

Jesus Only

by C.H. Spurgeon

C.H. Spurgeon emphasizes that true and sustaining Christian life is found in the simple, abiding fellowship with 'Jesus only,' rather than in extraordinary spiritual experiences or reliance on law and prophecy alone.

Scripture: Matthew 17:8, John 6:55-56, Hebrews 7:25, Hebrews 10:19-22, Exodus 34:29-35, 1 Kings 18:36-38, John 1:29, Luke 24:39

Topics: "Jesus Christ", "Law and Grace"

Description

In this devotional sermon, C.H. Spurgeon explores the profound truth that the sustaining power of the Christian life lies in the simple, abiding fellowship with Jesus alone. Using the transfiguration event, he contrasts the fleeting nature of extraordinary spiritual experiences and the insufficiency of law and preparation with the enduring presence of Christ. Spurgeon passionately urges believers to embrace 'Jesus only' as their daily reality and source of strength, grace, and joy.

Transcript

"And when they had lifted up their eyes, they saw no man, save Jesus only."—Matthew 17:8.

The last words will suffice us for a text, "Jesus only." When Peter saw our Lord with Moses and Elias, he exclaimed, "Master, it is good to be here," as if he implied that it was better to be with Jesus, and Moses, and Elias, than to be with Jesus only. Now it was certainly good that for once in his life he should see Christ transfigured with the representatives of the law and the prophets; it might be for that particular occasion the best sight that he could see, but as an ordinary thing an ecstasy so sublime would not have been good for the disciples; and Peter himself very soon found this out, for when the luminous cloud overshadowed him, and the voice was heard out of heaven, we find that he with the rest became sore afraid. The best thing after all for Peter, was not the excessive strain of the transfiguration, nor the delectable company of the two great spirits who appeared with Jesus, but the equally glorious, but less exciting society of "Jesus only." Depend on it, brethren, that ravishing and exciting experiences and transporting enjoyments, though they may be useful as occasional refreshments, would not be so good for every day as that quiet but delightful ordinary fellowship with "Jesus only," which ought to be the distinguishing mark of all Christian life. As the disciples ascended the mountain side with Jesus only, and as they went back again to the multitude with Jesus only, they were in as good company as when they were on the mountain summit, Moses and Elias being there also; and although Jesus Christ in his common habiliments and in his ordinary attire might not so dazzle their eyes as when they saw his raiment

bright as the light, and his face shining as the sun, yet he really was quite as glorious, and his company quite as beneficial. When they saw him in his everyday attire, his presence was quite as useful to them as when he robed himself in splendor. "Jesus only," is after all upon the whole a better thing than Jesus, Moses, and Elias. "Jesus only," as the common Jesus, the Christ of every day, the man walking among men, communing in secret with his disciples, is a better thing for a continuance while we are in this body, than the sight even of Jesus himself in the excellence of his majesty.

This morning, in trying to dwell upon the simple sight of "Jesus only," we shall hold it up as beyond measure important and delightful, and shall bear our witness that as it was said of Goliath's sword, "there is none like it," so may it be said of fellowship with "Jesus only." We shall first notice what might have happened to the disciples after the transfiguration; we shall then dwell on what did happen; and then, thirdly, we shall speak on what we anxiously desire may happen to those who hear us this day.

I. First, then, WHAT MIGHT HAVE HAPPENED to the three disciples after they had seen the transfiguration.

There were four things, either of which might have occurred. As a first supposition, they might have seen nobody with them on the holy mount; they might have found all gone but themselves. When the cloud had overshadowed them, and they were sore afraid, they might have lifted up their eyes and found the entire vision melted into thin air; no Moses, no Elias, and no Jesus. In such a case they would have been in a sorry plight, like those who having begun to taste of a banquet, suddenly find all the viands swept away; like thirsty men who have tasted the cooling crystal drops, and then seen the fountain dried up before their eyes. They would not have gone down the mountain side that day asking questions and receiving instruction, for they would have had no teacher left them. They would have descended to face a multitude and to contend with a demon; not to conquer Satan, but to stand defeated by him before the crowd; for they would have had no champion to espouse their cause and drive out the evil spirit. They would have gone down among Scribes and Pharisees to be baffled with their knotty questions, and to be defeated by their sophistries, for they would have had no wise man, who spake as never man spake, to untie the knots and disentangle the snarls of controversy. They would have been like sheep without a shepherd, like orphan children left alone in the world. They would henceforth have reckoned it an unhappy day on which they saw the transfiguration; because having seen it, having been led to high thoughts by it, and excited to great expectations, all had disappeared like the foam upon the waters, and left no solid residuum behind. Alas! For those who have seen the image of the spirits of just men made perfect, and beheld the great Lord of all such spirits, and then have found themselves alone, and all the high companionship forever gone.

