

- a. Reverent adoration (Isa. vi. 2, 3) ;
- b. Active service (Dan. vii. 10 ; Heb. i. 14).

We pray that even thus God's Will may be done by us ; not only patiently borne when His Will seems contrary to ours, but actively and lovingly done in faithful obedience — "that we may *obey* Him . . . as we ought to do." This petition is the most comprehensive of all prayers, for what does "God's Will" not include ?

"Give us this day," &c. We now come down to ourselves and our needs. We herein pray that Our Father "will send us all things that are needful both for our souls and our bodies."

Nothing can be better than Wesley's note on this petition :

"Give us, O Father (for we claim nothing of right, but only of Thy free mercy), this day (for we take no thought for the morrow), our daily bread ; all things needful for our souls and bodies ; not only the meat that perisheth, but the Sacramental Bread ; and Thy Grace, the food which endureth unto everlasting life." (Quoted by Sadler, *Com. in loc.*)

"*Forgive us our trespasses.*" &c. Our Lord alluded to this petition immediately after having given the prayer. "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 ;" thus marking very strongly the importance of this petition, and the fact that our forgiveness is conditional on our forgiving others.

What a continual lesson of charity there is in this prayer ! What

are the offences that have been committed against us compared to the sins with which we have wearied our Father in heaven ?

*Lead us not into temptation, but deliver us from evil.*

God tempts no man, says S. James (i. 13), i.e., He cannot desire to allure into sin, but He allows temptation, since nothing can happen without His permission, and He also *tries* (and this is the root meaning of the word temptation, e.g. Gen. xxii. 1 ; James i. 12), that He may prove men's faith and perfect obedience.

Temptation may thus prove a blessing (S. James i. 12). Nevertheless, since we are so frail and weak, we may well pray that we may not be thus tried, and that if we are we may be delivered from evil. Some ancient authors, and our Revised Version, render this "evil," "the evil one," i.e. Satan. But it more probably means, as in the paraphrase of our Catechism, all real evil, i.e. all sin, for sin alone is really and necessarily evil ; that it will please Him to save and defend us in all danger, ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly (spiritual) enemy, and from everlasting death."

When we pray not to be led into temptation, it should continually remind us how careful we should be not voluntarily to go where temptation is likely to meet us. In our path of duty we may confidently rely on God's protection, but not if we go out of that path into the way of temptation.

*For Thine is, &c.* "The doxology with which the Lord's Prayer is ordinarily concluded probably