

"My husband will please receive the salutations of Kashibai his wife. Through the mercy of God our Father, I am well, and hope you are well also. The reason of my writing is this: I want you to know where I am, and that I am baptized, and a member of the Christian Church. It was not true what you told me, that the missionary when baptizing a convert whispers a charm into his ear, puts bread into his mouth, and makes him drink wine. Neither is it true that all the people are low-caste and outcast people.

"But whatever they were before, they are all very kind now, and few happier among themselves than Hindoos; and just for this reason: that they are far holier and purer. Nor is it true that I became a Christian in the hope of being married again. I am your faithful wife still, and can never be anything else while we both live. I had no comforter when I was a Hindoo and in my sorrow. *Now*, I have an Almighty Comforter, who is more precious to me than all the wealth, and the friends of the world. I am not blaming you for saying those things, for perhaps you said them in ignorance, and even if you did not, I would not reproach you. My dear Saviour, when He was reviled, reviled not again, and shall I not be like Him?

"You offered me a thousand dollars, and ornaments and honour, if I would consent to forsake the Lord. I would not take a million of money, or an ocean of jewels, or the crown of India and forsake *Him*. What! He gave His life for me, and I barter His love and my soul for worldly treasure! Never! I am now one of His people, and I mean to serve Him with my whole heart, till I die.

"Do not blame my friend, the missionary's wife, for what I have done. She knew nothing of my resolve, till it was carried out. She never advised me to run away from you. She advised me to try and serve Christ in my own family, but I saw that I could not do this. I am sorry that I cannot love you or your mother as Christians, but I love you still, and shall never cease to pray that you may see the folly of worshipping idols, and turn to the only true and living God, through His Son, Jesus Christ."

Kashibai's Letter to Christian Ladies.

"Sisters in Jesus Christ, Kashibai sends you the Christian greetings.

"I am not worthy to address you, I know, but I think you will not be angry with me. I am only a babe in Christ yet, but I hope to grow strong in faith, bye-and-bye. I want to speak to all my Christian sisters in England, Ireland, Scotland and America, for *now* I know that all these countries exist, and are full of people. Indeed, of most of these countries I had never heard, until my dear teacher told me of them. I suppose your little children— even your little *girls* know all about the countries of the world, from their childhood.

"Happy for them that they are allowed to learn, and have good educated mothers to teach them from their infancy. And now, my dear sisters, why do not more Christian women come out to our own country to teach heathen women about Jesus and His salvation?

"If you only knew their need of teaching of any kind, as I do, you would almost leave your husbands and families and home work and come at once. I see quite plainly that nothing but the knowledge of Christ will raise our native women from the deep ignorance, superstition and degradation in which they now live. Those of them who have met Englishwomen feel as a Hindoo lady once said, like ducks among swans. They wonder what has made you so superior to them. I know what has done it. It was your holy religion and Christian education; for I think, wherever women enjoy them, men will not trample upon them as they do in this country. But, alas! our women are without these. I am like one who has spent half a life in a vile prison—myself a prisoner. I have been among the prisoners, and have seen all the badness of their nature and of their daily actions, and the harshness and cruelty of the gaolers; and if I had a thousand lives to deliver those unhappy prisoners, will you not help to deliver them? In my country there is a tree called Siniadei. It is a bitter tree, roots, branch, bark, leaf, flower and seed—all are bitter. Why is this? The sap is bitter—so is sin. The bitter sap that runs through the heathen tree has made it all bitter and bad. Can you not change the heathen tree into a sweet one? The love of God is the new sap that is needed for this, and you can carry it out to India in the pitcher of your hearts. Will you not do it? Again,

I want you particularly to know that gentlemen missionaries can not do much for our Hindoo women. They are not allowed to come into our Hindoo houses and talk with the women, so Christian work among our women must be done by Christian women, and if they are doctors as well as teachers, so much the better.

"What can I say more to you? If the love of Jesus will not constrain you to pity the millions of our oppressed and ignorant country women, my poor words, I am sure, will be of little use. You will not find one woman rude or uncivil, but you will find them in a dreadful state of ignorance, and many of them prayer-dead and opposed to learning. But do not be discouraged. The same God who opened the door of my family, shone into my sorrowing heart and became my comforter, will open other doors and shine into other hearts, and, in His own time will turn all India from its idols to serve Him and His own dear Son. That the time might come quickly is the prayer of your redeemed sister,

KASHIBAI.

#### THE SCHOOLS AT POINTEAUX TREMBLES

MR. EDITOR.—I had the pleasure last month of visiting our French schools at Pointe aux Trembles. Rev. D. J. Macdonnell and the energetic and zealous secretary of our French Evangelization Board were with me. We heard several of the classes recite, saw the household arrangements, took dinner with the pupils, and had a meeting of the whole school, when we put to them many questions, and heard them sing; in a word we took a full survey of the work which is being done as our time would permit. It is a number of years since I last visited these institutions, and I wish to give through you to the church an expression of my conviction that the results of the teaching are eminently satisfactory—more earnest and devoted men and women than the teachers are not to be found in the profession, they are also efficient and successful. More promising and interesting pupils I do not often see. Some grown youths, are making rapid progress in general learning, and all the scholars seem contented, healthy and diligent. The children of Protestant and Roman Catholic alike are dutiful and respectful to their teachers and kind to each other. I particularly enjoyed the promptness and accuracy with which questions bearing on the practical errors of Romanism were given and supported by appropriate quotations from Holy Scripture. I was also more than pleased with the noble, unassuming but earnest manner of all the teachers, from the Principal to the youngest of the number.