My dear brethren and sisters, there are some in this world and we ourselves have been among them, to whom something like this has actually occurred. You have been under a sermon, or at a gospel ordinance, or in reading the word of God, for a while delighted, exhilarated, lifted up to the sublimer regions, and then afterwards when it has all been over, there has been nothing left of joy or benefit, nothing left of all that was preached and for the moment enjoyed, nothing, at any rate, that you could take with you into the conflicts of every-day life. The whole has been a splendid vision and nothing more. There has been neither Moses nor Elias, nor Jesus left. You did remember what you saw, but only with regret, because nothing remained with you. And, indeed, this which happens sometimes to us, is a general habit of that portion of this ungodly world which hears the gospel and perceives not its reality; it listens with respect to gospel histories as to legends of ancient times; it hears with reverence the stories of the days of miracles; it venerates the far-off ages and their heroic deeds, but it does not believe that anything is left of all the

vision, any thing for to-day, for common life, and for common men. Moses it knows, and Elias it knows, and Christ it knows, as shadows that have passed across the scene and have disappeared, but it knows nothing of any one of these as abiding in permanent influence over the mind and the spirit of the present. All come and all gone, all to be revered, all to be respected, but nothing more; there is nothing left, so far as they are concerned, to influence or bless the present hour. Jesus and his gospel have come and gone, and we may very properly recollect the fact, but according to certain sages there is nothing in the New Testament to affect this advanced age, this enlightened nineteenth century; we have got beyond all that. Ah! Brethren, let those who can be content to do so, put up with this worship of moral relics and spiritual phantoms; to us it would be wretchedness itself. We, on the other hand, say, blessing the name of the Lord that we can say it, that there abides with us our Lord Jesus. At this day he is with us, and will be with us even to the end of the world. Christ's existence is not a fact confined to antiquity or to remote distance. By his Spirit he is actually in his church; we have seen him, though not with eyes; we have heard him, though not with ears; we have grasped him, though not with hands; and we feed upon his flesh, which is meat indeed, and his blood, which is drink indeed. We have with us at this very day Jesus our friend, to whom we make known our secrets, and who beareth all our sorrows. We have Jesus our interpreting instructor, who still reveals his secrets to us, and leads us into the mind and name of God. We have Jesus still with us to supply us with strength, and in his power we still are mighty. We confess his reigning sovereignty in the church, and we receive his all-sufficient succors. The church is not decapitated, her Head abides in vital union with her; Jesus is no myth to us, whatever he may be to others; he is no departed shade, he is no heroic personification: in very deed there is a Christ, and though others see him not, and even we with these eyes see him not, yet in him believing we rejoice with joy unspeakable and full of glory. Oh, I trust it will never be so with us, that as we go about our life work our religion shall melt into fiction and become nothing but mere sentiment, nothing but thought, and dream, and vision; but may our religion be a matter of fact, a walking with the living and abiding Saviour. Though Moses may be gone, and Elias may be gone, yet Jesus Christ abideth with us and in us, and we in him, and so shall it be evermore.

