

BEGINNING WITH THE CHUCKY.

"Exhort young men," never, under any circumstances, to get into debt. "Owo no man anything," says the Apostle; which does not mean that you are to pay all your debts, but that you are never to have any to pay. If you adopt the borrowing system, and begin to live on credit, all I have to say is, Pity on you! You have no right to any pleasure or comfort, for which you cannot pay cash down. Extravagance is a common epidemic of our times; and if you once get infected, you will not have your sorrows to seek in the future. I would rather wear moleskin, feeling that I owed no one a penny, than the best broadcloth, with a big bill lying in my desk unpaid. Never be ashamed of your limited means. Don't envy your fellow-clerk his finery; a silver watch keeps as good time as a gold one any day. Thomas Binney, preaching to young men, once told a story of a worthy Scotch couple, who somewhat sadly contrasted their son's mode of beginning life with their own.

"When we started life," said these honest souls, "we had hard work of it for a long time. We got on very slowly.

"At first, and for years, we kept to oatmeal porridge for supper. But, as things improved and prospered, we felt that we could venture on something else; so we had often a bit of cheese, and then a chop, and then at last we felt that we could afford a chucky (i.e., a fowl).

"Our son Andrew has now got a shop, and a wife too. He is trying his hand both at business and housekeeping; but oh, sir, he has made an awful mistake!—he has begun with the chucky!"

Now, the little story may be droll; but I will pardon your laugh if you will take home the lesson.

Never spend more than you earn. Never spend all that you possess. Always leave some margin; you don't know what is before you. Be your wages ever so small, set apart a portion for the Lord's service. If, through a change of circumstances, any of you have to retrench a little, let the first reduction be in your amusements, the second in your dress, the third in your food, and the last in your contributions for religion and charity. Keep accurate accounts, and seek the blessing of God alike on all your losses, and on all your gains. "Live righteously."

After all, straightforwardness and conscientiousness meet with their reward, even in the present world; you will find the old adage still as true as ever:—"Honesty is the best policy."—*Rev. T. Davidson, D.D.*

GOOD INTENTIONS.

Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man." The only trouble seemed to be, he told himself, that he had no time for anything except his daily business.

He could not even write to his mother. For the last year, indeed, he had sent her an occasional, hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired, with careful interest, about all the home affairs, and even tried to tell her at the end that he really loved her dearly, though he had seemed to neglect her of late.

"There," said he, when he had finished; "I don't believe I've been as soft on anybody since I was a boy; and here I register a vow that I'll write every week—as good letters, too, as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him: "Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read, "Mother is dead."

Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She would never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered, by seeing, in those loving words, the record of his good intentions. It was too late.—*Youth's Companion.*

"HE THAT WALKETH UPRIGHTLY WALKETH SURELY."

"Jack," said one young man to another, as they seated themselves in the car on their way to the city early one Monday morning, "Jack, did you know Will Grey had joined the church?"

"Joined the church, has he? Well, I am glad of it; I am sure of my money now, which I loaned him more than a year ago."

"You lent him money, too? Why, my good fellow, he has been drawing on me these last six months for innumerable 'quarters,' not to say anything of the five dollars I lent him to buy his last new beaver, but our chance is good now; let us watch him."

And sitting down they watched him there.

These were moral young men, who prided themselves on their correctness of deportment, and, above all, on their honesty. They always scrupulously returned to each other the small change they sometimes, of necessity, had to borrow, and they had no long accounts at their tailors waiting for settlement at the end of the quarter.

When they met the young man of whom they had spoken, they treated him with their usual cordiality, they knew well, because their mothers and their Bibles had taught them, that there was one thing lacking in the structure of their characters, but, like many others, they had made up their minds they "could be good," as they said, without religion. And thus they watched the young Christian, and twenty others watched him, too.

In the prayer-meeting his words were earnest, betokening sincerity and devotion, his appeals to his young friends to follow Christ fervid and touching. The minister and his elders rejoiced over this new helper in the meetings, and the membership of the church greeted him cordially.

