

# SURREY TABERNACLE PULPIT.

## DIVINE ANOINTING.

### A Sermon

PREACHED ON SUNDAY MORNING, NOVEMBER 2ND, 1862, BY

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AT THE SURREY TABERNACLE, BOROUGH ROAD.

“And even as it hath taught you, ye shall abide in him.”—1 John ii. 27.

WHAT, then, is this anointing? Is it the Holy Spirit? I answer, No, it is not the person of the Holy Spirit, but it is the work of the Holy Spirit. But even this does not fully explain what this anointing really is. John here evidently alludes to the 30th chapter of the book of Exodus. You will find there, that after certain sacrifices had been offered in the consecration of Aaron and his sons, there was then an anointing ointment, made of myrrh, cinnamon, calamus, cassia, and olive oil; these are the five things of which that ointment was made for the anointing of the priests and Levites after the sacrifices were offered for their consecration. This holy ointment, therefore, evidently means the gospel of Jesus Christ. It is one of the forms in which the Lord is pleased to set before us the gospel—that while there is the sacrificial department, the atoning, remitting department, there is also the paradisiacal state of things, which follows the sacrificial department; so that, while the sacrifices set forth the sacrificial work of Christ, this holy ointment was to set forth the happy consequences of that work of Christ—that tranquil, peaceful, savoury, sweet, and pleasant state of things brought about by the work of Jesus Christ. And you will see that this state of things, indicated by this holy ointment, contrasts with several things. First, it contrasts with our state by nature. In our state by nature we are unsavoury to holiness, and to justice, and to God; we are, in a word, infinitely and eternally repulsive to God. But by the sacrificial work of Jesus we are brought into that holy, and righteous, and living, and savoury state, that the Lord here smelleth—as he said in the case of Noah—the Lord smelled a sweet savour, or a savour of rest; and here we become such by faith in Christ, a sweet savour of Christ unto God, as to be accepted of him. Also you will perceive that this holy ointment contrasts with the fiery law of God. The commandments are, in consequence of sin, fiery commandments, that they could set even the rugged mount of Sinai on fire. And when a fiery commandment enters into a sinner's conscience, it burns up all his supposed holiness, and righteousness, and strength, and he feels he has, as it were, a fire in his bones, that he has a fiery law to meet, and he sees nothing for him as a sinner but a fearful looking for of judgment and fiery indignation. And that this fiery law not only set Sinai on fire, and will thus set a sinner's conscience on fire, but will also set the globe on fire at the last great day, and will burn up the earth and the works therein, and will kindle, in a future world, in the souls of the lost a hell of never-abating despair. Now this holy ointment, then, stands in contrast to this. The sacrifice comes in, and puts an end to all this fire; the fire is ended; there is no more wrath, there is no more curse, but this holy anointing, this savoury state of things, is brought in. You will see, therefore, how the

new Jerusalem, with its peaceful tree of life, its peaceful flowing river, and its peaceful state altogether, how it contrasts with the law of God in those fiery penalties which sin hath entailed. So that, if you look closely into this matter, you will find that the anointing oil simply means the testimony of Jesus Christ. And if you run through the items of the verse in which our text is a part, you will find, by substituting the word *truth*, or the word *gospel*, or *testimony of Christ*, that it will answer. Now, for instance, "The anointing which ye have received of him abideth in you." "The testimony of Christ which ye have received of him abideth in you." It means, therefore, which I have presently to prove, the testimony of Christ, in its savour, sweetness, and preciousness. "And ye need not that any man teach you;" but as the same "anointing," the same testimony, the same gospel, "teacheth you of all things." And now comes John's own interpretation, "And is truth." So there is the interpretation, you see. So that this holy anointing oil is one of the forms in which the Lord sets forth the glorious gospel of peace, the gospel of pleasantness. "How fair and how pleasant art thou, O love, for delights!" "And is truth, and is no lie; and even as it"—this anointing, this testimony—"hath taught you, ye shall abide in him." You will also perceive that the same thing is contained in the 133rd Psalm; there you have unity, spiritual and vital unity, love to God, and love to the brethren, which is, in a great measure, the very essence of the theme of John in this epistle. And so, by the sacrificial perfection of Christ, and by this savoury knowledge of Christ, by the truth, it is good hereby and pleasant for brethren to dwell together in unity. The same thing is meant in that Psalm, which I must not now stop to quote, but at once proceed to the language of our text, "And even as it hath taught you, ye shall abide in him."

