

the poor villagers. It is not hard to distinguish between the impudent, brazen-face and long drawn-out whine of the professional, and the hopeless, silent, sad look of the poor villager.

2nd. How few of the boys and girls of from 10 to 18 are to be seen there. I did not see one single girl between these ages. When you know that girls are constantly being shipped from there by the Hindu and Mohammedan residents of Agra and Delhi it is easily understood.

3rd. How much more wasted are the women than the men and the children than either. The weakest go to the wall first, and one of the sad features of the famine is the way it destroys in so many all human feelings and relations.

The Maharajah had forbidden the removal of any children from the Relief Camps and his officials tried to hinder us from taking them even when found outside; but to this we paid no attention and gathered together in a few days 32.

One blind boy came to us one day, and after his first good meal begged to be allowed to go to hunt for his sister. About noon the next day he came back in triumph leading the wee tot of about three. Their history was the history of many others. Father and mother with their two children left their home for Coona, when all at home was eaten. The parents both died and left these two to battle a little longer. They had become separated, and so for a whole day the wee girlie of about three had managed for herself. Had we not found them in all probability in a few days more they would have afforded a meal for the jackal's that to-day are enjoying a rich harvest. Two of our Christians have gone back again and will, I hope, bring back a larger number.

We were forced to leave sooner than we intended on account of the interference of the vile characters that watched for a chance to get hold of our girls—some of whom were over ten years old. Women would complain to the officials that we had carried away their children, and only when there was no doubt of it would they give up their howling and lying. The so-called Holy men tried to frighten the children by saying we were appointed by the Government to gather these children that they might be made a sacrifice to the Queen this year; or that a number of children were needed to put under a new railway bridge; and when we stopped on a railway bridge on our journey here the children began crying out with fear as they supposed we had stopped to throw them over.

It was so hot that I could not do much except in the morning and evening, but I had with me two of our new Christians, who agreeably surprised me by their faithful, patient, kind care of these poor children—a marked contrast to the inhuman conduct of the Hindus and Mohammedans about them.

It is said that the Government of the Central Provinces is about to close their orphanages. The Hindus and Mohammedans will be given the first choice, but the missionaries do not expect them to do much, and so it is probable that all the missionaries will have large numbers of children offered to them. I am glad the friends at home have subscribed so liberally that we shall be able to bear our share when opportunity presents itself. What grand possibilities are involved in it?

The famine is going to be a very powerful agent to overthrow Hinduism. Children in thousands are being taken out of that fold; the love and sympathy of Christians is strikingly made manifest and contrasted with the inhuman conduct of so many of the old religions; caste distinctions are being in many cases destroyed—for though some will rather die than eat what to them is unclean, in a far greater number the craving for food overcomes all prejudices and considerations; and in not a few cases they are led to think about God and eternity with an earnestness not before seen. May Christians be worthy of the opportunity.

## NATIVE PREACHERS IN HONAN.

LETTER FROM REV. J. GOFORTH.

Chang Te Fu, Honan, May, 1897.

Dear Mr. Scott.

I enclose you the translation of a letter written by Mr. Wang. It gives an account of several days' preaching by Mr. Wang and Ho I. The letter runs as follows:

To the South-East of this city, about twenty-five li (8 miles, Ed.), there is a village of three hundred families, called Kuan Chuang. Nearly two-thirds of the people belong to the Sheng-ti sect, a holy sect among the Buddhists.

In the village there is a man named Wang I, who owns three hundred acres of land. He has for some time believed in the Lord and rejoices greatly. He said that God has heard his prayers and granted him many favors.

He has also persuaded the leader of the sect, a man named Wang Yung, as well as another man named Chou Kun, to believe in the Lord. Chou Kun is the owner of over one hundred acres of land.

While we were there the annual theatrical was held in the village. Ho I and I preached the gospel right in front of the theatre platform. A great number of men heard and seemed unwilling to go away. They nodded assent, saying, "This doctrine is true." Besides, there were four women who listened for a long time, not even once turning their faces in the direction of the play. This surprised me greatly.

In the evening some came to us saying, "We believe this doctrine you have preach-