

# Brokenness

## By Paris Reidhead\*

Now for just a few minutes this evening I would like to press the claims that have been presented. I wondered why I felt so strangely moved to change the message that I had prepared, and will bring, at another time. But I felt drawn of the Lord today to take you back to the Scripture we considered this morning, and to raise out of it one sentence, one phrase; so if you will turn to Exodus 32, and allow me to read from verses 25 through 29, that Word will appear in its proper setting, and we will consider it together tonight. Will you then remember as we look at this that the setting as we have considered it in the past, and allow the Spirit of God to enforce the text from the context of what has been delivered to us by Pastor Paul, that we might use this as a frame of reference and see something of what is involved in answering the claim of the text. So, Exodus 32, vs 25:

“And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies.) Then Moses stood in the gate of the camp, and said, Who is on the Lord’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.”

We have been seeking to understand what the Bible means by the word, repentance. We saw it first in Genesis 6. We saw it in Exodus 32. And we are seeing it illustrated now in this that is before us. This is the key to revival. This is the key to blessing, as we see here. This is also the grounds of forgiveness and pardon. And so repentance must be viewed in its Scriptural setting. By it we do not mean we have fully seen sorrow. Sorrow works it, but it cannot be equated with it. Repentance is a change of mind, of will, and intention of purpose, and consequently of action. And we see it here. The purpose of these days of meditation and study and giving ourselves to the Word of God, because we are firmly convinced that the church in America is unbleisable in its present state. There is no evidence that I can see that corporately any church is moving into the place of blessing. But at the same time, God is gloriously working at the present time in our land.

You may not be aware of it, but the Lord is working, and He is working with individuals. We find that these individuals are from almost every communion. It is quite amazing these days to meet people that have come from Anglican background, or Episcopal background, that find that God has wonderfully met them. They have been gloriously saved and wonderfully brought into fellowship with Christ, and with each other.

We also find that there is happening today a strange thing. It has not happened since the time of Wesley<sup>1</sup>, that God, by His Spirit, is sovereignly raising up groups of people. You know as a church that for six years I have been with you, I have been sounding this cry, I have been saying to you that the move of God is going to come from small groups of people that meet together in homes under the auspices of the church fellowship in accord with its interest and purpose, but now we discover that there are something like 150 such groups a week that are being formed across the land. The American Baptists have become so concerned about it, that they have taken my dear, good friend, William Nelson from his pastoral duties and made him editor of the magazine, Frontiers. The whole purpose of the magazine is to encourage among the American Baptist the meeting together of their people to seek God, to study the Word, to nourish and encourage themselves in the truths of the Lord. For they realize that, as important as the church services are, they do not meet the need for fellowship and for sharing of the things of Christ. This is happening in many different groups, in many parts of the land, and it is an encouraging thing. But the one thing that characterizes everything that is of the Lord and from the Lord is that it begins with brokenness, brokenness because of sin, a true dealing with everything that grieves God, and it is thus that we are studying together this word tonight.

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1 John Wesley (1703-1791) Anglican cleric, Christian theologian, and founding the Methodist movement

You know the situation. I need not review it, except to say that as Moses came down from the mountain with the Law in his hands, he saw that Israel had made a golden calf, they had sat down to eat, they had risen up to play, and that Aaron had made them naked. He was angry. He was deservedly angry, properly angry. And his anger was but a feeble expression of the greater wrath and anger of a just and holy God. Remember that Moses was kin to these people, and was capable of every sin of which they had committed. But he had come from the presence of God so that his face glowed with the glory of God, and so he reflected the anger of God toward sin. The statement that he made, that which he uttered in the hearing of the people was this, "Who is on the Lord's side?" This is the question the Spirit of God presses to our hearts tonight.

You will notice that he has identified the problem. There are obviously two sides, and one must take sides. He was quite aware of the fact that whereas Israel corporately was worshipping the idols, there may have been, and as the case was, there were some that had not bowed the knee to the golden ox or calf. And so he said, There must be a separation. There must be a delineation. There must be a line drawn. And this is that which is characterizing the move of God in every age, and again in ours in the middle of the 20th century. You must take sides on moral issues. You cannot remain neutral. You cannot escape the responsibility of the 20th century church in America. No land has had so much light. No land has had so much truth. No land has been so exposed to the purity of the Gospel as this land of ours. And yet we find today that the land is seeing an unprecedented increase in drunkenness, in immorality, in divorce, in juvenile delinquency, in every nature and kind of crime.

