

very promising girls. The reasons for their removal have been early marriage and indifference on the part of the parents and guardians. As some of them had learned to read fairly well we trust that through our Zenana workers, who will likely visit their homes, the good work thus begun may go on. The encouraging feature of the work has been the fairly regular attendance of three of the larger girls, whose names were enrolled at the opening of the school six years ago. During these six years of school life these girls have received a thorough grounding in the essential truths of Christianity, and have obtained a fair knowledge of the life of Christ. Seeing the Truth taking a strong hold of these young lives, Satan, fearful of losing his prey, has beset them sorely during the past year. Though we hope two of them have become possessed of the "new life" in Christ, yet often during the past year the looks upon their faces have depicted anything but a Christ-like condition of heart towards each other, and on more than one occasion has there been open disagreement. As often, however, has the Word of God and prayer effected a reconciliation.

One day one of these girls entered a Zenana in the vicinity of the school, in a very disturbed state of mind. The hymn being sung (for the missionary was there) at the time, was, "Just as I am, without one plea." As the singing went on the child's face softened, the troubled look gave place to one of peace and rest, and at the close of the hymn she said her soul had become quiet. She gave a sweet testimony to the women in the Zenana to the soothing effect produced upon her by singing of Christian hymns. Let all who read these lines offer up a prayer for Soramma Bamarazu and Ammannas.

Thus are we trying to train the growing generation of girls, who will, only too soon, themselves be the wives and mothers in the Zenanas in the town of Cocanada. God only knows how far the influence of our Caste Girls' School may reach.

S. DEBEAUX,

Secretary and Treasurer.

Cocanada, April 25th, 18—

OPIMUM EATING.

BY DR. PEARL CHUTE.

During the year our attention has been called as never before to the extensive use of opium and mercury among the natives.

In one day no less than five opium cases came to our notice. The first was a little baby who had been given an extra dose because it was sick and cross. While we were working over the baby, along came a Brahmin with his two boys of about eight and ten years of age. They were given medicine and were just turning to go, when

their father said, "I suppose they may take their opium every day the same as usual!" On enquiry we found that those little boys had had their opium every day since they were born. And they said they could not possibly do without it, or they would have such pain, etc. Their father was also an opium eater.

We talked to them and showed them the little baby that was sleeping itself into death; but they said they knew enough not to take too much, and went away not in the least convinced.

The same evening a sick mother, who was in the hospital for a few days, called out to her friends as they were leaving her, "Don't forget to give my precious little son his opium every night while I am away from him."

It is quite the custom to give opium to the baby to keep it quiet so that its mother may go out to work.

A crude form of mercury is much used, often with fatal results. Within the last few months three Christian children have died awful deaths from the effects of mercury given by heathen doctors. In two of the cases their little jaws literally decayed away.

GREAT ENOUGH TO BE HUMBLE.

The late Sir James Y. Simpson, the discoverer of chloroform, and in his own branch of the medical profession *facile princeps*, was asked in his last days what he considered his greatest discovery to have been. His answer was, "That I am a sinner and that Jesus Christ is my Saviour." That greatest of discoveries was made on Christmas-day, 1861. Immediately on the back of it came the missionary instinct which sent him to his native town to bear witness for Christ, and this was followed by his first appearance in the same capacity before an Edinburgh audience. It was a stirring scene. In the New Assembly Hall every foot of standing room was occupied. Not a few in the audience owed their own or their friends' lives to his care, and many were deeply moved as the wonder-working physician rose to speak. His first words were:

"I'm not ashamed to own my Lord,
Nor to defend His cause,
Maintain the glory of His cross,
And honor all His laws.

"Jesus, my Lord, I know His name,
His name is all my boast,
Nor will He put my soul to shame,
Nor let my hope be lost."

Eight years later, when he himself lay dying, he asked for one whom he knew and who was also seriously ill. He was told of him that, in speaking of the prospect beyond the grave, he had said, "It is all darkness there." "Oh, tell him," said Sir James, "that it's all light there; the darkness is only here." And when a ministerial friend, who was often with him, told him that, like John at supper, he should lay his head on Christ's bosom and rest there, he answered, "I am afraid I cannot do that, but I think I have hold of the hem of His garment."—*Medical Missions*.