

# And the door was shut (Quality: Average)

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Preacher: Rowell, F Leslie (1902-1973)

[ 0 : 0 0 ] As the Lord should enable me this evening, I will ask your attention to the Gospel according to Matthew, chapter 25 and verse 10.

The 25th chapter of the Gospel according to Matthew, verse 10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

A profession of religion can be a very good thing, but it also can be a very shameful thing. It can be my best a demonstration of the great grace and power of God working within the heart of sinners, and it can be the most violent and the good act of hypocrisy that perhaps can be known on this earth.

I realize, of course, that when I say deliberate, there are many cases of persons who are deceived. They are the subjects of teaching, which is sinful and vague and contrary to the revelation of the Word of God.

And the charge of evil is more against those that deceive than against those that are deceived. I remember, of course, the Word of the Lord where he speaks about the blind leaders of the blind.

[ 1 : 3 5 ] And he says they shall both fall into the ditch. But nevertheless, my friends, those who profess to be in positions of authority, profess to have knowledge of God and of his Word, and yet they are misinterpreting it, distorting it, teaching falsely those things that are of human invention that have been added to the Word of God, a very strong accountability rests upon those teachers who have deceived others and termed them a value for the Word and truth of God.

I think we have in this parable of ten virgins a declaration of such characters, both of such characters. There are those who have a good formation of religion.

There are those by friends who have a formation of religion is like under that which is driven on, I think it's in the sixth chapter of the book of the Revelation, where it reads that there were certain persons who had come out of great tribulation and they had washed their robes and made them white in the blood of the land.

I will remember, dear Mr. A. W. Mike, at my mother's memorial service, speaking from those words, and there he showed us so conclusively the impossibility of the robe of the imputation of the righteousness of Christ ever being washed.

Because, my friends, it was something that can never be summoned by man. It is something that is imputed. It is that which is reckoned unto the people of God and in which before the Lord they shall stand in all purity vested.

[ 3 : 2 0 ] To suggest, friends, that there can be any power inherent in man or that which could be given to man whereby the robe of imputed righteousness could ever be washed or cleansed would be the height of blasphemy.

Here is a perfect work brought out by Christ. The treasure of the Church of Christ that in which they are accepted before the Father. And that, my friends, could never know any alteration.

It could never know any sully by man. No power by reason of human sin. But there is a robe. The robe of the Christian profession.

The robe, my friends, that probably years ago, some of you knew what it was, with trembling, with apprehension, with fear, to have taken upon yourself.

And there, that robe, my friends, that needed again and again and again, that cleansing that is spoken on in the book of the Revelation. Do you remember, do you not, how the Lord Jesus Christ on an occasion, when he was speaking to his disciples, and he took a towel and he girded himself, and there he washed their feet, and Peter said to him, notice, my friends, the desire of Peter, for the more conflicted things that are in Christ, and that Christ could do for him.

[ 4 : 46 ] I know he was deceived in the matter, but nevertheless, he says, Lord, not my feet only, but also my hands, and my hands.

And the dear Lord turns to Peter, he says, Peter, Peter is washed, needeth not say, but to wash his feet, and is clean, everywhere. You see, friends, the figure that is before us is this.

Here is the man, the, shall I say, the cultured oriental, who every morning, before he goes out, will thoroughly wash his person, head to foot. And there, as he goes along, through the streets, or along the lane, district, his feet must, in necessity, become defiled.

His clothing, in large measure, will cover his body, and hinder, that outward defilement of the body, but the feet, must, in necessity, become defiled, by the dust of the journey.

Now, says the Lord, in use of the parallel, here, he says, he that is wash, needeth not say, but to wash his feet. There is a constant washing, that is necessary.

[ 6 : 02 ] You know, one of our dear friends, yesterday, was speaking about having, short terms with God. My friends, that's it, that's it. That you and I, as we journey, defiled by sin, its contact upon us, short term, short term.

Don't wait, my friends, tomorrow night, for next Sunday, before you will approach unto, the Lord, at the mercy seat, and ask for pardon, ask for, great application, of the virtue, of the blood of Christ, for fresh cleansing, of the defilement, that the journey, has brought upon you, of soul, and mind, and spirit, and person.

