodigality of the bankrupt is notorious. In the parable of the talents, it is significant that it was the man of *one* talent who went and hid his Lord's money. The lesson is that we are required to use what we have. The man of one talent is not responsible for the use of ten talents, but he is responsible for the one. In Christian work our talents, influence, opportunities all together may be equivalent only to the few loaves and fishes, but we are to use them. God can make them sufficient. And, my friend, you know not what you can do until you try. There is a service that even the child can render. "There is a lad here," said Andrew, "who has five small loaves and two small fishes." After all, it was a little boy who furnished what Christ made sufficient for the thousands. The law of all service, as of all giving, is—"If there be first a willing mind, it is accepted according to that a man hath and not according to that a man hath not."

(3) It was a *provision which had to pass through human hands*. "Give ye them to eat," said Jesus. The disciples were for sending them away from Christ and from themselves, just as many heedless people to-day say: "Go to philosophy, to culture, to 'the Church';" unload your responsibility and duty on the shoulders of some cadaverous priest." "No," says the Master, "keep them right here and feed them." So, God honors human agency. The disciples could not provide, but that was no reason why they should not distribute the Savior's bounty. We cannot create the bread of life, and we are not required to do it, but we can offer it to others. The Redemption is divine, but the form of dispensation is human. Here, again, God will not do for us what we can do for ourselves. The manna ceased as soon as the Israelites were in a position to sow and reap. This world is to be won *for*