

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

CCXIII.

Is it true, as represented by Doctor Hodges, that in the generations just before the Reformation the Catholic Church had lost the continuity of Christian doctrine, and taught a heathen scheme of salvation, as something to be gained by man's unaided efforts, by penance and alms, putting God under obligation to forgive men who had neither repentance nor love, and whose works were wrought without aid of the Holy Spirit?

If this gospel of heathenism was preached by any one, it was preached by Tetzel. The Lutherans charged him with teaching that a plenary indulgence would admit any one, at death, immediately into paradise, even without repentance. The Lutherans, though not Luther, charged him with even selling indulgences to cover intended sins. These are charges of a gospel more thoroughly heathen than as represented by Dean Hodges himself.

Now we have fragments of two instructions sent by Tetzel to bishops and parish priests, to be laid before the people, and thrown into the form of popular addresses. I will quote four sentences from them. They will show what gospel it was that Tetzel preached. If he taught it, all other doctors taught it, for he represents the popular theology of his day, unmodified by any touch of new opinions. Here are the four quotations.

"Understand that every one who has confessed, and note it well, has with a repentant mind, laid an alms into the box, in such amount as advised by his confessor, will have plenary remission of his sins."

In other words, true repentance, accompanied by confession, or where a priest is not at hand, by the earnest desire of confession (*volum poenitentiae*), remits the guilt; and the eternal punishment of mortal sin. Any one who, being thus in a state of grace, shall obtain a plenary indulgence, complying faithfully with all the conditions, will, if he dies in a state of grace, be released from all purgatorial pains incurred by him up to the time at which he procured the indulgence. How it will be, if he dies in a state of grace, with temporal pains incurred by him subsequently, Tetzel considers afterwards.

Of course one condition of a plenary indulgence is, that at death the soul shall not incline to even the smallest venial sin. Tetzel does not mention this, but it is a commonplace of theology, that there cannot be full remission of punishment unless there has first been full remission of guilt. However, supposing the soul in a state of charity at death, but still burdened with some inordinate affection towards a venial sin, it is not supposed that a plenary indulgence is void. It then shrinks into a partial indulgence.

We see that Tetzel knows nothing of any works previous to repentance or justification, whereby forgiveness can be claimed.

Second quotation.

"For not through the works of right conscience, which we do, has He redeemed us, but through His Holy compassion."

Here is an emphatic rejection of salvation by works as any Protestant has ever made. It does not reject the merit of good works done in the love of God, but it utterly denies justification itself to be anything else than a fruit of God's pure mercy.

Taird quotation.

"Accept the passport, which is offered by the Vicar of our Lord Jesus Christ. This procures deliverance for the soul from the hands of her enemies, and conducts her, on condition of contrition and confession, secure and glad, without enduring punishment in the place of purification, into the realms of blessedness."

From the expression "deliverance of the soul from the hands of her enemies," it would appear that Tetzel held the opinion of some doctors, that while souls in purgatory are certain of their salvation, they are nevertheless more or less exposed to being tormented by demons. This is something, remarks Bellarmine, about which we know absolutely nothing. I judge that Dante better represents the mind of the Church in shutting fiends wholly out of purgatory itself, only allowing the enemy a futile effort in the *antipurgatoria* over those who have delayed their repentance to the last.

Fourth quotation.

"And with this certificate of confession you can, for once in your life, obtain remission of all punishments incurred up to the present, unless you are guilty of wilful homicide or bigamy, sins reserved to the Apostolic See. This remission, however, is conditional on your use of the sacrament of penance. And at the end, in the throes of death, you will have plenary remission of all punishments and sins, and a share in all the spiritual benefits of the Church militant."

Here, we see, Tetzel answers, though rather clumsily, the question how it will be with purgatorial pains incurred after obtaining a plenary indulgence. He needed not to assure the people of what they all knew already, that if they should die in mortal sin, indulgences would do them no good, since they would sink into hell. The Lutheran charge, that an indulgence would save them even without repentance, is of course mere wantonness. Lutheran penitence in some cases at last went to such a pitch as to declare that the Pope claimed the power of letting a man into heaven even if God tried to keep him out! Luther himself ap-

pears only to charge that Tetzel taught that an indulgence procured by a man not in a state of grace would avail if he died in a state of grace. The equivocation by which he supported this false accusation will appear by and by.