Oh, don't wait, don't wait. The old teachers, they were, most insistent about this. Short, short terms, short terms, of the Lord. You know, friends, there was a dear man, Daniel, of whom we read, that he was in a very perilous condition, in, in, in, Babylon.

He was without knowledge, of the, edict, that had there been spoken, by the king, and signed, by the king, an edict, of course, that was according, to the law, of the means, of the persons, that old did not.

And there, although this trend hung over his hand, and it had been demanded, that no single man, in the whole of that country, should ask any petition, but of the king, for several days.

[ 7 : 28 ] Daniel goes, morning, noon, night, into his room, and with his windows open, toward Jerusalem, he bows down, and there he, raised his eyes.

He that is washed, he did not say, but wash his feet, and his clean, and ruined it. My dear friends, it wouldn't be a bad thing, if when we bow our heads, to say grace, over our food, that we would have, seen in our heart, the Lord's cleansing, of the department, since last time, we turned women, like men.

Perhaps you may say to me, that you'll be Mr. Brown, in the next, of only a few hours, there can't be much, defilement of our person. Surely, if they have, walked religiously, and they have, sought to walk uprightly, and they have, refused to listen to, the conversation, of those around them, and they have not, entertained, any great sin, or great evil, surely, there cannot be, any, defilement of our, in so short a time.

My dear friends, let me assure you, this, the word of God, is barely true, that sin is mixed, with all that we do. Think of it, that best thing, that you and I, may have purpose, that morning, spent in the house of prayer, the minister in the pulpit, seeking to resolve, the precious Christ, but oh my friends, when he comes, in the middle of the day, after he says the amen, and after the benediction, of the service, what does he need to do?

He needs to go to the Lord, and say Lord, there has come, the falting of pride, within my heart, although I have sought, to exalt thy name, it has been my name, that has found the grace.

[ 9 : 13 ] You see friends, there it is, he that is washed, needeth not say, but of what you speak, and is clean, everywhere. See the importance, of the word that is spoken, concerning, those that came out, of great tribulation, they wash, and they're worth, they wash their worth.

They went to the Lord, and they said, Lord it is a good thing, that thou hast called us to. There is no better service, that we can render, to anyone, but unto thee. There is no better path, that we can walk, than the pathway, of thine ordinances, here below.

The Lord, in all these things, said his family, I need thee, to wash me afresh, to wash me afresh. And so friends, I just mentioned, these things, right from the beginning, because they have laid, upon my spirit, this matter, since this morning's service, when we were, considering a little, about these verses here, there has been, the thought, that perhaps, some of you, might know why, and consider, my reason, of all I said, as a profession, of religion, for the thing, you better not have, anything to do with, because of the dangers, that are in here, of the things, I know friends, there are dangers, there are dangers, associated, with any, and every good thing, that a man, may be a participant of, because, the one who participates, is the good thing, of necessity, is a citizen, and therefore, my friends, there is danger, peril there, because of what we are, unanimous story, of the dear woman, who went from place, to place, because she could not, bear the condition, that existed, in her own church, and congregation, and at last, she came back again, after many journeys, to other campers, and so on, and she said to her pastor, she said,

I've come home, she said, wherever I went, I took the cell, you see my friend, there it is, that's the scourge, that's the sore trouble, that's the disease, that's the awful wound, and that is the infection, that is the trouble, of the soul, that is the distress, of the heart, that is the great concern, of the true mind, of a child of God, you see, I have to carry myself, never mind, and sin, is mixed with all that I do, then on the other hand, friends, whilst I would say to you, that there are dangers, inherent in a prevailing religion, I do want you to notice, that there were, five wise virgins, although there were, five foolish ones, and I want you to notice, as we speak about, this long word, that the, five wise virgins, are on the right side, of the door, and the five foolish virgins, are on the wrong side, of the door, if I may put it like that, and I feel, crap strength, that is the simplest, way to bring it home, even to the youngest here, here is a door, that is in between, and there on the one side, alone, that remain, wise unto salvation, through faith, which is in Christ Jesus, the Lord, on the other side, there if I, the male seem to have, the same adornment, made a similar confession, walk in a similar pathway, kept the same ordinances, attended the same house of prayer, and yet my friends, they are on, the wrong side of the door, because they are, destitute of that living, which is in Christ Jesus, the Lord.

