

little seed gets its tremendous power? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say just what He can do or how He would do it. I can not explain the watermelon, but I eat it and enjoy it.

(From The Prince of Peace.)

THE RADISH

Did you ever raise a radish? You put a small black seed into the black soil and in a little while you return to the garden and find the full grown radish. The top green, the body white and almost transparent and the skin a delicate red or pink. What mysterious power reaches out and gathers from the ground the particles which give it form and size and flavor? Whose is the invisible brush that transfers to the root, growing in darkness, the hues of the summer sunset? If we were to refuse to eat anything until we could understand the mystery of its creation we would die of starvation—but mystery, it seems, never bothers us in the dining room; it is only in the church that it causes us to hesitate.

(From a lecture on The Value of an Ideal.)

THE DARWINIAN THEORY

Go back as far as we may, we can not escape from the creative act, and it is just as easy for me to believe that God created man AS HE IS as to believe that, millions of years ago, He created a germ of life and endowed it with power to develop into all that we see today. I object to the Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.

But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development. How can hatred be the law of development when nations have advanced in proportion as they have departed from that law and adopted the law of love?

(From The Prince of Peace.)

TRACING MAN'S PEDIGREE

If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey that may not be used just as well to prove that the monkey is a degenerate man, and the latter theory is more plausible than the former.

It is true that man, in some physical characteristics resembles the beast, but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third.

(From The Prince of Peace.)

DRUMMOND VS. DARWIN

As the plant, to repeat what Drummond has said, reaches down and draws inanimate matter up into the realm of life, so we need some divine power to reach down and draw us up into the realm of spirit. Man can respond to a summons from above, but he has no physical or mental force within him which can, unaided, carry him to moral heights.

(From The Fruits of the Tree.)

MATERIALISM

Materialism has no morality of its own; it is a parasite which fastens itself upon the living tree of Christianity. It has no trunk; it has no power to send its roots down into the ground

and grow upon its own merits. Its tendency is to destroy—not to create. A society fashioned according to its plans would be neither elevated nor lasting; in proportion as materialism is embodied in life it robs life of both usefulness and happiness, while Christianity grows and will grow because the more perfect its embodiment in the life the more attractive and forceful it becomes.

(From The Fruits of the Tree.)

STUMBLING BLOCKS

The immoral church member who borrows his habits from the outside world, and the moral man outside the church who borrows his virtues from the church, are stumbling blocks only because their inconsistencies are not clearly understood by the unconverted.

(From The Fruits of the Tree.)

MORALITY THE POWER OF ENDURANCE

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives strength to morality.

(From The Prince of Peace.)

ONE WITH GOD

Man needs faith in God, therefore, to strengthen him in his hours of trial, and he needs it to give him courage to do the work of life. How can one fight for a principle unless he believes in the triumph of the right? How can he believe in the triumph of the right if he does not believe that God stands back of the truth and that God is able to bring victory to truth? The man of faith, believing that every word spoken for truth will have its influence and that no blow struck for righteousness is struck in vain, fights on without there is asking whether he is to fall in the beginning of the battle or to live to join in the shouts of triumph. He knows not whether he is to live for the truth or to die for it, and if he has the faith he ought to have, he is as ready to die for it as to live for it.

Faith will not only give you strength when you fight for righteousness, but your faith will bring dismay to your enemies. There is power in the presence of an honest man who does right because it is right and dares to do the right in the face of all opposition. It is true today, and has been true through all history that "One with God shall chase a thousand, and two put ten thousand to flight."

(From Address on Faith.)

LIVING THE BIBLE

What greater miracle than this that converts a selfish, self-centered, human being into a center from which good influences flow out in every direction! And yet this miracle has been wrought in the heart of each one of us—or may be wrought—and we have seen it wrought in the hearts and lives of those about us. No, living a life that is a mystery, and living in the midst of mystery and miracles, I shall not allow either to deprive me of the benefits of the Christian religion. If you ask me if I understand everything in the Bible, I answer, no, but if we will try to live up to what we do understand, we will be kept so busy doing good that we will not have time to worry about the passages which we do not understand.

