

# Fully Yielded to God

by Alan Redpath

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*Alan Redpath's sermon emphasizes the necessity of being fully yielded to God while addressing the struggles of faith exemplified by Cornelius and Peter.*

**Duration:** 47:25

**Scripture:** Acts 10:14, Romans 6:12

**Topics:** "Yielded To God"

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## Description

In this sermon, the preacher emphasizes the desperate need for salvation among people who may appear devout but are still in spiritual darkness. He uses the example of Simon Peter in the Bible to illustrate this point. The preacher also highlights the importance of the messenger who is sent to share the message of salvation. He urges the audience to make a clear confession of Christ and submit to the guidance of the Holy Spirit in order to experience true transformation and be effective in spreading the gospel.

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## Transcript

May the message from thy book speak through thy servant. O God, just keep me out of the picture that it may be Jesus only. May the prayers of this people see this ministry through today in victory and in blessing.

And wilt thou grant that none shall leave this place just quite the same as we came in. May it be today to honour Jesus Christ as Lord and Father. O give to us the listening ear, not simply to sit through a service and enjoy it, but Spirit of God, convict and grip and hold the mind and conscience and will of every listener.

And may the messenger be blotted out from you that it may be Jesus only. And as I speak, and as we all listen, keep each one of us fully yielded unto thee. For the Saviour's sake.

Amen. I want to take from my text this morning, part of the 14th verse of the 10th chapter of the Acts of the Apostles, Acts chapter 10 and verse 14. I'll read the 13th verse.

And there came a voice to him, that is to Simon Peter, saying, Rise Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. This point in our studies of the Acts of the Apostles, a new day was about to dawn for the gospel, you remember.

Vast unevangelized areas were about to be reached, were coming to a very wonderful moment in the study of this book, when suddenly the gospel bursts over every barrier and seems to know no bounds and

no limits as it breaks through race and prejudice and color and tribe and country and spread to the uttermost parts of the earth. But before that great outburst of blessing, there was an issue to be faced. And the part of those who under God were to be responsible for spreading the truth.

That issue was really expressed in three words that came from the lips of Simon Peter in our text. Not so, Lord. What a situation this is conjures up to my mind, millions of lives at stake, eternal destinies hanging in the balance by a mere thread, hearts that are hungry for the truth.

And yet, not so, Lord. Let me try and lift this thing out of its chapter and bring it into our mind and heart today. From this portion of scripture, just observe one or two things with me.

Let's look for a moment at this man to be saying, Cornelius. What a remarkable man he is. The first verse of the chapter tells us that he was a centurion, representative of the Roman Empire in the little outpost of the town of Caesarea on the shores of the Mediterranean.

An officer in charge of a situation there, politically, in charge, if you like, of occupying forces. But we're told about him in the second verse of this chapter that he was a man of deep religious conviction. His faith was expressed by the way he gave his gifts and by the way he worshipped in prayer.

Indeed, so real was his faith that it had influenced the whole of his family. It was not only Cornelius, but Cornelius' house. And that indeed surely is a great test and a great evidence of something very solid and real about this man's religious life.

But not only was his family influenced by his faith, but all his servants were too. For if you look a little further down the chapter, you'll find in the seventh verse, he was sending at the command of the angel who had appeared to him, his servants, who were godly men in order to seek for time and peace. Not only his family, not only his servants, but this man's life had had its influence on a widespread scale.

For if you look down the twentieth verse of this chapter, you would notice that his influence had been felt throughout the whole of Jury. The twenty-second verse says that Cornelius was a just man and one that feared God and of good report among all the nations of the Jews. He's a man, my beloved listener this morning, who is outside the influence of Christianity.

Perhaps he'd had a message of the gospel from Philip as he passed through that area. Outside the influence of Judaism, a Gentile, an evidence of the truth of the word that John spoke in his gospel. In the first chapter, in the ninth verse, where he says, there is a light that lighteth every man that cometh into the world.

He is a man who has gone, religiously speaking, as far as he could without Christ and the gospel. He had lived up to the limit of every bit of light that had come his way, but he was desperately in need of salvation. As the Lord Jesus said to Nicodemus, that proud Pharisee, ye must be born again, so he would have said to Cornelius.

And to this man, God spoke. Heaven was prepared to meet this man at that point of need, in that point of desire. You notice the fourth verse tells us that the Lord spoke to him and said, thy prayers and thine alms are come up for a memorial before God.

