

The Wicket Gate Magazine

A Continuing Witness



Internet Edition 142 issued March 2020

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At the Web Site of the Wicket Gate magazine www.wicketgate.co.uk you will also find the following recordings:

- Through the Bible with the Children – Bible Stories told by Mr Seaton.
- Congregational Praise – the singing of our Church during Worship Services
- Sermons preached by Dr Needham and Mr Seaton
- Historical Lectures given in the Church by Dr Needham
- Podcasts on Various Subjects
- Audio Archive of Sermons from 1970 to 2002.

Danger of Looking through "Rose-tinted Glasses" ***The Pastor's Letter (October 1979)***

Dear Friends,

The history of the Church of Christ is something that every believer should have a keen interest in. When J. C. Ryle gives his selection of short biographies of the men of the eighteenth-century Evangelical awakening, he has this to say; "I pity the man who takes no interest in such enquiries. The instruments that God employs to do His work in the world deserve a close inspection. The man who did not care to look at the rams' horns that blew down Jericho, the hammer and nail that slew Sisera, the lamps and trumpets of Gideon, the sling and stone of David, might fairly be set down as a cold and heartless person ..."

With that statement we would heartily concur; and there is scarcely anything that can rob a believer, both of a spirit of gratitude and a spirit of humility, like an ignorance of God's providential dealings with His Church in the past through His saints in those particular generations in which He has placed them and used them. Be that as it may, however, the history of the Church ought to be rightly appreciated, or else it can become wrongly applied. And very often there can be more than just an ounce of the golden calf of idolatry in the Church's view of her past and former days. It is one thing to look back to those particular times where the Lord has visited His people in blessing, and from such a look to be desirous of God's blessing for us and exhorted to search for God's blessing for us. But it is quite another thing to fail to see something of the total picture of such times and thereby fail in our own times due to unfair, or unfitting comparisons that either lead to despondency or turn to degeneracy in finding ways and means to promote such blessings in our day.

The Book of Haggai furnishes us with a firm example of that behaviour pattern. The children of Israel have returned from their seventy years of captivity in Babylon, and they have returned to their

homeland with the directive to rebuild the Temple of the Lord that was thrown down under Nebuchadnezzar. The work is hindered on account of various attitudes of heart and mind among the people. “It is not yet time to build the Lord’s house,” some of them are saying; and so the stones etc, that they had initially gathered began to grow moss. And then, in chapter two of the book, we find another attitude of mind has become prevalent, and is in danger of hindering the work now recommenced. There were, apparently, still some men and women left alive among the people of Israel who could remember the Temple as it had originally stood before its overthrow by Nebuchadnezzar. Perhaps some of them were still only at their mothers’ knees in those days, but they could remember the grandeur of Solomon’s Temple. And now, as they looked on the meagre beginnings of the work of rebuilding and re-establishing God’s house, they had begun to disparage the efforts and say, “This is indeed, the day of small things.” “My, when we were young,” they would be saying, “we used to see the Temple packed to capacity in those days – the sacred fire burned then, you know – the Ark of the Covenant used to sit over there beneath the outstretched wings of the cherubim – the Shekinah glory shone in the Holiest of Holies; this is nothing compared to the old house that stood in the olden days.” And Israel stood once again in danger of a spirit of pessimism entering in and hindering the work that God had given that generation to do to the glory of His name then.

Thus, Haggai’s exhortation: - “Who is left among you who saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?” He knew, them through and through! And then his great prophetic word that the glory of this “latter house” will be greater than the glory of the “former,” for the Lord had a day fixed in His purposes when “the desire of all nations” would come, and Christ Himself would stand in that “latter house” – on the very self-same day in which Haggai prophesied so long ago** - and cry, “if any man thirst, let him come unto me and drink.”

Now, we must not lose the lesson of the principle set forth there in Haggai. Nor should we overlook the fact that those who were harking back to the former days were forgetting that it was *their* generation that

was led away into captivity in the first place! They had, indeed, all the advantages; but that did not guarantee God's ire not being turned against them in their failure to rightly use those same advantages. And whereas we have no infallible rules for sitting in judgment on past generations, neither must we look back with rose-tinted glasses that only obscure the present as well as the past.

