

# Committing our way to the Lord (Quality: Good)

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 October 1997

Preacher: Seymour, Gordon (1928-2017)

- [ 0 : 00 ] If you want to help me, I would direct you prayerfully to Psalm 107 and reading verse 7.
- And he led them forth by the right way, that they might go to a city of habitation. You know, it's a great mercy if the Lord has given you and me that needful grace to in all our ways acknowledge him.
- We confess, one does, how short we come in this. Oh, how we need the Lord to give us that grace of true repentance that we might commit our way under him.
- And often those ways are past finding out that like his people of old, he knew the way that they were to take before they were directed into it.
- And with you and me, he knows the end from the beginning of each of our lives. He knows the sore afflictions that befall you and me by reason of sin.
- [ 1 : 26 ] But you see this teaching in this. And we have it here, don't we? They wandered in the wilderness in a solitary way.
- They found no city to dwell in. You know, we have air cities to dwell in, the places of abode. And all we humbly trust, don't we?
- That's where the Lord has placed us, directed us and placed us. But you know, we'll be satisfied with these things. There'll be no perfection in anything that you and I possess temporally here below, will there?
- Because all our possessions will be of no avail when we come to sink into death. Oh, many may think this is a morbid matter, but you know, eternity before you and me.
- And so these ancient people knew what it was, those redeemed from the curse of the broken Lord, to have a pathway of tribulation in this wilderness.
- [ 2 : 42 ] They knew what it was to be in a solitary way. You know, you won't find many companions, will you? We may all fear God in our measure, but we cannot always speak of our feelings one to another as we would, can we?
- But oh, we have to realize this, don't we? As we were, I believe, reading in Mr. Philpott's portion yesterday, can the two walk together except they be agreed.
- Can you and I walk with God then? Only as you're in agreement with his word, and we need grace, don't we? To make us submissive to his will.
- To bow the knee beneath his sovereignty. He is a sovereign God. His word, dear friends, shall stand against yours and mine. What a mercy to be given grace, to be submissive to the will of God.
- You'll be made conscious of this, then your soul may faint within you at times. Faint within you. You see, you're hungering and thirsting for something real.
- [ 4 : 00 ] For the life of the Spirit, for Christ to be formed. In your heart. For him to gird up the loins of your mind, that you might truly be given that grace, to humble yourself before him.
- Thou, God, seest me. What a word that is in the church at Geelong. It seemed to strike me when I first came over him. Thou, God, seest me.

Looks upon your heart and my heart. Oh, and what will he see there? Nothing but sin. But his grace. But, for his grace.

And he looks upon you, if you're one of his chosen vessels, through that sin-atonement blood of the Lord Jesus Christ. You see, to know him as your Redeemer.

So, you'll know what it is in your felt destitution of spirit to cry unto the Lord. In your soul trouble.

[ 5 : 02 ] That is, as your providential troubles are made trials to you, as they are sanctified, so you'll have soul trouble. Lord, what wilt thou have me to do?

Fall upon me. Fall upon me. In the day of trouble. Do you see, dear friends, even Paul was brought there.

He said, I glory in tribulation. That's not your nature. Certainly not mine, is it? We rebel and kick against the pricks, don't we, Ty?

Well, Paul did. But they know that where these sins abound, and we feel such loathsome lumps of sin, if I may speak for others, that's how I feel.

We feel, we know, the wretchedness of our sinful heart. And are we brought there that only one can atone for these sins? And we look to the Lord, don't we, as hungering and thirsting sinners.

[ 6 : 07 ] We cry unto the Lord in our trouble. The righteous grower. You cry to the Lord, Lord, have mercy upon me. Well, he says, call upon me. Lord, but how can I call upon thee without the blessed spirit enlightening me and enlivening me with those fresh supplies of thy grace to know a little of the great mystery of grace, the mercy and favour and love of God to your unworthy soul that he exercises you in these troubles to cry unto him daily.

Lord, I get so destitute, so cast down, so carnal, so earthbound. Lord, is it like, is it likely that I'm to be one of those chosen vessels when I'm in such a state of mind?

Oh, you have to cry, don't you, continually for the Lord to teach you and to instruct you in the way wherein he would have you to go. Now he led them forth.

And many a soul has been led forth. And where are they now? Why? I thought this, as we read that, this is where they are and they're a friend in hospital and we've not met.

But, you see, he maketh a storm of calm. We have storms in life, don't we? Stormy scenes. We have it in nature, don't we?

