

**THE LORD'S PRAYER
EXPLAINED
TO CHILDREN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649267729

The Lord's prayer explained to children by J. M. Bellew

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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WITH A

PREFACE BY THE REV. J. M. BELLEW.

LONDON :

W. KENT AND CO., 23, PATERNOSTER ROW.

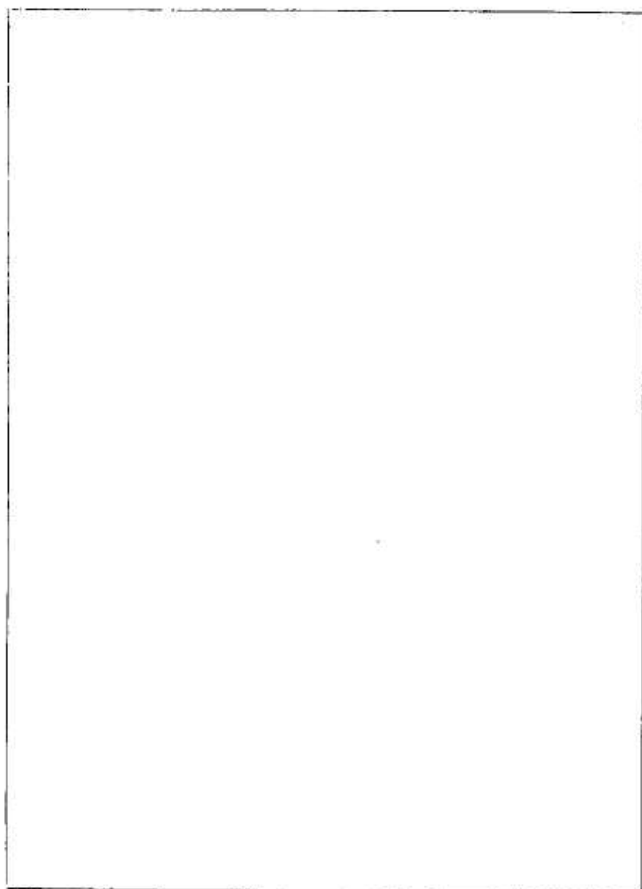
MDCCCLX.

LONDON :
HENRY VIZETELLY, PRINTER AND ENGRAVER,
1, GOUGH SQUARE, FLEET STREET.



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P R E F A C E .

THE LORD'S PRAYER recommends itself to us for three reasons:

1. Because it is the only form of prayer which is Divine that we possess.
2. Because it is the only form of prayer which all Christians, of all churches and creeds, have in common.
3. Because it is a model of what prayer is—namely, Adoration, and Supplication.

It is Divine, having been delivered by Christ; and He has said of His teaching (John vi. 63), "The words that I speak unto you, they are spirit, and they are life." For this reason, every syllable in His Prayer deserves to be prayed over, and thought

over; that we may daily more and more be taught by it, and taught to understand it; and taught to feel the spirit, and the life, that are in it. The following pages endeavour, young children, to suggest thoughts to your minds on this point.

It is "catholic"—that is, universal. The spirit of Christ was love, and peace, and good-will. All Christians, who are so at heart, and not merely by profession, will imitate this spirit. If "we love our brethren"—it is something very lovely for us to think, day by day, as we say this Prayer, that every other Christian throughout the world is daily saying it with us: that these very words, for eighteen hundred years, have been every day on the lips of all the soldiers and servants of the cross who have departed this life in Christ's faith and fear; and that until the "rolling years shall cease to move," it will continue, down the long centuries to come, a daily incense of the heart rising to the throne of God, until prayer shall cease, having melted away into eternity's song of praise.

It is very beautiful, and very precious to us, because it teaches

us what prayer really is. In prayer, we address some one; and we ask for something. This is Adoration and Supplication. So Christ "adores." The opening of the Lord's Prayer (the first five clauses) is adoration. We learn from these words, that when we approach God, He is ever to be adored. Not lightly, but solemnly; not carelessly, but seriously; not thoughtlessly, but thoughtfully, should we kneel down to prayer: for God is a God that heareth and answereth prayer. He will hear and mark the careless as well as the careful. If we are Christ's children, and of His flock, we shall always make this the condition of our praying.

Then we shall "supplicate." Our wants are to be made known unto God. The spirit of supplication is to raise our wishes and wants to God, not to bring down God to us. We do not pray to God to change His dealing with us: but the true purpose of a prayerful heart, is to rise upon the wings of prayer to heaven, and through this instrumentality, to learn assurance, and confidence, (that is, faith) and dependence upon God as our Father—to give