What vast, vast changes have overtaken the world and the Church of our day. This is true even of the last few decades, not to mention the last few centuries. Time was when a lot of people were happy enough to go along to Church because there wasn't much to do. A cup of tea and a bun at a Saturday night gospel meeting was quite a perk to the drab rationed life of the war years. *All* that kind of thing has totally changed. The average family has a super-abundance (even though we still complain) of all these things. Sunday evening is the great highlight night for television; who needs the bit of warmth and escape that the Church can offer when you can be transported into worlds unknown at the flick of a switch or the turn of a knob? Religion, as such, isn't popular any more, or fashionable any more, and we ought to bear in mind that much of the religious images that we have of – say the last century – are images drawn out of a situation when religious fervour was very high for all involved.

I would trust that our love for and loyalty to that esteemed man Charles Haddon Spurgeon would be unquestioned, but when we think of a Spurgeon, even, we must think straight. As that brother preached to his thousands in the Metropolitan Tabernacle, others were not all that far behind – to the “right” hand, and to the “left.” James Wells of Surrey Tabernacle, considered to be a hyper-calvinist of the hypers, ministered to *his* thousands also, while Joseph Parker, a rank Arminian, packed them in at the City Temple. The days of the 18th century Awakening themselves need a balanced view, or else we might well find ourselves sitting among the potsherds in our gloom. The great Jonathan Edwards himself was to take such a balanced view in retrospect, even before the days of his own life were over. With all that was of the Holy Spirit in those former days, there was also that which was attributable to other factors, but which have become part of the total “glorious” picture in

some people's eyes. Whatever, those days changed – rapidly changed at some points – and we today are left with such debris as we have. Our task in our day can be greatly encouraged by looking back to how God has shown His grace and favour at other times, but, it can also be greatly impeded through a one-sided view of those times or a failure to appreciate our own times as compared to those other times. God give us grace to take into account the *times* factor in our reading and considering with regards to the history of His Church.

And then, let us never lose sight of the *times* factor itself. How easy it is for us just to light on the glorious event involved and fail to place it in its time sequence and consequence. Yet if we only but read the history of redemption itself we would eliminate this fault. Take Abraham: the promise of the “seed” is made, and true to His word, and faithful to His promise, God causes that “seed” to appear in Isaac. But when? Immediately after the promise? Not by any means – and not until Abraham is a hundred years old. Very well; but Abraham wasn't in a state of suspended animation during those forty years between promise and fulfilment. God didn't place Abraham in a deep freeze. And never fail to appreciate and “feel” what Abraham went through during that time – so much so, that he even rose to the heights of failure in the affair with Hagar and the production of that son Ishmael, “born after the flesh” and not “after the spirit.”

We have the “twelve sons of Jacob” as the family line of Abraham expands, but remember all those years when there was only Jacob himself? One male child in all the world in whom God's promise of *the* coming “seed” could be fulfilled. Fleeing from his father's house to escape Esau – nearly seventy years old and no wife, not to mention no son – lying down in his absolute misery at Bethel – going on to be cheated for years by his uncle Laban. Out of his loins came the patriarchs, indeed, at last; but what about the years between.

Into the New Testament: Zacharias and Elisabeth sing out with joy at the birth of their son, John the Baptist – herald of the Saviour who has come – but it will be thirty years before their son will come preaching in the wilderness of Judea, and they will never see it! Simeon and Anna

will sing of what the Christ child will perform; but they will have mingled their dust with the dust of the earth before He utters one word. Pentecost comes with all its glories – and Samaria – and the “early thousands” of conversions. Then – “a multitude” – “many” – “some.” Then – individuals; then – even Paul can preach, and although he impresses or even convicts some of his hearers, they do not believe – and the work of the Church’s labours, *outwith the extra-ordinary*, is begun, even before we leave the pages of the Acts of the Apostles.

And is it not lovely, and exciting to read of “revival” at some given points in the history of the Church? Indeed, it is. But never fail to note, so often, the time period *before* the harvest is reaped. It is easy to cover twenty-five or thirty years within the compass of a few pages of a book; - brother so-and-so came to such-and-such a town in 1701, and in 1731 a great outpouring of blessing was witnessed. We’ve read it in less than five minutes. But there are thirty years involved between the two dates; thirty years of hardness, labour, toil, setback, frustration; here and there, no doubt, a few mercy-drops, for the Lord is gracious – but “feel” the thirty years with those involved, as they laboured to be faithful in their day and age.

