

LONG AGO.

EUGENE FIELD.

I once knew all the birds that came
And nested in our orchard trees;
For every flower I had a name—
My friends were woodchucks, toads and bees.
I knew where thrived in yonder elen
What plants would soothe a stone-bruised
toe.
O, I was very learned then,
But that was very long ago.
I knew the spot upon the hill
Where checkerberries could be found;
I knew the rushes near the mill
Where the pickeral lay that weighed a
pound.
I knew the wood—the very tree
Where lived the possum, saucy crow,
And all the woods and crows knew me—
But that was very long ago.
And, pining for the joys of youth,
I tread the old familiar spot,
Only to learn this solemn truth:
I have forgotten, and am forgot.
Yet, here's this youngster at my knee,
Knows all the things I used to know;
To think I once was wise as he—
But that was very long ago.

REV. LUKE RIVINGTON ON THE CHURCH.

The Mystery of Pentecost.

The Rev. Luke Rivington, M. A. began a course of sermons on the Church, at St. James', Spanish Place, on Sunday morning. Taking as his text the words of the Gospel of the day, "And they were all filled with the Holy Ghost," he said our Lord might, in the exercise of His absolute power, have placed Himself in direct communication with each one of us without binding us together and without establishing any signs of recognition, but simply and only signs of His nearness and power; but He had not done so. He made us and He took our nature and, if we might so speak, utilized the various faculties and laws which He had impressed upon the nature, and so built the work of His grace upon that work which He Himself had created in the order of nature. For instance, it is through the senses of our being that power comes to us. The five senses have been called the five gates of temptation, and so our Blessed Lord has willed that these same five senses should also be the gates or avenues of His heavenly blessings. Again we acquire knowledge in the natural order, not simply straight from Him, but we are taught one by another. There are teachers and there are taught; and so our Divine Lord willed that we should gain knowledge of the supernatural order in precisely the same way; in other words, He willed that there should be a society, because, if you have sensible signs of His Presence and of inter-communication each with each, it is the same as saying that you must have society, there must be a demonstration of that, and so, if there is to be a teaching office and to be a taught, there must be a society; and our Lord willed that there should be a society. He used our social instincts. We are so made that we find in society a succour to our weakness. Who is there that can really do without the blessings of social life in some sense or other, in some degree or other? Again, in society we find a field of emulation, and we are stimulated. Who would ever have heard and learnt the supernatural order without this stimulus applied to all of us? Even in the world of intellect it is by means of our social instincts we are stimulated towards developing powers which God has given to us. And, again, we have by nature a certain good desire to impart to others what we enjoy ourselves, and so we in society find a power of expressing this and of using it. And so our Divine Lord willed that there should be a society for the communication of those heavenly blessings which He came from heaven to reveal and to impart to His children, for there would be the stimulus of emulation. Where should we be without the example of others? He willed that we should have something to exercise that expansive faculty of our nature, that natural desire to communicate to others what we enjoy ourselves. And who is there in the spiritual life that does not feel at times the need for leaning upon others, not apart from in derogation to the majesty of God Himself, but that those who are gifted by Almighty God with various faculties and abilities should supply to us that which we feel that we need? And so our Lord, in His mercy, in His love for us, willed that there should be a society in which all those faculties, those legitimate habits, those social instincts of our nature should have their proper place. Nothing was nearer to the Sacred Heart than the creation of this society. He grouped around about Him a little band whom He taught; He taught others in parables, but explained the parables to them. He communicated to them His own powers and sent them forth into the village, first of Judea, and bade them bring back reports of their mission. He designated the head of that little band, and in every way treated that little group with the tenderest solicitude, the most loving care, as though Almighty God was bending over this little typical, original group which was to be the germ of that vast society which would cover humanity with blessings, even His own mystical body, the Church. And in doing this He was fulfilling a long prophecy, a promise which had been made to our first parents immediately after the fall. The truth had found its way down through the ages in spite of many a distortion and exaggeration, until it was incorporated in a society which had its doctrines,

