

made to the Apostle John on the Isle of Patmos: "I am Alpha and Omega, the beginning and the ending, saith the Lord, *which is, and which was, and which is to come*, the Almighty.

It is quite clear that the use of this name was not accidental or meaningless, but was a channel of conveying to man a clearer and richer conception of the divine nature and character, than he could obtain from "Elohim."

Increased light also is thrown upon the character of God in providence, by names which are combined with "El" and "Jehovah." As examples notice "Jehovah Sabaoth" (Lord of Hosts), Jehovah Rophi (The Lord our healer), Jehovah Jirah, Jehovah Shalom, Jehovah Nisi (Jehovah my Banner). These names arose from the new conceptions that men obtained of God's relation to them in varied circumstances, by which their views of the divine being were enlarged and enriched.

It will be readily seen, in studying the history of the Patriarchs, that the successive revelations of God to them, were direct and rudimentary in comparison with the dispensation that followed.

They knew their Creator to be the Omnipotent and Omniscient Jehovah, the source of all Holiness and Justice, and the object of their love and worship. Such conceptions animated these men, not only to engraven the words and works of God upon their memories as the material for tradition, but to offer their oblations and sacrifices, and to perform the vows which their devout gratitude enabled them to make. They had no written laws; no priesthood other than the head of every household: no tabernacles or temples for public worship, yet their faith in a supreme God which was counted for righteousness, their sense of moral obligation and expectation of a future state, were distinct in proportion to their light.

But God had new beauties to reveal to His people in the succeeding dispensation under Moses. The religion was to be essentially the same in substance as before, with certain mysterious additions in precept and polity through which God would give more enlarged views of His character and purposes.

A permanent Code of Laws, to direct men in general and particular duties; the establishment of the order of Priests who were ordained to treat with God in behalf of themselves and the people: a form of worship, which appealed to the outward sense and impressed the inward spirit: the regulation of those sacrifices which