

Don't Thrust Aside the Old

Don't thrust aside the aged ones
Because they're weak and gray;
Because they can't talk and work
As you can do to-day.
Remember, they were once like you,
And you will be as they;
Then treat the old folks kindly, do;
Respect their age to-day.

Oh, do not thrust the old aside
Because they're weak and gray,
For, like the sunset in the west,
They soon must pass away.
Be mindful of the good they've done,
And all things for them do;
They're passing from us one by one,
And we are passing, too.

Have patience with the aged ones,
And, though there steps be slow,
Remember in your childhood days,
How fast their feet did go?
Your step is quick, and firm and strong;
Some day it may be told
Impatiently, and with complaint,
You're weak and growing old.

God bless the dear and aged ones;
We love them all to-day;
We'll help them as they once helped us,
And for them we will pray.
We'll love them true and tenderly,
And all things for them do,
While they are passing from our midst,
And we are passing, too.

—The Telescope.

Discounting the Future.

Two gentlemen were talking in a railway car about the future of a professional man whose prospects were bright, and whose standing was apparently high and sure. The one who knew about the case was asked for the cause, which being stated, the other replied, "This was discounting the future pretty largely." He had been sustaining his energies by stimulants.

This answer is a mine of wisdom. Alcohol, patent medicines, tobacco, coffee, tea, quinine, the bromides, cocaine, and opium may (some of them in small quantities, others in excess) be used as means of discounting the future. He who uses stimulants of any kind as a means of supporting efforts of which he would otherwise be incapable, is exhausting the latent forces of his constitution, and makes himself in debt to nature, which always charges a heavy rate of interest, and forecloses either with or without notice, and from whose suit there is no appeal. Many a man discounts the future when he commits deeds which, if exposed, would ruin him, and which are of such a nature that to prevent exposure he must give most of his time and thought to concealing them. A man "discounts the future" when he utters or acts falsehood, and when he attempts to reach an end by serpentine methods. His victories are really not triumphs, but precursors of final collapse.

A student discounts his future when he wastes his time, when he cheats in recitations, when he glances at his books and, preserving a mental vision of the page for an hour or two, makes a brilliant recitation. He who reduces his sleep in order to accomplish a greater amount of work is in the same category—unless he had been weakening himself by too much sleep.

Another way of discounting the future is to form intimate associations that are vicious or frivolous, and to use up his principal in maintaining a temporary display or a life of luxury. This is an age in which the victims of such display are numerous. The principal financial failures in middle life or old age, are of persons who when they had a little prosperity attempted to live beyond the scale which that prosperity would support, relying on a future increase of prosperity to make up the deficiency. And it is a curious thing that some who are thus ruining themselves are moralizing in print and in public speech on the evils of it. A minister who had a large salary preached a powerful sermon on "gathering up the fragments that remain, that nothing be lost," when, though his salary was adequate, he was at the time in debt, and, apparently unconscious of his grievous inconsistency, tried to borrow money of some of his parishioners to keep up his luxurious way of living.

The worst of all modes of discounting the future is to sin on in hope of future forgiveness. Thousands who are now sinning would feel an awful sinking at the heart were they suddenly made aware of the fact that this was the last day in which God for Christ's sake would forgive sinners.

Yet to sin on in the hope of future forgiveness is an effectual mode of making it impossible to produce the only condition which would justify God in pardoning a sinner, namely, genuine repentance.

The vicious, the intemperate, the gluttonous, the licentious, and the spendthrift are all discounting the future; but not more so than the miser, for he thinks the time will come when he will really enjoy himself. Nor do these hypothecate the

future any more perilously than the man who, forgetting God, imagines that when he shall have accumulated fame or power or money, or all of them, he will be really happy.

The changes that occur in men and the certainty that all must be left behind, combine to prepare the most fearful disappointments for those who forget that the future is the offspring of the past and the present, and he that soweth to the wind shall reap the whirlwind, and he that soweth to the flesh shall of the flesh reap corruption.

Men may take chances with the cards and lose or win, but there are no chances in the evolution of character, and none in that of final destiny. The unwise are doomed by the universe, and the unrighteous, by God, to reap the fruit of their doings and misdoings.—Chris. Advocate.

Every Day Religion.

