

Christians Walk This Way

By Paris Reidhead*

CHRISTIANS WALK THIS WAY. Let me read it for you. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called. With all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3)

Last week, we saw the manner, the direction, the path in which Christians do not walk. For to be found walking in that path is to deny by one's life the testimony of ones lips. You see, "God is Light. In Him is no darkness at all. He that saith, I know Him, and walketh in darkness is a liar, and the truth is not in him." (I John 1:5, 6)

To walk is not to stumble. To walk is not to fall. To walk is to take one step after another with intention and purpose. And the one, who names the Name of Jesus Christ that takes one step after another with intention and purpose in darkness, utterly contradicts the testimony that they have been born of God. See – "God is Light, and in Him is no darkness at all. He that sayeth, I know Him, and walketh in darkness is a liar and the truth is not in him." (I John 1:5, 6)

There will never come a time in any Christian's life when he cannot fall into sin. There will never come a time, whatever your state of Grace may be, when you cannot be led aside by your lusts, or be overtaken in a fault. And even Paul, venerable and aged as he was, says "I bring my body under. I buffet it, lest after having preached to others, I myself should become a castaway." (I Cor. 9:27) No there is no question at all, but what as long as we live in the flesh, there is the possibility of falling into sin. There is no state of Grace that I find taught in the Bible where you cannot sin, or are not in danger of sinning. But there is a difference between falling into sin and walking in it. This difference we developed at great length. We shall simply point it out now by calling to your attention verses 3, 4, 5, 6 and 7 of the 5th Chapter of Ephesians, to emphasize the fact that to walk or to continue to practice sin is the evidence of death and leads, as we saw, to perdition.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man," (and we must go back now to define covetous by the 31st verse of the 4th Chapter. You see covetous is not only money; its place and position and so on.) And here he says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:" this is the evidence of covetousness, and the evidence that one idolizes himself. (Eph. 4:31) You get angry when someone touches you, your status, your position, your reputation, your name. And the essence of sin is self-idolatry, and so bitterness invariably results from someone feeling affronted, or denied place and so on. And it is self-idolatry. Covetousness, coveting these various things other than money - and here we find it, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Eph. 5:5-7)

Thus we will establish a principle and a premise, that Christians do not walk in darkness. And should you be seen walking in darkness, step after step after step, with intention and purpose, you know that your walk has contradicted your talk, and denied your testimony. This is the clear, unmistakable teaching of the Word of God.

Now we come to the fact that there is a manner in which Christians do walk. Every negative has a positive. And if there is a path that Christians do not pursue there is also one they do pursue. And the Scripture is equally explicit. And so I want you to see that path that the Christian walks.

The second verse of the 5th Chapter of Ephesians gives us our first point. *Christians walk in love.* Christians walk in love. It is a commandment here. But you see it is a commandment that flows out of a relationship. I suppose that the loving parent says to the little baby, Eat darling, eat, when the little one is just a few days or weeks months old. And the mother encourages the little child to eat, but if the child is healthy and well, he is merely cooperating with his own inner desire. For if he doesn't have proper nourishment, he will send in a complaint that will be heard far and wide. And so, he is working and talking in terms of his own interest.

