



taught in Government colleges in India, and here we have had both the fall and the recovery of our race clearly brought out by your pupils."

The answer was ready and conclusive, "How can I teach the English language (English literature) without teaching Christianity?" And how could he? It is a well known fact, that of the scholars who are converted after leaving school, a fair proportion can be traced to Government Colleges.—*James Johnston, F.S.S., in Missionary Review of the World.*

On November 8th the annual distribution of prizes took place at the schools connected with Bishop's College, Calcutta. The pupils sang a Bengali song describing "the delights of prize giving day." The report read by Mr. Ghose dwelt especially on the Industrial Department, established in March, 1886, which has become nearly self-supporting. Nearly all the carpentry is now done by the boys themselves, the assistance of carpenters from outside being dispensed with, only two experienced carpenters being now engaged to teach the boys and to assist in the more difficult work contained in the orders received. The articles turned out would compare favorably with those produced in well known native shops in Calcutta. Drawing is to be taught in future. Current expenses are met by a grant from the Diocesan Board of Missions and the fees of the boys, a few orphans being maintained by private contributions.

INDIA AND ZENANA MISSIONS.

By MRS HENDERSON, PRESIDENT OF THE WOMAN'S AUXILIARY, DIOCESE OF MONTREAL.*

AM glad to bring before you the few thoughts which I have gathered from various sources on the subject named. It is one in which I have taken the deepest interest since the days of my girlhood, when I attended my first missionary meeting in a remote rectory near Dublin, in Ireland. I have felt the power and influence of that missionary meeting all through those intervening years.

The facts and thoughts which I place before you are such as I consider suitable for a short paper.

The subject of Church work in India is, I am afraid, too extensive for me to do more than give a passing glance at the work of the Church as a whole. Those of us who are anxious to be posted and intelligently interested must not depend on papers such as this for our information, but must read such books as "Heralds of the Cross," "Pioneers and Founders," "The Life of Henry Martyn," "Missionaries in India," "India's Women," and other books of this class.

In order to understand our subject it will be necessary to consider: 1st. That vast country itself, and 2nd. Its inhabitants, as we may then more readily grasp the difficulties with which those at work in India for the spread of the Gospel have to contend.

In a report of "the Society for the Propagation of the Gospel," the Marquis of Dufferin is quoted to have said: "India is as large as all Europe, omitting Russia. It has a population of 250,000,000 of souls, composed of a large number of distinct nationalities, professing various religions, practising divers rites and speaking different languages. The census states that there are 106 different Indian tongues, and as many races, separated "from each other by discordant prejudices, conflicting social usages and antagonistic material interests. There are two mighty political communities in India, the Hindoos, numbering 190,000,000 and the Mahometans, numbering 50,000,000, with many tribes not included in those two communities, as well as a large number of Europeans who dwell there for commercial and other purposes."

Let us compare Canada with its 6,000,000 to India with its teeming population, and we can arrive at some idea of the numbers of souls who are depending for the Gospel of Jesus Christ on the Christian nation whose subjects they are, as well as on Christian people of every country and clime, who are accountable to God for the propagation of the power and influence of the Christian religion which they themselves possess.

The early history of missions in India is bound

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