What Tetzel does teach, we see here. If a man, contrite and absolved, procured remission of all purgatorial pains remitting all purgatorial pains. Whether it would be good for these later sins if the dying man were contrite, but lacked a priest, Tetzel does not say. Very probably he held that the *votum sacramenti* in such a case, would suffice, although the text of the indulgence, certainly, does not say so.

We see that in these instructions for priests and people, which are of course mere samples of a general type, Tetzel keeps steadily in the foreground that justification itself is purely a fruit of God's mercy, and that remission of temporal pain is essentially conditioned on contrition and confession. Of that singular caricature of the gospel described by Dean Hodges as commonly prevalent in this time, Tetzel evidently knows nothing. He teaches precisely as the great doctors of the past had taught, and as the great doctors of the future were to teach. Go from Urban II. and Alexander III., through Innocent III., Honorius III., Gregory IX., St. Francis and St. Dominic down to St. Thomas Aquinas and St. Bonaventure, and then to Savonarola, and so on to the Council of Trent, and you find one and the same type of Catholic doctrine concerning justification, its ground and limitations. We shall find also that the power of the Church in the matter of indulgences is treated by all so far as it is treated at all, in the case of these later doctors—I am not speaking of the earlier Peter Lombard—according to one general type and principle, of course with individual variety of opinion, such as still prevail.

Of this general Catholic type, concerning justification, merit of good works, indulgences, Tetzel is a faithful, though not a brilliant, representative. There is no more a breach of doctrinal continuity in him than in Savonarola, or a century later in Bellarmine. Now as Dean Hodges owns these earlier and later divines as true Christian teachers, he is bound to own Tetzel as a true Christian teacher, and his doctrine as true Christian teaching, though not necessarily as agreeing throughout with his own. There was great dissoluteness of manners—though not to be compared with that under Lutheranism—and great dissolution of discipline, but there was not the slightest breach in the continuity of Catholic doctrine.

I am not yet done with Tetzel by any means, for he is so continually held up as being what he was not, and teaching what he did not, that when we are told, by men as well informed and as well disposed as Doctor Hodges, that there was in his time, and under the auspices of men like him, a temporary disappearance of the gospel, we may examine all that he says. If the gospel had not disappeared from his preaching, it assuredly had not disappeared from general teaching. He is perfectly well warranted in saying that he teaches only what the Holy Roman Church has taught from of old, and has authorized to be taught by all Bishops and doctors. His case is crucial.

We will therefore next examine his answer to Luther's 20 Articles.

Charles C. Starbuck.
Andover, Mass.

FIVE-MINUTE SERMON.

First Sunday of Advent.

THE LAST JUDGMENT.

"Men withering away for fear and expectation, who shall come upon the whole world." (Luke, 21, 26.)

This being the first Sunday of the ecclesiastical year, holy Mother Church reads to us the gospel relating the terrifying events of the end of the world, and for no other purpose than to excite in our hearts that penitential zeal which is necessary to preserve us from an unhappy death, and a fearful condemnation on the last day. Truly, if we seriously consider the words of today's gospel and reflect that we also shall be present in this fearful drama at the end of the world, not as auditors but as participants standing among those who are waiting to be judged, how can we permit our hearts to be as touched to sin and the frivolities of the world, thus neglecting our eternal salvation!

On one occasion Themistocles, the famous Greek warrior, witnessed the proceedings of the judges of the criminal court in Athens. On the tribunal he saw the wise and venerable judges seated, on the tables were the law books according to which the accused was to be judged. Near them, the sheriffs with their scourges and the executioners with swords, ready to execute the sentence. Themistocles, deeply moved at the solemnity of the scene, exclaimed: I would rather enter the regions of death than stand here as a culprit. My dear Christians, if a human court could so deeply move a valiant soldier, how much more should we not be moved at the thought of that court on the last day, when the Eternal Judge, who searches the hearts and reins of men, will preside and pass judgment that will decide our weal or woe for eternity. Ah! then even the just will tremble when, according to the prophet Joel, the Lord's

terrible voice will resound: "Let them arise and let the nations come up into the valley of Josaphat, for there I will sit to judge all nations round about." (Joel, 3, 12.)

