

HEART AND SOUL.

BY HENRIETTA DANA SKINNER, AUTHOR OF "REQUIEM FOR A SINFUL CITY."

CHAPTER VIII.

I had a glorious welcome, as I knew I should have. Etenette greeted me with enthusiasm and danced all about me, clapping her hands and laughing gleefully. The boys, Remy and Frank, fine fellows of eighteen and fourteen, were delighted to have an old companion in mischief turn up, and Mrs. Chabert, though I liked her the least of any in the family, was certainly not lacking in cordiality. It was the first time we had all met together since Alix's death, and there was, of course, a sense of desolation, of a vacant place that never could be filled, but we did not allude to her openly, and I was too glad to be again in this dear home atmosphere to yield to sadness. Of late the air I breathed had been tainted with cynicism and unbelief, and I had felt a certain sense of contamination, even though not yielding to those influences. But the healthy air of home sanctity and affection blew away the murky vapors that had gathered in my mind, and I breathed it in greedily, strengthened and uplifted by the sweet tonic.

How Mr. Arthur and the doctor smoothed over the matter of their rival guardianships I know not, but I continued to make my home with the Chaberts through the summer. Whenever I met Mr. Arthur, he was as friendly and conciliatory as I could expect, and on account of my poor bringing-up. But with Montgomery Moir it was different. He had formerly been friendly and kind to me, with the kindness of a mature young man of twenty-four for an uneducated girl of seventeen. The change in him was now startling, for he either shunned me or treated me with marked scorn and frigid contempt. I became uneasy as I realized how completely my character was at the mercy of an offended, unprincipled woman. There was no saying what color she might have given to our meeting, nor how displeasing a light she might have placed on me, while the paper I had signed gave witness to my identity. I resolved to confide my misgivings to the good doctor, and after some preliminary hesitation I at length launched into the story of my adventure with the Englishwoman. I had been tortured lately with the fear of having perhaps misjudged a kindly, well-meaning person, of having acted in a cowardly, unchivalrous way towards one truly worthy of my consideration. To my relief, when I reached the tea episode and the ruined gown, the burly doctor burst into a hearty laugh, dug his fist into my ribs, and laughed again till the tears ran down his cheeks. "Served her right, Roderic, my boy," he roared. "Served her just right! Oh, Lord, why wasn't I there to see!"

"And there is something else," I stammered. "I have reason to think that she is acquainted with Mr. Moir, and that she may have—"

"She has," interrupted the doctor, composedly. "And they have told you stories against me, and yet you have kept me in your family without asking me a single question?"

He turned round and faced me squarely, his mouth twitching a little, and watered eyes. "I summoned you and waited for you for thirteen years, ever since you were brought up from Cuba, a pale, weakened little fellow in buff pelisses? I knew you would tell me about this affair sooner or later, and in the meantime I would as soon have suspected my Etenette of will as you. But I say, it isn't good for any boy to stop to long in bad company. Mr. Arthur may look after your property well where I should probably make ducks and drakes of it in short order, but when it comes to morals, between you and me you are safer with us than with my honored co-trustee and his precious associates."

"But suppose I should have written my grandfather?"

"I don't suppose it, I know they have, and that they have given you a good coat of black paint. You are an underhand scoundrel, a hypocrite of the deepest dye, a youthful adept in the masquerade in the guise of a milkop and prig, at seventeen trifling with the affections of an innocent married woman and enticing her away from her happy home! Oh, fie! Oh, fie!"

"I had any anxiety about my grandfather's reception of this flattering characterization it was soon put to rest by the following communication from him:—"

"My Dear Boy—I enclose an order for a trustee may be your own. Draw on me for all you want. I have a small mother-bush for the way you will use it. I can't talk to you about it, but I believe I shall die a rich man, after all, but I shall die soon. I have a pile of crops every day because Monsieur Eric liked them. Every tree on the old spot is sighing for you, my lad, and every little wavelet on the river rises and falls to the tune of Roderic, Roderic. A happy day it will be when you come home to the old place and to the heart of your old Papa. —RODERIC ERICUS DE MACARTHY."

And so I dismissed the adventure from my mind, little dreaming how it would exert its baneful influence upon my future life. With the autumn came my return to Paris to take up my studies at the Ecole des Ponts et Chaussées, but this time under happier auspices, for, while awaiting my grandfather's arrival, I shared quarters with Remy Chabert. He was a year older than I, knew Paris well, and was preparing to study medicine. The French lads to whom he introduced me were fine young fellows, trained in the best homes, eager students, and enthusiastic adherents of the young Liberal Catholic party under the leadership of Ozéman, Montalembert, and the Dominican Lacordaire—a very different set from the cynical, dissipated, world-weary youths whom I had met at the cafes and clubs patronized by Mr. Arthur Montgomery Moir. My new surroundings were congenial and stimulating. The very air we breathed inspired devotion and sacrifice and carried me back to the atmosphere of high ideals and enthusiasms, for no country in the world is

given so generously of its wealth and the lives of its children to the things of God as France. From my childhood a halo of romance and heroism had crowned the picturesque figure of French monk and missionary in the history of the exploration of the Great Lakes. The fascinating volumes of Montalembert's Monks of the West came to add an earlier chapter to the glorious pages of devotion and martyrdom, and had led many a generous young heart in France to the consecration of the cloister, or sent it forth to a martyr's reward in China or Africa.

