

## Children's Work.

Mrs. Jas. Ledford, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

## Jimmie State, and the Little Bird's Prophecy

BY AGNES.

CHAPTER V.

Yes indeed, he would mind his manners and be good. A boy who meant to get rich in two ways would have his hands full of business. If he only had that debt cleared off—he drew long breaths whenever he thought of it, as if it were a physical weight pressing on him. But a year would pay it, almost, and then—what? He would have money of his very own and could pay a tenth to the Lord's treasury.

Mr. Hastings was preaching a series of sermons to young Christians, and Jimmie was full of it and longing to begin. He didn't know that he had begun already, whatever he found to do, he did it "with all his might," and with the cheery sweet-tempered goodwill that makes work a pleasure.

As he turned away from the station that afternoon he felt quite downhearted, as boys should feel when they part from their mothers—we can have only one mother, you know. Jimmie, looking through misty eyes, saw old Charlie flicking four ears instead of two, and every few minutes he had to disengage the lines from two scrubby tails instead of one; winking hard made all right again, but he had to keep on winking. Boy-like he was ashamed of his tears, and hoped to get away without meeting anyone he knew. He was fated to be disappointed as it was, perhaps, as well.

"Hullo, Jim, hold on a bit. I was on the look-out for you. I am going out to Mrs. Anderson's for a day or two," shouted James Mitchell.

Jimmie, hoping devoutly that his eyes weren't red, drew Charlie up by the pavement, and turned out as cheerfully as if James were a lady.

James laughed as he scrambled in. "You needn't have gone to all that trouble," he said gaily.

On their way out of town they overtook an old man who lived two or three miles out; he was such a grumpy old customer that most people hurried past him and never offered him a lift. Jimmie stopped and politely offered him a ride. Without a word of thanks the old man tossed in a bag of provisions he was carrying over his shoulder, and got stiffly in, snarling because the step was high and old Charlie was fidgety.

"What in the name of all that's disagreeable did you pick up that old curmudgeon for?" asked James disgusted, in a low tone.

"I'll tell you by-and-by," whispered Jimmie.

But the old man heard or guessed what had been said, and spoke at once.

"Yuh-ah-you! Think because you're Lawyer Mitchell's son, you're a gentleman and can't ride with such like as me;" and with that he struck at James meaning to box his ears, but he only knocked his cap off; the boy caught it, clapped it on the back of his head and faced the old man in much less time than it takes to tell it.

"Confound you, you green eyed, ugly old—tom cat! If you weren't so old—I!" The old man interrupted him with a string of oaths.

Jimmie stopped the horse and he, too, faced the old man.

"See here, Mr. Gray," said he, "no man that swears rides with me. If you can't quit, get out." He spoke with a dignity surprising in a child, and strange to say it affected this bad old man, for he subsided, muttering something about not wanting to make a fuss.

The two boys sat down again, James white with anger. Jimmie stopped when they got to the old man's corner, and he got out and walked off with his bag without a word. It was an unpleasant incident, the two boys looked at one another, Jimmie smiled, but James said with irritation:

"What did you pick him up for?"

"He is so cross no one likes him, and I thought if I was him I would like a ride," said Jimmie simply.

"The golden rule is wasted on that old beast," said James scornfully.

"Taint on me, though," said Jimmie. This reminded him of what he had been very anxious to tell James; he told it by asking a question.

"Did you know I'd joined the church?" He was shy of using the word Christian yet, he was "such a little sap to set up for so much," he thought.

"No," answered James, then he gave a short embarrassed laugh. "I wanted to come out to see you when I heard about your father, but father thought I had better wait a while."

Jimmie did not risk a reply, the mist had come to his eyes again.

"What are you going to do, Jim?" asked James.

Jimmie held his mouth hard at the corners as he replied:

"I'm going to stay with Mr. Anderson till I pay off seventy-five dollars father owed him, and I'll stay after that as long as he'll have me. Grandfather—mother—she went there to take care of them; they're pretty old now, I guess. She just went to-day." The tears that were so near suddenly overflowed with a great deep sob.

James was full of sympathy, but he couldn't say anything. He rather wondered sometimes at the feeling he had for this boy four years younger than himself; he admired and respected his honesty and truth, but wondered cynically if it "would keep" till he grew up.

"And what did you join the church for?" he asked hesitatingly as they drove through the gate.

"I joined it to get rich," answered Jimmie promptly, and with a radiant smile.

James stared.

(To be continued.)

