

Evangelistic Sermons

(Doctrinal Series)

by

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MESSAGE TWO -

THE INCARNATION OF CHRIST

"And the Word was made flesh and dwelt among us." (John 1:14).

The hardest proposition the infidel crowd has ever got up against is to account for JESUS CHRIST.

Isaiah said, **"His name shall be called Wonderful."** And there's no better name to describe Him. He is the world's one great wonder. No one else ever approached Him. He is in a class all by Himself. He has no second.

No man ever uttered such wonderful teaching. It was so simple the common people heard Him gladly, and yet so profound that no philosopher has ever sounded their depths. He never wrote a sermon; He never published a book. He founded no college to perpetuate His doctrines but handed them down to a few poor and humble fishermen. And yet His teaching has endured for 2000 years. It has been translated into every language under the sky and it has so transformed human life that whole nations have been lifted out of darkness and degradation by its power, and before this humble Galilean peasant the scholarship of the world uncovers its head today, bows and says, **"Never man spake like this man."**

And then no man ever lived such a wonderful life. He backed up what He said by the way he lived. He was there with the goods. He never had to ask GOD to forgive His sins because His character was perfect. His enemies watched Him like a hawk and the worst thing they could say about Him was that He did good on the Sabbath and that He let a sinful woman come near enough to Him to touch the hem of His garment.

And then, there never was a character so wonderful in its universality. He was born of course in a given race and in a given age. He had to be. But He utterly transcended His age and His race and became the ideal of every age and every race.

Come, Mr. Infidel, how are you going to account for JESUS CHRIST?

If He were only a man, then by every law of evolution and progress this Twentieth century ought to produce a better one. Intellectually and morally this is so.

Somebody says, "Give us a man's race, his surroundings and his epoch and the man himself is accounted for." This is largely so. Socrates is of Greece and belonged to his age; Luther is of Germany and the circumstances of his day had much to do with his heroic life. And so to a large extent we can account for them all - Confucius, Buddha, Sakyj-Muni, Abbas Effendi, Alexander, Napoleon and Cromwell.

But this is not altogether so. One day a tourist came to the birth place of Robert Burns and as he looked out over the charm of the highland scenery and saw the quaint and quiet beauty of it all, he exclaimed, "Ah, no wonder Burns was a poet." But the guide at his side said, "Sir, there have been many children born here since Robert Burns was born, but none of them was a poet."

JESUS was a Jew. But you look in vain for the intolerance, the bigotry and the intellectual narrowness of His race. The best of the Jew was in Him, but in place of these other things He combined with Himself the finer traits of the Greek, Celt, Roman, Teuton and Anglo-Saxon. Account for Him as the product of His race! No sir, you can't do it.

No more can you account for Him by His environment or the times in which He lived. Other children were born and reared under the Syrian skies and among the Judean hills. Other young men had the same surroundings and grew up among the same influences; the same institutions, the same religious ideals. the same personalities. the same conflict of opinions and all the rest of it.

How then does it come that CHRIST alone among them all became the wonderful man we see Him to be - the God-man of the universe, who walked like a giant among the pygmies of the earth?

Account for this man, Mr. Infidel. Yes, come on, Mr. Critic, Mr. Psychologist, Mr. Evolutionist; what have you got to say?

He is the one great mystery of the universe and the only clue to His origin you will ever find, you will have to find in this Gospel where it says, "**The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee shall be called the Son of God.**"

JESUS CHRIST said, "**What and if ye shall see the Son of Man ascend up where He was before?**" That shows His claim to Pre-existence and shows us where He was before He came to this earth. He said, "**Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.**"

And now comes the text in John: "**And the Word was made flesh and dwelt among us.**"

Of course there's always been a set of critics who have had their knife out for this doctrine of the Virgin Birth. In CHRIST's own day they said, "**Is not this the carpenter's son?**" And that criticism of His divine origin has never let up. But in 1892 over in Germany it broke out anew and we've had a pretty warm fight on our hands ever since.