Religion of a kind has always been plentiful enough, for man is a religious animal, and he takes to religion as natural as a bird to the air or the fish to the sea. But "pure religion and undefiled" religion that is not necessarily limited to days, seasons, places, and circumstances, and which does not exist only in the clouds, such religion, abounding every day, and that has to do with practical every day life, is none too common. The religion of Jesus Christ assuredly exemplifies these two principles, that a man's religion is of the highest type only when it abounds at all times and seasons, both sacred and secular, and when it touches life both in its ideal and in its practical aspects. Religion that is good only for certain days and places is not good enough for a being who of necessity is religious every day; and religion that is good only theoretically or ideally is not good enough for a being whose practical life is largely the transcript of his religious ideas. And it is to be observed that this highest type of religion has a fundamental and vital connection with what is called doctrine. Very frequently are we reminded of this fact in the Epistles of Paul. The great apostle almost invariably, in the earlier parts of his letters, lays the foundation of religious practice that has to do with the affairs of every day life, broad and deep in the doctrines of God's grace. This is eminently the case in his letter to the Romans, where during the first eleven chapters (which represent the larger part of the Epistle), he dwells upon the great doctrines of grace and redemption, only to follow with a profound appeal for practical every day religion on the ground of the doctrines enunciated. Every day religion as thus viewed comes to be the application in life and conduct of the great doctrines and principles of the Gospel of Christ. And while we may not be furnished with an explicit rule of law for every possible act of mind, heart and will, we are supplied with teachings and principles, sufficient and sufficiently clear and explicit, to determine what is right and pleasing to God, and what is beneficial to society—ourselves included. And so we find the inspired writers speaking of prophesying, ministering, exhorting, loving, brotherly love, patience, prayerfulness, honesty, peaceableness, and a host of other things of like nature, as the outcome and fruit of religious doctrines and principles. Right here is where some people are to be found who are out of sympathy, while they professed to rejoice in God's purpose of grace. They need to understand more fully that God's purposes of grace are in part fulfilled in practical religion, and that no doubt should be cast by them and by others upon any so called religious life that does not bear the fruit that is the natural product of the indwelling doctrines of grace.

In conclusion, every day religion, as mentioned has some marked features about its spirit and life. It is zealous. It has a large element of the business spirit about it. When it is found, the professor has determined that the thing of infinite importance shall receive careful and zealous attention; with him business, politics, subjects of moral reform, and other important matters may have their one share of thought and time, but not to the neglect of religion, which is his life. It is fervent. Its roots pass through the mind and find their life in the heart. It is not a slobbering kind of sentimentalism, but manly and womanly in its strength and character, a religion not only of intellect and will, but that which has a good deal of heart and soul about it. It is a good serving religion. In no sense is it a life server. The man who practices it lives day by day with the sense of God in his mind and heart. When the eyes of others may be blind to another presence the man of it is religion sees God on the field. With David such an one says: "I have set the Lord always before me; because He is at my right hand,

I shall not be moved. Therefore my heart is glad, and my glory rejoiceth." Can. Baptist.

Measure for Measure.

BY HENRY F. COPE.

"With what measure ye mete it shall be measured to you again."—Matt. 7: 2.

One of the most common fallacies is that of expecting large harvests from the little wheat we sow and light crops from the wild oats we so lavishly scatter abroad; heavy returns from the investments of good and not so much as interest to be received from those of evil. You can no more escape equitable returns than you can avoid coming down when you jump up. And the unchanging law is that you will have to come down just as far as you go up.

It is God who measures out the returns to us. If it were left to men we might often complain of injustice. But although His hand is unseen. His impartial laws govern here. Your mercies will come to you in the very vessel in which you have carried mercy to others. Has it been large and capacious, overflowing with tenderness, sympathy, love? Even so, in just such measure, shall mercy come back to you in your time of need. Have you given love freely with a large heart? Do not count it gone forever. It may be the days will come when your heart will hunger for that very same measure of love; and it will not fail you then. The ratio holds good in all things and in both ways: we get what we give. You may be shut up in yourself to-day, self-sufficient, little heeding and nothing caring what the world wants and what your fellow long for and look for you to give. But the days will come to you when you will cry aloud for love, sympathy, fellow-feeling, when your heart shall be lonesome, when a tear of mercy and compassion would be worth many diamonds; then shall you remember the words and know what it is to receive in like measure as you have given. The heart that ever refuses to give renders itself incapable of receiving.

And then to think of that unseen Hand measuring out to us all impartially, relentlessly all the things we have measured to others; to him who through the awful liquor curse has meted out to the wife, the mother and the child, blood and tears and agony, that only God can measure; to those who have stood by the men who have done this in trade and who have done the same thing in politics—to all of them that unseen Hand will measure out the cries and tears, groans and miseries, broken homes and hearts. It will come. Have you not seen it? The man who has made himself rich by the ruin of others is saying "Soul, eat; drink; be merry!" But from the place of Jehovah Justice there has come pouring forth the flood of all man's wickedness back upon him and his palaces and his people have not availed to avert it. You say, how strange! and yet our heart answers, how just! "Lord help me to remember, help me to measure myself, knowing that nothing good or ill goeth forth from me but shall return."

