

Seeking Christ in the footsteps of the flock

(Quality: Very good)

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[0 : 00] as the Lord helps me I would like to direct your attention to some thoughts found once again to the songs of Solomon chapter 1 and verses 7 and 8 that's the song of Solomon chapter 1 and verses 7 and 8 I think friends I will read the first 8 verses the song of songs which is Solomon's let him kiss me with the kisses of his mouth for thy love is better than wine because of the savor of thy good ointment thy name is as ointment poured forth therefore do the virgins love thee draw me we will run after thee the king hath brought me into his chamber we will be glad and rejoice in thee we will remember thy love more than wine the upright love thee

I am black but calmly O ye daughters of Jerusalem as the tents of Kedar as the curtains of Solomon look not upon me because I am black because the sun hath looked upon me my mother's children were angry with me they made me the keeper of the vineyards but mine own vineyard have I not kept tell me O thou whom my soul loveth where thou feedest where thou makest thy flock to rest at noon for why should I be as one that turneth aside by the flocks of my companions if thou know not O thou fairest among women go thy way forth by the footsteps of the flock and feed thy kids beside the ten shepherds tents my text as I already said and did read is in verses 7 and 8 once again friends

I want to remind you that what we find here in the songs of the Solomon is a conversation or a dialogue between Christ and the church and what a mercy when we read the scriptures and look into some of these mysterious portions that we find that this is the very desire of our soul we cannot deny friends the desire here of the bride or of the church is after the Lord Jesus Christ if you find those desires within you friends it is because you are part of the living church of God oh what a mercy to be in possession of living faith a faith which singles out as it were any other hope any other trust any other object and singles gives you a single eye to but one thing and that is that you might know what it is to be found in the Lord Jesus see him in him only as your only hope of salvation the only way the truth and the life now when we come to the words of our text the word verse 7 is actually a prayer and verse 8 is the answer of the prayer and as I look upon to this friends

I think of that word which is found in Jeremiah where the Lord speaking unto the prophet says call upon me and I will answer thee and I will show thee marvelous and wonderful things and oh friend all I can say is if you seek the Lord you are going to find so what we find in verse 7 is the prayer of the seeker and in verse 8 we have the answer of those who find God is faithful to his word and if you do not have the answers it is because friends I realize there can be a delay and the purpose of the delay is again and again to empties of all of self and actually to search out the true reality of religion and like Peter who was put into the sieve and all of God's people are put into the sieve every one of them none of them are going to escape until there is only that which is left which is of God in other words if you want to use three grains which were found in the sieve of Peter it was faith hope and love but at least friends they always are joined together but at least we know this that all of which

Peter passed through his faith failed not because he was found in the intercessory work of the Lord Jesus Christ so we see the absolute truth that man is saved by grace and grace alone through faith and that not a gift of God but it is a precious gift which God bestows I mean not found as a gift of man but it is a gift of God which he bestows freely and sovereignly now in looking at this particular thought we see here what brought out this petition what brought out this prayer here in verse 7 if we look at verse 6 I believe we have a little of the reason she had a sense of self and of her own state before God in other words as far as looking within her own self she could see that she says I am black I realize it is a mercy when we can come to this place though black and vile in myself yet in the sight of

