



CROWNING THE MAY QUEEN.

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In many parts of England the old custom prevails of crowning the May Queen with dance and song. The method shown in our picture seems to be much better. Not one alone is crowned with flowers, but several: the most diligent scholars are, at the summer picnic of the school, crowned with flowers and with the love of their teachers and fellow-scholars.

A YOUNG MAN'S RESOLVE.

Ex-President Harrison, one of the ablest and best men of the United States, is credited with saying, in response to an urgent request to indulge in a social glass: "Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I owe my health, happiness, and prosperity to that resolution. Would you urge me to break it now?" It was the young man who thus nobly resolved and nobly lived who was honoured in time by being chosen President of the United States, and no man ever filled the high requirements of the office more worthily than he. And this same man, now again engaged in the practice of law, just a little while ago refused an offer of ten thousand dollars when his services were sought for by the liquor dealers of the State of Indiana to help them break down the liquor laws of that State. All honour to Benjamin Harrison, and may our country be blessed with millions of boys and young men who will begin life and pass through life as nobly as he.—Children's Friend.

The newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families and in order to ascertain the real number of children in the district the school officers resorted to an ingenious measure. Two monkeys were gaily dressed, put in a waggon, and, accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work: distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the school two hundred boys and girls.

THE SALOON HAS GOT MY BOY.

Rev. George R. Stuart is one of the most efficient evangelists in the Methodist Church. When preaching in Kentucky a while ago, a poor Irish woman came down the aisle one night crying out, "Mr. Stuart, the saloon has got my boy!" Our friend's heart was deeply moved, and for some moments he could not make any response. Finally he said: "How many women in this great audience can hold up their hands with this poor woman?" Hands went up all over the room, showing how many mothers were having the same sad experience. Some of the hands wore white gloves. Some wore black gloves. Some were white tender hands, while some were bare and quivering hands.

Stuart said: "Men of Kentucky, I don't know what kind of stuff you are made of, but I am that kind of stuff to stand by the side of these sad and stricken women, with their uplifted hands, and help

them save their boys from the clutches of the dreadful saloon." No wonder the people aroused to hot indignation, stood up and cheered.

The accursed saloon has got thousands of the nation's noblest boys, and mothers with wet eyes and crushed hearts are crying out in the agony of despair. The saloon demon is after other boys, the brightest and most promising of the land. Your brother! Your school chum! Yourself! Oh, why do not patriotic citizens arise in their might and stamp the monster to his death?

The members of the Christian churches of this land could exterminate the saloon in six months if they would. But they will not. It will be licensed to go right on corrupting, debauching, and ruining the boys, body and soul, and then sending them headlong down to hell.—The Epworth Herald.

THE ODD OCCIDENTAL OWL.

Among all the birds of America there are none better deserving to receive the protection of the laws than the little prairie owls of the Pacific slope. They may generally be seen sitting on a heap of sand thrown up by the prairie dog in digging his hole. This hole is appropriated by the owl for his house, and as you ride past he never fails to salute you with a very polite bow, and in the style of a real gentleman. The female may often be seen with her half-grown brood sitting at the entrance of an invisible prairie dog hole. Should you come too near she makes her abseance and retires with her little ones as gracefully as might a fashionable lady. Because of the positive good he does in the destruction of many harmful insects and reptiles, and especially the scorpion, he should have protection. In Southern California and the warmer parts of Utah and Arizona, every summer evening brings forth numbers of scorpions. They get into the gardens and infest the paths and walks about doorways and gardens; and but for the appetite and industry of the owl they would become an intolerable nuisance in these hot climates for three or four months of the year. At such seasons our little owl comes quietly about the house at dusk, every night, and picks up the scorpions by scores. Usually he has some place near by, as the cornice of the house or some broad beam in the barn, where he deposits his load and eats what he desires. He devours only the soft part of the body of the scorpion, leaving the head, claws and tail of the reptile, until there may often be found a quart or more of such remains at the place he has chosen for his nightly banquet.—Forest and Stream.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

LESSON V.—MAY 3.

FAITH.

Luke 17. 5-19. Memory verses 17-19.

GOLDEN TEXT.