Robert Kennedy said just recently, on the basis of the statistics that had been compiled in the Justice Department, that if something is not done to stop the moral erosion in America, the tremendous, increase of crime of every sort and kind, and in every age, within ten years anarchy will be the rule of our land, and we will be past the point of help. Ten years has been given before the disintegration and the erosion of the cultural foundations and standards that have made the land whatever degree of greatness that it may have had to be seen by such a one, who sits not as a Christian viewing it from the standpoint of Sinai and the revelation of God's law, but as an administrator who is responsible to protect the constitutional rights of our people. He says that in another ten years, if it goes unchecked and unabated, it will be past the point of help. Lawlessness will have increased to the point where all the law-protective agencies will be utterly inadequate to take care of them. When you think of 22 thousand policemen in the city of New York riding herd on 8 million and more people, everyone who has the capacity to commit the crimes committed by the vilest, you see that it is something more than child's play that faces us. And you recognize that when people lose their respect for law; lose their respect for those standards and principles, and morals, which have been the very structure of our country, and of any land, that it is impossible to deal with it.

I believe that the church of Jesus Christ is facing a crisis today, that that crisis is going to move in two directions. The first is going to be a greatly increased rate of ecumenical cohesion, and going together. I expect that in these next ten to fifteen years to find as we stated again and again in your hearing that it will be absolutely impossible for anyone to preside in a service such as I am now doing here, unless he has the approval of the National Council of Churches and their local representative, the Council of Bishops, or the Council of Rabbis. This is already an accomplished fact. It simply has not been pressed to the point that it will be shortly, if the present trends continue.

Now, is it our responsibility to fight this? I grew up in the kind of a climate that was utterly opposed to ecumenism, absolutely opposed to everything that is in any wise identified with this movement known as the World Council of Churches, or the old Federal Council of Churches, or the present National Council of Churches. I was taught by one of the grand men of the church, W. B. Riley, of Minneapolis, Minnesota, who was both Pastor, and teacher, and personal friend, and who was the founder of the World's Christian Fundamentalist Association. And the question that rises then, as I look back over 25 years of ministry, is this, Is it our responsibility to fight ecumenism? Is it our responsibility corporately to try and stop it? I have prayed against it, worked against it, campaigned against it, done everything I could to stop it, and the harder I have worked, the harder I have prayed, the faster it grown. It seems as though my efforts have been spiritual protein to nourish it. And it has grown the faster because of it. Is it therefore that God has failed? Or is it that He is simply allowing it to be gathered together in such a way that it will be to serve whatever function it can.

My own personal feeling, and I share it with you, is this, That the church is to America today the same thing that a trellis is to a grapevine. I do not believe that organized religion in this land is the vehicle for revival blessing. I see no evidence anywhere, in

any particular, that it is coming this way. But rather, that we recognize the great denominations and the structure that is here as part of the history of Christianity in America as being a trellis that supports the culture of the western world. And who is going to go and cut the trellis down? We cannot fight it, for if we fight it we are destroying the last support for the people that have nothing more than this. I do not believe on the other hand we can reform it. It seems utterly unreformable. What is happening today is the Spirit of God is calling to individuals, to separate themselves unto Him, not necessarily in an organic separation from the local church that is a part of the National Council of Churches. That is up to the conscience of the individual. But the issue is this: Are we going to answer the call of the Spirit of God to us personally, and individually? the vehicle of blessing is not, as far as I can see, going to be this incorporation, or any similar incorporation, or any identical incorporation, but is going to be the individual that hears the Spirit of God saying, "Who is on the Lord's side," and has taken sides, not so much against something, but for something.