After having rubbed against the world of unbelief and materialism for a few months, the religious ideals of my childhood became a very rock of refuge. The ardor, the enthusiasm, of my present companions fostered my new-born piety, and it was while in this mood that I passed one day by a somewhat gloomy portal in the Rue de Valenciennes, surmounted by a cross, and I took it to be the entrance to a church or convent, and entered in hesitatingly. It proved to be the outer chapel of the friars of the Dominican order. I was well filled with a congregation from the outside world, and I took my place among them near the door I glanced around me.

Near by knelt a lady that might have been the colonel's "charitable and distinguished" wife, with two school-boys that might have been his "innocent and studious" sons. A little farther off, accompanied by their governess, knelt two young girls that might have been his "virtuous and accomplished" daughters. There were others, also, men and women, and these were they who, as the colonel had said, lived in a different world from his.

For there was, as I now know, a different world, even here in Paris—a world that believed in faith and morality, that worshipped God in this life and hoped for heaven hereafter. Soon I realized that some one was preaching, that in the pulpit stood a priest, tall, ascetic, clad in the white habit of the Friars Preachers, who was finishing an exquisite oration on the fitness and beauty of personal holiness in words from the divine Revelation to the beloved Apostle John. I sank back in my chair, closed my eyes, while my ears drank in hungrily the consoling words of unearthly joy:

"What are these which are arrayed in white robes and whence came they? These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve Him day and night in His temple, and He shall sit with them. The Lamb which is in the midst of the throne shall feed them and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes. These are they which are not defiled with women, they are virgins, which follow the Lamb whithersoever He goeth, and the Lamb hath taken away from them their mourning, and they shall not hunger and thirst any more, and they shall be redeemed from among men, the first fruits unto God and the Lamb. For he that overcometh shall inherit all things, and I will be his God, and he shall be My Son!"

I opened my eyes and looked before me. In the foreground were the kneeling figures of worshippers from the world outside. Divided from the main body of the chapel by the high, carved wood-screen was the long, narrow choir, with the altar in its midst, and in its shadow knelt rows of white-robed youths of the order of Friars Preachers, youths from sixteen years of age up to mature manhood, young men who, in the heyday of life, had turned away not from their sinful pleasures only, but also from humanity's most sacred joys, to consecrate their youthful ardor to the Lamb without spot. The innocence of their class, their devoted lives radiated from clear brows and modest eyes. These were the chivalry of God, the flowers of the Church Militant, the glorious young knighthood of heaven, without fear and without reproach!

And I beheld their faces as they had been the faces of the elect!

CHAPTER IX.

From the hour of this visit at the Dominican chapel in the Rue de Valenciennes the seed of desire for the monastic life, already sown in my heart, took root there and grew rapidly, choking out the weeds of worldly ambitions. I would have knocked at once for admission at the convent gates and begged that its doors might close on me forever but for one thought which restrained me and kept me in misery. I knew not whether to consider it a natural weakness, holding me back from God, unworthy of one who had put his hand to the plough, or whether it was the voice of Duty bidding me to stay in the world. When I thought of my grandfather, of him who had been father, mother, all in all to me, and to whom I owed everything, then I felt irresolute and unhappy. How could I leave him desolate in his old age? Did not every sentiment of duty, affection, and gratitude bind me to him? Did not God Himself place duty towards our parents as the first duty of our human obligations? Yet on the other hand He had said: "He that loveth father or mother more than Me is not worthy of Me. Leave all things and follow Me. He that leaveth father and mother or lands for My sake, shall receive an hundredfold in this world and the world to come."

Eager, uncertain, troubled, I took refuge in the thought of making a spiritual retreat with the Dominican friars, of spending the customary eight days in prayer and consultation with them. By their decision I would abide, after laying everything before them as honestly as I knew how.

The announcement of my plan was met by those nearest me with a storm of disapproval variously expressed. "Rory Macarty a monk!" jeered the Chabert boys. "Are you very ill, my dear? Let us feel your pulse. Bleed him a little and he'll get over it."

"Why, Eric!" exclaimed Etenette, with tearful, reproachful eyes. "What shall I do? I expect to marry you when I grow up, and if you turn monk what will become of me?"

"You need not speak of eight days, as if you could ever get away from there," said Mrs. Chabert, shapishly. "Those monks will never let you go if you once get inside their gates. A talented young man with an independent fortune is too good a prize to lose. Take my advice and don't go near them. The world really needs the young men like you. It would be a sin to bury yourself in a convent. Just think how much good you could do in the world, and what good use you could make of your money and talents!"

"Roderic," said the doctor, seriously and affectionately, taking me aside and laying both hands on my shoulders, "have you thought about your grandfather, my lad? It will break his heart. He will not try to keep you back—he is an Irishman to the core and they are always proud to give a son to God. He will make the sacrifice, and then—he will die—for his is no ordinary affection. He is growing old and feeble. God knows I respect the priesthood and reverence the religious life, but I cannot think you are called to leave your only parent."