Yes, they watched him; and when many months passed and there was no effort on his part to pay the indebtedness to his friends, not even an apology for the neglect, their faith in him staggered. They kept their own counsel and were patiently waiting. Young men are not often gossips, and they are jealous sometimes to a fault of the reputation of any member of the circle in which they move. There were others who talked; the lively stable-keeper whispered of a long standing account, saying, "Now he has joined the church, I hope he will pay up."

Some of these watchers went to prayer-meeting and there they watched him, too, and the dear Lord, as He glanced around upon the little company gathered in His name, was sorrowful and heavy-hearted that so promising a young disciple was unconsciously wounding Him in the house of His friends. We do not say this young man was insincere or hypocritical; we believe he was in earnest, and yet how defective was his religion without a keen moral sense of his obligation to make great efforts to free himself from debts which, in his thoughtless days, he had contracted, and how short-sighted to suppose such foibles would be overlooked by his neighbors or even his best friends.

Here, too, how much is faithful Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and entreaty in this beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Character, character, a good character is the basis of usefulness in the church, as in the world; and uprightness in the dealings of man with his fellowman builds up the Christian Church in strength and stability, when it goes hand in hand with faith in Christ and is an outgrowth of the living principle of all true morality. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Mothers, teach your children honesty; teach them promptness in returning every borrowed article,—the little girl the needle, and the little boy the borrowed slate pencil, and to each other the borrowed pennies,—all when they promised. Said an honored bank president to his daughter,

"In your relations with others at school or in society, return every borrowed thing punctually, even to a postage stamp, and always keep your engagements; regard your word passed as a sacred promise even in minor matters."

In my writing book at school I had this sentence: "There may be morality without religion, but no religion without morality."—*Christian Intelligencer.*

TEACHING FACTS.

In one of our common schools I saw recently a method successfully used that might be used to advantage in our Sunday-Schools. Each day the teacher wrote upon the blackboard one or more facts which the scholars learned. The next day they were erased, and succeeded by others. Each day the scholars were questioned on the facts of the previous day, and at the end of the term they were in possession of a large amount of valuable information. Now, in the Sunday-School, where there is a blackboard, the superintendent might deal in the same way with Bible facts. For instance, he might write down these facts of biblical geography: The land of Canaan is at the eastern extremity of the Mediterranean Sea. It is about as large as the State of New Hampshire. Its largest river is the Jordan, which flows south. Its largest city is Jerusalem, situated in the southern part of the country, — and so on. Let the scholars read this in concert from the board, and, after it is erased, repeat it. Question them on it the next Sunday, and the next, and so on, adding each Sunday two or three facts of importance. Or, if there is no board in the school-room, the teacher might do the same for his class with small slips of paper. If faithfully followed, this would lead to a sensible increase in our knowledge of Bible history.—*S. S. Times.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XIII.—SEPTEMBER 23.

DEATH AND BURIAL OF MOSES.—Dout. 33:

1-12.

COMMIT VERSES 5-7.

GOLDEN TEXT.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Prov. 4: 18.*

CENTRAL TRUTH.

"Let me die the death of the righteous and let my last end be like his."

DAILY READINGS.

M. Num. 21: 1-15.
T. Num. 22: 1-41.
W. Num. 24: 1-25.
Th. Num. 32: 1-33.
F. Deut. 32: 1-44.
Sa. Deut. 33: 1-29.
Su. Deut. 34: 1-12.

MOSES.—One hundred and twenty years old born near Zoan, in Egypt, B.C. 1571. Father, Amram; mother, Jochebed; of tribe of Levi. First 40 years in Egypt, next 40 in the wilderness of Arabia; married Zipporah; died on Mount Nebo, B.C. 1451.

