

# Ontario's Attempt to Drop the Lord's Prayer

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**Bible Text:** Matthew 6

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We are going to turn now to the book of Matthew...to Matthew's gospel and we will read at verse number one of chapter six. Matthew's gospel chapter six reading at verse one down to the end of verse number 15. Matthew 6:1.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.<sup>1</sup>

May the Lord bless to our hearts this reading of his own infallible and inspired Word.

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<sup>1</sup> Matthew 6:1-15

Let's bow for a word of prayer.

*Our Father in heaven, we thank thee for this portion of the Word of God that is so dear to they people down through the years and down through the centuries. And we bless you, oh God, in answer to the question unto the quest: Lord, teach us to pray. Thou hast given to us this divine pattern that we have just read together. And, Father, we ask of thee that we may learn how to pray and to pray effectively for the work of God and for the advancement of the kingdom of the Lord.*

*So, Father, we pray come and touch our hearts. And, Father, remember especially this province at this time when, Lord, our premier is of the mind to abolish the prayer known as the Lord's Prayer from the Queen's Park sessions. Oh God, we pray that thou would frustrate him and grant, oh God, that thou would give victory to the armies of the good and the righteousness. And, Lord, we pray that thou would come and answer prayer and, Father, instead of seeing our glorious heritage being dismantled bit by bit by uncaring or wicked men, we ask, dear Father, that it shall remain steadfast as we, thy people, shall be blessed.*

*Speak to us now we pray by thy power and refresh our souls and touch us and do us good. For we ask it in Jesus' name. Amen.*

The chickens are coming home to roost for our premier in Ontario, Dalton McGuinty. Before the last provincial election, the Progressive Conservative leader John Tory advocated some sort of funding for the schools other than the Roman Catholic separate schools. McGuinty, when he came to office at the beginning, immediately rescinded the earlier tax break that the Conservatives had given for the faith based schools. And this was, somebody said, probably the only selection promise that McGuinty kept at that time. But it went out right away and the parents of those who send their children to schools like ours, they found themselves finding some difficulty in meeting their commitments for their children.

In fairness, all children should be equally treated in this land and this nation of ours. And that is not just my word, but that is the word of the Canadian Charter of Rights and Freedoms that asks for all people the same religious benefits as others get. Whereas, here in Ontario McGuinty, who is a Roman Catholic and whose wife teaches or taught in the Roman Catholic separate school system and whose children were the beneficiaries of discrimination in favor of the Roman Catholic schools, McGuinty, he is one who has been totally opposed to any type of fairness.

I wrote him a letter at length some time ago before his election and got the usual sort of politicians letter that says a lot and says actually nothing in it. So we received that answer and he, of course, did not use the election to defeat Tory because of that faith based initiative.

Now, McGuinty, the chickens are coming home to roost because he put his hand into the hornet's nest of religious instruction in this province by calling for an end to the use of the Lord's Prayer in the government sessions in Queen's Park as they do every time. And McGuinty is now being stung for doing this and the hornets are biting right, left and center.

So once more we have an attack upon the Word of God, an attack especially upon the prayer known as the Lord's Prayer. And we would wonder just what is wrong with the Lord's Prayer that we have read together.

The question arises: Should the Lord's Prayer—as it is called—be recited in government? Now this prayer here in Matthew chapter six is an old prayer. It is some almost 2000 years old. It is an integral part of the heritage of the Christian. It has just 66 words in the English language and is a paragon of prayer. And, actually, the germ of the Lord's Prayer goes away back much older than the New Testament days because in 1 Chronicles chapter 29 and verse 10 it says, "Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever."<sup>2</sup> And then listen to this. "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all."<sup>3</sup>

And so while the Lord's Prayer came directly to the lips of the Lord Jesus Christ, he was incorporating the sum of his own precious Word from the Old Testament times. So this prayer is much more than 2000 years old.