Heaven has recognized this man's sincerity and is prepared to, immediately, to come to this man's need. When this Cornelius is told to go and seek out Simon Peter, who is at Joppa, thirty miles south along the

coast, the Lord says to him, he will tell thee, Cornelius, what thou shouldst do. There's a whole volume of truth behind that little statement, do you see it? For I suggest to you, that in spite of this man having obeyed every bit of life that has come to him, he's, he's desperately unhappy, he's dissatisfied, he's hungry.

Peter's going to tell you, Cornelius, what thou shouldst do. He knew he had to do something, he knew he wasn't right, he knew there was something lacking, he knew there was something required of him, he knew he hadn't got what was real in life, even though he was religious and even though he was, had faith in God, he'd all that, he'd every bit that he could have assimilated, but he knew that deep down in his heart there was still an immense need. And God spoke to him and said, I have somebody, he's thirty miles away, he's going to tell you what you should do.

Oh, my dear friend, all I want to leave with at this point in my message is just this picture. Isn't that man typical of oh, so many people today, typical of crowds of folks, living up to the light that they've got, living up to all they know of God and of religion, but desperately in the dark, having a form of godliness, self-revival, but denying the power thereof, doing their very best and doing their very utmost to be true and to be real, not pagan in the sense of being immoral and sinful and all the rest of it, but just people like this and that are all around us in Chicago and in America and all through the world, people who are living up to the light but desperately in need of the Lord Jesus Christ. Perhaps some of you are listening to my voice just at this point, devout and yet in the dark, having all a form of a religious life but denying its power.

And Jesus says, I know somebody and he can tell you what you must do. A man to be saved. Could you, could you just get that picture and hold it a moment while I go on in my message? Don't lose the fight of it, the challenge of it.

Not people far away in an unevangelized mission field but people all around us and possibly sitting in the next seat to you and possibly you yourself, devout but in the dark, living up to what light you've got but desperately in need of Christ, having the form of the thing and the knowledge of the thing and knowing about the thing but oh so so utterly in need of life in Jesus our Lord. A man to be saved. Now move on a minute.

The second thing that comes to my heart out of this passage is the messenger who is to be sent. For a moment we travel in our imagination 30 miles down the eastern shores of the Mediterranean and we find Simon Peter at Joppa. The Lord has told Saint Cornelius that he should send some of his godly servants and fetch Simon to come and make this journey to Caesarea.

And for a moment we leave that picture and we find Simon Peter. Oh what a lovely scene it is. On the rooftop of his house in prayer.

That's a lovely place to pray. You've got a clear view of heaven and you've got a clear view of the city all around you. And that's where Simon was.

Can you picture the waters of that lovely blue Mediterranean just lapping up to the very doorstep of that little home where he was? And there's Simon sitting on the rooftop. I wonder if he was looking out and wondered what lay at the other side of Mediterranean sea. I wonder if he looked up to heaven if he wondered what God could do as you look round and Caesarea and all his own country and all that Middle East area.

I wonder what his thoughts were. He was in prayer. But you notice that he was very much still bound by Jewish tradition as he prayed.

Jewish tradition and prejudice. It was a specific time of the day that he prayed and before he prayed he had refused to eat and he was hungry. And in a trance which does not mean a thought is mental upset.

It simply means in an ecstasy. In a sheer ecstasy of fellowship with God as he prayed. That's what it means.

It seemed to him that heaven opened and suddenly a vessel descended from the clear blue sky above the Mediterranean and came down over his head and it was knit together at the four corners and within it there were all sorts of beasts and fowls of the air. Animals of every kind and a voice spoke to him and said rise Peter kill and eat. Never Lord not me.

Oh no I never eat anything that's unclean. And the voice came again and said what I have made clean don't you call common. Not concerned this morning beloved about this ceremonial issue here that's a purely secondary matter except perhaps in passing just to throw a little light on it for someone who may be seeking it on that particular aspect of the subject.

This makes perfectly clear that Christianity has abolished all the ceremonial law of the Jews. That the distinction of the old testament which observed animals which were clean and unclean has gone by the board. The laws of health of course still remain but the laws of ceremony have been done away.

But that's not the thing that matters this morning. Much better much greater is this. Here's my picture.

Now look in your mind I want you to be at two places at once. Over there 30 miles up the coast up the coast of Caesarea Cornelius. A man to be saved.

