

Sermon preached at Old Baptist Chapel, Chippenham
by Mr. G. D. Buss
on Lord's Day morning, 14th May, 2017

Text: *"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalm 84, verse 10.*

We are not told which psalmist it was that was used by the Holy Ghost to write this precious part of His Word, but we know his character. His character was such that he had a very high regard for the house of God and the things of God. He had such a high regard for the people of God that a day spent with them was better than a day spent otherwise. He was willing to take the lowest place among God's people if only he could be found among them. And that is the spirit of all who are rightly taught of God, as the psalmist was.

God has a people. He has a place where His people are gathered together; in heaven above, the perfect Church. He has the Church on earth; the Church militant, as we call it, who are on the battlefield. And, while they are here below, the best company and the best enjoyment of a child of God is among God's people. They have their natural joys in family and other things. God has given us "richly all things to enjoy," and we should not go around this earth with miserable, long faces in a morose state. Although it is an evil world, there is much in it for which to praise God. But, nonetheless, if you are a child of God, your chief joy will be with the people of God. That means the things of God will come first, not second or third after your other inclinations. God will be first. In all things He must "have the pre-eminence." Christ's example, Christ's precepts and Christ's gospel must be first.

And, if that is so, it will permeate all your decisions; the actions you take, the words you speak, the way you behave and the way you walk. It will sanctify, and men will take knowledge of you, that you have "been with Jesus." "Ye cannot serve God and mammon." Remember that. You may be trying hard to hold a profession in one hand and hold the world with all its glitter and false deceit in the other. You may think

you are making your way to heaven in so doing. Dear friend, if that is your thought, you could not be more deceived! “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” The gate is *narrow*. When you pass through it, there is so much that has to be left behind in order that you can pass through that gate honourably.

Thus, God’s people become a people with one purpose: “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in His temple.” I wonder how many have come this morning to “enquire in His temple,” and to “ask the way to Zion with their faces thitherward?” I wonder how many have come desiring to know something concerning their pathway, or, even more importantly, to know something concerning their never dying soul and their eternal standing? How many enquirers are there here before God, this morning? May God lay these things to our heart. May there be many enquirers, many who are asking of God “the way to Zion.” You have been singing in your opening hymn that precious paraphrase of Psalm 87:

“Glorious things of thee are spoken,
Zion, city of our God!”

J. Newton

Is it glorious in your eyes to be with God’s people and under the sound of the Truth? It was so with the psalmist. He was a man who had been well-taught of God. But the psalmist makes a confession here: “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” The doorkeeper was the first one at the Temple. He opened the doors, he kept watch over those who went in and out during the day, and he was the last one to leave. He shut the doors at the end of the day. The doorkeeper’s office was a very devoted and important part of the worship in the Levitical dispensation. He was one who gave, as it were, his earliest and latest hours to his God. And here was one who so desired to be a doorkeeper. We will come back to what

that word ‘doorkeeper’ sets before us in a moment. But, just notice the diligence of this man. The house of God had a high place in his estimation and in his time. It was not a grudge to him to be found under the sound of the Truth. It was not just a routine; it was a holy joy.

“With joy they hasten to the place
Where they their Saviour oft have met.”

J. Newton

How many came with joy this morning? I wonder! There was a time with us when it was just a routine. I expect there are even some here this morning to whom it is just a routine, just another Sunday. But, what a difference it made when grace came! Then there was a hastening of the step. The heart moved toward the Lord. There came a time when we could not wait for the next opportunity to hear the Word and attend the house of God; such was the change that grace made. Has it made that change in your life? Ask it before the Lord. It is not for me to judge, God forbid I should do so. But, your souls are dear to me, and I must warn you that unless the things of God are first in your life, there is something sadly, solemnly wrong at the root of your religion. Real religion is not just an add-on. It is the very fundamental root and source of the life of God’s people. It permeates every part of their lives: the House of God, their family, their business and their daily life. The fear of the Lord should always be there. “The fear of the LORD is a fountain of life.”