Now when Paul says, "Walk in love," he is saying: Something has happened to you. Something has taken place to cause you to be a child of God. Now walk this way. But it is not something that is contrary to your nature, but something that is the very outflow of your nature to walk in love. "Be ye therefore followers of God as dear children." (Eph. 5:1) Let us remind ourselves of the fact that the one that has been born into God's family has partaken of the divine nature. He has been made a new creation. Old things have passed away, and all things have become new. Now it is more than simply a commandment in terms of an inner direction and inner purpose. But there is given in this commandment to walk in love a complete contrast to everything that has characterized our past walk. I suppose reading this casually (Walk in love), one might say that what Paul is commanding is that always you have an emotional, sentimental, affection for people on every side, people around you, and about you -- that you are walking in love. But this is not what he is saying. This is not what he is saying. Walk with sentiment. Walk with emotion. This is not what the word love means, except as it has been perverted to meet the demand for our generation for a word to express its degraded sensuality. We find the merchants of this sensuality putting their hymnody out over the air, seemingly twenty four hours a day, and talking about love. But what they are putting on in this popular music is not love as we find it. You would almost have to have another word. That is sensuality. That is emotionalism. This love is something more than that. When the Scripture says, "Love the Lord thy God with all thy heart, and mind, and soul, and strength," it is not saying have an emotional pitch toward God. (Mark 12:30) You see, God is giving a commandment, and you cannot command emotions. Let me illustrate it. I say to you this morning, "Be hungry!" You look at me and laugh. "Be glad!" And you laugh. "Be sad!" And you say it is ridiculous. Why? Your emotions are not under the control of your will. If I tell you something that is designed to produce merriment and mirth, a humorous story, you will laugh. Why? Because you have thought about what I have said. But your emotion is the result of your thinking. If I were to tell you something sad, and you were to think with me, let me guide your thinking, you would feel sad; because what I directed you to think about had the effect of producing the emotion of sadness. This is not what God says when He says, "Love the Lord thy God with all thy heart, and mind, and soul, and strength." (Mark 12:30) What He is saying is this. Previous to this decision to love God, you loved yourself. When your love was turned in upon yourself, and committed to yourself, the end of all of your being was your own pleasure. You lived to make yourself happy. You live to please yourself, and gratify yourself, and satisfy yourself. You loved yourself. Therefore you were dedicated to the task of making yourself satisfied. This is called sin. Selfishness - self-love - or making oneself the object of his being, is sin.

Now the Scripture says, "Except you repent you will perish." (Luke 13:3) And the best definition of repentance is a change of mind, or will, or intention, or purpose, from pleasing yourself to pleasing God. Instead of making yourself the end of your being, and your happiness the goal of your living, you turn around and say, "From now on God's glory, God's praise, God's honor is the end of my being. And every decision I make will be to the - this way - Does it glorify God? Every choice I make, does it please God? Every interest that I have, Will this magnify God? In other words, now there is a focus brought to my life that from pleasing myself as the old attitude, I now want to please God." This is repentance.

But it does not simply stop there. Because, to please God means that you have to feel as God feels. Now God not only feels that He Himself should be justifiably and rightly and properly happy and blest, and glorified; but He also desires the greatest good and happiness, and blessedness of others. And so He says, "Thou shalt love the Lord thy God and thou shalt love thy neighbor as thyself." Now does this mean that you have to have a sentimental and emotional attachment to your neighbor? No. But it means, just as you seek the glory of God, and the blessedness of God, and the praise of God, in all that relates to Him so you seek the blessedness, and greatest happiness and good of your neighbor. And thus when the Scripture says, "Walk in love," it means that your whole personality be unified in the purpose to glorify God and bless others; and in so doing, you are going to experience the blessedness that you could experience no other way. As long as you make your happiness the end of your being, you will never know happiness. As long as you make your name, your praise, your honor - as long as you are the center of your interest, you are absolutely denied real, lasting joy and happiness. The human personality and human nature is so made that it can never experience real happiness that as long as it is the object of that happiness. Happiness and joy is not a city toward which you journey and at which you arrive. It is a journey that you take. And therefore when you read in the Shorter Catechism, "What is the chief end of man?" The answer is, that comes is, "The chief end of man is to glorify God, and, then - to enjoy Him forever."

Now when the Scripture says, "Walk in love," What does it mean? It means that you walk, not in emotion, not in sentiment.

That is not the point. But that you walk with purpose to secure the greatest, glory, and honor, and blessedness, and happiness of God and of others. Let me illustrate how it now applies to the housewife. The Word of God says, "Whatever you do in word or in deed, do all in the Name of the Lord Jesus." (Col. 3:17) Now what does it mean, In the Name? Is it not better to say, "*On account of the reputation of Christ*, or for the Name of Christ, or for the honor of Christ?"

