

Children's Work.

Mrs. Jas. Ledliard, Supt., Owen Sound, Ont. to whom communications for this department should be addressed.

TOKIO, Oct. 28th, 1894.

DEAR CHILDREN—I suppose you are all back to school again working hard, after having had a most delightful time during the holidays.

The other day a Japanese friend of ours took us to see the Tokio Blind and Dumb School. The buildings are situated on a beautiful hill not very far from our home. We had often heard of the school before and had seen some of the work done by the pupils, but had not till this time the opportunity to go and see for ourselves. We found it so interesting I thought you would like to hear of it.

This school was founded by Christian men. Before Christianity came to Japan no one ever dreamed or heard of such a school. Now, however, they have not only schools for blind and dumb, but also hospitals for the sick and asylums for the insane. So you see what Christ and His teachings have done and will do for a heathen nation, naturally cruel and unfeeling.

As the school is in a foreign building we did not think it would be necessary to take off our boots, but we were mistaken. We were just concluding our good-bay to the principal, when in came the janitor with slippers not one size smaller than No. 12, I am sure. We looked at them dubiously, then a out feet and then at the man. He looked puzzled. Suddenly a bright idea struck him. He ran out and almost immediately brought some with no vamp at the back, only soles and front vamps. We managed to shuffle along fairly well with these till we came to descending the stairs, when mine had a most comical way of generally going three or four steps in front of me.

In the first place we were shown into the department for the dumb. The first class we visited was receiving a writing lesson. The teacher would write a character (Chinese) on the board, tell them in their language of sign what it was, and they would write it. Then he would put a familiar one down and ask them what it was, and they would answer in the same strange way. In the highest class the principal showed us how, to a slight extent, the pupils had been taught to use their vocal organs. They had almost lost the power to speak at all for the want of using these organs. It was very laborious for them to say the simplest sound. It just showed how, from want of usage, one can lose any power once possessed.

The industrial department consists of wood carving, painting, sewing and knitting. In the wood carving they seemed to be specially skillful. A goodly number were taking up this branch of industry, and seemed very happy in their work.

Then next we came to the rooms set apart for the blind. As we entered one room the aged, blind teacher had just concluded a lesson to his pupils on the "Koto." This is a large stringed instrument, a little like our harp, only the strings are stretched across a board about nine feet by one and one-half feet. It lies on the floor, the player sitting on his or her heels in front of it. The performer also wears ivory tips on his thumb and first two fingers of each hand. The teacher bowed to the pupils as an indication that the lesson was finished, and they bowed to him in return. Then two of them took him by the hands, raised him and they all filed down stairs, chatting and laughing as they went. Pretty soon a bell rang and we were shown into the concert hall, where the pupils were assembling for a singing lesson. They came in and

took their seats with almost as much assurance as if they could see. The teacher led the singing with a violin. They followed very accurately for Japanese, who, for the most part, are anything but good singers.

After this we were shewn the raised maps, calculators, books, etc., with which they are brought through the usual course of the common schools.

Music, knitting and massage (you must ask your mothers what that last word means) seemed to be the only industries taught. By the way, this last mentioned art is known and practiced by almost every blind person in the country. From dark till about ten o'clock at night you hear at any time on the street the shrill little whistle of some blind person, which tells you that he will give you a massage for two hours for five or six cents. I had heard it many times and wondered what it was, till one evening I saw a blind man with a stick to guide him in one hand and a bamboo whistle in the other. As they never used the tin whistle in the day time I jumped to the conclusion that it was to warn jinrikisha men not to run over them, but I was mistaken. They were just plying their trade along the streets like so many other trades people.

After buying some of the things the pupils of both departments had made, and receiving some samples of their reading books, which I will send you, we said our good-byes and went home, well pleased with our morning outing.

But I had almost forgotten to tell you the most amusing part of the whole thing. The principal put us under the care of one of the dumb pupils to conduct us through the buildings. He was an exceptionally bright, clever young man. He talked by means of his slate and pencil, which he carried about with him, but whenever possible he spoke by signs, which he saw amused us very much and was much less tedious. It delighted him exceedingly when he saw we understood; his face fairly shone and he giggled all over his face. He did not know we had learned the first year we were here to be expert ourselves in talking by signs. He could say the word watakushi (I), and he was so proud when he could point to anything and tell us he had written or painted it. Some of his work was exceedingly well done, and gave promise that he would be able to gain a comfortable livelihood by his brush.

