

tian world than on the subject of forgiveness. While the latter contented themselves with rules and formulae Christ cleansed the heart of that from which evil grows.

Forgiveness is so important a part of God's scheme, so essential to Christ's code of morals, that in the model prayer which Jesus gave for the instruction of His followers, He made our willingness to forgive the measure of our claim to forgiveness: "Forgive us our trespasses, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

The doctrine of forgiveness was not urged for the benefit of the forgiven alone; it is necessary to the happiness of the injured party as well. There is no heavier burden than a load of revenge; it will break any man down who attempts to carry it. It is only once—or occasionally at most, that one has a chance to retaliate upon an enemy, but the spirit of retaliation does the one who cherishes it a continuing injury. It is a corroding influence, and destructive of the better nature.

It is for the benefit of the victim of the injury as well as for the punishment of the wrongdoer that God reserves to Himself the exclusive right to visit retribution.

(From The Fruits of the Tree.)

CHRISTIAN COURAGE

But this Prince of Peace promises not only peace but strength. Some have thought His teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

"Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Be full of hope and manly trust,
Like those who fell in battle here.

"Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed,
The blast of triumph o'er thy grave."

(From The Prince of Peace.)

SAVING LIFE AND LOSING IT

The seeming paradox: "He that saveth his life shall lose it and he that loseth his life for my sake shall find it," has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who stand ready to give themselves for the advancement of things greater than themselves find a larger life than the one they would have surrendered. Wendell Phillips gave expression to the same idea when he said, "What imprudent men the benefactors of the race have been! How prudently most men sink into nameless graves, while now and then a few FORGET themselves into immortality." We win immortality, not by remembering ourselves, but by forgetting ourselves in devotion to things larger than ourselves.

(From The Prince of Peace.)

EXAMPLE

Example is the means of propagating truth. What bloodshed might have been avoided; what slaughter might have been prevented, if all who bore the name of Christian had been willing to trust to the life for the evangelization of the world, instead of resorting to the sword!

It is a slow process, this winning of converts by example, but it is the sure way—it is Christ's way. A SPEECH MAY BE DISPUTED; EVEN A SERMON MAY NOT CONVINCED, BUT NO ONE HAS YET LIVED WHO COULD ANSWER A CHRISTIAN LIFE; IT IS THE UNANSWERABLE ARGUMENT IN SUPPORT OF THE CHRISTIAN RELIGION.

(From The Fruits of the Tree.)

THE GOLDEN RULE

It is not sufficient that we abstain from wrong doing; we must do good. It is difficult to measure the woe which injustice has brought mankind or to estimate the benefit to be derived from the establishment of universal justice; but the world needs something better than justice. The earth would be a cold and cheerless place in which to live if there were nothing warmer here than justice. We need sympathy; we need generosity; we need that helpfulness which benevolence alone inspires.

Christianity is not an abstraction—it is a reality. To prove his right to the name of Christian, one must BE something; he must DO something. Love impels him to service through example, and the golden rule points the way.

(From The Fruits of the Tree.)

SERVICE THE MEASURE OF GREATNESS

It always has been true; it is true today; it always will be true that he is greatest who does the most of good. Read the inscriptions upon the monuments reared by grateful hands to those whom the world calls great; they record not what the dead have received, but what they have given to the world, and prove that it is, in truth, "more blessed to give than to receive."

And how this old earth will be transformed when this measure of greatness is the measure of every life! We have had our conflicts, because we have been trying to see how much we could get from each other; there will be peace when we are trying to see how much we can do for each other. We have had our combats because we have been trying to see how much we could get out of the world; there will be peace when we are trying to see how much we can put into the world. The human measure of a human life is its income; the divine measure of a human life is its outgo—its overflow—its contribution to the welfare of the world.

Christ's conception of life is a revolutionary one; it will revolutionize an individual, it will revolutionize a community, a nation, or a world. Let one understand that his success is to be measured (and is not his happiness also?) by his service to society, and life takes on a new meaning.

(From The Fruits of the Tree.)

THE PRICE OF A SOUL

The fact that Christ dealt with this subject is proof conclusive that it is important, for He never dealt with trivial things. When Christ focused attention upon a theme it was because it was worthy of consideration—and Christ weighed the soul. He presented the subject, too, with surpassing force; no one will ever add emphasis to what He said. He understood the value of the question in argument. If you will examine the great orations delivered at crises in the world's history, you will find that in nearly every case the speaker condensed the whole subject into a question, and in that question embodied what he regarded as an unanswerable argument.

Christ used the question to give force to the thought which he presented in regard to the soul's value. On one side He put the world and all that the world can contain—all the wealth that one can accumulate, all the fame to which one can aspire, and all the happiness that one can covet; and on the other side he put the soul; then He asked the question that has come ringing down the centuries: "What shall it profit a man if he gain the whole world and lose his own soul?"

There is no compromise here—no partial statement of the matter. He leaves us to write one term of the equation ourselves. He gives us all the time we desire, and allows the imagination to work to the limit, and when we have gathered together into one sum all things but the soul, He asks—What if you gain it all—all—ALL, and lose the soul? What shall it profit?

(From the Price of a Soul.)

PROOF OF IMMORTALITY

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will he leave neglected in the earth the soul of man, made in the image of his Creator? If he stoops to give to the rose bush, whose

withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am sure that He who, notwithstanding his apparent prodigality, created nothing without a purpose, and wasted not a single atom in all his creation, has made provision for a future life in which man's universal longing for immortality will find its realization. I am as sure that we live again as I am sure that we live today.

(From The Prince of Peace.)

THE GRAIN OF WHEAT

In Cairo I secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew; and all its lineal descendants had been planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. An unbroken chain of life connects the earliest grains of wheat with the grains that we sow and reap. There is in the grain of wheat an invisible something which has the power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we can not tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall no doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust.

(From The Prince of Peace.)

HEAVEN

We need not worry about the details of the next life; it is enough to know that there is an existence beyond the grave. The God who fashioned this world and suited it to the needs of man, can be trusted to frame a heaven for those whom He has made in His own image.

(From The Fruits of the Tree.)

THE MIRACLE

The miracle raises two questions: "Can God perform a miracle?" and, "Would He want to?" The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God WANT to perform a miracle?—this is the question which has given most trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God WOULD NOT perform a miracle is to assume a more intimate knowledge of God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one merely because I do not know how or why He does it. I find it so difficult to decide each day what God wants done now that I am not presumptuous enough to attempt to declare what God might have wanted to do thousands of years ago.

(From The Prince of Peace.)

THE WATERMELON ILLUSTRATION

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seeds and dried them and weighed them and found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight, and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does the