Who knows what will yet be the outcome of our day and age? It’s becoming current coin once again to look on our days as “the end times.” Well, a few glances at the history of the Church will show that every age thought itself to be in the end times. It’s irrelevant anyway, when all’s said and done: if these are the end times, we are only called to be faithful in them. But there may yet be *great* times ahead for the Church of Christ on earth, and future generations might yet look back and speak in awe of how the Church was “visited” in the year’s past. But as that generation would consider those years, we would trust they would also view aright those years in which we now labour and work.

In the meantime –

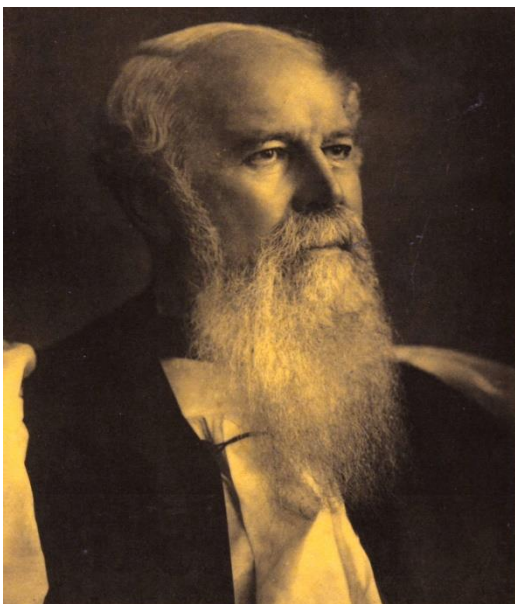
“I know not when my Lord may come,
I know not how, or where ...,”

There appears only one course open to us all: to endeavour to be like David and “serve the Lord in our generation.” In that way we will best honour and use past generations, and we will best serve future generations. God grant us grace to do so.

Yours sincerely,
W. J. Seaton

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Haggai prophesied on “the seventh month, in the one and twentieth day of the month;” (Haggai chapter 2 verse 1.) That date was the last day of the Feast of Tabernacles when Christ preached in the Temple.



"Sin"
By
J. C. Ryle

(1) I shall begin the subject by supplying some *definition* of sin.

We are all of course familiar with the term “sin” and “sinners.” We talk frequently of “sin” being in the world, and of men committing “sins”. But what do we mean by these terms and phrases? Sin, in short, is that vast moral disease which affects the whole human race, of every rank, and class, and name, and nation, and people, and tongue; a disease from

which there never was but one born of woman that was free. Need I say that One was Christ Jesus the Lord? I say, furthermore, that “a sin,” to speak more particularly, consists in doing, saying, thinking, or imagining, anything that is not in perfect conformity with the mind and Law of God. “Sin,” in short as the scripture saith, is “the transgression of the law.” (1 John chapter 3 verse 4) The slightest outward or inward departure from absolute mathematical parallelism with God’s revealed will and character constitutes a sin, and at once makes us guilty in God’s sight. Of course I need not tell anyone who reads his Bible with attention that a man may break God’s law in heart and thought, when there is no overt and visible act of wickedness. Our Lord has settled that point beyond dispute in the Sermon on the Mount. Again, I need not tell a careful student of the New Testament, that there are sins of omission as well as commission, and that we sin, as our Prayer -book justly reminds us, by “leaving undone the things we ought to do,” as really as by “doing the things we ought not to do.” The solemn words of our Master in the Gospel of St. Matthew place this point also beyond dispute.

(2) Concerning the *origin and source* of this vast moral disease called “sin” I must say something.

I fear the views of many professing Christians on this point are sadly defective and unsound. I dare not pass it by. Let us, then, have it fixed down in our minds that the sinfulness of man does not begin from without, but from within. It is not the result of bad training in early years. It is not picked up from bad companions and bad examples, as some weak Christians are too fond of saying. No! it is a family disease, which we all inherit from our first parents, Adam and Eve, and with which we are born. “That which is born of the flesh is flesh.” - “We are by nature children of wrath.” – “The carnal mind is enmity against God.” – “Out of the heart (naturally as out of a fountain) proceed evil thoughts, adulteries,” and the like. (John 3:6, Ephesians 2:3, Romans 8:7, Mark 7:21.) The fairest babe that has entered life this year, and become the sunbeam of a family, is not, as its mother perhaps fondly calls it, a little “angel,” or a little “innocent,” but a little “sinner.” Alas! As it lies smiling and crowing in its cradle, that little creature carries in

its heart the seeds of every kind of wickedness! Only watch it carefully, as it grows in stature and its mind develops, and you will soon detect in it an incessant tendency to that which is bad, and a backwardness to that which is good. You will see in it the buds and germs of deceit, evil temper, selfishness, self-will, obstinacy, greediness, envy, jealousy, passion – which, if indulged and let alone will shoot up with painful rapidity. Who taught the child these things? Where did he learn them? The Bible alone can answer these questions!

