

Sunday School and is superintendent of the West Side Mission. Clara Foss said she must be excused for she's in her last year in the high school, and busy as she can be at home every minute she can spare. You know her mother is never well and she has half a dozen little brothers and sisters who are always bumping their heads and tearing their clothes. Clara said she meant to do home missionary work this year and see if she couldn't coax her mother to go away for a visit in vacation. Burton Spaulding's going away, too—doctor's ordered him off to his uncle's ranch out west for a year to see what change of climate will do for him. He's been running down dreadfully for the last six months. So it went on, and everybody was ready with some excuse or other. Seemed as though the thing was contagious and everybody'd taken the disease."

"From you," added Ward's mother; and Ward laughed a little shame-facedly and answered:

"Well, yes, I suppose so."

"Let me see," she continued, "what was your excuse?"

"Why, that I didn't want to assume the responsibility."

"Rather the poorest one of the lot, wasn't it?"

"Well, I don't know." Ward disliked admitting the fact to another, but in his own heart he knew that it was decidedly flimsy.

"You have the time?" his mother went on interrogatively.

"Oh, yes, time enough, I suppose."

"You are well and strong—health doesn't unfit you for the work?"

"Yes." Ward smiled at the question, for his health was so good as never to be thought of.

"You are going to be home all summer?"

"Yes—worse luck!"

"That isn't complimentary to the rest of us here at home, but never mind. Intellectually and spiritually, with the Master's help, you are able to perform the duties of the office?"

"I—suppose so."

"Then you'll allow your mother to say, dear, that your so-called excuse looks like a large sized piece of don't-want-to to her."

Ward was silent, and presently she continued:

"If you are able God holds you responsible, whether you take up the task he sets you or not. You cannot get rid of responsibility by refusing to recognize it, for it is something which is God-given, and not assumed at will. If you do the work, you discharge your responsibility; if you do not, no matter who takes it up, it is still set down to your account, together with the fact of your neglect of duty. To me this is a thought which makes me think seriously before refusing extra work along religious lines. If I am able I am responsible, and I dare not shirk."

Ward looked long at the fire before he spoke again. He was conscientiously trying to do what the Master would like to have him do, but this was a new phase of Christian duty. At last he said:

"You really believe that's the measure of responsibility—being able to do the thing?"

"I really believe that ability is the only measure of responsibility," was the earnest reply.

"Well, maybe your right. If you are—" a long pause. Then Ward rose and stretched his long arms upward and outward with a prodigious yawn.

"I think I'll go to bed," said he. "Good-night, mother."

"Good-night, my son."

At the business meeting held the next week Ward Hemenway offered no word of protest when he was again nominated for president of the Young People's Society. His election was unanimous. He is proving himself an excellent officer, and the burden of responsibility is not greater than he can carry with ease.—Sel.

A Lesson in Giving.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday."

And when Sunday came she went to the box in the church and dropped in two dimes. "Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to him, and I can't give him what is his own. So, if I give him anything, I have to give him what is mine."—[Gem.]

Dr. Snaithen says: It is a well known fact that the Moors are inveterate coffee-drinkers, especially the merchants, who sit in their bazaars and drink coffee continually during the day. It has been noticed that almost invariably when these coffee-drinkers reach the age of forty or forty-five their eye-sight begins to fail, and by the time they get to be fifty years old they become blind. One is forcibly impressed by the number of blind men that are seen about the streets of the city of Fez, the capital of Morocco. It is invariably attributed to the excessive use of coffee.

The Young People

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R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Gayboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Living Bread, John 6: 26, 35

Daily Bible Readings.

Monday, November 13.—Genesis 46: 1-7, [8-25]. 26-34. Jacob's new joy. Luke 2: 29, 30.
Tuesday, November 14.—Genesis 47. Israel on the fat of the land, (vs. 13). Compare Ex. 3: 8.
Wednesday, November 15.—Genesis 48. Prophetic blessing, (vs. 13, 14). Compare Gen. 27: 25-27, 38.
Thursday, November 16.—Genesis 49. Jacob's glimpse into the future. Compare Deut. 33.
Friday, November 17.—Genesis 50. Joseph's royal sorrow and mercy, (vs. 16, 19). Compare 2 Sam. 9: 1, 13.
Saturday, November 18.—Exodus 1: 1; 2: 10. Man's oppression. God's favor. Compare Jer. 36: 26.

Prayer Meeting Topic—November 12.

The Spiritual bread, John 6: 26-35.

The people had been participating in the beneficent miracle of the feeding of the 5000. In this the kindness and power of Jesus were demonstrated. But the Jews thought of Moses of whom they spoke as the author of the manna by which the Israelites were fed in the wilderness. And they said that the giving of the manna was a matter of greater moment than the feeding of the 5000. But Moses was dead; he was not the Messiah. How could they be sure that Jesus was the Messiah who was to come? The truth, however, was that it had not been Moses who had given the manna, but God, and Jesus declares that he is the true bread, the gift of the Father.

