

[SELECTED.]

“The Name of Jesus.”

(Phil. 2 : 10.)

CHRIST is named for us. *God names Him*: “This is My beloved Son;” “He shall be called Jesus.” And thus He appoints Him to His great work. *Christ names Himself*. “I am the Good Shepherd,” “the True Vine,” &c. Christ fully enters into the purposes of the Father, and on His great and varied work. *And the believer out of his experience gives names to Christ*. He thus sets his seal to the testimony that God is true, and Christ precious. There is a repetition and a fond variation in the names by which the believer calls Christ, which seems to say, “The half has not been told.” A name means literally what is *known* of any one. Christ, as the named one, is the revelation of God. The Jews had *one* sacred name for God, which, as it were, was only a hint of the true name, for they dared not pronounce or write it fully out. But Christ’s name is written in full, spoken with fondness and joy: “The only Beloved, who is in the bosom of the Father, He hath declared Him.” Christ has *one* name, and He has *many* names.

I. CHRIST HAS ONE NAME. “The name of Jesus;” “There is no other name given,” &c. We need this unity, this compendium. When there is a vague and all-pervading sense of need, we must have one name on which we can lay hold, as the very horns of the altar, to give perfect satisfaction and rest. The word “father” or “mother” includes in hours of weakness and need all that the child pines and yearns for. It is in itself the perfect, fathomless prayer. So “the name of Jesus,” that is, Saviour. This name is a strong tower, a rich table, undying hope. “How sweet the name of Jesus sounds!”

II. CHRIST HAS MANY NAMES. Every letter of the alphabet is hallowed and sweetened by beginning some one or other of the names of Jesus. Every name is a fringe of the Saviour’s garment by which faith can lay hold of Christ. By His different names Jesus comes to men in their various moods and experiences. They are like green islands rising out of the ocean of God’s immensity. What land is to the wearied sailor, a *name* of God is to a finite mind seeking after Him. After such palpable vagueness as is implied in the words, “Infinite,” “Unknowable,” &c., how familiar and sweet to come on one of the *names* of Christ! In the special names of Christ, while one attribute or relation is held forward, all the rest are connected with it and harmonise. Christ is one; every name leads as a channel to the infiniteness of God.

THE following are the appointments of Rev. Sam. Jones for the months of September and October:— Toledo, Ohio, September 5th to 19th; Toronto, Ontario, October 3rd to 24th.

Watching for his Prey.

CONCEALED in the midst of the jungle, the tiger lies crouched sometimes for hours together, watching for his prey, and ready in an instant to pounce upon the first unwary animal that comes within his range. His whole body is on the alert. His mouth wide opened shows the cruel white teeth, his ears are erect, ready to catch the first distant sound, and the bright, sharp eyes pierce through and through the thick undergrowth of ferns and grasses. With one spring he pounces upon his victim, and it then takes but a short time to finish his work.

Just so Satan, the Arch Enemy of mankind, goes about watching for his prey. He is never weary, always on the alert, ready to pounce upon us. Therefore, “Take ye heed, watch and pray,” lest you fall a victim to his snares.

“In Everything Give Thanks.”

HUNDREDS of times had we read, heard, and thought of these words (1 Thess. 5 : 18), but never until quite recently had we read them so as to understand them. Like thousands of others, we had read in them what was not there, and therefore found the injunction much harder than it really is. The mental reading with multitudes is, “*for* everything give thanks;” and at once the question arises, How can I give thanks *for* that sad accident which has befallen me; *for* the severe temptations to which I am subjected, the defamation of my character, the stealing of my property, the losses which in various ways have been sustained, the long, painful, and expensive sickness which has come upon me, the sad bereavement—in the grave closing over my dear friend, child, or companion, &c.? Well, who has commanded you to do it? surely not Him whose “yoke is easy and whose burden is light.” The time may come when you will see reason to be thankful *for* all these, but if you cannot do it now, do not be troubled. The command is, “*In* everything give thanks.”

There is a great difference between *for* and *in*. While you cannot be thankful *for* very many things to which you are subjected, you can be thankful *in* every experience, as a very little reflection will convince you.

“*In* every condition—in sickness, *in* health, *In* poverty’s vale, or abounding *in* wealth; At home and abroad, on the land, on the sea, As thy days may demand, shall thy strength ever be.”

Paul might not be thankful at first *for* “the thorn in the flesh, the messenger of Satan to buffet him;” but *in* that affliction he could and did give thanks that God’s grace was sufficient for him, and that he was not left to fall.