[ 7 : 41 ] And we get fearful of them as to the effects they might cause upon us. We get very fearful. But he, that, this greatest storm is the storm of death.

Storm of death rolls on apace and who can say how night? He maketh a storm of calm. So that the waves thereof are still, then are they glad.

Because they be quiet, so he bringeth them unto their desired haven. It was a word spoken of when my late father-in-law passed away.

I believe he was a God-fearing man, a desired haven. But the darkness, dear friends, on his deathbed, but the Lord came to enlighten him at what we call the eleventh or the twelfth hour.

Oh, and this is bringing us soul, redeemed from the curse of the Lord to glory at last. But it'll be a pathway of triumph. But then they cry.

[ 8 : 48 ] Oh, the then's in your life and mine, dear friends, where the Lord has enforced you to the sinner's friend. Come there as a last resort, haven't you?

Try it all various means and ways of delivering yourself from trouble. But our vein is the help of man, isn't it? Oh, I know the Lord uses means.

Uses means, doesn't he, for restoring, sparing, strengthening mercies and what a mercy that is. But oh, when you're brought here in deep soul trouble, Lord, do grant me some evidence to know how the case stands for me.

Well, he led them forth through much tribulation. And yet he supplied their need because he had redeemed them from the curse of the law before they were ever born.

You see, the mercy is that redeemed from the curse of a broken law and, you know, dear old Job said, I know. When he was delivered, when he was brought into that wealthy place spiritually, he said, I know that my Redeemer liveth and will stand at the latter day upon the earth.

[ 10 : 08 ] Oh, he comes, you know, dear friends, doesn't he, in all his glory to take his ransomed people to heaven. He led them forth by the right way.

There's only one way, the right way. There's only one religion and that's the right religion. and it's the Holy Ghost religion that reveals to you and me the preciousness of Christ.

He gives you faith, doesn't he? Faith is a substance of things hoped for. Faith is putting that trust in one that you see not yet believe in.

What a wonderful gift is faith. How solemn, dear friends, to be an atheist. An atheist doesn't believe there's a God.

An agnostic believes there's a God and knows there's some supreme being but will not acknowledge them in their way.

[ 11 : 09 ] How vital it is then that you and I are given that grace to believe in the Lord Jesus Christ and to seek that he might confirm your soul with real evidences.

So you're hungering and thirsting for the living God. You want him to cause his goodness to pass before you in the way.

No, he led them forth. He led them forth. And when we examine our lives, dear friends, has he not led you forth? Have there not been any signs, any exercises of soul as to the way the Lord's led you?

Have you never been able to say this is the Lord's doing? Well, bless God if you can from an honest heart acknowledge this, that he has led you forth.

He has manifested himself to you in providence. That's not salvation, but it's a start, isn't it? If the Lord has opened your blind eye, unstopped your deaf ears, and you've been made to acknowledge that there is a God and he's a God that has supplied your need in some particular thing, some particular special time, you've been enabled to dwell upon it.

[ 12 : 36 ] This is what the Lord's doing. You've seen his hand. You've acknowledged his goodness. goodness. Well, oh, hold fast to that, but pray for greater things.

Pray for that knowledge of Christ. Pray for him to be revealed. You know, oftentimes we feel to have nothing, don't we?

Our religion is a very low end. We wonder if it possesses anything. everything seems to be so dark. Gross darkness seems to cover our soul.

We get very tempted about the solemn work of the ministry, the solemn life of a so-called believer. Oh, and it gets us very much in a low state at times, feeling within, we can't even describe it to others.

But we know this darkness seems to envelop our mind. we look around things in the world. Oh, Lord, you say, do come, give me a token, a true token, something that I shall be persuaded of is being given to me by thee.

[ 13 : 49 ] You see, he must do everything, do everything. Well, he's done the work of grace and he's done the work that he came to do, hasn't he, in satisfying the just demands of the Lord.

But you say, is it for me, Lord? You see, all will be well if Christ is yours and mine. With Christ in the vessel, Christ formed in your heart the hope of glory, then with Christ in the vessel I can smile at the storm, yes, the vilest of storms.

the wildest storm, its rage, he restrains. He restrains the wildest storm, doesn't he, with his voice.

Or we might have been well destroyed many years ago, but for God's mercy. But you see, we have to realize it, don't we? He has to reveal it to us.

He has to, must reveal it to us, such is the carnality of our sinful heart. Oh, he led them forth. In answer to cries, in answer to prayer, he led them forth by the right way that they might go to a city of habitation.