[6 : 29] God I am calmly because I rest not upon the righteousness of my own but I rest upon the righteousness which is found in Christ I realize this isn't easy to come to but let us press till we have come to it no living soul will ever want to rest upon to their own blackness they will recognize it and confess it she also in verse 6 realizes her shortcomings though they had made me keep her of the vineyards yet as far as my own vineyard I haven't kept oh I believe we all at this particular season of the year do have little gardens some large and some small and sometimes I believe if someone would come out to view our garden at some times or another we're quite embarrassed because of the many weeds and it's not being kept and we have to make an apology and say well I intend this day or that day to clean things up and to tend to it or it has been neglected and certainly friends if we neglect a garden we certainly got havoc and now we find this bride she realizes how she has not kept she realizes the neglect it brings shame and reproach upon her own name but not only upon her own name but it even brings shame and reproach upon the lover of her soul oh friend to sometimes your own untidiness in your own soul sometimes your own life your own deadness your own falling sometimes in our own giggles and laughs and conforming to the world have we not sometimes been ashamed of self because we have made a reproach upon our confession and upon the name of Jesus oh if we could only realize what reproach sometimes we can bring upon our profession and upon the person of whom we profess how we ought to be careful in all of our actions and all that we do oh friends it takes much don't it it takes much grace it takes abiding grace it takes means constant need of grace throughout the whole of our pilgrimage but now we come to the prayer oh friends she knows where to direct her prayer she sees her own weakness she sees her own vileness she realizes her own ignorance and she knows not what to do but yet faith will point out to the road because we read in the words of our text tell me oh thou whom my soul loveth now in dealing with verse 7 out of a way of convenience let us notice first to whom does she address her prayer because we find here that she addresses it to those whom her soul loveth and secondly let us notice that of which she doth seek after because she longs as it were see in our text she longs to be fed and she longs to know what it is to have rest and then thirdly that is dealing with verse 7 we see here she uses a reason or an argument because she does not want to turn aside by the flocks of the companions and then as we come into the 8th verse

I will try to give you a short little outline when we come there then let us deal as the Lord helps us with the 7th verse to whom does she address it notice oh thou who my soul loveth oh maybe when you think of that it would rather cut you off but let us not be too quickly to cut ourselves off and yet friends let us take solemn warning if I love this world I am not included into the words of this text because he that loveth this world knows nothing of the love of Christ oh this is that love which must be planted by divine life but do not we have our slips and do not we have our falls we certainly do but what does the nature of love do to the soul it brings out confession of sins it brings out searchings of soul and even when our slips and our falls we have to use the language of

Peter Lord thou knowest all things thou knowest that I love thee oh what a blessed place David was in when he says I love the Lord because he hath heard my prayers and my supplication and then he goes on to tell about the wretched state of which he found himself in there in the pit of corruption and of sin oh do not sometimes we wonder in our own soul and say at times to the Lord Lord dost thou love me am I captured in thy love and then we have to say but Lord I do love thee and what a mercy when we are brought to such a place when we can think upon those texts we love him because he first loved us again friends confession of sins is the evidence of love the cries the groans of a living soul out after the Lord

Jesus Christ and so in spite of her blackness in spite of her unkept vineyard in spite of all that she has been she says tell me oh does your prayers and your directions are they form or is there something very personal in your prayer do you feel as if in your prayer tell me I want it from the Lord I want it from him whom I love and oh friend when I think of that again my mind goes there in the book of the gospels which Christ was preaching and he said if any man hate not his father his mother his own wife yea his children and even goes on even his own life for my sake is not worthy to be my disciple now again friends Christ is not speaking of that evil hatred of which is found in us by nature nobody is speaking as in comparison what a mercy if you can be brought to that hymn which I even quoted on

Wednesday evening I kin from all things parted me but never never Lord for me does the very thought of you being tanten to hell and to be separated from God is more than what you can bear or maybe that time you take another language of the hymn writer oh that my soul could love thee more love and praise thee more there is something about the person of Christ there is something about his lordship there is something about what he is that I find in my own soul which draws out after him and so do you find in the language of our prayer tell me oh thou whom my soul love yes oh may we be found he that loveth me let him take up his cross and follow me if he love me keep my commandments but friends maybe it comes this time this way at times though

[14 : 44] I do not find that love alive and lively in my own soul like it ought to be yet I cannot say that I do not love him but all be friends be careful of a divided love or of a temporary love may you be in possession of a true godly love tell me oh thou whom my soul loveth also who is this prayer ascended to that of which your soul loves but by the very petition of the prayer he addresses it to the great shepherd of the sheep because he refers to the flock and I really don't know and in my own mind I try to think upon it and sometimes these things go from my mind when I entered into the pulpit but some of the titles of which are found in the word of

