

providence! It is that "Jesus only" is its theme. From Genesis to Revelation, "Jesus only" is its text. In its doctrines and sacrifices, its types and ordinances, its predictions and promises, "Jesus only" is held up to view as all our hope, all our salvation.

In the experience of the Christian, also, it is "Jesus only." Is he quickened—it is Jesus only who did it. "You hath he quickened," &c. Is he pardoned, but it is by "Jesus only," in whom we have redemption through his blood, even the forgiveness of sins. Is he justified, but he is so freely by the grace of "Jesus only." Is he adopted, but he is brought nigh by the blood of "Jesus only." Is he glorified, but it is by "Jesus only," who comes again and receives him to himself.

Thus it is "Jesus only" who of God is made unto him wisdom, righteousness, sanctification, and redemption.

In all the Christian's acts of worship and devotion, it is "Jesus only" he would enjoy. It is "Jesus only" in the closet. "Jesus only" at the family altar. "Jesus only" in the sacred Scriptures. "Jesus only" in the sanctuary. And "Jesus only" at the communion-table he would meet, behold his glory, and rejoice in his salvation.

In all of these the outspoken language of his heart is, "Sirs, I would see Jesus."

In heaven it is "Jesus only." What makes heaven so desirable to the Christian? What is to him its chief attraction? "Jesus only." Take him away, and with all its crowns, and harps, and robes, angels, and arch-angels, cherubim and seraphim, to the ransomed soul what would it be without him? "A place of weeping."

"Jesus only" is likewise the subject of all gospel preaching. The preaching, wherein Jesus is not the Alpha and Omega is no gospel preaching. It is "Jesus only," which constitutes the gospel; "Jesus only," who brings "good tidings of great joy" to man.—Away from Jesus, the accredited minister of the cross cannot, dares not turn aside and be guiltless, there being "none other name under heaven given among men by which we can be saved." Under no temptation, therefore, at the solicitation of no one, must he turn aside from Jesus, to meet some question or novelty of the day. He may be told of its vast importance, of its great influence on the mind

of the public; but compared with the gospel of Christ, all such things are really nothing but bubbles of an hour.

The theme of the ambassador of Christ is not a discretionary one, but one put into his mouth by his great Master, to which he must stick, and by which he must abide. Nor is it made up of odds and ends, of this thing, and that thing, and the other. It is one—only one. It is "Jesus only."

But though one, it is an infinite one. It is nothing less than the "Word of Christ."—O what height and depth, and length and breadth is in the "Word of Christ!" Who has ever explored it? Who has over exhausted it by preaching? Ah! the half of it has never yet been preached.

"Jesus only" is a theme for eternity.—There thought can never feel hampered—reiteration can never weary inquiry. It is a large place, a mine of wealth, a firmament of power; whither would the ambassador of Christ go from it? It is the unwinding of all great principles, the expansion of all glorious thought, the capacity of all blessed emotion.

O Calvary! O Lamb of God: there made the "sin-offering" for guilty man! we turn to thee—to thee only. Where can we go but unto thee; thou only hast the words of eternal life. Our eyes are still lifted up to thee as to the hills whence cometh our help—"Jesus only."

"None but Jesus

Can do helpless sinners good."

*Rev. John Gray.*

David Brainerd said, that when God awakened his whole congregation of Indians, he stood by amazed, and felt that he was as nothing—that God alone was working. Oh! it is this, dear friends, that we desire and pray for; that the Lord, the Spirit, would himself descend, and with his almighty power tear away the veil from your hearts, convince you of sin, of righteousness, and of judgment; that Jesus himself would take his sceptre, and break your hard hearts, and take all the glory—that we may cry out, "Not unto us, O Lord, not unto us, but unto thy name give glory."