Mukti Prayer-Bell.

He hath sent Me to bind up the broken hearted,

"The Lord hath anointed Me to preach good tidings
unto the meek;"

"I have set watchmen upon thy walls, O Jerusalem,
which shall never hold their peace day nor night: ye
that make mention of the Lord, keep not silence, and
give Him no rest, till He establish, and till He make
Jerusalem a praise in the earth." Isaiah lxii, 6-7.

"MUKTI," KEDGAON, INDIA.
September 1906.
Prayer Bells and Letters returned from the Dead Letter Office.

Prayer Bells and letters addressed as below have been returned from the Dead Letter Office.

We should be grateful if any one would send us the correct address of any of these friends:

Miss Blanch Brown,
Ballarat,
Australia.

Mr. E. Krofft,
Klosterman's Field,
Germany.

Mr. Biswas,
2, Bhawanee Chura,
Dutt Street,
Calcutta.

Miss Rollings,
28, Longmore St., Middle Park,
Melbourne, Victoria,
Australia.

Mr. E. Lewis,
10, Boyd. St., Albert Park,
Melbourne,
Australia.

Miss Cora Hansen,
Akersveien No. 21,
Christiania,
Norway, Europe.

Miss Bessie Wyatt,
Emon, Victoria,
Australia.

Mrs. Elinor Smith,
1931 South 57th Street,
Tacoma Wash,
U. S. America.

Mrs. John E. Toulnim,
Boston,
U. S. America.

Mrs. Chas Reynolds,
334, W. 59th Place,
Chicago Ill.,
U. S. America.

Miss Stroud Smith,
250 W., 44th Street,
New York City,
U. S. America.

Rev. Campbell Morgan,
1213 Entaw Place,
Baltimore M. D.,
U. S. America.

Rev. W. E. Hopkins,
American B. Mission,
Raichur.

Miss S. Good,
Nitherwood Stanmore Road,
Christchurch, New Zealand.

Mrs. E. P. Schulhof,
194, Winchester Ave,
Chicago Ill.,
U. S. America.

Rev. G. Tifts,
59, Plymouth Place,
Chicago Ill.,
U. S. America.

Miss F. Beeton,
United Charities Buildings,
22nd Street and 4th Ave,

Miss Howe,
Romas Gate,
Y. W. C. A.,
India.

Mrs. Jose E. Jackson,
Tacoma, Washington,
U. S. America.

Miss Esther Bennett,
Blackets Road, Rangiora,
Canterbury, New Zealand.

Miss Ida Hoffman,
Newton, Kansas,
U. S. America.

Mr. T. T. Burghard,
Louisville, Kentucky,
U. S. America.
Mukti Mission.

The Mukti Mission is a purely undenominational, evangelical, Christian Mission, designed to reach and help high caste Hindu widows, deserted wives and orphans from all parts of India. It aims at training the young women and girls sheltered in Mukti home, mentally, morally and spiritually. Everything is done to enlighten the women and girls who come to this home. After receiving a thorough training for some years, they go out as teachers or Bible women to work in different Missions, and many of them get married and settle happily in their own homes.

Friends desiring to help in this work of God are asked to interest as many of their friends in this mission as they can, to pray regularly for it. The Mukti Mission depends wholly upon God. Friends are therefore urged to pray earnestly for it, that the Lord may “make all grace abound” toward it, that it “having all sufficiency in all things, may abound to every good work.”

God’s children who desire to pray for it, need not consider themselves under any obligation to pay money toward its support. The founder of this Mission knows, and has proved, that God answers prayer. The prayers of God’s people are more precious than silver and gold.

Any Christian desiring to help this mission is requested to pray daily for the workers and the founder, that they may live and work in this mission, always doing the good will of God, “giving no offence in anything, that the ministry be not blamed: but in all things approving” themselves “as the ministers of God.”

Friends are requested also to unite with the members of the Mukti Church, on the first Tuesday of every month, in special prayer:

1. That all orphans, homeless women, widows and girls in India may be rescued and placed under the wise management of godly Christian people.
2. That all of them may be converted and saved to the uttermost, and not one of them go astray.
3. That they may be filled with the Holy Spirit, and that the Lord of the harvest may send forth many of them as labourers into His harvest. Matt. ix 38.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matt. xxi, 22.

Any other information in regard to Mukti Mission may be obtained by addressing a letter or Post Card to Pandita Ramabai, Superintendent of the Mission.