Now, there was a second thing that might have happened to the disciples. When they lifted up their eyes they might have seen Moses only. It would certainly have been a very sad exchange for what they did see, to have seen Moses only. The face of Moses would have shone, his person would have awed them, and it would have been no mean thing for man of humble origin like themselves to walk down the mountain with that mighty king in Jeshurun, who had spoken with God face to face, and rested with him in solemn conclave by the space of forty days at a time. But yet who would exchange the sun for the moon? Who would exchange the cold moonbeams of Moses and the law for the sunny rays of the Saviour's divine affection? It would have been an unhappy exchange for them to have lost their Master whose name is love, and to have found a leader in the man whose name is synonymous with law. Moses, the man of God, cannot be compared with Jesus, the Son of God. Yet dear brethren, there are some who see Moses only. After all the gospel preaching that there has been in the world, and the declaration of the precious doctrines of grace every Sabbath day; after the clear revelations of Scripture, and the work of the Holy Spirit in men's hearts; yet we have among us some who persist in seeing nothing but Moses only. I mean this, there are some who will see nothing but shadows still, mere shadows still. As I read my Bible I see there that the age of the symbolical, the typical, the pictorial, has passed away. I am glad of the symbols, and types, and pictures, for they remain instructive to me; but the age in which they were in the foreground has given way to a clearer light, and they are gone forever. There are, however, certain persons who profess to read the Bible and to see very differently, and they set up a new system of types and shadows—a system, let me say, ridiculous to men of sense, and obnoxious to men of spiritual taste. There

are some who delight in outward ordinances; they must have rubric and ritual, vestments and ceremonial, and this superabundantly, morning, noon and night. They regard days, and seasons, and forms of words and postures. They consider one place holy above another. They regard a certain caste of men as being priestly above other believers, and their love of symbols is seen in season and out of season. One would think, from their teachings, that the one thing needful was not "Jesus only," but custom, antiquity, outward performance, and correct observance! Alas! for those who talk of Jesus, but virtually see Moses, and Moses only. Ah! unhappy change for the heart if it could exchange spiritual fellowship with Jesus for outward acts and symbolical representations. It would be an unhappy thing for the Christian church if she could ever be duped out of the priceless boons which faith wins from her living Lord in his fullness of grace and truth, to return to the beggarly elements of carnal ordinances. Unhappy day, indeed, if Popish counterfeits of legal shadows should supplant gospel fact and substance. Blessed be God, we have not so learned Christ. We see something better than Moses only.

There are too many who see Moses only, inasmuch as they see nothing but law, nothing but duty and precept in the Bible. I know that some here, though we have tried to preach Christ crucified as their only hope, yet whenever they read the Bible, or hear the Gospel, feel nothing except a sense of their own sinfulness, and, arising out of that sense of sinfulness, a desire to work out a righteousness of their own. They are continually measuring themselves by the law of God, they feel their shortcomings, they mourn over their transgressions, but they go no further. I am glad that they see Moses, may the stern voice of the lawgiver drive them to the lawfuller; but I grieve that they tarry so long in legal servitude, which can only bring them sorrow and dismay. The sight of Sinai, what is it but despair? God revealed in flaming fire, and proclaiming with thunder his fiery law, what is there here to save the soul? To see the Lord who will by no means spare the guilty, but will surely visit transgression with eternal vengeance, is a sight which never should eclipse Calvary, where love makes recompense to justice. O that you may get beyond the mount that might be touched, and come to Calvary, where God in vengeance is clearly seen, but where God in mercy fills the throne. Oh how blessed is it to escape from the voice of command and threatening and come to the blood of sprinkling, where "Jesus only" speaketh better things!

Moses only, however, has become a sight very common with some of you who write bitter things against yourselves. You never read the Scriptures or hear the gospel without feeling condemned. You know your duty, and confess how short you have fallen of it, and therefore you abide under conscious condemnation, and will not come to him who is the propitiation for your sins. Alas, that there should be so many who with strange perversity of unbelief twist every promise into a threatening, and out of every gracious word that drips with honey manage to extract gall and wormwood. They see the dark shadow of Moses only; the broken tablets of the law, the smoking mount, and the terrible trumpet are ever with them, and over all an angry God. They had a better vision once, they have it sometimes now; for now and then under the preaching of the gospel they have glimpses of hope and mercy, but they relapse into darkness, they fall again into despair, because they have chosen to see Moses only. I pray that a change may come over the spirit of their dream, and that yet like the apostles they may see "Jesus only."