Is that all, a stern, unbending Justice meeting out to me all my misdeeds? Look again. That Judge is also the Jesus of Nazareth. The same law holds in relation to Him. Have you measured compassion, love, faith, service to Him? You have seen Him rejected, needy, despised; have you loved without measure? Then "with what measure ye mete it shall be measured unto you."—The Rams Horn.

Peace.

The human being craves peace. Peace in the soul comes not by inactivity of freedom from cares; it is the result of the right adjustment of all our powers in the Master's service. Jesus says: "Peace I leave with you. My peace give I unto you; not as the world give I unto you. . . . In the world ye shall have tribulation, but in me ye shall have peace." This is the peace of harmony between the human and the divine. It is the spiritual life blessedly working out the will of God. Selfishness and arrogant ambition stir to activity the baser nature, and the fruit of jealousy, hatred, and revenge is not peace. That which is false or treacherous offers no security, and without security there can be no peace. The world cannot give peace, because it is not the originator of it. The temptations, disappointments, discouragements, and falsities of earth are enemies that make peace impossible. The kings and princes of luxury carry enfeebled hearts in their breasts while the weary toiler, crushed beneath his burden in his struggle for bread, looks with despondence from eyes that have seen the stars of hope, one by one, disappear. The promise of peace which

the world gives is only a subterfuge for the moral discord in the world can never bring forth peace.

The peace of which Jesus spoke was that sacred quiet which he had enjoyed throughout his turbulent life, a peace which can be obtained only by those who live in his companionship. Jesus Christ is the originator of soul-rest. His spotless life gave on earth the only luminous expression of perfect peace. Peace! Blessed possession! It is that complete, conscious surrender of the being to God; it implies sincere, unquestioning acceptance of his will in all things; it gives inward assent in life's allotments, whether of patient waiting or of eager activities. It comes only to those who live by faith in the way of obedience. Peace! It is the wonderful gift of God's love. There comes with it the enlargement of a rich and beautiful character, secure in that restfulness known only to saints and angels. The vacillations of time and the edicts of death cannot effect this peace; it has its security in God, and the fruits of it are the blessings of a life unfolding and growing from day to day in the divine likeness. With this peace the toiler is victorious; with it the breaking heart beholds the end of life's trials and sufferings and the commencement of the tender relationships of love which are never to be broken. This peace comes from God; it is a symbol of the riches of heaven in the soul. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Central Christian Advocate.

Examples—Whose?

"I could not belong to a Church that had members like that," he told me, on his wife mentioning that a certain man had assisted in the service at prayer-meeting.

"Why? I asked.
"Because he does not live up to the principles of Christianity," he replied. Oh, well, is that any reason why you should not? What fault do you find with Christ? Have you tried him and found he did not come up to your expectations?

He acknowledged that he had not, and also declared that he never would have any desire to do so, so long as such people as the one referred to were acknowledged disciples of Christ. How many there are, who are in a very similar position, who do not want to have anything to do with the church, because some one whose life they do not admire is a member; who drag Christ out and down to the level of the most miserable sinner that ever asked his forgiveness, and say, "Is this what you ask me to follow?"

Did any of the multitude follow Jesus? Then why should enlightened people of the present day take for their example anything short of the one model man?

The church does not say, Look at our members, or Look at Christ's disciples. It says, Look at Christ. What fault do you find in Christ?

Did you ever hear any one say anything against Christ? Did you ever hear of any one being disappointed in Christ? Did you ever hear that he did not satisfy to the uttermost? Are you following him? If not, would you not like to start now? Ask his help, and do as you feel he would do were he in your place. That's all there is in being a Christian. Believe on, pray to, and follow him. Never mind any one else. Don't forget one thing, He never yet failed.—Chris. Guardians.

EASING THE CHEST.

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cold is a hard one and the cough correspondingly severe, every coughing spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but we try everything we know of or can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better rapidly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation, made of extracts of barks and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is almost complete. All druggists sell Adamson's Balsam, 25 cents. Try this famous Balsam for your sore chest and you will find prompt relief.

When you meet with neglect let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.

Ife.

If you are getting lazy, read James. If your faith is below par, read Paul.

If you are impatient, sit down quietly and have a talk with Job.

If you are getting weak kneed, take a look at El jah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arm around you.

If you are getting discouraged about your work, read Psalm cxvii and Gal. vii. 7-9.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.

If you are out of sorts, read Hebrews xii.

If people are down with the blues, read Psalms xxvii.

If people pelt you with hard words, read John xv.

If you feel lonesome and unprotected, read Psalm lxi.

If you find yourself losing confidence in men, read 1 Cor. xiii.

If there is a chilly sensation about the heart, read Revelation iii.

If you don't know where to look for the month's rent, read Psalm xxxvi.

If the stovepipe has fallen down, and the cook gone off in a pout, put up the pipe, wash your hands and read James iii.—The Methodist Churchman.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of the life which has come in you by the grace of God.—Phillips Brooks.

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