Printed and Published by Pandita Ramabai, Manager and Proprietor, at the Mukti Mission Press, Kedgaon, Poona District.
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<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tr>
<td>Miss Elsie L. Watts, M.D.,</td>
<td>Wesleyan Mission, Medak, Nizam’s Dom.</td>
</tr>
<tr>
<td>Miss S. R. Dalton,</td>
<td>4, Viale, P. Amedeo, Primo Piano, Florence, Italy.</td>
</tr>
<tr>
<td>Mr. George Bartlett,</td>
<td>2335, Randolph Street, St. Louis, Mo., U. S. America.</td>
</tr>
<tr>
<td>Miss M. C. Groman,</td>
<td>Hurley, Wisconsin, U. S. America.</td>
</tr>
<tr>
<td>Miss Ethel Green,</td>
<td>Munroe Street, Napier, U. S. America.</td>
</tr>
<tr>
<td>Miss Freeman,</td>
<td>Missionary Training Home, Duke Street, Dunedin, New Zealand.</td>
</tr>
<tr>
<td>Pfarrir Reed,</td>
<td>Manager, Dillenbing, Germany.</td>
</tr>
<tr>
<td>Miss McCaughan,</td>
<td>27, Coleridge Street, Sydenham, Christchurch, New Zealand.</td>
</tr>
<tr>
<td>Miss Lottie Haynes,</td>
<td>2, Dock Street, Wellington, New Zealand.</td>
</tr>
<tr>
<td>Mrs. Parr,</td>
<td>Milton Road, Mount Raskill, Auckland, New Zealand.</td>
</tr>
<tr>
<td>Miss Blanch Brown,</td>
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Receipts.

We gratefully acknowledge the following official receipts which have not been sent to these friends because we do not know their address.

<table>
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<th>Year</th>
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<tr>
<td>1905</td>
<td>Miss M. C. Groman</td>
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<td>G. Tuor</td>
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<td>Richard Chapman</td>
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Meditation.

"Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.

"And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings.

"Fire shall be kept burning upon the altar continually; it shall not go out."

Lev. vi. 9, 12, 13.

Praise and Prayer.

Revival is still going on at Mukti. Our friends are requested to pray that there may be a continuous Holy Ghost revival in this place till the Lord come! For we feel that it is not enough to have revival for a week or two, or even for a year or two, but it must go on till the appearing of our Lord.
Jesus Christ. "Fire shall be kept burning upon the altar continually; it shall not go out." Lev. 6:13. Thus must the spiritual life of God’s children be kept “who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.” 1 Pet. 1:5.

We praise God for sending us rains in time to save lives. We were suffering from scarcity of water, the Lord answered prayer. In the same way He has been sending the daily bread. “Ye shall eat in plenty, and be satisfied and praise the name of the Lord your God, that hath dealt wondrously with you. And my people shall never be ashamed.”

“He is faithful that promised,” and we praise Him for His faithfulness. He has sent us to live in this place and He does not forget to send us our daily Manna spiritual and temporal. We praise Him and thank Him for His loving kindness to us. It is a most happy thing to roll our burdens on Him, having no banking account, but just to open our mouths wide, and have them filled daily by our loving heavenly Father Who cares for us.

We thank you, dear friends, who have been led by Him to give of your substance. You are the Father’s blessed messengers that bring us His messages in comforting and encouraging words and help us by your generous kindness. We are most grateful to you for all your kindness, and pray to God that He may reward you richly.

The work of casting nets, and drawing them in has been too much for a few of us whose hands are full. So, like Simon Peter of old, we beckoned unto our partners who are in other boats, to come and help us. Rev. R. J. Ward, Mr. Handley Bird and others have greatly helped us by conducting special missions among us. The Poona and Indian Village Mission has most kindly permitted Miss Parsons, Miss McGregor and Miss Boes to come to us for a time. The ladies are being greatly used of God in dealing individually with the girls of Mukti, to bring them into blessing. Miss Abrams,
Miss Cole, and Miss Boes are at present helping in English work at Ootacamund. Please pray for them.

We have been obliged to stop the village work for some time, for many reasons. The farmers are busy tilling the soil and attending to their field work. We hope to begin village work again in a short while. Friends will do us great kindness, by praying that the Lord may have the pre-eminence in everything.

The Lord has been calling out praying bands of young women and girls from Mukti, to help in Revival and Evangelistic work in other places. During the past year, praying bands have been allowed to spend some time in Poona, Talegaon, Ratnagiri, Kini, Kodoli, Nasrapur, Shirwal, Aurangabad and Manmad. There are also invitations to other places. God has graciously revealed Himself, and His wondrous power and love to many in these stations, and seems to have set His seal upon the work done in His name. We praise God for His goodness in allowing us to have a part in His great work, and we pray that we may all be kept hidden in His hand.