Well now, as I keep it up, this natural provision, of religion, I would like to emphasize, and thank my friends, of what a good thing, it is for some, oh what a good thing, it is for some, there may be some, poor soul here today, that says to me, well you know Mr. Brown, I, I go back in my mind, over ever so many years, and, as I look back, to that time, when I, was enabled, to put on Christ, by an open confession, of his name, and be baptized, and I was received, into the church, I really did think, that it was a blessed day, a joyous day, to my soul, that there are, so many people, that have come, since then, I really wonder, whether it would have been, better if I had not, made, that profession, of religion, if I had not, openly confessed, my open Christ, if I had not, been baptized, and joined the church, as I did, there have been, so many things, that have happened, since, my dear friends,

[ 13 : 40 ] I want you to remember this, that, the followers, of the band, can't expect, a very dissimilar, halfway, from the one they follow, now when the Lord, Jesus Christ, made himself, known, to men, upon the earth, I want you to remember, friends, how, right from the very beginning, the hatred, and opposition, of men, and of Satan, there were just, that he hurled, against this, blessing one, shall we expect, that those, who are followers, of him, walking, to the ways, of his commands, shall not, have to face, the virulence, and power, of the same, dreadful enemy, and that he, will use, similar instruments, in order, to try and effect, the overthrow, of his people, of the children, of God, my dear friends, we may be sure, of this, that as it was, with the Lord, so in our measure, I'm not saying, to the same degree, but so in our measure, we shall know, what it is, to face, the sore temptations, of the devil, the strong opposition, of the world, and also, my friends, the fearful, working of sin, within our own person, you will say to me, that that Christ, didn't know, my friends,

I'm perfectly, to agree with you, there was no, working of sin, within his holy person, in the slurping, of the slurping, he was my sin, for us, the imputation, of the guilt, of his people, was charged, home to him, and he redeemed, them at a great price, even his own heart's blood, but friends, there was no, personal sin, found in him at all, blessed be his holy name, here is the land, without spark, or blemish, or any such thing, slid in the purposes, of Jehovah, before time began, that there might be, a satisfaction, for guilty men, upon this earth, before our holy God, that he was without sin, he was without sin, I feel I ought, to emphasize this, but I feel I ought, to say this, that he knew, what it was, that the sins, of his people, to be charged, home to him, in a most, strong, and dreadful manner, most strong, and dreadful manner, I wonder, if there is some, fourth wall here tonight, wonders which side, of the door they are, where they stand, and where they will stand, when the Lord does come, perhaps you are, in that disease, an anxious, concerned, troubled, about your hope, and your standing, you see, friends,

I'd just like to ask you, a question, based, upon the confession, of our only Lord, as there he hung, upon that accursed room, now notice, what he said, my God, my God, why hast thou, forsaken me, to think what it means, that there, the Son of God, the one, who is co-equal, and co-equal, with the Father, with the Holy Ghost, very God, but also very man, that one hung, upon the accursed tree, he had never, known the slightest, taken of sin, upon him, no form of sin, had ever defiled, his mind, no eviction, of sin, had ever defiled, his heart, his will, was perfect, and great, to know the Father's will, yet, that one, grown out, in the agony, of his, thought, my God, my God, why hast thou, rest to me, friends, that's what, sin, occasionally, with this, dishonor, book, there is, an intimate, connection, between that, song, word, that I have just, quoted, that fell, from the lips, of the nearer, even with all, the full meaning, of, with all, the full knowledge, of, there is, no deception, here, no ignorance, here, no, no, no, no, no limitation, of knowledge, here, he is speaking, the truth, when he says, my God, my God, why hast thou, a Satan, there is, an intimate, connection, between that, and the word, which we have, already, quoted, he was, my sin, for us, who do you, know, sin, now,

