

REMEMBERED THE APPLE BARREL.

In these days of apple-packing and apple selling, this story, told by Rev. Dr. Lorimer, of Tremont Temple, Boston, is quite to the point. A distinguished man was introduced at a great public meeting as "a self-made man."

Instead of being gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him why he had received the announcement in this way.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck; and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked what I was doing. I told her, and she said, 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Lorimer, "the boy who has such a mother; happy the mother who had a boy so appreciative of his mother's formative influence!"

THE ONE WHO GIVES UP.

"We can't all go, of course. Someone must stay at home."

"Grace will stay. She always gives up."

"It seems to me," said a privileged visitor in the family, who heard some of the young people discussing plans, "that somebody ought to take turns with Grace in giving up."

"Oh, but Grace never seems to mind, and we all think a great deal of her because she is so obliging," said one, blithely.

STAMMERING CURED TO STAY CURED!

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"Still," persisted the older friend, "I think someone else ought to share the privilege of making others happy, and winning golden opinions."

Wasn't she right? Verily she was. Someone must give up, generally, when good times are to the fore for a number of people, because, for one thing, there must always be stay-at-homes in order to allow others to go out. There are dozens of reasons why all cannot do the same thing at the same time, nor have the same things at once. Good times, opportunities of all sorts, pleasures and benefits, must be divided up, and no one should monopolize all.

It takes great grace to give up gracefully, genially, in a way that gives no little uncomfortable sting along with it. If one parades the virtue and the sacrifice, others are sure to resent it inwardly, if they do not refuse it outwardly.

The one who gives up may not know the opportunity beforehand, for it is likely to come unawares, oftener than not, but one must be ready for it by cultivating a general unselfishness and consideration for others. It is the never-failing spring that can offer its cup of water to the thirsty wayfarer at any time, not the fitful, intermittent one, now overflowing and now quite dry. So it is the gracious spirit that is always loving, which is always ready for surrender. If there is loving-kindness enough, there will always be ability to do the deed in the right way, which is worth as much as the mere doing of it.

Giving up is not always the sacrifice of a good time or of a fine opportunity in behalf of someone else. It may be the yielding of an opinion or a preference. It should never, never be the giving up of a principle, but it may often be the surrender of convenience and of choice. There are always these who will have things their own way, and if someone does not yield in the minor matters, there will be a collision as certainly as the day dawns. We must be charitable toward those who thus insist upon their preferences, and should be firm enough to oppose them when it is right to do so; but we should always be ready to set them a good example in the way of giving up. We should be particularly careful to take our turn with those who are, like "Grace," accustomed to give up. It is not fair that one should be called upon to do this on every occasion, no matter how willing a spirit may be shown.

Giving up has its compensations. There is a satisfaction in unselfishness and in the knowledge that one's yielding spirit has avoided contention, which is worth a great deal, and to be like Him who "pleased not himself," is worth more than all besides.

"Do good to them that hate you, for my sake."

"Above all knowledge, know thyself, and Christ."

"Be sincerely what you seem, and never be ashamed to say 'I do not know,' when you are ignorant of anything; or to say, either in regard to time or money: 'I cannot afford it,' when you know that you can't."

It is not a hard thing to love those who are good and kind to us. But what about loving "our enemies?" The Master says—and He means this for you, dear reader—Lovingkindness is greater than laws; and the charities of life are greater than all ceremonies.—Talmud.

—The whisper of the slanderer can be heard farther than thunder.

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