I notice, then, first, *what it hath taught*; and secondly, *the summary here given*. It is all summed up in the last clause, "Ye shall abide in him."

First, then, *what it hath taught*. And this brings us, of course, to an essential matter; for either we are taught of God or we are not; and if we are not taught of God we are not children of God; for there stands the promise, "All thy children shall be taught of the Lord." There are four things indicated in the preceding clauses of this verse as to what is taught; and may the Lord help me to describe what it is to be a real partaker of this divine teaching; for if we are partakers of this divine teaching, and are taught of God as here intended, then the last clause certainly belongeth unto us, and if that belongeth unto us, everything belongeth unto us. "Ye shall abide in him." First, then, what it hath taught. First, the sacrificial perfection of Christ; second, the all-sufficiency of the gospel; third, the progression of the gospel—"the same anointing teacheth you of all things;" fourth, the certainty of the gospel—"and is truth, and no lie," saith the apostle. First, then, the sacrificial perfection of Christ. Let us take another scripture to explain this. Now the apostle Paul saith, "Thanks be unto God, that always causeth us to triumph in Christ." So that the anointing here, then, is nothing else but the gospel, by which we receive into our souls that which Christ hath done. And some have thought that the apostle, in that paragraph in the 2nd Corinthians, triumphing in Christ, where he goes on to speak of the savour which we shall presently have to notice—some have thought that he there refers to the ancient Roman triumph on an occasion of their rejoicing when they had obtained their murderous victories. Well, I do not know whether the apostle does there allude to that or not; but I myself can find enough in the Scriptures to explain what he there means. Let us trace it out; "Thanks be to God, that always causeth us to triumph in Christ." Do you not think that in such words there is some allusion to something in the Old Testament? Shall we not go to the Old Testament, and see if we can find something that will explain to us what

this triumphing in Christ is? Shall we not go first to the 9th chapter of Leviticus? Shall we not find Aaron there stretching out his hand toward the people, and blessing them? Shall we not find him coming down from offering the sin offering, the burnt offering, and the peace offering? Shall we not recognize the force of these characteristics of these offerings? Shall The sin offering to take away my sin; so Christ is the sin offering to take away sin. The burnt offering to bear the curse, the wrath, due to me; so Christ is the burnt offering. And the peace offering; and so Christ hath made peace by his precious blood. And Moses and Aaron went into the tabernacle of the congregation. Whether Moses there personates the law I will not say; but I will merely throw out the suggestion as I go along, that Moses and Aaron came out, and blessed all the people. Here, perhaps, is union of law and gospel, for the law is certainly established and magnified by what Christ hath done. And the fire came down from heaven and consumed the sacrifices, which when the people saw they shouted and fell on their faces. Here you have the triumphing in Christ. And so, for a poor sinner to stand trembling and say, Now then, will the fire of divine wrath fall upon me, or is there a sin-offering anywhere? Is there a burnt-offering anywhere? Is there a peace-offering anywhere? And when they saw the fire descend upon the offering, and they escaped, the people shouted, and fell on their faces. And just so now, when a poor sinner says to himself, Here am I, a sinner, and I know what my destiny must be without a sin-offering for me; I know what my destiny must be without a burnt-offering for me; I know what my destiny must be without a peace-offering for me. By-and-bye, "Whosoever believeth in him hath everlasting life." Ah, you see Jesus, the sin-offering, the burnt-offering, the peace-offering, and you rejoice in the entire exemption from sin, from wrath, and from trouble; for the sin-offering exempts entirely from sin, the burnt-offering exempts entirely from wrath, and the peace-offering exempts entirely from trouble; so that thou shalt sorrow no more at all. Here, then, "the anointing," my text saith,—at least, the preceding clause,—“which ye have received of him abideth in you.” Now mark, then, the typical anointing was external, upon the person externally; but here it says, “The anointing which ye have received abideth in you.” Now, take it in the way I have stated; take the little key in connection with the text, that it is the truth, and read it in that way; the testimony which ye have received of Christ, as the sin-offering, burnt-offering, and peace-offering, abideth in you. Is not that a truth? Were not many of us, years ago, favoured to receive that testimony, and has it not abode with us? Has not Jesus Christ, as the sin-offering, the burnt-offering, and peace-offering, been our hope from that day to this? Has it not been our life from that day to this? Has it not been our everything from that day to this? Here, then, is the anointing. So that, if you know anything of this divine anointing, it consisteth in receiving into the soul, in its lively, savoury, Christ-endearing power, what Christ hath done, causing us thus to triumph in Christ. Take another instance. When Solomon had dedicated the temple, there were sacrifices there pointing out the same thing; that when the fire descended the people escaped, and the fire consumed—that is, accepted, for that is the idea—the sacrifices on their behalf; the people greatly rejoiced, and they exclaimed, perhaps in a way I cannot, and shall not attempt even to imitate; but still there seems to me to be great emphasis there, when they saw this fire descend, and saw how there was the sacrifice accepted for them, they exclaimed with one heart and one voice, “The Lord,” So is, Jehovah, “Jehovah is good, and his mercy endureth for ever.” So that they recognized typically the eternity of the mercy of God that is by Christ. Hast thou done this, my hearer? Hast thou, in thine understanding, in thy faith, in thy hope, and in thy soul, recognized, by the sacrifice of Christ, an eternity of mercy? “The Lord, he is good,”

