

have blotted out the possibility of future evil by blotting out the race of mankind; but while He looked down, possessed of all might and all power, He also looked down with the tender pity of the universal Father; and although He saw all the sorrow, suffering and shame which it would cost to take the point off every sting, transform every cruel heart and cause sweetness to flow forth, where only bitterness was found before; He determined, for the sake of the possible goodness to be produced, to pay the price, to open up the way, through sorrow and suffering, through tears and blood, by which the brotherhood of man might be manifested, as well as the fatherhood of God.

My heart to-day is filled with gratitude, because it is the eye of God which looks upon our race—just as it is, and not the narrow vision of mortal man; and that while He knows every sin and the cause of every departure from the path of rectitude, He looks on us with the pity of a father who loves and would restore.

Suppose, again, that the Saviour of men had decided that in this world of ours there was more wickedness than goodness, i. e., more sting than honey; and because it was so He would not have anything to do with it, how much hope would we poor sinners have to-day of being freed from sin and made meet for a home beyond the tabernacles of earth? But to gain the great end, and for the joy "of leading many sons unto glory," He stepped into all the trials which awaited Him, not shunning to come into contact with the very worst of men; and because He was willing to receive sinners and eat with them, in millions of hearts and lives to-day the bitter has been turned to sweet, wrath has been turned to love, sorrow has been turned to joy, the crown of honor and the palm of victory await many of the redeemed sons of our sinful race, and eternal glory will be to Him who trod the wine-press alone.

The whole history of Christianity is the history of good coming in contact with evil, of love coming into contact with hatred, of blessing being returned for cursing, and deeds of kindness being returned for despiteful usage and persecution.

We have this exemplified in the life of heaven's great Apostle—Jesus of Nazareth, the Son of Mary and the Son of God. We have it also in the life of the great apostle to the Gentiles. We have it in the life of every faithful Christian worker for over eighteen hundred years, and it will continue on earth as long as there remains one soul faithful to God and possessed of the spirit of Christ.

"This Man receives sinners." He receives them yet. He purifies them. Under His influence they become clothed and in their right mind. When they learn of Him and partake of His spirit, envy, jealousy and hatred die, and love, peace and joy fill the place—before so foul, but now purified—cleansed by love divine.

One reason, at least, why the children of God are not taken home to the Father's house as soon as they are born into the family, is that they may, by coming in contact with wicked and cruel men, have an influence on them for good, because it is not the Father's will that any should perish, but that all, even the vilest of the vile and the lowest of the low, might come and have life.

For this purpose God gave His only begotten Son. For this purpose Jesus died and rose again. For this purpose Paul preached, and for this he gave his life.

Jesus Christ, by the grace of God, gave His life for every man, and glory be to God for His boundless grace,—which has made the way so plain and the entrance so free, that not only the moral may enter, but that the man who is most degraded and farthest away from God may be lifted out of the depths of sin, purified, cleansed and brought to rest in the shadow of the throne of the eternal—"Whosoever will may come." O. B. E.

NAMES AND THEIR SIGNIFICANCE.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee." Gen. xvii. 5.

The giving of a new name to signalize some new experience, or new relation, is frequently recorded in scripture history. Abraham's wife had her name changed from Sarai to Sarah, when she became a mother, and thus the ancestress of a numerous progeny. Jacob had his name changed to Israel, when he had striven with God, and had prevailed. Gen. xxxii. 28. Joseph's name was changed to Zaphnath-paaneah, when he was elevated to the premiership of Egypt. Gen. xli. 45. Saul's name was changed to Paul when Sergius Paulus was converted under his preaching. Acts. xiii. 6-10.

There is throughout these cases a common element as a reason for the change of name—ENLARGEMENT. Abram had no children; but Abraham would have a multitude of nations as his descendants. Sarai was childless; but Sarah would be princess of an evergrowing tribe. Jacob was a trafficker and a keeper of herds; Israel was a prince and the head of a nation. Joseph was a captive and prisoner; Zaphnath-paaneah was a "world-saviour,"—for so the name means—and the virtual ruler of a nation. Saul was the converted Pharisee; Paul was apostle to the Gentiles.

