

THE MISSIONARY WORLD.

GIRLS' SCHOOL, POINTE-AUX-TREMBLES.

Dear sisters, - As some of you have expressed a wish for more information about the girls school at Pointe-aux-Trembles, it was thought advisable by the committee appointed by our Society to carry forward this department of our work to write several letters giving an account of the school, its progress in the past and its present position.

The Christian education of the Roman Catholic children is the crying need of our time, if we can bring them under the power of the Gospel we need not fear that our children will have to fight for their religious rights as we are doing at present.

The Lord will surely protect His children, but this does not free us from the responsibility of doing all that is in our power to free our young sisters from the yoke under which they are patiently suffering. Let us remember it may be said to us at the great reckoning day, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me." Will Protestants need to have all their rights taken from them before they learn the lesson that they have been closing their ears to the appeals made to them from time to time for help? None can but admit that the surest way of reaching Roman Catholics is by educating their children. May the Lord touch the heart of the reader that there may be a sympathy awakened for the fifty girls who could not be admitted to the girls' school at Pointe-aux-Trembles.

One needs to look through the boys' building and see how complete the arrangements are in every department since its enlargement to make them wish for the needed funds with which to begin the improvements in the girls' school.

In February of 1846 the boys' school of Pointe-aux-Trembles was erected under the auspices of the French Canadian Missionary Society. An extract from the Montreal Witness of that year will show the spirit of hopefulness displayed by the pioneers in this work. "We cannot help thinking that the educational institute which the Society proposes to erect at Pointe-aux-Trembles is one of the most important measures for Canada that has been contemplated. The farm--one of the finest in Canada--is bought and paid for."

In November of that year the event so earnestly looked for by the friends of French Canadians took place. The building (which was enlarged last summer) was erected. At the opening exercises a number of guests--the majority ladies--were collected in the school room, where addresses were delivered by Rev. Messrs. Taylor, Wilkes, Girdwood, Strong, Tanner, Doudiet, Wolff, L'Hote and McWilliams.

Dr. Strong, who was then pastor of the American Presbyterian Church, in his stirring address gave a summary of the educational work done by the Society since it opened its school at Belle Riviere two years and a half previous. The thirty boys transferred from Belle Riviere were under the care of Mr. Tanner, while Madame Tanner trained the twelve girls in her own home in Montreal.

Montreal. M. M. D.

LETTER FROM MR. GOFORTH.

By the favour of Rev. Lachlan Cameron, Thamesford, the following letter, dated Pang Chuang, March 30, recently received by him from Rev. Jonathan Goforth has been forwarded for publication:

Time is passing on and we can tell out some of the Gospel message. We long to stoutly proclaim the great Salvation. The story of God's love so familiar to us is all new to this people. It is delightful to have the native Christians call on us and tell about the past and present. "Before the foreign shepherds came all was dark. Then God sent his messengers and now all is light." "The Saviour's grace is exceeding great," they say. The experience of these Christians is very much like that of the early Church. A break from idolatry means persecution. An illustration will make this plain. Several Sabbaths previous to the Chinese New Year which comes on Feb. 1, a rather superior looking Chinaman came into the Chapel and sat beside me; I saw he was not familiar with the hymn book and Bible so I found the place for him. When the service was ended the Missionary, Rev. A. H. Smith, gave me a few

scraps of his history. That man is an inquirer. He has been here before and bought several books. He travelled all night to be here for the service to-day and ask for some advice. He is a rich man and has many friends and is afraid to tell them that he comes here. He says he now believes in the Saviour and must make the final stand against idolatry at the approaching New Year. It is customary to worship the ancestral tablets while making New Year calls, and, also to go to the ancestral temples and graves of the departed to burn incense and worship. This inquirer said he could not do so any more but knew it would draw down upon him all the hate of his relations who mostly live in the same village. The missionary and native helpers advised him to make the stand and brave the consequences. We heard last week that he had refused to perform any heathen rites during the New Year season. His friends are up in arms against him and threaten all manner of punishment, even his father and mother have turned against him. The friends have allowed him till next month to repent of his folly, then they are going to bury a dead uncle. All the relations must participate in the heathen burial rites. This seeker after light is to be put to the final test. In the event of his refusing, harsh measures will be resorted to. The elders in any Chinese clan have unlimited license to chastise offenders in the lower generations. This man happens to be in the lower generation and has many who are regarded as his elders in his village. They dare not take his life but may border on that as near as possible. They can unmercifully beat him even to the breaking of his legs or arms. In addition they threaten to drive him from his house and divide his property among themselves. No redress can be hoped for in his district, because the head mandarin intensely hates the Christians.

