

time with a flat spoon, to ascertain if further cramming is possible.' The cramming process, begun so early in life is never abandoned. This vice of gluttony is attended by the vice of drunkenness. Drunkenness is everywhere indulged in and is not disreputable.

The three outstanding features of Korean society, marriage, burial, and exorcism, with their ceremonials, are fully and graphically described. Monogamy is the law of the land, but concubinage is practiced, the wife often selecting the concubine. Women have few liberties and are not held in high esteem. Boys early learn that a man who respects himself must hold woman in contempt.

Mrs. Bishop makes frequent references to the religion and religious problems of this land. Buddhism was at one time the established religion, but it is now disestablished and discredited. There is little else in the way of religious rite and faith to take its place.

She speaks a strong, earnest, friendly word more than once for the missionaries, their splendid self-denial and the gratifying results of their labors.

## A New Book.

(J. L. C., in 'Dominion Presbyterian'.)

John said to Maggie one day, 'I have made a discovery.' 'What is that?' said she. 'Well, I was reading in the last book of the New Testament and I noticed the word "Blessed" occurs there exactly seven times. You know the number seven is a symbolic number and is found very frequently in the Bible and especially in the book of Revelation. It is the symbol of completeness, or perfection. We read in the first chapter of this symbolic book, of the Seven Spirits of God, that is, the Holy Spirit in his seven-fold perfect power. We read also of the seven churches in Asia. No doubt there were more than seven churches in Asia in the days of John, through whom our exalted Redeemer sent his messages to these churches. The seven mentioned are types of the whole then in that part of the world and indeed of the whole church of Christ till the end of time. John also saw seven golden candlesticks, in the midst of which Jesus walked as the great High Priest—having the seven stars in his right hand. We read farther on of seven lambs, also a book sealed with seven seals, a Lamb with seven horns and eyes, seven angels who had seven trumpets, a great red dragon in heaven with seven heads and seven crowns, and a beast rise out of the sea with seven heads. We read, besides, of seven angels having the seven last plagues, of seven golden vials or bowls, of a scarlet colored beast with seven heads, of seven mountains, and of seven kings. I knew all this before, but I never knew till to-day that this sweet and precious word, "Blessed" is to be found also just seven times. I am glad to learn this for I feel a new interest in this book now. Most Christians do not find much joy or comfort in reading the Revelation, the last book of the Bible, but I am sure if they knew about this word "Blessed" occurring as it does throughout its pages they would find more pleasure reading it than before.'

'Please read me the verses where the word occurs,' said Maggie. John did so, and she shared his joy and surprise. They both said almost in one breath, 'This discovery makes this Revelation a new book to me.' John said after a pause of several

minutes, 'I will tell our minister about this and perhaps he will preach on these verses. I never heard but one of these texts preached from, namely, "Blessed are the dead that die in the Lord, etc."'

Next morning after breakfast John went across to 'The Manse,' as they called the minister, and gave him a pleasant surprise by announcing his discovery. The minister said frankly to John that he had not noticed the 'Seven Beatitudes' of the Revelation before and, more, that he had not noticed anything in his books about them. He gladly acceded to John's request or suggestion to preach a series of sermons on them.

Next Sabbath he announced from the pulpit that, God willing, he would begin the series and he asked his people and especially the young people and the boys and girls, to find the verses containing the word 'Blessed' and to commit them to memory if possible before next Sabbath. He was pleased with the interest manifested in the faces of his people as he was making the announcement. In going among the people next week doing his pastoral work he was more than delighted by the remarks many made about the expected treat they would get from the promised sermons. In many of the homes he found little boys and girls ready to repeat the verses, and some of the old people said how much their interest in this book was increased by what to them was also a discovery. Next Sabbath the church was crowded with an interested congregation as the preacher spoke from Rev. i., 3, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein: for the time is at hand.' A solemn stillness came over the audience as the minister spoke of the rich promise of blessing contained in this opening verse of this last book of the Bible—a blessing both for them and for himself. He compared the beatitudes of Matthew, or the opening verses of Christ's great sermon of inauguration of his kingdom and these beatitudes spoken from heaven by the same great King and Priest. It was a stirring sermon and was the topic of conversation in the neighborhood during the week.

