

## Queen's May-Day.

BY ALICE MAY DOUGLAS.

Mamma had seen Queeny putting her pretty straw basket down the well, and had told her that she must never, never, never, do so again. But Queeny forgot one day, and tied a rope to the basket, and lowered it into the well, just to see how far down she could let it go, when—O dear! dear! dear!—she did not hold on to the string tight enough, and then—splash! splash! splash! Ah! we know what happened. So did Queeny. Oh, yes; her tears showed that she did; but no one could see her tears, for her head was buried upon her arms, which were leaning against the well curbing.

Now Queeny did the very best thing in the world, she went right into the house to her mamma.

"But I forgot," she sobbed. "I didn't mean to disobey."

Mamma kissed away the tears, then said, "You remember that I told you that you could not go on the May party if you put the basket down the well."

It was a long time yet before May Day would come, and, although papa had bought Queeny a new basket, she knew that she could not go with the other children on the picnic, and fill it with the fragrant arbutus blooms—the wee pink darlings that hid under their glossy green leaves just to make the boys and girls hunt for them, when the boys and girls did not want to be hunting for them at all, but just picking, picking, picking all of the time.

"I feel as bad to have you stay at home as you do to stay," said mamma on May morning, "but little girls must remember to mind."

"I know it," said Queeny; "but long's I didn't disobey on purpose I'm going to try and have a good May Day all to myself."

That was just the best thing in the world for Queeny to do.

Queeny went first to the barn, to hunt for hens' nests. She looked into the stall where Dinah always stood, and there, half hidden among the hay, she saw something that she wasn't looking for.

"Can it be? Can it be?" she cried right out loud.

The old rooster answered from a beam, "Cock-a-doo-de-do!" which must have meant "yes."

"But where did it come from?"—she said, "my own basket that I lost down the well?"

"Bah! Bah!" answered a lamb from its pen.

"And what is in it?" asked Queeny, really holding on to the side of the barn, she was so excited.

"Mew! Mew! Mew!" came the answer from the basket.

"What's up?" shouted Dick, the hired man, as he drove into the barn with the oxen.

"Oh, there are four baby kittens in the basket I lost down the well," replied Queeny. "And how did the basket get out of the well?"

"Oh, I fished it up last week when I cleaned out the well," said Dick. "I threw it into the old stall with the rest of the rubbish."

Then Queeny patted the kittens, and said: "Oh, you little, fluffy, duffy, live, meowing, furry Mayflowers! I guess God sent you to me 'cause he knew I didn't mean to forget, and he knew more than mamma how sorry, sorry, I was 'cause I did disobey, for I told him 'bout it every night when I said my prayers."—Western Christian Advocate.

## Forgetting to Thank Mother.

Of course, you boys and girls are not the kind who forget to say "Thank you" when anyone does you a favor. When you were very small, before you could so much as talk plainly, father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "Thank you" when somebody passes them the bread at dinner, or lends them a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start for school some cold morning. "Oh, dear! I wish folks would let my gloves alone!"

"Here they are, Jack," mamma says, quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh!" and perhaps he says nothing at all. It is not likely that he says "Thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying "Thank you" for the hours mother spends mending their torn clothes, or for her care of them when they are sick, or for any of the little sacrifices she is making all the time? If they want any help on their lessons, mother gives it as a matter of course, and they usually forget that it is anything for which to thank her. They take it for granted that whatever they want, mother will give them, if she possibly can. And so she will, but her willingness and her love and her usefulness are no excuse for their being ungrateful and discourteous.

Start this very day to say "Thank you," whenever mother does you a kindness. Perhaps you will be surprised to learn how many chances there are in a day to use those little words. And you will be even more surprised to see how much it means to mother that you do not forget them.—Great Thoughts.

## The Young People

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

## Daily Bible Readings.

Monday, June 9.—Revelation 16. True and righteous are thy judgments (v. 7). Compare Rev. 15:3.

Tuesday, June 10.—Revelation 17. The Lamb is Lord of lords and King of kings (v. 14). Compare I Tim. 6:14, 15.

Wednesday, June 11.—Revelation 18:1-20. Rejoice for God has passed judgment (v. 20). Compare Rev. 19:2.

Thursday, June 12.—Revelation 18:21-19:10. The fourfold Hallelujah (vs. 1:8). Compare Psalm 148 (margin).

Friday, June 13.—Revelation 19:11-21. Faithful and true, the Word of God (vs. 11, 12). Compare Rev. 3:14; John 1:1.

Saturday, June 14.—Revelation 20. "And books were opened" (v. 12). Compare Matt. 16:27.

We direct special attention to the article below from our transportation leader, Rev. M. A. McLean. The advantages of the trip and Convention are well set forth. We trust that many of our Unions will be represented at the gathering.

## Prayer Meeting Topic—June 8.

Upheld, Sustained. II Corinthians 12:9, 10; Isaiah 41:10; 58:11.

## I Am With Thee.

Then there is no place for fear or dismay. Those who look to dumb idols for help, or who confront the forces of nature with no faith in the mighty and holy God, may well tremble in the presence of danger, but the servant of Jehovah hears above the shouts of thronging foes or the roar of belching volcano the reassuring promise of the faithful God, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We shall not faint, for he will strengthen us; we shall not suffer defeat, for he will help us; we shall not fall, for his righteous right hand will hold us up. Jehovah is a God near at hand, and not afar off, a very present help in trouble.