oracles of God, its laws, its dignitaries, its sacraments in signs, its sacrifice and its priesthood; but there was one feature about that society, and that was, it was imperfect. It was preparing the way for something to come, it was limited in space to a single nation, it was restricted in time until He should come for Whom they looked forward and create a society where there should be perfection of doctrine, of laws, of sacrifice, of priesthood; and so the age long prophesied had pointed to One who should gather round Him a society which should be the medium of unold blessings unto humanity throughout the ages. And so there He was in this sacred ministry preparing that little group which was to grow into the Catholic Church as it is at this hour. But how strange that He should take those few weak and ignorant men to be the beginning of His Holy Catholic Church! Was it not in accordance with the glories of that Church the end of whose existence was the promulgation of His own Incarnate Person that it should have a beginning more imposing than this, to start with more human prestige? Supposing a traveller was passing along, waiting a track in that rising ground in the north of Galilee and saw, a little removed from the path way, a tiny group of men with One in their centre, and he approached and heard that One say to the band, "Go into the whole world and preach the gospel unto every creature, and, lo! I am with you all days even unto the consummation of the ages." Would not that stranger have said to himself, "Well not even Alexander, nor Hannibal, nor Napoleon could speak like this." To these few peasants gathered round Him this peasant of Nazareth predicts a future which is to last to all ages, and that this little group is in its future to be the teaching power to every creature. Aye, but there are two secrets, namely, first, that He who says this is the creator of the human race, of the entire world; but the full secret, it which is to last to all ages, and that this marvel was to be accomplished, was to be found in the mystery of Pentecost. The little group are then again in that upper chamber, they are waiting day by day, performing their novena of prayers with the Blessed Mother at their head, waiting for the fulfilment of the Master's promise, when lo! the whole house is shaken with the mighty impetuous wind and from Heaven there comes on the head of each a tongue of fire, and they were all filled with the Holy Ghost. "There was the secret—they might be ever so mean and weak to the outer eye, but still so has within her the Pentecostal gift; and the One Holy Catholic and Roman Church is filled from end to end with the Holy Ghost. And so His Sacred Body was 'consecrated' by the Holy Ghost, even so His mystical body, the Church, is fashioned by the Holy Ghost after the likeness and image of the Incarnate Word, for in Him, in the Word Incarnate, there are two things—there is the invisible whole world of heavenly and eternal glory, which neither eye can see, nor heart of man can fathom as He treats the streets of Jerusalem and walks along the lanes of Galilee. And so it is with the Church; there is that within her which is heavenly, the spiritual eternal glory which permeates her. There is the contact between the visible and invisible and the child of the Catholic Church passes from this visible into that mighty world of thought which the world cannot understand; and while the world believes it is digging the grave of the Catholic Church the child of God is rolling in glory. In the Word Incarnate there is the most perfect absolute order and subordination, so that not the tiniest motion of that Sacred Humanity could have its way except under the dictation and guidance of the union of the Holy Ghost. So it is in its place, all held in the most complete dependence upon Christ the Eternal Head. There is in the Word Incarnate the most perfect interdependence of Divinity and Humanity. And so it is in the Church. On that festival of the Holy Ghost two things surely must come before them. What were they to do by way of making the most of these Divine powers which penetrate the entire Catholic Church? Our Holy Father nearing His great reward speaks more and more of unity. As the heart of the Divine Head of the Church on the last night of this earthly life went forth towards His children, eye even to the whole of humanity from end to end of this world, who all ought to belong to the one fold, so the heart of our Holy Father went forth to them and he stimulates his children to pray and still to pray that others too may be brought to enjoy the plenitude of that Divine love, that they may know what it is to experience the joy of the Spirit of God and to feel themselves in a Divine system wherein there is a world of splendour which eye cannot see and tongue cannot express and to behold and to be subject to the perfect order that reigns in the external body of Christ, and they mixed in the outward acts of the

Church or received sensible kinds of divine grace, be penetrated by divinity, that they may know what it is in some measure to be "filled with the Holy Ghost."—London (Eng.) Monitor.

REV. R. F. CLARKE ON THE SACRAMENTS.