Increase our faith.—Luke 17. 5. Time.—A.D. 30.

Places.—Perea (?), and the borders of Samaria and Galilee.

CONNECTING LINKS.

The Pharisees were so enraged with Christ's teaching in the parable of the Rich Man and Lazarus that they replied with insulting scoffs and derision. This troubled the disciples. Jesus went on to show them that their faith must be so rooted in him that they would bravely do their duty in spite of persecution. Some time passed between the discourse on faith and the unprofitable servants, in the earlier part of the lesson, and the healing of the lepers, in the latter portion; indeed, it is not certain which came first. The story of the lepers is the third notice (Luke 9. 51; 13. 22) of a gradual progress which Jesus was making from Galilee to Jerusalem. His route lay along the border line between Samaria and Galilee. On the way he healed the lepers.

DAY BY DAY WORK.

Monday.—Read what this week's lesson says about faith (Luke 17. 5-19). Prepare to tell in your own words the last lesson and this.

Tuesday.—Read the law of cleansing (Lev. 14. 21-32). Fix in your mind Time, Places, and Connecting Links.

Wednesday.—Read about a wonderful cure (2 Kings 5. 8-14). Learn the Golden Text.

Thursday.—Read how we ought to trust (Psalm 27). Learn the Memory Verses.

Friday.—Read concerning faith and sight (John 20. 24-31). Answer the Questions.

Saturday.—Read of the willingness and power of Jesus (Mark 1. 35-45). Study Teachings of the Lesson.

Sunday.—Read about the greatest of heroes (Heb. 11. 32-40).

QUESTIONS.

1. A Lesson on Faith, verses 5, 6.
2. Why did the disciples ask for more faith? 6. What great thing could a very little faith do?
3. A Lesson on Humility, verses 7-10.
4. What kind of work is God's service compared to? 8. Is the work of an Eastern servant all done in the field?
5. What are we taught by his serving at table? 10. Can our service give us any claim for reward?
6. A Lesson on Gratitude, verses 11-19.
7. From where did Jesus start for Jerusalem? What route did he take?
8. Why did the lepers remain afar off? What distance had they to keep from others? 13. How did they show that the fame of Jesus was well known? 14. When Jesus sent them to the priests did it mean that he would help them? How did they show their faith? 15. What did the Samaritan do when he was healed? 16. Why was he allowed to mingle with Jews? 17. How many were ungrateful? 18. How did Jews regard Samaritans? 19. Did this man's thankfulness secure him any other blessing? Of what was leprosy a type?

TEACHINGS OF THE LESSON.

We cannot do too much for God. There is no room for pride or boasting. Sin keeps us far from God. Misery should make us cry for mercy. Gratitude to God for blessings is our first duty. There is no risk in obeying Christ. To be near Jesus is the joy of a thankful heart. We should give ourselves to God in happy service. To make a good use of God's past dealings will help us in the future.

"You, Mose, you brack rascal!" "Yes, pap?" "Quit wahin' yo' s'penders crossed in front half de time I dunno w'ahin' yo' s'comin' or gwine."

How Easy It Is.

How easy it is to spoil a day!
The thoughtless word of a cherished friend,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scorn of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow,
And take the grace from its airy wings.

How easy it is to spoil a day
By the force of a thought we did not check;
Little by little we mould the clay,
And little flaws may the vessel wreck.
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden failure of wealth or power,
And, lo! the day with ill is wrought.

How easy it is to spoil a life—
And many are spoiled ere well begun—
In home-light darkened by sin and strife,
Or downward course of a cherished one;
By toil that robs the form of its grace,
And undermines till health gives way;
By the peevish temper, the frowning face,
The hopes that go, and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high,
And life is too short to spoil like this,
If only a prelude it may be sweet;
Let us bind together our thread of bliss,
And nourish the flowers around our feet.

Speaking of the British order to King Prempeh to clean up his capital reminds us that it would not be a bad thing for somebody to issue similar orders to the authorities in nearly all our towns. There is no excuse for filth. It is a disgrace to a community. Some Leagues who is in a dirty town kick up a row about it, and wake the public mind up to the importance of municipal cleanliness.—Epworth Era.

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