

NONE OTHER NAME!

By S. E. McN.

"There is none other name under heaven given amongst men whereby we must be saved." Acts iv. 12.

THE apostle's inspired declaration places Jesus Christ, the Nazarene, in an altogether solitary position.

It affirms that He is *Saviour*, and, in the whole wide world, He alone is that.

An extraordinary interest always belongs to a unique specimen. Be it the last rose of summer or the first that appears in early spring, a special interest attaches to it because of its isolation.

But the interest of the Apostle Peter's statement has a far profounder significance than is inspired by a first or last example. Not only there is none other name, but there never was another, nor will be. And the special interest of the fact is that it clearly concerns ourselves.

The marvellous statement has stood the test of *time*. No re-casting of creeds has called for the elimination of the words spoken by fisherman Peter to the Chief Priests in Jerusalem. Thrones have shaken, empires have passed away, great names have faded into doubtful history, but the Name above every name lives on. Its charm has not been lost. Its power has never been lessened. Marvels undreamed of in Peter's day have been revealed to the patient investigator by the lamp of science, but as yet he has discovered none other name in the whole universe to which a *saving* virtue attaches.

The words have stood the test of *place* and *condition*. True for the fisherman who uttered them then as the expression of his personal experience, they have been translated into the spoken language and the spiritual history of untold millions from his day to ours. Jesus is a Saviour *now* from humanity's sin and sorrow, and there is none other than He. He saves to-day from the follies of youth, from the mistakes of maturity, from the weakness of declining years. He saves the rich and the poor, the high and the low, the learned and the ignorant. The unlettered savage learns to cry to Him for salvation from his wickedness, and the

greatest intellects of the day know of none other name whereby they may be saved from the frailties which the best must own to.

The Name has stood the test of *competition*. Rival religions have multiplied. Pretentious philosophies have advanced their claims. The world is a babel of conflicting theories as to how moral problems may be solved, but no religion, no science, no philosophy has a message of salvation for the sinner, except that which brings him the name of Jesus: Jehovah—a Saviour.

It has stood the test of *attack*. Christianity has been assaulted as no other religion. It has been explained away by false friends, and, to their own satisfaction, "exploded" by its enemies. But whatever theorists may say, facts prove that the name of Jesus saves still; that it saves alone. No fact in the universe is attested by such a cloud of witnesses as is the saving power of Christ. Not only the *words* of millions confess it, but countless changed lives, transformed homes, vanquished sins confirm the testimony that *Jesus saves*.

Reader, Is this a fact of your personal experience? Many will tell you that there is no saving virtue in the Name above every name. A curious characteristic may be noticed in all who say this: they have never put the matter to the test of personal experience. They have not taken note of the conditions which enable others to say, The Name of Jesus is a saving power to me. But the positive experience of every one who has tested the matter contradicts their pessimistic negation.

Try it! Touch it, as the stricken woman touched the hem of the seamless robe! Take time, take thought—*pray* to know what the Name of "Jesus" connotes. Learn that it means divine love reaching down to your guilt, able and willing to raise you to the gladness and glory of the Father's house. Test it, when temptation's blast beats fiercest: then let God's Spirit flood your soul with all that the Name must mean: love that sought, love that suffered, love that cares, love that cleanses. Nor love alone, but One who loves living, caring, cleansing now.

"There are two ways in which we learn the knowledge of God—by enjoying Him, or by our needs, to which He ministers. At present it is chiefly the latter; by and by it will be the former."