[ 15 : 18 ] Oh, what a mercy then. It is a city, a new heaven and a new earth, a new heaven and a new earth, wherein dwelleth righteousness.

Heaven is out. There will be cities of habitations, as I've said earlier, here below, spots and places where the Lord has appointed, the bounds of their habitation are fixed.

The bounds are. But he enables a poor sinner to remove within those bounds. that his watchful loving care is over them and round about them.

It would have been a solemn thing, wouldn't it, if we had been in some of these lands that are suffering here north, these islands north of Australia. Oh, what a sad state they're in.

The Lord has withheld the rain from the earth. Withheld the rain. You know, it's all in God's hands. You know, man might plan and he might scheme, but God says, be thou upon the earth and it will be upon the earth.

[ 16 : 27 ] But when there's a withholding of rain, there'll be a great drought, won't there? The same with this spiritual rain. And we feel sometimes that we're in that drought, don't we?

There's a great withholding of his doctrine dropping as the rain. His speech distilling as the dew, but still there is a little, a dew, isn't there, from time to time.

Blessed be his holy name. My doctrine shall drop us away. My speech shall distill us the dew. Oh, Lord, do speak.

Do show me some real token. Do open my blind eyes. Do unstop my deaf ears. Don't leave me, Lord, to perish with the world. My heart goes after the things of the world, but for thy restraining grace.

Oh, I feel to need much of it, don't you? Sure you do. But then they cry. Oh, there's often much matter in your life and mine for wrestling prayer, isn't there?

[ 17 : 34 ] But he led them forth. You see, he performeth a thing that is appointed for you and me, and many such things are with him. Oh, and we get very burdened and tried as to his divine appointments.

We have many fears, don't we, of the unknown one. But my presence, the God-fearing soul will know this, I believe, or be persuaded of it from time to time, my presence shall go with thee.

Lord, do apply that word with power to my soul. to grant that my afflictions might bring me closer to thee, and that I might see thy good hand going before me to satisfy my longing soul.

Lord, I long for some confirming evidence that my religion, be it very small, is the right religion, the right religion that thou dost give.

All the other religions that are not of the spirit are of the flesh, are of the spirit of Satan, who is the prince of the power of the air. All the subtlety of Satan, the power of Satan, let loose in their day, able to draw men aside after a form of godliness that denies the power, and all such idolatry and blasphemy that seems to abound in many religions.

[ 19 : 10 ] But oh, what a mercy then that he led them forth, and still does lead them forth by the right way, that they might go, that they might go to this city.

This city is the church of the living God, the church militant, and ultimately the church triumphant. and so there is a river, the streams were of, my gladness, city of God.

Or when you're brought into that pathway of such heavy trials, trials that give you life to prayer, or haven't you had those promises given you at times?

Haven't you pleaded the promises, pleaded those words that may suit your case, but you can't steal them as a thief or a robber, you need them applied.

Now you need to, also with your exercises to prove that they are the spirit and not the flesh. Now we can have things that we relate to God and they are of the flesh, it's the flesh desires this and that.

[ 20 : 27 ] They be in the things of religion in their churches. You so think that you've done right and that you are right in a matter, but as the Lord told you, as the Lord exercises you this way, you know, when we first went in the ministry, we wanted a fleece wet and a fleece dry, and the same when we went to Staples, the same when we came to you here.

You know, you're fearful of something you want to do is pleasing to the flesh. It suits you, makes life easier for you, perhaps, settles you down in your religion, in your churches.

But you know, if the Spirit's not in it, you know, it'll bring you into confusion, bring you into confusion, won't it? you know, whatever our hand finds to do providentially, we want to do it as unto the Lord, his eye is upon you.

He can give and he can withdraw, dear friends. He can hide his face and you'll be troubled. So you see, in your decisions, especially in religious things, and in your walk and your conduct and your pathway, you do need it made plain, friends.

Otherwise, you might get wearied. You might get wearied of, you might feel you made a wrong decision and you suffer for it.

[ 22 : 11 ] And what a mercy, you know, if there's real grace in your heart and mind, you'll not be arrogant or proud. But you'll be humbled, Lord, if it be thy will.

Do lead me forth by the right way. Do govern all my ways and my affairs and do give me that heavenly wisdom.

And oh, do speak plainly, Lord, through signs or even through thy voice, my speech shall distill as the dew.

you may not have a rain, might you a doctrine dropping as rain, but oh, if you could have a little speech to distill your soul as the dew would give you quietness.