The Rev. Robert F. Clarke, preaching at the church of St. John of Jerusalem, Great Ormond street, on Sunday, said the word sacrament was anciently used to denote generally any sacred sign or pledge, but from the innumerable signs of a different character, seven had been specially selected to continue to bear the word sacrament on account of their special character and the special grace which they conferred. Matters of discipline varied at different parts of the Church and at different times. In the case of infant baptism in the East the child was immersed in the water, and there were three immersions, one at the name of each Person of the Blessed Trinity. There were also minor variations in the rites and ceremonies which had been joined with baptism in its more complex forms, as appropriate to the central rite, rites and ceremonies which are not essential of course, but added at various times to the original institution. The essential rite of baptism was what was commanded by our Lord, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost." This rite could be administered by anyone, only when it is privately administered by a layman or woman, if the child lives, and it can be done, it ought to be taken to the church afterwards to have the omitted parts of the ritual supplied. Confirmation was anciently offered immediately after baptism for two reasons, both of which have disappeared. In the ancient Church up to about the fifth or sixth century, Easter Sunday being the great day for public baptism in the cathedral churches, the opportunity of the Bishop being present being availed of to give confirmation afterwards. And the reason for this old custom was that the large proportion of Christians were converts. Of course at first all were converts, and in the three hundred years between the end of our Lord's sacred ministry and the Council of Nice practically the whole population of the Roman Empire was converted; in fact, the majority were converted in less than or about two hundred years. The thousand or so converted after Pentecost increased until they amounted to sixty, seventy, or eighty millions; for we do not know the exact population of the Roman Empire. Very often seven eighths or nine tenths of the Christian congregations were converts. Now, these converts were baptised, of course, only after being instructed, and, therefore, it was not so extraordinary to confirm converts immediately after baptism as it would be to confirm infants. The present age for confirmation is about twelve—sometimes older—some times earlier, according to the circumstances of the case and the mental and moral development of the child; but the general idea is that confirmation should precede the battle of life, that baptism is the initial step or first introduction into the Church, and confirmation the equipment of the Christian soldier during the years succeeding childhood for going out into the world and taking his share in the conflicts and greater temptations of later human existence. With respect to the Holy Eucharist and penance, it was an anciently the custom to confess sins publicly, but this custom, which had sometimes been supposed to refer to all sins alike, did not of course cover all sins. It was restricted to certain cases in which scandal had been given, and was an amendment made by the members of the congregation who had given scandal by acknowledging that he was wrong in having done so. The public confession of sins referred chiefly to public faults or cases where some one had committed an offence and others were unjustly blamed for it; in that case the offender would not receive absolution until he had made public acknowledgment. It would be a gross and ridiculous error to suppose that all sins had in the ancient discipline of the Church to be confessed publicly. For instance, it would have been monstrous to require public confession of all temptations against purity consented to, and there are multitudes of other cases where public confession would have been entirely and altogether out of place. It was in the preceding private confession that the penitent received instructions as to what it was and what it was not necessary to confess publicly. There was also an officer appointed in some churches to whom recourse was to be made in such cases. He was called the penitentiary, and all cases where it was thought they might have committed sins which required public confession were referred to him to decide whether they should make public confession or not. The faculty of deciding was thus taken away from the minor clergy. The only relics of this public confession which now remain are that for certain sins a priest may not, according to the discipline of the diocese, give absolution, but is to send the person who committed this that sin—murder is one—to the Bishop or some one appointed by the Bishop, or who has obtained faculties from the Bishop to give absolution for such offences; and these are called reserved cases. Another remnant of that ancient custom is the obligation which is laid upon anyone who has injured another to make up for the injury he has committed as far as it is possible for him to make it up; that is one of the conditions of absolu-

tion. If one has stolen he must make restitution if it lies in his power, and if anyone has spoken falsely of another he must make restitution by undoing the injury he has done to the utmost of his power also. There were also differences with respect to the celebration of the Holy Eucharist. In the West the bread which is used for the Holy Eucharist is unleavened or unfermented bread; in the East it is leavened bread; and both customs have their place in the different regions to which they respectively apply, so that in the East the Pope himself forbids unleavened bread to be used, while in the West leavened bread may not be employed except in saying Mass according to the Greek rite. The reason why unleavened bread is used in the West is that this comes nearer to the original celebration of the Holy Eucharist which was celebrated at Passover time, and at that time only unleavened bread was employed. Leavened bread was removed from their houses by the Jews at the beginning of the Paschal season. It is probably to the Eucharist St. Paul alludes in the beginning of his first Epistle to the Corinthians, where he speaks of putting away the old leaven. The mixing of water and wine was also closer to the original institution, because it was customary among the Hebrews to mingle water with wine, partly on account of the strength of the wine in the hot country of Palestine, and partly because the heat of the country rendered it necessary to take more liquid than one should drink in a colder climate, and because water in Palestine was generally very bad. With regard to extreme unction, a sacrament administered only in cases of grave illness where there is danger of death, and only once during the same illness, the preacher said the custom of the ancient Church allowed that it might be repeated in the same illness, and an old ritual or sacramentary which hailed from Italy speaks of it having been the custom to give extreme unction seven times; but this custom passed out of use, and he did not know, indeed, whether it was more than a merely local custom. The present law was doubtless intended to prevent it from being trifled with, to mark it and make it stand out as a special thing, a pledge or preparation for death. Next Sunday, he said, he would speak on leading points, not mere minor matters, of discipline or local matters, but the principal points of the doctrine of the Eucharistic Presence, the Christian doctrine of marriage, the sacrament of holy orders—the question of Anglican orders, for example, and of confession; absolution, and of the indulgences which are connected with these.—London Monitor and Catholic Standard.

