

girls; they entice them by offering sweetmeats and other kinds of food, clothing, and fair promises to take them to nice places and make them happy. So hundreds of girls, young widows and deserted wives are waylaid as they go to the relief camps and poor houses in search of food and work, and taken away before they place themselves in the custody of the government. The wicked are not afraid of the judgment of God, they are sinning away their lives in the midst of the fearful scene of famine and pestilence. They are carrying on a wholesale trade in young girls who have been obliged to leave their families and wander away from home in quest of food. In many cases parents have fallen a prey to the famine, and left their young girls to the tender mercies of their neighbors, or fellow travelers, or other wayfarers. Such girls fall into the hands of wicked people.

Here is an instance: A young girl of fourteen, and a little sister of about eight years of age, were left orphans and taken possession of by a wicked man at Itarsi. I happened to see her in the streets and asked her who she was. She told me her whole story and said she would let me have her sister, who was not wanted by her cruel master, and that she could not come away for fear of that man. I wanted to rescue the poor child, but was at that time unable to do so. I prayed to the Lord to show me the way—and in the next week He sent help. A young missionary gentleman came to help me. He went to the police station and took her away from the man who had kept her in his possession against her will. She was sent to the mission bungalow with a servant, but her former master carried her away by force. Again the missionary went to the town and fetched her, and that very night I took her to Jabalpur, and now she and her sister are placed with some good missionary ladies who will take care of them. The elder girl, poor child, is ruined for life and is suffering from horrible disease. May the merciful Father help these children!

One of my workers was walking on the road one day, when she saw a little girl about twelve years old sitting on the roadside. She looked sad and hungry. My worker spoke kindly to her and found out that she was an orphan. When the worker asked her if she would like to come to me, the girl said she had an older sister, and would go anywhere with her. In the meanwhile the sister, who had gone to wash, came back to the place where the child was sitting. From her my worker heard their pathetic story. Their father had died about three weeks ago; they had no one to take care of them, and did not know where to go to get food; they were on their way to the relief camp. Some one had told them that there was a lady near the place, who had come to gather some children to give them a home, so they had come to the Barai to look for her. From this statement we knew they were looking for me, but I left the Barai before they came, and so missed seeing them. My worker then asked the older girl, who is about fourteen, if she and her sister would like to come and stay under my care. The girl said she would; only she did not want to be

put into a bad life. She begged of my worker with tears in her eyes, that she would be allowed to remain pure, and be placed under the care of good people. For she had met with many bad people after her father's death, and they had tried to tempt her into bad life. But she had resolutely refused to go with them. While this conversation was taking place, half a dozen or more wicked men had gathered around my worker, and were about to take the girls away by frightening them out of their wits, but God saved the children from their dreadful fate and they were safely brought to me.

Another young girl of about fifteen was some time ago wandering away from home, when a respectable looking man told her to go home with him and help his wife in the household work. She consented and went with him. He gave her nice clothes and food, and for a few days all went nicely with her, but the devil was at work in his heart. Other demands were made on her but the girl said she had gone to his house to work and not for any other purpose. He then said that she should not get eat and food, unless she consented.

"Very well," she said, and put on her old rags, threw away the good eat, and went out on the streets again to beg her food. She was picked up the same day by a kind lady and is safe with me now. There are not many such girls who will resist the devil in the face of starvation and death. God be thanked for protecting the virtue of these innocents. But it has been my sad lot to see many little girls ruined for life.

My sympathies are excited by the needs of young girl widows especially, at this time. To let them go to the relief camps and poor houses or allow them to wander in the streets and on the highways means their eternal destruction. Ever since I have seen these girls in the famine districts—some fallen into the hands of wicked people; some ruined for life and turned out by their cruel masters owing to bad diseases, to die a miserable death in a hopeless, helpless manner, some being treated in the hospitals only to be taken back into the pits of sin there to await a cruel death; some bearing the burdens of sin utterly lost to the sense of shame and humanity—hell has become a horrible reality to me, and my heart is bleeding for those daughters of fond parents who have died leaving them orphans. Who with a mother's heart and a sister's love can rest without doing everything in her power to save at least a few of the girls who can yet be saved from the hands of the evil ones! So, regardless of the trying financial state of my school, I went to work in the central provinces to get a few of the helpless young widows.

The Father, who is a very present help in trouble, has enabled me to get some sixty widows, forty-seven of whom will go to school to study, and others will work. Over 850 rupees were spent in fetching them here. The Lord has put it into my mind to save three hundred girls out of the famine districts, and I shall go to work in His name. The funds sent to me by my friends in America are barely enough to feed and educate fifty girls, and several people are asking me how

I am going to support all these girls who may come from central India. Besides their food and clothing, new dormitories and dining rooms must be built. Our present school house is not large enough to hold more than one hundred girls at the most. And how are these emergencies to be met?

I do not know, but the Lord knows what I need. I can say with the psalmist—"I am poor and needy, but the Lord thinketh upon me." My girls and I are quite ready to forgo all our comforts, give up luxuries and live as plainly as we can. We shall be quite contented to have only one meal of common coarse food daily if necessary, and so long as we have a little room or a seat of grain in this house, we shall try to help our sisters who are starving. It seems a sin to live in this good house and eat plenty of good food and be warmly clothed, while thousands of our fellow creatures are dying of hunger and are without shelter. If all of us do our part faithfully, God is faithful to fulfill his promises and will send us the help we need at this time.

I humbly request you to pray for me and mine that we may be made strong in the Lord, and walk by faith and not by sight.

Believe me yours in the Lord's service,  
RAMABAI,  
POONA, January 20, 1897.

## THE EUROPEAN MISSION.

[Millennial Star, April 29.]

**Change of Address.**—Hereafter the address of the Irish conference headquarters will be 182 Ravenhill, Belfast, in place of 90 Tuorndyke street.

**Arrivals.**—The following named Elders from Zion arrived in Liverpool, per S. S. Rhynland, April 22, 1897: For the British Mission—George W. Middleton, Cedar City; Joseph McKnight, Minerville. For the Scandinavian Mission—Rangvald Carlson, Andrew Johnson, Andrew Anderson, Union; Olaus Johnson, South Cottonwood; Anton Anderson, Oasls.

**Appointments.**—George W. Middleton has been appointed to labor as traveling Elder in the London conference.

Joseph McKnight has been appointed to labor as a traveling Elder in the Scottish conference.

James Blake has been released from laboring as traveling Elder in the Manchester conference and appointed to labor in the Liverpool conference.

George E. Bench has been released from laboring as a traveling Elder in the Nottingham conference and appointed to labor in the Birmingham conference.

[Millennial Star, May 6.]

The following named missionaries have been honorably released to return home on May 22, 1897: Anson B. B. Call, president of the Sheffield conference; Francis A. Stowell, traveling Elder in the Irish conference; William A. Thayer, traveling Elder in the Newcastle conference; Samuel Banford, traveling Elder in the Cheltenham conference; A. M. Ledingham, traveling Elder in the Scottish conference; George Hind, traveling Elder in the Nottingham conference.

Elder C. B. Harper, who was re-