

Ans.—One can scarcely use the Prayer Book for any length of time without noticing this peculiar feature, as in the first Exhortation, acknowledge and confess—sins and wickedness—dissemble and cloak—goodness and mercy—assemble and meet together—requisite and necessary—pray and beseech. Farther on in the service we find the same, as office and administration—nature and property—tied and bound—religious and gracious—direct and prosper—ordered and settled—best and surest—peace and happiness—truth and justice—religion and piety—sorts and conditions, &c. No doubt there are appreciable shades of meaning in these words, yet they are often so nearly synonymous, that we can hardly look for any general principle of expansion of application. Again we often find words of a Saxon and a classical root put together, but we often find two such words as declare and pronounce—absolution and remission—praise and glorify—quiet and peaceable. The pairs are probably more frequently met with in the parts of the services that were more recently composed, and yet they are not uncommon in the translation of the old collects, as “tied and bound with the chain of sins,” from the Latin “*quos delictorum catena constringit*.” The most probable reason assignable may be the desire to give greater fulness and richness, and thereby so much more solemnity and dignity, to the Church’s service; there may have also been an ear for musical rhythm, as in the iambic run “beasts increase, and fishes do multiply.” There is great force in the language given to us by the reformers, but every word may not be set down with such theological precision, as that “tied and bound” must be treated as containing distinct ideas, and that every one using the words must have a clear idea of what it is to be *tied*, and what to be *bound* by the chain of sin. As in the letter of a friend, we do not weigh the exact etymological or current force of every word, so we need not feel ourselves restricted in the use of all and each of the words in our services in church. But the question is interesting.

Sunday School Lesson.

4th Sunday after Easter. April 30th, 1893.

THE CATECHISM.—CHRISTIAN DUTY.

We now come to speak of the third part of the Church Catechism, that which relates to duty. If we believe in God, this faith must result in action. This action is what we call our duty, *i.e.*, what is due from us to God in whom we believe. We find our duty to God in His Holy Word, but especially in the ten Commandments. Eccles. xii. 18, reminds us that to “fear God and keep his Commandments is the whole duty of man.”

I. OBEDIENCE.

This part of the Catechism deals with the third vow of Baptism. “Thirdly, that I will keep God’s Holy Will,” etc. The ten Commandments we find in Exodus xx. delivered by God to Israel at Mount Sinai. These Commandments are just as binding on Christians to-day as on Israel of old. Their delivery on Mount Sinai was only the republication of the moral law, which had been given to all mankind in Adam and the Patriarchs long before.

Our Lord plainly states this obligation upon Christians (St. Matt. xix. 17), and in His whole life He teaches that we must obey the Commandments in their spirit. We see this for instance in His explanation of the sixth and seventh Commandments (St. Matt. v. 21-22). The Holy Spirit speaking by St. Paul teaches us that “love is the fulfilling of the law” (Rom. xiii. 10). While St. James (ii. 10) reminds us that if guilty in one point we are guilty in all, because the breaking of the Commandment shows that we have not the spirit of obedience, which is love. (Illus. *A father says to his child, “if you love me you will do what I tell you.”*)

II. SALVATION.

While all that we have said is true, for our Lord says “If thou wilt enter into life, keep the Commandments” (St. Matt. xix. 17), yet do not think that we shall enter Heaven because we keep God’s law. Present obedience could not possibly make up for past disobedience (St. Luke xvii. 10).

We shall enter Heaven only because we are saved by Jesus Christ, *i.e.*, because He has delivered us from the guilt of past sin, the power of present sin, and the penalty of all sin (St. Matt. i. 21). And we must remember salvation does not consist in our being taken to Heaven; if saved at all, we must be saved while here on earth (2 Cor. vi. 2). There

is no future salvation without a present salvation. If we keep God’s law, it is because we have been saved from sin by our Blessed Lord.

III. THE MOTIVE TO OBEDIENCE.

When God gave the Commandments to Israel on Sinai, He said before giving them, “I am the Lord thy God,” etc. (Exodus xx. 2). How much greater reason have we to love and serve God than this. He has delivered us from the power of the spiritual Pharaoh, Satan, and the bondage of the spiritual Egypt, sin. The great motive which we have to make us keep the Commandments of God is, His love in giving His only begotten Son (St. John iii. 16). Often think of God’s love to us, and we shall be ready to say with St. John “we love Him because He first loved us,” and we shall desire to show our love in that only way in which our Lord has taught us we can do so (St. John xiv. 21, 23, 24). Our Lord’s answer to the lawyer (St. Matt. xxii. 35-39) divides the Commandments into two great divisions, (1) the duty to God, and (2) the duty towards my neighbour; which division is followed in our own Church Catechism, the first four relating to our duty to God, the last six to our duty towards our neighbour, and at the same time reveals to us that “love is the fulfilling of the law.”

IV. DEVOTIONAL USE OF THE TEN COMMANDMENTS.

St. Paul says (Rom. iii. 20. Comp. Rom. vii. 8) “By the law is the knowledge of sin.” The Ten Commandments will therefore form the basis of our self-examination. They are the touchstone by which we must try our lives. The first step in preparation for Holy Communion. (“First, to examine your lives and conversations,” etc. See first exhortation in giving notice of Holy Communion).