So, how is it with you this Sabbath morning? How will it be tomorrow? Will it be known by those with whom you have to do, that you fear God? Will it be known whose company you have been keeping and how you have spent the hours of the Lord’s day? Or are you ashamed that your friends should really know how you spent the Sabbath? If so, why are you ashamed? Because “the fear of man bringeth a snare.” I had not thought to speak like that this morning, but there may be a divine purpose in it. May God set you free from that which hinders you, by enabling you to put Christ first. You will never regret it. He put His Church first. He put His dear people first. He put

sinner's first. Then, should it be a question whether we should put Him first? If, dear friend, He lay down His life for you; a ransom price, His own precious blood; should there be any doubt in your mind as to who should come first in your life? May the Holy Ghost teach you aright concerning these things. But, if you have an interest, a saving interest, in the love and the blood of Christ, you can be sure the sanctifying effect of that will be that Christ will be first. He must be, and you would not wish it otherwise.

Now, come back to our text. The second thing I want to bring before you this morning is this: there is a distinction. There is a house and a tent spoken of here. You younger ones will know that a tent is a temporary dwelling. You might spend a night or two in a tent, but your house is your home. Your house is your permanent dwelling. Why the distinction? The distinction is this, dear friends. The house here speaks of something eternal; something lasting, something that will go on and on into eternity. The tent is something temporary; it is only for a season. So, the distinction is this: the tent, in a sense, can be spoken of as the world and those who live in it. Those who love it are those whose occupation, intent and desire is of the world. We read of Moses who despised the treasures of Egypt. He did not want even "to enjoy the pleasures of sin for a season." Notice that: the pleasures of sin are only "for a season." They are like a tent. They are just temporary. They may bring temporary joy, temporary elation to your flesh and temporary popularity among your friends. But, dear friends, it is only for a season. Remember, there is a Day of Judgment coming when the Lord will bring you to account of the way you have lived in your tent.

And remember, our body is but a tent, in one sense. Our soul is living within it. At the moment, we are body and soul together. We are alive on the face of this earth. But, the day is coming when the tent will be dismantled and dissolved. It will "return unto God who gave it." And what account will you have to give of the way you have lived in your tent? We read in 2 Corinthians 5 these words: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it

be good or bad.” Think of that! An account! Now, blessed be God, the Advocate with the Father, the Lord Jesus Christ, has given an account for His dear people. He has presented His blood on their behalf and His righteousness on their behalf. Their sins were dealt with at Calvary. In one sense, the account is settled for them already. Bless God for that!

“Payment God cannot twice demand,
First at my bleeding Surety’s hand,
And then again at mine.”

A. M. Toplady

But, friends, if you have no Advocate; if you have no High Priest, if you have never fled for refuge to the precious blood of Christ, what account will you give? Who will answer for your lies, your corruption, your worldly-mindedness, your deceit and your ungodly behaviour? *Who* will answer for it? You say: ‘Well, I will answer for myself. I will have excuses.’ You will have no excuses in that day: none whatsoever. You will be like the man who came in to the feast without a wedding garment; speechless. He had no answer to give. That is how it will be with you, if you do not have this Advocate. Do remember that.

And, while they are in this body, the children of God are very conscious that it is but a tent. In Romans 7, the Apostle Paul complains bitterly about it. “For the good that I would I do not: but the evil which I would not, that I do.” “O wretched man that I am! who shall deliver me from the body of this death?” “This tent that I am in, is a wretched tent!” Is there any way of deliverance? “I thank God through Jesus Christ our Lord.” There *is* a way of deliverance, there is a Deliverer. Bless God if you have been shown that way of deliverance and the Deliverer. Paul anticipated the day when his earthly tabernacle would be dissolved. He would have “an house not made with hands, eternal in the heavens.” He looked forward to a better country, a better mansion. He had “a desire to depart, and to be with Christ; which is far better.”