You remember that they turned to God from idols, to serve the living and the true God. You must take sides. You cannot remain neutral. If you are not on the Lord's side, then you are on the side of His enemies. And this we see as implicit in the Word. "Come, follow Me," was what our Lord Jesus said (Luk. 18:22). "Who is on the Lord's side?" is what Moses said. And the extension of it is in this direction, that God is asking you not to become enraged about what the World Council of Churches is doing, though you may have ample reason for that, or to become a campaigner and a picketer of the National Council of Churches, though you might have interest or reason in doing that. The issue is not in this at all. The issue is, Are you prepared to meet God on His terms as far as you personally are concerned? One can have an absolutely right view of ecumenism, and be properly opposed to it, but unless that heart is adequately committed to Christ and separated from the things that grieve God, it is useless to Him. And so it is my conviction tonight, as I stand before you, that God wants to deal with you, and He wants to meet you, and He wants to bless you, and this becomes a personal matter. And we are not going to be able to deal with it on the broad issues of what is going to happen in this group or that group. This I think is in adequate hands. God is going to do as seems good in His sight. But the question that ought to be of primary importance to your heart tonight is this, Are you in the place where you are wholly on the Lord's side? This does not simply mean in terms of an identification, a label, a banner, or a badge, or a symbol. This means a commitment to the sovereignty of Jesus Christ that is so complete, that is so total, that it touches every area of your life.

Are you prepared to stand with Jesus Christ against sin and for righteousness, and truth, and holiness even if you have to stand alone? If no one stands with you, are you prepared to say, I am going to keep a conscience void of offence toward God and toward men. If this happens, you will discover that others are emboldened by your courage and your obedience to rally to this point to stand with you. But it may not be that this you have the joy of seeing. Nevertheless, if you are on the Lord's side, you are on the Lord's side in everything, you are on the Lord's side in every issue, you are on the Lord's side when nobody else is, you simply have made a commitment, and on the level and place of this commitment you will stand if you have to stand all alone. Have you come to that place? This is what it means to be on the Lord's side.

I do not believe that Levi, the tribe here in Israel that moved to Moses, went and took a caucus to find out how many felt that they should go with Moses, and how many felt they should stay with Aaron. And I do not believe that they decided what is the best policy, and what is going to be for our best interest, and which will secure our most rapid promotion. I think that God had done something in their hearts, and with one accord they stepped, because they said, If we stand alone we stand with truth, we stand with righteousness, we stand with God in His will, and in His way. You will have to stand with God, if you are on His side, when others apostatize. You will have to recognize that weak natures always go with the crowd, and the tendency is going to be for you to be moved by the current. But it is only dead fish that float downstream with the current. The live fish is prepared to go upstream over the rapids, and the rocks, to find the place where it is going to mean life, and fruitfulness, and fulfillment. And so, if you are on the Lord's side, even though others apostatize, others turn from the truth, others abandon standards, others go in the way that seems to be the easiest for them, and you have committed yourself to stand with Him. You always have to remember that there is a contagion in numbers, and you have to recognize that you are going to be tempted, many, many times to just go the way others are going. But if you have committed yourself to stand on the Lord's side, though eleven tribes stay with Aaron, because of conviction, because of what you believe, because of what has happened

inside of you, because there came a place in point of time when you said, I am going to live to please Him, that you are going to do it.

I think I can illustrate it from a personal experience. Yesterday afternoon I was with my family, and I had enjoyed the time I had spent with them, and had missed them greatly. And as I got into the car I was committed to come back to New York to be with you today, and to speak last evening to a group of people that had very cordially invited me to minister to them. I did not really want to come, from an emotional point of view, from a family point of view. My wife stood there with little Julia in her arms, and Julia was saying, Bye, and, Daddy go bye. And it was awfully hard for me to get into the car. It was awfully hard for me to start the motor, to back it around, and head it in the direction of miles away from them. But I had made a commitment, I had put myself on the side of responsibility, I had put myself on the side of ministry. Oh, there were many times along the way when I saw that most of the traffic was going the other way. And you might have said, Well they are going away to enjoyment, they are going away to pleasure, and I was coming to responsibility as well as to privilege. And so there was not only a decision to go, but there had to be an appropriate action, and then it is not just to get your car headed toward New York. There are many curves along the way. There are many corners along the way. And when you are on a perfectly straight road, remember there is a crown in the road, and the car tends to follow the crown, and to drift off. So you have to first make up your mind to go. You have to make up your mind to go in spite of natural desire to stay. You have to make up your mind to go in spite of every corner you have to turn, and every drift that you feel, and every pull that you feel, and regardless of whether most of the traffic is going the other way; you still have to correct every deviation. It is not just a decision. Do you understand? To stand on the Lord's side is not just a decision. It is a decision that you implement, at every cross wind, at every drift, every twist of the current, and every tendency to make you deviate. For driving even down the Thruway, as protected as it is, and as wide as it is, there is a tendency on the part of the car to follow the slope of the road, or to follow the pull of the wind, and you have to correct that. It is a myriad of minute corrections that gets you from one place to another in these days of traffic. And so to stand on the Lord's side is not simply to make a decision some place at a meeting that you are going to give your all to Christ, but it means every day, and in every situation, and in every circumstance, you decide against anything other than the will of God as that will has been revealed.

