

every living thing would die; and we must retrace his bright career from day to day back to the hour when Jehovah said, "Let there be light in the firmament of heaven."

Thus in "*Christ and Him crucified*" we include His twofold person and the complete cycle of His offices, all He was, is, and is to be to us, and requires us to be to Him.

He will be preached here as *God*—sitting on one Throne with the Father, receiving the same worship, exercising the same authority, claiming the same faith. Believing and loving this truth with all our heart, soul, mind, and strength, so shall it be upheld among you.

He will also be set forth as *Man*, "in all things made like unto His brethren," and therefore one "that can be touched with the feeling of our infirmities;" identified with us, so as to become our Surety and Representative; an example of all the beauty of holiness; a Friend that sticketh closer than a brother.

The *teaching* of Jesus Christ, in which He laboured so much, will be unfolded, concerning Himself, the Father and the Spirit; Man's nature, condition and destiny; the plan of redemption and the world to come; all that He has taught us of every duty of daily life, and the special institutions of religion.

But further, with all heartiness we adopt the Apostle's emphasis, "*Jesus Christ, and Him crucified.*" His death will be preached as a true propitiation for sin, the highest purpose of his incarnation. I was once reproached—not here—with preaching a "blood-red sermon." God forbid that I should preach any other! On the one hand, it will be insisted on that "by the works of the law no flesh shall be justified;" on the other that the atonement is complete, and is pressed on the acceptance of every sinner.

But one doctrine of Christ, like Paul's, shall also include his resurrection, ascension, mediatorial reign, continual intercession, His second coming, His calling all mankind from their graves, His judging each according to his works, and his awards of everlasting life and everlasting punishment.

Is there not scope, variety, grandeur, and human interest in this circle of truths to enlist all the faculties of preacher and hearers? All our thoughts and all our life centre in Christ. Every inward experience leads us to His feet. I shall never meet a soul that will not heed Christ above. For all, for all ages and conditions, one theme will ever be word in season—Christ. In the pulpit, the prayer meeting, the Sabbath School, the pastoral visit, it will be still the same. If I can teach, pray and live Him unto your souls, my work will be well done.

"Who is sufficient for these things?" to be "Jesus Christ's man?" to have your souls and our Master's honour in our charge? "Brethren, *pray for us.*" "that utterance may be given unto me;" that "I may be pure from the blood of all men," and "may present every man perfect in Christ Jesus."

Why should not the good work begin to-day? Some are thirsting for Christ—why wait? Let this first sermon persuade you to be Christians!

It is a solemn thing to *hear*, as well as to preach the Gospel. "He that despiseth you, despiseth me," says Christ. By indifference, by resistance, you wound not the messenger alone, but the Master. Jesus of Nazareth passeth by. He stands at the door and knocks. Open to him to-day.

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A sinful thought or feeling is like a spark of fire. It seems but a little thing and is easily extinguished; but it has a tendency to consume and destroy; let it be fanned by the wind and it will ruin everything destructible in the universe.—*Payson*.