But friends, the good psalmist says here: “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of

wickedness.” God’s people have a desire to be found in God’s house. They have a desire to be among the dear people of God, under the favour of God and in the care of the God of Zion of whom you sung in that precious hymn this Sabbath morning.

“Blest inhabitants of Zion,
Washed in the Redeemer’s blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God
’Tis His love His people raises
Over self to reign as kings.”

J. Newton

That is what you need, isn’t it? You need something to reign over ‘self’, over that wretched man that you are. This is the psalmist’s desire: to be in that place where ‘self’ was under Christ’s feet, and he was Christ’s, and Christ’s alone.

Well, how is it with you this Sabbath morning? Can you come along with the psalmist? “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” I just pause again here. It was not my intention to speak quite like this, this morning, but I will say it again. What have you been doing in your tent this week? And, which tent have you been in? You dear younger friends, how have you spent your time? In whose company have you spent your time? Has it been God-honouring? Has it been Christ-exalting? Or, has it brought dishonour upon your tent? Has it left you with a guilty conscience? Are you here this morning smarting under some sense of inward conviction because you have not thought as you ought to have thought, not spoken as you ought to have spoken and not acted as you ought to have done? May the Lord lay these things to your heart. It is a mercy that where that conviction is wrought by the Holy Ghost, there is a remedy. But, it is not to be found in the tents of wickedness. It is to be found in the house of God; in that place where God reveals His dear Son, where His precious blood flows to cleanse from all sin, and where His glorious obedience covers

“The vilest sinner out of hell,
Who lives to feel his need.”

W. Gadsby

If ever that blood is made precious to you, you will hate those sins which not only made your spirit mourn, but made the dear Saviour agonize in Gethsemane’s garden. You will mourn over your part in His sorrows and His sufferings, His agonies and His griefs. Have you ever done that? “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

“A doorkeeper.” Let us come to the man the psalmist wanted to be. Firstly, he did not want to be *something* in the house of God for which others might commend him. He was willing to take the *lowest* place. He was willing to be nothing. That is not natural neither to you nor to me. I have told you before, we all have what is called a great ‘I’ within us that wants to be *something and somebody*. We like people to think well of us. The Lord Jesus Christ said: “Woe unto you, when all men shall speak well of you!” There is something wrong if the world, as well as the Church, think well of you. Surely, if the world knew what you believed and what is in your heart towards Christ; they would not think so well of you. They would despise you and show you their displeasure. But, if you are hiding your light under a bushel and hoping that the world *and* the Church will think well of you, that is something you need to beware of. There is something wrong.

Again. Beware if men do speak well of you, for pride soon lifts you up. “Pride goeth before destruction, and an haughty spirit before a fall.” Beware of the great ‘I’. The Lord will bring something to lay it low. I was speaking to a young man recently who told me of how the Lord had humbled him at work. He had not behaved altogether wisely, and when it came to the annual review of his wages, he was not given an increase and had to suffer demotion for a period. At this interview, he was enabled to be submissive and not rise up, even though there was an element of injustice on the part of his employers. He felt the chastening hand of God was upon him. Some months later, his manager was

talking to him about that interview, commenting that he and his colleagues were amazed at the humble way in which he had received the difficult decision. This young man (he *was* only a young man), said he felt so humbled that God had given him the grace to humble himself when it was so needful. Friends, you and I rise up so quickly, don't we? "An eye for an eye, and a tooth for a tooth" is our natural reaction when we are crossed in our will. But, what does God's Word and the example of Christ teach us? "Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: Casting all your care upon Him; for He careth for you." Is there one here under the rod, this morning? 'Oh,' you say, 'it is so unjust; so uncalled for!' Is it so unjust? Is it so uncalled for? Examine yourself. Why has this come? There must be a reason for it. Nothing happens by chance.