What will the wicked feel when they look on the face of Him who is no longer the Lamb of God who takes the sins of the world, but from which the prophet Daniel says: "A swift stream of fire issues forth before Him" (Dan, 7, 10) who has come to take vengeance for all the insults and contempt heaped upon Him? They will fear and tremble with unspeakable terror when the book of life will be opened and all their crimes and secret sins will be exposed and reflected as in a mirror! What consternation will overwhelm them when the Eternal Judge will pronounce the fearful and irrevocable sentence: "Dyspare, from Me, you cursed, into everlasting fire which was prepared for the devil and his angels." (Matt, 25, 41.) Imagine if you can, the cries of rage and terror of these most unhappy wretches. They will wring their hands, beat their breasts and in anguish and despair cry out: "Ye mountains fall upon us, ye hills cover us" but in vain. All hope has vanished for them, they will enter into eternal pain.

Impenitent Christian, this will certainly be your lot also, if you continue in your evil ways and depart from this life in your sins. Do you not tremble! The greatest saints were filled with fear when meditating on the last judgment—and you remain as unconcerned as if you had nothing to fear! Do you not see that this indifference and carelessness is the most certain sign of your future condemnation! Open, therefore, your mind to the light of faith, and your heart to the grace: work out your salvation while yet there is time. You can now select the place where you would like to stand on the day of judgment, but the time is short, ere long the night of death will overshadow you and, "whereas ever the tree falleth it will remain." O sinner, leave your evil ways, the ways of eternal perdition, and return in true penance to God. Begin to-day with the great work of conversion, for you know not the time that will be given you.

My dear Christians, you who fear God and hopefully rely on His promises let the last judgment encourage you to persevere in the path of virtue and inflame you to greater zeal in God's service. Fight bravely the good fight, and preserve unscathed the wedding garment of sanctifying grace. Follow Jesus and His saints, in love and in a self-sacrificing spirit, in the thorny way of the cross, of penance and self-denial, and you will not despair on the great day of reckoning. No, you will rejoice and be glad when the book of life will be opened. The world will then be appraised of your good works and tears of penance. Your joy will be everlasting, when our Lord with love and benevolence will turn to you and say: "Come, ye blessed of My Father, possess your kingdom prepared for you from the foundation of the world." (Matt, 23, 34.) Amen.

SELF-DENIAL.

People, generally, do not like to practice self-denial. They prefer self-indulgence. "Why," they ask, "should we deny ourselves the good things of this life? Why should we restrain the appetites and passions with which we have been endowed by our Creator? In a world full of pleasure why should we not enjoy ourselves to the full?" Ah, "to the full" there is the rub. There is such a thing as rational enjoyment of the pleasures of sense, if people would only be content with that. But they will not be satisfied with rational enjoyment. The man who indulges his appetites and passions without restraint is like the daughter of the house—he is continually crying, "give, give!" The more he indulges the more does his appetite increase, and he vainly imagines that his highest happiness consists in gratifying his desires to the utmost limit. He could not make a greater mistake.

All experience proves that the unlimited, unrestrained indulgence of the appetites and passions lays the foundation for, and is often attended with, the greatest misery, both physical and mental—misery, in this world, at least, without saying anything about the world to come.

Where can you find, on the face of the earth, a more wretched object than the drunkard—the slave of appetite; or the debauchee—the slave of lust? It does not require the teaching of revelation to convince us that excessive indulgence is both unreasonable and injurious.

On the other hand, it requires but little experience to convince us that self-denial and a proper restraint of the appetites and passions leads to the highest happiness—often to the most exquisite pleasure and satisfaction.

The man who has overcome a temptation to excessive indulgence respects himself a thousand times more, and is infinitely happier than if he had indulged his inclination. So that, morally on natural principles, self-denial and self-restraint are vastly preferable to free and unrestrained indulgence.

