

ness as they explain the lesson ; and the scholars recite just as well as children at home, committing to memory the Golden Text and other passages.

You notice the babies lying on the floor in front of their mothers, kicking and smiling and crowing. They must be brought to Sunday school, or their mothers would have to stay at home ; for they have no servants with whom to leave them.

After the classes have gone over the lesson, all come together again, and general questions are asked by the leader. Your attention is attracted by the prompt and correct answers, given in such a pleasant manner, by one of the young married women. That is Papulama, the wife of Lukshmiah. He is out in one of the villages, telling the people of a Saviour's love ; and she is here, diligently studying the truth, and preparing to become a teacher in the Sunday school.

At nine o'clock the regular morning service is held, usually conducted by Yohan, the first of the four teachers in the seminary. As you listen to him so discreetly, soundly, and earnestly unfolding, illustrating, and enforcing the truth of God, you wonder, and ask yourself, "Can he be the same who, ten or twelve years ago, was a poor little naked, ignorant heathen boy, out in one of the western villages, worshipping a dumb stone, and knowing nothing of a god beyond that ?" His home was at a village about six miles from Ahmudala, and there he first heard the saving truth. Now he is like a right hand to the principal of the seminary. His fellow-teachers also are all worthy of confidence and love.

At two p.m. all connected with the Sunday school meet for the practice of singing. They use their own native airs chiefly, with hymns which have been composed by their own preachers, as well as by missionaries. Many of their tunes are very pretty, and suit their taste and their language much better than English tunes.

Towards evening some of the female teachers, with a few of the young women, go out into the streets of Ramapatam and the neighboring palems, to speak to the women concerning the all-important subject.

At seven o'clock on Sunday evening, the students who went out to preach in the villages having returned, all connected with the institution come together, and the principal preaches to them. He has thus a good opportunity to follow up the instructions of the class room, and to draw particular attention to those subjects which will be of special importance to Christian preachers and teachers while preparing for their life-work.

The seminary building, its three rooms thrown into one, is closely packed, there being scarcely standing room for the preacher. Not only is the interior of the building filled, but the verandas also. Many of the people cannot see and can scarcely hear, the preacher. The building, which six or seven years ago was large enough, is now entirely insufficient, so greatly has the number of students increased. One result of the great gatherings of 1878 and following years is a largely increased attendance at the seminary. A new building, large enough for all the students to assemble together in one hall, is very much needed.

Such is the institution where Lukshmiah is now fitting himself to explain the facts and doctrines of the Christian religion to his people, many of whom are still strongly prejudiced against it, and many more of whom know little or nothing about it. We hope, that, by the grace of God, both Lukshmiah and Papulama will yet be the means of leading many of the people of their own caste and others out of the prison-house of Hindumism, into the light and liberty of the gospel.

## Happy Death of a Chinese Girl on the 1st of October, 1881.

[Extract of a letter from Miss Murray, Missionary at Thae-hung. Communicated by Mrs. Pengelly, Baillieboro. C..]

We have been sorely tried in the loss of our two eldest girls who both died of consumption. The youngest, Aetia died first, at the age of sixteen. She fell asleep on the 16th of August, most patient through all her sufferings, though it would take too much time to write particulars. Teh-sing, the eldest, was big, strong, and healthy. Till within three months of her death I do not remember giving her any medicine ; she was preparing to leave school, and had some of her outfit ready. It was hard indeed for me to believe she too was to be taken. The past summer has been one of unprecedented trial here ; most of the girls had some ailment ; the weather was very hot. I was very weak ; flesh and heart both failed. I have just begun to recover strength now.

It pleased God to permit us to behold in Teh-sing's death such a signal display of His power as I had no conception of. It was truly wonderful.

All her life she was a good girl, but extremely quiet, seldom gave utterance to her feelings, so that what she said during her illness was the more remarkable. During her illness there was nothing to distinguish her from any sufferer, she knew that she was dying, and was pleased to go, had no fear of death, fully trusting in Jesus' merit for acceptance.

During the last fortnight she was very ill, in fact, suffered many deaths. On the last of September I thought her dying, indeed dead. I went to my own room, but to my astonishment, was told she was looking all around for me, and was troubled that she could not see me. In an instant I was with her, and taking her hands in mine, asked how she felt.

"Oh, I am so happy, I have seen the Lord, I have seen Heaven, it is so good. Do not weep, you must not weep, I am going to Heaven, I will meet you there." Her teacher adds. She thanked me many times and also all who had helped her. She was perfectly intelligent, though greatly excited and inexpressibly glad. She could not bear to see us weep, and some had to leave the room. She tried to sing with us though her voice was only a whisper. She said she was experiencing what Balaam desired, he desired but did not obtain. I am included in the number who die the death of the righteous, she overheard me ask for a text, and at once told me where it was, and said she experienced it now.

"My name is Victory, that is the meaning of her name, I am having it now." She then owned her full trust in Jesus' merit, saying that she had nothing to depend on of her own. Really, I cannot give you any idea of what the scene was like. How full my own cup of gladness was then how quickly forgotten all the toil. How much meaning it had for me in particular. How much I hope I learned in that little while. The dear happy one got away home next day, about the same time this scene occurred. Now they who loved each other so well in life sleep side by side till the Resurrection Morning. Will you pray much for me ? My work and responsibility, especially with regard to the health of the children, is great.

Miss Murray has a school for eighteen and sometimes more, Chinese girls.