Now I am afraid I have disappointed you in not writing about the war, but you know you can read about it in your papers at home far better than I could tell you.

The little ones in the charity school are working hard to earn the pretty books made by the Willing Workers of Bowmanville and the New Testaments sent by those of Everton. They always like to hear of the little girls and boys at home, and were so proud when I sent some specimens of their writing home to you. Last Sunday being the last Sunday in the month, thirty-five received a pretty card sent by friends at home for having been present every Sunday in the month. There were ten or more who had only missed one day. We generally have sixty or more every Sunday. But I must close.

Your loving missionary in Japan,
MARY M. RIOCH.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

The Sunday School.

Sunday School Committee of the Co-operation of Disciples of Christ—Jas. Ledliard, Chairman, Owen Sound; George Fowler, Guelph; Miss L. Picher, London. All matter intended for publication in this department should be sent to Jas. Ledliard, Owen Sound, Ont.

The Disciples' Sunday-school entertainment went off well last night. The children acquitted themselves well in songs recitations and dialogues. Solos by Misses Riach and Standish, and a duet by Misses A. and E. Tolton, were features of the programme. A treat of candies, nuts and oranges was distributed to the scholars at the close.—Hamilton Times.

St. Thomas.

DEAR BRO. MUNRO:

Encouraged by reports from other schools, though they are all too few, it might be well to stir up your pure minds by way of remembrance, by recording some of our encouragements and successes, as well as some of the means used to obtain them.

Before starting, let me say to ambitious schools, and I hope they are all such, you will have to look out for your aurels when the reports are read at our next annual convention.

Our school, as might others, may be termed the pulse of the church, the Y. P. S. C. E. the blood, and we have a good, full current of it which is carrying on its bosom the flower of the school into the church, and assisting materially in developing the same into "the fullness and stature of the perfect man in Christ Jesus."

Among the means used to gather in the children, or rather to locate them has been a canvass of the city to find out how many were not in school and their place of residence, which was fully done by the S. S. Association of the city. This was followed by a visit from the ladies of the church, the officers of the school and, last but not least, by our pastor, Bro. Cunningham. We have not stopped or drawn the line at any particular age, but gather them in from three years and less up, finding that if parents allow the little ones to come they will soon develop an interest themselves, on the principle, I suppose, that "where your treasure is there will your heart be also."

Another source of encouragement is a consecrated corps of teachers who realize that God has committed a trust to their care, and appreciate it.

Now, as to teaching and helps. We use the International Lessons because we can obtain a greater help for less money through our publishing house literature than could be obtained any other way known to us, and while we aim to get all we can out of the lesson itself, yet growing out of it may be a lesson, precept, truth or command that may be emphasized for particular purposes. To illustrate from last Lord's day lesson, "The Seed is the Word of God." In agriculture certain seed is adapted to certain ground. A good husbandman would not sow wheat on ground not fitted to produce it. "To us is the word of this salvation sent." We are therefore sowers. What part of the Word of God would you sow in the following ground? :

One who has never thought seriously of Christ. One who believes in Jesus as the Christ, but has not obeyed. One who tries to obey and serve him.

These questions might be multiplied but will serve to explain what I mean. A lesson made use of in this way, particularly if the questions be given to be answered the following Sunday, will stimulate an interest that is surprising.

I have probably gone beyond my space, and will therefore stop by saying that our school has increased in interest, doubled in numbers in one year,

and we fully believe God is pleased to make use of it for the furtherance of the knowledge of His dear Son.

R. N. PRICE.

December 19th, 1894.

Sunday-School Literature.