A preacher over there by the name of Schrempf started it. He wouldn't use the Apostles Creed in

baptism because it said that JESUS was conceived of the HOLY GHOST and born of the Virgin Mary. They gave him his walking papers - deposed him from the ministry. He might have gotten off a good deal easier if he had only lived over here; like Dr. C. F. Aked, pastor of the First Congregational Church of San Francisco. He denied openly the Virgin Birth and when the Presbyterian Ministers demanded his resignation from the Ministerial Association, the San Francisco Church Federation refused to allow him to resign by a vote of 74 to 19.

But let's see, now, why it is the infidel objects.

1. The first thing they say is, that nothing is said about it by Mark or John or Paul.

But that simply begs the question. Because they said nothing about it, is no sign they didn't know it or didn't believe it. They had other purposes in writing.

Mark began with His public ministry and passed in silence over the first thirty years of His life. Don't you suppose he knew He had a birth of some kind but he never said a word about it. John knew it because he had Matthew's and Luke's Gospels with him when he wrote but it was not in point with his purpose. Luke was with Paul and of course told him all about it, but it is not to be expected that Paul would mention it. The whole theme of his ministry was the moral significance of CHRIST as based upon His public ministry, His life, His death and His resurrection.

2. Well, you say the thing was impossible.

I say, "What was impossible?"

You say, "Such a birth itself."

I say, "Not with GOD."

Let GOD step in on the scene and impossibility must go way back and sit down. Because you can't understand it, is no sign it is not true. There are lots of things you can't understand and yet you must acknowledge that you believe them or acknowledge that you are a fool.

3. "Well," you say, "It's unthinkable!"

I say, "What is unthinkable?"

You say, "The alleged result of such a birth."

I say, "What do you mean?"

You say, "The union of a divine and human nature in one person."

Well, now, let us see; because that's just exactly what the Incarnation is; the union of two natures in one person, a combination of the divine and human in JESUS CHRIST.

Well, if you'll do a bit of real hard thinking it may not be as unthinkable as you now think it is. But if it's unthinkable to the best human thinker that operates, that's no sign it's untrue.

Can you understand the mechanical union of oxygen and nitrogen that makes air, or of hydrogen and oxygen that makes water: or the union of body and soul that makes yourself?

You are a person and if you can't understand this simpler union, don't growl about divinity and humanity uniting in one person; for it's no more incompatible than the union of matter and spirit that makes one person out of you.

You say, "If the divine in JESUS was truly divine and the human truly human, then there must have been both a divine consciousness and a human consciousness in Him," and you say, "It can't be; one or the other of them must be sacrificed on the altar of reason."

But, hold on. I know it's hard to understand. But here is something else. If CHRIST was divine and united with the Father in the function of creating and sustaining the universe, how could He produce a storm on the sea of Galilee and stop it at the same time? His divine will could not act in two opposing directions at the same time, could it?

You say, "No; but I don't believe He ever calmed the storm, or did any other miracle."

But, hold on. That doesn't help you out any.

You've got GOD to deal with. How could GOD make the iron axe head swim? Could He will, as He apparently does, that iron shall sink in water and at the same time will that it shall not, as He apparently did, without at least seeming to have a double consciousness in Him at that particular moment?

You say, "I don't believe GOD ever did it. Nothin' doin' when it comes to miracles."

But, hold on. That doesn't help you any. Ruling the Bible out of court doesn't get rid of the laws of nature. These are always operating against each other: life and death, growth and decay, and the two opposing forces in gravitation. We claim that these and all laws are expressions of the divine will. But whether they are or not, how are you going to explain?

Has GOD then got a double consciousness? I don't know; but I do know that you can't escape your philosophical difficulty by denying the divine nature to JESUS CHRIST, and that any argument you may bring against His double consciousness, you are compelled to bring with equal force against the Lord GOD in Heaven.

