

before He left home and came to this earth what was His name? "The Word." That was the very name He had in Heaven—"in the beginning was the Word." And yet what was His character? Glancing at His career from beginning to end, what was the verdict which could be pronounced upon it? Guilelessness. There was no deceit in His lips. This character is so sublime that I am almost sorry as I look at the assembly before me, that half of you are not infidels, so that I might challenge them to find a single fault in the life of the Savior.

2. It was not sufficient that the life be a sinless one—difficulties must be overcome; that must be a characteristic of the perfect man, the great Example of humanity. Now, there are the angels. An angel is perfect, but has not overcome difficulties. I could not compose a sermon on an angel. I have never heard of an angel great enough to be a text for me. I never have preached on one. I cannot for the life of me get a sermon from the angelic host. But this one—*this one*—THIS ONE MAN—He was reviled, but reviled not again. He had vast, most stupendous, difficulties to overcome, but did not succumb under them. He was sinless at the end. In most men there are weak points, even the best of men. All men have their traits of character. There are those who wish to make out that the life of Christ was so symmetrical as to be colorless—that there were no strong human features in his life. I differ from those who hold that view. I am inclined to think that there was one special and supreme element in the life of Christ. Would you wish me to define it in one word? I do not know as I could, but I can in two words. How will I describe Christ in two words? "Infinite Heart." The heart of Christ was the largest heart which has ever throbbed in the world. There was intellect there as well, of course—human intellect. Christ's intellect was greater, unquestionably, than the intellects of the profoundest men that ever lived. There are words in the Gospel which sound

deeper depths than the human mind has yet been able to fathom. But, after all, the greatness of Christ was his heart, it was exhaustless, without limit. Christ loved, and yearned for love. He could not do without love. The angels loved him, but that was not enough. There were two conditions of the angelic existence which made it impossible for the angels to satisfy the love of Christ. They were not sufficiently great; they were not sufficiently bad. The faculty of love was to secure the attachment of that which was great and also evil. Christ came to this earth to take within His grasp the greatest and yet the worst of creatures. He came leaping over the mountains and skipping over the hilltops to this fallen world of ours, and took the form of man, and from the beginning of His life to its close, the question which was incessantly upon His lips was, "Will you love me?" He stretched forth His hands to the sinning mass around Him, and told them to pardon Him for being so long on the journey; but then the journey was so far; it had taken Him eternity to come, but now, "Will you love me?" He appealed to them for love; He was hooted, He was scoffed, He was crucified. He asked for their love they gave Him their hatred; and that was the secret of His death. This return shot through His heart, cut it like a knife. Men turned from Him. He had nothing to do but what every creature would have done when the agony was at its deepest—He prayed; He turned from earth to heaven, and God hid His face from Him. That was the crucial element in the great suffering of Christ. Bearing in mind these facts, could any one conceive of any combination of circumstances in which the anguish could be so keen, in which the suffering could be so intense, difficulties so insuperable as those which Christ experienced and overcame?

3. A perfect example must be more than an example: it must hold out pardon for the past. Yes, but some of you say, that can scarcely be taken as an illustration of our lives—Christ after