Allow me, sir, to assure those who are supporting pupils at the institution that their money is well placed. No mission of the Church is doing more or better work for the means at their disposal. If some Sabbath schools and Bible classes would send a New Year's gift for the schools to Rev. R. H. Warden, St. James Street, Montreal, it would be a blessing indeed, and if some large hearted Christians would give large sums for improving and enlarging the premises it would be still better. The best that the means at the disposal of the Board will admit is being done, but I hope that ere long an increase of liberality will accomplish greater things. Heartily do I commend the schools to the confidence and support of the Church.

Dundas, Dec. 12th, 1884.

JOHN LAING.

#### THE WINTER WAIL OF OUR MISSION FIELDS.—II.

MR. EDITOR.—In our first letter we showed that the Presbyteries could not supply outlying mission fields during the winter, and further, that the help of the students in this mission work is absolutely necessary. The real solution of this question of winter supply must thus be found in our colleges.

Why could not our theological colleges have two sessions every year? The first from the beginning of January till the middle of May, the second from the middle of August till the end of December. Each session would thus be about four months and a half, with an interval of about three months. Let the same course be gone over in the second session as in the first. Leave it optional with students which session they will take. Let additional work be laid on the students for private study, and make Presbyteries responsible for the proper oversight of this private work. If three sessions of four and a half months each are

not sufficient, then add a fourth session to the course. This would allow one half of the theological students to be in the mission field all the time, and besides would allow the whole force to be in the field from the middle of May till the middle of August.

The literary men would go on as under the present arrangements, from October till April.

We admit there are difficulties in the way of this scheme. It would make the theological classes in some cases very small. It would put extra labour on the professors—would really make them do double work. They have sufficient now. But perhaps the work within the college walls is by far the most congenial work they do. It would necessitate others doing the work of collecting funds, which is now very wrongfully laid on the shoulders of the professors, and so the above scheme might be a welcome relief to them.

For years the real burden has been borne by our outlying mission fields. A pulpit all but silent for six months of the year is a very grievous burden for a church to lay upon a needy district. As a Church we have been doing that for years. We have been recreant to the solemn trust committed to us by our King and Head, in letting anything stand in the way of giving the Gospel all the year round to our mission fields.

We have sacrificed our mission work long enough. This very grave question can only be settled by the General Assembly giving it the consideration its importance demands. So far it has only been a secondary question—yea, lower than that—far down among the sub-divisions of *thirdly*. We must grapple with the question soon and solve it satisfactorily, or some other church will solve it for us. The Church as an organization exists for this very purpose, and our colleges exist to furnish the men for carrying on this work, and outlying Presbyteries with large mission fields under their care will hail with satisfaction any scheme which will enable them to keep their pulpits from being silenced during the winter.

We fly this letter as a kite across the chasm in the hope that bye and bye the yawning gulf may be bridged.

J. SOMERVILLE.

#### FRENCH EVANGELIZATION.

MR. EDITOR.—I have followed from across the lines the discussion on French Evangelization, with interest. Sometimes it was with a sense of shame that I read the articles which have been published above the signatures of Christian men, and sometimes with indignation. It was with great pleasure that I read the letters of Prof. Campbell and Dr. Proudfoot in your issue of last week, which expose so fully the fallacies of some of the previous articles. As one of the French missionaries labouring in New England, allow me to state that our churches here owe their existence to the agencies against which so much has been said. The four missionaries who labour in Lowell, Fall River, and Springfield have been connected with the Point-aux-Trembles Schools, and three of them with the Board of French Evangelization. It would be next to impossible for the American Church to put forth the least effort to evangelize these thousands of French Canadians who fill the cities of New England, were it not for the work of the Board. Moreover, the church over which I am pastor, in Lowell, and which has admitted to full communion, since its foundation in 1877, one hundred and forty-four members, is indebted to Canada for a large percentage of them. What does it matter whether the converts which the Presbyterian Church makes are in Canada, figuring in its books, for the satisfaction of those who gauge moral results by numbers, or whether they are in the United States, or in heaven, provided they are saved from the soul-destroying teachings of Rome!

Let me say that our work in Massachusetts is opening out in the most encouraging way. The encroachments of Popery in the Province of Quebec and in Ontario, to which many Presbyterians of Canada are blind, are opening the eyes of many American citizens, and the question of the foreign Roman Catholic population and its influence upon the welfare of this Protestant Republic, is being seriously considered by Churches and Conferences.

The French Church of Lowell has received since October 1st, nineteen members, two of whom were at one time Romanists. One of these, a young man of great promise, is a nephew of Bishop Langevin, of Rimouski, Quebec. The history of his conversion