I want to apply, is there, someone here, my friends, who feels, that thou, a Satan of God, why do you, feel, to be the Satan, of you, what, you say, well, it's my sin, it's my sin, it's my sin, that thou, so great, and thou, so desperate, and thou, are so powerful, that I, really, feel, that I am, the Satan of God, my dear friends, I want you to remember this, that our feelings, are not all the substantial, evidences of facts, I want you to remember, they're not all the substantial, evidences of facts, we can't trust our feelings, when Christ, out of those solemn words, upon the cross, he spoke to you, spoke to you, he knew perfectly, my dear friends, the truth, of all that is contained, in that mysterious word, that I cannot comprehend, and I cannot understand, I've quoted to you before, the man, of Martin Luther, coming out of his room, after a long time there, of prayer, and many things, and he says, and he goes down the corridor,

God, for Satan, has gone, oh, what a mystery, what a mystery, there I stand, because I don't understand, I can't tell you, anything about, the fullness of it, I can just, if you can, you appear, I see a poor soul, and I say, I fear I'm disabled, God, for the Lord, it's a favorite, as he did in days past, I am parted, through the triangle, travel of darkness, distressing joy, every hand, my prayers, don't seem to be answered, the heavens appear, to be like grass, but my prayer, should not pass through, my friends, I ask you, to consider, even in this hour, of your sight, those, holy, true, words of Christ, my God, my God, why hast thou ever seen, I would that you might find, in those below, a hope for your troubled soul, and I say, that there, though, do know what it is, the anguish, the coldness of their heart, the dark fears, the possessor, and the seeming separation, of their soul, from the blessings of the Lord, that one time, they enjoyed,

[ 20 : 08 ] I would that you might remember, the far greater necks, to which the near Emmanuel will be, in order that he might lift up, the helpless, and seeming hopeless one, from the depths of distress, into which, they may come, oh friends, there is wonderful grace, and wonderful power, that our God, to restore the Lord, and to lift up those, that are cast out, to strengthen the people's need, and say, to them of a fearful heart, be strong, behold your God, try it, he comes with a recompense, how do you deal, with the devil, who is your adversary, he has dealt, with your sins, that are so great, a burden for you, he will come, with a recompense, he will come, and save you, ah friends, there is, oh great blessing, to my soul, in such words, I thank the Lord, that he has spoken, in such, actions of mercy, and tenderness, and compassion, to those, who are so people, and so weak, and so helpless, they may fear, that they are, on the wrong side, of the Lord, but oh my friends, there is, the exercise, of a tender faith, of all Christ, a going forth, a desire to call him, a Lord, save me, or I perish, ah these things, my friends, are not, the component, of just simply, a natural, fleshly, profession of religion, there is something, vital here, something that, forces out, of the soul, and of the heart, of a poor sinner, to mourn, the God of all grace,

Lord, save me, or I perish, the right, to depart, from the Lord's name, the Lord's help, these are you, what I do, exceeding abundance, above what we are, to be, oh friends, it's a mercy, to find, an echo, in the heart, with regard, to these things, let us, consider, a moment, my friends, the difference, between these two characters, they evidently, are not pretty close together, to put it quite simply, they worshiped, at the same chapel, the place of worship, they had heard, the same servants, listened to the same prayer, engaged in the same audience, and yet, there's a great distinction, I think perhaps, we might just dwell, from those words, of the five wise virgins, the foolish ones, when they said, our lamps have gone out, or our lamps are going out, let us have some of your oil, and the, the five wise virgins say, you go, then you sell, and buy yourself, is this, my friends, a wrong entrance, to draw from the word, of God here, that the five foolish virgins, are unacquainted, with that, aggressive, spiritual, merchant dying, that, pulling out of the hand, that pleading, for mercy, that, hanging, and cleaning, independence, for the God of all, grace, remedy, where they, destitute, of that, spiritual, merchandise, my friends, remember, don't you, how the Lord, turns to the church, at night, and I see, there is one big threat, that I feel, so thankful for, in these days, it is, the Lord, didn't turn, to the church, if they were here, and they were there, thou sayest thou, of rich and increasing goods, and have needed nothing,