implies we are everything that is bad ; he is everything that is good ; " his mercy endureth for ever." " Thanks," then, saith the apostle, " be unto God, that always causeth us to triumph in Christ." Take another instance. Here is a poor sinner hesitating between two gospels ; though we are ready almost to smile at the people of old for being so simple, so silly, as to think of worshipping Baal ; but I can tell you there were four hundred and fifty prophets, and they made Baal's religion appear more feasible than you may think they did,—very feasible, and took the people away, and the people halted between two opinions,—did not know which way to go. And are there not some now,—are there not gospels in our day that it requires an eagle eye to see that they are false gospels ? Are there not gospels in our day that would, if possible, deceive the very elect ? Men make them appear feasible. But good old Elijah would none of them. There he stood alone ; he stood out at the hazard of his life for God's truth ; and he said, " Why halt ye between two opinions ? If Jehovah be the Interposer, follow him ; if Baal, follow him." Let us decide the matter. And it was decided sacrificially ; and when the people saw the fire come down from heaven upon the sacrifice and consume it ; not only the sacrifice, but the wood, and the stones, and the dust, and the water,—I would not be fanciful, but I can never divest my mind of the idea that the wood, and the stones, and the dust, and the water, have some reference to those burdens the Saviour bare ; and that all our sins, and burdens, and evils, were consumed when Christ suffered at Calvary's cross. There the fire fell upon him ; there my hard-heartedness was consumed, there all my burdens were consumed, there my mortality was consumed. The whole world, I and all by nature, have drunk in iniquity like water, but there it was all consumed,—there is an end to it all. And when the people saw this they exclaimed, " Jehovah, he is the Interposer ; Jehovah, he is the Interposer ! " I am giving the words now translating them ; the reading in our version is, " The Lord, he is the God ; the Lord, he is the God ! " That is not a very usual form of speech in the Bible ; the definite article preceding the noun in that case. It does not say, " The Lord, he is God ; the Lord, he is God ! " but " The Lord, he is the God ; the Lord, he is the God ! " as you may see by referring to 1 Kings xviii., " The Lord, he is the God ! " Translated, it is " Jehovah, he is the Interposer ; Jehovah, he is the Interposer ! " repetition for confirmation. And thus, then, when we look at these sacrifices, we see what the meaning of the apostle is, " Thanks be to God, that causeth us to triumph in Christ."

Now, when Aaron and his sons were sacrificially consecrated, then came the anointing, to denote the savoury state of things,—pleasing, delightful state of things brought about by these sacrifices. Here is something very pleasing, that, on the one hand, sin has brought about an unsavoury state of things ; that is a self-evident truth,—that sin has brought about an unsavoury state of things ; it gives an ill savour to everything under the sun, more or less ; but salvation hath brought about a savoury state of things, a pleasant state of things. I repeat the words once more here of the 133rd Psalm, " How good and how pleasant"—here, in and by this savoury testimony of what Christ hath done ; " How good and how pleasant it is for brethren to dwell together in unity ! " So then, " even as it hath taught you." Hath it taught us this lesson, then, this twofold contrastive lesson ? First, the unsavoury state of things that sin hath brought about ; on the other hand, the savoury state of things which the sacrificial perfection of Christ alone could bring about ; and that he hath brought that state of things about ; " This day shalt thou be in Paradise." Paradise, Lord, Paradise ? Is there, after all that sin has done, such a place as Paradise ? Is there, after all that transgression has done, such a place as Paradise ? Is there, after all the manifestations of a fiery law,—is there any other place than hell ? Yes, there is, there is Paradise.

