

turned to her own village, Durmasagram, on the 1st of April, where she taught both men and women as opportunity was afforded, until our class-work was resumed in July. Meantime her husband returned from Rangoon, ill, and attendance upon his needs necessarily interfered somewhat with her mission work. As yet I have had only verbal reports of her progress, still I am convinced that to the best of her ability she is continuing to work conscientiously for the Lord. She reports two of her relatives as believers in Jesus. Her experience is the common one—some hear gladly, while others object and oppose. From this labour we cannot expect very speedy results. It is something, oh, a *great deal*, that the glad news is being made known in these dark regions. As for the success of these feeble efforts, "the Day will declare it." As her husband did not receive benefit from medical attendance here, they have again returned to their own village. I hope that Hannama will be much prayed for by her sisters in Canada, for she and her husband are the only light in that dark portion of the field.

During the excessively hot weather of April and May, Jane and Susannah were unable to visit very often the Mala pilli, but for the three months now closing they have tried to visit as often as three times a week. One of our Christian women has gone, but her place has been supplied by another, Martha a widow, not as capable as *some*, but she has joined the others in telling the good news of salvation through Christ. One or two extracts from my note-book will give you the best idea of our method:—

November 24th.—On going, according to promise, to the house of the woman who was so attentive yesterday, I found she had gone to bazaar. Her children were near the entrance, and other women were gathering to see how I would meet this difficulty, but they were too much afraid of some men who stood near to listen. So I resolved to make an effort to find an audience elsewhere. A few houses further on we found women pounding rice, and asked to be allowed to witness the operation. After a little talk they offered me a seat, and surrounded by an ever-changing audience I read and explained the parable of the Prodigal Son. Had rapid attention throughout the story and application. But soon the man and woman of the house left, work was resumed and others took their departure. But still I had listeners. Many came and looked and went away, but some stayed and paid strict attention to all that was said. I am to go there again—on the whole much encouraged.

December 16th.—Went with Jane to some houses in the Telaga pilli. The goldsmith's widow listened to a story of the blind man whose sight was restored by Jesus. Jane spoke at some length, and *well*. Afterwards we had a large audience at the "rice pounding house," where she did excellently well. Kurnama too, tried to assist. We here made the acquaintance of another woman who belongs to the weaver class and owns the house. * * * Returned well pleased with our reception, and with Jane's gift for teaching, having promised future visits. These women no longer visit the caste people. After a little, when my visits ceased, they ceased to pay respect to our Christian women. So they now confine their efforts to the Malas.

February 21st.—Drove to Mala pilli to introduce Hannama. Passed her on the road, where she had instructed half a dozen women (travellers), in the Gospel story. So went on alone, but before I had secured a good place for our purpose she arrived. Quite a large number of women gathered to listen, but the situation

was so public we had many interruptions. Finally, a man, apparently a play-actor, approached, and tried to dispute with her. Thinking this rather unprofitable, we sought another more retired situation where she held the attention of four women and one man, until the shades of evening began to enfold us, when we returned home.

A few notes made by Jane, at my request, may also be interesting as exhibiting the trifling nature of some of the objections urged against belief in the Gospel.

"On one occasion, having gone to the Tuni mala pilli, we talked thus with Uchima, (one who has long professed to believe). 'For a long time you have heard the truth concerning God, have you not? What then hinders you from becoming a Christian?' She replied, 'I have a younger brother and sister yet unmarried, if I become a Christian and join the church now it will be a hindrance to them. After they are married, we will be baptized; nevertheless we believe in the Lord.' To which I said, 'Your brother and sister are more to you, than God who gave His life for you. If the Lord calls you now, you must leave them and go, must you not? Then what will you answer before Him if you, for them, lose your soul's salvation? On account of relatives I did not come, will you say? Therefore, putting aside such objections, seek the Lord your Saviour, and obtain joy to your soul.' To this she was silent. Near her house lives a woman with a painful disease, by which she suffers greatly, and is not able to go anywhere. 'I pray to God for me, that He will remove this trouble. Should He quickly make me well, I am ready to be baptized,' she said, I then told her how that Jesus when in this world wrought many miracles; healed many sick; that if she with all her heart believed in Him, and earnestly prayed accordingly to Him, He would heal her disease and save her. She replied, earnestly, 'Pray again for me.'"

"Another day we went to the Mala pilli and talked with some poor women, 'We believe in the one God, but we are poor. We have insufficient food, and no good clothes to wear, therefore we cannot come to your meeting. But whenever you come to the Mala pilli if you visit our houses we shall be glad to see you and hear about God's truth.' 'Very well, if you wish it we will come.'"

"In Pikarapetta, as we explained about the miracles which Christ wrought when in the world, His mercy towards sinners, and His death, some among them assented, 'Jesus Christ is the true God. If you give us food and clothing we will turn to your religion. If hereafter, we have food and clothes and are free from trouble we will believe in your God.' But others said, 'Having left our idols and idol-worship, we are believing in Jesus Christ.'"

"Concerning the old woman in Pikarapetta, who had worshipped idols so recently and so long, she has been mocked by her neighbours. 'For many days now you have believed in Christ. Have you left the former worship entirely? Are you a mad woman?' Thus her neighbours deride her. 'I will not listen to them. I will not again worship Satan as before. I sent them away and am coming to speak with the missionary concerning these matters.'"

This will be sufficient to show that our sisters are trying to help their heathen neighbours. We feel very much how futile will be all our efforts without an out-pouring of the Holy Spirit. For this we would urge you to pray.

MARIA A. CURRIE.

Tuni, August 29th, 1881.