

of what has been said, they must go back and listen until they can. The first day I tried it, there were only four who had not to go back. Of course, we must be very patient with them, for they have never been taught to listen or think for themselves. The Mahommedan women especially, hate the name of Jesus and if it is possible, by hook or by crook, they will not come to the service. The rule in the dispensary is, "First come, first served," independent of their caste distinctions; so of course those who are at the service, get their medicine first. I happen to have the happy faculty of remembering faces, although not names, so can tell when a woman presents herself for medicine, whether I saw her face at the service or not. Last Wednesday a woman, a Mahommedan, came among the first for medicine, so I said she must go back and wait as she had not been present at the service. This she denied at first, but saw it would not work, so pressed her claim by saying that the medicine was not for herself, but for the baby, and she had sent him as soon as the door was open. Yes, she had sent him in the arms of a little girl of six or seven, scarcely able to carry him. I would have treated the little baby gladly, but I wanted the mother to know that she must bring the child herself so that she might hear of Him who said, "Suffer little children to come unto Me," and to learn that He is waiting to receive all who come in a child-like spirit.

A few days ago another Mahommedan was talking freely about Jesus and admitting that He was a good man. Just then the hymn, "The Light of the World is Jesus," was started in Hindi; when she caught the words, she got up with an angry face and walked out of the room, without her medicine, saying, "He is not the light of the world. Don't ever sing that before me."

Many of the Hindoo women think that we will make Christians of them, by putting something into their mouths, con