God about Christ as the shepherd of his sheep Christ referred to himself as the good shepherd and in his goodness is displayed in the giving of his life for the sheep sometimes he's referred to as the great shepherd on another occasion he is the chief shepherd those are something within your own heart which singles out Christ as the greatest of the shepherd of the sheep I realize there are the under shepherds and may the Lord add and bless them and may I prove to be one in your own conscience and also in the sight of God but friends there is but one shepherd the great shepherd of the sheep who overwatches his flock whoever keeps who gives his life for him who will not forsake them neither leave them but only and always knows exactly what is needed for their soul oh to be guided by him friend do you want to be guided by any other do you not see how this singled out this petition in her prayer tell me oh thou whom my soul loveth where thou makest thy flock to rest at noon where thou feedest and where thou makest thy flock to rest at noon so we see here then she did have good desires as

I said friends she wanted to be fed and she wanted to be rest a little baby friends cannot rest if it's not fed and it isn't a comfortable feelings either friends if we have to try to rest when we got an empty stomach I realize for the most part it's only through neglect that we might have an empty stomach but friends maybe we have and we have gotten up in the middle of the night feeling hunger and a little hungry and think well I'm going to make myself a little snack because I'm hungry then I can sleep better or something before we go to bed in order to help us sleep well like I say friends we know a little bit of starvation and very little of true hunger if feeding and then there is the resting in other words a living soul cannot rest upon anything save than the application of

God's word to the soul now what is this feeding before there is feeding friends there is a hunger this hunger is brought about by the realization of ourselves and of our standing and our emptiness of all that we stand before God blessed are they that hunger and thirst after righteousness for they shall be filled in other words there is that anxiety in the soul which recognizes itself as bare as barren and as not covered and as vile and corrupt in the sight of a holy God now this is feeding but the feeding is this to know what it is to rest or to feed upon the word of God which tells us in and through the means of the gospel that there is a provision which is found in and through the mediator which is the Lord Jesus Christ Christ said except ye eat my flesh and drink my blood ye have no part with me now this cry of the living soul in the words of our text wants to know what it is to have union to

Christ therefore it says tell me oh thou whom I so love us where thou feed us where thou dost feed thy flock beside the the cooled waters of thy word and oh what a mercy friends that in all that which the children of Israel received in the wilderness that is the manna and the water every party that set forth something of the type and the figure of the Lord Jesus Christ feeding upon him who was sent from heaven as the savior feeding upon him who was the bread of life feeding upon his blood feeding upon his righteousness feeding upon his character and what a mercy to feed upon his attributes oh when we look upon the blessed attributes of God are they not suitable there for for a hungry soul look upon his attributes of mercy is there something within you which feeds upon his mercies because they are great they are plentiful they are marvelous and they are that of which he delights to bestow is there not a feeding upon his grace because it is free it is sovereign it is without merit and it is without price feeding upon his goodness feeding upon his long suffering nature all of these set forth the nature of him and so the soul says that where thou feedest thy flock and then also friends and I'm going to come back to a few thoughts it is to the rest at noon the climate of course in the biblical area of what our bible is written around of course is far different a little bit than ours we possibly have known what it is in the bitter hot heat of the summer we'll say in the month of

[21 : 47] August when everything seems to have been dried up and souring the tempers will say over around the hundred mile and there's one out in the dry fields working when the heat of the day comes he sits under the shade tree until the sun has set a little because of course he's fearful of a sunstroke or of some harm done to him now we know that in that day friends the shepherd would take his sheep often out early in the morning when the dew was on the grass and there they would feed upon the fresh herbage and then as the sun came up into the noontime then he would take them into some shady place by the still waters and there they would rest upon a full stomach now I realize the sun sometimes has many applications but here I would believe it means something of trial of temptation of trouble oh friends

