

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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ABRAHAM'S CHANGE OF NAME.

Gen. 17: 5.

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(Extract from new book, "Holiness Typology," soon ready for print.)

"Neither shall thy name any more be called Abram, but thy name shall be called Abraham." The idea of changing a man's name at the age of ninety-nine! We sometimes change a boy's name, but who ever heard of a change at such an age? Our God sometimes does strange things, but they are always fitting.

This was a very fitting name—*Abraham* names in Scripture were generally very significant. A child was frequently named in consequence of some characteristic or something in connection with the birth. This name was characteristic:

First, it came in connection with the change of his character, "Walk before Me and be thou perfect."

Second, it came in connection with his circumcision, the time of naming children, and that being a type of the spiritual change of sanctification which he had just experienced.

Third, it was characteristic of the change in the outlook of prosperity.

God promises him a child, and says also that he shall be the father of many nations, and so gives him a name meaning, "Father of a great multitude."

In this we find a beautiful type of our experience in sanctification. There comes with it a new name. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written."—Rev. 2: 17. "And thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. 62: 2. "And all the people of the earth shall see that thou art called by the name of the Lord."—Deut. 28: 16. But what is the Lord's name? "Whose name is holy."—Isa. 57: 15. "And they shall call them the holy people."—Isa. 62: 12.

Somehow or other, when one gets sanctified, the word "holy" (for sanctify means to make holy) gets incorporated into his name.

This change of name comes with the Canaan experience. It was so with Abraham. In the same interview in which God commanded him to be perfect, and promised him to be the father of many nations, and changed his name, and had him to institute the rite of circumcision, He also promised him the land of Canaan. Now Canaan is called "Beulah." "And thy land Beulah (see margin, "married"), for the Lord delighteth in thee, and thy land shall be married."—Isa. 64: 4. Canaan or Beulah is a type of sanctification—so when one enters Beulah he enters the married relation with the Lord, becomes one with Him. "Both He that sanctifieth and they who are sanctified are of one."—Heb. 2: 11. Sanctification makes us the bride of Christ. In the married relation the bride's name is changed. This accounts for our change in name in sanctification.

The old Patriarch's name was changed from Abram to Abraham. Abram means "a high father." Abraham, "father of a great multitude," or one might say a higher father. Justification is a high life but sanctification is a "higher life." Abraham is the same as Abram, only more of it. Sanctification is more salvation than we ever had before. It is not a new religion, but, thank God, it is what religion we had before and a good deal more. "Life more abundantly."

Notice, in the change of his name there are two distinct features:

First, there is the taking away of the last letter, "m," and then the addition of the syllable, "ham." So the change consisted in a subtraction and an addition. This typifies the change which takes place in sanctification. The carnal mind, or

inbred sin, is subtracted and the baptism of the Holy Ghost fire and perfect love is the addition. The syllable "ham" means warm; he had a warmer experience; we have the fire of the Holy Ghost. Some think we are to be sanctified by growth. Not so; it must be by subtraction as well. A brother once asked the writer if he thought one could be converted one day and then go right on and in two or three days get sanctified. We answered, "Certainly." Said he, "I should think he would get so loaded up he would not know what to do with himself." We told him he had the cart before the horse; that sanctification was getting unloaded first.

The great trouble with the Christian world they are so loaded down with pride, worldliness and carnality, that there must be a tremendous unloading as well as loading, before they are sanctified. Many would like the holiness if it consisted only in the loading, but they shrink from the unloading. They are like the colored porter who said, "I would like to be a Christian, but I dreads de process."

If Abraham had reasoned like some modern seekers after sanctification I think it would have been about like this: "I don't mind trying to walk before God in a perfect way; I want to be as close to Him as possible. I like this prospect of being somebody great. I see great possibilities ahead and great blessings in store. I gladly accept the land of Canaan for my possession, and the only thing I object to is this *long name* which the Lord has associated with it all. It seems so unnecessary and so long. *Ab-ra-ham*. I would not care so much as far as I am concerned, but what will the people say? I detest being call a crank. I have lived so long with this shorter name, and now if I go in for something else the people may think I didn't own the first. I don't think I can stem the tide, so I shall just content myself with 'Abram.'"

How like people to-day. "Sanctification is such a big, long name. I would like to enjoy the blessing of the sanctified life; I can see a life of much more usefulness and joy ahead, but this long name sanct-i-fi-ca-tion. I never can confess it. The people object to it so much. They will call me a holiness crank. If I could just get it and live it and not profess it. I have lived so long in a justified state, now if I go to seeking holiness the people will think I am backslidden."

Suppose Abraham had refused to accept the name the Lord had given him. Would not this have resulted in his failure to walk before Him with a perfect heart, and would he ever have been the father of that great multitude promised him? And would he ever have owned that land of Canaan? I think not. Let us beware how we fail to confess the name. Failure to confess what God gives will result disastrously to our Christian experience. Many have failed in a holy walk, in a Canaan life, because they have objected to the name which God has attached to it. Some may think not much depends upon a name, but we read of one man in the Bible who suddenly found out the importance of calling things by their right name. When Zacharias, who had been dumb for a season, wrote "his name is John," immediately his mouth flew open, and his tongue was loosed, and he was filled with the Holy Ghost, and began to preach a holiness sermon right away, saying that the Lord always did have holy people, and that we could have deliverance from our enemies and "serve Him without fear in holiness and righteousness before Him all the days of our life." Result: The whole country stirred for miles around.