But, my brethren, there was a third alternative that might have happened to the disciples, they might have seen Elijah only. Instead of the gentle Saviour, they might have been standing at the side of the rough-clad and the stern-spirited Elias. Instead of the Lamb of God, there might have remained to them only the lion who roared like the voice of God's own majesty in the midst of sinful Israel. In such a case, with such a leader, they would have gone down from the mount, and I wot that if John had said, "Command fire from heaven," Elias would have consumed his foes; the Pharisees, like the priests of Baal,

would have found a speedy end; Herod's blood, like Ahab's, would have been licked up by dogs; and Herodias, like another Jezebel, would have been devoured of the same. But all this power for vengeance would have been a poor exchange for the gracious omnipotence of the Friend of sinners. Who would prefer the slayer of the priests to the Saviour of men? The top of Carmel was glorious when its intercession brought the rain for Israel, but how poor it is compared with Gethsemane, whose pleadings bring eternal life to millions! In company with Jesus we are at Elim beneath the palm tree, but with Elias we are in the wilderness beneath the stunted juniper. Who would exchange the excellency of Olivet for the terrors of Horeb? Yet I fear there are many who see Elias only. Prophecies of future woe fascinate them rather than thoughts of present salvation. Elias may be taken representatively as the preparer of Christ, for our Lord interpreted the prophecy of the coming of Elias as referring to John the Baptist. There are not a few who abide in the seeking, repenting, and preparing state, and come not to "Jesus only." I am not myself fond of even using the term "preparing for Christ," for it seems to me that those are best prepared for Christ who most feel themselves unprepared; but there is no doubt a state of heart which prepares for faith—a sense of need, a consciousness of sin, a hatred of sin, all these are preparations for actual peace and comfort in Christ Jesus, and oh! How many there are who continue year after year merely in that preliminary condition, choosing the candle and refusing the sun. They do not become believers, but are always complaining that they do not feel as yet fit to come to Christ. They want Christ, they desire Christ, they would fain have Christ, but they stay in desire and longing and go no further. They never get so far as to behold "the Lamb of God that taketh away the sin of the world." The voice from heaven to them they always interpret as crying, "The axe is laid unto the root of the trees; bring forth therefore fruits meet for repentance." Their conscience is thrilled, and thrilled again, by the voice that crieth in the wilderness, "Prepare ye the way of the Lord." Their souls are rent and torn by Elijah's challenge, "If the Lord be God, follow him: but if Baal, then follow him;" but they remain still halting between two opinions, trembling before Elias and not rejoicing before the Saviour. Unhappy men and women, so near the kingdom, and yet out of it; so near the feast, and yet perishing for want of the living bread. The word is near you(ah, how near!), and yet you receive it not. Remember, I pray you, that merely to prepare for a Saviour is not to be saved; that to have a sense of sin is not the same thing as being pardoned. Your repentance, unless you also believe in Jesus, is a repentance that needs to be repented of. At the girdle of John the Baptist the keys of heaven did never hang; Elias is not the door of salvation; preparation for Christ is not Christ, despair is not regeneration, doubt is not repentance. Only by faith in Jesus can you be saved, but complaining of yourselves is not faith. "Jesus only" is the way, the truth, and the life. "Jesus only" is the sinner's Saviour. O that your eyes may be opened, not to see Elias, not to see Moses, but to see "Jesus only."

You see, then, these three alternatives, but there was also another: a fourth thing might have happened when the disciples opened their eyes—they might have seen Moses and Elias with Jesus, even as in the transfiguration. At first sight it seems as if this would have been superior to that which they did enjoy. To walk down the mountain with that blessed trio, how great a privilege! How strong might they have been for the accomplishment of the divine purposes! Moses could preach the law and make men tremble, and then Jesus could follow with his gospel of grace and truth. Elias could flash the thunderbolt in their faces, and then Christ could have uplifted the humble spirits. Would not the contrast have been delightful, and the connection inspiring? Would not the assemblage of such divers kinds of forces have contributed to the greatest success? I think not. It is a vastly better thing to see "Jesus only," as a matter of perpetuity, than to see Moses and Elias with Jesus. It is night, I know it, for I see the moon and stars. The morning cometh, I know it cometh, for I see no longer many stars, only one remains, and that the morning star. But the full day has arrived, I know it has, for I cannot even see the morning star; all those guardians and comforters of the night have disappeared; I see the sun only. Now, inasmuch as every man prefers the moon to