(3) Concerning the *extent* of this vast moral disease of man called sin, let us beware that we make no mistake.

The only safe ground is that which is laid for us in Scripture. “Every imagination of the thoughts of his heart” is by nature “evil, and that continually.” Sin is a disease which pervades and runs through every part of our moral constitution and every faculty of our minds. The understanding, the affections, the reasoning powers, the will, are all more or less infected. I admit fully that man has many grand and noble faculties left about him, and that in arts and sciences and literature he shows immense capacity. But the fact still remains that in spiritual things he is utterly “dead,” and has no natural knowledge, or love, or fear of God. His best things are so interwoven and intermingled with corruption, that the contrast only brings out into sharper relief the truth and extent of the fall. That one and the same creature should be in some things so high and in others so low – so great and yet so little – so noble and yet so mean – so grand in his conception and execution of material things and yet be a slave to abominable vices like those described in the first chapter of the Epistle to the Romans – all this a sore puzzle to those who sneer at “God’s Word written,” and scoff at us as Bibliolaters. But it is a knot that we can untie with the Bible in our hands. Let us remember, besides this, that every part of the world bears testimony to the fact that sin is the universal disease of all mankind. Search the globe from east to west and from pole to pole – search every nation of every clime in the four quarters of the earth – search every rank and class in our own country from the highest to the lowest – and under every circumstance and condition, the report will be always the same.

The remotest islands in the Pacific Ocean, completely separate from Europe, Asia, Africa, and America, beyond the reach alike of Oriental luxury and Western arts and Literature – islands inhabited by people ignorant of books, money, steam, and gunpowder – uncontaminated by the vices of modern civilization – these very islands have always been found, when first discovered, the abode of the vilest forms of lust, cruelty, deceit, and superstition. If the inhabitants have known nothing else, they have always known how to sin! So deeply planted are the roots of human corruption, that even after we are born again, renewed, “washed, sanctified, justified,” and made living hearts, and, like the leprosy in the walls of the house, we never get rid of them until the earthly house of this tabernacle is dissolved.

Sin, no doubt, in the believer’s heart, has no longer dominion. It is checked, controlled, mortified, and crucified by the expulsive power of the new principle of grace. The life of a believer is a life of victory, and not of failure. But the very struggles which go on within his bosom, the fight that he finds it needful to fight daily, the watchful jealousy which he is obliged to exercise over his inner man, the contest between the flesh and the spirit, the inward “groanings” which no one knows but he who has experienced them – all, all testify to the same great truth, all show the enormous power and vitality of sin. Mighty indeed must that foe be who even when crucified is still alive!

(4) Concerning the *guilt*, *vileness*, and *offensiveness* of sin in the sight of God, my words shall be few. I say “few” advisedly.

On the one hand, God is that eternal Being who “chargeth His angels with folly.” We, on the other hand – poor blind creatures, here to-day and gone to-morrow, born in sin, surrounded by sinners, living in a constant atmosphere of weakness, infirmity, and imperfection – can form none but the most inadequate conceptions of the hideousness of evil. The deaf man cannot distinguish between a penny whistle and a cathedral organ. And man, fallen man, I believe, can have no just idea what a vile thing sin is in the sight of that God whose handiwork is absolutely perfect. But let us nevertheless settle it firmly in our minds that sin is “abominable thing that God hateth” – that God “is of purer

eyes than to behold iniquity, and cannot look upon that which is evil” – that the least transgression of God’s law makes us “guilty of all” – that “the soul that sinneth shall die” – that the wages of sin is death” – that God shall “judge the secrets of men” - that there is a worm that never dies, and a fire that is not quenched - that “the wicked shall be turned into hell” – and “shall go away into everlasting punishment” – and that “nothing that defiles shall in any wise enter heaven.” These are indeed tremendous words, when we consider that they are written in the Book of a most merciful God!