30 miles south a messenger to be sent and somehow God has got to get the messenger in touch with the man. Somehow these two lives have been brought together but the tragic thing about it is that the messenger isn't ready to meet the man. In the great upsurge of blessing and the outburst of the gospel that's going to spread to the uttermost parts of the earth in a moment in the very next chapter.

But before it can ever happen there's a messenger to be sent. But there's an issue to be faced in his life. Not so Lord.

To say not so is consistent. To say not so Lord is a contradiction. When you say not so my friend never add Lord.

And when you say Lord never add not so. And somehow before the Holy Spirit could bring the messenger into touch with the man this one vital issue in the heart of Simon's life had to be met. Now down to earth with me a moment.

But with your mind clearly set upon a man to be saved in Caesarea. Now let's bring him nearer and let's bring him right into Chicago a man to be saved. And on the other hand a messenger to be sent.

A messenger to be sent. That's you and that's me. With that picture in your mind down to earth with me.

I want this morning to ask you one or two things. What do you think is at the back of that statement not so? Could we draw the curtain from the mind of that disciple and ask ourselves why is Peter taking that line?

There are great people here of the Christian life. And I suggest to you that behind this man's defiance at that point there is this twofold principle.

The first the old self remains in the Christian to the bitter end. Got that? I repeat the old self, the old nature, the old man, whatever you like to call it. The old self remains in the Christian right through to the very end of his life.

Simon was Simon still. Oh he'd been greatly altered but he hadn't lost his identity. The man who said not so Lord is easy to recognize if this story had not given him a name.

I hope I'm not being unkind to him when I could say I'd have recognized him at once. I knew who it was. Listen to him.

Caesarea Philippi just a few years previously and the Lord Jesus unburdened his heart to that little inner group and speak to them about a cross and about suffering and about pain and about death and about resurrection and says that any man who would come after me forsake all and follow me. He dictates his terms when he tells them his program and Peter turns to him and says be apart from thee Lord. Never that way.

Stay behind me Satan says Jesus. A little later on in one of the most intimate precious scenes in the New Testament our Lord in an upper room just before Calvary is kneeling with a basin and with a towel and he is washing the feet of his beloved followers. He comes to Simon and Simon says Lord you're going to wash my feet except I wash thee thou has no part in me.

Never. And on a road that led to a garden of Gethsemane a familiar spot. To the heavy heart Jesus says to them one of you shall betray me.

Simon turns to him and says oh man so be offended not I. It's the same man. Recognize him? Oh he's been filled with the Holy Ghost sure. He's had the second blessing indeed and the two.

He's been through it all. He's gone right on with God. He's had a tremendous ministry.

He's been used to bring thousands to the feet of the Lord Jesus but he's the same man and he is tripped up here in Acts chapter 10 in exactly the same place as he was tripped up in Matthew 16 and all the rest. Now in spiritual maturity. Now a man falls.

Now a disciple. He's tripped where he used to fall. Oh it's not the same sin but it's the same kind of sin.

Rebuking Christ. Refusing Christ. Thinking he knew better than Christ.

I never intended it. Yes. We're down to earth I hope because this is you and me.

Right now somebody tells you about a second blessing or some experience of grace which casts out every possibility of sin and not only does your experience deny it but the word of God denies it. The hasty temper. The laziness.

The tendency to gloom and despair and depression. Oh they're still there. God has put a new heart in you and he's put a new song in your mouth.

But though you're dead to sin constantly you are discovering that by no means is sin dead to you. My dear friend if I just echo your experience as I would echo mine in spite of the many blessings and the many fillings and the many thrills in Christian life and Christian service is it not true is it not true that old appetites over and over again threaten to leap over the boundary of the cross and grapple hold of you and drag you down don't they? Oh you left them behind when you were converted and put them on the other side of Calvary and claimed that they should be under the blood. Listen have none of them leapt at you this week? None of them? Have none of them tried to get out of their hiding place and get hold of you wash of you and hold you in their grip? If they haven't I need to talk with you because your experience is more advanced than mine.

Aye wherever since you've been a little child there has been weakness. We still have to be on double guard. Whenever we think we're strong in any realm of our lives at that point we're in the greatest of danger.

Peter impulsively blurts out not so long. How often that that poor man open his mouth and wish that he'd never said what he said. How often do you? How often have I said something that I'd give anything in the world to retrieve but it's been said and it's caused a wound and a hurt to somebody and there's no retrieving it.