I tell thee, that thou art, poor and miserable, and blind, and naked, that I'm finished, with it, he didn't say that, I'm finished, Lord, I'm so thankful, then, I'm thankful, for this reason, friends, that I, first of all, I find myself, in such a Liadisian state, and then, I see around me, in the churches, such evidences, of a Liadisian state, existing there, and I'm thankful, from my heart, that the Lord, didn't terminate, his message, to the church, at the Laodicean, in the vine, which I have, just terminated now, he didn't say, well that's him, he says, I can't, I can't, is there some, poor Laodicean soul, tonight, to whom, the word, of divine counsel, my friends, will become, the word, of power, of divine, exhortation, that will carry, with an authority, that will humble, the crowd, into the last, but lift up, a poor crying soul, to hope, at the mercy of God, through Jesus Christ, I counsel thee, to thy, of thee,

God will try, to the fire, that thou mayest do it, oh there is, spiritual blood in life, yes there is, oh there is, spiritual body, oh yes there is, a man, of the past generation, he says, the coinage of heaven, is the empty hand, I think, friends, there is something, in that, you know, I think, it's the empty hand, nothing in my hand, I bring, but simply, to thy cross, I bring, native, come to thee, to dress, helpless, look to thee, to rights, black eye, to the founded, fly, wash me, saviour, or I die, spiritual, mercy of mine, spiritual, mercy of mine, how much, have the past week, you've been spending, in that kind of way, how many areas, have you been doing, the past month, or twelve months, I have lost, this question, because these, pastors anniversaries, come round, so frequently now, and I realise, my friends, that every one, often marks, another year, an error to eternity, before man, the book, and I have thought, very solemnly, during the past week, particularly, while I've been, alive on occasion, of the solid issues, of this matter, that's before us, in the text, how would it be, with me then,

I can echo, the people of mine, who said to me, before the service, oh to know, which side, the door we're on, oh to know, which side, the door we're on, you know, ah friends, it's a solemn, man, that I have the door, shutting one's thoughts, but oh, I have the answer, that I, my friends, that the door, is shutting in, with Christ, a poor sinner, who's trampled, before the Lord, in the holiness, of his person, and majesty, there is fear, and fear again, that they might be, that's all, and yet, oh the Lord, has led them, and taught them, and humbled them, and unexalted himself, made them feel, my friends, that they're, the most unworthy, wretched character, to the devil, receive, of the mercy of God, through Jesus Christ, and then to the end, take them in, to be with him, and shut the door, against every, evil thing, don't forget, this door, can man, have a very, very solemn, in thought, to a person, who is satisfied, with a mere, fleshly, profession of religion, but my friends, he can have, a very, basic in thought, to those, who know, what he needs, to hunger, and thirst, after that righteousness, that is a lonely Christ, there, to have that hope, at last, brought in their soul, which is expressed, in a hymn,

[ 27 : 26 ] I often quote to you, I know, then shall I, see the spice, of never, never sin, that's the law, that's shut, you see, sin is shut out, the powers, of sin shut out, the evil of sin, shut out, the master, of sin shut out, and never, never sin, and from the rivers, of his grace, drink endless, blessings, and the Lord, shall, the Lord, shall, yes, it is a soul now, I feel it to be, so tonight, friends, I realize, the imperfection, of my own speaking here, but I must impress, upon you, the value, of the spiritual merchant, always a very, experimental, but then I want you, to notice, the difference, on the other side, there are some persons, of course, that have been engaged, in religious matters, but they've never, been conducted, they've never conducted, any spiritual merchandise, there's never been, this exercise, and trial of faith, within their soul, it's all been external, mind you, the mind's been active,

I wonder, whether you've noticed, my friends, how in the word, of God, there is a very, solemn distinction, made between, the life of the soul, and the life of the body, why, in the Ephesians 2, it speaks about, you have to be quicker, who were dead in trespasses, and sins, but notice, the activity of, you see, it's all very well, my friends, to the point, a certain person, to say, they're dead in trespasses, but look at their activity, look at their activity, you see, and remember this, my friend, that the activity of a person, in dead in trespasses, and sins, could not only be, an activity advised, but it could be, an activity in religion, I think, if you would have, be able, to look at the, Archbishop of Canterbury's, engagement book, for the next 12 months, you find, my friends, that there were a few persons, in this country, who got, a more full list, of engagements, than the Archbishop of Canterbury's got, most active, in the exercise, of religious provision, so I have no doubt, whatever it's saying, to you, my friends, above the ground, and the why, that that man is living, and not he's thinking, that he is dead in trespasses, and sins,

