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His spirit of forgiveness rose above his sufferings and He prayed, "Father forgive them for they know not what they do."

But love is the foundation of Christ's creed. The world had known love before; parents had loved children and children, parents; husband had loved wife and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings and the death of this historic figure? Reared in a carpenter shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied and His followers persecuted and yet from this beginning His religion has spread until millions take His name with reverence upon their lips, thousands have been willing to die rather than surrender the faith which He puts into their hearts. How shall we account for Him? What think ye of Christ? It is easier to believe Him divine than to explain in any other way what He said and did and was.

I was thinking a few years ago of the Christmas which was approaching and of Him in whose honor the day is celebrated. I recalled the message, "Peace on earth, good will to men," and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To reinforce my memory I re-read the prophecy and found immediately following a verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end, for, adds Isaiah, He shall judge His people with justice and with judgment. Thinking of the prophecy I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, "The Prince of Peace," and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart and His teachings when applied will bring peace between man and man.

All the world is in search of peace; every heart that ever beat has sought peace and many have been the methods employed to find it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spend the first half of their lives trying to get money from others and the last half, trying to keep others from getting their money and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life

when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought, vain thought! to find peace in political prominence; but whether office comes by birth as in monarchies or by election as in republics, it does not satisfy a selfish ambition. An office is conspicuous only when few can occupy it. But few in a generation can hope to be the chief executive of their city, state or nation. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when He made peace the reward of a conscience void of offence toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the comfort to be found in the belief in an over-ruling Providence. The Bible is full of assurances that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the "Ode to a Waterfowl." After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

"Thou art gone; the abyss of heaven hath swallowed up thy form, but on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight
In the long way that I must tread alone,
Will lead my steps aright."

He has brought peace by giving us assurance that a line of communication 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?

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. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say that there is no God. I simply say I do not know. I do not say that there is no life beyond the grave. I simply say I do not know." And from that day to this I have not been able to understand how any man can find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality and yet it would hardly seem an essay 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 powerless heart of the buried acorn as I make it burst forth into a new life, will He leave neglected in the earth the