For several months the Mukti Industrial School had to be closed. At the beginning of this new term, in June, it was re-opened and has been going on regularly since.

Will our friends kindly remember this department day by day in their prayers.

About 500 girls work there under matrons who have been trained in the School, and two European helpers. It is a great field for Christian work, because it is there in the daily round, that the new converts as well as the older Christians are often tempted and tried.

Please pray that the Lord may always be seen in the midst and that while workers and girls are weaving sarees. He may be doing a deep spiritual work that will bring eternal glory to His Name.
Owing to the extra work caused by the absence of some of the Mukti workers during the past year, Pandita Ramabai and her helpers have found it impossible to find time and strength to prepare any printed account of the progress of the work. Hence there has been no number of the Prayer Bell published since January. We regret that we have not been able to send our many friends, regular information concerning the work at Mukti; but we hope that they will kindly excuse us, since the delay has been unavoidable.

Friends, will be interested to know that the Hon. Misses Kinnaird kindly paid a visit to Mukti in April and told the girls about the work of the Young Women's Christian Association its origin, its aim, its growth etc. As there was no Y. W. C. A. Branch at Mukti, Miss Kinnaird had another talk with some of the pupil teachers, and the girls who are studying in the High School department, placing before them the advantages of being a member, and the responsibility of each member. As a result of Miss Kinnaird's visit, Miss Agnes Hill visited Mukti in July, and organised a branch of the Y. W. C. A. At her suggestion the girls appointed Manoramabai and Miss E. S. Cornelius as their president and secretary for the year, and about 50 gave in their names that they might be enrolled as members. Owing to the Revival meetings we are not yet able to have regular Y. W. C. A. meetings, but the requests for prayer which have been sent to us by Miss Kinnaird and Miss Hill are laid from time to time before the throne of grace. Please pray for us that we may be faithful in this ministry of intercession.

The Baptism of the Holy Ghost and Fire.—This little book written by Miss Minnie F. Abrams, contains a brief account of some of the lessons God has been teaching His child through the revival which He has been pleased to send to different parts of India. The different chapters have appeared in some of the leading Christian Newspapers of this land, and are now published in book form. We recommend this book to all who are interested in the salvation of the people of this country, and we pray that God will continue to make its message a blessing to those who read it. It may be obtained free of charge from the Manager of the Mukti Mission Press, Kedgaon, Poona District, India.
School Work.

We were glad last year to be able to report concerning the school work, a year of decided progress; and now, our hearts are once more filled with praise to God for His marvellous goodness.

Never before do Pandita Ramabai and her workers remember a time when God's presence and power have been so manifest in the home as during the last fourteen months. At the end of June, 1905, God graciously poured His Holy Spirit upon many of our number, and He has been working in great power ever since. The result of His working is seen in changed lives. While it is evident that there is still much to be done, we feel that we have very great cause for thankfulness. A spirit different from that which used formerly to be felt now pervades the atmosphere, and while there has not been very great progress in the educational line, we feel we can say with confidence that the past year has been one of real spiritual growth. And since education is not the whole aim of the work, but is only one of the many things which help to form character, the fact that as much time as usual has not been given to regular school work this year will surely not make us feel that time has been lost. It has not been lost, but rather gained; for the days of faithful study, and the increased patience and perseverance which must naturally follow as a result of any deep work of grace will undoubtedly more than make up for anything that may at the time have seemed to be a loss. Still more important than this is the fact that, as a result of this wonderful spiritual awakening, some of our young women have had laid upon them by the Lord such a burden for souls, and there has been created in their hearts such an intense longing that the women of India may be brought out into the liberty of the Gospel, that they feel they must give all their time, and spend their lives in prayer and work for the salvation of the people of India. These young women, in the hand of God, will be a power for good. By
going into homes of sorrow and taking there the messages of salvation, they may be the means of setting free many oppressed Indian women. They will be able to tell from experience of the power of Christ to save, and so the Holy Spirit may, through them, bring light and comfort to the weary hearts of some of India's widows. God, in His great mercy, is teaching us the secret of power. The need of the child widows of India is far too great to be met by human strength or wisdom. But, as we realize our weakness, indeed our absolute helplessness, we hear His word saying: "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

We have, however, reason to be encouraged about our school work. In July, a valuable addition to our staff of teachers was made in the person of Miss E. S. Cornelius, a graduate of the Madras University. Miss Cornelius has kindly joined us as a resident teacher, and helps in many different ways.