So, dear friends, we need humility. The doorkeeper is the man who is willing to humble himself and say: 'I have sinned. I am guilty. I am a poor worm. I am nothing more than a poor sinner needing mercy.' The doorkeeper is the publican smiting upon his breast, crying: "God be merciful to me a sinner." Are you a 'doorkeeper' this morning? Or are you still struggling within with that great 'I'? Are you resentful and bitter, or even malicious? It will not do, friends. It will not answer the difficulty you are in. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: Casting all your care upon Him; for He careth for you." I do not know why I have to speak like this, this morning. There must be a reason for it, I hope there is. May God give you a hearing ear and a receiving heart.

Thirdly. "A doorkeeper." We read in Proverbs 8 that there is great blessing for the man who watches daily at God's gates and waits at the posts of His doors. There is a difference between the gates and the posts. The post holds the gate up. The gate (or the door) is that which

you go through. Both are needed. What is the post upon which the door hangs? Go to that beautiful word that our Lord spoke in His earthly ministry. "All that the Father giveth Me shall come to Me." There is the post upon which the door of mercy hangs: the Father's sovereign will, through His dear Son, to save poor sinners. "All that the Father giveth Me shall come to Me." *That* is the post upon which the door hangs. And the gate or door is this: "Him that cometh to Me I will in no wise cast out." *That* is the door that is the gate, that is the entrance and there is the plea.

"The vilest sinner out of hell,
Who lives to feel his need,
Is welcome to a Throne of Grace,
The Saviour's blood to plead."

W. Gadsby

Dear friends, do you understand this door? Are you a doorkeeper in that sense? You acknowledge the sovereignty of God. You acknowledge what a just, holy God He is. But, you can also see there is mercy. There is a gospel word, and it is an opened door to poor sinners.

"The door of Thy mercy stands open all day,
To the poor and the needy, who knock by the way.
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus's sake."

J. Stocker

It is a wonderful thing to wait at that door of mercy, to be a doorkeeper there; to pass through that door, and glorify God that such a salvation should reach such a sinner as you are.

"Why was I made to hear Thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?"

'Twas the same love that spread the feast
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

I. Watts

"A Doorkeeper." Let me mention one or two doors that you will be hanging around, as it were, and waiting to go through with the Lord's aid. We read of "the door of faith." God opened "the door of faith unto the Gentiles." It had been barred and bolted by unbelief, pride, prejudice and the prince of darkness; as yours and mine were when we were born. But, the Lord "*opened* the door of faith." Friends, if God opens that door, no man can shut it. It is a wonderful thing when God puts the key into the heart and opens that door. We read of Lydia: "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Is there one here this morning who is waiting for that door to open, in this sense? You know there is a precious Saviour. You know He can save to the uttermost; you have no doubt about it. But, you say: 'Is it for me?'

"Was it for crimes that I had done
He groaned upon the tree?"

I. Watts

That is the question you want answered! If you had that question answered, you would say: 'I can go through that door with a blessed liberty.' Well, if you are a doorkeeper in that respect, hang around that door, dear friend, because:

"The time of love will come,
When we shall clearly see,
Not only that He shed His blood,
But each shall say, "For me.'"

A. M. Toplady

"A doorkeeper." The Word of God speaks of "a door of hope" in the valley of Achor. The valley of Achor was a very sad place for

Israel. Its history goes back to a man named Achan. Achan was a man who deliberately disobeyed the voice of God, through Joshua, when Jericho was overthrown. The children of Israel were forbidden to take anything of material value from Jericho. They were to destroy it. But, Achan saw a Babylonish garment. He saw some silver and a wedge of gold. He took them and hid them in his tent. His family knew of it, too. See what a sad state his 'tent' was in, dear friends! He was hiding the world inside it, thinking no one would know. But God knew. And, if you are hiding the world in your 'tent,' God can see it. There were terrible consequences for Achan and his family as well, as the matter had to be dealt with. It was a matter of terrible discouragement in the history of the children of Israel. Everything seemed to have come to a dead halt. But, we read of "a door of hope," even in the valley of Achor. Is there one here this morning: it seems nothing but desolation around you? It is like David at Ziklag; a burning ruin. He was cast out by the world, and cast out by the supposed people of God, wasn't he? What a lonely man David was! But, there was a "door of hope." He looked up. "David encouraged himself in the LORD his God." The hymnwriter put it so beautifully:

"A door of hope is opened wide,
In Jesus' bleeding hands and side."

