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Offices—Accomac C. H. and Fair Oaks, Va.
Practices in all the courts on the Eastern Shore of Virginia.

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The People Did Not Come.
I once read of a family in the east who had suddenly come into great wealth. With their money they were able to purchase a palace and have scores of servants to run at their bidding. They were able to have horses and carriages and livered coachmen and footmen. But there was one thing they craved from their new neighbors, and that was social recognition. So they prepared a great banquet. They sent their invitations by messenger. They did not know that the people among whom they had come to live were proud and despised them. And when the night of the reception arrived hardly one of the guests came. There was the great mansion all lighted up. There were the orchestra and the waiting servants. There was the stately dining room with its polished silver and rich viands. But the rooms for the most part were empty, and the banquet was without any merry guests. That is a symbol of the banquet which Christ has prepared for the world. He not only invites you to the banquet of the multitudes which sat at his feet, but for all those in the cities about the sea of Galilee, and for all in other lands, and for generations yet to be born. Oh, the provision which Jesus has made for the redemption of the human race! Could it be more universal in its scope?

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Talmage Sermon

By Rev. Frank De Witt Talmage, D. D.

Los Angeles, Cal., Jan. 12.—In this sermon, a fitting close to the annual season of hospitality and good cheer, the preacher reminds us of the lesson of divine generosity and sympathy taught us by the Master of the Galilean hillside feast. The text is John vi, 12, "Gather up the fragments that remain that nothing be lost."

Most instructive and suggestive is this miracle of the feeding of the 5,000 to the desert. They have seen the blind eyes opened, the leper cured, the maniac restored, and they wonder what he will do next. They are so absorbed watching him and listening to him that they forget their food, forget how far they are away from any place where it is sold. Jesus looks around on the eager faces and thinks of their need. "Send them away to get food," says his hunger. He never does anything by halves. He gives abundance, and he gives it freely. As he said about the spiritual life, "I am come that they might have life and that they might have it more abundantly."

Then Jesus said: "There are hundreds of poor people in yonder towns of Capernaum and Magdala and Tiberias. Let us not waste this food. Let us gather up all and give it to those who would be glad to eat it." So the disciples went among the people and gathered up the wholesome bread and fish. When all was in, there were twelve baskets full. Then methinks Jesus arose and said: "If there are any here who know of poor people in yonder towns who need this food, I wish they would come forward and take some of this fish and bread to them. God never wants us to waste that which can sustain life and be of use to our fellow men."

Christ feeding the multitude upon the hillside fringing the sea of Galilee is symbolical in the first place of the infinity of God's pardon and love. It is symbolical of that offering which Christ made when he gave his body and shed his blood to redeem all who will come to his mercy seat. When the Jews were looking for their Messiah they were looking for a Hebrew Christ. They were not looking for the Greek. People still make that mistake—they are looking for a sectarian Christ. They are looking for a Christ who will come holding in his hand the keys of the kingdom of heaven. They are looking for a Christ who will break the bread and the fishes for all who were hungered, proved that he had come as a world's Christ and a world's Saviour.

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Christ has made provision for the redemption of the world to the uttermost. His body has been broken. The virtue of his sacrifice is enough to cover all the world. Could I present to you a better symbol than the loaves and fishes which satisfied the multitudes, and there was a surplus of twelve basketsful? One dark night a half clothed girl, a terror stricken girl, timidly knocked at the door of a London missionary. When the door was opened she said: "Be you the preacher that told us down at the mission the other night that Jesus could save to the uttermost? Well, come; come quickly. My father came home drunk tonight and stabbed mother, and he is tonight a perfect frenzy of rage. He is all right when he is not drunk, but he is drunk now, and I want Jesus to save him."

The missionary quickly put on his clothes and started. There in a poor tenement he found the bleeding wife lying upon a bed of straw. There was the intoxicated husband, who had stabbed her because she had nothing for him to eat. The missionary turned to speak to the husband when the half clad girl said: "Don't talk to him. Don't talk. If talking could have saved him he would have been saved long ago. You must ask Jesus to save him, who you said could save to the

uttermost." When the young girl spoke the missionary said: "That is so. Only Christ can save." And he dropped down on his knees and pleaded with God to save the brutal father. And Christ answered the prayer. As the missionary prayed tears of remorse rained down the father's cheeks. Yes, Christ came to save to the uttermost. He made provision for the salvation of all who would come to him and be saved. Can you not find the symbol in the miracle of the loaves and fishes feeding the multitude, and also in the figure of Jesus standing at the last supper and saying, "This is my body broken for you?" Yea, for you.

A Temporal Feast Provided. But the Christ of my text is not only the provider of a spiritual feast, but of a temporal one as well. He cares for the body as well as for the soul. He is not a fanatic who expects his disciples to live altogether in the clouds. He demands that his people have their feet planted upon the solid earth, though their heads may be lifted above the stars. So when Christ knows that the multitudes have been following him all day long, and that there are weak women and little children there, and some tired men there, faint from hunger, he turns to his disciples and says: "Make the multitudes sit down. I must provide them something to eat. We cannot send these people away hungry." So the multitudes sit down. Then Christ begins to break the bread and the fishes and feeds them until they are satisfied, and there are twelve baskets left.

Can you see that this is a loving Christ, a tender Christ, a sympathetic Christ, who would not let one of his own be in physical want? I believe Christ fed those multitudes not only to provide food for the hungry, but also to teach us that one of the easiest ways to reach a sinner's heart is by providing food for his stomach. I have read attacks upon the whole company, and there are twelve basketsful remaining when all have been satisfied. He never does anything by halves. He gives abundance, and he gives it freely. As he said about the spiritual life, "I am come that they might have life and that they might have it more abundantly."

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were twelve basketsful left over then he said, "Gather up the fragments that nothing be lost."

Helping Our Enemies. But there is another fact you must bear well in mind. Jesus gave food to enemies and scoffers as well as to disciples and friends. He did not break a loaf of bread in half and say: "Here, Peter, this is for you and your wife and her mother, and here, John, this is for you and your brother, and here, Matthew, this is for you and the children. We must look after our own and let others look after themselves." No, no; that was not Christ's way. He looked off and saw a lot of hungry people. He said: "Feed all. Some may be my enemies, some may be bitter against me, but that does not matter. Here are people in trouble, and I must care for all alike." My brother, is that the way you and I preach the gospel? If we see any one in trouble we will go to him and help him. We must look after our own and let others look after themselves. No, no; that was not Christ's way. He looked off and saw a lot of hungry people. He said: "Feed all. 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