Family Reading.

So Tired.

So tired, I fain would rest,
But Lord, Thou knowest best;
I wait on Thee;
I will toil on from day to day,
Bearing my cross, and only pray
To follow Thee.

So tired! My friends are gone,
And I am left alone,
And days are sad;
Lord Jesus, Thou wilt bear my load
Along this steep and dreary road,
And make me glad.

So tired! Yet I might reach
A flower to cheer and teach
Some sadder heart;
Or for parched lips, perhaps, might bring
One cup of water from the spring,
Ere I depart.

So tired! Lord, Thou wilt come
To take me to Thy home,
So long desired;
Only Thy grace and mercy send,
That I may serve Thee to the end,
Though I am tired.

Love’s Mastery: or, the Gower Family.

NUMBER 1.—CONTINUED.

“What will you have?” her brother asked, looking with scrutiny at the grave and partially-averted face—“grapes?”

And he drew towards her a plate of very large purple hot-house grapes.

“No, thank you,” Stella again rejoined.

“What then?”

“I wish nothing, thank you,” she replied.

There was another scrutinizing glance from those dark meaning eyes, so like her own. “Are you not well, this evening, Stella?” he asked.

“Yes, quite well, Somerset,” she answered; “only I do not wish any dessert.”

“You must have some wine then, Stella,” said Captain Flamank playfully. “You have been studying till you have got the blues, and must positively have something to cheer your spirits!”

“O no; I don’t like wine. I never take it—when I can help it,” she was about to add; for her brother was saying: “Yes, pour her out a glass of

part, if you please, Flamank; it will do her good, as you say.”

“I had much rather not. I don’t want it indeed, Somerset,” Stella ventured to expostulate; but two words from her brother silenced her.

They were spoken so low that no one else overheard, and in Italian, the language Somerset often employed in speaking to her, and generally when he was not altogether pleased.

The language of Stella’s birth-place it was—the language which for the first five or six years of her life she had constantly heard, and with which now she was almost as well acquainted as with English. Stella swallowed the wine without another word then; but her former vexed and angry feelings towards her brother were greatly heightened; while again she felt as though she could have cried from vexation and annoyance.

“You know it will not do for you to be wearing the willow already, Stella,” said the cheerful voice on the right. “And I think one blue-socking in the family may suffice.”

“Is Lora a blue-socking?” asked the younger sister, inwardly hoping, though she dared not give expression to the hope, that, if so, she would no tread in her sister’s footsteps.

“Why, has she not shown pictures at the Royal Academy the last two years, and had them wonderfully praised, and deservedly too?” asked Captain Flamank, at the same time trying to place some confectionery on Stella’s plate.

But Somerset’s head was turned the other way; and Stella declined so fixedly that he felt it would be unkind to press her further, and was speaking again of her sister’s artistic talents, when Stella’s eyes, roaming a little farther than they had hitherto chosen to do, fell upon some very gigantic walnuts; and a flush of colour and brightness came into her face. “Captain Flamank, if you please, I should like one or two of those walnuts, if you would reach them,” she asked eagerly. For Stella remembered the wonderful pleasure which a half-shell of a large walnut just like those had, on one occasion, afforded Tracy—how between them they had fitted it up, and rigged it as a little vessel, and how Tracy had grieved when, by some accident, the little craft had been crushed to pieces. She had not been able to meet with any of those giant nuts since; and the sight of them now gave a most pleasant turn to her feelings and brought something of the same sweet radiant light into her face as there was when she knelt by Tracy’s couch, with his little hands in hers.

Captain Flamank most willingly complied with her wishes. “How many will you have?” he asked. “One is quite a meal in itself.”

Stella’s modesty restrained her from asking for more than two: and then, when she had them fairly on her plate, there was still some difficulty as to the disposing of them. “I want them broken very carefully, if you please, Captain Flamank,” she asked in a low tone, so as not to attract attention; “just divided in two—not cracked, please;” for her friend was flourishing the nut-crackers with what seemed to her a somewhat-menacing air.

“In two? We must have a knife then. Gower, may I trouble you?”—Captain Flamank was beginning.

But Stella endeavoured to check him. Something told her that her brother might not so satisfactorily second her ideas. “Haven’t you a knife in your pocket?” she suggested softly. “I always carry about me my pencil-knife, only it is not in this dress.”

“I believe I have, now you remind me,” answered the captain; and with the utmost goodwill and carefulness he commenced his task.

Stella watched, with eager beaming face—a face which Mr. Reynier from the other and upper side of the table could not but gaze upon from time to time with the profoundest admiration, though it never once turned in his direction.

The first nut was successfully opened, and the contents (which, however, Stella was by far too anxious and heedful to eat) carefully extracted, and Captain Flamank was proceeding to operate upon the other, when a too vigorous attack of the pen-knife caused a fracture on the second half.

Stella uttered an exclamation of chagrin, in which Captain Flamank joined, which attracted the notice of her brother, whose attention perhaps