But how comes that to pass? It was given to me before the world was, and I had to reach that Paradise through all your sins, through the fire of God's wrath; I had to meet your sins and troubles, through the fire of and meet death, and meet Satan; meet the whole, and meet that wrath, put an end to all the ill savour. So that his name thus becomes as ointment poured forth. "Even as it hath taught you." Of course, the natural man does not care about this; but the man that is taught of God does. And you will see that I am in perfect order here in this view of the matter; I mean to receive this testimony of what Christ hath done as an evidence of being anointed by the Spirit of God; of receiving the truth in the savour of it. The Saviour saith, "Every one that has heard and learned of the Father cometh unto me." And unto such when the question is put, "Will ye also go away?" "Lord, to whom shall we go? Thou hast the words of eternal life." "Even as it,"—this anointing, this testimony, "hath taught you." Let us stop here for a moment, and look at the certainty that we have been thus taught. If the Lord meant to kill you he would not have shown you what Christ hath done, he would not have shown you this in a savoury way; and if it is shown you by the Spirit of God, it is done in a savoury way. There will in your soul be a living desire for more of these things; there will in your soul be a love, a reflex love to God; there will in your soul be more or less of the endearment of the Saviour. I think that to be the meaning of that clause.

But let us go on with the apostle's words. He, bearing on this very subject, saith that "He causeth us to triumph in Christ, and maketh manifest by us the savour of his knowledge in every place." Now, under the Old Testament dispensation, Aaron and his sons made manifest the savour of divine knowledge in one place,—either the tabernacle or the temple; but the mission of the apostles was a cosmopolitan mission,—it was to all the world; and therefore "he maketh manifest the savour of his knowledge in every place." We, having received a savoury acquaintance with what Christ hath done, wherever we go we preach the same to others. The consequence is, the Lord blesses his word; he is with us; sinners are made to feel they are sinners; they are brought to believe in Jesus, and receive him, and they become salted with the same salt; they become graced with the same grace; they become anointed with the same holy oil; they receive the same gospel; they drink in the same truth; they understand the same order of things; they glory in the same salvation. But, again, let us have a word more upon this savour. The apostle goes on to give us to understand that they were a sweet savour hereby; having received this testimony of what Christ has done, they were a sweet savour of Christ unto God in them that are saved, and in them that perish. To the one, they were a savour of life unto life; and to the other, a savour of death unto death. Now, we will have a word upon this presently. This, perhaps, may be a little digressive, but I feel I must have a word upon it. Now, the apostle says, "We are unto God a sweet savour of Christ." There were four things essential to make the apostles a sweet savour of Christ unto God in their ministration; and those same four things are essential now in every minister to make him a sweet savour of Christ unto God. And what were those four things? The first was, that they preached the gospel,—the only gospel; that they testified the grace of God; that they preached among the Gentiles the unsearchable riches of Christ. That is one thing that made them a sweet savour of Christ unto God—because they preached God's gospel—Christ's gospel. The second thing was, because they preached it sincerely. "For we," he says, "are not as many, that corrupt the word of God; but as of sincerity, in the sight of God, speak we in Christ." They preached from their own souls' experience. Christian, be careful how you give your joys, or how many mistakes you may make, in some respects, in your judgment;