INTERVENING HISTORY.—After our last lesson the Israelites soon left Kadesh for their last year's journey in the wilderness. They wished to go eastward just south of the Dead Sea, but the Edomites would not let them. They journeyed in a south-east direction to the head of the eastern arm of the Red Sea, then turned northward on the eastern side of the great valley called the Arabah, conquered the nations east of the Jordan, and settled down in the valley of the Jordan, opposite Jericho. It was now winter, toward the close of the 40th year since the Exodus.

INTRODUCTION.—Moses' time had come when he must die. Then in a series of three addresses during the 11th month, from the middle of January to the middle of February, he recounts to them the law. These addresses, with his song (chap. 32) and blessing the tribes (chap. 33), make up the book of Deuteronomy, except the last chapter, in which some other inspired writer gives the account of Moses' death.

HELPS OVER HARD PLACES.

1. *Nebo*: one of the largest mountains of the Moabite range east of the Jordan and Dead Sea. *The top (or summit) of Pisgah*: the highest peak of Nebo. *Gilead*: the fertile country east of the Jordan. *Dan*: an unknown city in Gilead. 2. *Naphthali*: the country west of the Sea of Galilee. *Ephraim and Manasseh*: the middle hill Western Sea—the Mediterranean. 3. *The south*: country of Palestine. *Utmost, or farthest*: i.e., the south country—the southern region of Palestine. 6. *Beth-peor*: the house or temple of Peor, a Moabite idol, on Mount Nebo. 9. *Moses had laid his hands upon him*: imparting authority and divine influences. (See Num. 27: 18-23.) *Hearkened unto him*: accepted him as their leader.

SUBJECT: THE CLOSING HOURS OF A NOBLE LIFE.

QUESTIONS.

I. THE STORY OF MOSES' LIFE.—When was Moses born? Where? Who were his parents? Relate the story of his childhood. Where was he trained in religion? Where in all the learning of the Egyptians? What great choice did he make when he was forty years old? Where did he spend the next forty years? Who was his wife? What was his life's work? How many years were spent in this? Name some of the leading events of his life.

II. HIS VISION OF THE PROMISED LAND (vs. 1-4).—Why could not Moses enter the promised land? What special mercy was granted him at the close of his life? From what place did he have this outlook? What places came within his vision? Where is the promise to Abraham recorded? (Gen. 12; 7: 17: 1-8.)

Has God given us any vision of our promised land? (Rev. 21: 1-27; 22: 1-5.) Has he given us any vision of the redeemed earth? (Isa. chaps. 60, 61; Dan. 7: 27; Micah 4: 1, 2; Rev. 21: 1-3.) May we have experiences which are forerunners of future blessedness? (Acts. 2: 42-47.)

III. THE CLOSING SCENES OF MOSES' LIFE (vs. 5-9).—In what place did Moses die? Who buried him? How old was he? How long was the mourning for him? Who was appointed his successor? In what way? (Num. 27: 18-23.) What did Balaam say of the death of the righteous? (Num. 23: 10.) How may we die such a death?

IV. THE CHARACTERISTICS OF MOSES (vs. 10-12).—What is said of Moses as a prophet? What is a prophet? Is there any higher sphere on earth? What Books did Moses write? What were some of the miracles wrought by him? How would you rank Moses as a statesman? as a lawyer? as a poet? What were some of his chief moral characteristics? Were these natural to him, or did he have to gain them by self-denial and earnestness and prayer? How do his few faults show this? What lessons can we learn from the life of Moses?

V. NEW TESTAMENT LIGHT.—What promise did Moses make to the people? (Deut. 18: 15, 18; Acts 7: 37, 38.) In what respects was Moses like Christ? Under what circumstances did Moses appear with Christ almost 1500 years after his death? (Matt. 17: 3, 4; Mark 9: 4, 5.) What reference is made to Moses' death in Jude? What was the greatest act of Moses' life? (Heb. 11: 21-26.)

LESSON XIV.—SEPTEMBER 30.

REVIEW AND TEMPERANCE LESSON.

REVIEW.

GOLDEN TEXT.

But thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. Deut. 8: 2.