W. Gadsby

Oh, poor sinner! Stay near *that* door! Are you a doorkeeper in that respect? It is a wonderful door to hang around: the opened wounds of Jesus. For my sin! For my guilt! There is no place so precious as to hang around there. "I would rather be a doorkeeper in the house of my God."

Then again. The Word of God speaks of "a door of utterance." How can we hang around that door? Well, dear friends, let us put it in two ways. Firstly, sometimes God's people's mouths are shut. David's mouth was shut at one point. He says in Psalm 51: "Open Thou my lips; and my mouth shall shew forth Thy praise." Why was his mouth shut? Guilt had shut it, and only the blood of the atonement could open

it. Dear friends, if your mouth is shut this Sabbath morning in that sense, hang around the door. Beg the Lord to open your mouth, as only He can. "Open Thou my lips; and my mouth shall shew forth Thy praise." God can cause the dumb to sing. And when the dumb cannot speak, He opens His mouth for them. We read in the last chapter of the Proverbs: "Open thy mouth for the dumb." That is what the Lord does. The Lord Jesus has done that for those who are struck dumb, like the woman taken in adultery. We do not read of one word from her lips until she was asked where her accusers were. She was dumb up until that point. But He opened His mouth for her. "Neither do I condemn thee: go, and sin no more." Then the mouths of the dumb will sing. Then there is a harp to be taken down from the willow branches. There will be an exultation of a precious Christ. May there be some doorkeepers like that here.

There is another way of describing this, in Malachi 3: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name." I do not say it unkindly, but there is not much spiritual conversation in Chapel Lane, is there? We cannot force it; do not mistake me. We do not want to force religion and just gabble about things that we know nothing about. But it would be very refreshing to hear more spiritual conversation: a sinner saying how precious Christ is to him or her, how something had touched their soul; perhaps in a hymn or in the reading, or even from the sermon that is preached. We do not hear much of it. They that fear the Lord do not seem to speak much to each other these days. That door seems to be shut, doesn't it? May the Lord open it among us. It is a sign of real prosperity when we cannot *but* speak of those things that we "have made touching the King." "A doorkeeper in the house of my God."

Then again. What a wonderful door prayer is! Friends, where would we be were there no access to God in prayer? How would you have got through this last week without prayer? Perhaps you think you got through without it. Solemn if you did! A prayer-less soul is certainly

not one on the way to eternal happiness. Remember that. If you can live your life without real Holy Ghost wrought prayer there is something very wrong with your profession, whatever you may profess or say about it. Those who fear God are taught that they cannot do without Him. That is not just in their never-dying souls, but in their daily path, as well. They need Him in their family, they need Him in their business and they need Him in their daily life. They are forced to their knees again and again with a “Lord, help me.” “We have no might against this great company that cometh against us; neither know we what to do.” But, bless God, there is this door of prayer to go to, whatever may be your need this Sabbath morning. I do love that word (we read it in family worship this morning) “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

So, a doorkeeper is one who hangs around the door of prayer. You need it again and again. And friends, at that door, you are wise to sink as low as you can. When all is said and done, you do not deserve any answers. You cannot bargain with the Lord and say: ‘I have been such a consistent believer and such a close follower. I have done this, that and the other. Lord, Thou must hear me!’ That is the Pharisee’s prayer, if you can call it a prayer. But, oh! Go like the publican: “God be merciful to me a sinner.” Go like Jacob did: “I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant.” ‘But I have this trouble: Esau is coming with four hundred men. Lord, I am afraid!’ Oh, how wonderfully the Lord answered! If you are a child of God, do not be surprised if the Lord keeps you often at this door of prayer, always giving you something to pray about. When one deliverance is granted, thank God for it and raise your Ebenezer. But, do not be surprised if, within an hour, another trouble comes along; something else to pray about, someone else to pray for. “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

