XI. 1-4. ST. LUKE. 363   
   
   
 and Mary hath chosen that good part, which shall not be   
 taken away from her.   
 XI. 1 And it came to pass, that, as he was praying in a   
 certain place, when he ceased, one of his disciples said   
 unto him, Lord, teach us to pray, as John also taught his   
 disciples. ® And he said unto them, When ye pray, say,   
 \*Our Father [Kwhich art in heaven], Hallowed be thy amet. we   
   
 name. Thy kingdom come. [\* Thy will be done, as in   
 heaven, 80 in earth.) 8 Give us day by day our daily   
 bread. # And forgive us our sins; for we also forgive   
 rk   
   
 omit: see note.   
 LE ood part, the “one” being the middle ing of prayer, omit it;—when asked by   
 of comparison between the satural His disci to teach them to pray, He   
 ” and the spiritual “good part.” was not likely depart from the form   
 So that the whole will withis once given them. Such are ordinary   
 the circle of Christ’s those who babilities, to ev   
 act from love (mistaken or otherwise) to affecting two Gospels: and   
 Him—much as John vi. 27,—and will set who throw weight. such, are far more   
 before us the bread which perisheth on rejudioed in reality, those who allow   
 one hand, and that which endureth to “The peculiar and   
 everlasting life the other. The good abridged form in Luke,” a. Meyer, “is   
 portion is the one thing which is needful we proof that the of Church did with   
 —see John vi. 58,—the feeding the ginal our Evangelist them, ori-   
 bread of life faith; which faith others "ther him did, to suit the forms   
 by hearing, hearing by the word of most probably in use. If the apostolic   
 ‘hrist, Mary was now receiving into Church did not use the Lord’s Prayer as   
 her soul, and which (John vi. 54) shall form,—when did its use begin, which we   
 never be taken away, but result in ever- find in every known Liturgy ? 1)   
 lasting life. The two types of charac- as John also... . of this fact we know   
 ter have ever been found in the Church ; nothing beyond the allusion here.   
 both, caring for Him, and for to Him 2.) yo pray say .... more definite   
 doing what they do: bat the one busy and than “after this manner pray ye... .”   
 restless, and stirring; the other Matthew. On the prayer iteelf, notes   
 aiet and humble, content to sit at His on Matt. vi. 9—18. The clauses printed   
 thet and learn. We see here which of the in brackets in the text could hardly by   
 two He praises. But on the other hand any possibility been omitted by any,   
 we must not derive any argument hence had they ever formed a of it. The   
 against an active Christian life doing shorter form, found in the Vatican, the   
 : thie ia, in fact, sit at His feet most ancient of all our MSS., and in   
 and learn—to take His yoke on us, and the reoently published Sinaitic was   
 learn of Him. It ie the bustling about the original one: then the copyists in-   
 the many things of which there no need, serted the clauses which were not found   
 which is blamed; not the working out the here, taking them from St. Matthew.   
 fruits of the Spirit, which are needful, That this, and not the converse process,   
 being parte themselves the good part. must have been the one followed, is evi-   
 Cuap. XL 1—18.] Jesus TeacuEs dent to any one who considers the mat-   
 THE DISCIPLES TO PRAY. The locality ter. Stier's argument, that our text has   
 and time of the following incident are not been conformed to Matthew, because   
 alike indefinite. The ly limite are the doxology has never been inserted   
 those of the great journey which is the seems to me to tend quite another direc-   
 subject of section. There is no tion: the doxology was inserted be-   
 for su this to the only occasion cause that was om in general liturgi-   
 on which the Lord delivered this to eal use, and sot » because this form   
 His disciples. In the Sermon on the was never used liturgically. 8.)   
 Moant, it stands in close with literally for that day’s need, or,   
 what goes before ;—and here also. In so   
 weighty a sum of His teaching as