A man to be saved but a messenger to be sent and just look at him and yes but don't look at him look at yourself and look at our ourselves here today. This old self is with us all through life and let me tell you something else about this old self. It's always fighting against every principle of the gospel.

It fights against prejudice Lord. I have never eaten anything that's common or unclean and this old self fights at that very point just first. It fights against racial prejudice.

It fights against the calabar. It fights against all kinds of prejudices that are things that the Christian should have left behind long before he was saved. Thou hast made of one blood all nations of the earth says the apostle Paul.

But the Christian self fights against the unity of all men irrespective of the color of their skin into the fellowship of the body of Christ and the self-life fights bitterly against. It fights in other realms too. Don't think me unkind young person but it fights against the unequal yoke and the word of God which tells that we should have no fellowship with the unbeliever.

The girl of a fellow comes along and says they plan to get married and they know that their future partner is not a Christian and they say so what. They proceed in defiance to the word of God and let me say to you with the utmost love and concern in my heart for anybody who may be doing that today I want to say to you my dear friend that has never happened to anybody without disaster never. There is no one who has entered into any yoke that is contrary to scripture who has been blasphemed.

The old self may I say this with the utmost tenderness bearing in mind who may be listening to me and who may be watching. The old self in us fights against suffering. Ah Lord please not that.

How much as I can take not that way. Not that way of the thorns, not that way of pain, not that way of the Christ. And there was a man and his name was Eli and he said this somewhat piously perhaps but he gave expression to a great truth when he said it is the Lord.

Let him do unto me as seemeth him good. May I speak that word over radio and speak that word to this congregation today and may it come to your heart from the Holy Spirit. Whom the Lord loves he chastens and sometimes tears us in 50 pieces till we feel we can just take it no more.

The self-life keeps and said no the old self. Ah but wait in my closing moments this morning is there no answer to this? He is a messenger to be sent. He is a man to be saved.

He is a man waiting salvation. Don't forget about him Cornelius. Bring him back to your mind and bring him back to your thought.

There he is 30 miles away, no perhaps a yard away, perhaps just a block away, a house away, a man to be saved. And he is a messenger that's got to be sent and this messenger isn't ready. God help us because in him there's issues here on this old self-life that have got to be settled.

This man is still saying no, no, no is prejudice and perhaps we're saying no today and there are men to be saved and we're saying no to the unequal yoke and no to the fear of suffering and no to a thousand and one things that deny the sovereignty of Jesus Christ. No. We've discovered that old apathites have indeed left across the boundary and somehow stepped onto redemption ground and throttled us even in the days of this past week.

Look let's finish. I look out and say to you this morning there's a mastery to be secured. A mastery to be secured not so long.

Either Lord has to go or not so has to go. An obedient heart, a yielded will, a submissive mind are absolute essentials for this messenger before he can be sent. The best sermon is the language of the bible.

Listen romans 6. Let not sin therefore reign. Let not that mastery overcome you in your mortal body that you should obey it in the lusts thereof. Watch these words carefully.

Let me pick them out at the end when I've read these verses so that you may see the emphasis. Neither yield ye your members as instruments of unrighteousness unto sin. Don't let them leap across the boundary and throttling.

But, but what am I to do? This yield yourself unto God as those that are alive from the dead and you're in members as instruments unto righteousness unto God. For sin shall not have dominion over you. For ye are not under law but under grace.

See I must be under dominion. Sin the old apathites shall not but ye must be under grace. Get it? There's the liberty of the Christian life.

Sin must not control. The apathites must not throttle. But if they are not to throttle, I must submit to the authority of my risen Lord.

What then? Shall we sin because we are not under the law but under grace? God forbid. Don't you know that you, that to whom ye yield yourselves servants to obey, his servants you are to whom you obey. Whether of sin unto death or of obedience unto righteousness.

But God be thanked, ye who were the servants of sin have obeyed from the heart that form of doctrine which was delivered you. Being made then free from sin you became the servants of righteousness. Listen, I speak up the manner of men for as ye have yielded your members servants to uncleanness and

to iniquity unto iniquity.

Yes as these members of our body have been yielded time and time again to the old apathy. Even so now yield your members servants to righteousness unto holiness. Brother, sister, listen, a man to be saved and messenger to be sent then in God's name yield to the Holy Ghost.

If I stoop before God today on any of these issues, if you do my friend and suffer, if you stoop you'll conquer. If you yield you'll have your desire. If you're prepared to be nothing he'll make something mighty of you.