Now, look at our text another way. A doorkeeper was over the

threshold. He was *within* the gates. He could not speak of much; he could not get to the front seat. But, he was within the threshold. He had passed through a door. Have you passed through the greatest of all doors that there is to be passed through: the new birth? “Except a man be born again, he cannot see the kingdom of God.” “Marvel not that I said unto thee, Ye must be born again,” said the Lord to Nicodemus. Nicodemus was a man who frequented the house of God as a worshipper many times. He was an important man in the synagogue. Yet he had to learn that he had not ‘crossed the threshold’ in things spiritual. “Ye must be born again.” Friends; that is a good door. It is a vital door. When once a child of God has passed through that door there is a work begun that will not cease until it is completed by Him who began it. “He which hath begun a good work in you will perform it until the day of Jesus Christ.” Are you a doorkeeper, in that sense? Is there one here longing, as it were, to be confirmed in that door? You know it is so essential. You dare not assume it is so in your case. ‘Lord, tell me I have passed through that door. Assure me that that which I have experienced is the work of the Holy Ghost. Make it clearly manifest to me. I would rather be a doorkeeper in that way than to be without the new birth.’

Notice something else about this doorkeeper. He could not be in both places, inside and outside, could he? It was either one, or the other. And that is how it will be with you. You will ask your way to Zion with your face thitherward. “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.”

And, within all this, deep down the Lord is creating a longing desire which can only be satisfied when we see Him, at last, face to face. Those of us who were at the Prayer Meeting on Wednesday evening will remember that we tried to meditate on that word: “I shall be satisfied, when I awake, with Thy likeness.”

“In Paradise, within the gates,
A nobler entertainment waits,
Fruits new and old laid up in store,
Where we shall feast, and want no more.”

J. Cennick

The doorkeeper will be there. He will be one of “the spirits of just men made perfect” among the ransomed people of God.

“Then loudest of the crowd I’ll sing,
While heaven’s resounding mansions ring
With shouts of sovereign grace.”

Lady Huntingdon's Col., 1774

Well, how is it with you this Sabbath morning? “What think ye of Christ?” What think ye of His doors? Are they pleasant to you? Are you like the man we read of in Proverbs 8? “Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth Me findeth life, and shall obtain favour of the LORD. But he that sinneth against Me wrongeth his own soul: all they that hate Me love death” That is a very discriminating word, isn’t it? But it is a very precious word to God’s dear people. “For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” Friends bless God for that which has driven you from being at home in the tents of wickedness to a longing to be among the dear people of God. That was Moses’ religion. We read, concerning Moses in Hebrews 11 (how Paul expresses it so aptly)! The dear man saw it very clearly when he said: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.” That was Moses’ religion, it was Ruth’s religion, it was Rahab’s religion and it was Rebekah’s religion. How is it with you this Sabbath morning? Is it *your* religion? Is it mine?

The Lord looks on our hearts this Sabbath morning; He knows where you would rather be. He knows where you feel most at home. Is it in the tents of wickedness? Or is it in the company of God’s dear people and that which they love so dearly? I have told you before what that good servant of God, George Rose, often said to his people. When

a believer dies, he goes home. When an unbeliever dies, he leaves home. Friends, you cannot call eternal misery a home! It is not a home; it is a destination. No-one ever feels at home there. That is a very solemn thought. But, how blessedly at home God's dear people feel!

“Safe in the arms of Jesus,
Safe on His gentle breast.”

F.J. Crosby

God grant that you and I be brought there, and His dear name will have all the praise.

Amen.