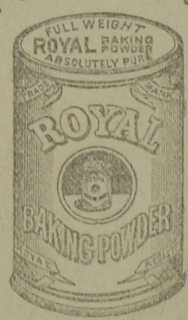


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(Continued from first page.)

characters. They are without respect; they are hated and despised, and go down to the grave execrated often for their oppressions and wrongs. Ah! how fatal is an evil choice.

Now, in bringing these remarks to a close, I want to have something to say to the young more especially. And, my young friends, we have seen that Lot's choice is a poor one. And every man's choice is a poor one who makes the world his choice. Have you made your choice? And, if you have, what is it? Is it the world with enough of religion to keep you straight? That is the kind of choice so many to-day are trying to make and work out. They do not believe in being all for the world, but they do believe in being more than half for the world. And how does it work? Well, anyhow, such make sorry christians, lean-souled specimens of the people of God. They do little to build up the church or recommend religion to the world. Lot was one of them, and I ask, what did he ever do for the good of religion or the building up of the church? Nothing. He was a sad failure. He was a failure for both worlds, a failure as a christian and a failure as a worldling too.

And, young people, if you set out to be both the church's and the world's, you will make Lot's mistake. You will do the church no good, and your worldliness will probably fail too. If Jesus is to be anything to you, let Him be everything, and, like Abraham, you will prosper in spiritual things at all events, and you will not want for the other things either. Beware of Lot's choice. Look at him late in life running with all his might with the judgments of God at his heels! Poor Lot! he escaped, but that was all.

And those christians who are half the world's and half Christ's, may be saved, but they will probably have it hard first, and they need to have it hard. We cannot be more than one good anything, and let it be for Christ. When you are as much His as you can be, you will not be any too much His, for the world has too much of a hold upon us, and He is worthy of all we are and can be.

Tonight Jesus stands before you, and He asks you to choose Him and follow Him. He wants your whole life. Do you hesitate? Are you halting between two opinions, not knowing whether to follow Jesus or the world? Ah! hesitate no longer. Decide to be His, and there will open up to you a grandeur of life and a glory that the world cannot do for you, were it to do the best it could.

May you be enabled to choose right. At your feet this moment are the two ways, and as you go away out of those doors, and down the street, and to another week's duties and responsibilities, you are on one or other of these two ways. Perhaps you do not understand it nor realize it, but it does matter every day we live, which of the two ways we are on, for as we follow this or that, so will we at last find ourselves on the right or on the left of the Great White Throne and the Judge of All.

AMEN.

Our Story.

Heroine of Acadia.

Although thousands of women in all ages of the world have displayed to the fullest extent the virtues of patience and courage in private life, the number of those who by their daring in battle have proved themselves worthy to be teachers of men has been extremely small. This, of course, is in part due to the fact that the opportunities given to women for such leadership are comparatively few, but the more potent reason undoubtedly is that women from her disposition and temperament is more fitted to shine in passive endurance than in active enterprise. Yet at long intervals women have arisen who seemed born to command, and from whose natures all the weakness of the sex appeared to be eliminated. When such women do dawn on the world they seemed to reach a higher degree of heroism than any man can attain, for they are usually impelled to deeds of daring by influences which give their efforts the character of a crusade. Urged on to the field of strife by religion, patriotism, love of husband or children, to them there is no middle way between the victory and destruction they must triumph or they must perish. The latest of these female Paladins, the ranee of Jhansi, kept the field against the British in India for months after her cause had become hopeless, and finally died sword in hand charging at the head of her cavalry among those who resisted to the last. Sir Hugh Rose, her conqueror, in his general order, said that the best man upon the side of the enemy was the woman found dead, the ranee of Jhansi.

America has produced but few women of the heroic type, and the most remarkable of them all, living as she did two centuries and a half ago in a remote corner of the continent, and being of a foreign race, is comparatively little known to the people of the United States. Yet

if Longfellow had been a poet of war and battle, when he went to Acadia for a heroine, instead of the mythical and impossible Evangeline, he would surely have chosen that real woman, Lady Latour, who was a heroine indeed. As it is he has left for some other bard the finest subject for an epic that America has yielded. Although her story has been mainly told by her enemies, or in the dry pages of official dispatches to the French Government, her figure emerges from the mist of two centuries firm in outline as it appeared to her contemporaries and so real in its humanity we never doubt that the actual woman is before us. Frances Marie Jaquelin, who afterward became Lady Latour, was a native of France and belonged to a Huguenot family of Rochelle. She was born in the early years of the Seventeenth century, when that city was the focus of a religious movement which ended in civil war. Born and reared amid the stirring scenes which Rochelle witnessed, she became well fitted by training and education for the stormy and eventful life she was destined to lead in Acadia. When very young she married Latour, when on a visit to France, and sailed back with him to that wild romantic land which became that scene of her heroism and her death. Her arrival in Acadia took place in 1625, a year before Peter Minuet's purchase of Manhattan island from the Indians, and five years before the settlement of Boston. The whole continent, now the seat of an ever widening civilization, was a vast wilderness, in which half a dozen bands of struggling colonists from Florida to Quebec were contending against the rugged might of nature.

Latour himself was a man of extraordinary talents, alternately the sport and favorite of fortune. Although of such high descent that he could claim kinship with the great house of Bouillon his family had been totally ruined in the civil wars. In 1609 when a mere boy he went to Acadia with his father, and when the Port Royal colony was destroyed by Argal, four years later, took to the woods and lived with the Indians for many years. It would take too long to enumerate the successive steps by which he emerged from this humble station. Biencourt, the grantee of Port Royal, died and bequeathed his rights to Latour. The latter became lieutenant general for the French King in Acadia, and received a vast grant of territory on the St. John river. And to crown all, through the influence of his father, who was a favorite at the English court, he was made a baronet by James I, and Sir William Alexander, the Scotch grantee of Acadia, gave him a very large tract of land. Thus in the enjoyment of grants and titles from both crowns his fortunes could hardly have looked brighter than they were in 1635. But troublous times were at hand.

Latour's fort was at the mouth of the St. John's river, on the side of the New Brunswick city of that name, and from its position it gave him the command of the whole fur trade of more than 50,000 square miles of territory. His establishment was on a scale suitable to the magnitude of the interests he controlled. There were seldom less than 200 men in Fort Latour, and several small vessels were employed in ranging the coast and trading with the Indians. The spoils of forest and stream were at the command of Latour and his men, for the woods abounded in game and the rivers and sea with fish, and a rude abundance reigned at his hospitable board. But it was a sadly lonely life for Lady Latour, without female companionship but that of her servants, and with her lord often away ranging the woods, cruising on the coast, or, perhaps, on a voyage to France. It was a schooling well fitted to develop all the latent qualities of a strong nature.

Latour had a rival for the possession of the trade of Acadia in Charnissay, who also held a commission from the King, and had forts at Port Royal and Penobscot. Charnissay's father was a "councillor of the King" in Paris, and had the ear of Cardinal Richelieu, a fact which emboldened the former to endeavor to effect Latour's destruction. Latour was accused of all sorts of malfeasance, and his wife was denounced as a heretic. He was accused of being friendly to the English, and she of being the cause of his disloyalty. It is needless to examine these charges, for Latour was afterward publicly exonerated from them all by the French government. It was true, however, that Lady Latour was a Protestant; as such she lived and died.

After years of effort Charnissay succeeded in his object, and a royal edict went forth which was intended to destroy Latour. He was commanded to return to France to answer the charges against him, and his commission as governor was revoked.

(Concluded in our next.)

212.

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