You're so disturbed in your mind as to perhaps what you've done and what you've said, what you've agreed on, and now you feel you've had second course.

[ 23 : 13 ] and you have to pray to the Lord, oh Lord, do make amends of my mistakes, do govern my ways and my affairs, and do grant that I might see thy hand, because thou art too wise to be mistaken, too good to be unkind, and lead me forth by the right way, the right way.

you see, if a thing be of God, it will continue, but if it be of the flesh, dear friends, it'll come to know.

Or was it, wasn't that the case in the Acts of the Apostles? You know, when these men went there to preach, they were very much some up in arms, and some because they preach the truth.

But you see, it can be either the spirit or eye of the flesh, and it appeared to be religious matters, but oh, it's he that we need to lead us forth.

And so there'll be much prayer, Lord, guide me, guide me, guide me by thy counsel, or grant me fresh supplies of grace, Lord, that I might persevere, it may be to my cost, as it were, but give me grace to endure hardness as a good soldier of Jesus Christ, that I'm not left, Lord, to the will and the whims and the fancies of the flesh, but thou art make my crooked things straight, my rough places plain, the darkness lie before me, that as I cry to thee, that thou lead me forth by the right way, and it's a narrow way.

[ 25 : 12 ] You know, it is a narrow way, real religion. It's only what the Lord gives you that you can lay claim to, nothing else. Otherwise, it's just dry doctrine floating in the brain, and what profit to your soul is there in that?

You see, you can't die, dear friends, on dry doctrine. Dry doctrine can never save you. Don't be deceived by the eloquence of skillfully taught men.

Oh, we don't want to be led captive, do we, by those that have been to their religious colleges. We want to come to the school of Christ, friends, to the school of Christ.

Oh, for who teacheth like him, and often in afflictions, this is the religion, it's despised today. You've got to have some man that has elocution, and some man that can make a great oration.

Oh, it's not that, it's not that dry doctrine floating in the brain will never do you and me any good, will it, when we come to the end. It's what the Lord teaches you, and it'll be but a little.

[ 26 : 39 ] But you'll hold fast to the form of sound words, and you'll pray, Lord, do grant that I might find grace to help in my time of need to serve thee as I ought.

Oh, do give me that promise, Lord, that thou just give to thy people. That was said, I will never leave thee nor forsake thee. Oh, how often do we neglect God, do we neglect the Saviour, and oh, how often we want to do our own with, and do our own thing.

So you don't want anything that's only of the flesh that pleases the natural ear, do you? You want real things down in your very soul like the wise virgins.

they had vessels with oil in. They had broken hearts and contrite spirits before the Lord. Men, one to another, might not notice it, but they had it before the Lord.

They knew what a burden was to carry in their hearts, and those nearest to them didn't know that burden. But as we quoted this morning, call upon me in the day of trouble, or cast thy burden upon the Lord.

[ 28 : 01 ] It's trouble, isn't it, of your heart enlarged, the troubles of your circumstances, the difficulties you and I encounter. And so he was leading them forth, making them more conscious that he was God, that he ruled, that he reigned, that everything was to work together for their souls good, in making them wise unto salvation, or a lonely path.

And it is decreed that his dear people travel alone, and much by night. But all the darkness and the light are both alike unto him, and he led them forth.

He says, and he led them forth by the right way. And another thought comes to mind, I will lead the blind. We are blind to the future, aren't we?

We are blind to the steps we are to take in the wilderness. But if he's leading you now, friends, he will from time to time raise up a glimmer of hope in your soul.

I will lead the blind by way that they knew not. I will lead them in paths that they have not known, but I will not forsake them.

[ 29 : 38 ] Oh, if the Lord has ever worked in your soul, in any measure, spoken to your heart, and oh, if he's exercised you in real wrestling prayer, crying unto the Lord in trouble, then I believe you have a hope that he's leading you forth by the right way.

Blind beggars. Oh, there are wonderful accounts in the scriptures, aren't there? Blind Bartimaeus and those other two by the wayside.

Oh, how they cried unto the Lord, what for? that they might receive their soul. And all the, it seems to be that those around the Lord Jesus wanted to shut them up.

And you may feel this yourself at times. So many distracting things want to shut you up. Satan wants to shut you up. And yet there's something secret in your soul working still.

And they cried out the more vehemently, the more determinedly for the Lord to appear for them in their felt blindness.

[ 31 : 00 ] And Jesus stood still. You may sometimes think that he's passing you by, but you know the force of your united cries.