And I do know that this mysterious thing of a double consciousness in JESUS CHRIST is not any more mysterious than the metaphysical conundrum of how you can think of yourself as the subject and the object at the same time, which thing you know you do; nor any more mysterious than the fact of a spiritual union between GOD and man, as the result of which the man acts sometimes under GOD's impulse and sometimes under his own and sometimes under both at the same time, without being able to tell just where one begins and the other ends, or how they operate together at one and the same second of time. And so the difficulty is not so great after all.

Of course, we can't fully understand it. But to avoid it, shall we be wheedled in to accepting

some of the weak substitutes for it; like Beyschlag's embodiment of an impersonal idea, or one who is divine only in the sense of being God-filled and thus revealing to us the spiritual capacity to which any soul may aspire and attain? No. GOD forbid. The Word was made flesh. and it was the essence of GOD that came into man and gave us the God-man, and not only a Godlike man.

4. "Well," but you say, "this doctrine of the Virgin Birth seems utterly unnecessary; when the Word was made flesh. Whatever of GOD came into the man JESUS could have done so without the method of conception involved in the doctrine of the Virgin Birth."

Well, in the first place, it takes an infinite amount of conceit for a little, erring mortal like you to say what was or was not necessary in such a stupendous thing as the bringing into the world of the only begotten Son of GOD. It's a pity GOD didn't wait till you were born and graduated from high school before He undertook to do it.

But in the next place, it's in the Bible, and that ought to be enough. Matthew's and Luke's accounts are genuine. The account of the Virgin Birth is found in every manuscript and version of the Gospels that has ever existed. and so you can't cut them out. They are there and, if you've got any respect for the Bible, you'll put up your penknife and your scissors. And then in the next place it would seem necessary.

If CHRIST was the very Son of GOD made flesh, a miracle in His birth is the very thing one would expect, and it is just this miracle in His earthly origin that furnishes us the necessary explanation of His supernatural person and all that goes with it. So, what's the use of growling about it?

But, in the next place, it was necessary for two reasons.

1. That the Scriptures might be fulfilled.

(a) Isaiah prophesied and said: "**Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.**" (Isaiah 7:14.) That's one reason why the Virgin Birth was necessary.

(b) Jeremiah distinctly said that no man of the seed of Jechonias should sit on the throne of David (Jeremiah 22:30), and Joseph, the husband of Mary, was of the seed of Jechonias, and CHRIST therefore could not be of the seed of Joseph and at the same time inherit the throne of David. This is another reason why the Virgin Birth was necessary.

2. That He might be a man and yet escape the moral taint that comes to everyone born into the human race by natural means.

This He had to do in order to be sinless, and sinless He had to be in order to offer Himself a sacrifice for our sins. A sacrifice for sin had to be pure and unblemished. If not, John the Baptist or any other good man would have done. If CHRIST had inherited the moral taint of ordinary generation, He would have needed a Saviour Himself.

The fellow who denies the Virgin Birth usually ends up by denying the virgin or sinless life of CHRIST. A virgin life is just as much of a miracle anyhow in the moral world as a virgin birth is

in the physical world.

Oh, you say, "Mary was sinful and CHRIST would have gotten the moral taint from her as well as from Joseph."

Well, what does the record say? It says JESUS was born of a virgin mother. Yes, but it says more than that. It says He was conceived by the HOLY GHOST. It doesn't say a new person was created. It was an already existing divine person entering by this method into the human race, and the divine creative miracle wrought by the HOLY GHOST precluded the possibility of any taint of sin from the earliest moment of conception.

And so, Mr. Objector, if you'll just make the proper adjustment of your mental bearings, you'll see your objections vanish into thin air.

But now comes the most important question of all, and that is, Why was JESUS incarnated - the purpose of it? Well, there was more than one purpose. Let's see what the Word of GOD says.

I. In I John 3:8, it says, "**For this purpose the Son of God was manifested, that He might destroy the works of the devil.**" Isn't that a piece of the most glorious news this old world has ever heard? The Bible says the Devil is a murderer. It says he is a liar and the father of lies. But there's no use to particularize. The Bible calls him, "**That Wicked One.**" Sin is a transgression of GOD's law and the Devil is the fountain head of lawlessness and sin, and so you know what the works of the Devil are: murder, lying, lust, dishonesty and everything else that is born in hell.

