

to hear that he has related, 'What a blind man saw from the top of Mont Blanc,' for he was the first blind man who ever accomplished the feat of climbing that mountain.

A thorough system of physical development, Dr. Campbell maintains, must be the basis for the whole education of the blind, his experience having proved 'that, as a class, the blind are timid, awkward, and helpless; energy, indomitable courage, and fixed determination are usually wanting.' He begins by making them believe that it is possible to be independent of the help of others, and to do all that others can do, except see; he then places within their reach the means needed to call out and cultivate these qualities. The gymnasium has been repeatedly improved, and is now pronounced most complete and unique. Added to this is the girls' gymnasium, with an excellent floor for roller skating; the lakelet, where rowing is taught; the large swimming bath, where the methods of the Life-Saving Society are acquired by the pupils; and lastly, the twelve-in-hand cycle, which will carry its party over a run of fifty miles into the country and back.

One of the most useful branches in the early education of children is the technical training. It not only teaches them to use their hands, rousing the perceptive faculties and physical activity, but fits the boy who has no gifts for literary work or music to become a skilful mechanic.

The religious training is neither sectarian nor narrow. Parties of pupils, varying as to numbers, attend service at the parish church and Nonconformist churches. Those who are members of the Children's Scripture Union are encouraged in regular reading of the Bible, by being provided with the daily portions in Braille.

The pupils under Dr. and Mrs. Campbell's care number about 150. Of these a few private pupils pay a fixed sum, as they would at any other boarding-school. Some are paid for by charitable subscriptions and donations, and the Gardner Trust for the Blind grants a number of scholarships which cover two-thirds of the cost.

To a Canadian Lady Who Built Them a Home.

The following interesting letter was written by the lepers of Ramachandrapuram, India, to Mrs. Kellock, who built an asylum for them. This was the first Canadian lady to do so much for lepers. It is interesting to see their gratitude in the quaint wording of the letter:—

To our very much beloved lady,—

We the inmates of your asylum humbly beg to request the following.

We are the hated people, the lowest and meanest people of this country. Our gracious Father has showed our awful condition to our dear Madam, the missionary, who so constantly made trips to our poor village from time to time. Through her our distressed condition is revealed to you. By the love of God you are forced to come to our aid by showing such a great favor by providing a comfortable house to live in besides clothes and food which we are really enjoying. The houses that are built for us are very nice and comfortable. Since we came in here to the Dr. Kellock Home for Lepers we are very much comforted both in body and soul

We now come to know how to obtain rest to our souls in the world to come. We are daily taught the blessed words of God. We are taught singing hymns, so we enjoy singing at other times besides at our usual worship twice or thrice a day.

Our houses are built close to a trunk road which leads from Ramachandrapuram to Pasalapudi, etc. We oftentimes find people standing and hearing us singing so joyfully. The wayfarers are deeply impressed and moved in their spirits to say, 'By whose mercy is all this done for you people?' Many of us are converted and feel the peace.

When Mr. Jackson was here he preached us on the verse, 'God so loved the world—' so beautifully. Indeed his visit was very pleasing to us all.

God will hear your prayers and accept your gifts as he did Cornelius's. We earnestly remember you in our daily prayers so that you and Miss Hatch may be bestowed with bodily and spiritual happiness.

We are 50 in number besides those who are called away to our father.

Accept our humble regards and tender the same to those who know about us.

We are the inmates of
'DR. KELLOCK HOME.'

The 'Mission to Lepers in India and the East' is the only mission working solely among lepers. Information as to its work will gladly be given and contributions received by Miss Lila Watt, Sunny Acres, Guèlph, Ont.

A Strong Appeal.

(The Presbyterian Witness, Halifax.)

Total Abstainers throughout Great Britain, Canada and the United States call for a general crusade of Pledge-Signing, to be inaugurated on the 23rd November. In Great Britain the movement is headed by the Archbishop of Canterbury. With him are the Bishop of Carlisle, Dean Farrar and others. In their circular the committees say: 'It does seem to this committee that under the dome of the sky God is now striking an hour for his people to open a new and vigorous campaign against the most colossal evil that curses the country. No time is to be lost.

'Therefore, in the interests of humanity and for the honor of the Christian religion, in the name of God they plead for an uprising and union of the religious and moral forces of the nation.'

The leader asks for a 'simultaneous revival in all the churches of the English-speaking world on Sunday, Nov. 23, 1902, in inaugurating a crusade against the use of intoxicating drinks through the instrumentality of pledge-signing by old and young; by the weak, because they need protection, and by the strong, who, in gratitude for their strength, are willing to be helpful to their weaker brethren.'

Taught by the Holy Ghost.

(Rev. S. Lewis B. Speare, in the 'American Messenger'.)

John R. was serving a sentence of five years in the Massachusetts State Prison. For seven years he had been in the English navy, his mother having died in an Irish workhouse when he was in early youth. When in port, he had plunged wildly into the darkest and deepest abysses of vice, being hunted by the London police as a dangerous character.

Soon after his imprisonment in Massachusetts, he was in a dark cell expiating some misconduct. He there overheard his fellow convicts singing in the prison chapel 'There's a light in the window for thee,' at their work-day prayer meeting. A Roman Catholic, unable to read, he had previously attended that meeting, and now, in the dark cell, that hymn moved him to penitence. Supplied with simple bread rations, he resolutely fasted for three days and nights and resolved upon a new life—a resolution bravely and triumphantly kept to the last—His fellow convicts believed in him and asked his prayers when sick and dying.

Upon his conversion he at once learned to read, that he might know the Bible. His experience gave abundant evidence of divine enlightenment. His heart was tender as a child's. A good lady learning of his friendlessness, sent him a box of cake and confectionery on a holiday. When he opened it, and recalled that it was the first token of loving remembrance that had ever come to him in all his life, after a hurried glance, he closed the box and sobbed for an hour.

Cough and insipient consumption came to him early in his imprisonment, and he went out to the world with only about two years to live.

When in the prison hospital, he had said to the chaplain: 'I am going out with no home or friends awaiting me. I have no idea where I am going, or what I shall do; but, if one should offer me a home and a million dollars in gold, upon the condition that I should leave Jesus, I would come back into prison and take Jesus instead.'

He repeated these words to his comrades at their week-day prayer-meeting. On leaving prison he said to the chaplain: 'I want to find employment near the prison, so that it may be seen that one who has been in here can be a Christian.'

While waiting, he revisited the north end of Boston, once the scene of his debauchery, and distributed tracts. Before his conversion he had taken offence at the contractor for whom he was making shoes, and had taken an awful oath against him of revenge. But now meeting him in the streets of Boston, he gave him a tract.

For a time he was kindly welcomed to the Home for Consumptives in the city. While there he spoke in their meetings with unusual acceptance. He was also employed in Y.M.C.A. work, speaking in their Gospel tent upon the Common, and about the wharves, always with great command of attention and interest. In time he was employed to tend the old fashioned gate which guarded the railway crossing, where he could lay his hand upon the prison fence. While there he spoke for his master to all classes. He warned rum-sellers that they were taking clothes and bread and schools from innocent children, yet he did not give offence. Later he found service in a coasting ship and then in the American navy—all the time faithful to his master. He wrote his former chaplain from time to time, until his disease culminated and brought release in the Government hospital at Pensacola, Florida.

A sailor, converted in the Boston Bethel, said to a Christian lady: 'I ought to have been a Christian before this. I had a pious shipmate, John R., who was faithful in inviting me.' 'John R. did you know him?' was her eager question. 'Yes,' said the sailor, 'I saw him die in the hospital at Pensacola.'