This idea of enlargement and enrichment, as signified in names, is most significant. It is forcibly illustrated in the names applied to God in the Bible. Not that there was any enlargement of God's nature which called for new names, but there was a continual enlargement of His revelation of Himself to men which needed to be expressed in new names. So we have different names, under which God made Himself known to men, as His revelation of Himself progressed. El, Eloah, Elohim, El Shaddai and Jehovah are all names of God in the Old Testament. The oriental sense of "El" is the powerful, strong, etc. "Eloah" means the power which awakens terror. "Elohim" signifies the infinite fullness of might and power which lies in the Divine Being. Under this name God reveals His power to create and uphold. It was Elohim who made the heavens and the earth and all things therein. El Shaddai is the God who testifies of Himself in special deeds of power, by which He subdues nature to the ways of His kingdom, making the childless Abraham the father of many nations, etc. This is the name under which God appears to Abraham in the scripture from which the text of this paper is quoted. He here promises to make a man who is a hundred years old, and has no natural heir, and whose wife is already an old woman, the father of a multitude of nations. This was clearly contrary to natural things. But El Shaddai would compel nature to serve Him. This name enlarges God's revelation of Himself. He not only works according to natural law in sustaining and upholding all things, He also operates above natural laws—works miracles, if you please,—to bring about His purposes. The name Jehovah expresses God's entrance into historical relations with men. It is a new revelation of God. He who created and sustains all things, who makes nature rise above her usual course to serve Him, this Being now entwines Himself with the history of men—becoming their God, making them His people. So God says to Moses: "I am Jehovah; and I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty (El Shaddai), but by My name—Jehovah—I was not known unto them." Ex. vi. 3. To the patriarchs God was the mighty, wonder-working God. He would be this to the Israelites also in the signs and wonders by which He would work their deliverance from Egypt. But He would be more than this. He would adopt them as His people and be their God; in all their history as a

Hence, a new name to express this new revelation of Himself—JEHOVAH.

Is it not but a continuation of this enlargement of His self-revelation which we see in that name which stands at the threshold of the New Testament—Immanuel? Here we have "God with us." Not simply God in historical relations with man, but God become man in the person of the Christ. Under this name we have the highest revelation of Himself which God has ever given, the highest He can ever give to mortals. Thus is this idea of enlargement, as signified by new names, illustrated in the scriptural names of God.

Now there is much significance in this idea as related to the names given to the followers of Christ in the New Testament. The most significant New Testament names and titles of the followers of Christ are the following: *Disciples*, used very frequently in the gospels and less frequently in the other books; *Christians*, used but three times; *saints*, used quite frequently in the epistles; *children* and *brethren*, used frequently.

Each of these names designates a relation. A disciple of Christ is a learner in Christ's school. A Christian is a person committed to Christ in heart and life—whose Lord Christ is. A saint is one who is sanctified, or set apart to a holy life in the service of God, "through sanctification of the spirit and belief of the truth." A child of God is a member of God's family, an heir to God's manifold riches and a brother to all the redeemed.

Thus these names, each in its own direction, signify an enlargement and enrichment of man's life. The disciple is led into larger knowledge; the Christian, into richer experience; the saint, into wider and more exalted service; the child, into a fuller and more enduring inheritance; the brother, into more glorious and enjoyable relationships.

And let it be noted that this enlargement is the greatest possible enlargement within human reach along all these lines. There is no knowledge such as the Great Teacher gives. There is no such experience and discipline as that which the King of kings makes possible to His subjects. There is no such service as that to which He separates His people. There are no family relationships to be compared to those where God is the Father, Jesus Christ the Elder Brother, and all the good in heaven and on earth, in past, present and future, are co-heirs with Christ.

The scriptural names for the people of God stand, then, for the greatest possible enlargement along the lines of the greatest possible good, which is within man's reach. They are given to those who have entered these lines of enlargement by their acceptance of Jesus Christ as Teacher, Lord and Saviour.

A contrast is here to be noted between the names given to God's people in the scriptures and any name which Christians might assume for themselves. We might take the name of the best man in the world, and it would stand, not for enlargement, but for the opposite. It would stand between us and the rest of God's people, shutting us off in a division by ourselves, and indicating that we were not as broad as all truth. We would honor the name we had chosen by accepting the doctrines taught by Him who wore it, and thus confining ourselves to a part of our rightful heritage. This is the effect of all the denominational names worn by Christians. They stand for divisions; and divisions always contract and diminish instead of enlarging. No denominational name is as broad as the name disciple, or Christian, or saint, or child, or brother. And if we would enjoy the largest freedom and the greatest possible development and enrichment in Christ, we must refuse denominational names and the contractions for which they stand, and wear only the names given