My heart aches when I see this terrible dichotomy in our lives, this dualism where we divide where we divide it into two sections, the secular over here, and the mundane and the commonplace, and then the sacred over here. Going to church and prayer meeting and being a missionary and a preacher, this is sacred. People say I am going to go into full time work for the Lord. And we have a dualistic system which is utterly contrary to what the word of God teaches. The Word of God teaches, dear housewife, that washing dishes can be worship and service just as much as standing behind the pulpit; because it says, "Whatever you do in word or in deed, do all on account of, or for the reputation of Jesus Christ." And He is witnessing the service that you render. And the motive for which this service is given. And when he sees that you are doing the dishes and the housework and the ironing, and the washing, and the care of the children not as an end in itself, or for a means to your convenience, but that in this loving service you are glorifying Him, he sanctifies that as service rendered to Him. So with the husband working in the office, or the shop or the factory; or that person without husband or wife, that works and lives to the glory of God that there might flow from that life that which would be to the praise of our Lord Jesus Christ. Forever and for always the delineation between secular and sacred is taken away, and it now comes that the most menial task or chore that is performed that is done for or on account of the reputation of Jesus Christ is accepted by Him. One can stand behind the sacred desk to be seen of men, or to be heard of men, or for some ulterior motive, and instead of it being Christian service, acceptable of God, it is despicable shame, dishonoring God.

So, let us have it seen. To walk in love means, that whatever you do you are doing for the glory of God, and the blessedness of others. To walk in love means that your primary concern it not going to be, "How does this affect me, what will I get out of it, will I give my time, my money, my strength, my energy and get enough in return to make it worthwhile to me." This is still selfishness. The question is, "Is this what the Lord Jesus wants? Will this glorify Him? Will this exalt Him? Will this be the means of blessing to others? Will this be the means of glorifying others? To walk in love."

But there is something else. He has not only said that our motives should be right, *but our manner must be equally important*. To walk in love is to walk in the fruit of the Spirit. I think perhaps there is a great deal to what some say quite dogmatically. I cannot be as dogmatic as they are. But I see a good bit in it. They say that where we read in Galatians 5: (22, 23, and 24,) where we read, "The fruit of the Spirit is love." They say, "Well the fruit of the Spirit is love, and the other eight things are an explanation of what love is." Perhaps that is true. "The fruit of the Spirit is love, joy, peace, and long-suffering, and gentleness, and goodness, and meekness, and faith, and self-control. The fruit of the Spirit is love, joy and peace." This is in your relationship to God. Longsuffering and gentleness, and goodness is in relation to others; Meekness, faith, and self-control, in relation to your own heart and your own life.

To walk in love is to walk in the fruit of the Spirit. And I believe that as I speak, some of you are going to say, "Well I know I am a child of God. I know my sins are washed in the Blood. But by no stretch of my own loyal and enthusiastic imagination, can I say that I walk this way." It was as a missionary, that I read Moffat's translation of I Corinthians 13, and had that devastating revelation that I was not walking in love. When I read, "Love is very patient, very kind. Love is never rude, never selfish, never irritated, never resentful. Love is slow to expose the faults of others, eager to believe the best about others." Friend it was the reading of that that showed me that whereas I had been born of God, I had never come to the end of myself of had never experienced the fullness of the Holy Spirit. He says, "Walk in love."

But if you are to walk in the fruit of the Spirit, my friend, the only way you can walk in love is to walk in the fullness of the Spirit, because you cannot produce this fruit by your own energy, and from your own resources of personality. So what is He saying when He says, "Walk in love." He is saying, "Walk in the Spirit. Walk in the fullness of God. Walk in love." Are you? I would like to ask your wife.

Just this week one of the Pastors came to me and said, "You know. God has got to do something in my life." He said, "I am finding that I can be ever so sweet and kind, and considerate with the people, but my children ... and my wife I am finding it so hard to be patient at home. Do you find it hard to be patient at home? Is it not strange that often the ones we love the most

are the ones that we hurt the quickest, and the worst. I would like to ask your wife, your husband, your neighbors, "Are you walking in love?" I would like to ask the people you work with, "Does this man walk in love? Is he very patient? Very kind? Never irritated or resentful? Is there something of the flavor and sweetness and fragrance of Christ in him?" Are you walking in love? Or is there bitterness, wrath, and anger, and strife? How do you walk? It says, "Walk in love, as Christ loved us, and hath given Himself for us an offering, a sacrifice to God for a sweet smelling savior."