The two young ladies, Subhadrabai and Channava, who were last year in the matriculation class, passed their examination in November, and this year we have the pleasure of welcoming them as teachers in the Sharada Sadan. Although they have not had very much experience in teaching yet, they do their work very well, and we think that they will, with a little training, make very efficient helpers.

In the new matriculation class there are two students. They are not quite as well prepared as the last two were, and as a somewhat new course of study for the matriculation is being introduced this year by the Bombay University, our girls may not be ready to appear for their examination in November. But we think they will both be rather glad than otherwise to spend an extra year in school. The younger of these two girls is the daughter of Mr. Gadre, my mother's secretary, who has worked with her for seventeen years. His second daughter, Sharada, was one of the first two pupils who joined the school when the Sharada Sadan was opened in Bombay.

The other student in the matriculation standard is a Brah-
man girl from a distant part of India. She is a deserted wife, and has been through much suffering. A little more than a year ago she found peace and joy in Christ, and now seems happy and content.

Interesting details might be given concerning the pupils in each standard of the school, but space will not permit of this. From the Marathi fifth standard upwards, special attention is paid to the study of English, although most of the subjects, such as history, geography and mathematics, are taught in Marathi as far as the seventh Marathi standard, or the fourth Anglo-vernacular. Here, and in the classes above this, every branch, with the exception of Marathi, is taught in English, and in this, and in all the standards higher than this the girls are expected to use the English language in conversation with their teachers and among themselves during school hours. Out of school, they are allowed to speak Marathi to each other, as they can converse in that language more freely than in English.

A new standard will be added this month to the Blind School, and we shall then have four standards in this department. Pachani, who is far in advance of the other blind girls, as she has been longer in the school, and has been blind from babyhood, while the others have gone blind within the last few years, can now read very nicely the Hindi and Marathi languages. We use the Moon system for teaching Hindi, and Marathi and English are taught by the Braille system.

Pachani has just finished reading the English First Reader, and she learns geography by means of a raised map.

The two deaf and dumb girls whom we have been trying to teach, but with whom we have not been very successful, have been sent to the Deaf and Dumb School in Palamcottah, South India. Miss Swainson, who is the missionary in charge of this Christian institution, has very kindly consented to educate these girls for us. It seemed fairer for them that they should be sent to this lady who can train them so much better and quicker than we can, and will be able to
explain to them God's plan of salvation. We have offered to pay their expenses and still look upon them as our girls. They too, will, we think, always feel that this is their home.

Since March, 1905, there have been twenty-two weddings here at Kedgaon, and nineteen of the brides were young women from the Sharada Sadan. All but one of these newly-married couples are living here at Mukti on our grounds, but not in the school compound. The husbands are all working in different departments of the Mukti Mission, and in most cases the wives are working also. They all seem well and happy. An interesting fact is, that though married many of them seem desirous of continuing their education and are allowed to attend classes in the school.

All the pupils in school learn to do some kind of industrial work. Weaving is a favourite industry, and some of the girls are very fond of dairy work and breadmaking.

Pandita Ramabai tries to arrange for each girl to work with her hands for several hours each day; she thinks that as this is a home and not merely a day school, every girl ought to be well trained in all kinds of household work.

It is not an easy matter to plan for each girl to receive the individual care and attention which seem specially necessary in a work like this. Pandita Ramabai needs much wisdom for the performance of her difficult task. She feels that God has a plan for the life of each girl whom He has entrusted to her care, and her great desire is that no mistake may be made in the carrying out of it. Will not our Christian friends unite with us in prayer, that God Himself will undertake the moulding of these young lives, and that through each one He may be glorified?

Yours in His Service,

MANORAMABAI.
Revival.

If the church of God is to be revived in any part of the world, it must come through intercessory prayer. When a company of people, separately or unitedly, gives itself to prayer, and desires the quickening of the members of its church, revival is sure to come. It requires an earnestness that will not be denied, that will not hesitate to spend half-nights or whole nights in prayer, and that will not give over until the church is revived. If we become as earnest for the salvation of souls as we are for the relief of physical suffering, we shall see results. How willingly we watch night after night over our loved ones who are ill. Thousands even inside the church are dying. We may save them by our prayers. Shall we not break our sleep, and give ourselves to toil for their salvation? Nothing short of this earnestness in prayer is going to break the power of Satan and sin over our friends. God has promised life for them if we ask. 1 John 5:16. Let us pray and not faint.

