

a far country, who had come 'several ten thousands of miles' to see his people, and bring to them the greetings of their fellow-Christians in a strange land.

'Shepherd,' said he to the missionary, 'it is good that these visitors have come. They have come through many troubles. Our hearts are encouraged by them.' And this was An's story:—'I am twenty-four years old, and lost my sight when I was three years old. For two and a half years I have been a Christian. When I first heard the Gospel I said, "This is Catholic doctrine. If I believe it, I shall die." But as I heard it over and over, I lost my fear that I would be crazed over it, and soon I wakened to the sense of my sins. What were they? I served and worshipped the devils. I was a sorcerer, like most blind men in Korea. I made paper devils, and I did really believe in these, which I put up in houses and prayed to. I thought the devil came into them. I was in earnest in this, though at times I knew I was deceiving people. But one day the change came into my heart, and then I knew that I was doing wrong, and that devils were not to be worshipped, but Jesus only.'

'Our people are very superstitious,' he went on. 'Ten days ago I met a crowd of blind sorcerers making devils and worshipping them. And I said, "These paper devils don't answer. Look, I will pray to them." The religion of our people is the worship of spirits and ancestors. Six times a year they worship before the ancestral tablets, bringing offerings, and kneeling with dishevelled hair, weeping or silent for hours. On the first day of our year, and on certain holidays, and on the fifteenth day of the fifth and eighth months, they go out to the graves to worship the dead. It is very sad.'

'It is very different now to me. The words of Jesus are very sweet. What ones do I like best? "Ye cannot serve two masters," and "Thou shalt love the Lord thy God with all thy heart." And of all the incidents of Jesus's life, I love most the story of the healing of the man who was born blind. It is in the ninth chapter of John.'

'Are you sure that this is a true religion?' I asked. 'Some day, perhaps, other foreigners will come and will tell you that our religion is not true, that it is only one of the many religions of men. What will you say then?'

'Then,' said An, 'we will answer in the words of the nineteenth verse of the fourth chapter of Acts, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye."'

'Do you know all your Bible so well?' I asked.

'I know it well,' answered An.

'Do you know what is in the fifteenth chapter of Luke?'

'Oh, yes,' he replied, 'the parables of the lost sheep, the lost coin, and the Prodigal Son.'

'And do you know in which chapter in Matthew is the story of the feeding of the five thousand?'

'Yes, in the fourteenth,' was his instant reply.

'You see,' he said, 'I think of the Gospels at all times. In my little room at the gate others read them to me. Is it possible that anything else could be so sweet to me?'

'And do you have in your mind a picture of Jesus?' we inquired.

'Yes,' he answered, 'I think of him as a man, but full of color, of brightness and glory.'

'Does Jesus help you?'

'If Jesus did not help me I could not live!'

Blind An is the preacher to the women at Pyeng Yang. It would not be proper for them to have a pastor who could see them, and so in their meetings and in their church, the women's church, which has been crowded out of the other church because there is not room enough for men and women together, he tells forth with his loving gentleness and his lovely smile the story of his Master's kindness. Very clean and winning he looks in his fresh white clothes, as he stands before his flock, seeing nothing save him whom, not having seen, he loves, and in whom he rejoices with joy unspeakable and full of glory.

The evening before we left Pyeng Yang An came to say good-bye. We should never meet again here, he said, but we would above. He had been turned out of his home when he became a Christian, but there was a home of many mansions there. He could not remember the sight of us when we were gone, but he wanted something by which to recall us. So I gave him my card, that he might feel that. If he should write to us in America, would we be able to get any one to read it to us? Soon, he went on, he would be laying aside his poor body, and in heaven he would see.

'What would he wish to see first?' we asked. 'First Jesus,' he answered, 'then God, then all the believers. I must see Jesus first, for he has been the mediator between my soul and God. He knows all my life here, and he will take my hands and tell me to come. I fear I would not see the Father if I did not see Jesus first. He will show him to me. I think of Jesus even now as a man, for he took our human form with him, and I do now think of him constantly so—my own.'