Now the premier is not being very politically astute to raise this issue because before he did how many people actually knew that the government sessions in Queen's Park commenced every time with a recital of the Lord's Prayer. If I was to ask you, you might be able to say, "Well, I knew." Or maybe you say, "I did not know." I would think a lot of people were not aware of that, but now everybody knows. Because he has raised this matter everybody knows and already thousands and thousands of people have been protesting, their email system clogged and jammed and even McGuinty's own mother is opposed to it and she is calling upon him not to go through with what he is going to do. But he looks he is not one who would obey the Commandments of the Lord—especially number five, honoring his mother—because he is determined to go through with this.

Now Canada as a nation is nominally Christian because I am talking about as a whole the nation, most of the people, they profess faith in some sort or brand of Christianity. I am not talking about biblical Christianity only, but you will find that Canada is nominally a Christian country and the vast majority of people in the province of Ontario are just the same.

And so the question comes to McGuinty, why try to fix that which is not broken? And, again, why try to inflame the electorate?

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<sup>2</sup> 1 Chronicles 29:10

<sup>3</sup> 1 Chronicles 29:11

The Lord's Prayer was put out of the public schools but 20 years ago, not because a majority of people demanded it, but because of five people in the town of the city of Sudbury in northern Ontario who took a challenge to the courts and they wanted to get religious exercises abolished. And they—as my memory serves me—were of the Bahai persuasion which is a mixture of about nine different religions with a lot of Islam and so on in it. And so based on five parents in northern Ontario the Lord's Prayer was deleted from the schools, the public school's curriculum's, not for the Roman Catholic schools, but from the public schools it was removed.

And now we're in the situation where it is on the whim of one man really—because I am not reading very much about support from within his own party—it is really the whim of one man who wants to put out the Lord's Prayer from the assembly meetings in Queen's Park.

And the majority, once more, is neglected and not listened to.

Now some people who are Christians, they object—and I have met some—they object to the Lord's Prayer being said anywhere like that and they sort of regard it as casting your pearls before swine. And so they don't want it. But, friends, remember that what we have read tonight in this prayer, it is the Word of God. And that is why we started off with that hymn, "It is God's Word, God's Precious Word. It Stands Forever Sure." And God has said with regard to his Word, "My word... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."<sup>4</sup>

So whether a person who recites the Lord's Prayer or not is a believer or not is of no consequence. It is a public presentation of the Word of God and God has said clearly that he will give that benefit. It will be prospering in the thing whereto the Lord has sent it.

Now what is McGuinty going to do? Well, his idea is that maybe they could have...there would be no prayer at all in Queen's Park. And then that wouldn't work. Maybe another prayer alongside the Lord's Prayer, another one that is less problematic than him alongside the Lord's Prayer. That is one of the possibilities looking at. And I think the one he really wants is to get a new prayer entirely that would please everybody and that new prayer will replace the use of the Lord's Prayer.

But if you read our magazine *The Canadian Revivalist* I have a little piece in there about it and we asked the question: Of what use is a man made prayer addressed to some non-existent deity? It is of no use whatever. You stand there and you make some human man made prayer and it will go no higher than ceiling. So that's...those are the suggestions that they have.

And we feel that the best answer is: Just leave well enough alone. Leave it alone and I think if nothing else it is a good thing that our politicians at least start off their sessions

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<sup>4</sup> Isaiah 55:11

with an acknowledgement of God and a prayer to the almighty God that he would bless them and give them wisdom in the guidance of our province and of our country.

So let us pray to that end. And, by the way, that if you agree that McGuinty is in the wrong pathway do take time to find out who the member of the provincial government for your area is. Pick up your telephone or send him an email or send him a letter or her a letter and tell them, "We do not want the Lord's Prayer to be tampered with. We do not want it to be taken out of its daily usage in the Queen's Park legislature."

And I remember once before down in Warren Avenue one of the leaders of the Conservative party organizers came to me and he said, "You know, people, they write petitions." And he says petitions aren't very well received by politicians because they know if somebody has gone along and got a lot of people together write your name here and so they don't really think much of petitions.

