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A Transient

George paused a moment and then said, tentatively: "To me, unlike as the style of the two stories is, there is an underlying resemblance. In both there is the idea of hampering and involuntary bondage. Perhaps the idea attracts you? I think many writers have some one notion that inspires them, and takes various forms.

"I did not think that the ideas were alike," said Helena, "but perhaps they Character working in chains is interesting."

"But you ought to know how it works with the chains broken," said George. "I can't write stories about the astral plane or any such places," said Helena, dryly, "and this world doesn't generally exhibit broken chains. They

drag on through life."
Here a bystander offered cake, and a remark about the local golf links, and Miss Wynne plunged with energy into the new subject, and ceased to speculate on the length of chains, visible or

"She's a splendid creature," thought George to himself. "Perfectly splendid. I wish I knew where Gerard Norman is! I don't believe a marriage like this can be valid! I suppose Mark would call her Mrs. Wentworth! This seems to be a sociable sort of place. I shall subscribe to the golf links. It's good exercise, and no doubt the girls will like me to take them there."

CHAPTER VII.

birches the little establishment was as commonplace and as like hundreds of others, as the beautiful old house at Chiswick, at which George Gladwyn had once presented himself, was inter esting and unique. But the little drawing-room, in which Miss Nora Wynne was sitting on the afternoon of the party at the Corners, had some-thing of the old richness of color and ornament, the remnant of the old brica-brae and china had been disposed by the same skillful hand, and the room had a distinct character.

Miss Wynne looked older than on that memorable occasion, but her great rolling, dark eyes were still full of fire and sentiment, and cast the same rest-less glances from one side to another. In truth she was thinking of that very afternoon, and her absence from a kind of social gathering which was usually very agreeable to her was caused enby this recollection.

She had never forgotten George Daniel Gladwyn's peculiar name and equally peculiar action, and as soon as she knew that he was to be a neigh-bor and an acquaintnce she began to written therein; for then thou shalt bor and an acquaintnce she began to recollected all about him when Helena had told her of the meeting at Wardale, and though he had apparent-ly proved that he could hold his tongue, she felt that the situation was

"I must confide in him," she thought. "I must confide entirely in him. And then there rose up before her the story which she had to confide in a

recalled herself in early youth, fell under his father's displeasure, and was banished from home. She would have shared his banishment if he had asked her, and when he did not do so, the fault was all in those who had banished him. She lived upon her love and her disappointment; they made and her disappointment; life more interesting than hum-drum good fortune. Then Richard Wentworth married a woman with money, and Nora made even that into food for her Nora made even that into food for her devotion. She was still his in soul.

When old Mr. Wentworth died and left his large fortune to his dead nephew's child, Helen's Winifred Wynne, with reversion first to her husband then to her children it was all

band, then to her children, it was all that Nora could do not to hate the little crphan placed in her charge. There is no doubt a fascinating grandeur in a life devoted to one idea, in an unswerving faith to one love; but the loved idea grows tyrannous, and, like other idols, sometimes requires human sacrifices. By and bye Richard Went-worth, his wife and boy, returned to England, and intercourse was renewed. Nora derived excitement and a strange pleasure in playing what she conceived to be a dangerous game-in what she called "treading the edge of the abyss." She posed to herself as the guardian angel of the Wentworth's, who could be friend and sister, and crush her own feelings for their sake. Perhaps the game was less dangerous than she thought it, for Richard was

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How the great idea grew up it was hard to tell—the great restitution, as she called it. Whether the notion of a marriage between the son of the injured man and the unjustly enriched girl flashed upon her vivid imagination, or was suggested to it by Richard Wentworth, and cherished and nourished by her ardor, she herself did not know, but when it had once presented itself it fascinated her utterly, and it appeared to her that she had, with much difficulty, to persuade Mr. Wentworth into so rash and romantic a step. into so rash and romantic a step. Whether he was really overpowered by the magnetism of her passionate will, or whether he had plans for making the

Experience affair appear more reasonable and justifiable, she had never considered.