## Lu's Banana.

I was sauntering along Broad street the other day, when I saw a pleasant little street scene worthy of being recorded.

Two ragged newsboys were trying to sell the earlier editions of the afternoon papers, while a bootblack, with his box slung over his back, was keeping a keen lookout for possible customers. Meanwhile the boys kept up a running fire of street chaff, such as these arabs delight in.

Presently a man, carrying a large bunch of fine bananas on his shoulder, passed close by. The motion of his body loosened one of the biggest and ripest, and it fell to the sidewalk.

The man kept on, not noticing or caring for his loss.

The banana lay on the pavement for about half a minute. Then the bootblack spied it, and, with a cry of delight, ran over and picked it up.

The two newsboys saw him in the act, and in a moment were by his side, eyeing the prize greedily.

I drew closer and watched the little comedy with interest. At first I expected to see the bootblack eat the banana himself, and triumph over his less fortunate companions, and I was greatly surprised to see him produce a pocket-knife and proceed to cut it into three pieces.

"Very generous," I said to myself. But then I noticed that one piece was considerably larger than either of the

other two, and my admiration was somewhat dampened.

The others also noticed it, and one of them said:

"Huh! Jerry's got the best of this deal!"

Jerry heard the remark, but he grinned good naturedly, and when the others had gone away with their share, he unsling his box, sat down on it, and looked slyly around him.

I followed the direction of his eyes, and presently saw a little girl, who looked to be about eight years of age, with a little faded shawl drawn around her thin form, and a most distressed look in her pinched face.

She had three or four boxes of matches in her hand, but appeared to lack courage to sell them.

"Say, Lu," said the bootblack in a low voice.

The girl approached slowly and timidly.

"D'ye like bananas?"

The girl nodded her head vigorously.

"Then here's something for you."

"For me?" she asked amazedly.

"Yes, I saved it for you."

The girl took it in her hand eagerly, and then paused with a sudden thought.

"Where's yours?" she asked.

"I don't care for bananas," said Jerry, springing up suddenly.

"Deed and double I don't. And I've had an apple, and a pear, and peach to-day. Black your boots, sir? Shine?"

He was off like a shot, leaving Lu with the piece of banana.—Our Dumb Animals.

## Young People's Work.

FOR CHRIST AND THE CHURCH.

The Committee on Young People's Societies of the Co-operation of Disciples of Christ in Ontario: W. W. Coulter, Chairman; Reuben Butchart, A. Johnston. Everything intended for insertion in this column should be sent to W. W. Coulter, St. Thomas, Ont.

## C. E. Notes.

GEO. POWELL, FR.

APRIL 8.—*envy and covetousness. How to conquer them.*—John ii. 1-11, 15-17.

Among the lowest, basest and most contemptible passions that dominate the will, pollute the heart, poison the mind and demonize the whole man, are envy and covetousness. They are the enemies of all true enjoyment and peace. They soil, disturb and make turbid the lucid, sparkling stream of life. They are the offspring of Satan, and their purpose is to make men most miserably wretched by actuating them to look with grudging and insidious eyes upon those who have enjoyable possessions or who have attained intellectually, socially or otherwise to pre-eminence.

"Envy," says Errett, "leads to falsehood and slander, to the sacrifice of all generous feelings and sentiments, to all sorts of injustice and to a disregard of all laws, whether of God or man, that stand in the way of the gratification of a vile ambition."

Do we look upon the possessions of others with an evil eye? Are we jealous of the distinction, rightly and justly merited, of our friend, brother or neighbor? What evil have these passions wrought! We will notice a few examples in the Old and New Testament.

1. Envy committed the first murder. Cain's heart was pregnant with malice because his brother's sacrifice was accepted and his not. He was envious of Abel's distinction, and stained the ground with blood.

2. Eleven sons of the ancient patriarch, envious of the position their youngest brother occupied in their father's love and esteem, sold him to slavery. Joseph manifested the oppo-

sition of this pernicious spirit years afterwards, when his brothers came down into Egypt for corn.

3. Envy led Miriam to incite an insurrection against Moses. She was punished by God by being smitten with leprosy. This is a lesson for us to learn. Leprosy is as foul and loathsome a disease of the body as envy is of the soul.

4. Covetousness led Lot into Sodom, Ahab into discontent, and Jezebel into the murder of Naboth; Gehazi, Elisha's servant, into leprosy, Ananias and Sapphira to a sudden death, and the Jews into making God's temple a house of merchandise.