“Who is on the Lord's side?” Not just that you make a decision back there at some point. You had to do that. But He had to correct every deviation apart from that decision. And thus it is we understand something of what it means-to be faithful to the obligation of being on the Lord's side means at times that we have to absolutely break with other interests and other concerns.

God said through Moses to Levi, Tell them to go through and slay their own brethren, and slay their fathers. The dearest thing to them had to go. Their warmest interest, their most cordial concerns, nevertheless had to feel the cutting edge of the sword. And this is what it means to be on the Lord's side. It is not just the happy moment when you stand in front of an altar, and you make a commitment, but it is the implementing of that commitment. Tomorrow morning when you get up, and the next day, and the next day, and the next day, and day, after day, after day, the whole pilgrimage through. This is what our Lord is calling. This is what He is asking. This is the implication of the word repentance. It is the decision that you reach that you are going to have a new government, a new control, a new force, a new direction in your life; but having made the decision, then you have to measure every future test, every future danger, every future possibility,... Does it meet that decision to which I have committed myself?

Now, my dear, have you repented? This is the question of questions. Have you come to that place where you have seen that the Lord Jesus said, “Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me” (Mat. 11:28-29a). This is what is involved in coming to Him, not simply to accept salvation, and pardon, but to accept yoking with Him, to accept a new government, and a new control, and a new force. And this is what it means to be on the Lord's side. Tomorrow as you go to your place of business, there is going to be the possibility of doing it the world's way, which is with compromise, with shame, with grief to the Holy Ghost, or doing it God's way. Now if you are on the Lord's side, then you are simply going to do it the Lord's way. You won't have to fight an issue back there. You won't have tomorrow morning as you face the problem, you have already committed yourself sometime in the past, perhaps for some of you the first time is tonight, but this is exactly what is involved by repentance. This is what is meant. A change of intention, a change of purpose, a change of direction and consequently a change of action. And it means that at any time you discover that you have

turned on the wrong corner, whether it be in your thoughts, being unclean and critical, and selfish and proud and arrogant, and mean, you have turned the wrong corner, and you instantly judge it to be off the track. You deal with it there. You confess it there. You acknowledge your failure by backing around and going and getting on the road again. And if in the case of turning off the road you have bumped fenders with somebody, you have to deal with that too, you have to ask for forgiveness and pardon, because it gives evidence of brokenness of spirit.

Now I believe this, that if you are to see God work and enter into all that He has for you, it is a can to come to Him on His side. This invariably means taking sides with God against yourself. The dearest, and sweetest, and most precious thing you have, you have to recognize as there. The dearest thing you have is yourself. And so if anyone is ever to know God, in anything other than the most elementary manner, it means taking sides with God against ourselves in union with Him in death. And this is called death to self. It is identification with Christ. And it is just a deeper extension of repentance. Back here when you first heard Jesus Christ, it was to deal with sins. And you said, I'll stop this, I'll stop that, I'll deal with this, I'll deal with the other; but now you are coming to the place that you realize the source of the problem is yourself, and if you, however, have truly repented, then you are prepared to bring yourself to that place where God brought you;(namely, to the Cross,) and see yourself united with Christ in death.

Has this happened? Have you taken sides with God against yourself? Do you do it? Do you keep short accounts with Him? Are you prepared to meet the issue? Oh, dear friend, God has so much more for us than we have ever realized. He has blessing for us beyond what we have ever experienced. None of us have gone to the depths of His love or to the heights of His blessing, but He is determined that this should be to those that are on His side. And the evidence that you are on His side, that everything that is against Him, and not on His side, you instantly deal with. Are you prepared? Do you love Him enough? Are you so hungry for God, and God's best in your life that you are prepared to deal with just anything and everything that, grieves Him?

