

pastor, was obliged, by declining health, to resign his charge and return to Ireland, his native land, where he died on the 20th November, 1857. The Rev. W. Gregg, M.A., of Belleville (now Dr. Gregg of Knox College), was the next pastor of Cooke's Church. It was during his incumbency that the present building of Cooke's Church was opened, the congregation in the meantime having largely increased. Dr. Gregg, having been appointed professor of Apologetics and Church History in Knox College in 1872, the congregation was vacant till 21st May, 1874, when the Rev. J. G. Robb, D.D., was inducted as pastor. The able ministry of Dr. Robb was not of long duration. In the end of 1878 he returned to Ireland, having accepted a call to the Presbyterian Church in Galway. His death took place towards the end of 1881. On the 5th February, 1880, the present pastor of Cooke's Church, the Rev. John Kirkpatrick, previously of New York, was inducted. Some time ago, the congregation obtained leave to remove from their present position to one more convenient for the members, but as yet they worship in the church on Queen street.

GOULD STREET CHURCH—NOW ST. JAMES' SQUARE CHURCH.

In 1853, a congregation was formed under the pastoral charge of the Rev. Dr. John Taylor, Professor of Divinity of the United Presbyterian Church in Canada. The congregation was an offshoot of the Bay Street Church (Rev. Dr. Jennings'). For a time, they worshipped in the Mechanics' Institute, at that time situated on Court street. A few years afterwards, they removed to the neat and handsome church which they had erected on Gould street; hence the congregation was long known as the Gould Street congregation. In November, 1878, they made another move to the very beautiful and commodious structure in St. James' Square, and the congregation is now known as the St. James' Square Church. Dr. Taylor, having resigned the charge of the congregation in 1861, Dr. Burns for some time supplied the pulpit, and on the 28th May, 1863, the Rev. John M. King, M.A., having been called from Columbus, in the Presbytery of Whitby, was inducted as pastor of the congregation. Dr. King, (he was the first to receive the honorary degree of D.D. from Knox College,) having been appointed by the General Assembly last year to the position of Principal of Manitoba College, and Professor of Divinity, the charge is now vacant. It is hoped that the large and well-organized congregation, which Dr. King left, will soon be supplied with a suitable pastor. Dr. King's ministry was eminently successful. When he lately left for Winnipeg, not only his own congregation and the members of the Presbyterian Church generally, but the community at large, bore most gratifying testimony to his worth and his valuable services in Toronto.

(To be concluded in our next.)

WOMAN'S MISSIONARY WORK.

MR. EDITOR,—The first meeting of the Presbyterial Society of Glengarry, in connection with the Women's Foreign Mission Society in Canada (western section), was held at St. Elmo on February 7th inst. This association consists of nine auxiliaries, two of these having been recently organized, and with the exception of those two and one other, the rest were fairly represented.

After devotional exercises and an opening address by the president, reports from the auxiliaries were read of a most satisfactory nature, evincing a spirit of genuine interest in the work, a work of which God has manifestly given a token of his approval in raising up so vast a body of faithful, godly, and gifted women throughout the Christian world to give themselves to this blessed enterprise.

At Vankleek Hill, one of the oldest societies on our list, they intend occupying more time at their meetings with a view to augmenting their funds by making useful and fancy articles for sale.

Lochiel and Lancaster, both report favourably. King's Road sent in a long and interesting report; they are prospering and the missionary spirit is gaining a deeper and firmer hold on their hearts. Mrs. Scott, one of their delegates, gave a lively description of their mode of conducting their monthly meetings. The object is to make it a "Home Mission" by rendering their meetings attractive and profitable, mingling reading and conversation with their work while they ply their skill and energy to raise funds for the

foreign field. The aim of those true missionaries being to win the young people and enlist their sympathies with the things that are true and of good report.

Dunvegan auxiliary, which was only re-organized in October, has sprung to life with great vigour under the presidency of the pastor's wife, Mrs. F. McLennan, in the short period of four months they realized the sum of \$44. The auxiliary of Avonmore is composed of resolute and earnest Christians, and gives hope of permanency and success.

All the communications were of a most cheering nature, even that of Cornwall, which is yet in its infancy, speaks of "increase and progress in a marked degree in numbers and interest."

With the assistance of Miss Maggie Scott the auxiliaries of Cornwall and Woodlands were organized since the formation of the Presbyterial Society.

Since October last three Mission Bands Auxiliary to this association were formed in the Indian Lands congregation. They give good promise of producing the best results, their meetings being made the occasion of not only imparting missionary information but also of enforcing the necessity of personal religion.

The children and young people contribute freely of their own cents; the boys, significantly named the "Formosa Volunteers," accumulate their money for Dr. McKay's mission. The first vice-president of the "Singing Workers" was called away to her heavenly home soon after her appointment to office, having given her testimony to the all-sufficiency of the grace of the Lord Jesus. Her last contribution to the Church was a dying bequest of \$6 to the Mission Band.

Miss Minnie Fraser gave some useful views of work in the juvenile circles; and Miss Maggie Scott addressed the meeting in words that flowed from a heart filled with the love of Jesus.

The Rev. Messrs. McCaul and Ferguson entered the meeting and addressed the ladies, warmly commending their work and expressing their entire sympathy with female missions, and heartily approving of organizations for their promotion.