But he told me that the one thing that they fear is an individual letter from somebody who is complaining about their action because they work on the premise that one person that actually takes time to write a letter of protest, there are 1000 out there who hold the same view, but are not going to sit down and write a letter. And so the best way is to write a letter and clog their mailboxes and tell them so, "Get to work on it and do what you can to turn the tide."

There has already been an enormous number of people protesting this move by Dalton McGuinty and he has his hand firmly in the hornet's nest and he is still up to the elbows and he will be stung more before this particular issue comes to the end.

By the way, they have set to put up together an all party committee to discuss it and to receive deputations and inputs and so on and then they are going to give a recommendation. But the question is: Whatever the recommendation that comes from that party will Dalton McGuinty actually implement it? Because it looks like he already has his mind made up what he is going to do and this is just a piece of politicking to please the electorate. "Oh, look. We did discuss it," and so on.

So please make that a matter of prayer.

Now why the Lord's Prayer should be retained. The objective of this prayer the Lord gave was to teach people to communicate with God in a proper and correct way. The prayer came as a response to the request of the disciples in Luke's gospel, "Lord, teach us [how] to pray."<sup>5</sup> As an answer to that question the Lord gave what is known here as the Lord's Prayer.

And when we recite the Lord's Prayer we are obeying the Lord. Now, always remember it is not really the Lord's Prayer because the Lord himself could not pray this prayer

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<sup>5</sup> Luke 11:1

because down in verse 12 it says, “And forgive us our debts, as we forgive our debtors”<sup>6</sup> or sometimes it is “forgive us our trespasses as we forgive those who trespass against us.”

But Jesus Christ never had any debts. Jesus Christ never committed any trespass of the law of God. He is the holy, harmless, spotless, undefiled Son of God. And so this is a prayer that was given for his people and for his disciples to teach them how to pray.

Now in this prayer we have the pattern approved because in verse number nine Jesus said, “After this manner therefore pray ye.”<sup>7</sup> And underline the word “this...this manner.” And that is showing a contrast with that manner. And “that manner” is the manner of the vain glorious hypocrites and also it is the Lord speaking there against those who are vain in their repetition of their prayers.

So the Lord is telling us, “After this manner here pray ye, not like the hypocrites and not like the heathen.” So that is what he is bringing before us.

And I remember I shared this with you before I think that we were traveling from London airport to here some years ago and we had to meet in the airline assembly place. And there was a man there who was a doctor we understood and he was calling a real rumpus and he lost his temper and he was causing all the people in the airline business there to get very upset with him.

That man went on the bus with us over to where the airplane was, in the airplane and the airplane a big 747 took off. And once the seatbelt sign was off he was in the front row and he stood up and he put on the trappings of his religion round about him and a shawl and so on and he prayed in front of the whole cabin, the whole cabin of passengers going to Toronto from London.

But how many of those people paid any attention to him because they saw the temper and they saw what he did in the airport before the flight took off. And so to me he was a wonderful picture of the hypocrite praying. The Lord says, “Not like that.” They want the outward show. They want to be seen by men. But the Lord tells us to quietly go into the closet and there to meet with the Father in secret and the Father would reward us openly.

And then, again, in verse seven, “But when ye pray, use not vain repetitions, as the heathen do.”<sup>8</sup> I remember picking up a prayer book once and prayer was simply a repetition of the name Jesus nine times: “Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, have mercy on me.” And then, “Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus and some other petition.” And if you did that you go to so many days knocked off your potential time in purgatory. That is vain repetition.

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<sup>6</sup> Matthew 6:12

<sup>7</sup> Matthew 6:9

<sup>8</sup> Matthew 6:7

Now in prayer you can't help but have some repetition. We all have repetition in our prayers, but he was speaking here about vain repetition. So this is a pattern prayer that he has given us.

He says, "After this manner, this is the way I want you to pray." And if you look at it you will discover how we are to pray.

