

A NEW BIBLE STORY.

During the siege of Port Arthur a Japanese soldier lost both of his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but of course they would not. He was brought to one of the military hospitals in Tokio to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health he became more and more sad. One day he said: "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

"They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually became quite friendly."

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."

PRAYER.

Help us in all good purposes, in all intentions that express themselves in the direction of faith and hope and love. Help us to stir up the gift that is within us; may ours be lives of consecrated energy, given to our Father's business, returning to the temple because it is our Father's house. Speak to each as each most needs Thy voice. Some are heavy with sleep, and they require the thunder to arouse them; and some are so tired and weary utterly that even a breath of wind might carry them away; Thou knowest how to speak to such. Thou givest the tongue of the learned to Thy teachers and preachers, that they may speak a word in season to them that are weary. Amen.

Both halves of the truth are ours, and we claim the whole of it. The death of Christ is ours, and we rest in it our hopes of acceptance with God in time and in eternity. This is what we begin with, but we do not end with it. We will go on from His death to His life, and, with the love begotten of being redeemed, try to reproduce that life in our own. In the same way, whilst glorying in His divinity, we will allow none to rob us of the attraction and the example of His humanity, for indeed the perfection of His humanity, with what this implies as to the value of His testimony about Himself, is the strongest bulwark of our faith that He was more than man.—Dr. Stalker in *Image Christi*.

THE LESSON OF THE FOOT WASHING.

By Rev. Professor D. J. Fraser, B.D.

The disciples came to the holy Supper heated with argument and vexed with social ambitions, and no one of them volunteered to do the work that was commonly assigned to a slave. Jesus, "knowing that the Father had given all things into His hands," rose from the table, girded Himself with a towel, poured water into the basin, and passing from one to another of the sulking group recumbent at the meal, He bent over them as the humblest servant would do, and washed His disciples' feet.

Never could they forget the lesson taught them, with such gracious dignity and kindly tact, by that act of self-abasement. With dramatic effect, Jesus told them what it is to be greatest in the kingdom of heaven. He was fully conscious of the dignity of His Messianic mission, but He took the divine power with which He was entrusted and devoted it to the lowliest of uses. He thus taught His disciples that service is the sole condition of Christian leadership, that greatness in the kingdom consists essentially in helpfulness, that the highest gifts find their true glory in the humblest ministries of life.

Let us carry this lesson from every communion service. Christ gives us His body and blood, that we may have strength to do His works.

"Take ye the bread,

Change it again,

Your powers of life inspiring,

Do as He said,

Quit you like men,

To work out the Lord's desiring.

Take of the wine,

Change it anew,

To life's impetuous torrent;

This be the sign,

Faithful and true,—

To fight as duty shall warrant."

This was the chorus which Parsifal heard the knights sing at the close of the Holy Feast. They rejoiced that "at the tables of communion love" they received the strength of purity to guard the Holy Grail. We are not called to any such dramatic service—to defend the Holy Cup from the foul-hearted Klingsor, or to go forth in knightly armor to wrest from him the Holy Spear. We are called to perform the humbler ministries of life, but our commonplace service demands an equal purity and valor; and at our feast of love we, too, may hear the sweet anti-chorus,—

"Blood and body, gift of blessing,

Now he gives for your refreshing,

Changes by His Spirit true

To the wine for you outpoured,

To the bread that strengthens you."

The Holy Communion strengthens us for the lowly task to which the example of the most kindly in human history summons us.—"Ye also ought to wash one another's feet." Have we come to the communion service with selfish thoughts, that divide us from one another and from Christ, with a proud sense of our superiority, with restless ambition for social distinction? Are we unwilling to serve and anxious to rule? Are we thinking of our rights rather than of our duty? Are we so heated and disappointed and resentful, that we neglect the little courtesies and thoughtful kindnesses that might sweeten our common life? Are we tired of our humdrum tasks, and eager for some great thing to do? Do we miss the poetry of the commonplace and long for a summons to some brilliant crusade? Then may ours be the vision of the Christ rising from His place at the holy table, and bending to the lowliest of ministries, and saying to each of us: "I have given you an example, that ye should do as I have done before."

Presbyterian College, Montreal.

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.

—BRIDGES.

ALCOHOL AND ALCOHOLISM.

A recent note in the Dominion Presbyterian indicated how effectively temperance workers in Great Britain are utilizing the public "bill boards" for the purpose of informing the people as to the dire effects flowing from the liquor traffic and the danger of using alcoholic beverages. The following is a sample of an official proclamation posted by more than sixty municipalities in Great Britain:

CITY OF NOTTINGHAM.—PHYSICAL DETERIORATION AND ALCOHOLISM.

The report of the committee presented to Parliament by command of His Majesty states that:

The abuse of alcoholic stimulants is a most potent and deadly agent of Physical Deterioration.

Alcoholic persons are specially liable to tuberculosis and all inflammatory disorders. Evidence was placed before the committee showing that in abstinence is to be sought the source of muscular vigor and activity. The lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts, recognized by the medical profession and placarded all over France by order of the government, are published in order to carry out the recommendation of the committee, and to bring home to men and women the fatal effects of alcohol on physical efficiency:

(1) Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol (whether as spirits, wine or beer), which may never go as far as drunkenness.

(2) It is a mistake to say that those doing hard work require stimulants. As a fact, no one requires alcohol as either food or tonic.

(3) Alcohol is really a narcotic, dulling the nerves like laudanum or opium, but it is more dangerous than either, in that often its first effect is to weaken a man's self control while his passions are excited; hence the number of crimes which occur under its influence.

(4) Spirits, as usually taken, rapidly produce alcoholism, but milder alcoholic drinks, as beer, and even cider, drunk repeatedly every day, produce after a time alcoholic poisoning with equal certainty.

(5) The habit of drinking leads to the ruin of families, the neglect of social duties, disgust for work, misery, then crime. It also leads to the hospital, for alcohol produces the most various and the most fatal diseases, including paralysis, insanity, diseases of the stomach and liver, and dropsy. It also paves the way to consumption and frequenters of public houses furnish a large proportion of the victims of this disease. It complicates and aggravates all acute diseases: typhoid fever, pneumonia, erysipelas are rapidly fatal in the subject of alcoholism.

(6) The sins of alcoholic parents are visited on the children; if these survive infancy they are threatened with idiocy or epilepsy, and many are carried away by tuberculosis, meningitis, or phthisis (consumption).

(7) In short, alcohol is the most terrible enemy to personal health, to family happiness, and to national prosperity.

By order of the Health Committee: Forbes Robertson Mutch, M.D., Chairman; Philip Boobyer, M.D., Medical Officer of Health; Countersigned, Samuel G. Johnson, Town Clerk.

What a sensation would be created if the Provincial Board of Health and the clerks of municipalities should muster up courage enough to follow the example of the officials of the English city of Nottingham. Why should not such pregnant facts regarding alcohol and alcoholism be taught in the public schools of our country and be published broadcast in every municipality?