

on and pant. As we find it in Hosea: "He wept and made supplication." This man, strong in body, and in sinew, and in brain, and nerve—this strong man has come to an end of his tricks and of his cunning. It has been the very explanation of his life ever since he was born.

Have we come to that? That crisis wears with you and me to the same point to which it wore with Jacob. Some of us for long years have just been like Jacob, as I have described—neither hot nor won, neither altogether good nor altogether bad, and yet undoubtedly on the whole the smile of God seems to have been over us, and the blessing of God has attended us and all that we have done. But He comes to us to-day, and He comes into grips with us, and He tells us plainly, and painfully, and firmly, that we cannot go one step farther into the promised land as we are—no further road or progress in this direction God breaks out upon us, not in judgement, but in mercy, but His mercy to-day has a part in it that we might feel in every fibre of our soul within us. "Child of Mine." He says kindly yet firmly, as He grips us by the strong muscle and nerve which has been our stay, "Child of Mine, this has to come to an end here and now. No more trusting to yourself, no more doing of things by your own skill and your own energy; no more meeting worldly craft with craft, cuteness with cuteness, and dodge with dodge; but from to-day and forward, Jacob, I am coming to untwist you, and it is a hard business—to take the knots out of you and to make you as plain, and open, and guileless, and sincere as you ought to be." Just think of it. He took Jacob the veteran, Jacob with all his cleverness, Jacob with all his craft, to make Jacob as plain and open as the book leaf. That is what God's grace had to do with him. That is what God's grace has to do with some of us, and for twenty years, it may be, it has striven in vain. It has to be done. When, when, in God's name, is the untwisting to come, my brother? He is asking us to-day as he asked Jacob, "What is thy name?" For when God asks, "what is thy name?" He means, "What is it that lies behind the name, that is really thee?" And Jacob had grace and honesty at last to crawl up and say, "Oh, unknown wrestler! my name is Trick and Quirk and Cunning. My name is Jacob. My name is Craft, my name is Cunning." He owned up at last: "I am of the earth earthy. My name is Jacob—Supplanter."

My brother, what is your name? After bearing a Christian profession; after, it may be, being an office-bearer in God's house for twenty or forty years, the great God with whom we have to do comes in mercy to-day

simply because perhaps we are soon to get to heaven, and we need a lot to make us ready; we need a lot yet to make us ready; God has to come to you this morning with my lips, and says: "What is thy name?" If you tell the truth you will say: "My name is Jacob." You will say, "My name is Money, my name is Cent Per Cent, my name is Profit—my very name is that, O God. My name is Moderation in Religion. O God, dost Thou ask my name? My name is Lust. Right down at bottom that wriggling thing is me. My name is Lust, Uncleanness, Vileness. I have kept it in; I have venerated it over; but I admit to-day that that is me. This is the one thing in me. It is my name." "What is thy name?"

What is at bottom in us, that is us? What is it? How few of us can say honestly, "My name, O God, is Religion; my name is Settled Principle; my name is Candour, Openness, Honesty, Sincerity. My name is Singleness of Heart, Childlike Simplicity." What is our name? I cannot give all the names. It is not the actual Johns and Roberts that that were named over us here in baptism.

Jacob's name was a name of significance; and God gives us all a significant name, and He is asking us to-day, "What is your name? What is it?" Oh, let us be honest and tell Him. I know mine. You could stand up in this church, and in one sentence could tell this meeting what is your prevailing characteristic. Young girl, young woman, you can stand up before God and say, "My name is Frivolity. That is my prevailing characteristic. I come to church on Sunday, but the thing that engrosses and consumes me is a ball and a dance and the theatre. That is my name. That sets my whole soul abounding and a-pulsing." With some of us, our whole creed is just a determination not to yield ourselves utterly unto God, but to keep on the safe side. What is your name? Ananias is the name for some, and Sapphira is the true name for others. It was not a nice name. It may be that Jacob's swarthy cheek got a little swarthier even in the darkness, as he said, "Supplanter is my name. I am a wrestler, I depend on cunning, I call on God even occasionally, to help my cunning. I use religion for a cloak for my cunning." My name, in Thy sight, and with shame I confess it, my name is Double-tongue or Facing both-ways.

And the Man said, "Thy name shall be no more Jacob, but Israel (prince of God), for as a prince thou hast power with God and with men thou hast prevailed." The blessing came when the wrestling was over, and when the clinging came; and that is what God means, but He means all that—to