Then you look at the person addressed because in verse nine, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."<sup>9</sup> So we address our prayers to God the Father.

Now I don't know why any other religion is perturbed by this particular prayer because it does not even mention the name of God. It mentions the Father. But why should they be upset? It does not mention any particular God, but it speaks of "Our Father." And we are to address him.

I wonder how can this prayer be offensive to others?

The Lord gives us direction how we pray. And as believers we need to follow that direction. First of all, we pray to God the Father. And then we pray through the Lord Jesus Christ as the great mediator between God and man and we pray by the power of the Holy Spirit because he is the one who teaches us how to pray. So we direct our prayers to God the Father, through Jesus Christ the Son and by the power of the Holy Spirit. So the Lord directs us in our praying and relationship. He comes to us here as our Father, the Father of all creation. And what a wonderful God he is.

I was just reading an article this afternoon about one of these atheistic books that has just come out recently. There is a whole plethora of them now trying to take God out of heaven. Can't you read the details? They have a seriously difficult problem with the intricacy of the Creation the Lord has made here. And so God is our Father. He is a Father of all creation. And he is also very special relationship to the child of God because we who once were of our Father the devil have been redeemed by the precious blood, adopted into the family and fold of God whereby we can call him Abba, Father. And so we have this special relationship and it is to him that we pray.

And the fellowship, because when we say, "Our Father," it is not my Father. We pray, "Our Father," because we are not alone. We pray for each other and we pray with each other for common needs and common desires based on what God the Lord will give to his people. So the prayer addresses God as our Father.

Then you have the perfection adored. Verse nine, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."<sup>10</sup> The name of God is hallowed or pure or holy and it is an affirmation on our part when we use it, when we say, "Hallowed be thy name," is an affirmation of the divine perfection of almighty God. And

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<sup>9</sup> Matthew 6:9

<sup>10</sup> Ibid.

what a blessing we come to the perfect, the infinite God of heaven. And, not only that, but it is also an indication of our adoration, “Hallowed be thy name.”<sup>11</sup> Because you and I—as we saw recently in a message—we fight this battle within that Paul spoke about, the law of the carnal flesh against the law of the Spirit. And how he cried, “The things that I should do I don’t do and the things that I ought not to do, those are the things that I do.” And he cried out, “O wretched man that I am! who shall deliver me from the body of this death?”<sup>12</sup>

But the good thing is that Jesus Christ never had to face that particular thing because he is the holy, harmless, spotless, undefiled Son of God. There is no sin in him and therefore no inner war like we have. And we say, “Hallowed be thy name.”<sup>13</sup> We are magnifying, we are adoring, we are worshipping the person of our Lord and Savior.

And then there is the word “aspiration,” too, because “Hallowed be thy name.”<sup>14</sup> There is an aspiration and that aspiration is looking for something higher. And that is why I think it is a good thing that in Queen’s Park at least they repeat the prayer because this prayer is an aspiration for things that are higher than the mere mundane and the carnal. And if every government would commit its way to the Lord and seek the blessing of the Lord and the guidance of the Lord the Lord would give that. And there would be far less trouble in our countries if we were governed by those who are righteous. “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.”<sup>15</sup>

Then you have got the power acknowledged because in verse 10, “Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”<sup>16</sup> “Thy kingdom come.”<sup>17</sup>

Now that there is a suggestion that there is more than one kingdom. And that is correct because there is the kingdom of the Lord our God, but there is also those principedoms of the wicked one who is the prince of the power of the air. And so the Lord is holding over here the contrast between his kingdom and the kingdom or the principedom of the wicked one, the devil and Satan and his minions.

And the kingdom of God is the greatest kingdom because it is ruled over by the King of Kings and Lord of Lords. It is the greatest of kingdoms because, well, his people are its subjects, redeemed by precious blood, adopted into the family and fold of God and saved by his grace.

And we come along and we supplicate. We ask the Lord. “Thy kingdom come, oh Lord, as it is in...that thy kingdom will be done on earth as it is in heaven.” So we supplicate.