But for Christians there is no alternative. The very object of Christianity is to elevate man, to make him a new creature modeled after the great Exemplar Who came into the world not only to die for our sins, but also to set us an example of what He would have us to be. It does not require any extended argument to prove that self-denial is an essential part of the Christian character. In fact, the whole tenor of the teaching of Christ and His

apostles carries the idea that the Christian life is a life of warfare—a constant struggle against the lust of the flesh, the lust of the eye and the pride of life.

We confess, we know of no more solemn and even startling declaration than that of the apostle St. Peter. "Love not the world nor the things that are in the world; if any man love the world the love of the Father is not in him." What, not love the world with all its glories—with all its beautiful and attractive loveliness? Why, it is the creation of God, and shall we not love the works of God? But that is not what is meant by the "world" as used in the New Testament. The apostle goes on to describe what he means: "For all that is in the world," he says, "is the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world." And what does all this amount to? "The world passeth away and the concupiscence thereof, but he that doeth the will of God abideth forever." After we have indulged the concupiscence to the full, and lived only to enjoy ourselves, the world with all its pleasures passes away and we find that, like the prodigal, we have been feeding on husks.

Who of us can say that he does not love the world—if not aborbingly and exclusively, yet to such a degree that he repress and keeps that devoted love of the Father which is essential to the life of God in the soul of man? To govern one's self is said, sometimes, to be as difficult as, if not more difficult than, to govern a nation. The clamors of passion are tremendous; if yielded to they become irresistible, and we become slaves of the devil.

The true policy—the highest wisdom—lies in the motto *abstinentia primis*, stop the beginnings. Practice self-denial even in little things—the little matters of temper in our daily intercourse with the world, and even with our own family; temptations to bad thoughts and irregular and unlawful desires, to excessive indulgence in eating and drinking. This is a world of trial. We are surrounded by temptations on every hand, and it is only by the most careful watchfulness and determined, courageous perseverance that we can keep from falling into excess and losing the purity of our hearts and the rectitude of our intentions.

To add to this difficult work nothing more important—nothing more efficacious than the thought of God and eternity. We are living not for ourselves—not for this world, but for God and eternity. What greater consolation can we have when we come to face death than the thought that we have, upon the whole, striven faithfully to keep these great thoughts in mind and to act accordingly; that, in pride, to lust, to covetousness, to ambition and to voluptuous living, but that we have restrained, and by the grace of God, conquered, the evil tendencies of our corrupt nature, thus rendering ourselves worthy of that well-earned sentence of "good and faithful servant" at the great day of account.—Sacred Heart Review.

A CARDINAL'S PRIDE.

In Cardinal Cullen's time there was a sick call for a priest in Dublin. The sick person was a Hotel, the proprietor of which was a Protestant. A stormy, wet, dark night it proved, and as the messenger got there a priest started; through mud and slush he made his way, and at last arrived at the hotel, saw the sick person and gave the sacraments. Every thing went off as usual thus far, but now the curious part began. The proprietor of the hotel, thinking to do a little proselyting, invited the priest to come into his own sitting room. After administering some welcome refreshments, this Protestant evangelizer let himself out. "To think," Father," said he, addressing the priest, "of the pride and eloth of the Bishops and Cardinals! I warrant now that the Cardinal has sent you on his long tramp through the muddy snow he is comfortably toasting his heels and drinking a good warm punch." "I think you wrong him." "Why?" "Because he is doing nothing of the kind." "You don't tell me! How do you know?" "I know by the best of reasons. You have never asked my name." "Your name, what is it?" "Cullen—Cardinal Cullen." In a moment the hotel-keeper was on his feet, hat off. "Will Your Eminence forgive me? I spoke in ignorance. Shall I order a carriage for Your Eminence?" "Oh, no; I can go back as I came." The Cardinal departed. A few days afterward the hotel keeper went to a priest for instructions and was finally received into the Church.

I have pity for all unhappy ones, but most for those who never try to, that languish in exile and visit their country only in dreams.—Danie.

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MARKED PROGRESS.