drink waters, nevertheless, out of thine own cistern; let them be  
 own; let your testimony be the testimony of your own soul's experience  
 and your own soul's conviction, and then it will be real. Let  
 testimony be such as you can call the God of heaven to witness and  
 approve, as the apostle there does. He says, in the sight of God, when  
 pray, our question is not what men will think of our prayers, but what  
 God will hear and answer us. When we preach, our question is not what  
 the people frown or smile, whether they think the minister out of order  
 in order: our question is, Is it God's gospel? Am I speaking as in  
 sight? If it be his will to take me into eternity, when I close my sermon  
 can I fall back—notwithstanding the infirmities that may mingle with  
 sermon,—can I fall back upon motive, and say that in sincerity I have  
 testified of the gospel of the grace of God? If we have not done  
 sincerely, then we savour of hypocrisy, and not of reality. That is the  
 second thing, then, that made them a sweet savour of Christ unto God.  
 First, because they preached God's gospel; second, because they preached  
 it sincerely. The third thing essential to make them a sweet savour of  
 Christ unto God, was rightly dividing the word of truth; that is to say,  
 rightly discriminating character. They would point out the man that is  
 dead in sin, and declare to him—faithfully so—if he died in that state, he  
 must be lost; and thus they would rightly discriminate character. They  
 would point out a sinner sensible of what he was as a sinner; little child,  
 —and such an one, may be, is looking unto Jesus, and desiring to find  
 mercy. They would feed these lambs; they would bring the sincere  
 milk of the word for these new-born babes; and recognizing in them a  
 conviction of their state, recognizing in them simplicity and sincerity, and  
 be unto such a savour of life unto life. We testify, little children,—you  
 are but little children,—little in your faith, and little in your knowledge,  
 and little in your understanding, and little in your enjoyment, and little  
 in your prayers,—it is a mere whisper out of the dust; and yet, little  
 children, we can see that you are children; we can see that the anointing,  
 the testimony which you have received, abideth in you; and if there be  
 nothing else to prove that you are children, this proves that you are  
 children. And so we write unto you, little children,—we will not pass  
 you by,—we will tell you that your sins are forgiven you; and we, in  
 telling you this, tell you of your interest in sacrificial achievement, in the  
 anointing of the Holy Spirit, of your eternal security. You shall abide in  
 him. The fourth thing essential to make them a sweet savour of Christ  
 unto God was, that they defended the gospel. They not only preached the  
 gospel, and preached it sincerely, and rightly discriminated character;  
 did not wrongly discriminate; they did not discriminate character upon  
 mere moral principles, but upon higher principles—upon spiritual prin-  
 ciples. Born of God, or not born of God, was the watchword with them.  
 Not only did they thus preach the gospel of God, and preach it sin-  
 cerely, and rightly discriminate character, but they defended the gospel  
 of God. Their very souls abhorred that amalgamation that is so fashion-  
 able in our day. See the apostle's Epistle to the Galatians. See the  
 anathemas he there deals out against all heretical powers. Now, these  
 are four things essential to make every minister and every Christian a  
 sweet savour of Christ unto God. Now, is it so with us? Canst thou say  
 that thou canst really bear testimony from thine own experience that it is  
 entirely of grace, from first to last? Secondly, can you do so sincerely?  
 Are the evils and corruptions of your heart such enemies to your soul,  
 they bring you from time to time into bondage, hinder you in everything  
 that is sacred and spiritual, so that you have no reason whatever to boast,  
 but, on the other hand, every reason to loathe yourself in your own sight,  
 so that you give that testimony sincerely? Can you say this? And then,  
 third, that you love discrimination of character, and that you are often  
 fearing that you do not bear the marks of a living soul; that this is a

matter of anxiety with you; and that when the Lord so leads the minister, that you may hear, as to describe vividly wherein the people of God are made to differ from others, that it has been pleasant to you to trace out, step by step, his description of your soul's exercises,—can you say you love this discriminating work? If so, then thou art a sweet savour of Christ unto God; thou art taught of God. And then, do you love the defending of the gospel as well? Here is where a great many fail. We naturally defend and protect that which we love; and if our love to the gospel be real, we shall defend it, and stand by it. Some of you, perhaps, may not like some of those sermons that are rather sharp and cutting. Great fault was found, last Sunday morning, with my sermon; and those who found fault were perhaps right in so doing. I never recollect having preached a sermon that more satisfied my conscience than that sermon does.

But I must hasten through to the other clauses. "Ye need not that any man teach you." We do not need any man to make a prayer for us. God teacheth us to pray. Well, but John the Baptist taught his disciples to pray, say some. "Master, teach us to pray, as John taught his disciples to pray." John never taught his disciples a form of prayer; he taught them after what manner to pray. They had been taught to pray after the manner of the elders, and John taught them better manners. Their prayers were after bad manners; they were un-gospel and unscriptural manners, and John taught them good manners in prayer. And so the Saviour says, Well, you shall not be behind John's disciples; I will teach you after what manner to pray; and so, when ye pray, pray after this manner. I wish you to pray after a proper manner. So that we need not any man to teach us to pray: God teacheth us to pray. He brings us to know the sacrificial perfection of the dear Redeemer, and we come in that dear name. Whatever my sin or sorrow may be, if precious faith lay hold of Jesus' name, the victory is mine. Down go all my fears, up rises my soul, and I am brought into the presence of God, with all the welcome of everlasting love; approved, received, and taken care of, and kept even as the apple of his eye. We need not any man to teach us how to pray; we need not any man to teach us another gospel. No; they may keep their cat-o'-thirty-nine-tails to themselves, or Articles, as they call them. We need no man to make a creed for us, we want no man to teach us; it is already done, it is already made. And hence the Lord speaketh thus: "They shall teach no more every man his neighbour, and every man his brother, saying, Know ye Jehovah;" they shall not get their knowledge from one another merely; the minister is nothing only as the Lord makes something of him. "They shall teach no more every man his neighbour, and every man his brother, saying, Know ye Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The apostle commenting upon this part speaketh thus: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." My hearer, would you hear a gospel that runs counter to this? Here is the sacrificial perfection of Christ, by which sin is for ever forgiven, for ever forgotten, blotted out, and blotted out for ever, and this God your God for ever and for ever, your friend for ever, your life for ever, your light for ever, your strength for ever, your salvation for ever. "Ye need not that any man teach you." Oh! what a sweet position to be in; is it not? "The anointing which ye have received of him abideth in you;" you need not the gospels of men. Let me have a word here upon this holy oil. There was a threefold prohibition concerning this holy oil. One was, they were to put it upon no man's flesh. I like that. I do not want to hurt your tender feelings, some of you, as I could upon that score. Dear old free-will and duty-faith, what a lashing I could give them! but I will not do so now. They were to put

