

are promoted to the school at Cocanada. When the boys graduate, if they wish to continue their courses, they go to the Seminary at Samulcotta.

The Girls' Boarding School at Cocanada is in charge of Miss Baskerville. The average attendance is about 50 girls and 25 boys; the boys, of course, being day scholars. The work is of higher grade than in the other schools. The students are prepared for matriculation and pass Government examinations before promotion.

The work has many discouragements. Sometimes Miss Baskerville has had trouble with cases of persistent smoking or habitual lying. Then again as she says often "one seems to see no fruit of one's labors." As the girls grow up and pass into the higher classes they are asked for in marriage, and so the number in the higher classes dwindles down. I have known the 5th standard to come down to one girl. Then some one comes along and asks for her and like the little Indians swinging on a gate, she goes off too, and "then there are none"; so we are obliged to say good bye to our prospective graduate; for we never refuse a good offer for any of our girls.

However, the work affords a good opportunity for Christian work, and every year numbers of the pupils confess Christ by baptism and when these marry and go to their own homes they carry Christ with them.

Miss Simpson has also a catechists' school at Cocanada. She is able by this means to reach some who otherwise would not hear the Gospel.

I have left the Samulcotta Seminary till the last because it is considered most important. When a teacher is wanted for the other schools it is to Samulcotta that they send for supplies. When a preacher is needed he is first trained at the Seminary.

The Seminary was first opened in October, 1882, by Mr. McLaurin, with 17 men and two women in the regular classes. To day the attendance is upwards of 100. Mr. J. R. Stillwell has the work in charge at present; while he is in Canada Mr. Davis is superintending the work.

The work has two departments: the secular, in which the pupils are taught as at home, grammar, geography, algebra, geometry, etc., and the Theological where homiletics, theology, Bible, geology, etc., are taught. There is also a women's class which is attended only by the wives and children of the students and of which Mrs. Davis has charge.

The Manual Training Department at Samulcotta deserves special mention. Every student to be a student, must obey at least these three rules: He must wear the national dress, must give up the use of liquor and tobacco, and must work at least an hour every day. No one is allowed to shirk the work hour, except in cases of sickness. The students carry their own water, cut their own wood and cook their own food. Mr. and Mrs. Davis also undertook to teach them to wash their own clothes. The students did not like this at first. They did not think it was suitable work for students, and wanted a high fence built next the road so that people could not see and laugh at them as they passed by. Of course Mr. Davis would not permit this. A "dhobi" or laundry man was hired from the town to teach them, and several of the students have come to like the work so well that they propose to make a living by it.

Mrs. Davis is also trying to teach both boys and girls to cut and sew their own clothes.

On Sunday afternoon these students go out from the Seminary.

MOHAMMEDANS HEARING OF JESUS.

The following letter from Mrs. W. F. Armstrong (formerly Miss Norris, first Baptist lady missionary from Canada) shows what progress is being made among the Mohammedans of India. [Ed.]

At one of the street preachings a converted Mohammedan visiting Moulinee from Rangoon was preaching specially to Mohammedans, and they became very angry. A few of them challenged our preachers to a debate on the claims of Christianity and Mohammedanism. The invitation was taken up but the Mohammedan brother was obliged to return to Rangoon and could not meet them.

They then asked Mr. Armstrong to meet them and he invited them to come to our hall. They were unwilling to agree to it. They wanted the meeting held in a club room they have furnished in a Mohammedan quarter of the town. It seemed a somewhat doubtful course for safety, but Mr. Armstrong agreed to meet them there, and asked for permission to invite some friends to accompany him, and that they should appoint a Mohammedan gentleman, whom he knew to be a reliable man, as chairman. They offered to provide seats for twenty-five Christians, the rest of the audience, some seventy or eighty, to be Mohammedans, admitted by ticket only, to insure their gentility.

The first meeting was arranged for. We went, wondering what the outcome would be, it was so uncertain what turn the meeting would take. The chairman began by saying he hoped the audience would act like gentlemen; that he took the chair only on condition that everything was done courteously and quietly. He should leave the room at once if there was any unseemly disorder. He then arranged that each side should have fifteen minutes to say what they pleased, and asked Mr. Armstrong to open the debate. After fifteen minutes they extended the time to allow him to finish his argument, which was to prove that the Bible was true, especially on account of its fulfilled prophecies, which all centered in Christ and were fulfilled in Him.

When the moulevis turn came to speak he waived the whole of the first speech and brought forward a paper of difficult questions (as he thought) showing that the Bible contradicted itself. Mr. Armstrong replied: he knew before what questions they usually bring forward.

Then the moulevis said he could not accept the explanation; but for argument's sake admit the Bible to be true, then what would he do with the passages in the Bible which spoke of Mohammed? He brought forward a number of such, having greatest stress on the passage, "A prophet shall the Lord your God raise up unto you, from among your brethren," etc. Brothers must refer to Ishmaelites and could not mean Israelites. By this time it was 11 p.m., and most of the audience, including the chairman, had not dined. So they earnestly begged for another meeting. Mr. Armstrong began by answering these questions. The next Friday evening was appointed, and all departed in the most friendly way, offering us flowers as we left the room.

A Telugu man from the other coast had come to us a short time previous, who said he had been a preacher there, and brought letters to that effect. He was very poor, and we allowed him to help in the school till he could find something else to do. He knew no language but Telugu, but was very much dissatisfied with the small pay he got. He asked to go to this meeting, though he could not understand a word spoken. After the meeting he offered himself to the Mohammedans as a convert to Islam. This they felt to be a great triumph, as he ranked as a teacher and preacher. The very next mail we had letters from India saying that he had been excluded for bad conduct. I think perhaps the Lord used it to give the Mohammedans courage to go on.

On Friday they gave Mr. Armstrong practically all the