

Theological.

THE NAME OF GOD.

"Glorify ye his holy name; let the land of Zion rejoice that
is in the Lord."—Psalms 100:4.

Our blessed Lord hath a name above every name. Let his name then, O believers! be your *target*, to which you fly for *satisfaction*. Let his name be the *measure of your hope*; how much he will be glorified in saving you, so much let your hope and expectation go forth, that he will do so. I lead his name:—“*What will thou do for thy great name?*” Joshua viii. 9. “*O! save for thy name's sake.*” When God saves for his name's sake, it is for the glory of his name; to shew that he is able to do above our wants, above our prayers, yea, and beyond our thoughts. We cannot want more than he can give—we cannot pray for so much as he can bestow—we are not able to think what he can do. O! how love his name in every case, for he hath a name that suits every want. Do you need *wonders* to be wrought for you? His name is *wonderful*. Do you need *counsel* and *direction*? His name is *counsellor*. Have you mighty enemies to contend with? His name is the *mighty God*. Do you need his *fathers' pity*? His name is the *everlasting father*; and “*as a father* beareth his children, so the Lord poureth them that fear him.” Do you need *peace*, external, internal, or eternal? His name is the *Prince of Peace*. Seek for his name's sake, that he may create *peace* in your soul. Do you need *healing*? His name is *Jehovah Rophi*, the *Lord the Healer and Physician*. Seek for his name's sake that he may heal all your diseases. Do you need *pardon*? His name is the *Lord of pardons* and *wonders* and *slow to anger*. Seek for his name's sake that he may be *merciful to your unrighteousness*. Do you need *defence and protection*? His name is the *Lord your banner*. Pray for his name's sake, that his banner over you may be *joy*. Do you need *provision*, supplies for soul or body? His name is *Jehovah-Jireh*, in the mount of the Lord it shall be seen; the *Lord will provide*. Do you need *his presence*? His name is *Emanuel*, *God with us*: be *not* far from me to be with you for his name's sake. Do you need *audience of prayer*? His name is the *bearer of prayer*. Do you need *strength*? His name is the *strength of Israel*. Do you need *comfort*? His name is the *consolation of Israel*. Do you need *shelter*? His name is the *city of refuge*. Here is nothing and need *all*! His name is *Truth*. Think of your wants, and you will find both the impossible and the contrary. For your supply, he will wait on to guide you—and prove it by every *word* he utters; by your truth to shield you—by his promises to sanctify you—by his goodness to justify you—by his grace to comfort you—and glory to crown you. O, trust in his name, who saves for his name's sake, and seek to glorify it in the obedience of your hearts and lives; then will his saving sinners for his name's sake, as no encouragement to sin, but to turn from it. The word of God and the providence of God declare his enmity against sin. What is there in the word that can encourage us in sin? All the threatenings of the law say in effect, as you regard the wrath of God, beware of sin; all the commands of the law say, as you regard the authority of God, beware of sin; all the promises of the Gospel say, as you regard the grace, love, and mercy of God, beware of sin. And his saving for his name's sake, as the great God and our Saviour says, as you regard the great name and the great sufferings of your God, beware of sin. The great salvation which he hath wrought for his name's sake, is salvation from sin; and therefore, to turn the grace of God into licentiousness, and from his mercy to take encouragement to sin, is to affront and profane his holy name, and he will not hold you

guiltless. He that hath a name above every name, will be found mighty to save his people, and no less powerful to punish his enemies with everlasting destruction. R.

The above is taken from the “Friendly Visitor” for November 1821.

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BY ALFRED H. M. LEEDS.

A Addressed Mr. Maynard makes large extracts respecting to the Church of England, and we trust, from his large tract, we think he has done his duty in stating the facts, and exposing the practice of superstition, which prevail now, with the Church of England, many of her communion, by taking away other deacons, and also, that are her episcopal appointments, and the same and practice exist in the *Anglican* Church.

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