(1) The manna of which the children of Israel partook in the wilderness was but a type; Jesus is the true bread from heaven. The manna was imperfect; Jesus Christ is the true, real, perfect, bread.

(2) Bread, often called "the staff of life," is here used in the broad sense of the support of life. Jesus is not only the means of our subsistence; he is the author of our life. "In him we live, move, and have our being." "I am the way, the truth, and the life." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "In him was life and the life was the light of men." "He that believeth on the Son hath everlasting life." Jesus says "I am come that they might have life and that they might have it more abundantly." "Ye will not come unto me that ye might have life." And in our lesson, verse 33, we have, "For the bread of God is he which cometh from heaven and giveth life unto the world." And in the 30th verse we read, "This is the bread which cometh down from heaven that a man may eat thereof and not die." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world." Verse 51.

(3) The manna was given for a certain period only. God "gave" the manna, God "giveth" the true bread. This true bread is continually being given to us. It is not the truth that Christ was the bread of life but that he is the true bread. This bread is not like the manna given for a definite occasion only; the true bread from heaven is a perpetual gift. And not only is this so but we need him continually, "every hour we need thee." "We cannot live on a previous supply. The principle of the Christian life is 'daily grace for daily need.'"

(4) We are spiritually dead without this heavenly bread. As the body cannot live without food, so in the soul there is no life without Christ. "He that hath not the Son hath not life." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." No wonder therefore, that the people said to Jesus, "Evermore give us this bread." How marvellous the teaching of Jesus' reply, "I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst!" Let that be our prayer, dear young people. Let us not only recognize our need but also the inexhaustible supply. A. F. NEWCOMB.

Amherst, Oct. 27.

Report.

The members of the Gayboro Junior Union are at present meeting weekly, and devoting part of their hour to making scrap books, destined for use among the Telugu children. This gives added interest to their work and mixes splendidly with the Junior Conquest Course. It is probable that these young workers will

remember needy ones nearer them. Miss Glara McKeen is junior leader. The Junior Union is taken and we hope soon to have twenty copies of it making its monthly visit to as many homes.

Co-operation.

Organizations exist in order that individuals may through them the more efficiently achieve a common purpose. The reason to be of the B. Y. P. U. Convention is that through co-operation a more efficient class of young Christians may be developed from our ranks. To do this the earnest service of every member is demanded. Recognizing these facts, and desiring earnestly to make this department a really effective force in the development of our young people, we have sought stimulating articles from a large number of our most efficient workers. We have asked none but busy men or women to write a word. We appealed to persons whose hands and hearts are full of work, because such persons are always most ready to respond, and because those who do nothing are utterly incapable of offering stimulus to other lives. We have received and published a few of these articles. They have been of noble value, but the results have been thus far quite disappointing. We have thus far written over thirty letters seeking such help. The majority of responses have been courteous refusals. Several promised work now long overdue. We hope they have not forgotten the work and their promise. The conduct of this department is no small addition to a busy pastor's work, as busy as any of them. But if you will help we will do our best to make the work effective in character building and in stimulus to service.

Temperance Sunday.

The Committee on Temperance of the Maritime Convention have asked the churches throughout the Convention to observe Sunday, Nov. 26, as Temperance Day. They desire the co-operation of all our Young Peoples' Societies in this observance. We would earnestly recommend that such observance be made a grand rally of all our forces for a stalwart charge upon the greatest foe of home, church and Christian citizenship.

The Best Thing.

A recent issue of the Christian Endeavor World quotes the following as the best thing seen in its exchanges during the previous week:

[From an exceedingly suggestive article by W. L. Pickard, in the Standard, on "Some Things a Layman Should Avoid," the following pertinent sentences are taken.]

Avoid finding fault with the preacher's sermon because a godless, disrespectful, talking, note-writing choir sits in the choirstand, and a thoughtless janitor fails to "decide on ventilation." It is not sermons every time that put people to sleep. I have seen people asleep when John A. Broadus and George C. Lorimer and P. S. Henson were preaching. Yet these brethren did not preach Rip Van Winkle sermons.

Avoid haste in listening to a sermon. Haste to run through a service "makes it perfunctory." A deliberate listener gives "tone and character" to the worship. All laymen who can sing should sing, and all should welcome strangers at the proper time. Then the preacher who is trying to make the church a place of warm hearted worship instead of an ice-house will not have to give exhortations.

Avoid pew conversations by two or more laymen. The pew is expected to be a pattern to the pulpit.

Avoid complaining because the minister announces four stanzas of a hymn which has seven, or because all the stanzas are sung. The minister is supposed to know whether some or all the stanzas are in keeping with a theme which he wishes to impress.

Laying Aside Every Weight.

A successful worker in a rescue mission is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theatre?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—Sel.