

II.

The question naturally arises; Why should preachers and religious teachers so often ask the attention of ordinary Christian people to such a profound subject? Why not dwell more exclusively on simpler and more practical themes? The answer is an easy one; because the Incarnation is also the simplest and most practical of all subjects; because it is Theology, the Bible, religion in the most concrete form *i.e.* in the person of a living man.

a. And so it comes to pass that the Incarnation contains the strongest argument that can be addressed to the mind and conscience of man. If we could only believe that God, the infinite and the almighty, left the heights of heaven to come down to the lowest places of the earth, that he emptied Himself of His Divinity to clothe Himself with all the infirmities of human life, for us men, and for our salvation, we could not remain the selfish, worldly people we too often are; we would feel, like the Apostle, that we are not our own, that we are bought with a price and the life that we now live in the flesh we must live by the faith of the Son of God who loved us and gave Himself for us.

b. The Incarnation is also the most perfect revelation of the will of God. The most important thing for us to know is not how we should steer our course in this world so as to attain wealth or honor or pleasure, but what is our place and work in the world and what is the will of God regarding us. The Prophets of old came to proclaim the Divine will but they did so only as Ambassadors. The Son of GOD could speak in His own name: "Ye have heard that it hath been said by them of old time, but *I* say unto you"; and "the words that I speak unto you they are Spirit and they are Life."

c. More even than that. The Incarnation makes the greatest of impossibilities possible, for it makes the nature and character of God known to us. "God is a Spirit." It is impossible for the keenest intellect to grasp the subtle meaning of the word Spirit. God is Almighty, Omnipresent, Eternal. These are attributes which we cannot fathom. God is holy, a forbidding object to infinite men, even a consuming fire, so that when we are brought into His pre-

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