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<sup>11</sup> Ibid.

<sup>12</sup> Romans 7:24

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Proverbs 29:2

<sup>16</sup> Matthew 6:9-10

<sup>17</sup> Ibid.



Now let us always remember that our prayer is not the cause of the kingdom of God coming, but rather it is part of the condition. God has given us to pray as Daniel prayed. He knew according to the prophecies that there were 70 years to be determined upon the captivity of the people of God and Daniel knew that. But that didn't stop the praying. He prayed. It was a condition for God's answering and we are to pray unto almighty God. And thank God his kingdom is coming and his kingdom, in fact, now is.

Then you have the plan to be accomplished because it says there, "Thy kingdom come. Thy will be done in earth, as it is in heaven."<sup>18</sup> Now we have God's plan here, his plan in creation and his plan at the very beginning and we rejoice that the will of God is done in heaven and, I believe, that this petition here will be fully fulfilled in this earth. The Bible speaks of a new heaven and a new earth. And so we pray, "Lord, thy kingdom come. Thy will be done in earth as well as in heaven." So the plan is there.

Now God has a plan in creation. He has a plan in the church which is the bride of the Lord Jesus Christ. He has a plan for the individual Christian's life. And so many Christians seem to lose this and don't realize God has a plan for me. God has saved me not just to sit here and do nothing, but he has saved me for a purpose. It is up to us to find out what is the will and the plan, the purpose for the Lord our God. And, first of all, it is purpose of salvation. He planned our salvation in the time before this world was born. He planned our security in the Lord Jesus Christ. He planned our sanctification, the daily dying unto sin and living unto righteousness and he has planned our glorification. And as Romans tells us the glorification is as sure as if already we had been glorified by the Lord.

Then you come to the petitions asked because it says, now, "Give us this day our daily bread."<sup>19</sup> So the first provision is that God would meet our daily needs. And that is why it is a good thing just to thank the Lord for what we have.

Down in the States we had occasion to go in to some restaurant and I tell you. In North America there is no shortage of food. And it is obvious by looking at some of the patrons that they have availed themselves abundantly of the food that is there. It is clear to be seen.

But you look at other parts of the world where they can hardly have any food, these places devastated by flood and by earthquake and finding themselves with hardly any food. We should never forget to pray, "Lord, give us this day our daily bread," every day praying for that which the Lord will give to us and provide for us.

But then, also, to pray as a petition for forgiveness. "And forgive us our debts, as we forgive our debtors."<sup>20</sup> Forgive us our trespasses as we forgive those who trespass

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<sup>18</sup> Ibid.

<sup>19</sup> Matthew 6:11

<sup>20</sup> Matthew 6:12

against us. So we are coming to God to pray for forgiveness. And thank God he does forgive us for our sins. But remember in verse 14:

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.<sup>21</sup>

And so we have to ask ourselves, “Lord, am I really a forgiving person?” And we have met people—I am sure you have met them, too—and it seems that forgiveness to somebody is the furthest thing from their mind and they steadfastly refuse to forgive somebody for a wrong, real or imaginary. The Lord tells us here that if we forgive not men their trespasses, neither will your Father forgive your trespasses. That is a very serious thing.

Then you have got also in a petition the protection of the Lord because in verse number 13, “And lead us not into temptation, but deliver us from evil.”<sup>22</sup> And the meaning there is deliver us from the evil one. And the devil will fight against us day after day. But the Lord, he will deliver us. And so we need to pray every day, “Lord, lead me not into temptation, but deliver me from the hand of the evil one.” And thank God he will do that.