It was easy enough to talk the romantic girl into an action which appears to the control of the contr peared to her, as well as to her aunt, splendidly heroic. The boy was more difficult to manage; Miss Wynne did not quite like to think of how he had been managed, nor of her own share in his management.

in his management. The deed was done, and the first drop of cold water on the fire of enthusiasm which had burnt in Nora's soul came on the wedding day, when the poor bride, once more with long school-girl hair and short school-girl frocks, had replied to her tender reference to the good deed they had done, not as before, with dreamy enthusiasm or proud delight, but with a burst of sobs and tears, and violent language.

"I hate myself, and I hate him, and I hate you, and I'm ashamed down into my very bones, and I never knew it would be like this! And I'll never, never speak about it any more!"
She kept her word. She confronted her aunt with a nature as hot as Miss Wynne's own, and a much tougher

Then had come the sudden death of Richard Wentworth, and with it, of course, the stoppage of all his plans for guarding or revealing the secret, or for accounting for the proceedings. Then also such money difficulties came to light as might have suggested to anyone but Miss Wynne a possible desire on his part to have a hold on a

Young Gerard went off out of the country, and from that day to this had a fresh beginning.

the fortune that had been in question, had vanished, together with most of Miss Wynne's own inheritance. Helena would be 23 now in a few weeks, but her birthday meant little more for her than for any other young woman, and she had never yet asked a question about her marriage. She had not been thrown much with men, nor with girls whose minds were turned in that direction, and as far as her aunt know, she had never had, nor wished to have, a lover.

She came suddenly in as Nora's thoughts had brought her to wonder-ing whether that snowy December morning had been indeed forgotten by all but herself.

"Well, my dear, was it a pleasant party?" asked Miss Wynne, waking up with a start.

"Very pleasant. It was a great pity you did not go." "Ah, Nella, before you are my age you will know that there are times when we do not feel in tune with gay society

"I have known that for some time," said Nella, dryly. "But there seems to be a good deal of society here. There's a Whitebury ball, Fanny tells me, to which it is the proper thing to go, and various Christian dealers." various Christmas dances, to say nothing of tennis and golf, and Shakespeare and Browning societies, such as one finds everywhere."

"Ah, we must join the Browning so-ciety," said Miss Wynne; "life is full

of freshness for the young. I'm glad, my darling, that you are likely to find pleasure after our sad downfall. I shall at least look on."

"Oh, nonsense, Aunt Nora! you know you'll soon be much deeper in the Browning and the lectures and things than ever I shall. You're much the younger of the two. If you'd only get a bicycle—you're so slim and straight a bicycle—you're so slim and straight, I'd be proud to ride with you!"

"My dear! At my age! And I was always a feminine woman, for I never thought intellectual enthusiasms unwomanly. Oh, the thrill of one's young romance! Girls don't feel it now. But oh, my Nella, I'm glad you should have

[To be Continued.]

Common, and inclosing in its little garden a picturesque clump of wild birch trees, the like of which sprang up here and there over the fresh, breezy, open ground, which looked away to pleasant hills in the distance. But for the birches the little establishment was as

Sermon Preached by Prof. James Stalker, D.D., in Free St. Matthew's Church, Glasgow.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Joshua, i., 8. This is the last of the course of lectures I have been giving on "A Young Man's Life," and the special subject this afternoon is "His Ideal." Let us take for the texth the eighth verse of the first chapter of Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest obprosperous. and then thou shalt have good success." "Then thou shalt have good success."
"Good success"—what does that mean? Does it imply that there is a kind of success which is not good? Certainly there is such a thing; there are forms of success which strike the vulgar eye, but are spurious. But what is good success? What are the elements of that success which entitle a man to be callform as picturesque and dramatic as ed happy by good judges, and if, like her niece, she had been comentitle a man in his best moments to be satisfied with his own life? To find out this is to find out e girl as handsome as Helena, and far what should be a young man's ideal, for more winning, consumed with a parsion his ideal may be nothing else but to for her charming, scapegrace cousin, live so that in the best and truest Richard, trusting him, defending him, passionately siding with him when he you thought about this? What things, if you win them, will make life a success, and if you miss them, will make it a failure? That is the problem that I a failure? That is the problem that I their ancestors, but they omit to menam to be discussing this afternoon, when the advantages of heredity, and speaking about a voung mon's ideal. speaking about a young man's ideal. Let me give you one hint before I go