it upon no man's flesh. You put the gospel upon the fleshly efforts of the creature, and say you have got a free will, and try to make that man a Christian after the flesh; that is putting it on the flesh, that is making a fleshly concern of it. And you duty-faith men, with your Calvinistic heads and Arminian hearts, you belong in reality to the same tribe; you rest the salvation of the creature upon a creature duty; that is putting it upon the flesh. The gospel is not to rest upon the flesh. What do you say to the flesh, Paul? Say? why, there is no good in it; it is corrupt, and must at death come to corruption. He is not a Jew who is one after the flesh, but he who is one after the spirit, circumcised in spirit, and whose praise is not of men, but of God. Not put it upon the flesh. We will not have a fleshly conversion, nor a fleshly Christian, nor a fleshly doctrine;—the old man dressed up and made to look as much as possible like the new man; but it is the old man still, dress him up as you may. We must have the new man; you must be new creatures; "ye must be born again." The second prohibition was, they were not to put it upon a stranger,—a man that is a stranger to soul conviction; and yet you are to give the promises to him, are you? offer the promises to him, and offer the gospel to him, and so delude the man that he is a Christian, when at the same time he is not, and can give no personal testimony of any change he has undergone? This is putting the gospel upon a stranger, and making out this man that is a stranger to his own heart, a stranger to the majesty of God's law, and a stranger to the sacrificial achievements of Christ; yet the gospel is put upon him. Yes, dear brother; yes, you will go to heaven. Only got your word for it, though, and I should be very sorry to rest upon that, for "cursed is the man that trusteth in man." And the third prohibition was that any person that should make any like it was to be cut off from among his people. The Lord have mercy upon the present day, then; for, oh! how many gospels there are that are made! All come to the Scriptures. Roman Catholics? Oh yes, sir, we rest upon the Scriptures. And so all sects and parties, all rest upon the Scriptures; and so they compound, and compound, and mix up—and a pretty mixture it is—all sorts of things. Well, this is the gospel, sir. It looks very much like it, sir, but I know it is not the gospel. Now, such were to be cut off. Now, these things are solemn in their meaning. "The anointing," the testimony, "which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing," the same testimony, "teacheth you of all things." The same gospel, mark that. We do not want a change; the same gospel, the same peaceful, paradisiacal, pleasant, savoury, healing, soothing, delightful gospel, teacheth us of all things. I have not to go anywhere else; keep close to Jesus Christ. And I will venture my christian and ministerial honour upon the assertion when I say, Keep close, grace enabling you, to Jesus Christ, and you will never want to get anything pertaining to your eternal welfare that is not found in him. "Learn of me," says Christ. All we shall want to learn something concerning the meaning of the Scriptures, concerning the meaning of all our feelings and circumstances, they are all learnt in Christ Jesus the Lord. And is it not so? Here is a field upon this part; "teacheth you of all things." Oh, how many troubles we have had, and perhaps shall have! but the gospel will teach us the meaning of them, the why and the wherefore of them, and that there is a needs be, and it comes out at last that it is to humble us, and to prove us, and that we might more fully appreciate the riches of the grace of God. Would the apostle ever have realized this so much but for the thorn in his flesh, when the Lord said, "My grace is sufficient for thee; my strength is made perfect in weakness"? So we may go learning on by Christ Jesus the Lord.

I see I cannot close the subject this morning, though I cannot say when I may preach from it again.