Here is someone with whom you work. And they come and they touch you, and you sizzle, like dropping a drop of water on a hot skittle, and you just... (sound effects, like water on a hot stove), and say, "Don't do that to me!" And here, Christ let them put nails through His hands and hang Him on a tree that He might save the man to whom you characterize Christ by loss of temper. Do you see what I mean?

Here you are a Christian and take the Name of Christ, and yet when Christ was willing to lose His reputation, be slandered, and vilified, bruised and scourged, and beaten and die to save a soul, you touch that soul and are not willing to give patience, long suffering and gentleness to reveal Christ. You see. "Walk in love." To someone you are the best Christian they know.

I remember when I went to Little Falls, Minnesota; I went into all the business houses. In a town of sixty five hundred, it was not a hard job. I did not try to do that when I came to New York. But I went in and introduced myself to all the business houses in Little Falls, and one of the men said, "What church?" I said, -- named it. And he said, "Is so and so still there?" I said, "Yes." "Does he still give out hymn books?" "Yes." He said, "Listen. I do not know who you are. I do not know anything about you. But don't you ever come to me and ask me to come to your church until that man goes to that man and settles that thing. Because as long as he doesn't do it, I will never believe in his Christ, in God, or salvation." "Walk in love." I wonder how many people say about me, about you, "If that is what a Christian is I do not want to be a Christian."

I think of dear Mona out in Africa...This Uduk boy, and I recall the day when a group of about eight people had walked since early morning through the hot, burning African sun. And they came on the Station, and we greeted them, and said, "Where are you going?" And they said, "Here." And we said, "Why?" And they said, "Well we are sick. Your skin does not look sick." They said, "Oh no, our skin is not sick. Our stomachs, our hearts are sick." "They are?" "Yes, we are afraid." "Why did you come to us?" "Well we have heard that one of our boys, Mona, has believed on your Jesus, and that he doesn't drink any more, and he does not dance, the evil witch demon dance, he does not smoke any more, he does not sacrifice to the spirit anymore, and the demons cannot hurt him anymore." And they looked at us and said, "Oh, we have come to you to have you tell us about Mona's Jesus. And when the missionary translated that to me, I went over and put my head down on the fender of the car and sobbed like a baby. He said, "What is the matter?" I said, "These people have walked twenty four miles through the burning, tropical heat to find out about Mona's Jesus." Has anyone ever walked across the street to find out about my Lord because they knew me? Do you walk in love?

Now the next thing that you are to see from this walk of the Christian is down here in the 8th verse of the 5th Chapter. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8) Walk as children of light. David said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." (Psa. 119:9) "Thy Word is a lamp unto my feet, and a light unto my way, my path." (Psa. 119:105) How are you to walk in light? My friend, the only way you will ever be able to walk in light is to hide the Word of God in your heart, and understand the principles of that Word and obey them implicitly. Why do you read the Bible? Do you read it in order that you can have light to your path? To know what your attitude should be? To know what your motives should be? To know what you should confess and forsake? To know how you should feel and react in this situation? Why do you read the Word? Do you come to it as a lamp to lighten your heart, and illuminate the dark cavernous corners of your heart and show you there in that cavern of your spirit what has been hidden from your eyes? For as you read the Word, the light is like a lamp that pierces clear down into the inner chamber of your spirit and there, by that light, you can see what you could not otherwise see. It is as you come to the Word that your attitudes are tested. You know what David said do you not. He said, "Lord try my reins in the night season." (Psa. 16:7) Literally, Try, test my kidneys in the night season. Why? Because to David the seat of motives was way down in the innermost being, and he said, "Oh God, I think I am doing what I am doing for the right motive; but when I am asleep and cannot argue with you; test my motives. Are you willing to let the light of God's Word come down to your motives? Why do you give to Missions? Why do you come to Church? Why do you work? Why? Have you tested your motives? Has the light come in to show you why you are

