

SELECTIONS.

A consecrated gift in the Lord's treasury is priceless, above a gift from an unloving heart. Money in and of itself has no value for the Lord's service; it derives its only value from the blessing which the Lord adds to it. "He that sacrificeth of a thing wrongfully gotten," said the Son of Sirach, "his offering is ridiculous; and the gifts of unjust men are not accepted." A dollar with the Lord's blessing is worth more than a thousand dollars without that blessing. This is a truth worth having in mind in plans for church and Sunday-school money getting.—*Sunday School Times.*

In his relations to his fellows, every man is inclined to claim, or to wish for, the highest place; but in relation to the standard of absolute right he is readier to accept a lower place than he is to strive for the highest. This truth is shown in little matters as in larger. Watch, for example, the passing crowds on a city street in any day. Every man, as he meets another where their two umbrellas cannot pass side by side, lifts his umbrella instead of lowering it; whether he is shorter or taller than his fellow. Each man instinctively strives to reach higher than the other. But when it comes to Bible study, or to worship, or to godly giving, or to consecrated living, there is not the same incessant strife to be uppermost. Many a man is meekly willing that his fellows shall be above him in this contest. It is a pity that his meekness is not shown as prominently in other spheres of being and doing, as just here.—*Sunday School Times.*

Professor Drummond told the gathering of college students at Northfield, Mass., about the religious movement which has been in progress some time in Edinburgh University. He said it used to be a very irreligious place, but about three years ago two athletes, Stud the cricketer, and Stanley Smith, an oar in the crew of the Cambridge University, were going to China as missionaries and they asked the students of the University of Edinburgh to bid them good by. They did so, and this made a great impression on the students, especially on account of the visitors being athletic men. A month after, some of the fellows who had been impressed hired a hall where the students had smoking concerts, and held a meeting one Sunday night. The place was crowded, and the gatherings were continued through the term. A great many athletes attended, and hundreds were converted. These meetings have gone on for three years, deepening in intensity all the while. After six weeks delegations were sent to sister universities. These delegations were composed of students and instructors. There was one disqualification against holding the office; if a man was eloquent he was withdrawn. Medical students were preferred, because it surprised one to see a pious medical man. This system of going out became an established thing and is now termed the holiday mission, men giving up their outings to go out through the villages of England, Scotland and Wales and holding meetings of young men. Another outgrowth of the movement was the exercises held in the hospitals and infirmaries of Edinburgh every Sunday. Then there was an endeavor made to get hold of the boys of Edinburgh of whom there are many attending school in the city. This was done with much effect, as the boys were much interested in the athletes.—*Independent.*

Every person is, in one way or another, changed by his accidental or his purposed contact with external forms of evil. If he resists or rebukes them, he is purified, strengthened, and ennobled. If he countenances or yields himself to them, he is weakened and degraded. It is not the stone in our pathway that throws us down; but it is our own blindness to it, or our disregard of it, that causes us to stumble; for the stumbling is only part of our own motion. We would do well to consider that external evils do not harm us, but that we harm ourselves by our attitude toward, and our conduct with relation to them.

Strength and weakness are not two things, but they are two phases of the same thing. They are the two extremities of the arc described by the pendulum in its swinging to and fro as a means of faithfulness in the marking of time by day and by night. If the pendulum were to stand motionless in the centre, or were to be fastened at either extremity of the arc, the entire machinery of the clock would be useless. No man can have real strength of character without a corresponding weakness directly over against his strength. If he has a peculiar power of absorption in the one thing which engages his

attention for the moment, he is necessarily liable to fail of a uniformly observant watchfulness on every side of him alike. His devotion to the one thing causes for the moment forgetfulness of all other things. If he is a man of strong feeling, he is sure to show weakness when his feeling is at its highest. He cannot be capable of loving intensely without a corresponding capability of being swayed unduly by his love. This is in the very nature of things. Let us, therefore, watch against our weakness at the point of our greatest strength. And let us not wonder that one who at times seems so strong, should again seem so weak. There cannot be the possibility of high attainment without the possibility of coming short of that attainment.—*Sunday School Times.*

We are apt to forget that a state of things which we are praying and working to consummate can exist only by virtue of another state which is negative, or opposite, or contrary to it. Thus the very conception of unity arises out of, and is, in a sense, dependent upon, the fact of diversity. And in proportion as diversities and differences and oppositions and contrarities are wide and many, will the conception of unity have its fullness of power over the lives of men. God has made us different, in order that we may perceive our likeness in one another; he has held us apart in many ways, in order that we may the more effectively unite in few ways, or in one way. If we were all unvaryingly alike in thought, feeling, circumstance, we should never recognize the existence of that likeness, and so we should fail to be moved and stimulated by it. And as with congregations, with denominations, with peoples, so is it with the individual Christian. The more numerous, the more diverse, his interests, the better is his opportunity of showing his single-mindedness toward Christ. The anchorite has less opportunity of evidencing his unified purpose Christward, than has he who daily mingles in the thickest of the world's activities. He who does many things, best knows what it is to do "this one thing."—*Sunday School Times.*

TEMPERANCE.