A Hero.

An act of heroism that is worthy of being chronicled is reported from the British Columbia mining town of Rossland. Two miners, working in a hundred-foot shaft of the Young American mine, had filled an iron bucket with ore, and it was being raised to the surface by a man named Jim Hemsworth. The crank which he was turning broke at the elbow and he was knocked down. The cogs failed to hold the load and the bucket was rapidly descending upon the heads of the miners below, when Hemsworth threw himself on the reel and blocked the machine by thrusting his arm into the wheels. His arm was so lacerated that amputation may be necessary. He was released after a few moments, and when asked whether he was much hurt, replied: "What is the difference, so long as I saved the boys?"

He was Right.

A Scotch clergyman, while going through a village, was requested to officiate at a marriage in the absence of a parish minister. Just as he had told the bridegroom to love and honor his wife, the man interjected the words "and obey." The clergyman, surprised, did not heed the proposed amendment. He was going on with the service when the groom interposed, with emphasis, "Ay, and obey, sir—love, honor, and obey, ye ken!" A few years afterward the clergyman met the hero of the wedding incident. "Dye mind, sir, you day when ye married me, and when I had insisted upon vowing to obey my wife? Well, ye may now see that I was in the right. Whether ye was or no, I have obeyed her; and behold! I am the only man that has a two storey house in the hale town!" The Scotchman went even farther than Franklin, who said, "The man who would thrive must ask his wife."

A Croupy Cough Has Soon Driven Away by Dr. Chase's Linseed and Turpentine.

"My little boy had a bad croupy cough," says Mrs. Smith, of 256 Bathurst street, Toronto. "My neighbor, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighborhood. It appears to me it can now be found in every house."

25 cents cures Catarrhal Headache
" " " Incipient Catarrh
" " " Hay Fever
" " " Catarrhal Deafness
" " " Cold in the Head in 10 min.
" " " Foul Breath caused by Catarrh.
25 cents cures Chase's Catarrh Cure with perfect blower enclosed in each box. Sold by all dealers.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parlee's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

PERFECT and permanent are the cures by Hood's Sarsaparilla, because it makes pure, rich, healthy, life and health-giving BLOOD.

"Sweet Bells Jangled Out of Tune."

How much of woman's life happiness is lost for lack of harmony. A hundred sweet melodious tones ruined by one little note of discord. Women who ought to enjoy the perfect happiness of love and wifehood and motherhood are miserable from one year's end to the other, because of some weakness or disease of the delicate organism of their sex. These delicate complaints, which make a jangling dissonance of so many lives, are not by any means a necessity of womanhood. They may be overcome and completely eradicated under judicious treatment.

For nearly 30 years Dr. R. V. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. He is an eminent and expert specialist in this particular field of practice. Any woman may write to him with perfect confidence, and will receive, free of charge, sound, professional advice and suggestion for self-treatment by mail, which go out of 100 cases of female complaint, even of the most obstinate kind, may be completely and permanently cured. Address him as above.

"While I was living at Eagle Rock, Boteourt Co., Va.," writes Mrs. G. A. Connor, of Albemarle Springs, Montgomery Co., Va., "a lady friend came to me and said: 'My daughter, aged 15 years, has repeated hemorrhages at the nose, and she has never had the necessary indispositions of womanhood.' I advised her to get Dr. Pierce's Favorite Prescription. The lady purchased one bottle and it cured her daughter. She was well and happy when I left there."