God doesn't always bring his sheep into green pastures no there is the sun which beats down upon us and we see our sin or the sun of troubles temptations sickness problems griefs disappointments it is then friends when we want to know what it is to rest upon the word of God oh this is what Job longed for didn't he however the Lord kept back that rest of which Job so wanted and yet it wasn't because in the midst of all of Job's problems and sets of all of his grief his faith yet stood firm and he says I know that my redeemer liveth and though he slay me yet will I trust in him however I believe there's a better illustration of which I can use as to give you what is this rest there are many but

I'll give you one and we'll see how time permits Paul was a favored man of God he was brought up into the third heaven and he seen things which were unspeakable he wasn't allowed to utter and then the Lord gave him a thorn in the flesh but the thorn is we don't know something apparently which he had not yet experienced up until that time and this flesh bothered not only did it bother Paul but Satan used it to buffet him and to harass him Paul on three occasions sought the Lord to remove the thorn and the Lord did but he says my grace is sufficient in other words Paul was brought to this place to rest there at noon in the bitter temptation and sorrow which he had passed through and you'll find this again and again throughout all of the different characters in the word of

God how many times did the Lord come to this one or that one and say fear not when he looked to the children of Israel passing through the waters and in the fire he says fear not when thou pass through the waters or the fires I am with thee there was a resting at noon oh friend can you look into your own soul and find there were times when a sense of your own sin and a sense of your own depravity and a fear of your lost and undone condition before God already having in the measure fed upon the word of truth but then the Lord brings you in the midst of that terrible trial and brings some word to your own soul and you were able to rest there in the midst of that burning sun upon the word of God and upon the promise which he had given you or maybe some trial some sickness some trouble you have passed through and the

Lord has said to you sit still when to the children of Israel and Moses stood by the Red Sea then the Lord says stand still and see the salvation of the Lord what a rest when Jehoshaphat was compassed about by that host of which he openly acknowledged Lord I have no might nor power against him but my eyes are on to thee there was a leading and a guiding into the pastures but when the Lord said to him fear not the battle is the Lord it is not yours but it is in my hands stand still and see the salvation of the Lord we read this and Jehoshaphat rest upon the word of God the burning sun was there but he was able to rest there in the pasture and in the shade of God's blessed word oh this is why friends we've got to have a religion which comes with might and power to the soul the mere intellectual

[26 : 59] Christian can assume the promises can take them but if go ahead take a promise to God's word but you want it to come with my then you've got rest and oh what a rest is Christ to me says one of the hymn writers this is why the prophet here or the church of God says tell me oh thou whom my soul loveth where thou feedest where thou makest thy flock to rest at noon now I want you to notice two things when he speaks about the flock of God it is in the singular when it speaks and uses the argument in the last part of verse seven then it is plural now we come to that I believe it is my third point what is the argument what is the reasons why she so is so insistent in prayer before her beloved that is the

Lord Jesus because she says for why should I be as one that turneth aside by the flocks of thy companions I realize this is somewhat difficult and I can only give you as what I think it is I'll admit I had to look to here and there to more or confirm some of my own thoughts first of all let me just speak a little bit about the marginal reading it says as one that is veil in looking up that is in the travels of John Gadsby and some of the others in Bible dictionaries it is true friends that the veil in that day had its different uses in some places it appears as if the virgins covered their face so friends if this really can't be applicable to the words of our text but in other places in other parts of the country in different seasons of history it appears as if those who were the harlots they covered their face we have the case there in