SIoux CITY AS IT IS.

A correspondent of the *Methodist Herald* writes thus of Sioux City, the spot where the martyr Haddock fell in his endeavors to enforce the law against the rum anarchists of Iowa:

Every room and building formerly occupied by the rum traffic is now used for some honorable and legitimate business. For every drunkard maker driven out of the city, at least five men engaged in lines of business helpful to men and profitable to the city have come in. The largest brewery establishment, at once the glory and shame of the city, because of its immense traffic and blighting curse, is now occupied by a wealthy commission firm handling butter and eggs, destined to do a business as large as the other and at the same time a blessing and not a curse to patrons. Never in all her history has Sioux City so prospered and flourished as under absolute Prohibition.

HOW TO BE SAFE.

The Iowa State Board of Health, in their official *Monthly Bulletin* for June, discuss the destructiveness of alcoholic drinks upon human life, and quote authorities which make "the latest estimate of deaths of adults annually caused through intemperance in Great Britain, 120,000; in France, 112,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 122,000,000."

The *Bulletin* goes on to comment upon this alarming showing, and we wish everybody could read the comment, as follows:

If such are the facts it is not time that every health board in the land, while using commendable vigilance against such foreign foes as cholera and yellow fever, the deaths from which are a trifle compared with those from alcohol, should arise themselves against this foe of life, and health, and happiness, already within our midst and slaying the rich and poor—the well-favored and the ill-fated as well? Despite the most well directed efforts, cholera and yellow fever, diphtheria and scarlet fever may not be prevented except measurably; but we have a sure, safe and cheap preventive against this greatest of all agents of death—alcohol, and that is not to touch, taste nor handle the death-dealing stuff. We write this not from a fanatical temperance standpoint, but as a sanitarian, and simply in the interests of health and life. The moral, financial and social interests involved, though as great, are not alluded to. At the risk of being charged as being too radical we declare that that we wish that every child in the State was taught that there is DANGER OF DISEASE AND DEATH in taking even the least quantity of spirituous or malt liquor, and that there is absolute safety alone in the non-use of these drinks.—*Standard.*

THE EVILS OF THE TREATING CUSTOM IN COMMERCIAL LIFE.

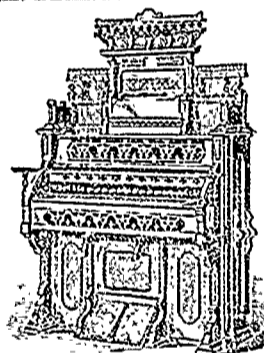
The following extract from a Chicago journal illustrates the hold of the "treating custom" upon the business interests of the country, and its terrible effect upon those who, for the sake of obtaining business patronage, sacrifice often both wealth and morals, and finally even success itself.

A brilliant young man of Chicago recently said to the writer: "I have always held a first class place in my business, much above the average journeyman, but when all the necessary expenses attached to my position are paid, I have not very much left. I do not drink or I would long since have gone to the dogs but it

seems to be an eternal round of cigars, oysters, theaters, billiards, and many other things by which I am supposed to entertain patrons of the house when I would much prefer to be in my snug little home. This is simply a matter of business with me. It is really a part of my work. I am acquainted with the gentleman who formerly held my place. He was a noble fellow, and as kind-hearted a man as it was ever my privilege to know. He understood the business thoroughly in every detail, and was almost invaluable to the firm. But he had the same trouble with which I now have to contend, and he was not aware of the terrible enemy lurking in the social glass. He drank with the customers. He drank to excess. His indulgence became frequent and deep. He became neglectful of his business, and, going from bad to worse, the firm felt obliged to dispense with his services. That man is now in the Chicago Bridewell, a total wreck of his former self. I consider him a victim of this terrible custom of trying to hire patronage in business by the expenditure of money in dissipation. It is a fact that it is done by a great many reputable houses. It is a shame, and I hope the day will come when the temperance sentiment will be so strong it will be considered a disgrace for a foreman or superintendent to take customers to neighboring saloons to treat them."

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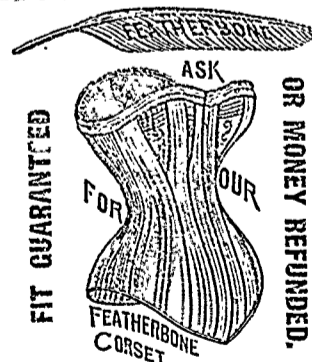


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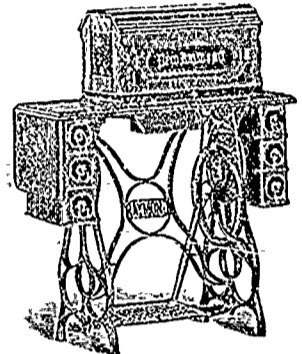
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