

tiously sometimes, lest opposition should be excited and our object thus frustrated. A banker of our bazaar, upon whose wife a small operation had been performed, and who has brought me several patients, called here one day to see the child of one of his servants, whom I found suffering from tetanus, and apparently moribund. After pointing out the dangerous nature of the disease, and reproving the friends for being so long in applying for a remedy, I directed them to send some medicine, entertaining but small hopes of the boy's recovery.

As I was passing out by the gate of the outer yard, I drew attention to a stone slab placed against the wall, on which was cut a figure of the god Ganesh, whose protection and blessing are invoked at the beginning of every undertaking. This divinity, as you know, is represented as a man with an elephant's head and trunk, and four arms, sitting cross-legged, or rather in the peculiar fashion in which the natives of this country like to sit, with the knees turned outwards and the legs bent inwards, each foot resting on the opposite thigh,—rather a difficult posture for a European, one not accustomed to it, to assume,—and attended by a rat—not an attractive figure by any means. To my question whether this stone, which they called a god, could pay any attention to their requests, seeing that it had been framed by some man's hand, with eyes and ears, and hands and feet, but incapable of seeing or hearing or moving from the spot, even though some injury were done him, the bystanders answered, 'No.' But as I had, to enforce my statement, suited the action to the word, and laid my walking-stick gently, you may be sure, over the trunk, I was startled by a sharp cry coming, not from the insulted idol truly, but from the top of a house close by; and on looking up, saw a priest in a state of great excitement, gesticulating half-deprecatingly, half-threateningly, and heard him cry to me not to touch his god. I waited till he came down from his elevation, and tried to get him pacified; but he kept saying, very rapidly and angrily, that I must not touch his god—that was what he worshipped, and he would not have it slighted. He gradually became quiet, however, and, pale with anger, and trembling from head to foot, listened very impatiently while I spoke of the difference between his god—a piece of lifeless stone, which could not possibly bring him any advantage—and the living eternal Jehovah, who must be worshipped in spirit and in truth through Christ, by whom He has manifested Himself as the Saviour of all men, of whatever rank or nation. He said such doctrine might be suitable enough for Christians, or for such as chose to believe it, but that he worshipped God as manifested in Ganesh. As he urged my departure, I made my 'salam,' and left him in a somewhat excited mood. When I called next day, I found that my patient had died, and saw my friend seated on his carpet, engaged in instructing some of his disciples,—a blind leader of the blind, truly. He scowled on me when he saw me, and still avoids me when I meet him in the street.

In the dispensary we are very little disturbed by controversy, the majority of those who might be disposed to call our statements in question seem not to care to do so in such circumstances,—listening impatiently sometimes, however, and interrupting the speaker with a request to have their case attended to. Sometimes a polemical Brahmin of the priest class, or a Mussulman thinking himself sharper than his fellows, may urge objections; but such an event is not of very common occurrence, and we are usually allowed to continue the address undisturbed to the end, except by such explanations as, 'Very true,' 'Quite right,' 'Alas, alas!' The truths taught are new and strange to most of those who make up our