If you're prepared to be lowly he will exalt you. Men to be saved, messengers to be sent. Are you? Am I? I wish.

I've done away with dramatics in my preaching I hope. I wish I could bring Kay Prentice back to the platform right now and get her to sing that solo all over again. Are you fully yielding to him? I am.

A mighty out surge of the gospel in Chicago. A sweep of the Holy Spirit through this city that it hasn't known in its history. There Jesus comes.

A great wave of people being blessed and converted and convicted. Possible? Yes possible. On one condition.

Are you? Am I? I am. Under, brave, fully yielding and has the not so gone out of my vocabulary forever. Let's pray.

A man to be saved, you know him? Perhaps it's you, your neighbor, your friend. Oh yes you know them. They're in your mind now.

They're a burden to you, your children. Your dear family, your husband, your wife, your father, your mother. Oh how you long for their salvation and what a burden it is to your man to be saved.

A messenger to be sent. But he isn't prepared, he's prejudiced. He's battling with himself, the old self, the old appetites have overcome.

And this man is fighting gospel truth and fighting the prejudices of all sorts of things. Perhaps fighting against an unequal yoke. Fighting against the bitter pill of suffering.

Fighting against some service for the Lord or in some area of his personality he's saying not so Lord. And there's a man to be sent, to be saved and the messenger can't be sent. That's the issue, the issue of Moody Church.

It's the issue here of every one of us, preacher and listener alike. Would you look up into his face and repeat these words after me quietly would you? Lord of every thought and action. Lord to send or Lord to stay.

Lord in speaking, writing, giving. Lord in all things to obey. Lord of all there is of me, my circumstances, my suffering, my broken heart, my trouble, my defeat.

Lord of all that is of me now and evermore to be. A moment's silent prayer before the hymn that you may talk with him alone with God. Cleanse me from my sin Lord, put thy power within Lord.

Take me as I am Lord and make me all thine own. Keep me day by day Lord, underneath thy sway Lord. Make my heart thy palace and thy royal throne for Jesus' sake.

Amen. Our closing hymn this morning is number 298. You know it so well that you would scarcely need to open the book.

Have thine own way Lord, have thine own way. Thou art the partner, I am the claim. Hymn number 298.

The time is 14, 15 minutes past 12. We shall be through after we've sung this hymn and have the benediction. Beloved, you were here last Sunday morning when I gave an invitation and you remember the response don't you? That invitation was for a straight clear confession of Christ on the part of unsaved people.

I'm going to give the same straight clear confession of the dictatorship of the Holy Ghost to Christian people this morning because I believe this is the issue alone when it's settled that can make the other possible. How wonderfully the Lord just in taking a book through the word, a book like this, brings the messages and the truth as he did in those days to us right now in sequence of experience. Salvation yes, but before the man can be saved and the messenger sent, there's a mastery to be secured.

Has it been secured in your heart? Not by my preaching, not by my sermon, but by the conviction of God the Holy Ghost. All right then, we'll stand and sing this hymn. And as we stand and sing it, I'm going to be down at the microphone here.

I don't want anybody to leave the auditorium unless you absolutely must. We're not repeating any verses. And I'm asking anybody here who has recognized that their messenger, you, your life has not been ready to be sent in the light of the testimony of this message this morning.

I'm asking you if you are saying forever that not so to the Lord has ended on any issue, that you will please come and stand right here. Now may I make this perfectly clear, you will not be harassed by a or by any audience. You will not be asked to go to an inquiry room or sign a card.

After the hymn is over and we will repeat no verses, we shall have a short prayer of dedication and then the benediction. And please, I'm in the habit of keeping my word when I say that. We'll sing the hymn.

You'll not be harassed or troubled by anybody. I want this issue of the Lordship of Christ to be something that's settled once and forever by many many people in this auditorium today and settled quietly, open and in prayer in the presence of God. Hymn number 298 and you will move from gallery or from pew, from anywhere you like and just come and stand here and we'll close in prayer and the benediction.

God bless and give you deciding grace. Some of you who face this issue in your lives and the best of you know how, know now that there's an ungrieved Holy Spirit in your heart. You'll pray and I want to say to you that preaching like this means living like it and I've had to take away the not so before I ever preach this sermon.

Perhaps you've got to do it right now. 298. We will pause for a moment's silence.

