

OUR CONTRIBUTORS.

ANNUAL PUBLIC MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERY OF KINGSTON.

The annual public meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston was held on the evening of March 17th, during the session of the Kingston Presbytery. The Rev. Mr. Coulthard, moderator of the Kingston Presbytery, presided and opened the meeting with the usual devotional exercises.

The Presbytery clerk, Rev. T. S. Chambers, read the annual report, with the list of office-bearers and committee for the present year, as follows:—

President, Mrs. Lickson; vice-presidents, Mrs. Grant, Mrs. Macnece, Mrs. McCualg, Mrs. Houston, Mrs. McLaren, Mrs. D. Ross, and all presidents of auxiliaries to be honorary vice-presidents; recording secretary, Miss A. E. Dickson; corresponding secretary, Miss Machar; treasurer, Mrs. Farrell; assistant treasurer, Miss Dickson; committee, Mrs. Mowat, Mrs. Malr, Mrs. McRae, Miss Gaw, Miss Main, Miss Macdonald, Mrs. J. Maule Machar, Mrs. Richmond, Mrs. J. Leslie, Mrs. Gray, Mrs. Waddell, Mrs. R. M. Rose, Mrs. Chambers, Mrs. Prof. Fowler, Mrs. Marshall, Mrs. Hamilton, Mrs. Macdonald Miss Shaw. The society, in recording its progress during the past year, noted the stimulus which they received from the visits of Miss Rogers, of the Province of Malwa, and Mr. Robertson, of Erromanga, an island which has been consecrated by the blood of five martyr missionaries. Visits were also noted from Mr. and Mrs. Morton, of Trinidad. During the past year no new auxiliaries were formed, but two are being arranged for, and the hope is indulged that ere long no congregation will be without one. The Young People's Auxiliary, formerly the Olive Branch, has done especially well, its contribution of \$40 being divided between Formosa, Erromanga, and Mrs. Campbell's work at Mhow. The society has undertaken to provide one of the churches asked for by Dr. McKay, of Formosa, in order to perpetuate the memory of its late president. It will be called the Margaret Machar Memorial Church. The reports from the auxiliaries are very favourable. Gananoque has a membership of sixteen and contributed \$29; Deseronto, \$18; Stirling, \$12; Amherst Island, \$15; Young People, \$40. The total receipts of the society were \$407 25, some \$175 of this being specially donated to the Memorial Church. The expenditure was, of course, equal to the receipts.

Principal Grant moved the adoption of the report, and in doing so paid a warm tribute to the memory of the society's sainted president, Mrs. Machar. She was qualified to be the president of a Foreign Missionary Society, because she had been a lifelong worker in Home Missions. She was the model wife of a pastor, because she was a model Christian. Her removal was a loss deeply felt, but her example still remained, and no heritage is more precious to a society than that of saintly memories. He trusted that her name would be perpetuated to future generations through the Memorial Church in Formosa, and that the society would long be inspired by her bright example. He congratulated the society on having last year shown its interest by greatly increased contributions; and expressed his hope that it would never go back; that what it had been able to do for a special purpose, it would this year show that it could do for the Great Cause. The auxiliaries, too, had done well; he referred especially to Gananoque, Deseronto, Amherst Island, Harrowsmith and the Young People's Auxiliary. He hoped that before long the society would have an auxiliary in every congregation of the Presbytery, and thus make good its title to be called Presbyterial, and he trusted that the members of Presbytery would show an active interest in making it worthy of the name. He referred to the manifest call of God in opening the world to the missionary work, and to the importance of woman's share in that work, and mentioned the circumstance that a young lady, the daughter of a Presbyterian elder, had, after an expensive four years' course at college, offered herself for the mission field; and suggested that the society might send her out as its missionary.

CHRISTIANIZING OF THE WORLD.

Rev. Mr. Gracey addressed the meeting at length in

regard to the Christianizing of the world. He said a noble work had been done by the Church. In the beginning of the century there were only seven missionary societies; now there are ten times that number. Fifty years ago only about \$50,000 were raised for missionary work; in 1882 \$1,000,000. Some 1,000,000 heathens had been converted in the same period. The Church is fast bringing the world to a knowledge of the Gospel, and the Lord Jesus Christ as its Saviour. They had authority from God to carry on this good work. Lands which Christians could not enter years ago, they now had free access to. Africa had been opened in a most wonderful way by Stanley. China had also been opened, and the history of Japan in recent years read like a romance. India perceived the light of the Gospel. One of the latest improvements in mission work is the addition of the Woman's Foreign Missionary Society. The power of women among the heathens is remarkable, only such as Christian women can use. In conclusion the rev. gentleman paid a tribute to Mrs. Machar.

All who came in contact with her had been impressed with her deep piety, her Christian wisdom, her devoted zeal, her unsectarian spirit and her interest in all mission work for the ignorant and the degraded. He thought that the best monument that could be raised to her memory would be the increased power and usefulness of the Woman's Foreign Missionary Society.

The Rev. Mr. Mitchell, of Belleville, then addressed the society, dwelling on the importance of regular attendance at the ordinary meetings of the society, in order to hear the information supplied and manifest their interest in the work of the society. Too often in such Societies, the attendance was far from being as general as it ought to be. He was glad to hear that this society was so flourishing, and hoped it would continue to prosper and to give energetic aid to the great missionary cause, in which he hoped that eventually all missionary societies would be united, so that a victory for one would be a victory for all.