March 31, the persecuted man came to-day (Sunday). He says several of his buildings have been set on fire. I will now give a glimpse of what is being done here for the women. There are two married and two single ladies at this station. They go to all the surrounding villages. All the women who want to hear are collected. Then the missionary lady teaches them how to read, and instructs them in the doctrine of Jesus. But to make this more effective, during the slack season women from the various villages are invited in turn to come and spend several weeks in study. This winter three companies of about twenty women and girls each have been taught. The number is only limited by the accommodation and force of missionaries to take charge. Among these Chinese sisters eager to learn are to be found the little maid of six summers up to the gray-haired woman of sixty.

LETTER FROM CHEFOO.

MR. EDITOR,--I was pleased to receive your letter which reached me some time ago, and I am glad to comply with your request, although, from our own point of view, there seems but little of importance to write about. The members of the mission are all in good health and busy, slowly but surely getting the mastery of the language, and in the course of a few months, we hope to tell you of our first feeble attempts at mission work in Honan. We have enjoyed our stay in Chefoo, and while we have seen much to sadden, we have also seen and heard much to gladden our hearts, and to stimulate us to greater effort in our own work among these benighted millions. We have had delightful spring weather, although we missed the gentle April showers, and the soft balmy breezes which are so invigorating in Canada. Notwithstanding the lack of rain, the country looks beautiful, and the wheat fields compare favourably with wheat fields in Ontario; and there is no doubt, if only blessed with copious spring showers, China would be the most productive country in the world. The people are industrious and frugal, but appear to have no aim in life. They do not realize the bondage they are in, and are all unconscious of the terrible load of sin they carry about with them, which has brought them low, and keeps them there. I have had the good fortune to be put in charge of the Chinese hospital in Chefoo, where I have ample opportunity to use the Chinese. I know how to acquire new words and phrases, and to gain experience in medical practice. There is great need of thoroughly qualified medical men and women in China. Every day we see cases which prove their absolute ignorance of the first principles of medicine, and we are made to realize the number of lives that are yearly sacrificed to the barbarous treatment of the native doctors. The native doctors make up a certain plaster which they use for anything and everything. Two cases will suffice to show the danger of

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Fair white hands.

Bright clear complexion

Soft healthful skin.

"PEARS"--The Great English Complexion SOAP,--Sold Everywhere."

such treatment. The first, a man about thirty years of age, who had had a boil on his cheek; a plaster was applied, and of course it became worse. The native doctor, regardless of the consequence, kept on with the plasters, and when, as a last resort, the man came to the hospital, it was found that the whole of the lower jaw on that side was involved, and that nothing short of its removal would save the man's life. He was unwilling to consent to the operation, and so returned to his home to suffer and die. The other case was that of a little girl about two years of age; a more pitiable object could scarcely be found. The child, some eight months ago, had received a slight injury on the left cheek, and, as usual, a large plaster was applied. The father brought the child to the hospital, but was told that it was too late. The whole of the cheek had fallen away, also half of the nose, and the eye was destroyed, and yet the child was alive and in great agony, although, I believe they had compassion on it and gave it opium from time to time. Great numbers, especially among the women, suffer from violent fits of passion. They work themselves into a perfect frenzy, and then very often commit suicide. One day, a woman was brought to the hospital in a chair; she was almost dead. On inquiry, it was found that she and her son had had a quarrel, and in the fit of passion, she swallowed a considerable quantity of native arsenic. The son was told that nothing could be done. From the hospital, she was taken to a native doctor, who pricked her all over with large needles, in the course of which treatment the poor woman died. These are a few of the many sad cases that have come under my notice during the last six months. Here is another case of a more laughable nature, a man who complained of his eyes. On examination, it was found that nothing very serious was wrong, but he kept saying that he was unable to see. We got him to count fingers, which he could do fairly well, and told him that his sight was pretty good. No said he, it is bad, I am totally unable to see to catch shih-tza (body vermin), which is a very important consideration with all Chinamen, and which appeared to be his standard of good sight. From these examples, you can form some idea of the work of a medical man, and the great need there is for such work in this land. Yours sincerely, J. FRAZER SMITH. Chefoo, May 23, 1880.