Others are coming and I'm just giving you the opportunity before I pronounce the benediction to be included in this closing prayer of dedication. Few are knowing that this morning or this week has ended the not so to the Lord in some issue. I want your confession of that in the Master's name.

He wants it public. We join these who stand here but hurry because I'm not holding this service. In confession today of the sovereignty, the enthronement of Jesus Christ, not so has ended.

Accepting suffering, accepting misunderstanding, accepting anything for Jesus' sake. That's what this means. His will, nothing more, nothing less.

Yes, please come right down the aisle right away. Just one moment in silence. Some of you should be here, shouldn't you? Perhaps you're too ashamed to admit it publicly.

God needs your admission, your broken heart, your confession before this service closes with the benediction. Perhaps you're well known in this church. You're afraid of what people will think.

God wants you to trample upon your pride this morning, the humble and the broken heart that he will not despise. The Lord wants your open acknowledgement that this barrier to blessing in your life is broken down by Holy Spirit conviction. Yes, there's still time.

The Lord bless you all. Are there others? God bless you. It could be a turning point in the history of this church today.

All depends on someone perhaps even now resisting the Holy Spirit. Is that being broken down? Give God the glory and confess it. Are there others before I close? Yes, come quickly.

May we be kept in the solemn quietness of this morning worship, sense of his presence and conviction. And oh, may every proud heart kiss their heels up, be humbled at the cross. A man to be saved, a messenger to be sent, but first a mastery to be secured.

Thank you. God bless you. Come on.

Better late than not at all. Now we're ready for the prayer. All right, let's look to the Lord.

To this end Christ died and rose that he might be Lord. Father, thou has been speaking to our heart. And we believe that thou has been telling us that unless Jesus Christ is crowned Lord of all, he won't be Lord at all.

And the question has come to us, in song and words are we fully yielded to thee? Forgive us that our members have been yielded as instruments for unrighteousness. Wherever old appetites that were forgiven at Calvary have burst through the boundaries and overcome, Lord, we plead thy cleansing. And the fulfillment of thy promise that sin shall not have dominion over you.

And where sin has conquered, we know it's because Lord thou has not conquered in our hearts. Where old appetites have overcome, it's because we've not been under grace. Oh, Jesus, take the crown right of every life here this morning.

Become father and Lord of every part of every one of us here today. For those who publicly acknowledge that this day has been a day of transaction with thee, we thank thee. Keep them fully yielded to thee, that out from that fully yielded life there may flow the blessing and the power of the Holy Spirit.

We remind ourselves in thy presence again that what we confess thou dost cleanse. And what thou dost cleanse, thou dost fill. And what thou dost fill, thou dost use.

Oh, Lord Jesus, for thy name's make it true to us, to me, to this church. Lord, let this church move on in power and in victory in Chicago. We want to be disturbed from any complacency or any mere looking back upon the past.

We cry to thee for the God of today, the God of Elijah to visit us today. The living God at thy right hand to pour out thy Holy Spirit. The heir of Jesus himself shall come.

Men shall be saved and people shall be swept into the kingdom and the face of this city and even the heart of it shall be changed. Lord, in all the crime and sin and filth of Chicago and other places, we plead with thee for the purifying, cleansing streams of the precious blood of Christ and the power of the Spirit of God made known and revealed through messengers that have been made holy. Lord, deliver us from compromise, from low-level Christian living which not only shocks thee but shocks the people who watch us.

Make us to be men and women filled with thy Spirit. Now grant thy blessings. Send us out, Lord.

Send us back to that Cornelius with a message now, with a radiance, with a life, with a liberty, with a joy, with a heart that's fully yielded in which we're able to say it's no more I but Christ in me. Let each one therefore who stands in thy presence, whether here before this congregation or in the congregation itself, and where though this has meant a real burden that has been snapped and the real barrier that has broken down, we thank thee, where the suffering involved thy grace is sufficient, where there's a break to be made in relationships thou art able to give strength, where there are situations to be put right, thou makest the crooked places straight and the rough places smooth, where there are mountains in the way, we thank thee that thou canst cast the mountain into the sea, where there's deep valleys to go through, thou hast promised to exalt everyone. Lord Jesus then, have thine own way, and now may the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with each one of us now and until our Lord shall come and then forevermore.

And be gracious to us, O Lord, and make this place a child of our own, and be gracious unto us, O Lord, be gracious, O Lord, be gracious, ■ Praise the star-spangled banner ■

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