SUBJECT: AN ANCIENT PILGRIM'S PROGRESS.

QUESTIONS.

I. THE FACTS.—From what place did the children of Israel start on their journey? To what place were they going? What great event marked their leaving Egypt? In what place was the law given? How were the people guided? (Lev. 3, 9.) How were they fed? What public profession of religion did they make? (Lev. 1.) What aroused their religious enthusiasm? (Lev. 4.) What house of worship did they build? (Lev. 5.) What were some of their religious ceremonies, and their meaning? (Lev. 6, 7, 8.) What were some of their failures? (Lev. 2, 11, 12.) Where did water come from a rock? (Lev. 12.) What reports did they have from the promised land? (Lev. 10, 13.) How long were they in the wilderness? To what place did they arrive at last? Who died there?

II. THE ALLEGORY.—How was the bondage in Egypt a type of the state of worldliness and sin? How was crossing the Red Sea a type of conversion? To what promised land are we going? In what respects is our life like the Israelites' journey in the wilderness? What is our manna, our living waters, our pillar of cloud and fire? To what does the tabernacle correspond? What is our great sacrifice? What difficulties have we to encounter? Do we sometimes fall on the way? Should that stop our going on? What reports have we from our promised land?

III. APPLICATION TO TEMPERANCE.—Why is intemperance called a bondage? What opposition do those have who endeavor to escape from it? Compare the exodus to the great decision to break from this great evil. Compare the covenant in Lev. 1, to taking the pledge. What helps does God give us toward living a temperate life? Does the cause of temperance need the institutions of religion? What should we do for those who stumble and fall? How may we attain to a final triumph?

LESSON CALENDAR.

(Third Quarter, 1888.)

- July 1.—God's Covenant with Israel.—Ex. 24: 1-12.
- July 8.—The Golden Calf.—Ex. 32: 15-26.
- July 15.—God's Presence Promised.—Ex. 3: 3 12-23.
- July 22.—Free Gifts for the Tabernacle.—Ex. 35: 20-29.
- July 29.—The Tabernacle.—Ex. 40: 1-16.
- Aug. 5.—The Burnt Offering.—Lev. 1: 1-9.
- Aug. 12.—The Day of Atonement.—Lev. 16: 1-16.
- Aug. 19.—The feast of Tabernacles.—Lev. 23: 33-44.
- Aug. 26.—The Pillar of Cloud and of Fire.—Num. 9: 15-23.
- Sept. 2.—The Spies sent into Canaan.—Num. 13: 17-33.
- Sept. 9.—The Unbelief of the People.—Num. 14: 1-10.
- Sept. 16.—The Smitten Rock.—Num. 20: 1-13.
- Sept. 23.—Death and Burial of Moses.—Deut. 34: 1-12.
- Sept. 30.—Review, Temperance, Deut. 21: 18-21, and Missions.

(Fourth Quarter, 1888.)

- Oct. 7.—The Commission of Joshua.—Josh. 1: 1-9.
- Oct. 14.—Crossing the Jordan.—Josh. 3: 5-17.
- Oct. 21.—The Stones of Memorial.—Josh. 4: 10-24.
- Oct. 28.—The Fall of Jericho.—Josh. 6: 1-16.
- Nov. 4.—Defeat at Ai.—Josh. 7: 1-12.
- Nov. 11.—Caleb's Inheritance.—Josh. 14: 5-15.
- Nov. 18.—Helping One Another.—Josh. 24: 43-45 and 22: 1-9.
- Nov. 25.—The Covenant Renewed.—Josh. 24: 19-28.
- Dec. 2.—Israel under Judges.—Judg. 2: 11-23.
- Dec. 9.—Gideon's Army.—Judg. 7: 1-8.
- Dec. 16.—Death of Samson.—Judg. 16: 21-31.
- Dec. 23.—Ruth's Choice.—Ruth 1: 16-22.
- Dec. 30.—Review, Temperance, Num. 6: 1-4.