I see dear An still, as early in the morning of the next day he stood in the path that led down to his little room by the gate, gently waving his hand to us as we walked off southward toward Seoul, and smiling after us with that quiet, patient smile which I hope to see again some day, beaming with new joy, in the land where the eyes of the blind are opened and the Lamb is their everlasting light.

Bible Study.

The Bible is a collection of Booklets bound together in one volume. There are sixty-six of these booklets, which were written at different times, through some sixteen centuries. A good way to study the Bible is to take it up book by book, mastering the contents of each in turn. Each has its own history, its own meaning, and belongs in its own place.

Perhaps we would better begin with the gospels, since the story of Jesus Christ is the inspiration of the whole book and the key to it all. Take the Gospel according to Matthew. Begin by getting all the facts you can find about the author. What glimpse have we of his life before his call? It seems remarkable that a publican should be chosen to write the first gospel. Yet no doubt Matthew was specially qualified for the task by his previous education and training. Notice that not a word is told us about what Matthew did as an apostle; no act of his is described, no word of his recorded. His Gospel is his only memorial.

Then take up the Gospel itself. It was not written immediately after our Lord's ascension—none of the gospels were. The apostles were sent not to write books, but to preach. Probably for fifteen or twenty

years there were no written records made of what Jesus had said and done. The apostles and other Christians went everywhere, preaching the Word, telling the story of the life of Jesus, and of his words and works, of his lowly death and glorious resurrection. At length it seemed proper that these great facts should be written down, for soon all the men who had known Jesus personally would be gone. So Matthew wrote his Gospel.

Matthew's Gospel was for the Jews. Its aim was to show that Jesus of Nazareth was indeed the Messiah who had been foretold in their Scriptures. About sixty times does the writer refer to Jewish prophecies, showing their fulfilment in the life of Jesus. This gives us a key to the book.

Having learned all available facts about the book, the next thing is to read it—not a few words to-day and a few to-morrow, but to go through it at one sitting. This should be done several times, as often as five or six, until the student is familiar with every fact and incident recorded in the book.

Then take up the Gospel according to Mark in the same way—the writer; the purpose of the gospel; its key; then the book itself, reading it through at one time, and re-reading it until you almost know it by heart.

Let the same course be followed with the other books, until each one has been mastered. This will take a considerable time, but it will be time well spent. Indeed, there is no other way of really studying the Bible. One who takes it up in this systematic way will get an intelligent idea of the book. He will know where in the history each booklet belongs and will be able to fit it into its place.

It is not so formidable a task as one might imagine—this reading of the several books of the Bible through at single sittings. An evening, or part of a day, would do for the longest of them. The impression derived from reading one of the Gospels through at one reading is wonderfully inspiring.

Of course, for devotional reading there are other ways of using the Scriptures. Besides this scientific study, every one needs to go to the Bible every day for his soul's daily bread. A single verse is better as a piece of bread for a hungry life, than the swift, energetic study of a whole book. Both ways of reading are important.—'Forward.'

The Find-the-Place Almanac.

TEXTS IN HEBREWS.

Aug. 26, Sun.—Though he were a Son, yet learned he obedience by the things which he suffered.

Aug. 27, Mon.—Being made perfect, he became the author of eternal salvation unto all them that obey him.

Aug. 28, Tues.—He is the mediator of a better covenant.

Aug. 29, Wed.—He is able also to save them to the uttermost that come unto God by him.

Aug. 30, Thurs.—He ever liveth.

Aug. 31, Fri.—I will put my laws into their mind.

Sept. 1, Sat.—Their sins and their iniquities will I remember no more.

A rich but parsimonious old gentleman, on being taken to task for his uncharitableness, said: 'True, I don't give much, but if you only knew how it hurts me when I give any thing you wouldn't wonder.'