

a servant was left in charge of the premises, there was no one to see Foolish Joe's departure.

The five boys, on arriving at the island, fastened their boat to a tree on the shore, and went some distance away to a large rock, where they could seat themselves comfortably to fish.

"We may as well stay a little while longer," said Will. "There's no telling when we will get over here again. Let's fish until sun-down, any way."

As the last words left his lips, a harsh laugh followed by a loud shout, made every boy spring to his feet; and to their consternation and amazement, they saw Foolish Joe not a dozen yards away, rowing off in the "Nelle", towing after him the big boat in which they had come to the island.

"Joe! Joe! come back here, I say," shouted Luke. "What do you mean by taking off our boat? Bring it back at once."

Joe answered only by a chuckling laugh, and kept on rowing.

"You villain!" cried Tom Halliday, "bring that boat back, or we'll make you sorry for it."

But this threat had no apparent effect on Joe, who with every moment widened the distance between himself and the shore of the island.

The boys shouted at him until they were hoarse, and when they saw that threats were of no avail, they tried persuasion, and promised all sorts of favors and gifts if he would only bring back the boat.

But not a word did they obtain in reply and in a few minutes the boats disappeared around a bend in the river.

"This is a nice situation," said Luke. "How are we going to get back home, I'd like to know?"

No one answered him. The faces he looked upon were all exceedingly grave.

"Not a soul except Joe knows where we are," said Will, when the silence began to grow oppressive. "No one will ever think of coming here after us."

"I wish I had mentioned at home that Perry had offered me the use of his boat," said Luke, "but, of course, I didn't,—worse luck."

"That is what we get for plaguing Joe," remarked Fred. "I'll take precious good care to let him alone hereafter."

"He isn't as foolish as most folks think him," said Bert Snyder. "And that poor dog of his? It'll starve to death."

"Thus talking, and keeping their eyes on the river, in the hope of seeing some one come to their rescue, the boys whiled away an hour. But as it began to grow dark the conversation flagged.

"If we could only make a fire," said Luke, "it might be seen from the shore; but I haven't a match about me."

Neither had any one of his companions, though every pocket was at once turned inside out in a desperate search.

"We must try two stones," said Will, gathering a pile of dry leaves.

But though every boy tried in turn the experiment of striking stones, no one succeeded in igniting the leaves.

They gave up trying at last, and sat down to eat their doughnuts in gloomy silence. How earnestly they wished they had brought more; for they were very hungry. A more dismal night than that spent on Bug Island, those five boys had never known.

It was so cold that they were obliged to walk up and down the shore the greater part of the time in order to keep warm, and when, at length the sun rose, they were tired and cross as well as hungry and chilled.

"Somebody must come to-day," said Will. "We'll die if we have to spend another night here."

But hour after hour passed, and no one came. Not a boat of any kind was seen on the river.

It was a Sunday the boys never forgot as long as they lived. They had all the time they wanted in which to regret their cruelty to the poor imbecile, and to see their conduct in its true light.

When the dusk again began to creep over the island and they contemplated the prospects of spending upon it another long, cold night, they were almost desperate; when all at once they heard a shout and saw a boat turning the bend, they sobbed for joy, big boys as they were.

The boat contained Mr. Gay and Mr.

French, and as they rowed the half-starved boys homeward, they told them that their absence had created no anxiety, as every one had felt sure that they had run off to attend a circus exhibiting in a town twelve miles away, and it was foolish Joe himself who had given the alarm. He had found his dog, after a diligent search, and had at once gone to Mr. Gay's to tell him that the boys were on the island. But he had not told his own part in the affair.

"He ought to be hung," said Luke French, excitedly.

"No," said Mr. Gay. "He gave you no more than you deserved."—F. B. Hallowell, in Examiner.

TEMPERANCE IN THE SUNDAY-SCHOOL.