(From The Prince of Peace.)

IN HIS IMAGE

I find proof that man was made in the image of his Creator in the fact that, throughout the centuries, he has been willing to die, if necessary, that blessings denied to him might be enjoyed by his children, his children's children and the world.

(From The Prince of Peace.)

A CHRISTMAS THOUGHT

Christmas is love's festival. Set apart for the commemoration of God's gift of His Son it has grown into a great holiday which is observed throughout Christendom by rich and poor alike. Even those who refuse to take upon themselves the vows of any church are constrained to join in the beautiful custom which makes both parents and children look forward

to this day with pleasant anticipations. For weeks before December 25th busy hands are at work, tiny savings banks are gathering in their sacred store and eager expectancy is written upon the faces of the young. To the boys and girls Santa Claus is a sort of composite donor who monopolizes the distribution of presents and who, reading the minds of his little friends, rewards the good (and all are good just before Christmas) with the very toys that they themselves have selected, while the older ones learn by experience that it is more blessed to give than to receive. Back of Christmas and the Christmas present is love, and the broad, brotherly love taught and exemplified by the Nazarene is not content with the remembrances which are exchanged as tokens of affection between members of the family and between intimate friends; it is compelling the widening of the circle to include the poor and the needy though not of kith or kin.

What an instructor love is! How it develops the one of whom it takes possession! When once it is awakened it dissolves all opposition. Dr. Parkhurst, the New York clergyman, in illustrating the difference between force and love said (quoted from memory) that "force is the hammer which can break a block of ice into a thousand pieces but leaves each piece still ice, while love is the ray of sunlight which though acting more slowly and silently, melts the ice."

At this season of the year our thoughts turn to the contemplation of the new degree of love revealed to the world by Jesus. To the love between members of the family and love between friends He added an all-pervading love that includes every member of the human race. Even enemies are not beyond the bounds of this love, for man's puny arms are not strong enough to break the bonds that unite each son of God to all his brethren. "Love is not stupid," says Tolstoy. It makes known to us our duty to our fellows and it will some day rule the world. Force is the weapon of the animal in us; after it comes money, which the intellect employs sometimes for good, sometimes for harm. But greater than all is love, the weapon of the heart. It is a sword that never rusts, neither does it break and the wounds that it leaves are life-saving, not life-destroying. No armor can withstand it and no antagonist can resist it. But why try to define this love or to measure its scope? Paul, the apostle, in his first epistle to the Corinthians describes it in language to which nothing can be added and from which nothing can be taken.

THE CHRISTIAN IDEAL

Even in our maturer years we need an ideal which defies complete embodiment in the flesh. It is a low ideal that can be easily reached; when we overtake our ideal, our progress stops. It is the glory of the Christian ideal, embodied in the words and life of our Saviour, that while it is within sight of the weakest and the lowliest, it is yet so high that the best and noblest are kept with their faces turned ever upwards; and Christian civilization is the highest that the world has ever known because it rests upon a conception of life which makes that life a continuous ascent, with no limit to human advancement and development.

(From The Fruits of the Tree.)

THE LARGER LIFE

If an agricultural community, which found its wealth upon the earth's surface, was visited by a stranger and told that just a few feet down in the ground a vein of coal could be found which would add to its material resources, would not the inhabitants at once avail themselves of the information? And would they not be grateful to the one to whom they were indebted for the information that thus enlarged their wealth? They might be too much engrossed in gathering in their new riches to honor their benefactor during his life, but after his death, at least, they would build a monument to him in proof of their appreciation.

And suppose after they had become accustomed to drawing their incomes from these two sources of wealth, the soil and the veins of coal, another stranger visited them and told them that a little farther down they could find gold with which to purchase all that they might desire, would they not again be glad to profit by this new knowledge? They might become so rich as to temporarily forget the one to whom