I think of Pastor Robert Brown of the Parkside Baptist Church in Chicago, a man who is laboring sincerely and earnestly, and yet so signally failing to fulfill his responsibilities to his people. He heard about the meetings down at Winona Lake; and, though he was not accustomed himself to go there, he went. He was greatly impressed with what he heard from the platform as there was an exaltation of Christ, and a declaration of His full provision for the child of God. And Pastor Rowland Brown, as it is recorded by Peter Marshall in his book, Mr. Jones Meet the Master, in his sermon Research Unlimited. He tells how Pastor Brown from the Tabernacle, went into his little garret room. For he had taken a room in the community, and there he broke. He had given himself to the ministry, he had studied, he had prepared, he was a pastor, but somehow along the line he had gotten off the way. Other interests had crowded in. Other concerns. He had become occupied with so many things less than God's very best purpose for him. But that afternoon, in that hot little garret room, he broke before God, he acknowledged sin, he confessed the things God showed him, he took sides with God against himself, he did not defend, he did not explain, he did not apologize for himself, he simply broke; and everything that God showed him, he dealt with. And there, that afternoon, as he waited in that garret room, having dealt absolutely honestly with the things that the Lord had showed him about his own heart, just as it were going through the camp of his life, and putting the sword to anything that grieved the Holy Spirit. He then just brought himself in utter abandonment, in utter consecration, and the whole pouring out of his life and love in an absolutely new dedication to the Lord Jesus Christ. And God wonderfully came upon Pastor Rowland Brown with a great anointing of the Spirit of God, and he went back to his people with a ministry that blessed them; and now he has gone around the world in ministry as he has found that day that God was so anxious to meet him, so anxious to bless him, so anxious to make him fruitful, and useful, and enrich his life and his testimony. But it did not come until he heard the Spirit of God say, "Who is on the Lord's side let him come unto Me."

I wonder if the Spirit of God is not calling to your heart in that way, and asking you to just check up and see whether you truly have committed yourself to the Lord's side, to the Lord's way, and whether or not you have been dealing with each thing, each item of your behavior, of your attitude. And beloved, I am going to press with you, as God is my help until you have broken before the Lord. I do not want to hurt you. I do not want to bruise you. But oh how I long for you to know what God has for you. You can be the instrument in the vehicle of blessing. But I assure you if you will study this Book, and if you will read the history of revival and the history of the church, you will find that God only meets the broken heart, and when you have come to the place that anything and everything that grieves Him grieves you, and you share His concern, and you share His burden,

and as you search your heart by the Word of God, you deal with what He shows you, brokenness is not an end. Brokenness is not simply the destination. It is but a means. But it is the not without which of blessing. And so as I look into your faces tonight and know from conversations that some of you have said, Oh, we are so hungry to be used of God. We want our lives to count for eternity. And then listen to the Spirit of God who across the centuries echoes the word of Moses, "Who is on the Lord's side let him come unto Me. Let him come unto Me." And then there is the Lord Jesus Christ saying to you, Come in acknowledgement of your failure, come in acknowledgement of your sin, come in acknowledgement of your uncleanness, come in acknowledgement of your need, come. I'll bring cleansing. I'll pardon. I have deliverance. I have victory. Oh, more than that, says He, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you" (2 Cor. 6:17). He offers everything - Himself.

Can you tonight, dear Christian friend? You say, Oh, I know I have been pardoned, I know I have been forgiven, but I want to ask you: Do you have the witness for Christ you ought, to have? Are you on the Lord's side in the office? Are you on the Lord's side in your neighborhood? Do the people know that you belong to Jesus Christ, that you are wholly His, and with their broken-hearted need do they come to you, because you have lived in the apartment next to them, and somehow the radiant presence of Christ has illumined, even though the walls that separate, until they know, There is someone I can turn to in my need. "Who is on the Lord's side let him come unto Me."

But what does it mean to come? It means you have to take sides against everything, brethren, and fathers, and friends, anything that grieves God grieves you enough to deal with it. And it is going to be costly, and it is going to hurt. But oh, He offers Himself, the fullness of Himself, and His presence, of His blessing. And then it is not just you working for Him, but it is the Lord Jesus living in you. As Paul's testimony, "I am crucified with Christ. Nevertheless, I live, yet not I but Christ liveth in me" (Gal. 2:20). "Who is on the Lord's side, let him come unto Me."

You may have to stand alone. You may have to stand against apostasy. You may have to stand against your dearest, nearest. Are you on the Lord's side?

Let us bow in prayer.