Power can no long withstand when the appointed time come. Jesus stood still. He had compassion. He removed the scales from their eyes.

He anointed them. And he's able to anoint you, poor, wretched sinner that you feel you are. You feel sometimes you're out of the secret. You've got a name to live in and so did.

He led them forth. I will lead the blind by way that they knew not. I will lead them in paths that they have not known. Paths of obedience, paths of affliction, paths of sorrow, that ought to be sanctified.

To make you and me more conscious of your need of Christ. I know it's a pleading knowledge, isn't it, that you have to plead with the Lord and say unto yourself that I am thy saviour, that I am thy deliverer, that I am thy helper.

[ 32 : 22 ] Now to be able to say with a little measure of faith in boldness, the Lord is my helper. I will not fear what man should do unto me, but Lord do enlighten, enliven my soul that I might be more exercised day by day as to walking in thy ways and in obedience to thy word.

And oh don't leave me Lord to have any false ideas or ideals, but grant me grace to have real repentance repentance and exercise my soul with this true hunger and thirst after thy righteousness and that I might know the truth.

That I might know and be persuaded by those way marks, those misers hill visits, those way marks that they are leading me forth by the right way, leading me and guiding me into all truth and applying the truth.

you may enjoy reading the word of God, but oh Lord do apply it with power and do make me more conscious in all my daily lives and deeds and things of thy presence and thy health.

He led them forth by the right way that they might go to a city of habitation. And so it's heaven isn't it? It is the desired haven of a true repentant child of God.

[ 33 : 57 ] Or when they're brought to the gates of death. Or when they need one to hold up their goings there and in his paths that their footsteps slipknot.

We can be full of religion, can't we, while there's no trouble. We go on plain sailing. And ah, the Lord's dear people, you know, will know what it is to live that life of faith by prayer.

None can keep alive their own soul, and they want real things. They're searched and stripped of all their fancied meatness. The Lord plucks up and pulls down, doesn't he, those things that are only, as it were, leaf-bearing trees.

things that are not in the earth. Oh, you know, cut it down, why, cumberth it the ground. Cut it down. Ah, you know, the real child of God will be burdened about that.

Lord, do grant that I might be a fruit-bearing branch, breathe upon my dry bones. Do, Lord, dig me about and water me, that I might flourish and bear real fruit in the courts of the Lord.

[ 35 : 22 ] Oh, what a great, as I said, withholding there is. What drought there seems to be in Zion to die. But still through mercy there shall be a seed to serve him, to call him the Redeemer blessing.

And he led them forth by the right way. And that way will be a pathway that the vultures eye hath not seen, the fowl knoweth not, but it's for the wayfaring man.

Though a fool he shall not err their head. You see, fools, because of their transgression and because of their iniquities are afflicted. We have to realize, don't we, how foolish and ignorant we are.

Makes us to feel, oh Lord, these things oppress me because I feel that I am in such darkness and in such bondage. But do Lord cause me to come forth as thou didst Lazarus of all.

And he came forth. Still bound hand and foot and then again the Lord speaks. You see the fleece wet and dry in there. Comes forth and still bound hand and foot, loose him and let him go.

[ 36 : 44 ] Fleece wet, fleece dry, friends. So you see confirming evidences in your events, in your affairs.

Now we need the Lord to give us what to speak, don't we, in the hour. We need the Lord to, and that applies to you, friends, when you approach the throne of grace.

Oh, it's depending upon the Lord to teach you how to pray. The free willers, they recite the Lord's prayer.

It's only in the letter, is it? It's a wonderful prayer, don't misunderstand me. But we need the Lord to indict that prayer in our souls, not to have it glibly repeated by the congregation.

It's in that secret place, isn't it, where you pray, and give him all due reverence to his holy name, Father, Son, and Holy Spirit.

[ 37 : 54 ] But Lord, do lead me forth by the right way. Order my footsteps. The steps of a good man, a God-fearing man that is, man that has been quickened into life and has the good principle of the fear of the Lord in his heart, his steps will be ordered.

And so we become more and more conscious, Lord, order them arise. Lead me and guide me arise. And though he may answer you at times with terrible things, you see, it's through much tribulation.

It's passing through the waters, through the floods and the flames of trouble. I will still lead the arm, still lead the arm.

Because you see, the Lord's ways are best. Though past finding out, his way is the best. His way too, impersonally, the Lord Jesus Christ, his way was much rougher and darker than mine.

