

ed the Bible-readers' course. This fits them to enter the homes of Hindus and Moslems and give instruction in Bible truth to women and children. They can also aid the pastor in instructing the women and children of his charge. The importance of the training given to the wives of the students cannot be over-estimated. In India women especially must work for women. In the towns and villages the preacher cannot address mixed audiences, as in Christian countries. Men alone assemble to hear in public places as a rule; and in the homes pastoral ministration cannot be as unconstrained as in Christian countries. Hence, the great need of women trained to reach women in India.

This department of the seminary is beset with some difficulties. The wives not only manage their domestic duties of caring for children and preparing the food of the family, but they have their regular school hours. The difficulty of managing the children when the mothers are studying suggested the kindergarten department in more recent years, which is suitably organized and is under trained teachers. Now, while the mothers are at their studies, the children are being trained in kindergarten drill. Here, then, is the *ensemble* of a unique theological seminary, where the husband is trained as preacher, pastor, and evangelist, or as a teacher and lay evangelist, and his wife is trained so as to cooperate with him in evangelistic and pastoral work, and their children have the advantage of a regular kindergarten.

At the present date the attendance at this institution is about 80 men and 50 women. There have gone out 205 graduates of the three years' course, 77 on a partial course, 61 from the normal school, and 192 from the woman's department, making a total of 535 trained mission workers sent out. This seminary has a great opportunity in the field represented. The students are trained in the Hindustani language, which is understood by 100,000,000 people. Besides this, some of the stu-

dents come from tracts bordering on the Hindustani territory, and such men can preach in at least one more language, thus reaching at least 50,000,000 more. The energy with which the work of this mission is spreading among these millions makes more manifest the importance of this school. In the year 1894 more than 17,000 souls were added to the Christian community in North India alone. The workers who have gone out from the school are scattered in a population equal to that of the United States. Men are needed well trained in doctrinal and practical morality, who can act as pastors for the incoming multitudes of Christians. Striking evidence is to be met indicating that caste is fast losing hold on the more intelligent classes. The great deep of this vast population of India must soon break up. Anti-Christianity stands ready to capture the multitude who must soon abandon the old faith. Hence the need of such an institution in training evangelists to meet the crisis. An intelligent faith ready to give an answer for its hope must meet an intelligent skepticism. The Church should make of this school something worthy of this great opening. Some testimony to the importance of this institution is here recorded:

Bishop Foster pronounced this the most important missionary enterprise in India. Bishop Ninde said he was strongly impressed while in India with the invaluable aid this school affords the workers. Bishop Thoburn, "Our theological school has become more than ever a necessity to our work." Dr. Ellenwood, Secretary of the Presbyterian Board of Missions, says: "A friend said to me, of all the higher institutions he had seen, the one belonging to the Methodist Episcopal Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission." Bishop Mallalieu was most profoundly convinced of the immeasurable importance of the Bareilly Theological School.

The endowment so far has mostly