Many a tongue to-day is tied and many a heart lacks the Holy Ghost because they hold back on a name. Others wanted to call the child Zacharias because John was not common. Possibly there would

have been no objection to this if it had been used for his middle name or secondary, but it would not do for the first, for God himself had settled that in the first. His name is John. How common to substitute for sanctification or some other Bible expression for that experience, such words as "more religion," "big blessing," "higher life," and "deeper work of grace." There may not be any objection to this if one wants to throw them in once in a while as a middle name, but let the first name be what God has settled on.

One may preach more religion, deeper work of grace, and even consecration, and perhaps never stop the devil from snoring, but let him begin to preach sanctification and old Beelzebub will jump from his bed of brimstone and call on Legion, big devils and small, and say, "Come quick, there's a man up there preaching sanctification, our property is in danger, let us hurry and stop his mouth." But glory to God? when one gets his mouth open wide enough to let out that word the devil hasn't a plug big enough to stop it up.

Some people seem about as anxious as that to stop the spread of holiness. See here, brother, if the devil can't do it there is no use in you trying it. And then you certainly do not want to be counted on the same side with the devil. Here is a criterion by which one may decide which is the right side of the question: First, find out which side the devil is on and then take the other side. "Be sure you are right then go ahead." On which side of the holiness question is the devil? Count me on the other side. "Thou shalt call his name John."

CHAPTER OF TESTIMONIES

From "Guide to Holiness."

Rev. William McDonald, West Somerville, Mass.: "With an old Scotch divine, near his end, I can say, 'I am gathering all my good deeds, and all my bad deeds—all my sermons, and all my prayers—all my well-meant efforts, and all my failures—and I propose to throw them all overboard, and go to heaven on the plank of free grace.'"

"On Christ the solid Rock I stand; All other ground is sinking sand."

Mrs. O. M. Fitzgerald (mother of Bishop Fitzgerald), Newark, N. J.: "The past year has been one of the most peculiar trials of my life, but God has brought me through them without one scratch from the enemy, much less a wound. I have been in the furnace, heated seven times hotter than it is wont to be heated. But the Lord has been with me, and brought me out without the smell of fire upon my garments. Hallelujah to the Lamb! Jesus lives to-day!"

Rev. A. Carman, D. D., Toronto, Canada, Superintendent of "The Methodist Church of Canada": "Some say there is no test, no standard of Scriptural Holiness. But there is a test, a standard—*perfect love*—instant and constant freedom, not from the claim of the law, but the condemnation of the law under the blood. Perfect innocence before God in the trusted atonement, the fully accepted Christ, purity of heart, and perfect love to God and man. Nothing against love, but everything according to love. Weak, weak, unworthy, unworthy, even so I abide in Christ, strong. 'Perfect in Him I am.' Crucified with Christ; not free to sin, but free to holiness. Praise the Lord forever!"

Rev. Dr. E. H. Stokes, President Ocean Grove Association, *Echo Mountain House*, Cal.: "Here, amid the sunlight and lofty mountains of California, we are enabled with increased clearness to read out titles to an inheritance amid the eternal mountains of God, in the climes of endless felicity, untouched by the frosts of time, crowned with immortality and eternal life."

Mrs. Lucretia A. Cullis, Boston, Mass., (The surviving companion of the late Dr. Charles Cullis): "This day, finds expression thus: God hides from me His purposes in daily events, and in them taxes my faith to the utmost. The fight of faith is on, and so glorious is the sense of God's all-sufficiency, that it seems as though I could almost feel the growth of that hidden power which makes the Christian stalwart, the pulses beating for the conflict. There is nothing so sublime as the spectacle of His finite creature amid the turmoils of time, resting, while he wrestles, on His infinitely loving and absolutely unflinching Word of Promise—on that Promise of the promises: 'But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, He shall testify of Me and ye also shall bear witness.'"—John 15: 26.

Rev. T. Townsend, Trenton, N. J. (Just celebrated his eightieth birthday): "I trust the Lord has, of late, in various ways, been teaching me the way of faith more perfectly. The promises of God are all 'yea and amen' to my soul. He promises to cleanse me from all unrighteousness; I believe the promise, and He cleanses me. He promises to keep those in perfect peace whose minds are stayed on Him, and trust in Him. I trust in Him and am kept in perfect peace. He promises to supply all our need, according to His riches in glory by Christ Jesus, and I am supplied, and those whom He has given me. He declares He will never leave nor forsake us, and He never has, and never will. Here I rest, and rejoice in hope of everlasting life—everlasting glory."