midnight and to the twilight of dawn, the disappearance of Moses and Elias, indicating the full noontide of light, was the best thing that could happen. Why should we wish to see Moses? The ceremonials are all fulfilled in Jesus; the law is honored and fulfilled in him. Let Moses go, his light is already in "Jesus only." And why should I wish to retain Elias? The prophecies are all fulfilled in Jesus, and the preparation of which Elias preached Jesus brings with himself. Let, then, Elias go, his light also is in "Jesus only." It is better to see Moses and Elias in Christ, than to see Moses and Elias with Christ. The absence of some things betokens a higher state of things than their presence. In all my library I do not know that I have a Lennie's English Grammar, or a Mavor's Spelling Book, or a Henry's First Latin Exercises, nor do I regret the absence of those valuable works, because I have got beyond the need of them. So the Christian wants not the symbols of Moses, or the preparations of Elias, for Christ is all, and we are complete in him. He who is conversant with the higher walks of sacred literature and reads in the golden book of Christ's heart, may safely lay the legal school-book by; this was good enough for the church's infancy, but we have now put away childish things. "We, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." My brethren, the principle may be carried still further, for even the most precious things we treasure here below will disappear when fully realized in heaven. Beautiful for situation was the temple on Mount Zion, and though we believe not in the sanctity of buildings under the gospel, we love the place of solemn meeting where we are accustomed to offer prayer and praise; but when we enter into perfection we shall find no temple in heaven. We delight in our Sabbaths, and we would not give them up. O may England never lose her Sabbaths! but when we reach the Jerusalem above, we shall not observe the first day of the week above the rest, for we shall enjoy one everlasting Sabbath. No temple, because all temple; and no Sabbath day, because all Sabbath in heaven. Thus, you see, the losing of some things is gain: it proves that we have got beyond their help. Just as we get beyond the nursery and all its appurtenances, and never regret it because we have become men, so do Moses and Elias pass away, but we do not miss them, for "Jesus only" indicates our manhood. It is a sign of a higher growth when we can see Jesus only. My brethren, much of this sort of thing takes place with all Christians in their spiritual life. Do you remember when you were first of all convinced and awakened, what a great deal you thought of the preacher, and how much of the very style in which he spoke the gospel! But now, though you delight to listen to his voice, and find that God blesses you through him, yet you have sunk the thought of the preacher in the glory of the Master, you see no man save "Jesus only." And as you grow in grace you will find that many doctrines and points of church government which once appeared to you to be all important, though you will still value them, will seem but of small consequence compared with Christ himself. Like the traveller ascending the Alps to reach the summit of Mont Blanc; at first he observes that lord of the hills as one born among many, and often in the twistings of his upward path he sees other peaks which appear more elevated than that monarch of mountains; but when at last he is near the summit, he sees all the rest of the hills beneath his feet, and like a mighty wedge of alabaster Mount Blanc pierces the very clouds. So, as we grow in grace, other things sink and Jesus rises. They must decrease, but Christ must increase; until he alone fills the full horizon of your soul, and rises clear and bright and glorious up into the very heaven of God. O that we may thus see "Jesus only!"

II. Time hastens so rapidly, this morning, that I know not how I shall be able to compress the rest of my discourse into the allotted space. We must in the most rapid manner speak upon WHAT REALLY HAPPENED.

“They saw no man, save Jesus only.” This was all they wanted to see for their comfort. They were sore afraid: Moses was gone, and he could give them no comfort; Elias was gone, he could speak no consolatory word; yet when Jesus said, “Be not afraid,” their fears vanished. All the comfort, then, that any troubled heart wants, it can find in Christ. Go not to Moses, nor Elias, neither to the old covenant, not to prophecy: go straight away to Jesus only. He was all the Saviour they wanted. Those three men all needed washing from sin; all needed to be kept and held on their way, but neither Moses nor Elias could have washed them from sin, nor have kept them from returning to it. But Jesus only could cleanse them, and did; Christ could lead them on, and did. Ah! brethren, all the Saviour we want, we find in Jesus only. The priests of Rome and their Anglican mimics officiously offer us their services. How glad they would be if we would bend our necks once again to their yoke! But we thank God we have seen “Jesus only,” and if Moses has gone, and if Elias has gone, we are not likely to let the shavelings of Rome come in and fill up the vacancy. “Jesus only,” is enough for our comfort, without either Anglican, Mosaic, or Roman priestcraft.