Want of space shut out the following in the last issue. It is by Bro. Cowden, and is clipped from the Teachers' Mentor, of 1876, an excellent paper and one that did good service in its day:

"But our professional Sunday School writers, feeling that the important matter is to get their books read, have, we think, committed a radical error. Instead of having regard for the healthy culture of the reading propensity, and seeking to educate the taste of the child for sound reading, such as would cultivate the intellect, quicken reason, excite thought, strengthen the judgment, and subordinate the imagination and passions to a well-disciplined mind, the only proper aim of the true educator, they have sought rather to know what the children will read, and to adapt their style to please and stimulate a corrupt and perverted taste. Hence our library shelves are burdened with exciting religious romances, fictitious biographies of equally fictitious children, unnatural prodigies in religious and moral character, all of which tend to distorted and false conceptions of real life and its true duties. This describes in great part the reading matter with which our Sunday School libraries are flooding the community, and the hurtful results are manifest in neglected Bibles, disdained religious works of solid, sound merit, general ignorance of religious truth, feebleness of mind and incapacity to follow a train of thought, diseased imagination and inflamed passions, a morbid craving after excitement, giving to the current religion of the age an unnatural, feverish, spasmodic, erratic character, so hostile, so paralyzing to true Christianity.

Against such libraries we are determined to enter our most solemn protest.

But it is asked, where is the remedy? We are inclined to believe that it will eventually be found that Sunday School papers, under the management of a live editor, abounding in short, religious articles, prose and poetry, historical incidents, facts from natural history, adventures from real life, interspersed with appropriate anecdote and illustration, will furnish the best method of cultivating and utilizing the reading habits of children. Instead of our present children's libraries, we would substitute adult libraries, arranged with reference to the intellectual wants of the adult portion both of the Sunday-school and the church. We would stock the shelves with the best reading matter available in all departments of literature. General religious works, commentaries, encyclopedias and books of reference, religious and profane history, ancient and modern biographies, scientific works, books on natural history, a few well-selected standard works of fiction, moral, ethical, poetical works, indeed, all kinds of useful reading matter essential to produce religious, intelligent, well-informed, cultured men and women. Such libraries ought to be established in every church, and the money wasted in procuring annual instalments of worthless fiction with which to corrupt the reading habits of our children, judiciously invested year by year in standard works, would in a few years build up in each church just such reading institutions, and we believe exert an influence in favor of general intelligence and correct habits of reading and thinking, highly salutary to the progress of true religion and sound morality."

An excellent suggestion comes to me from the Editor, Bro. Munro. Let the librarians and brethren generally please help us in this matter. Here it is: "I have thought that it might be profitable if you would call for the names, publishers and prices of books that have been carefully read by our people and suitable for the different grades of our Sunday-school pupils." Let librarians send us a list of books already in use that have been found of real value, and let the brethren at large send us a list of books they think would be useful to our young people.

J. LEDLIARD.

K. D. C. cures sick headache.

His Dyspepsia Cured.



MR. GEO. READ.

DEAR SIR,— I write you to say that for some time I had been suffering from acute indigestion or dyspepsia, and of course felt very great inconvenience from same in my general business. I thereupon decided to try Burdock Blood Bitters, and after taking two bottles I found I was quite another man, for

B. B. B. CURED ME.

I have also used it for my wife and family, and have found it the best thing they can take, and from past experience I have every pleasure in strongly recommending B. B. B. to all my friends. I write you because I think that it should be generally known what B. B. B. can accomplish in cases of indigestion.

GEORGE READ, Sherbrooke, Que.

Need of an Advanced Movement.

The forces are at their post of duty upon foreign soil waging war against a heathen foe. They are true soldiers of the cross. They neither murmur nor complain on account of the fierce contest in which they are engaged. Every man and every woman will continue in the conflict as long as they can, as long as the churches furnish necessary food and raiment.

If a retreat is necessary, it will be no fault of theirs. They are willing to live on short rations, but if the commissary is entirely exhausted what can they do but beat a retreat?

We are on a retreat at home. Last year during October and November we received \$4,242.34; this year, for the same months, we received only \$2,972.03, or \$1,270.31 less than last year. At this rate we would fall short more than \$7000 for the year. Shall we retreat? We ought to go forward. We must make an advance movement. These figures carry their own lesson. Let every friend of this cause come to the rescue.

A. McLEAN, } Secretaries.
F. M. RAINS, }

World-Wide Evangelism.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the gospel of redemption which was committed to the Christian Church. It is said most truthfully by the late Earl of Shaftesbury, that "the gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. We call upon all who love the Lord Jesus Christ to pray with all earnestness that the closing years of our century may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. Let us "ask great things of God and expect great things from God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; nor in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa, and China are more rapidly reached than was the centre of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

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