Rev. J. T. Wightman, D. D., Baltimore, Md.: "I believe in the Lord Jesus Christ as my Saviour, and receive Him as my Lord and Master, whose I am, and whom I serve."

Mrs. J. Fowler Willing, New York City: "Cleansed, filled with love—trusting to see God working mightily, and thanking Him for trials that help me let patience have her perfect work, that I may be 'perfect and entire, wanting nothing.'"

Rev. J. B. Foote, Syracuse, N. Y.: "Hallelujah! It pleases God to keep revealing His Son in me, and down deeper, richer, fuller, and clearer than ever, are my experiences of His fellowship. And the same is the case with my fulness of all joy and peace in believing, and abounding in hope and hopefulness, through the power of the Holy Ghost. For, praise God, I see hands beckoning me to other summits among the heavenly highlands."

Rev. Stephen Merritt, New York City: "I believe in the Holy Ghost. I receive Him. I accept Him, and am accepted of Him. I call and He comes in to make it His temple-home, to make me an arsenal for the dynamo of His power. I rest in Him. He controls. He keeps in perfect and continuous peace my mind stayed on Him—simply because I trust Him. I trust—He causes."

Mother Prindle, Superintendent of the Florence Mission, New York: Psa. 124: 7: "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped." Rom. 8: 31: "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter." V. 37: In all these things we are more than conquerors through Him that loved us; therefore we belong to Paul's persuasion.—Rom. 8: 38, 39.

Rev. E. D. Mallory, Boston, Mass.: "The continual presence of the Prince of Peace, fills my whole being with inexpressible delight. The blood is my perfect cleansing; His Spirit my filling; His service my delight; His praise and honor and glory the ambition of my life."

Rev. John Parker, Mt. Kisco, N. Y.: "My present experience demonstrates the truth of that law of Divine compensation, 'Whatsoever a man soweth, that shall he

also reap.' I began to sow to the Spirit in youth, obtaining the witness of my adoption into the family of God; and the grace of entire sanctification before I was seventeen years of age. Now I am seventy-one, and am reaping life everlasting. Praise God!"

Mrs. Sarah Bicknell, (sister of Rev. Benjamin Pomeroy), Fort Ann, N. Y.: "I sit in green bowers, as aforesaid. I hear the singing of birds. My summer lasts all the year. December is as pleasant as May. This is what perfect love does for me."

'Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind.'

Mrs. Bella Cooke, New York: "Last Sabbath my past pastor and a few friends met in this little upper room, where we received the holy sacrament, and we were met by Him who said, 'Do this in remembrance of Me.' Our souls were filled with His presence. Surely it was good to be here. Last night, being unable to sleep, I seemed to overflow with His love, and again and again I would exclaim, 'I will extol Thee, my God, O King, and I will bless Thy name forever and ever.' I realize more and more His great love to me, and His condescension. He comes to me so that we talk, as it were, face to face, and I seem to get a glimpse over the rent veil into the inner temple. All this is of His free grace, covering our unworthiness, and cleansing us from all our impurities. Glory, glory be to His holy name—a perfect Saviour and a perfect salvation!"

Rev. J. H. Smith, Evangelist, from Pasadena, Cal.: "In passionate love with Jesus. He absorbs all my thoughts, satisfies all my desires; and is leading me on to greater victories of grace. Pardon and purity are accomplished and attested facts. Progression in holiness and increase of power are now my pursuits. I am going into the mining-camps in the mountains of Canaan after gold. And my soul is aflame to distribute it rather than to hoard it. Glory!"

Rev. N. Vansant, Madison, N. J.: "I find myself more and more in love with Scriptural Holiness, as a doctrine, as an experience, as a testimony, and as a habit. Glory, glory, glory, to the eternal Trinity!"

Rev. I. Simmons, D. D., Danbury, Ct.: "With the calmest retrospection and the sincerest introspection, my whole being endorses holiness of heart and life as within the possibilities of faith. A large bit of heaven floods this upper room where I write. 'The kingdom of God is within.' Christ reigns supremely. The Holy Comforter has come, and stays."

Mrs. M. N. Van Benschoten, Newark, N. Y.: "Jesus, my saviour, is more tenderly precious and real to me than ever before. He gives me the Holy Ghost. Blessedness, and joy, and great delight, are mine. I rejoice in the dispensation of the Holy Ghost, and, with God's help, will proclaim it with word, and pen, and the power of a holy life."

Rev. W. G. Browning, Poughkeepsie, N. Y.: "Praising the Lord for His daily keeping—and for the sweet assurance of perfect love. Praise His name!"

Mrs. L. Fenner Baker, Dauphin, Pa. (wife of a Presbyterian minister, and one of our poetic correspondents): "I will give you these lines, which were just given to me by the Master:

Jesus! my soul's abiding rest,
The First, the Last, the always Best,
Let earthly skies be bright or dim,
Love, Hope and Joy are all in Him."

It may not be sin for you to wear your gold ring or chain or charm or other ornament of gold; your minister may have spoken of it injudiciously, but if you were offended, something is the matter with you.—*Beulah Christian*.