further. I believe it is a good thing when you are studying this problem to transport yourself by an effort of the imagination from the beginning of life, where you actually stand, to the end of life, where you will be some day, with your life behind you completed. and with a great white throne in front of you. This is a position from which life can be judged very clearly. Well, if you were standing in that position, what would be the things which, if you had gained them, would entitle you to consider your life a success, and, if you had missed them, would compet you to think it a failure? Very clear are the eyes of the dying, very solid is the true intentions and the laws of the eyes of the dying, very solid is the ought to finclude a vision of a home of the laws of the eyes of the dying, very solid is the ought to finclude a vision of a home of the eyes of the dying. self when he is just about to pass to the judgment of God. We will try today to combine this retrospective view, in view, and to work after the home and thus endeavor to anticipate how is formed for its support and developwe shall wish that we had lived when we come to die.

We all know what, in the vocabulary of the world, success means. It means by this kind of work are among the getting on, it means making money, purest things in this world. Therefore, rising in the social scale; it means a fortune, and the world is not very particular about the means by which mo-ney is made. It thinks that we must not be too scrupulous, too squeamish, ing unmistakeable I will even give it even if it does not go so far as Horace, the Latin poet, declares that men of the world went in his time. He says good success which I will mention. that they used to say to their sons THE PASSION FOR DOING GOOD. when they went into business, "Make St Paul in one of his writings demoney, honestly if you can, but if not, by any means and every means make money." I will not take the trouble to say what the judgment of the pulpit on such a scheme of life must be. It is a much more delicate question which many minds are occupied with at present, the question whether this kind of success is desirable, however fair the means be by which it is attained; whether the happiness derived from acquiring and possessing property be right at all. There is a great deal of writing at present being eagerly voured in which it is more than hinted that property is in itself an evil rather than a good thing, and that to be rich is a crime. People read such books with mixed feelings. I do not think they really alter their life, their own common-sense and the customs of the world are too strong for that, but they make them doubt, and take out of the effort somewhat of its spring and energy. Such doubts are very salutary, I daresay, in some cases-if, in a man's business or in his way of carrying it on, there is something dishonest—but in my opinion they are poisonous if

they take the spring and the enjoyment out of honest industry. CHARACTER AND HAPPINESS The acquisition and possession of property are the rewards provided by nature for getting out of men their best effort. Men would not otherwise give their best, and the world would and the resolution to help others. I

not reap the advantage of their doing their best. In the trades combinations which are so characteristic of our century, and with the aims of which, in general, I am in full accord, one thing which is distasteful—always has been distasteful to me, is the suspicion under which they lie of not encouraging men to do their best; because I hold every man's prime right is the right to display his own manhood to the full, by doing the very finest work and the greatest amount of work that he is capable of.

and I venture to say, in spite of the many instances which I know could be quoted against me, that it is character, as a rule, that gets on. A family of character is always a rising family, and I question if you will anywhere find a family which for three or four generations has been well-doing in which there has not been a corresponding rise in social condition. The socialistic or semi-socialistic writings, to which I have been referring, are suspiciously silent about the part played by sin in producing poverty and I have noticed that they very seldom venture to speak honestly of such a subject as drunkenness. They repre-sent human beings as the will-less victims of social mal-arrangements instead of teaching that they are masters of their own fate. They gloat upon the evil results of heredity, the neu-rotic constitutions and the hopeless circumstances inherited by many from they omit to nerve men to moral effort by pointing out to them that the constitution and the environment of those that are to come after them are in their hands, to make or to mar. The family is the rock on which socialism goes to pieces, and the most crucial question you can ask a real socialist is what he makes of this question. A young man who is looking forward to wedded life has the very strongest motive for self-control and industry, so that he may begin his family on a satisfactory economic basis, and when God sends a man children he never lacks a constant spur to industry. My his own, where pure love will receive its fruition, and to work with this end ment, are among the very safest mo-tives of conduct; and I venture to say that the material rewards that are won whether it will be misunderstood or not, I venture to put in a young man's ideal even the thing that the world calls success; and to make my meanthe plain and common name of "hap-