A communication from the Central Board in Toronto was read, inviting the attention of the presbyterial society to some proposed changes in the modes of procedure as to the manner of appointing the general executive, and other matters. This branch concurs generally in the proposed changes and is of opinion that they will tend when brought about, to the more efficient working of the Central Board.

A much longer time could have been occupied with pleasure and profit, and now that the members are no longer strangers to each other much more is expected of the next meeting, which is appointed to take place in Martintown in July.

The funds in the treasury of the presbyterial society are \$484.23.

In the evening a public missionary meeting was held, being the fourth anniversary of the Indian Lands auxiliary to the Woman's Foreign Mission Society. The Rev. J. Fraser, pastor of the congregation, presided and the platform was occupied by Rev. Mr. McCaul, of Stanley Street Church, Montreal, Rev. J. Ferguson, of Vankleek Hill, and Rev. F. McLennan, of Dunvegan. Several reports were read, that of the treasurer showing the following: Contributions, \$150; Mission Band, \$17. The present term being the end of their financial year.

A letter from the president of the presbyterial society addressed to the moderator of the Presbytery of Glengarry was read, stating that a presbyterial society had been organized on the 9th August last, comprising all the auxiliaries to the Woman's Foreign Mission Society within the limits of their ecclesiastical supervision, and also asking for the sympathy and support of each and all its members. To which the following reply was given: "Mr. John Ferguson moved that the Presbytery express satisfaction with the facts brought before it. The motion was seconded by Dr. McNish, and unanimously agreed to."

Mr. Ferguson addressed the Bands, getting their attention with his usual happy influence, boys and girls answering his questions with lively interest, and Mr. McCaul stirred the audience to enthusiasm with his thrilling appeals, at one time pathetic, at another humorous, the one giving effect to the other.

The rendering of the anthems and hymns by the choir was perfect; the whole proceedings being what is properly called a great success. May it please the Master of assemblies to seal it with His blessing, and grant that the precious things taught that glorious moonlit night may leave their effects on the hearts of those who heard them for evermore. C. C. A. F.

SOME NOTABLE HINDU WOMEN OF TO-DAY.

I—RAMABAI SANSKRITA PUNDITA.

From far away sunny India, comes to us the picturesque story, so like a romance of the olden time, of the noble Hindu lady, Ramabai Sanskrita.

Her father was a Brahmin scholar and devotee, born in the mountain village of Mulharangee, in the villa of Mangalore, near the foot of the western Ghauts.

Here he married a village maiden and together they took up their abode in a neighbouring forest where in comparative solitude he could study and meditate. He also undertook the task of educating his young wife, and finding in her an apt and intelligent pupil, not only taught her to read, and the correct use of her own vernacular, but initiated her into the mysteries of their sacred language the ancient Sanscrit. She became to him a most valuable and able companion, reading and discussing with him of such questions as engaged the metaphysical world of native thought and speculation at that time.

In this forest home was born to them a son and a daughter, Ramabai.

Both parents seem to have taken an especial pride in the education and culture of their children, the daughter in all things being made the equal of the son.

The mother was the earliest teacher of her children and Ramabai under her instruction began the study of Sanscrit at the early age of nine years. She afterwards acquired a correct knowledge of Marathi, Kanarese, Hindustani and Bengali. One idea seems especially to have been emphasized by the parents until it sank into their young hearts and coloured all their after years, viz., the right, God given and legitimate, of oriental women to freedom and an honourable social position in the world.

A noble enthusiasm was aroused and nurtured in them to aid in accomplishing this end, and which is now bearing a rich harvest of reward in that most ancient empire.

Both father and mother fell victims to cholera within a month and a half of each other, in 1874, leaving the brother and sister alone together, Ramabai being sixteen years of age and still unmarried. They now left the forest and travelled through the Punjab, Bajputana, the Central Provinces, Assam, Bengal, etc. Together they lectured in the large cities on female education, i.e., that before marriage girls should be instructed in Sanscrit, and their vernacular according to the Shashtra, and in eloquent terms this young girl pleaded and reasoned on behalf of her Indian sisters before large native assemblies over the greatest part of the empire.

She was soon to meet the bitterest grief of her young life. Her brother died and she was left utterly alone but her mission to women still was left her. She says:—"My brother and I had on account of persecution, for the cause of female education, to leave our home and travel through distant lands, often in want and distress, but I consider it my duty to the very end of my life to maintain the cause and to advocate the proper position of women in the land."

Ramabai now married a native lawyer of some ability who had taken the degrees of M.A. and LL.B. at an Anglo-Indian university, but only sixteen months after her marriage the scourge of cholera again left her in sorrow, a widow with her baby girl to be her only comfort. Still true to her life mission this noble woman again took up her task of pleading with the people for the emancipation from ignorance of her countrywomen. In 1881, a few months after her husband's death, Ramabai lectured before a large assemblage of native gentlemen (Surgeon-General Hunter, taking his place in the audience.) Afterwards in reading a translation of her address at an influential meeting in Edinburgh, Scotland. "The whole audience loudly applauded, being delighted to hear that a native lady had taken such a position" in educational matters. For some years past there has existed in Poona and Bombay an association or society of high caste native ladies called the "Arya-Mahila Sabha," the object of which is the elevation and education of native women. Ramabai gave a series of lectures before the Bombay society. At the opening lecture there were present 280 native ladies, mostly of the Brahmin and Parsi castes and all unveiled; besides them was a brilliant assemblage of European ladies and gentlemen. The lecturer dwelt particularly and at length on the benefit arising from education, and impressed upon them as women the importance of