We must teach our Sunday-school boys that God's law is absolutely and testotally prohibitive of every thing that is evil, and so must be human law or else it cannot go upon our statute books and stay there. It will be torn off, or *Mene, Mene, Tekel, Upharsin* is written against our nation. The whiskey business is a giant evil. It is entrenched; its roots grip our granite foundations, and a day will not destroy it. It will take a generation. Moral sentiment must be made, and we must begin with childhood minds where it can be made. And to make such sentiment a temperance organization in the Sunday-school might be advisable, with regular meetings held, and a temperance pledge from every child secured not only to drink not, but also to use every possible proper effort to stop the manufacture and sale of intoxicating drinks. By every way we can, let us make sentiment against this business. And since the Sunday-schools of our land hold half the voters of the coming generation, let the Sunday-schools do their duty and soon we shall have a children's crusade against the "enemies of our Lord," indeed; and by and by there will be a cyclone of human indignation against this evil manifest in the act of suffrage, and the day of deliverance will dawn, and the felon's mark will be on the brow of every whiskey-seller and the outlaw's ban will be upon his business!—Rev. J. C. Flood.

HOW TO KEEP THE YOUNG PEOPLE.

Why do so many young persons between the ages of fifteen and twenty-five leave the Sunday-school? For the same reason that so many persons do not attend preaching—they are not interested. Who is responsible for this? Largely the Sunday-school teacher—just as the minister is largely responsible for the failure to interest persons in his preaching. Sunday-school-teachers, like preachers, should bring out of the Lord's treasure-house—from which they can draw bountifully—"things both new and old." He is not a well-instructed scribe who can only bring out of the treasury the things which are old, and if he persists in supplying those who depend on him for mental and spiritual aliment, with that only which is old, he must not be surprised if, after a time, they acquire a distaste for staleness, and seek newer and greener pastures elsewhere. The adult youth can be retained in the Sunday-school by interesting and attractive teaching, and a Sunday-school whose teachers are growing, mentally and spiritually, will not lose such scholars.

The present is an age of great intellectual growth, vigor and activity. American youth, especially, are in the very midst of the currents and tides of this intellectual life; they imbibe its spirit and enjoy it. In the secular schools they come in contact with teachers who are hard students, who are growing mentally all the time; in the secular school-room there is an atmosphere in harmony with their own intellectual life and growth; it pervades all their associations and relations in life. Is it surprising that young persons would soon weary of a Sunday-school where teachers have ceased to grow mentally because they ceased to study? Intellectual life all around them everywhere else—staleness and stagnation in the Sunday-school, where, above every other place, the teacher should be upon his highest spiritual and mental nerve.—Thos. Simpson, in Normal School Journal.

MEN DREAD THE CHOLERA, the yellow fever, and the small pox, and take expensive precautions against it, while the ravages of all of them in a year do not produce the

mischief that intemperance does in a month. It is worse than a plague, worse than fire or inundation, or war. Nothing but sickness, death, immorality, crime, pauperism, and a frightful waste of resources comes of it. Meantime our public men are timid about it; our churches are half-indifferent over it; our ministers talk about the Scriptural use of wine, our scientific men dispute about the nutritive properties of alcohol, our politician utter wise things about personal rights and sumptuary laws, and the people are going to the devil.—J. G. Holland in 1862.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON IX.—AUGUST 28.

PIETY WITHOUT DISPLAY.—MATT. 6:1-15.

COMMIT VERSES 7-15.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

CENTRAL TRUTH.

True piety is sincere in its motives, and not self-seeking.

DAILY READINGS.

- M. Matt. 5: 27-48. T. Matt. 6: 1-15. W. Luke 11: 1-13. Th. Matt. 23: 1-14. F. Luke 18: 1-14. Sa. Matt. 18: 19-35. Su. James 5: 10-20. PARALLEL ACCOUNT, to Lord's Prayer. (Luke 11: 1-4.)

CIRCUMSTANCES.—The Sermon on the Mount is continued, and Jesus applies the principle of the last lesson to giving and praying.

HELPS OVER HARD PLACES.