Say, do you know the only thing I'm afraid of in GOD's world is sin - No man ever played with sin that sin didn't get the better of him. Don't you try to play with sin. If you must do it, then go out into the field and pick up a rattler, and let it play in your bosom. Go down to the electric railroad and play with the third rail. Reach up into the skies and play with the forked lightning; but for GOD's sake, don't play with sin.

Two little Italian lads of New York City were returning from a swim. They were each about fifteen years old. Pietro had picked up a piece of copper wire and thought he would have a little fun with the third rail of the New York Central track along which they were walking. He poked away around the wooden covering of the rail but nothing happened.

"That's funny," he said, "I guess I didn't touch the right spot." Then he pushed the point of his wire down underneath the covering. There was a flash of blue flame and a shriek of pain as 11,000 volts of electricity shot through the wire. In a moment and less his clothing was on fire and his hair and eyebrows were burned off. He tried to drop the wire as it hissed and sputtered at white heat but it wouldn't let go. He tried to pull it away but it stuck to the rail as if it were soldered there. His little friend tried to pull him away but was hurled to the ground with a terrific shock. The brave little fellow then threw his rubber coat around Pietro and pulled him loose. Pietro started to run but fainted and fell. They took him to the hospital and the doctor said, "One chance in a thousand to recover."

The two boys said they knew there was something dangerous about that rail. They had heard older people say so but they didn't think it would hurt any to play with it a little. And so sin

scorches and burns and kills like a live third rail, and people know it and yet they will trifle with sin. And there are men and women right here in this city, and maybe right here in this meeting tonight who have played with your passion and played with sin so long it looks to you as if your case is hopeless.

But thanks be to GOD, sin never took anyone so low that JESUS CHRIST, the God-man, couldn't reach down a little lower and snap the fetters and set him free. That's why He was manifested - to destroy the works of the Devil.

I met my old friend John Callahan of New York City the other day. Everybody knows John Callahan. He had gone the limit in sin and had done time in Joliet penitentiary. When the day of his release came he promised the keeper that he would let the booze alone. But he was drunk as a Bowery bum in less than 12 hours.

Then he became a bartender, struck a man in a drunken brawl and landed behind the iron bars again.

The police knew him only as a criminal and a man to be watched and the only word they had for him was, "Move on."

But one night he found his way into a rescue mission and of course you know the rest of the story. He said. "I longed to be free from the shackles of sin," and he went to the front and fell down on his knees and said. "GOD forgive me." When one of his old pals asked him to drink, John said, "No. I don't want any." That was a stunner for his pal. He couldn't understand why he didn't want it, but John told him that JESUS had come into his life and the desire for drink had been destroyed.

He had four photographs in the Rogues' gallery and it troubled him. He got three of them from the Chicago police through a friend, but one was in Joliet and he couldn't get it. A little later he went to the Battle Creek Sanitarium with Harry Monroe and they were asked to conduct a meeting for the guests. Among the guests were the Governors of three states and one of them was John P. Altgeld, of Illinois.

My friend told what JESUS had done for him and he told of how he had tried to get his records away from Joliet, and when he had finished the three Governors came down and shook hands with him, and Governor Altgeld was wiping his eyes and he said, "Mr. Callahan, I'll see what I can do for you." A few weeks later my friend got a letter from the Executive Mansion at Springfield, Illinois, and it said:

"My dear Mr. Callahan - It gives me pleasure to enclose your photograph from the penitentiary of Joliet and to tell you that your Bertillion records there have all been destroyed. There is no record except in your memory that you were ever there. You have the gratitude and best wishes of your friend, John P. Altgeld."

John Callahan has been down on the Bowery now for years doing a great work for God. What do you think of that? It's a mighty CHRIST who can do a thing like that. But He was manifested to destroy the works of the Devil and nothing the Devil has ever done is too hard for JESUS to undo.

