

to Him. God was known to the Jews by a name that no Jew dared to utter aloud: even when he wrote it he wrote only some of the letters: so greatly did God's chosen people reverence His name. How terrible must it be for a man to forget God so much that he can utter His Holy Name as if it were something common. It is hardly possible to believe but it is a fact that foul-mouthed men and even boys use the name of our Lord Jesus Christ in such a way as to insult God to His face. To do so is blasphemy, and is a terrible sin. When we say the name JESUS we should bow our heads so that we may be always reminded that He is our Saviour and King. We must reverence everything upon which God has put His name: (1) Our bodies have been stamped with His name and sign or signature—His Name and His Cross. We should remember that He claims them; they are His; we must keep them holy; always pay respect to a dead body. (2) The Bible is a book; it is filled with His name. Never use a Bible for any other purpose but its proper one. When a Bible is worn out do not tear it up and throw it about, but burn it so that its leaves may not be improperly used. (3) The Church is the place where God has set His name (see previous lesson). (4) Be very careful to keep your thoughts fixed on God when you say your prayers or sing hymns. It is dishonouring God's name to gabble one's prayers without thinking of Him and what the prayers mean. Study various names of God: Jehovah, The Lord, Jesus, Christ, The Comforter, The Father, Son, and Holy Ghost. Learn the Third Commandment: Lord's Prayer "Our Father . . . Hallowed be Thy Name." Hymn 177, "Jesus, the very thought is sweet"; 179, "To the Name of our Salvation"

May 28th.

(Fifth Sunday after Easter.)

Subject —

PRAYER.

Scripture References: Luke xi. 1,
Matthew, vi. 9.

Prayer is speaking to God and letting God speak to us. We can-

not pray unless we first empty our minds of worldly thoughts or let holy thoughts drive them out. Saying prayers and all the time thinking of something else is insulting God. Always begin your prayers by shutting out the world and being alone with God. That in itself is a prayer. Never mind whether you say anything or not at first. Let God talk to you; then say, "In the Name of the Father, etc.," then, "Lord, have mercy on me, the sinner," and then, "Our Father." Think of God's love to you His child; thank Him for all He has done for you; ask for His help and guidance and protection, then pray for others—relations, friends, the sick and sad, clergy, soldiers and sailors, the heathen and unbelievers; then special prayers for your own wants. At evening prayer, in addition to the above, confess anything you have done wrong and ask forgiveness and say "Now the day is over." The teacher will amplify these suggestions for private prayers.

The chief points to be impressed are that (1) God, our Father, is holy and we are sinners; (2) Our own desires must be subject to His approval, but He is willing to give more than either we desire or deserve; (3) That we should always pray for others. Teach the children to use the Church for private prayer. It is almost impossible for children to obtain the requisite privacy in their homes—they cannot be expected ever to form the habit of prayer unless they use the Church or some other place where they can get absolute silence. The attempts of the eighteenth century to stamp out enthusiasm and fervour from the Church even were very successful, and their efforts have not even yet been remedied. Teach the children to always remember the sacred presence of Jesus in Church and it will help them tremendously in their prayers there.

This lesson has dealt with private prayer. Public prayer can hardly be adequately dealt with in this lesson, but the main points are: (1) To say a prayer on entering the Church and before leaving it. (2) To join in all the parts of the service intended for the congregation. (3) To give the whole attention to the service and put away

all other thoughts. (4) To kneel right down; the squat is decidedly irreverent and lazy, and a certain symptom that the squatter does not in the least realise the presence of God; similarly to stand for praise without lolling against the forms in front.

Children should be asked frequently about their private prayers and their attendance at Church. It is of supreme importance that children should be taught Christian practices. Comment on their absence from Church and let them know they are looked for there. Little children should not be expected to stay for the sermon.

As regards private prayers, see that older children do not go on using baby prayers. Their development in the practice of prayer should be assisted; no doubt the Vicar will be able to recommend suitable forms.

This Sunday is sometimes called Rogation Sunday. Monday, Tuesday and Wednesday in this week are the Rogation days, originally appointed as days of prayer for God's blessing specially upon the growing crops. In former times, and still in some parishes, the clergy and choir "beat the bounds"—that is, march in procession round the parish praying for God's blessing. See hymns for Rogation-tide.

Subscriptions.

The following subscriptions have been received:—

For "Gazette."—Rev. R. Barnett, 10s, Mr. F. W. Gough, £2.

For Trentham Camp March 28th—E.J.D. 10s, Wairoa, Rev. W. J. Simkin, £20, Otane £4 17s.

This world would be colder than it is if it were not for the sanctifying remembrance of those who have been taken out of it; whom we have wooed, and seem to have lost. The loves that once seemed to be only lamps on our earthly path are changed into stars that shine above us for ever; the voice which failed to reach us when it was near may leave an echo that shall lead us home.—White.