I have no doubt about it, by their fruit, he shall know, but again, that's the destiny of the world, you say, you are censorious, my dear friends, I am not more censorious, than the word of God, the word of God, speaks powerfully, and authoritatively, to those, who are engaged, in the profession of religion, and he says to them, come out from among them, and be ye separate from them, and touch not the unclean thing, and that man's touching it, and taking it to his bosom, and embracing those, that I am driven, you say, no, speak to such vehemens, as is not around, my dear friends, we've got to be, honest in these days, honest with our own souls, and honest with men, you see, but what I'm trying to show you, is this, that there is an activity, in the condition of death, you see, the word of the Lord, by the apostle, goes on, he says, you were then in trespasses, wherein, ye walked according, the course of the world, according to the prince, to the power of the air, that dwelleth in the children, disobedient, oh, you want, dead, you want sleeping, you want to be bride, you want lying, before men as corpses, you have got an activity, religious activity, you see, on everything, so, my friend, still lay in trespasses, now says, look, the Lord, he says, he but any trespasses, he now says, you have the equivalent, you have the equivalent, he has given you life, he has given you life, that God, who is rich in mercy, for the great love, wherewith he loved us, he comes together with Christ, by great time he says, then he goes on, to speak, my friends, about the blessed result of, oh, the blessed outcome, of this divine quickening, of the soul, huh, the delusion, delusion, of this person, though they did interest, in the sin, to be so active in, well friends, we only need, to look around today, and we can see, where the profession, of the literature, these people live,

I was going down, the road, leading to, until Crest there, the other day, and I had to march, round, to the corner, of the new road, leading up to the hospital, and there I saw, the Catholic Church, being noticed, in the window, the window session, there you go, hmm, all you say, is not quite like that, not quite like that, my friends, I ask you, to go through, the town city of Leicester, and examine the notice force, outside of the churches, the chapel in Leicester, see what is on them, see the amount, that is devoted, to worldliness, and see the amount, that is devoted, to religion, my dear friends, religion is merely, just simply a tag, to a worldly organisation, in the provision, of religion today, you say, but it wasn't all, that was like that, no, I'll tell you what it was, my friends, in past days, and that was, that nearly all the churches, of this country, were given up, to blatant Arminianism, a declaration, that man could do, what only God could do,

I don't know, my friends, which is a greater denial, of the word of God, whether on the one hand, we declare, that man has power, to do, what is God's own world, or whether on the other hand, we say, that it's alright, to mix up religion, with the world, as long as we have, the larger proportion, of the world, that's the thing, that we want, particularly, and your friends, these things are open, before I leave, and the door will shut, door will shut, but of course, it comes even closer, than then, doesn't it, even closer, than that, oh my friends, the danger, for a man, or a woman, that has a name, to live, and yet, they are dead, the danger, of a man, or woman, who says, I'm rich, and increased in glory, and I have healed my, the danger, of a man, of a church, who says, we've got the best building, and we've got the best minister, and we've got the best ministry, and we've got the best ordinances, and we've got the best offerings, and they have friends, in their heart, that is going, and the despising of others, and don't forget, this is a very certain manner, very certain manner, go even further, think my friends, of those, who on the Sabbath day, will come, are taking means of grace, and yet, during the week, they're no different to evolving, no different to evolving, there's coming closer, a human closer, a man, a woman, a young person, who will all be found, in these churches, and yet, friends, during the week, watch, they would never entertain, many of the evils, that are found, even in, churches of life, yet, my friends, they would nurture, their own heart, with evil things, although, they would never, commit to sin, feast themselves, upon, unholy, and sinful things, and yet, my friends, they would never, commit to sin,