He, again, was to them, as they went afterwards into the world, enough for a Master. “No man can serve two masters,” and albeit, Moses and Elias might sink into the second rank, yet might there have been some difficulty in the follower’s mind if the leadership were divided. But when they had no leader but Jesus, his guidance, his direction and command were quite sufficient. He, in the day of battle, was enough for their captain; in the day of difficulty, enough for their direction. They wanted none but Jesus. At this day, my brethren, we have no Master but Christ; we submit ourselves to no vicar of God; we bow down ourselves before no great leader of a sect, neither to Calvin, nor to Arminius, to Wesley, or Whitfield, “One is our Master,” and that one is enough, for we have learned to see the wisdom of God and the power of God in Jesus only.

He was enough as their power for future life, as well as their Master. They needed not ask Moses to lend them official dignity, nor to ask Elias to bring them fire from heaven: Jesus would give them of his Holy Spirit, and they should be strong enough for every enterprise. And, brethren, all the power you and I want to preach the gospel, and to conquer souls to the truth, we can find in Jesus only. You want no sacred State prestige, no pretended apostolical succession, no prelatical unction; Jesus will anoint you with his Holy Spirit, and you shall be plenteously endowed with power from on high, so that you shall do great things and prevail. “Jesus only.” Why, they wanted no other motive to constrain them to use their power aright. It is enough incentive to a man to be allowed to live for such a one as Christ. Only let the thought of Christ fill the enlightened intellect, and it must conquer the sanctified affections. Let but Jesus be well understood as the everlasting God who bowed the heavens, and came down and suffered shame and ignominy, that he might redeem us from the wrath to come; let us get but a sight of the thorn-crowned head, and those dear eyes all red with weeping, and those sweet cheeks bruised and battered by the scoffer’s fists; let us but look into the tender heart that was broken with griefs unutterable for our sakes, and the love of Christ must constrain us, and we shall thus “judge, that if one died for all, then were we all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” In the point of motive, believers do not need the aid of Moses. That you ought to do such a thing because otherwise you will be punished, will but little strengthen you, nor will you be much aided by the spirit of prophecy which leads you to hope that in the millennial period you will be made a ruler over many cities. It will be enough to you that you serve the Lord Christ; it suffices you if you may be enabled to honor him, to deck his crown, to magnify his name. Here is a stimulus sufficient for martyrs and confessors, “Jesus only.” Brethren, it is all the gospel we have to preach—it is all the gospel we want to preach—it is the only ground of confidence which we have for ourselves; it is all the hope we

have to set before others. I know that in this age there is an overweening desire for that which has the aspect of being intellectual, deep, and novel; and we are often informed that there are to be developments in religion, even as in science; and we are despised as being hardly men, certainly not thinking men, if we preach today what was preached two hundred years ago. Brethren, we preach to-day what was preached eighteen hundred years ago, and wherein others make alterations, they create deformities, and not improvements. We are not ashamed to avow that the old truth of Christ alone is everlasting; all else has gone or shall go, but the gospel towers above the wrecks of time: to us "Jesus only" remains as the sole topic of our ministry, and we want nothing else.

For "Jesus only" shall be our reward, to be with him where he is, to behold his glory, to be like him when we shall see him as he is, we ask no other heaven. No other bliss can our soul conceive of. The Lord grant that we may have a fullness of this, and "Jesus only" shall be throughout eternity our delight.

There was here space to have dilated at great length, but we have rather given you the heads of thought, than the thoughts themselves. Though the apostles saw "Jesus only," they saw quite sufficient, for Jesus is enough for time and eternity, enough to live by and enough to die by.