And so I come to you with the question, What are the master forces in your life? If they are the forces of evil and you find yourself in their grip, I am here to tell you of One who was manifested 2000 years ago to destroy the works of the Devil, and who works as powerfully today as He worked then. And if you will turn to Him, He will set you free; He will destroy the works of the Devil in you, and give you the victory and the days of defeat will be over.

"Well," you say, "that's mighty fine and I need that kind of a power in my life. But hold on," you say, "I'm already burdened with a sense of guilt; I've done enough sin already to lose my soul a thousand times over; what about the past?"

2. Yes, that's so. But I've got another piece of good news for you. In I John 3:5, it says. **"Ye know that He was manifested to take away our sins."**

No Jew of that day ever heard an expression like that that he didn't think at once of the day of atonement back in the Old Testament. You know the High priest would lay his hands on the head of a goat and confess over it the sins of the people and then the goat would bear them away into the wilderness and they'd be gone forever. That goat was a type of a Lamb that was to come. And don't you remember how John was baptizing in the river Jordan and JESUS came along and John pointed Him out to the people and cried, **"Behold the Lamb of God, which taketh away the sin of the world."**

You know it's hell in a man's breast when his soul is lashed by the whips of a guilty conscience. And to the man who knows his sin and loathes it, who hates the memory of his sin, and to whose soul the consciousness of the wrong he has done is like a hideous nightmare, I tell you, to this man, the sweetest song that was ever sung, the brightest message that was ever delivered is the glad news that in some mysterious way which he can never quite fully comprehend JESUS CHRIST puts Himself underneath his sin, underneath all that is foul and vile in the experience of the past and lifts it up and off from his soul and takes it away.

But that is just why CHRIST was manifested - to take away sins. And, say, do you know that GOD has exhausted the possibilities of human language to let you and me and every poor sinful man and woman know how completely our sins through the person and work of CHRIST have been put away.

You say, "My thoughts have been dirty and impure;" and the message rings out "It's all taken away." He says, **"As far as the east is from the west, so far hath he removed our transgressions from us."**

You say, "I've cursed and blasphemed and profaned;" and the word rings back, "It's all taken away." He says, **"for thou hast cast all my sins behind thy back."**

You say, "I've led a double life; I have a virtuous wife, but I've kept a woman on the side;" and the glad news leaps out from the pages of GOD's word, "It's all taken away." He says, **"thou wilt cast all their sins into the depths of the sea."**

You say, "I've been a crook and a liar and a thief;" and GOD's glad answer is, "It's all taken

away." He says, **"I have blotted out, as a thick cloud, thy transgressions."**

But you say, "I took a man's life in cold blood." Yes, and you've done something worse than that: you've crucified the Son of GOD; your sin wove the crown of thorns and pressed it down on His brow; your sin fastened Him on the cross; your sin drove the spikes through His hands and feet; your sin drove the spear into his side and it was your sin that broke His heart. But I can hear the angels shouting down from Heaven, "It's all taken away." GOD says, **"I... and will not remember thy sins."**

He was manifested to take away sins. Oh, I wish I could paint a picture of JESUS on the Cross that would break your heart and bring you to Him. The wonder to me is that the whole mob instead of one poor penitent thief, didn't become a band of penitents and sob out their sorrow for the sins they had done.

I was preaching out in Lawrence, Kansas, some time ago and they told me about old Quantrell, the guerrilla; how he burned their houses and murdered their people. The Union army caught him and his gang down in Missouri and led them out to be shot. Just as the soldiers were about to fire, the bushes parted and a young man sprang out and ran up to the officer and pointing to one of the condemned men in the line, he said, "Let me take his place; I am just as guilty as he is but you didn't catch me. He has a wife and four children and they have no one to take care of them but him. There's no one in all the world depending on me. I am just as guilty as he is; take me and let him go." The officer said, "If there is no objection we will make the change." The change was made, the command to fire came and the young man fell with the others. Some years later a man passing through the cemetery down in Missouri saw another man bending down and parting the grass above a mound, and saw him in the act of planting a plain marble slab at the head of an uncared for grave.

The man said, "I suppose you have some relative buried here."

