

thereby rebukes at once the false humility of the ascetic and the degraded conception which holds life cheap. And it is a remarkable confirmation of this that the religion of Jesus Christ everywhere teaches, not only the value of life, but the importance of the body. Who are they that build hospitals and orphanages, and "homes" and asylums? It is the friends of Jesus Christ; for the friends of God are the friends of man. The enemies of God make the subjects and victims for these institutions; the friends of God care for and heal them. If you want proof of this, just take the trouble to reckon up the millions of dollars that have been contributed, on this continent, for educational and benevolent purposes, and you will find—perhaps to your astonishment—what a small proportion has been given by any but God's friends.

Yes: God cares for these bodies. And, child of God, sooner shall ravens bring you food; sooner shall manna fall, than that you who trust Him should want. There once lived a man—a mighty man—a great statesman and warrior, as well as a most beautiful poet and eminent Christian, who said: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." David's greater son has said: "Your heavenly father knoweth that ye have need of these things," and his knowing it is enough. A thousand years after David, lived the greatest apostle, whose testimony is the same: "My God shall supply all your need according to His riches in glory by Christ Jesus."

So, the compassion of Jesus covers all our interests and needs. It was manifested toward the weary disciples, the Shepherdless people, the suffering and the hungry people.

We have looked at the picture of human need and suffering,

II. Let us now look at the picture of divine compassion in its expression—the *provision of Jesus' compassion*—and

(1) Let us notice, first of all, that it was a *wise and orderly* provision. "Make the men sit down by fifties in a company," said Jesus. We, in this new country, know little of what is meant by a great crowd. It is a heartless and cruel thing. The weak and lame; the women and children are sure to suffer. But Jesus would have such order in the arrangement that none would be made to suffer, though there were so many. Besides, the arrangement was of the highest importance from the point of view of supply. By it none would be overlooked. The feeblest as well as the strongest would be supplied. Moreover, there would be a grand impressiveness in the order and quiet of the plan. All could witness the miracle, and it was a scene never to be forgotten. It was a feature of the transaction that brought out most strikingly the kindness and wisdom of the Savior. So it is still. The humblest and weakest of God's children are as much the objects of God's compassion and care as are the strongest. And so also, in all His works