Did Christ my Lord suffer and shall I refine? Lord, do give me grace. Give me grace to discern grace. I feel such an ignorant fool, Lord.

[ 39 : 15 ] You know, I took comfort once in dear old William Gadsby saying that he told the Lord before he preached, he felt the biggest fool the Lord had ever sent.

I had to contend that statement myself. But you see, it's not to look on self. It's out of self. To Jesus lead, for in us intercede.

It's Jesus only is the way to God. And all that we might be led then to Calvary to look to the Lord Jesus Christ and to realize the solemnity and the sacredness of Jesus Christ as the Son of God, the Son of Man, hanging on that accursed tree.

Or may the Lord then sanctify to us his word that we might realize how holy is the Bible.

Or we may read it, dear friends, but how holy it is and all that we're not left to read it without a prayerful desire, that it might be a lamp unto our feet and the light unto our path in leading us forth in the right way, that we might press toward the mark as it were for the prize of the high calling of God in Christ Jesus and that we might know the truth.

[ 40 : 46 ] you know, this will be your desire to know the truth, to know his will and I believe they go together.

Lord, give me a word, give me something that I can be persuaded comes down from heaven. every good gift and every perfect gift cometh down from the Father of lights.

That's where a religion must come down, not from man, mustn't it? Come down, come down from heaven, come, and do feel that blessed word from heaven, from above, for the entrance of his word giveth light.

We read off and we quote it, don't we? The entrance of his word giveth light in leading you forth by the right one. And ah, you know, it's no good picking a word out yourself and saying that's the entrance of his word, is it?

It'll be burnt in, friends, it'll be applied with real power. You know, you see, it is having this living testimony within your soul.

[ 42 : 05 ] When you make decisions church decisions, personal decisions, oh, I know it's sometimes a persuasion of mind that you are venturing upon the Lord.

When there are major things to be done, you want the Lord to direct. You want him to show you signs and wonders, don't you? And especially when it's concerning a living testimony of your soul's welfare.

The Lord speaks. And he speaks through his word. It giveth light. It giveth understanding. It shows you the way wherein you are to walk.

Moses had to say that. You see, he said, didn't he, if I found grace in thy sight, show me now thy word.

And he led him forth by the right way. And what a tried way it was when they rebelled against him, the sons of Korah, and the earth opened up and swallowed them up.

[ 43 : 11 ] The judgments of God against those that would try and divert the will of the Lord, because it suits their flesh better.

Or they wanted the power and the authority, didn't they? But you know, the Lord rose. And all may he come down with you to meet you and me in our minute circumstances, you personally, these things that you long to have some evidence of, that you are born of God and that your treasure is above.

It shows me a token, isn't it? And grant me some real evidence, though I realize and acknowledge, Lord, I am a sinner. Why, everything that is not of faith is sin, and how little faith that we have, but faith is the grain of a mustard, as a seed like the mustard tree.

It did spring up, didn't it? And oh, how birds lodged in the branches. So it spreads, doesn't it? It grows, although it seems not to grow with you personally.

But this is exercised that the Lord might be leading you forth by the right way. And there's only one way, isn't there? And Jesus is that way.

[ 44 : 34 ] The way, the truth, and the life, and oh, he draws you by that sweet resistance grace, and the love of Christ will constrain you to follow him. When he reveals to you what love he has shown on Calvary's tree, and what love he has shown even appearing after his resurrection, or how they looked upon him whom they have pierced, and how you and I will look upon him whom we have pierced, and we shall be a mourning sinner.

But blessed be his holy name as you mourn, doesn't mean you go about with a long face all day, does it? Oh, I've often felt, dear friends, that the Lord, you know, the Lord knoweth the way we take, he knows each of our dispositions, but he knows the way you take, he made us, he created us, oh, but man was created after the image of God, but how soon he fell in sin, so we are born in sin and iniquity, but then they cry.

Conviction of sin will make you cry mightily unto God. It won't be out of the head, will it? Out of the very soul, and you pray, Lord, do lead me forth.

If I have found favour, if I have found grace in thy sight, show me now thy way, govern my ways and my affairs, even down to the minutest circumstance in my life, but lead me forth into wisdom's way.

Teach me to do thy will, Lord, leave me in a plain path because of mine enemies, and help me to be faithful unto death, and then give me, though unworthily, that crown of life, but I see, dear friends, the time has gone, I must leave it there.

[ 46 : 42 ] The Lord had his blessing, unforgive all amiss, Amen. Amen.