"No," said the other.

"A friend then?"

"Yes, more than a friend," And then he told him the story.

He said, "I saw him when he fell. I saw them take him up and bury him with the rest, and I marked the spot and when the soldiers had gone away, I took his body out and had it placed in this grave. I am only a poor man; I have saved my wages for a long time and I have traveled 300 miles to come here and put this little stone at the head of his grave."

And the man looked down and saw on the stone this inscription:

"Sacred to the memory of Willie Lear. He took my place."

And if you will go to that graveyard today you will find a fine, handsome marble monument fifteen feet high over the grave. The man had become rich but he never forgot his savior and he put this great marble shaft at the head of his grave and on it he carved just the same words:

"Sacred to the memory of Willie Lear. He took my place."

And say, friend, do you know that instead of sitting out there and passing GOD up, you ought to be grateful to JESUS CHRIST for what He has done for you. He took your place and you ought to say, and say it now, "If GOD will forgive my sins and all the dark past, I'll make this life of mine a monument to the memory of His CHRIST and my Saviour. I'll make it sacred to the memory of JESUS CHRIST who took my place."

3. "Oh," I hear some one say, "How can it be? Such good news is too good to believe."

Well, that's because you don't know GOD. And here comes the other purpose of the Incarnation. He was manifested to reveal the Father.

It says in John 1:18 that no man has ever seen GOD, but that JESUS CHRIST has revealed Him to us.

Well, you say, "how did He do it?"

Then listen to CHRIST Himself. He says in John 14:9, "**He that hath seen me hath seen the Father.**"

You've had an idea that GOD is a vindictive GOD and that He takes delight in letting a man go to hell. But you don't know GOD if you think that. That's all.

The only perfect revelation God ever made of Himself He made in JESUS CHRIST and if you'll look at Him through JESUS CHRIST you'll know what kind of a GOD He is . . . "**He that hath seen me hath seen the Father.**"

Did you see Him moved with compassion for the restless multitude who were like sheep without a shepherd - That's GOD.

Did you see Him weeping in pity over Jerusalem - That's GOD.

Did you hear Him speak to blind Bartimaeus? The disciples said "Shut up, you beggar," but JESUS said, "**Receive thy sight.**" - That's GOD.

Did you hear Him speak to the poor woman with the scarlet stain of sin on her soul? The crowd wanted to stone her, but JESUS said, "**Go, and sin no more.**" - That's GOD.

Did you hear Him on the cross praying for the howling mob that nailed Him there - That's GOD.

Read the story of His wonderful life; full of tenderness and compassion and forbearance, and if you want a single word to characterize it, all you will have to take four letters and write over it from beginning to end the word Love. And that's GOD.

The old hymn says, "*My GOD is reconciled.*" But I don't like it. I took my concordance the other

day and looked up the word "reconcile" and I found a good many places where it talked about our being reconciled to GOD, but I couldn't find any place where it said that GOD was reconciled to us. I know there is a sense in which GOD is said to be angry with the sinner on account of his sins, but that's in a judicial sense. But JESUS revealed GOD as a Father and as a Father He does not need to be reconciled. He's waiting for you to come and be reconciled to Him. The only place in the Bible where God is represented as running is in the story of the Prodigal Son where the Father runs out to meet His penitent, returning child.

I've always been glad that I could count among my friends Elijah P. Brown, the founder of the once famous "Rams Horn." He was converted by coming to know that his father really loved him. He said, "I was a wayward boy and caused my father much anguish. We were never very near to each other and it never entered my mind that I was anything much to him. And so I took my destiny in my own hands and ran away. But I was taken sick and having nowhere else to go I returned to my father's house. I was made welcome but I repented in a few days that I had come. My father was very poor; he himself had been sick and there was not bread enough for of all and every piece I ate almost choked me for it seemed to have the taste of blood upon it.