(5) One point only remains to be considered on the subject of sin, which I dare not pass over. That point is its *deceitfulness*. It is a point of most serious importance, and I venture to think it does not receive the attention which it deserves. You may see this deceitfulness in the wonderful proneness of men to regard sin as less sinful and dangerous than it is in the sight of God; and in their readiness to extenuate it, make excuses for it, and minimise its guilt. – “It is but a little one! God is merciful! God is not extreme to mark what is done amiss! We mean well! One cannot be so particular! Where is the mighty harm? We only do as others!” Who is not familiar with this kind of language? We are too apt to forget that temptation to sin will rarely present itself to us in its true colours, saying, “I am your deadly enemy, and I want to ruin you for ever in hell.” Oh, no! sin comes to us, like Judas, with a kiss; and like Joab, with an outstretched hand and flattering words. We may give wickedness smooth names, but we cannot alter its nature and character in the sight of God. Let us remember St Paul’s words: “Exhort one another daily, lest any be hardened through the deceitfulness of sin.” (Hebrews 3:13). It is a wise prayer in our Litany, “From the deceits of the world, the flesh, and the devil, good Lord, deliver us.”

No news can suit a ruined race
But sov’ reign, free, eternal grace:
No other Gospel can impart
Joy, peace, and comfort to the heart.

The only Gospel we can own
Sets Jesus Christ upon His throne;
Proclaims salvation full and free,
Obtained on Calvary’s rugged tree.

Joseph Irons

BOYS AND GIRLS PAGE

Dear Boys and Girls,

I remember hearing a story a good number of years ago. It went something like this:

There was once an old man who went out every day for a long walk. He used to carry a little can of oil with him – just like the one you use for your bicycle. When this old man passed through a door that squeaked, he would pour some oil on the hinges. If, as he walked along the road, he found a gate that was hard to open or close, he would oil the latch and make it easier to move. And so, day by day he employed himself in his way. You see, he was retired from work and not able to do much, but he found happiness and enjoyment in this little task that he did.

Lots of people in the town that he lived in thought he was rather queer and cranky, but the old man went steadily on, filling up his oil can and oiling over the irritating noises he came across on his journeys each day. You know, many of the people who laughed at him had cause later on to be thankful for him and his oil can.

Well, boys and girls, perhaps you are thinking that was only a very simple little thing to do, and so it is, but the important thing is he did it quietly, regularly, and with no thought of reward. What he did was *an act of kindness*, not only for his friends, but also for people he didn't even know.

Now, there's a lesson for all of us in this little story. The Bible says, "Be kindly affectioned one to another." That simply means, boys

and girls, be nice and kind to one another. Learn from some boys and girls in the Bible who were nice and kind: like Miriam, who watched over Moses when he was in his basket in the bulrushes; the young girl who told Naaman how he could be healed of his leprosy; and the boy who gave Jesus his lunch of five loaves and two fishes. So you see that this is something that even the youngest boy or girl can do.

Remember our text again: “Be kindly affectioned one to another.

Love,
Mrs Seaton.

The Girdle of Truth

From, The Christian in Complete Armour.

Satan comes as a serpent in the persons of false teachers, and by them labours to deceive us with error for truth. To defend us against this design, it is necessary that we be girt with truth in our understanding. I remember Tertullian, speaking of some heretics, as to their manner of preaching, said, “*They teach by persuading, and do not by teaching persuade.*”

Truth is loved and prized only by those that know it; but not to desire to know it is to despise it. Every Christian should labour for an established judgement in the truth on account of the damming nature of false doctrines – remembering that false doctrines hunt for the souls of men as well as any other sin. A corrupt judgment in foundation-truths kills as sure as a rotten heart. This is not believed by some, who, though very strict in their lives, and apparently as tender in matters of morality as Lot was of his guests, yet are very loose in their principles and judgments, exposing them, as Lot later exposed his daughters, to be defiled with any corrupt doctrine that comes to the door.

They would make us think that the matter of truth men played but at

small game, and that their souls were not at stake, as in other sins. Yea, there are some that make as many ways to heaven as the scriptures tell us there are roads to hell. Truths, in many professing Christian minds, are not as stars fixed in the heavens, but are like meteors that dance in the air. Therefore, humbly beg an established judgment of truth from God. But lay this deep in thine heart, that God, who gives an *eye* to see the truth, must also give a *hand* to hold it *fast* when we have it.

Keep therefore thine acquaintance with God, or else God's truth will not keep her acquaintance long with thee.



Gleanings in the Psalms

Psalm 86

Title. – This Psalm was published under the title of “A Prayer of David”. Not as though David sang all his prayers, but into some of his songs he inserted prayers: for a psalm will allow the expression of any pious and devout affections. But it is observable how very plain the language of this psalm is and how little there is in it of poetical flights and figures in comparison with some other psalms: for the flourishes of wit are not the proper ornaments of prayer.