doing all that you do with an eye single to His Glory? It is the Word of God that will test it. Test your attitudes. You know it is so easy for us to acquire an attitude early in the Christian life and go on listening for years, and the Word pours in one ear and pours out the other, and has nothing of it retained. One of the things which grieves me most about the Pastoral ministry after years in Conference work has been the fact that I have so little contact with the people. Many of you will not be back tonight. There are various reasons why you cannot. That means that I am speaking to you for thirty five, forty minutes this morning, and that is all the influence I will have on you. Some were in the Bible Class. Maybe I could say for some of you, two hours influence. Some will come back this evening and it will be three hours. Some will come Wednesday, and it will be four hours. The most that I will have of any of you will be four hours. There are 168 hours in the week. That means that my influence is 1/42 of the week that we are entering. When you get home, you are going to have your own interest, your own activities, and your friends. You will talk your own conversation. I hope none of you have roast preacher for dinner, but even so, that won't be too bad. But at any rate, you will have something to talk about, and then you will have the activities through the day. And you will perhaps go to church this evening, here or somewhere, and then to your business - and the impression that I am making on you -- Are you going to go home this afternoon and take these Scriptures and meditate on them, and cry out, "Oh God is this true in my life." Did you do it last Sunday? What do you do with what you hear? You come. You listen. If it is emotional, you respond by a tear, or by laughing. What do you do with the truth? Are you building it into your life? I read in Acts, the 2nd Chapter, that when they had those three thousand people, they continued in the Apostle's doctrine. That is what I give you, I trust. And they continued in fellowship.

I sometimes think that more actual good is done for God in one week of Bible Conference than a whole year of preaching. Because when you are at a Bible Conference your meals are controlled, your time, your activity, and people bring things to a point, and bring them to a focus. And you can have been in church for years and years and years, and have made no major application of truth to your life, and not be one iota I know that the truth I am preaching is God's truth. Not because I am saying it. But I have had the joy just this week of seeing these same truths that I have been pouring out to you work glorious, transforming changes in lives. Now what are you going to do with it? What do you do with light? What do you do with truth? Do you hear it, and then forget what you have heard? Or does that truth become treasure to you, and that light enlighten you to move you on to meet with God? I am sure that there are people who have heard me. And you know that today I begin the fifth year of ministry in the Gospel Tabernacle Church, and I have preached on the average of 150 times a year. That means that I have now completed 600 deliverances of my soul to you. Truth that I know, because God uses it elsewhere. Truth that I know will transform, and deliver and bring victory. What do we do with light? Not because I give it. My friend, you will never stand before me. Do not worry. I am not going to be on the judging end. But what are we doing with light? Do we walk in light as the children of light? Do we awake having been asleep? Do we arise from the dead and allow Christ to give us light? It does not have to come from the pulpit. I want you to know that I have learned, and received truth from many places. In fact I think the people that have been the hardest on me have been the ones that have helped the most. Oh no! I am not saying it is me. I am saying, it is truth. And if it is God's light, and God's truth, and it applies to you, do you walk in it? Is your purpose to please God? Do you take the light and treasure it? Say now, I haven't gone into this. I am not filled with the Holy Ghost. I do not know the cross. This is not real, or, This is. Are you walking in light?

Now the last thing, and I just touch it. We are to walk in love. We are to walk in light, as God gives it to us. And let His Word cast its authoritative glow on every step we take.

The last thing I see is down here in the 15th verse of Ephesians Chapter 5: "See then that ye walk circumspectly." Do you know what circumspectly means? I guess I will never be very profound. But I am always trying to find some way that truth that is hard to understand for me becomes easy. And then when I do, I try to share it with others. But I was wondering and praying and trying to get some way to understand circumspectly. And I recalled a story that I heard back in Bible School - oh too long ago - 20 some years ago. And our teacher was talking about it. He said, "Visualize a timid cat (just a young half grown kitten) venturing out of its own back yard, and finding itself on a high board fence, and on each side in each yard is a big dog, angry, mad, jumping, snarling, and barking. Now the only way home for this cat is the top of that fence. Normally it doesn't care much, you see. Because if she falls, she lands on her feet and gets up and goes. But if she falls this time, it is not just landing on her feet. She lands in somebodies teeth, and that is different. And watch that cat as she puts her feet down...ever so delicately, and holds her balance. Now the kitten is walking circumspectly."