5. These evils are seen "in their most Satanic form in the part they played in the tragic drama of our Saviour's trial, persecution and death. For envy they had delivered Him up." Judas betrayed his Master for the paltry trifle of thirty pieces of silver.

From what we have seen we, as Christ's disciples, must overcome every appearance of these evils. All of us are more or less tainted with them; we can conquer them, not it may be in our own strength, but in the strength of Jesus. With the "scourge of cords" He drove the defilers out of the temple, and if we serve Him faithfully He will cleanse and purify our bodies, the temple of the Holy Spirit. Christ is as able to cure this leprosy of the soul now as he was able to cure that of the body nineteen hundred years ago.

"A man that hath no virtue in himself, ever envieth virtue in others, for men's minds will either feed upon their own good or upon other's evil; and who wanteth the one will prey upon the other, and whose is out of hope to attain to another's virtues will seek to come at even hand by depressing another's fortune."—BACON.

"If anyone finds himself possessed of these demons, he should never cease his humiliation and supplication before God until, however painful the exorcism, they are cast out. We must learn to regard the rights of others; in honor to prefer one another; and to find our own joy in sympathizing with the success of others."—ERRETT.

APRIL 15.—*Self-control and how to gain it.* Col. iii. 1-17.

That which makes the difference between the savage barbarian and the Christian gentleman is mastery over self. The Christian is as human as the savage; is of common ancestry, and created by the same God. The one gives free course to all his appetites and passions; his finer, nobler nature is choked out by the rank weeds of selfishness, the other has overcome to a great extent the carnal man and has cultivated his better self. He has learned the power of self-control. In the one case the passions are unbridled and the will unrestrained; while in that of the other the will is brought into subjection to the divine will. One is a slave, the other is a free man in Christ Jesus. John viii. 33.

Upon all sides of us are those who do not exercise any mastery over their passions and appetites. They are the slaves of temper, avarice, jealousy, lying, profanity, intemperance and numerous others of the same progeny. History relates to us the same condition of affairs.

A most notable example in the time of Christ was Herod. He knew no more of restraint than a wild beast. He let loose the reign of passion and drank to the dregs of every cup of pleasure and sin. He was cruel; tyrannous, cunning and malicious. He lived unto himself in the flesh and died under the condemnation of God—the death of the wicked.

That of Herod is an extreme case. What of ourselves? To how many of

## Burdock Blood Bitters

UNLOCKS ALL THE CLOGGED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRACIOUSLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, BALT ANHEM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.

these fruits of the flesh are we slaves? A lady said not long since to a teacher of a Bible class, that it required more grace, and manifested a better character to refrain from speaking sharp and hasty in the home, than it did to spend one hour a week teaching her class.

How are we to gain the mastery? Christ at all times and under the most trying circumstances manifested perfect self-control. The secret was His perfect submission to the will of His Father.

1. We must mortify or make dead our members which are upon the earth—fornication, uncleanness, passion, evil desire and covetousness—the which is idolatry. This is not all. "But now put ye away all these: anger, wrath, malice, railing, shameful speaking out of your mouth."

This demands constant watchfulness. "Watch and pray."

2. "Let the word of Christ dwell in you richly in all wisdom."

3. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus."

"And he that ruleth his spirit is better than he that taketh a city."—SOL. OMON.

"For myself I lay no claim to any exceptional fineness of nature. But I say that beginning life as a rough, ill-educated, impatient man I have found my schooling in these very African experiences. I have learned by actual stress of imminent danger that self-control is more indispensable than gun powder, and that persistent self-control is impossible without real heartfelt sympathy."—STANLEY.

## Excels all Others.

DEAR SIR:—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether.

WM. WRIGHT,  
Wallaceburg, Ont.

K. D. C. Pills tone and regulate the liver.

## DISCIPLES OF CHRIST

HAMILTON, ONT.

CHURCH: Corner Cathcart and Wilson Streets, which is three blocks north and one block east of the King Street Station of the Grand Trunk Railway.

## SUNDAY SERVICES:

Public worship, 11 a. m. and 7 p. m. Sunday School, 3 p. m. Y. P. S. C. E., 8:15 p. m.

Prayer Meeting—Wednesday evening at 8 o'clock.

Strangers and visitors to the city are always welcome.

GEORGE MUNRO, Minister.

Residence: 25 Wellington St. North.

D. L. SINCLAIR,  
Barrister, Solicitor, Notary  
Public, Etc.

Office—Canada Life Building, 46 King Street West, Toronto. Telephone 1391.