BABU KESHUB CHUNDER SEN.

The late Babu Keshub Chunder Sen was born in Calcutta, November 19th, 1838. He was the second son of Babu Peary Mohun Sen, a devoted and orthodox Hindu of the physician caste, who died when Keshub was a lad of only ten years of age. In early manhood he was occupied as business director for the firm of Messrs. Bagshaw & Co., of Calcutta, but for many years afterwards filled the office of bullion keeper at the Calcutta Mint. At his death, therefore, his widow was left with a considerable fortune. She still survives and is a woman of unusual ability and strength of mind, but by no means a believer in her late son's teachings.

Under the guardianship of his uncle Keshub's early education, was continued and seems to have been a very careful one. After a course of rudimentary home training, he was sent to the Hindu College, where he remained until able to enter the Presidency College, in which he afterwards took a leading place. He was strikingly deficient in mathematics, which was a hereditary failing entirely exceptional in India, where every man seems born with a special gift for figures. History, logic, psychology, zoology and literature being the branches in which he excelled. From among the volumes on the shelves of his English library, the most carefully read and best beloved were Shakespere, Milton, Young and Bacon, to which later he added the Holy Bible.

He exhibited from his earliest years a striking determination to be leader in every enterprise in which with others he might be engaged. As he reached maturity the religious side of his nature was the direction in which he pushed toward distinction. Loke Nath Ghose, in his "Modern History of the Indian Chiefs," says of him "Even in his infancy he tried to be the leader of every movement among his playmates." His first appearance of any note before the Indian public was in 1857—the meeting year—when he came upon the stage of the Hindu theatre in the character of Hamlet.

Two years later the "Widow Marriage Controversy" was stirring the hearts of the people and the question was before the English Government. A drama, written by a native gentleman, Umesh Mitra sympathizing with the spirit of the new reform, fell into the hands of Chunder Sen and he determined to bring it before

the public in a manner calculated to influence the popular mind in its favour. Keshub was manager and the play a great success.

He had now arrived at a period of life when according to the custom of his caste he must be initiated in the mysteries of Hinduism by the family priest. When desired to prepare himself for the ceremony he refused decidedly to do so. His relatives were greatly angered and he was suspected of apostasy to Christianity. He was cast out of his home and became a bank clerk on a salary of \$12.50 per month. He now opened an "Evening Religious School," and shortly afterwards started the "Good Will Fraternity Club" in 1858 for the promotion of religious discussion and prayer. He also established a debating club where he practised delivering extempore speeches. It was here he learned to gather up his forces and distinguish himself as an eloquent, forceful, graceful orator. His subsequent distinguished career was largely due to this modest school in which he practised for larger platforms.

As a consequence of his English education, says Ghose, he betook himself to the study of the Bible, which, according to his own admission, led him to the belief in the unity of God. Under the influence of English literature and science his mind naturally threw off the idolatrous practices to which it had been accustomed from childhood, but he says there was nothing to fill the place which had hitherto been occupied by Hindu superstitions, and for two or three years he remained in indifference drifting toward worldliness with no hand outstretched to help or to save.

At this juncture a friend introduced him to the venerable minister of the Brahma Somaj, Dobendra Nath Sagore, who at once took the young struggler by the hand and steadily befriended him. Through Sagore's help and patronage the "Brahmo School" was established in 1859, with Keshub at its head. He now published his stirring pamphlet, "Young Bengal."

So well did he succeed in gaining the friendship of the new sect that in 1862 he was ordained a minister of the Somaj and in the same year was appointed its secretary. The work of the Brahma School was divided between Sagore and himself, Sagore lecturing in Bengali and Keshub in English, in which language he was an accomplished and finished scholar. He now committed his second great sin against Hindu orthodoxy, viz, took his wife to dine at the house of Sagore, who, though a Brahmin, was for his Somaj principles an outcast and excommunicated. They were now forbidden to return and for six months never crossed the threshold of their home; at the end of this time Keshub lay dangerously ill, so his relatives relented and he was taken back. Sagore had for some time contemplated a journey to Ceylon and he now persuaded his convalescent friend to accompany him and both went south hoping to regain their broken health. On their return the bank doubled Keshub's salary. The birth of his eldest son was the new occasion for disunion in the homes. Keshub firmly set aside the idolatrous ceremonies of the occasion. His relatives, male and female, left the house in horror when the Somaj ceremony was substituted excepting his mother, who declared "no caste or religious consideration should stand in the way of a mother's love and duty."

Before five years had passed differences of opinion arose between the leading ministers of the Somaj. Keshub was deposed from his post of assistant minister, 1865, and in a short time after, November, 1866, he succeeded and there was a formal separation of the Somaj into two branches. The old church, under Sagore, was called the Ada; the new, under Keshub, called the Brahma Somaj of India. In the meantime Keshub delivered in the Calcutta Medical College his famous lecture, "Jesus Christ, Europe and Asia." In 1868, by the invitation of Sir John Lawrence, he visited Simla, where he was entertained at the dwelling usually reserved for the Native Princes. Sir Henry Maine introduced the "Brahmo Marriage Act," and it was passed by the Indian Government, and gradually the Brahma Somaj became a settled institution with Keshub alone at the head. Keshub's followers were essentially missionary, enthusiastic and energetic. Keshub in 1870 determined to visit England with a view to study European civilization and progress as well as rouse an intelligent interest in India and its people. He was received enthusiastically and at Hanover square rooms was presented by Lord Lawrence to a large number of the most influential