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can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

#### Proof of Immortality.

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full, and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of a great affliction.

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

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 spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No; I am as sure that there is another life as I am that I live today.

In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years 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 planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not 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.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again and live eternally with those whom he knows today he is restrained from evil deeds by the fear of endless remorse.

Again, Christ deserves to be called the Prince of Peace because he has given us a measure of greatness which promotes peace. When his disciples disputed among themselves as to which should be greatest in the kingdom of heaven, he rebuked them and said, "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness. It always has been true. It is true today and it always will be true that he is greatest who does the most of good. And yet what a revolution it will work in this old world when this standard becomes the standard of life! Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other. There will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world. There will be peace when our endeavor is to put as much as possible into the world. Society will take an immeasurable step toward peace when it estimates a citizen by his output rather than by his income and gives the crown of its approval to the one who makes the largest contribution to the welfare of all.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race but two methods have been employed.

The first is the forcible method. The other is the Bible plan—be not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer. I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, and I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about his plan of propagating good Christ went into detail and laid emphasis upon the value of example—"So live that others seeing your good works may be constrained to glorify your Father which is in heaven." There is no human influence so potent for good as that which goes out from an upright life.

#### The World's Only Hope.

It may be a slow process, this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The gospel of the Prince of Peace gives us the only hope that the world has, and it is an increasing hope, of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party, more farreaching and more comprehensive than any platform ever written by the convention of any party in any country. When he condensed into one commandment those of the ten which relate of man's duty toward his fellows and enjoined upon us the rule "Thou shalt love thy neighbor as thyself" he presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all sufficient, and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice if allowed undisputed control. But arbitration, like a court, is a last resort. It would be better if the relations between employer and employee were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employee need to cultivate the spirit which follows from obedience to the great commandment.

#### Ethics of Money Making.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We cannot much longer delay consideration of the ethics of money making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied today than ever before and that with this larger study will come an application of those teachings to the everyday life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good. Christ declared that he came that we might have life, and have it more abundantly. The world is learning that Christ came not to narrow life, but to enlarge it.

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 further 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.

Only those who believe attempt the seemingly impossible and by attempting prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed, and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived 2,000 years ago, for we see our religion spreading and supplanting the philosophies and creeds of the orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart, and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

Before thy mystic altar, heavenly truth,
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And life's last shade be brightened by thy ray.


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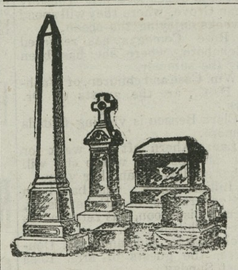

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