"You need not be afraid of his remaining," sneered Mr. Arthur. "I know monks, I know that they always have an eye for profit. They will not care to keep Eric when I tell them how seriously impaired his financial prospects are, that he will not be of age for four years, and that not a cent of dowry will they get from me as trustee in the meantime."

"I hope you will all come to see the Fathers while I am making the retreat," I rejoined, "and tell them frankly what you think. I ask nothing better than to have them fully informed of every side of the question."

I was filled with joyous anticipation when the convent door was opened to me. Its bare walls seemed to me like a glimpse of Paradise; the manly, white-robed monks that moved about within were to me as the angels and archangels of God, the boyish figures of the novices were as the ministering spirits before the throne. They were human and pleasant enough, with strong, sensible faces, frank, open manners, and kind smiles, but their lives united consecrated to different vocations into different avocations into the service of God and the Lamb, seemed to lend them a touch of supernatural grace and bind them together in the bonds of a charity all divine. I was conducted to the small, walled garden that was to be my retreat, and when I lay down to rest, a flood of joy came over me. I glanced fearlessly at the bare walls, the hard couch and chair, the board floor. I was undaunted by poverty and penance.

As the days passed by my happiness did not lessen, though it changed in character. It was instinctive, unreasoned, at first, like the happiness of a healthy child on being turned loose into a field of flowers. Later it was less emotional, but the solid, reasonable, unshakable joy of a man who has possessed himself of a treasure and finds it even beyond his dreams. As the monks of the Dominican order explained to me, as the religious life unfolded itself more and more to me, I found myself more and more satisfied. I loved it all: the midnight chanting of the divine office, the austere life with its penitential practices, its long months of abstinence from meat, its many seasons of strict fast, the humility and poverty of the novitiate, the long years devoted to the study of the Greek and Latin Scriptures, of theology and canon law, of philosophy and science, of letters and oratory, and all the arduous preparation for the life of preacher and missionary. When my limbs ached with contact from the hard couch, I murmured not. When I was lazy, sleepy, or indolent, I roused myself in singing the praises of God during those midnight hours when the world was wrapped in forgetfulness. I responded gladly. My heart was overflowing with love for God and man.

It was not hard to love man under these surroundings, for those about me were noble spirits, intellectually and morally, unshaken by lofty aims, pure living and disinterested labor for the elevation and sanctification of their fellows. The monks were manly, kindly, genial and it was no credit to me that I was happy in their midst, but I verily believe that I could still have served them with humility and gladness in those fervent days.

But in the midst of my joy there was one thought that wrung my heart with misery—my grandfather! I had endeavored to be perfectly honest with my superiors, to lay all the circumstances of the case before them plainly, hoping to be guided by their advice. But with great delicacy they refused to force my judgment in any way, and I was utterly unable to come to any decision myself. It looked as if the suspense was going to continue indefinitely, when they suggested that the matter might be laid before the Father Provincial, who was to be in Paris for a few days.

The Father Provincial! Pere Lacordaire! How my heart bounded at his name! Lacordaire, the impassioned orator, the most eloquent preacher since the days of Bossuet! Lacordaire, the idol of the Catholic youth of France, the Apostle of Liberty, the valiant soldier of the cross, the hero of every generous heart! No wonder I was overcome at the thought of meeting him, of having my fate laid in his hands.

I did not see him the night of his arrival, but in the morning he sent for me, and I found myself standing in the presence of the great Lacordaire with a heart full and a great confidence that I should hear from his lips that which was to be my vocation in life. I had no fear or embarrassment. I knelt before the stately figure, and asked his blessing; then I stood up and looked into his noble face and luminous eyes as

one would look into the face of trusted friend and sympathetic father. I remembered afterwards how very simple he was, how quietly and naturally he talked to me of my affairs, as if we had been friends for years, and everything was understood between us. There was no trace of the eloquence, the magnetism, the power that thrilled the hearts of multitudes. He spoke with great decision, simplicity, and even affectionateness, if I may say so, but from the first glance that he gave me out of those deep, glowing eyes, I would have died for him had he bid me not to speak a word.

He lost no time asking me questions, but began at once. "I will tell you straightforwardly my views with regard to your position. For a young man of your world and your grandfather cannot, it seems to me, be seriously thought of. Your duty lies there!"

He paused a moment. I bowed before his decision, but my heart was heavy. It was as if he had shut the gates of heaven against me! I could not speak a word.

"Poor boy!" he said, gently. "I understand! Many think that in renouncing the world and entering the cloister they are making a sacrifice; but with you it is the other way, the sacrifice lies in renouncing the world to re-enter it. It is not so?"

"For a moment I could not control my voice. Then I stammered, 'But I am glad not to make my grandfather suffer.'"

"Yes, yes," he replied; "you owe him a debt as your only parent, and you owe him a debt as the protector of your infancy. These are sacred bonds. God gave to all men the commandment, 'Honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way of study, and hear each day's burden, and honor thy father, but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that he fulfill the commandment first. The counsels come later. You may not now see the world, but you cannot fail to recognize in the duties of your position a mark