And then you have got the conclusion and ending of the prayer, very similar to what you find in 2 Chronicles 29. It says there, “For thine is the kingdom, and the power, and the glory, for ever. Amen.”<sup>23</sup>

Now we should be encouraged that our confidence in prayer can be reinforced by a vision of the Lord and of his glory and his power. In fact, if we all got a vision of the Lord, then we would not be so prone to fall away and to fall into bypath meadow. Always remember that verse tells us the Holy Spirit, he dwells within the breast of the believer and our body is the temple of the Holy Ghost. And I think of...I can hardly think of anything more guaranteed to keep us in sin than to be aware day and daily of the fact that you carry with you the Holy Spirit of God and you would do well not to grieve him or to vex him or to cause him any sort of grief over your sins, especially when we take him to places where he shouldn't...he doesn't want to go and we take him and we do things that we ought not to do and he is there as indwelling Holy Ghost. May the Lord help us then.

And it does reinforce our confidence in prayer when we are able to say, “Lord, thine is the kingdom and the power and the glory,” and it increases our praise because here in this prayer we begin to learn the language of heaven. The prayer starts praising God, then deals with our need and then finishes off on a high note of praise, “For thine is the kingdom, and the power, and the glory, for ever. Amen.”<sup>24</sup>

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<sup>21</sup> Matthew 6:14-15

<sup>22</sup> Matthew 6:13

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

That's why we need to retain the prayer in the house of parliament here in Queen's Park. And we need to pray to that end and work to that end and pray that the Lord would frustrate McGuinty in his desire to take away this glorious part of Christian heritage.

They took it out of the schools. They took it 10 Commandments out of the schools. Then they took the Bible itself out of the schools unless it is going to be read in company with the Koran or some other book. So they have been dismantling bit by bit our Christian heritage. Let us today determine to dig our heels in and say, "Thus far and no further." And let's man the telephones and emails and get down to Queen's Park and tell them, "Do not do this because you reject the Lord's Prayer as it is called, you also reject the Lord himself."

Let's bow together in prayer.

*Our Father in heaven, we thank thee today for this glorious prayer thou hast given to us. And we thank thee, oh God, for the joy we have been able to listen in the morning to our children in the primary school reciting there the prayer that thou dost teach thy disciples to pray. And, Lord, we do pray that each of them will find it not just something to learn by rote, but they will learn its precepts and it will be buried deep in their heart. And, Lord, when they grow up and become adults they will not forget that which they learned in school. Oh God, we pray then that thou would preserve our heritage and keep us, Lord. Oh God, keep us we pray ever close to thee. And we ask of thee that thou would frustrate the designs of our premier. Grant, oh God, that he may not be able to do that which he is determined he is going to do. Oh God, we pray that thou would give us victory through the shed blood of our Lord and Savior who taught us to pray, "Our Father which art in heave."*

*Hear this our prayer. We ask it in Jesus' name. Amen.*

We are going to sing as our closing hymn number 585.

Am I a soldier of the cross,  
A foll'wer of the Lamb,  
And shall I fear to own His cause,  
Or blush to speak His name?

Must I be carried to the skies  
On flow'ry beds of ease,  
While others fought to win the prize,  
And sailed thro' bloody seas?

Five-eighty-five, we will sing the first verse and the third and we will stand to sing.

[singing]

Am I a soldier of the cross,  
A foll'wer of the Lamb,  
And shall I fear to own His cause,  
Or blush to speak His name?

Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word.

*Our Father in heaven we pray that thou would bless each of thy children. Lord, thou hast saved us with a glorious salvation and we ask you, oh God, that thou would make us truly to be the soldiers of the cross. As we have been reading in thy Word and studying in our Bible class the message to the seven churches and how that one after another they had done those things and they had faced enemies that caused some of their members to be put to death for the cause of the Lord Jesus. The call that is given to us is very small compared to that which was required of them and yet, Father, we pray that thou would give us courage and courage to get the Word of God out into this area and courage, Lord, to stand against our premier in his desire to ban thy prayer from Queen's Park.*

*And so, Lord, we will leave this before thee. We pray that thou would bless each child of God. Take us home tonight rejoicing in the Lord because, Lord, we do follow in the train of thy child, ultimately thou will get the victory.*

*Hear this our prayer we ask it in Jesus' name. Amen.*