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TALMAGE'S SERMON. The Greatest Name.

Dr. Talmage discoursed from the text, Philippians ii, 9. "The name which is above every name."

Paul is here making rapturous and enthusiastic description of the name of Christ.

By common proverb we have come to believe that "there is nothing in a name," and so parents sometimes at the baptismal altar give titles to their children reckless of the fact that that title, that name, will be a lifetime hindrance or a lifetime help.

When Paul, in my text and in other passages of Scripture, burst forth in aspirations of admiration for the name of Christ, I want to inquire what are the characteristics of that appellation.

Can it be that in all this church this morning there are representatives of any household where the children are familiar with the names of the father and mother and brother and sister, yet know nothing about "that name which is above every name?"

But I remark further in regard to this name of Christ, that it is a beautiful name. Now you have noticed that you cannot dissociate a name from the character of the person who has it.

And so the greatest names of this world either have perished or are perishing. Gregory VI., Sancho of Spain, Coeur d'Ivoire, Catherine of Russia, those names were once mighty, and they made the earth tremble.

I cannot pronounce that name in your presence, but you think of Bethlehem and Gethsemane and Golgotha, and you see his loving face, and you hear his tender voice, and you feel his gentle touch.

Oh, beautiful name, the name of Jesus, which stands for love, for patience, for self-sacrifice, for magnanimity, for everything that is good and glorious and tender and sympathetic and kind!

times that name seems to be twisted out of the straw on which he lay, and then it seems to be built out of the thrones on which his people are to reign.

To the repenting soul, to the exhausted invalid, to the Sunday school girl, to the snow white octogenarian, it is beautiful.

And the little child comes in from play and she flings herself in your lap, and she says, "Mamma, I'm so sick, I'm so very sick!"

Oh, was it not beautiful when a little child heard that her playmate was dying, and she went to the house, and she clambered upon the bed of her dying playmate and she said to the dying playmate,

But there is another name by which you can call him. Perhaps that will be the name I have not mentioned yet.

But at this point I am staggered with the thought that there may be persons in this house for whom this name has no charm, though it is so easy, though it is so beautiful, though it is so potent, though it is so enduring.

Oh, you who are young, come now! It is no gloomy religion that I preach. It will take no lustre from my eyes. It will take no color from your cheek.

Oh, come into the kingdom! Do not say you are too bad. "Let the wicked forsake his way and the unrighteous man his thoughts."

And if, today, my hearer, struck through by the arrow of God's gracious Spirit, you realize the truth of what I have been saying, you would surrender yourself to the Lord who bought you, you would say: "I will no longer battle against Christ's mercy."

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"Messiah!" or will you take some one of the symbolic terms which you read in your Bible on earth—terms by which Christ was designated!

Some day perhaps you will be wandering among the gardens of God on high, the place abloom with eternal springtime, infinite luxury of lily and rose and amaranth, and perhaps you will look up into the face of Christ and say, "My Lord, thou art the Rose of Sharon and the Lily of the Valley."

Some day you will be walking among the fountains that toss in the sunlight, falling in crash of pearl and amethyst into golden and crystalline urn, and wandering up the round banked river to the place where the water first tinkles its silver on the rock, and from chalice of love you will be drinking to honor and exulting joy, and you will look up into the face of Christ and say, "My Lord, my Lord, thou art the Fountain of Living Waters."

Some day you will be wandering among the lambs and sheep of heaven feeding by the rock, rejoicing in the care of him who brought you out of the wilderness world into the shepherding, and you will look up into his face and say, "My Lord, my Lord, thou art the Shepherd of the Everlasting Hills."

But there is another name by which you can call him. Perhaps that will be the name I have not mentioned yet. I imagine that heaven is all full. Every throne has its king. Every harp has its harper. All the wealth of the universe has come into heaven. There is nothing to be added. The song full. The ranks full. The mansions all full. Heaven full. The sun will set afire with its splendor the domes of the temple, and burnish the golden streets into a blaze, and be reflected back from the solid pearl of the twelve gates, and it will be noon in Heaven Noon on the river. Noon on the hills. Noon in the valleys. High noon. And then you will look up, gradually ascending your vision to the right, shading your eyes at the first least they be extinguished with the ineffable splendor, until after a while you can look upon the full irradiation, and you will cry out, "My Lord, my Lord, Thou art the Sun that Never Sets."

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