Judah you remember the daughter in law of Judah she covered her face and sat by the wayside as one who was a harlot to attract Judah and you remember that which took place there she was one who was not a true wife but was one who was deceived or deceit and was not part of the true and living church of God I'm speaking now in applicable to the words of our text I realized later she was brought into the church of God but now I'm not arguing that about Judah I'm just saying that she veiled her face in other words the bride says looking upon her beloved I want a living union to thee I do not want to appear as one whom is rejected of thee who appears in thine eyesight as one to be unclean who has played the part of a harlot but I want to be declared in thy sight as one who is a virgin in other words

I don't want to be veiled also looking at the words of our text friends there are those who have made a confession and have proven not to be part of the true living church of God and so these are flocks oh I realize we have all experienced some of whom we had thought to be the true work of grace and then there is a departing but the living church realizes their own frailties and as if in self not in God but in their own self I'm almost liable to fall I'm liable to slips and in my own self I am almost liable to fall out of the living church of God now there is no separation and there is no losing of any of God's sheep but friend I might say this if Adam in his holy innocence and in his righteous created righteousness was not able to keep self and the created angels in heaven warning we ought to have against our own self this is that of which is fear is brought about by life

I know not one who was found in the secret counsels of God shall ever be lost he'll not lose one but yet in their own soul they feel in other words the prayer here is this I do not want to be deceived I don't want to be like those who were in possession of life but later they proved as far as I am concerned maybe if not oh to turn aside after false teaching to turn aside from the truth to fall into air to follow the companions of which are only thee by profession and not by possession this is what she's praying for why should I be one as one that turn to the side by the blocks of thy companions oh is this the prayer now the glory of it and the mercy of it is this all of those who are in possession of such like prayer and who have such living desires in their own soul they will find the answer for the

[32 : 47] Lord in due course will answer I believe I mentioned I don't know just when but I did mention sometime already this morning there are the delays of prayer but I can assure you friend by my own soul's experience every true praying soul is going to in some measure walk out to the experience of 295 to know to more of him it is needful to pass through the fire it is needful for the delays of prayer so that there might be more searchings of soul to be brought more and more from resting of self resting upon evidences and casting yourself more upon the mercies of God now let us quickly before we look at the answer to the prayer once again review what the prayer was we notice that there was a sense of self his own blackness her own blackness her own vileness her own instability her own neglect this is that of which brought out prayer she brings her prayer to the soul one whom her soul loveth oh don't be too afraid of that but yet be in possession of it then we notice that she brought her prayer unto him whom she recognized and realized was the shepherd of the sheep not only did she recognize the shepherd but she also knows that he does have sheep and I want to be fed with that food of which he provides the word of God

I want to be provided and fed with the true word of God the unadulterated but I also want to know what it is to have that blessed gospel rest to be brought more and more and I could go on with this there's another thought which comes to me as I'm just reviewing this oh friend what a mercy to come to the gospel rest to rest upon to the finished work of Christ to be toiling and troubling in self and then to be able to see and hear the words of Jesus it is finished to see the accomplished work of Christ to enter into over as it were that into the promised land and to partake of that heavenly banquet the rest of the gospel the law never did give rest the law never intended to give rest but the gospel did but the law is that which is a schoolmaster to bring us to Christ now let us go further she asked that she might come then into that rest and not be like as those who in due course turn aside now we come into the answer of the prayer in looking at the answer of which

Christ gives to the bride and to the true seeking soul in verse 8 we can look at it just simply in two thoughts first of all let us notice how the church or how Christ addresses the church for he says to them oh thou fairest among women and then very simply friends we see the direction which Christ gives to the church now in that first clause in verse 8 if thou know not I'll put it in this way it is this as much as to put it this way seeing this is the case that you acknowledge your ignorance and do not know I will tell you it is that same thought taken over into the Philippians if he be risen with Christ seek those things which are about it's not so much as a question of a doubt but in other words seeing that thou art then risen with Christ and seeing this is the case come on then let us go on