St. Paul in one of his writings defends private property in a very characterisitic fashion. "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." That is a noble conception of industry-to be industrious that you may have to give to him that needeth. I would recommen every man to put that element into his ideal. You will very soon find, and you will find more and more the older you grow, that this world is divided into two classes of people, each class very large-those who are ways asking and getting help, and those who are always giving it. It is a good thing to rise into the ranks of the givers, and it is worth while to be industrious in order to be able to give cheerfully and bountifully. It was Jesus Christ who first introduced into the world the ideal of a giving life. His life was all giving, and he illustrated the principle primarily in his death, for even the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many. In his own poverty he carried about a bex from which to relive the poor. He was the friend of the destitute, the champion of the weak. He is the foun-

It is not talent, however, that tends in this direction, but character. Character has a distinct commercial value. call this, perhaps, manhood, but I will call it by the simple name of

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Helena, by old Mr. Wentworth's will, have ventured freely to criticise the did not come of age till she was 23, socialistic and semi-socialistic opinions and before that date came heariy all of our day, but for all that I rejoice that the company in the company that we are living in a century in which men have oeen learning more and more to help one another. The wrongs of the oppressed now receive a voice, the sufferings of children, who suffer through no fault of their own, command pity, and even the sufferings of those who do suffer through their own fault awaken the instincts and impulses of rescue. There is a widespread passion for making the world

Now, every young man should try to have this passion in him, the passion for making the world better; only, see that it is a practical thing with you, and no mere wind and words. It is possible to go on dreaming and vaporing about the improvement of the world without doing a single act or real kindness to any human being. Our sentiments in this respect require to be changed into deeds, and I think it is here that the church has such an advantage. While its ideal is the most comprehensive imaginable, it breaks down the vast task into pieces so small that every man can take a little of it. A young man may teach in the Sabbath school or superintend a boys' brigade, or even bring a single person to the house of God, and that is reality; but merely to talk about the regeneration of society may be sound and fury signifying nothing. At all events, I will give you this as a second element to put into your ideal.

DEVELOPMENT. One other great difference between the socialistic and semi-socialistic philanthropy to which I have been alluding, and the philarithropy of Jesus Christ, is this: that while the former aims only at material and economic things, the philanthropy of Jesus had a far broader and deeper scope. Jesus, indeed, never despised material things. He took the most

tender care of the bodies of those who cast themselves on his compassion, but he went deeper. He saw quite clearly that those evils were merely the symptom of disease, the seat of which was deeper, and he went down underneath the very seat of the disease. Remake the man, and the man himself will remake his circumstances. Create him anew, making him a self-respecting, God-fearing man, and then he will not need your eleemosynary dole, but, on the contrary, will be in a position to assist others. This was the principle of the philanthropy of Jesus, and it is a great truth which his church can never forget. That man has a very imperfect sympathy with the philanthropy of Jesus, whose idea of doing good to the poor means nothing but an occasional spare copper or an occasional dole of bread; but as soon as we rise to the loftier aims of Jesus in this respect, as soon as we begin to care for the souls as well as the bodies of men, we are thrown back on ourselves, and have to face this question: "What am I, and what spiritual experience have I had, that I should attempt to communicate my spiritual benefit to others?" That is the most wholesome question which a man can ask himself, and which at once carries him into that region where the question of a man's success or failure must be finally tested. What kind of man are we ourselves? That is the final test. It is more primary and solemn than even our usefulness; it is more important than our happiness, in the sense in which I have used that term. When a man becomes suddenly rich who retains a vulgar and uneducated mind, he becomes the sub-ject of the wit of the satirist and caricaturist, and this is quite just. It is quite just that the contrast should be accentuated between mental development and material wealth. it seems to me that if we have finer insight for still higher incongruities, we shall think it equally incongruous to see a man able to appreciate all the discoveries of science and the beauties of art, and pet insensible to the laws of duty and to the love of God. Someone has said that every man's Call-fornia is himself. The best gold you can ever bring out of anywhere is to be brought out of your own nature, and I think the very highest ideal a young man could have is a full development of his nature, with all the powers of head and heart, of will and conscience, in healthy activity, and in the course of steady growth. I might

These, then, are the three leading elements in a young man's ideal; hap-piness, usefulness, goodness. It has suited my convenience to describe them in this order, but I will finish by saying that I think the reverse is the true order; not happiness, usefulness, goodness, but goodness, usefulness, happiness. Make these three things your ideal, and seek them in that order, and then I venture to affirm that you will receive the fulfillment of the promise of the text, you will have good suc-

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at 8:35 p.m.

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