[ 34 : 55 ] Lord, let me assure you, this way, that to nurture, our hearts, of the iniquity, is an absolute, in-marking, of a true, profession, religion, or it is indeed, I sympathize, to some of you, that no, we have bondage, to sin, and the power of it, who know what it is, to be troubled, deeply in your heart, because you long, to be able, to break some gentle, that binds you, and yet, you feel, you have no power, to break that call, I have the utmost, sympathy with you, but my friends, I am not speaking, of those cases, I am speaking, of those cases, that are satisfied, with the outward, evidences, of religion, and seeming, adherence, to morality, and perhaps, to something more, they leave, yet friends, in their heart, and in their mind, they are just, in being, to that you, sometimes, the basis, of affections, and the most, evil thoughts, never allowed, to come, to the service, at least not present, no telling my friends, that what the day, may come, when that, horrible thing, that you think, you've got, pretty well, imprisoned, within your breast, will burst, it's bad, and there, to your infamy, as your man and woman, that you and I are, you wonder, a man, who knows something, of this inward, searching of his soul, he has to say, hold down the uproar, of this, marjorie son,

I spoke, to the children, here this afternoon, about that prayer, with David, Psalm 141, where he says, set a watch, for my lips, set a watch, from the door, of my lips, have you ever, prayed like that, is there a reality, my friends, of the knowledge, that you have, in yourself, how so easily, in a moment, the bonds, may be burst, every restraint, will be, cast aside, and there, because, for some, clearing up, a believer, or some provocation, or other, a grateful passion, will manifest itself, which all the time, you and I, have been nurturing, in our own, but, perhaps, against, this person, or the elders, it has to be, so, friends, what a dread, will they be, when those lips, that have been, kept so diligently, till they have, burst forth, in some awful, words of misery, all, says the word, it is my friend, that is,



I, of the living, solid, Lord, instead of watching, my lips, I will exercise, my own watch, Lord, give me grace, to heart watch, but, let me not be, satisfied, with my own watch, for this, yet, in my own, prayer, for this, but, I will do, set, the watch, of the night, not only, a birth, little children, need, for friends, great-haired men, women need it as well, all they do is need, God, grant, for such prayer, may be found within their breath, and, the door is shut, the door is shut, you may say to me, well, I just don't know where I am, don't know where I am, well, friends, all I can tell you is this, if this word is a claim, it's a real labour in your soul, a real anxiety, a deep concern, there is one, that has said to you, come unto me, for you of labour, and I, heavy laden, and I will give you rest, don't look any longer, for yourself, or upon yourself, for what you are, don't talk about being rich, and increasing goods, and have need of nothing, don't talk about that, but come just as you are, with all your poverty, and your sin, and your shame, and your wickedness, with all your rebellion, with all the hateful things, you are within yourself, ah, you say,

Mr. Brown, you're pissed, you're doing through tonight, I just don't know, what to do, here's the only thing, to do, and it's the only thing, that Paul said, all through the ages, that we have been able to do, and that is, to go just as they are, to the mercy seat, and cast themselves, not only with all the Lord, but upon the Lord, because he has instructed us, so does it, oh, come unto me, all ye, that lay from that heavy load, and I will give you rest, you can't find it, outside the door, my friends, if the Lord is going, to give you rest, he'll take you in, through that door, and the end, you will be saved, and in the end, now that's his promise, even as, constrained, laid, short, humbled, may to know your needs, by the teaching, of the Holy Ghost, you are brought, to that mercy, to commit yourself, into his hand, completely, and absolutely, the Lord says, I will take you in, through that door, and you shall hide, your return, rest in me, not that you won't know, some rest in me, whilst you're here, but you will know, the fullness, of that rest, hereafter, they are the people, to whom that door, shall be opened, and they shall go in, with their dear Lord, their bridegroom, into that blessed, marriage supper, and sit down, with him there, and enjoy, his person, and his, his father, and his love, in a way, that they have never, done here, temporary, that they shall know, it will always, for us, to a never ending, eternity, may the Lord bless, these few words, to your souls, and friends, and other,

God forbid, that anyone, or you, or myself, should be shut, Amen.