The church was so filled next Sabbath that benches had to be placed in the aisles and the preacher's text was Rev. xiv., 13, 'And I heard a voice from heaven saying, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works do follow them.' When the minister announced the text and read these solemn words a great quietness came over the congregation and all listened intently till the close of the sermon. Many of the best people in the church stayed in their pews longer than usual in silent prayer that day, and a few of the elders met the minister as he came down from the pulpit and shaking his hand, said, 'We are about to have a revival of religion.' One said, 'Why, we have it now.' The minister said, 'Let us pray for this, we need it.' All agreed they would. The next Sabbath many had to be turned away as there was not room even about the door or at the open windows. The text was Rev. xvi., 15: 'Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.' At the close of this sermon the minister gave an invitation to any who were anxious about their salvation to meet him in the vestry, and to his great joy no less than ten stayed to ask the way of life and peace. It was evident that a revival was in progress and

that the spirit of the Lord was quickening dead souls to life.

The other four texts containing this same word, 'Blessed,' namely, Rev. xix., 9; Rev. xx., 6; Rev. xxii., 7 and 14, were preached from in succession and so marked was the progress of the good work that nearly every person in that community was brought under the influence of religion. Christians were greatly revived and made very active in work for Christ and many careless people were brought to cry for mercy and led to the Saviour. Everybody who attended the services said the last book of the Bible was to them A New Book. May it be a New Book to you and me, dear reader. Let us read it and be blessed. Amen.

## A Deadly Draught.

Four or five girls were talking of a party which had been given the night before. They were joined by Mary Corrie, a pretty girl with a smiling face and courteous manners; but her classmates exchanged warning glances as she entered.

'Did you notice Jennie Lewis?' said one. 'What a lovely color she had!'

Mary laughed significantly. 'I should like to have rubbed her cheeks with my handkerchief,' she said.

An uncomfortable silence followed until someone remarked, 'The bride was there. She told me they had spent their honeymoon in the mountains.'

'And squabbled all the time, they tell me,' interrupted Mary. 'I believe she only married that man for his money. I suspect that she loved somebody else much more.'

This point was discussed eagerly. The girls were well-meaning enough, but a romantic story such as this was attractive. After they had talked themselves into a belief in it, they went back to the subject of the party.

'The new teacher was there,' said one. 'What a sad, unhappy face she has!'

'No, wonder,' said Mary, with a mysterious nod. 'It may be her father.'

And so on and on, a hint there, a sneer here, blackening a character at every sentence, until the bell rang. Not one of the girls, as she went to her classes, actually believed that her schoolmate painted her cheeks that the young married couple did not love each other, or that the poor teacher was the daughter of a man of bad character. But, whenever the name of either of these persons was mentioned, the thought of what had been said to their discredit came to their minds, and a curious injury had been done them.

Strangely enough, these slanderers are not always malignant nor unkind people. They are sometimes affectionate to their kinsfolk, generous to the poor, tender to the sick. But there is an excitement in starting a scandal something like that which the poisoner felt in dropping poison into the glass.

If any of our readers find that they take a delight in scattering scandalous reports, let them remember the poisoner and her deadly draught, and ask themselves wherein they differ from her.—'Friendly Greetings.'

## The Find-the-Place Almanac.

### TEXTS IN HEBREWS.

Sept. 16, Sun.—Ye have in heaven a better and enduring substance.

Sept. 17, Mon.—The just shall live by faith.

Sept. 18, Tues.—Faith is the substance of things hoped for, the evidence of things not seen.

Sept. 19, Wed.—He that cometh to God must believe that he is.

Sept. 20, Thurs.—He is the rewarder of them that diligently seek him.

Sept. 21, Fri.—God is not ashamed to be called their God.

Sept. 22, Sat.—Let us lay aside every weight.