MISSIONS IN AFRICA.

The most important station between these two on the Western coast is Bandawe, almost opposite to the island of Lukoma, the station of the Universities mission, and in the country of the Angoui, the most warlike tribe of this part of Africa.

These, as a rule, haughtily disdain to listen to the Gospel, but allow great numbers of their children to attend the missionary schools, and themselves use freely the services of the medical missions. These have been established at each station under four ordained medical men, and their progress may be judged by the fact that between 1882 and 1884 the registered number of patients rose from two to ten thousand yearly at Bandawe, the chief medical station. In the twelve years Scotland has sent out forty-three of her sons and daughters, ten of whom have died at their post, and has expended £45,000 and upwards on the mission, the annual outlay being now upwards of £4,000. Perhaps the most noteworthy of all the Scotch missionary work has been done amongst the Angoui by Kafir pupils of Dr. Stewart, trained at Lovedale and sent amongst this tribe, who still retain the Kafir's tongue in their northern home.

Not content with missionary work, Livingstone's countrymen have been developing legitimate trade, which he held to be only next in importance. The African Lakes Company, founded to assist the missions and substitute free industries for the slave-trade, has been at work now for more than twelve years.

The Company started on a small scale, and have steadily pushed on, with all the shrewdness and persistence of their race, until they have twelve trading stations--the southernmost Kougone, at the principal mouth of the Zambesi; the northernmost, Pambete, at the southern end of Lake Tanganyika. They

have thus gone far ahead of the Scotch missions, having crossed the district between the two lakes, over which they have made a road named Stevenson's, after one of the pioneers.

They have three steamers on the Zambesi, Shiré and Lake Nyassa, and have transported a fourth for the London Missionary Society to Lake Tanganyika. They buy ivory, india-rubber, wax, oil and other products from the natives, and have introduced indigo, tea, coffee, chinchona, and other valuable plants. Hitherto they have succeeded in stopping the liquor traffic in the lake districts.

Side by side with the company the firm of Buchanan Brothers is doing the very work which Livingstone longed to see begun in the Shiré highlands, and on their plantations are growing coffee, sugar and chinchona by native labour, thus pitting freedom against slavery in the most critical point on the whole Dark Continent. Their plantations are in fact an offshoot of the mission, the senior partner having gone out as gardener with the first missionaries. Their plantations, of one, two and three thousand acres respectively, are on lands granted by native chiefs, at Blantyre and on Mount Zomba, where the firm have built a house for the consul whom England still maintains there.

Lastly, the Church Missionary Society has taken ground to the north-west, on Lakes Tanganyika and Victoria Nyanza. On each of these they have a steamer, and in spite of the murder of the first bishop have managed to hold their own, though obliged to abandon the station at Ujiji, where Arab influence is paramount. Besides their stations on Victoria Nyanza, they have an island on Tanganyika, and another station on the highlands to the south of that lake. Such, then, is the position which British devotion and energy have won on the scene of Livingstone's labours in East Central Africa. The general result may be given in the words of an African explorer by no means inclined to be an indulgent critic of missionary work: "The steamers of British Missionary Societies may now be seen plying on Tanganyika and Nyassa, the Upper Congo, the Niger, Binnie, and Zambesi.

To British missionaries many districts of tropical Africa owe the orange, lime, mango, the cocoa-nut, palm and pine-apple, improved breeds of poultry, pigeons, and many useful vegetables. The arrival of the first missionary is like that of one of the strange half-mythical personalities which figured in the legends of old American empires, the beneficent being who introduces arts and manufactures, implements of husbandry, edible fruits, medical drugs, cereals and domestic animals.

They have made 200 translations of the Bible in native languages, with grammars and dictionaries." These results, however, have not been attained without rousing alarm, enmity and open antagonism. The Arab traders scattered all over Central Africa have from the first recognized the fact that the success of British missionary and commercial stations and plantations meant in time the certain extinction of the slave-trade, by which their profits are made, and have used every means of exciting the fears and jealousies of the native tribes and chiefs. They have never ceased trying to rouse the tribes to drive out the missionaries, but hitherto with no success. Indeed, so far as the Lake Nyassa district is concerned, there were signs till lately that the leading Arabs were abandoning the slave-trade, or carrying it into other districts.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to any who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.