I think this is what the Spirit of God meant because we have on each side of the path we take two enemies. The first enemy is the adversary, the devil, as a roaring lion going about seeking whom he may devour. But most folks do not know about lions. Lions never roar until they catch their prey, you see. They are not very loud while they are after you. It is only when they have gotten you that they roar. And some people say, "Well I do not hear any roaring. The devil is not after me." That is just the time to beware, dear heart. If you do not hear the roaring, he is hard on you. And he is on one side of the fence. And the Scripture says, "Give no place to the devil. Because if you give it, he will take it." And the second, the other side, there are people. Do you know there is somebody that nothing would please them worse than if you could ignominiously fall on your face? Some of them might even call themselves Christians. But they come around piously, "Isn't it too bad!" And tell everyone that they could find about how you tripped your toe and fell on your face. They seem to glory in your infirmity. That is the truth. You have two - on both sides of the fence. You have got people. Look at what Alexander did. Look what these people did to Paul, accusing him falsely when they couldn't find anything. And so Paul says, as he thought out his walk. "Walk circumspectly." Because over here is Satan, and over here are people. And beloved, the days are evil. And you are to walk in love with an eye single to His Glory; you are to walk in the light completely controlled and governed by the Word; and you are to walk circumspectly knowing that there are enemies on both sides to pounce on you and tear you. You say, "It is a dangerous thing, is it not?" Yes it is. I can't do it. Well I am glad you found that out.

You see, He did not intend you to walk this walk. Listen to His Word. He says, "Come out from among them and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you," (II Cor. 6:17) and "I will be a Father unto you, and I will dwell in them, and I will walk in them. I will walk in them." (II Cor. 6:16) And this is what the Lord... This is the grand strategy of Grace. He wants you to come to take your place crucified with Christ, and present your body to Him, and then the risen Christ is going to cover Himself with you and fill you, and then He is going to walk His life through you. Is not that wonderful? Is that what is happening? Is that what is happening? That is what He wants to happen. Is that what is happening? It can you know. When you come to the place that you recognize, that stumbling, and falling, and crawling as you may have done is no longer satisfactory, and you come in desperation and say, "Lord, I will never be satisfied until Christ is living in me His own life." For it is only to the desperate. It is only to those who cannot go any further as they are that victory comes. It is always in the crisis of desperation that you make progress in the things of the Lord.

Do I talk to anybody here that says, "I can't go out of here the way I came in. I can't go on to stumble and fall, in bitterness and impatience, and anger and wrath and uncleanness. I can't do it. I must have help. I want to walk in love, and in the light and circumspectly. But I know I cannot." Have you any word for somebody like that?

I have good news for you. What you cannot do, Christ can. Won't you let Him? Let us bow in prayer. Think for a moment. How did you walk last week? Remember when you lost your patience? Remember when you scolded the clerk? Remember when you were angry with your wife? Your friends? Remember the time bitter words, bitter thoughts came to your heart? Remember when resentment came? Remember these things? Uncleanness? Imagination? And desire? Did you walk in love? Did you walk in light? Did you walk circumspectly? Or did you stumble and crawl through the week, and get all muddy and dirty in the eyes of the unsaved around you? How are you going to go into this next week? Stumbling and crawling? Or are you going to say, "Lord I can't. It is too much for me. I am going to take my place crucified with You, and I am inviting You, Lord Jesus, to live in me and fill me and walk through me. Do it. Lord, for Your Glory, for Your Praise."

Let us stand for prayer and benediction. You know I am always happy to talk with any that need special time of prayer, counseling now or later. We are here to help you.

Father of our Lord Jesus, we come to Thee. Thy Word fresh, close upon our hearts and minds. Let us not be as those who behold what manner of man they are, and then straightway go and forget what they have seen. Help us to be doers of the Word, and not hearers only. And now unto Him that is able to keep us from falling, and to present us faultless before the presence of His Glory with exceeding joy, to the only wise God our Savior be glory, and honor, dominion and majesty, now and forever. Amen

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Morning, September 18, 1960 by Paris W. Reidhead, Pastor.