It is interesting to study the evolution which has taken place in the religious views of the leaders of Presbyterianism. Fifty years ago Presbyterianism stood for the most hide bound exclusiveness in matters of human salvation. According to the best approved theology of the "aud kirke" of a half century ago, about ninety-nine out of every hundred were predestined to eternal damnation and it would still be a close call for the hundredth. Papists were heirs of perdition. Rome the scarlet woman, and the Pope the great enemy of Christ destined to come at the end of the ages to seduce even the elect. It was a creed from which, as Ingersoll severely put it, "honor, justice, mercy and reason had been exiled; but the five points of predestination, particular redemption, irresistible grace, total depravity and the certain perseverance of the saints remained instead."

The best thing that can be said for the Presbyterianism of to day is, that it is thoroughly and heartily ashamed of its past; justly ashamed of the fact that it was the guiding spirit of the two most detestable governments that ever existed, the one the theology of Geneva under Calvin, the other the government of England and Scotland under the Commonwealth.—Church Progress.

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OUR BOYS AND GIRLS

Mrs. Holman's Snapshots. "It's a real pleasure to call on Masons," declared Ethel Holman enthusiastically. "It's so different from—well, I might've been fess, but from the way we live here Ethel laid on the table the last day, which she had just borrowed her friend.

"In what way, dear?" asked Holman, quietly, as she turned stocking, which she had been doing. "We haven't the wealth—"

"It isn't that, mother," interposed Ethel. "It's—I don't hardly what to say; it's hard to express them, but I don't know if they have a fondness for one another there that we don't have. They're so considerate of one another. Emma was making frosting cake when I got there, and Alice had to leave it and hurry right up as not to keep me waiting, as she'd finish it. Beth wouldn't do it for me. I'd have wanted to leave it—to spoil! It's all so there; I've noticed it scores of times. They're always ready to assist other. They do it in such a way, too; not in a begrudging at all. When I was coming Emma started down to the game, and Ralph, noticing that nothing on her shoulders, rather her cape. Tom wouldn't have felt like that for me. I've never would have noticed that a wrap. I don't see why my and sisters aren't as considerate as they get along as the Masons."

"I think, dear, I can see and Mrs. Holman set her stockings on the table and went into the hall. "It's just that I've been longing for," she said, as she hurried up to her. When the door opened again looked up inquiringly.

Mrs. Holman sat down by her and began to untie the one that she carried in her hand.

"I think, dear, that this is the secret of the want of it; you feel things among us."

"Why, those are only snips," exclaimed Ethel, meekly. "They—they can't reveal at them, too, haven't I seen all yours you've ever taken?"

"Not all," replied Mrs. Holman. "You've been passing one to E. To speak of that, dear, I think part of the secret."

Ethel took the photograph Mrs. Holman had recently taken. Her face flushed and her eyes sparkled.

"Did—I did look like that," asked Ethel, with distressful back the picture.

"Yes, dear; 'twas only I. You remember you were getting to take Miss Hall out driving Tom came in and asked you his catcher's glove. He asked you but it gave Tom no pleasure to let—you frowned and it was finished."

"I—I didn't realize it."

"No, dear; I'm sure you were. Mrs. Holman handed the card."

"This was taken when she was suffering from I recollect when Beth asked you to recollect from Richard Carlyle said you 'posed you couldn't you didn't see why you could in just because she was old. I took the snapshot from when neither of you were."

"Do hide it, mother," trickled slowly down E. face.

"This one shows when provoked because Mary was the Fuller's to take part in the chaises, instead of you."

"Oh, Mother, please do another!" begged Ethel. "I—I know now why the Masons, and—and it's her hard, mother, but she have revealed the secret never otherwise have known and before it's too late! Hereafter we'll be fault. Hereafter we'll be Masons, for I—"

"Know now what's been interrupted Mrs. Holman, and a pledge kiss as she—"

The Back Seat. Lydia Whitefield Wright in C. At the beginning of the school year a mother accompanied her children to school on the before returning home a them a seat near the desk.

Not long after one "Mamma, our seats Teacher has put us back last rows." The mother of course, and asked to sop for the transfer. So explained that it was not were unruly or bad, but teacher could trust the children she could not place in the front her desk.

Here was a new phase of a back seat, reflected as she went about everyday life the explicit the child: "The child not have to watch seat," seemed written preting many of life vexing problems.

And why may not this same illustration lock the mystery barrier covering our cross, with resignation? The mystery of doubt and our minds concerning toward us that robe with which we should in peace?

The back seat!