Look into your heart. Let us take a few moments for examination. We sing that little song, "While on others Thou art calling do not pass me by."<sup>2</sup> There are some of you in the past that have felt the Spirit of God speaking to your heart. And you have met Him. There has been brokenness. This isn't the end. This is but a means, just as plowing a field is not the end of the farmer's purpose. It is a means. He has to break up that cloddy ground. He has to bury those weeds. He has to get the roots broken. And He turns the soil over. Why? Because He likes to see just lovely black soil in strips across the field? No, that is not why. And then He runs the disk over it until He has pulverized the clods. Why? Because He is angry with clods? No. Why? Because He wants a harvest, and He could not have a harvest unless He was willing to plow up the fallow ground. And so it is that God wants a harvest of glory for our Lord Jesus Christ. He wants a harvest of praise for His Son. And you say, Lord, revive us. And He says, Plough up the fallow ground of your hearts. "Who is on the Lord's side?" Deal with this the way I see it. Deal with it as I would deal with it until finally you come to the place where you say, Well Lord, I have been waiting for You to revive me. He says, No, it is not a question of waiting for Me. Are you going to make a decision? Are you going to deal with the things in your life that grieve Me? Are you going to deal with bitterness? Are you going to deal with anger? Are you going to deal with jealousy? Are you going to deal with vanity? Are you going to deal with unclean imagination? Are you going to deal with selfishness? Are you going to deal with wrath? Are you going to deal with these things which grieve Me? Or are you going to just try to laugh them off, and pretend they are not there? Oh, you have just got to take the sword of the Spirit and go into your life, and whatever the sword says is wrong has to be slain by judging it, by confessing it, by forsaking it. Then He cleanses. And this is ploughing up the fallow ground of the heart. "Who is on the Lord's side?" Do you know something? If you are on the Lord's side, you are going to do just that. This is the evidence that you are on the Lord's side. Oh, it is not that you signed a card ten years ago. That was important, but that did not prove you are on the Lord's side. The evidence that you are on His side is that tonight, with brokenness of heart, you deal with anything and everything that grieves Him. And tomorrow, when

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<sup>2</sup> "Pass me not, O Gentle Savior" Words by Fanny Crosby 1868, Music by W. Howard Doane, 1870

something comes into your life that grieves Him, with brokenness of heart you will deal with that, because somewhere back here your heart broke over sin, and you hate sin, and you want only to please God.

No, this is not the end. This is the means. But are you prepared to allow the Spirit of God to deal in your life. While our heads are bowed and our eyes are closed, God is speaking and He is speaking to perhaps you tonight, and you will have to say, Yes, God has been showing me that there has been so much unbrokenness in my life. I am so weary of this failure, so weary of shaming Him, I am so weary of the poor testimony I have had where I work and live. People have failed to see Christ. I am such a failure. But oh, tonight I am just prepared to recognize that God is calling to me, and I want to be on His side. So I am taking sides with God against myself. I am not going to explain. I am not going to condone. I am not going to defend. I am just going to confess and forsake everything that grieves Him.

While we just wait in prayer, I wonder if this is your purpose...invitation...

Father, Thou knowest the hearts of this people. The call of the Spirit of God, "Who is on the Lord's side let him come unto me." There is pardon, there is forgiveness. There is victory. There is blessing. Grant that these whose hands have been raised shall realize that even now Thou are waiting, and calling, and drawing. We thank Thee for Thy Presence. We thank Thee for Thy working. We pray for these that have come, that there will be victory and blessing brought in their lives, and these whose hands have been raised won't rest until they rest in the finished work of Christ. We thank Thee Thou art working. We thank Thee for those in whose lives Thou hast brought victory. Lead them on, on, into all Thou hast for them. Lead them on.

Let us stand for the Benediction. I am going to... Father, we thank Thee for Thy presence. We thank Thee for Pastor Paul, and for Miss Cridlind and for their labor of love. We thank Thee for what our hearts have felt. And as we think of the background of these that have stepped out in the midst of cruel heathen darkness to follow the Lord when it cost even their life, we thank Thee that we live even in this land. But, O Father, how Thou dost need a church, how Thou dost need Christians that have met Thee on Thy terms. And so, Heavenly Father, we pray that as we go we will go enriched by what we have heard and felt. Bless the picture and grant, Lord, that the seeing of it shall bless us with the blessing of burden for the multitudes who know not Christ, that are still in heathen darkness. Now may Thy grace, and mercy, and peace from God, the Father, Son, and Holy Spirit, be and abide with us now and ever more. Amen.

\* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Evening, August 19, 1962 by Paris W. Reidhead, Pastor.

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