

tion suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he is connected.

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 give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said, "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love, and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated, not only by theory but by experience, for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief: purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life and man conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble, he soon becomes proud of his humility. Christ was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness and in that incomparable prayer which he left as a model for our petitions He measured our forgiveness by our willingness to forgive. He not only taught forgiveness but He exemplified His teachings in His life. When those who persecuted Him brought Him to the most disgraceful of all deaths,

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