Matthew Henry

Verses 1-2. “**Bow down thine ear, O Lord, hear me: for I am poor and needy. Preserve my soul; for I am holy ...**” The aspirations after holiness which are found in this psalm, coupled with its earnest invocation of mercy from God render it especially applicable to those whose daily access is to a throne of needed grace. Christians know that while their standing is the blameless perfection of the Lord their

righteousness, they are in many things offenders still. Nor do we ever prove the preciousness of Jesus as our portion, except we are drawn to Him by that Spirit who reveals to us a nakedness and poverty within ourselves, which His blessed fulness alone can redress. There is a consciousness of personal sanctification through faith associated with a sensitive perception of intrinsic worthlessness, such as only finds relief in the remembrance of unaltered grace.

Arthur Pridham

Verse 3. “Be merciful unto me, O Lord: for I cry unto thee daily.” Lest any should by the former words – “I am holy” – suspect David of being a merit-monger, he now begs mercy with instancy and constancy of request.

John Trapp

Verse 4. “Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.” If thou hadst corn in thy rooms below, thou wouldest take it up higher, lest it should grow rotten. And wouldest thou remove thy corn, and dost thou suffer thy heart to rot on the earth? Thou wouldest take thy corn up higher: lift up thy heart to heaven! And how can I dost thou say? What ropes are needed? What machines? What ladders? Thy affections are the steps; thy will is the way. Standing on the earth thou art in heaven if thou lovest God, for the heart is not raised as the body is raised. The body to be lifted up changes its place; the heart to be lifted up changes its will.

Augustine

Verse 5. “For thou, Lord, art good, and ready to forgive” The mercy of God is a ready mercy, and His pardons are ready for His people. His pardons and mercies don’t have to be sought out by Him, He has them at hand – he is “good and ready to forgive.” Whereas most men, though they will forgive, yet they are not ready to forgive; they are scarcely brought to forgive though they do it in the end. But God is “ready to forgive.” He has, as it were, pardons already drawn (as a man who is ready to transact a business, will have such cheques and writings as concern the passing of it ready;) there is nothing to do but to put in the date and the name – yea, indeed, the date and the name are put in

from all eternity. Thus the scriptures speak to show how forward God is to do good. He needs not set His heart to it; His heart is ever set and ready to do it.

Joseph Caryl

Verse 6. “Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.” Here are repetitions, but not vain repetitions. When a child cries, it repeats the same note, but it is equally in earnest every time; and so was it with the suppliant here. Note the expression, “the voice of my supplications,” as if they were not all voice, but were partly made up of inarticulate noise. Yet, amid much that was superfluous there really was a distinct voice, an inner meaning, a living sense which was the heart’s intention. This he would have the Lord sift out from the chaff and hear amid the mangled din.

C. H. Spurgeon

Verse 7. “In the day of my trouble I will call upon thee: for thou wilt answer me.” There seems to be a strange potential in the human heart to lay off praying because the days in which we live are evil and full of trouble for the cause of the gospel. How easy we imagine prayer would be in a day of revival – and this may be so. But the more evil the present day, the more pressing our present duty to call on the Lord, lest we end up in ten times more trouble than we now experience. An old fisherman was once chided for mending his boat on the day he had just buried one of his children; “And ought I to let the other five children starve because one of them is drowned?” he asked; “No sire, we maun* work, we maun work, though our heartbeat like this hammer.

**Maun = must*

A Sunday School Teacher’s Qualifications and Prayer

A Sunday School Teacher’s Qualifications.

But far above all, it should be a Christian person; not in name only, but in deed and in truth. One whose heart has been touched by the Spirit of God, and who can love the souls of little children. Any teacher who

lacked this last qualification, I would look upon as a curse rather than a blessing; a centre of blasting and coldness and death, instead of a centre from which light and warmth and heavenly influence might emanate.

Robert Murray McCheyne

A Sunday School Teacher's Prayer.

Make of my heart an upper room I pray,
Swept clean of pride; let self be but a door
Through which young lives may come to Thee this day,
To know thee as they have not known before.

Speak through my voice that they may hear Thine own;
Shine through my life sincerely with Thy truth,
That they may see the Saviour Christ alone,
And in the grand integrity of youth –
Rise up, as did those fisher-men of Thine,
Who left their boats and nets to follow Thee;
So may they walk beside Thee, these of mine,
Whom out of all the world Thou gavest me.

(Anonymous)