III. I must close, though I fain would linger. Brethren, let us think of WHAT WE DESIRE MAY HAPPEN to all now present.

I do desire for my fellow Christians and for myself, that more and more the great object of our thoughts, motives, and acts may be "Jesus only." I believe that whenever our religion is most vital, it is most full of Christ. Moreover, when it is most practical, downright, and common sense, it always gets nearest to Jesus. I can bear witness that whenever I am in deeps of sorrow, nothing will do for me but "Jesus only." I can rest in some degree in the externals of religion, its outward escarpments and bulwarks, when I am in health; but I retreat to the innermost citadel of our holy faith, namely, to the very heart of Christ, when my spirit is assailed by temptation, or besieged with sorrow and anguish. What is more, my witness is that whenever I have high spiritual enjoyments, enjoyments right, rare, celestial, they are always connected with Jesus only. Other religious things may give some kind of joy, and joy that is healthy too, but the sublimest, the most inebriating, the most divine of all joys, must be found in Jesus only. In fine, I find if I want to labor much, I must live on Jesus only; if I desire to suffer patiently, I must feed on Jesus only; if I wish to wrestle with God successfully, I must plead Jesus only; if I aspire to conquer sin, I must use the blood of Jesus only; if I pant to learn the mysteries of heaven, I must seek the teachings of Jesus only. I believe that any thing which we add to Christ lowers our position, and that the more elevated our soul becomes, the more nearly like what it is to be when it shall enter into the religion of the perfect, the more completely every thing else will sink, die out, and Jesus, Jesus, Jesus only, will be first and last, and midst and without end, the Alpha and Omega of every thought of head and pulse of heart. May it be so with every Christian.

There are others here who are not yet believers in Jesus, and our desire is that this may happen to them, that they may see "Jesus only." "Oh," saith one, "Sir, I want to see my sins. My heart is very hard, and very proud; I want to see my sins." Friend, I also desire that you should, but I desire that you may see them not on yourself, but on Jesus only. No sight of sin ever brings such true humiliation of spirit as when the soul sees its sins laid on the Saviour. Sinner, I know you have thought of sins as lying on yourself, and you have been trying to feel their weight, but there is a happier and better view still. Sin was laid on Jesus, and it made him to be covered with a bloody sweat; it nailed him to the cross; it made him cry, "Lama Sabachthani;" it bowed him into the dust of death. Why, friend, if you see sin on Jesus you will hate it, you

will bemoan it, you will abhor it. You need not look evermore to sin as burdening yourself, see Jesus only, and the best kind of repentance will follow. "Ah, but," saith another, "I want to feel my need of Christ more." You will see your need all the better if you look at Jesus only. Many a time an appetite for a thing is created by the sight of it. Why, there are some of us who can hardly be trusted in a bookseller's shop, because though we might have done very well at home without a certain volume, we no sooner see it than we are in urgent need of it. So often is it with some of you about other matters, so that it becomes most dangerous to let you see, because you want as soon as you see. A sight of Jesus, of what he is to sinners, of what he makes sinners, of what he is in himself, will more tend to make you feel your need of him than all your poring over your poor miserable self. You will get no further there, look to "Jesus only." "Ay," saith another, "but I want to read my title clear, I want to know that I have an interest in Jesus." you will best read your interest in Christ, by looking at him. If I want to know whether a certain estate is mine, do I look into my own heart to see if I have a right to it? But I look into the archives of the estate, I search testaments and covenants. Now, Christ Jesus is God's covenant with the people, a leader and commander to the people. To-day, I personally can read my title clear to heaven, and shall I tell you how I read it? Not because I feel all I wish to feel, nor because I am what I hope I yet shall be, but I read in the word that "Jesus Christ came into the world to save sinners," I am a sinner, even the devil cannot tell me I am not. O precious Saviour, then thou hast come to save such as I am. Then I see it written again, "He that believeth and is baptized, shall be saved." I have believed, and have been baptized; I know I trust alone in Jesus, and that is believing. As surely then as there is a God in heaven I shall be in heaven one day. It must be so, because unless God be a liar, he that believeth must be saved. You see it is not by looking within, it is by looking to Jesus only that you perceive at last your name graven on his hands. I wish to have Christ's name written on my heart, but if I want assurance, I have to look at his heart till I see my name written there. O turn your eye away from your sin and your emptiness to his righteousness and his fullness. See the sweat drops bloody as they fall in Gethsemane, see his heart pierced and pouring out blood and water for the sins of men upon Calvary! There is life in a look at him! O look to him, and though it be Jesus only, though Moses should condemn you, and Elias should alarm you, yet "Jesus only" shall be enough to comfort and enough to save you. May God grant us grace every one of us to take for our motto in life, for our hope in death, and for our joy in eternity, "Jesus only." May God bless you for the sake of "Jesus only." Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matthew 17.

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