## JEHOVAH SHALL GUIDE THEE.

Not for a brief moment, but continually. If he leads through dry places, from his plenteous stores he will "satisfy thy soul" and keep thee strong. One whom Jehovah leads may well be likened to a well-watered garden or a perennial spring. He refreshes the souls of his saints, his salvation being a fountain, springing up unto eternal life. Hidden joys make the believer sing even amid dangers and physical sufferings. Earth's greatest thinkers will never be able to understand this, apart from personal fellowship with the living God and his Son, Jesus Christ.

## MY GRACE IS SUFFICIENT FOR THEE.

The loving God may decline to remove what vexes and weakens us; he may throw us into prison or lay us on a bed of illness or rob us of our greatest and most shining gift of body or of mind. He may drive a stake through our quivering flesh, and yet make our suffering and weakness work together with all other things to our spiritual growth and to our highest usefulness.

Our very weakness may afford a field for a more signal display of the power of God. As Paul lay prostrate on the ground he seemed to see the strength of Christ spreading itself like a tabernacle over him. He was so transported with the vision of Christ's strength overshadowing his weakness that he began to take pleasure in his distresses and injuries, since these weaknesses brought to him such a sense of the Saviour's presence and power in his life. Possibly some who read these lines can testify out of their own life history that the greatest influx of spiritual power has come to them in seasons of weakness and sorrow. Our God will not forsake us when we most need him. When we are brought low by disease or crushed by bereavement or disappointed in personal ambitions, then the sympathetic Christ spreads over us the tent of his power, and we rise to serve our generation more gloriously than we ever could have done in our own strength.—John R. Sampey, in Baptist Union.

## International B. Y. P. U. Convention.

Is our Maritime Union to be represented at the Twelfth International Convention to be held at Providence, R. I., July 10th-13th?

Let me mention a few reasons why this question should be answered in the affirmative.

1. Because of the accessibility of the place. For the first time the Convention will meet in an Eastern State. Heretofore the Convention has met in places so remote

from the Maritime Provinces as to involve a considerable expenditure of money to reach them. This difficulty does not exist this year?

2. Because of the historic interest of the place. Providence is the second city in New England, with a population of 175,000, or, including suburbs, 250,000. It is of peculiar interest to Baptists as the home of Roger Williams, the cradle of religious liberty, and the home of the mother church of all the Baptist churches of America. It is also the seat of Brown University, the oldest Baptist institution of learning in the country, and withal it is said to be one of the most beautiful cities in the Republic.

3. Because of the attractive side trips for which arrangement has been made. These include a sail on Narragansett Bay, a visit to Newport, that great summer resort, a trip to Boston, to Plymouth, Concord, Lexington and other places.

4. Because one single fare for the round-trip has been granted from all points outside of New England. This brings the trip within reach of many.

5. Because the rates of entertainment are very moderate. Rates in private homes are 25c. for lodging, and 25c. for each meal. Rates at hotels vary from one to three dollars per day.

6. Last but not least, attendance at this Convention will mean lasting inspiration to those who attend and to the churches which they represent. Indeed the echo from this great gathering could be heard by all our churches at our annual Convention. Are you planning for a holiday trip this summer? Here is a rare opportunity. Plan to "take in" Providence and all the incidents July 10th-13th.

If you plan to attend this Convention, write at once to Mr. J. W. Baker, Pawtucket, R. I., for registration card. Sign and return the same, with registration fee of 25c., and place of entertainment will be assigned, and certificate for the same returned.

Yours very truly

M. A. MACLEAN, Transportation Leader for N. S. Turo, N. S., May 26.

## Inductive Book Studies of the Bible

BY PROFESSOR HENRY CHURCHILL KING.

The following directions were prepared originally for the use of students in the Bible classes of Oberlin College, and have been thoroughly tested. The interest of the students, and the really excellent character of the work done by them under these directions, have made it seem worth while to hand on these suggestions to a larger number.

In spite of its miraculous unity, it is obvious upon the face of it that the Bible is still a library of individual books or pamphlets, written by individual men under definite circumstances for definite purposes, just as books are now written, and one turns to their prefaces to get their drift.

These books of the Bible, then, are natural wholes, and from these wholes the most thorough study must begin. The fundamental method must be by book studies, and upon such study all the more fragmentary methods should be based. Even the "higher critic" needs to take account of the fact that the books, just as they now stand, seemed to their final redactors to be unities.

The aim, then, is to master each book, as one would seek to master a college text; then, from the knowledge of the single books, to work forward to a conception of the collection as a whole, and backward to a knowledge of the details. The method is avowedly analytic, rather than synthetic. It assumes that it is safer to start from the concrete whole of the book, and work back to its elements, rather than by microscopic study of its assumed elements to work forward to a knowledge of the book. Does not thought go by paragraphs, rather than by phrases? Will it not be safer to follow essentially the order of growth in the writer's mind, rather than an assumed order of our own? May it not be that Bible students have often made a mistake, like that made by most psychologists when, instead of beginning the subject with the whole concrete consciousness of man, they assume that its elements are sensations, and fit their description of the facts to this assumption?

However one may answer these questions, no genuine Bible student is likely to deny the value of book studies as at least one method of Bible study, and the writer hopes that the definite directions followed may persuade some for whom the Bible has, perhaps, seemed somewhat unreal, and far off from life, to attempt a more comprehensive study of the Bible, that will enable them to know these books as they know their individual friends. The directions are given in the concise form in which they have been put into the hands of students.

(Continued next week.)