I'll put it in a little carnal way in an earthly illustration let us say I'm going to take a trip and I invite you and so the time comes you come to my house with your luggage and there's the car and I turn to you and say to you now if you're going with me then put your luggage in and let us go it isn't a matter of question but is this much as to say now that you have gone with me are going to go with me then let us go on our way in other words seeing that thou dost know not I will tell thee but he didn't put it in that particular way did he he gives him a description she the bridegroom gives a description of the bride oh thou fairest among woman oh friend would that not melt the stoutest heart did she not see her own corruption and her own blackness did she not see her unkept vineyard but friends it is to those who see themselves lost black and vile in their own eyes of whom desire to have a covering in the righteousness of Christ it is these of whom

Christ says you vile thing get away but he refers to them and comforts them this doesn't feel with pride because the gospel when it comes with might and power and the application of God's word to the conscience never lifts up the pride it humbles oh thou fairest among women in other words of all the women which are upon the face of the earth thou art in my own eyes to be the fairest of all oh such is Christ love to the church Christ loved the church his love was such that he gave himself for it he brought out a righteousness he covered it and so the church is equipped and covered in the glorious righteousness of Christ as we sometimes sing not a spot to see and lest the shadow of a doubt a spot should see he took the robe which he brought and covered it all around oh glorious truth but any living soul doesn't want only to know the doctrine of it they want to know the application of it and the power of the word spoken to their own soul so in the answers of prayer he answers all of his children upon the ground of pardoning grace upon the ground of the atonement upon the ground of a righteousness and so he says oh thou fairest among women such as the God

[39 : 52] Christ loved to the church all those who were brought before the Hacerus Esther exceeded them all I realize it was the natural beauty but there was no beauty in them by nature but he looks upon them not in their merit not in their righteousness not in their vileness but upon his own work oh to be able to see that to be able to receive it if thou know not oh thou fairest among women go thy way forth by the footsteps of the Father I like that word forth it is to go forth forth out of this world forth out of profession out of that of which is only of man out of the religion of man's making go forth and where are they to go they are to follow the footsteps of the flock what are the footsteps of the flock in other words they are the steps where others of God's people have already entered into oh let us imagine we are some little sheep wandering here and there long to be found amongst the true and living church of God but there it sees there's some footsteps they are the steps of a true flock of God and there they go and I will follow those steps and those steps will lead me right to the very church of

God and so this is what the direction of Christ is that's why I read the eleventh of Hebrews they are the footsteps of the flock oh let me just point out a few good friends if we look upon Abraham by faith Abraham he went out from the place of his nativity out of the world not knowing where he went but he lived by faith in other words the footsteps of the flock is to know what it is to live by faith to walk by faith it is something like in the case of Ruth who looked upon the destruction and the emptiness and the vanity of idolatry of the Moabitish and all of the religion and when her mother-in-law says return back to thy father's house and to thy gods this struck a chord to my father's house to my gods that isn't my home that isn't my gods and she says to

Ruth entreat me not to leave thee nor to follow after thee for thy God shall be my God thy people shall be my people oh that is the footsteps of the flock who follow in the footsteps of living faith taught by that same blessed spirit to follow in the footsteps of Ruth and friend have you sometimes looked upon these illustrations some of the experiences of which these have gone through and in a measure you have found not by your own might not by your own power that God hath put your foot right into the very step and you could not do any difference you were like Abel you seen there was a need of a sacrifice there was a need of a substitute and all the offerings of which man had made laid upon the altar would never be acceptable you found there was one which must prove to be more acceptable than the things of this life and you have looked to the

Lamb of God and have come by faith laying your hand upon it oh friends that is putting your footsteps in the steps of the flock not you but God hath placed you and guided you and directed you I realize in one measure we do but it is the Lord who teaches us to do so oh and so we could go on speaking of Abraham Isaac and Jacob oh with all of your misfitting with all of your sins and with all of your departings have you put your footsteps into the very steps where Jacob hath gone and says Lord I'm unworthy the least of these mercies and know what it is to wrestle with God and says Lord I cannot let thee go I cannot let thee go maybe maybe you haven't come to the place of experience of Jacob to recognize him and have the words spoken to you no more Jacob but Israel to know your adoption and to know your union to God but friends yet have you come there and says