"I was a sufferer from womb trouble for twelve years," writes Mrs. Harry Pomeroy, of Box 258, Monona, Clayton Co., Iowa. "I doctored with six different physicians and have used a great deal of patent medicine but could find only temporary relief. I began using Dr. Pierce's Favorite Prescription, and have used six bottles and three of the Pleasant Pellets. I feel like a new woman. I haven't felt as well in twelve years as I do at the present time, and I hope and pray that this will induce some other poor sufferer to try Dr. Pierce's medicines and be cured. I think there is no medicine in the world as good for sickly women as 'Favorite Prescription.' I have recommended it to a great many of my friends and they are on the way to health, and happiness, and I can proudly say that I am too. I can never praise your medicine enough, and it has done me a world of good."

Words fail to describe my suffering before I took your 'Golden Medical Discovery,' 'Favorite Prescription' and 'Pleasant Pellets.' writes Miss Lillie S. Hardy, of South Seabrook, Rockingham Co., N. H. "I have been greatly benefited by the use of your medicines. I never feel any pain unless I stand too long. Before I commenced to use the medicines I could hardly walk across a room. I have been sick off and on for two years. I am feeling quite well now and your medicines did it. I had an abscess on the fallopian tube and it discharged through the bladder. Of course it left the bladder in an irritable condition and also left the womb inflamed. I had an awful burning in my stomach at times; no appetite; wasting drain; constipation; excruciating monthly pains; headache all the time. I was confined to my bed five months. I went to the hospital last April, leaving in May but not feeling much better. Then I commenced the use of your medicines. I have taken them regularly for five months; ten bottles in all, five of each. I have taken your 'Pleasant Pellets' for one year and I would not be without them in the house. I have been greatly benefited by the use of your medicines and I will recommend them as long as I live."

A good, practical home medical work is invaluable. Dr. Pierce's Common Sense Medical Adviser is such a book. It contains 1008 pages and 300 illustrations. Several chapters are devoted to facts that every wife and mother should know. Over a million women possess copies. A new edition is ready and will be given away FREE. If you want a paper-covered copy, send 5¢ one-cent stamps, to cover the cost of customs and mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. Send 50 stamps for cloth-bound copy.

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WATCHES FOR
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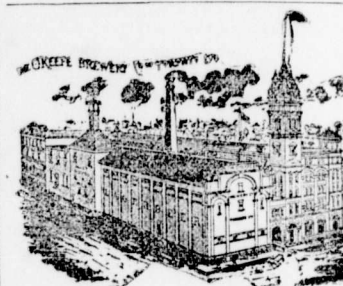
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It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use Ayer's Hair Vigor.



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AUCTION SALE OF TIMBER BERTHS.

Department of Crown Lands
(Woods and Forests Branch)
Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISSENG, ALGOMA and RAINY RIVER DISTRICTS, viz., the Townships of RATHBURN, KELLY, DAVIS, the North half of SCADDING and that part of HANMER South of the VERMILION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the SPANISH and BISCATAWING waters in the District of ALGOMA; and berths 36 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITO LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAY PORTAGE.

J. M. GIBSON,
Commissioner of Crown Lands.
E. B.—No unauthorised publication of this advertisement will be paid for. 975-8

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"THE FRASER,"
PORT STANLEY, ONTARIO.
(ESTABLISHED 27 YEARS.)

WAS built in 1870, and is now open for the season. People who have heretofore gone to the expense and inconvenience of long and wearisome trips to the seaside, and other distant summer resorts, are gradually awakening to the fact that they have near their own doors one of the prettiest spots on the continent, where they can obtain all the advantages of a summer outing—lovely climate, bathing, boating and sailing—without the discomforts of railway travel. The Fraser House is situated most pleasantly upon a lofty hill overlooking Lake Erie from a height of 150 feet, and commanding a magnificent view of the beautiful scenery surrounding it on every side. The handsome dining-room of "The Fraser" has a seating capacity for 200 guests. The proprietor recently erected an addition to the house, which will increase the accommodation by ten rooms. The bar room has been removed from the hotel, and a barber shop and other accessories have been provided. Three Lake Erie and Detroit River Railway trains leave the Port daily, connecting at London and at St. Thomas, running east and west and north to all important points.
WM. FRASER, Proprietor.

FIVE-MINUTE

The Ninth Sunday.

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(1 COR. X. 12.)

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