1. ALMS—acts of kindness, giving to the poor. Alms should be righteousness here. 2. SOUND A TRUMPET—as was done before a king to announce his coming. It means, Do not tell people, or display your good deeds. HYPOCRITES—those who wear a mask; who pretend to be good, while they are bad. SYNAGOGUES—the Jewish churches. HAVE THEIR REWARD—are rewarded by men's praising, and envying them; by a reputation for goodness. 3. LEFT HAND KNOW, etc.—be so quiet, so unconscious of your own good deeds as not even to think of them. 5. STANDING IN THE SYNAGOGUES—as the Pharisee and publican. This does not speak of leading others in prayer in meeting, but of having your private devotions in public, for the purpose of seeming very pious. 6. INTO THY CLOSET—in some retired place, where you may commune alone with God. OPENLY—the new spirit given, the better life, the answers to prayer, will prove that you pray. 7. VAIN REPETITIONS—saying over a form many times, as if God were pleased with it, as if it were a charm. 9. AFTER THIS MANNER—not always in these words, but here are all the elements of prayer,—this is the kind of prayer. OUR—showing we are all brethren. FATHER—therefore near and loving. HALLOWED—treated as holy, sacred. 10. THY KINGDOM—the reign of Christ in every heart, when all love and serve him. 11. DAILY BREAD—food for body, food for mind, and all wants; bread from heaven. 12. DEBTS—sins; the duties we owed to God, and failed to give. 13. DELIVER US—either keep us out of temptation, or give us grace to grow better under it. AMEN—so let it be.

QUESTIONS.

INTRODUCTORY.—Of what sermon is to-day's lesson a part? What was the subject of our last lesson? By what example was it illustrated? What other subjects were taken up in the same way? (Matt. 5: 27-48.)

SUBJECT: SINCERITY IN WORKS AND WORSHIP.

I. THE GENERAL PRINCIPLE (v. 1).—With what two opposite motives may men do good deeds? Is any deed really good which is done to be seen of men? Why not? Of what reward will such deeds fall? What is necessary in order that our Heavenly Father may give His reward?

II. THE PRINCIPLE APPLIED TO GIVING (vs. 2-4).—What are alms? What is a hypocrite? How do hypocrites give alms? What reward do they have? Why can they have no reward from God? How should Christians do good? Why? How does this agree with the command to let our light shine?

III. THE PRINCIPLE APPLIED TO PRAYING (vs. 6-8).—How do hypocrites pray? Why is this not true prayer? What is its reward? How should Christians pray? Does this forbid all public worship? How will true prayer be rewarded openly? In what ways do persons now sometimes use vain repetitions? If God knows all, why do we need to pray?

IV. THE MODEL PRAYER (vs. 9-15).—To whom is this prayer addressed? What seven petitions are made? What is the difference between the first three and the others? Why is God called "Father" here? Meaning of "hallowed"? What three commandments are implied in v. 9?

What is it for God's kingdom to come? (v. 10.) Is our prayer for it sincere, if we do not labor and give that it may come? What is it for God's will to be done? By whom to be done? What changes would it make in ourselves? In business? In society? In the world?

What four things are asked for ourselves? (vs. 11-13.) What is included in "daily bread"? Why are sins called debts? What is the standard and condition of forgiveness? (vs. 14, 15.) How does this help us to forgive? What is the need of prayer against temptation? From what evils do we pray to be delivered? One way in which we are delivered? (2 Cor. 12: 8, 9.)

What reasons are given why God can answer? How does this help us to pray in faith? How does God gain glory from answering prayer? Meaning of "Amen"?

LESSON X.—SEPTEMBER 4.

TRUST IN OUR HEAVENLY FATHER.—MATT. 6: 24-34.

COMMIT VERSES 31-34.

GOLDEN TEXT.

Casting all your care upon him, for he careth for you.—1 Pet. 5: 7.

CENTRAL TRUTH.

God will take care of those who seek first his kingdom and righteousness.

DAILY READINGS.

- M. Matt. 6: 16-23. T. Matt. 6: 24-34. W. Luke 16: 1-15. Th. 1 Kings 3: 3-14. F. Mark 10: 23-31. Sa. Phil. 4: 6-20. Su. 1 Tim. 4: 1-10. PLACE.—The Mount of Beatitudes, near the Sea of Galilee.

INTRODUCTORY.—Christ still continues his Sermon on the Mount, teaching us to commit all our cares and needs to him; to do right, come what may, for he will care for us.

HELPS OVER HARD PLACES.