"I told my father I would go away again but he begged me to stay, but when he saw I was determined he took his hat and cane and walked a little piece with me, and as we parted he took me by the hand and with a voice trembling with emotion, said, "I never wanted to be rich before, my boy, as I do today. GOD knows it almost kills me to see you leaving home because your father is so poor. Don't go, my son, don't go; come back with me and help will surely come from somewhere, but as long as we have a crust there is a part of it for you."

"But when he saw he could not change my decision he said, and oh, how sadly, "Good bye; good bye; GOD bless you," and then he turned and started home. But he only took a step or two when he turned and called my name and as I looked I saw a tear leave his eye and wind down his cheek. It was the first tear I had ever seen my father shed for me. He put his hand in his pocket and took something out and then next instant he pressed a fifty cent piece in my hand and turned and walked away.

"I knew then what I had never knew before, that my father loved me. I knew that fifty cent piece was the last cent he had on earth, and in the gift I saw my father's heart. I knew he would have given me a fortune just as gladly had it been his to give and as I realized this I repented that I had ever caused him an anxious thought. I would have given anything to have blotted out the past and I resolved I would be a better man and a better son to him, and I went out into the cold and snow of that winter morning stronger and braver than I had ever been before because I knew my father loved me.

All day long something seemed to be singing in my heart, "Father loves me! Father loves me!" and I determined then that I would make life easier for him and from that hour I have never consciously caused him another pang.

There was no change, said Mr. Brown, in my father. He had always loved me and I suppose had always been anxious that I should know it, but it seemed as though until the moment came when he could make the sacrifice he did, there had been no way he could really reveal his heart to me."

You know Mr. Brown had been one of the most bitter infidels of this land. but he went to hear

Mr. Moody preach his wonderful sermon on the Prodigal Son's father, and he said, "If GOD is like that, I want to know Him." And that in brief is the story of how Elijah P. Brown found his way to CHRIST.

Say, if GOD is like that, can't you take Him and can't you trust Him to-night? And He is just like that and just like that He is yearning for you.

This story and I am done. It is told by another man whose name is also Brown, an honored evangelist now in glory. He had conducted a meeting in one of the towns of Wisconsin. He went away and a little later he got a letter from an old man by the name of Stewart, telling him that his boy had left home and said he would come back but he did not know just when. The letter said, "Mr. Brown, you travel a good deal; if you ever see my boy tell him his father loves him and that his mother is dying to have him come home."

Two years later Mr. Brown went back to that town and the first man he saw as he stepped off the train was old Mr. Stewart. It was a cold, raw day and Mr. Brown said, "Why Mr. Stewart what are you doing here?" The old man said, "My boy." "Why, hasn't he come yet?" "No, but I'm sure he will and I've met every train since he went away."

After eleven years Mr. Brown went again to this same town and as he stepped from the platform the first person he saw was old James Stewart. His hair was white like snow; his brow was wrinkled and his form was bent. He said, "Good morning, Mr. Stewart." But the old man had forgotten him and he said, "Who are you?" Mr. Brown made himself known and asked him why he was there and the old man said, "I'm waiting for my boy." "Why, hasn't he come yet?" "No," said the old man, "we haven't heard anything, but I'm sure he's coming and I thought he might be here this morning."

"Just then," said Mr. Brown, "I lifted up my eyes and saw a stalwart young man coming down the steps of the car, and I said to myself if I was not sure the boy was dead I would say that was the son."

But other eyes had seen him too and the old man started, dropped his cane and ran as fast as his tottering limbs would let him and in less time than I can take to tell it the boy was in his father's arms.

And the old white haired man sobbed out, "Oh, my son, thank GOD, you have come; you have come," and then turning to Mr. Brown he said, "Mr. Brown, I would have waited until I died."

Something like that is GOD's love for you, and a yearning something like that is what GOD has in His heart for you tonight. He has been waiting for some of you now thirty, forty, fifty, sixty years and you haven't come yet. But if CHRIST was made flesh and dwelt among us for the reasons we have seen tonight, and if GOD loves like a father and is a GOD like the GOD we have seen tonight, I think if I were you I'd come home tonight. I wouldn't keep Him waiting any longer.

~ end of chapter 2 ~