I cannot give me Christ or else I die I got a hold of him and like the Greeks sirs we would see Jesus I would know him I would press for him I would have him and if this is the desire then may you put your footsteps into the steps of the flock and follow them as you have found there in the 11th of Hebrews and elsewhere throughout the whole of the history of God's word like Moses he looked upon the riches and that of Egypt his position and he counted it as nothing he would rather suffer affliction with the people of God than to enjoy the pleasures of sins for the season because he seen him who was invisible the glories of Christ the need of Christ and there was that drawing out of his own soul unto the Lord Jesus this is putting and going forth by the footsteps of the flock and then notice and feed there's where we feed oh it is a mercy to feed upon

[45 : 47] I hope you don't misunderstand me it's a very wrong expression but feeding upon the experience of others that can be wrong but yet it can be right by finding your soul's experience laid down in the word of God to be able to believe by grace I'm not a stranger to it that's feeding feeding upon him who is the author and the finisher of faith he that hath begun will finish it he is that glorious person and then notice here besides and feed thy kids beside the shepherd's tents well we have a little difficulty here all I can think of is those kids are referred to as the little goats who cannot go out yet into the wild but who must be kept near oh friend what a mercy to be kept near the shepherd's tent and then again I think of those shepherd's tents friends refers to the means of grace

I hope you will join with us on Monday I hope that you will want to join with us on Wednesday I hope you will desire to come here this evening hour with a prayer and asking that you might feed beside the shepherd's tents that the Lord might give you and guide you and direct you and watch over you oh what do we find here this morning hour we find prayer and its answer and my time is gone and I've more or less covered it generally speaking I believe as I had thought and tried to do every text and every word is exhausted it can never be exhausted it is an inability of self but let me read the text and see if you can just follow a little in your own soul's experience tell me oh thou whom I so love where thou feedest where thou makest thy flock to rest at noon for why should I be as one that turneth aside by the flocks of thy companions if thou know not oh thou fairest among women go thy way forth by the footsteps of the flock and feed thy kids beside the shepherd's tents well may the lord forgive all that has been said amiss many of our awkward ways of trying to bring the truth but may the lord at least bless his own word to each and every one of us our own souls for his namesake amen shall we then conclude our service by the singing of hymn number 303 hymn 303

Jesus lover of my soul let me to thy bosom fly while the raging billows roll while the tempest still is high hide me oh my savior hide till the storm of life is past safe into the haven guide oh receive my soul at last hymn number 303 o possible chapter three ■ sant man y o my stole than he that love air of my soul let me throw thy food Come fly.

Wind the raging bill of flow. Wind the tempest still in time.

Hide me, O my Savior, I rise till the storm of light is down.

[50 : 11] Sing it through the heaven sky. O receive my soul at man.

Other wreckage have I done. And my helpless love of me.

Leave, O leave me, none of the more. Sing it through the heaven sky.

Let thou bless me. All my trust of thee is saved.

All my help from thee I bring. Have in my defenseless death.

[51 : 31] In the shadow of thy me. Love, O Christ, all I want.

All in all in thee I cry. Raise the fall and cheer the pain.

Heal the sick and eat the blind. Young and holy is my name.

I am one of the brightest sinners. Thou art full of truth and grace.

Let the healing stream. Let the healing stream.

[53 : 22] Let the healing stream. Let the healing stream. Keep me pure within.

Thou of life's fountain art. Really let me take out thee.

Springs above within my eyes. Rise to all eternity.

May the grace of the Savior and the love of the Father and the communion of the Holy Ghost rest upon all, now and forevermore.

Amen. Amen. Amen.

[54 : 37] Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. The Cops of the Net.