24. CANNOT SERVE TWO MASTERS—you can have but one supreme love or allegiance. Their interests will often be opposite, and you must make your choice. MAMMON—riches, money; you can make money serve you, but, whenever it comes in conflict with God or duty you must give up the money. 25. TAKE NO THOUGHT—be not over-careful or over-anxious. It means the care which distracts us; so u e l i n Shakespeare and other writers when the Bible was translated. MEAT—food. The idea is, you do right, care for your soul, and God will see that the body does not want. 26. FOWLS—birds in general. Sow NOT—he does not tell us not to sow, but to do our part, as the birds do theirs, and we shall be cared for. 27. CUBIT—a measure eighteen to twenty-one inches long. STATURE—may mean length of life or height of body, probably the latter. 28. LILIES—the gorgeous Hulse lily, wonderfully beautiful, it may include all wild flowers. 29. SOLOMON—David's son; the richest and most magnificent king the Jews ever knew. 30. GRASS—all kinds of herbs, including the wild flowers. CAST INTO THE OVEN—used for fuel, for wood was very rare. 32. GENTLES—the heathen; you would expect this anxiety from those who do not know our heavenly Father. 33. SEEK FIRST—make it first in importance, KINGDOM OF GOD—his service the principles of right. THE MORROW FOR ITSELF—not take care of itself, but have cares and anxieties of its own.

SUBJECTS FOR SPECIAL REPORTS.—Why we cannot serve two masters.—MAMMON.—No thought.—The argument from the birds.—The argument from the lilies.—Seeking first God's kingdom.—How "all these things should be added unto us."

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? When are giving and praying wrongly done? When rightly? The laws of what kingdom is Jesus enunciating?

SUBJECT: SEEKING FIRST THE KINGDOM OF GOD.

I. THE TWO MASTERS (v. 24).—What principle does Jesus lay down in reference to two masters? Why can we not serve two masters? Why must we serve one? Who are the two great masters that invite our service? What is Mammon? What is it to serve Mammon? Why cannot we serve God if we serve Mammon? Which is the best master to serve?

Does this principle forbid the having and using of money? What does it forbid? What is the difference between serving Mammon and making Mammon serve us? What does Jesus, in another place, bid us to do with the mammon of unrighteousness? (Luke 16: 9.)

II. SEEKING FIRST THE KINGDOM OF GOD (vs. 25, 31-33).—What does the service of Mammon lead men to do? (vs. 25-32.) Meaning of "thought" here? Does this forbid forethought and preparation for the days to come? (v. 20; chap. 25: 14-30.) What is meant? What is the argument in the last clause? What is the "kingdom of God"? (v. 33.) What is its righteousness? What is it to seek these first?

III. REASONS FOR SEEKING FIRST THE KINGDOM OF GOD (vs. 26-30, 32-34).

FIRST REASON (v. 33).—What does God promise to those who seek his kingdom first? What things will be added? Is this true of individuals? (Mark 10: 29, 30.) Of nations? How does the condition of the nations of the world prove this? Show how most of the losses and disasters of business come from breaking this command.

SECOND REASON (v. 25).—For what should we take thought? How does seeking first God's kingdom and righteousness free us from anxiety? Why is anxious care wrong? Can we help it?

THIRD REASON (vs. 26-30).—How did Jesus prove that God would take care of us? Do the birds do nothing for their food? What is the argument in v. 30? Why does he speak of the people as persons of little faith?

FOURTH REASON (v. 34).—What is meant by the morrow taking thought for the things of itself? How can we add to one day the troubles of the next? What is the great truth of this lesson?

Is there no danger, from this teaching of Christ, of leading men to be idle, improvident and thriftless? How does his great principle take away this danger? Will seeking righteousness first lead to that course which will bring the best of this life, without the evils attending anxiety for riches?

LESSON CALENDAR.

THIRD QUARTER, 1887.

- 6. Aug. 7.—Jesus in Galilee. Matt. 4: 17-25. 7. Aug. 14.—The Beatitudes. Matt. 5: 1-16. 8. Aug. 21.—Jesus and the Law. Matt. 5: 17-26. 9. Aug. 28.—Piety Without Display. Matt. 6: 1-15. 10. Sept. 4.—Trust in our Heavenly Father. Matt. 6: 24-34. 11. Sept. 11.—Golden Precepts. Matt. 7: 1-12. 12. Sept. 18.—Solemn Warning. Matt. 7: 13-29. 13. Sept. 25.—Review, Temperance. Rom. 13: 8-14. Missions. Matt. 4: 12-16.