After the revival has come and many have been filled with the Spirit, what then? Some say that with such abundant life, and full anointing of the Holy Spirit for prayer, these people are now fit to be leaders. Yes, they can lead babes. They are like the child born well, with abundance of life and intelligence. Yet we do not say the child may be left to feed, care for, or to educate itself. It may be foremost in play and lead all the other children because of its endowments, yet it needs careful education and guidance. So it is with the spiritual babe. We followed in the wake of the great revival in Australia and New Zealand conducted by Dr. Torrey and others. Where the spiritual babes were cared for by the leaders in the church they stood firm, but those who expected these babes to care for themselves, complained that they saw no fruit of the revival.

These spiritual babes need to be taught the Word of God,
and how to walk in the Spirit in their every day life and work; how to rise again if they fall. In one place where there had been a great revival, the missionary failed, and then censured the babes for falling. The spirit of censure soon discouraged them, and nearly all lost their joy and power. Let us get into fellowship with Jesus, and learn from Him how to care for the babes in Christ.

In several places where there has been an outpouring of the Holy Spirit, the people have gone quite back again to their old ways, and some have fallen into gross sin. Satan knows that his time is short, and realizes that the outpouring of the Holy Spirit is breaking down his kingdom. He comes in such subtle ways, even personifying the Holy Spirit, and upsets those who have received the Holy Spirit. He seeks to take away the spirit of prayer, and love of the Word. He even makes personal attacks upon those who are earnest in prayer. Spiritual discernment is a gift of the Spirit much needed by pastors and Christian workers these days, in order to teach the people how to detect the wiles of the devil, and how to meet and overcome his attempts to overthrow them. We are told to take shelter in the blood and to go on witnessing for Christ. Rev. 12:11. If we resist the evil one he will flee, but often the battle is sore, and babes in Christ need help, and sympathy, and counsel. As the time of our Lord's coming draws near, the contest will grow sharper. It behooves us to keep on the whole armour, for he seeks to deceive the very elect.

The great battle of intercessory prayer still goes on in many places in India, as well as at Mukti. Some who do not understand it, cannot bear to witness the struggles in soul-travail of those who have given themselves to God to intercede until all India is set on fire. There is sound of abundance of rain in Christian circles. After the church has been set on fire for God, a spirit of conviction of sin will be poured out upon the heathen. Join us in prayer.

Minnie F. Abrams,
The Bible School.

We were away from Mukti during the month of May. During this time the Bible school, with many of the other departments had a vacation. We returned about the first of June, ready for work, but there were special meetings going on, which seemed to monopolize every one who was available for meetings of any kind. Other interruptions came in through the much needed rain. These interruptions seemed to be God's plan to give me an opportunity to arrange lessons for the new classes and outline a series of lessons, which it would have been impossible to do in the midst of the work of the Bible school and other meetings.

On July fourth the work began with a Bible class of nearly three hundred at six A.M.; another at nine A.M. with an attendance of fifty; and still another at eleven-thirty A.M. with an attendance of ninety, and new ones coming in every day. This makes a total of nearly four hundred and fifty in Bible classes. The class beginning at nine o'clock has one hour of Bible study with me, and then with another person an hour and a half more divided into two parts. Three quarters of an hour each is given to Church History and to Nations of India. The other classes have their day school besides their Bible lesson. All here have Bible teaching at their morning and evening prayers, and at the general public meetings.

The young women and girls in these Bible classes have been given the opportunity of choosing for themselves if they would study the Bible. It has meant sacrifice on the part of some of them, and it means also they must study their secular lessons when other girls have time for play.

They have entered into the study with earnestness and interest. It is a pleasure to teach them. Each one is provided with a note book, pencil, and Bible. The lessons are outlined on the blackboard, and they copy them in their books. It is hoped by this means to impress the lessons on their minds and put them in a permanent form, that they may be a blessing to
them for many years to come. The girls in turn may be able to teach others also. We hope also to teach them by writing their own outlines to be able to take notes from public addresses, and in this way to prepare themselves for greater usefulness in the Master's service.

**Wm. Franklin.**

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**The Hospital.**

**MUKTI** is not at all a small place. There are about 1700 people in this village, almost all of whom have been through a famine, by which their health has been more or less ruined.

It is difficult for any of us who have not experienced it, to realize the sufferings of the famine stricken people. They often eat things that no human stomach is able to digest; or perhaps for a long time they eat nothing at all, until at last, if not rescued, death comes and puts an end to their sufferings. If they are rescued, it takes a long time for these famine stricken people to recover their normal health. Some die, and others are weak for years.

The Lord has graciously given us a comparatively good condition of health among our girls, and the death rate has been very small. Yet there are a number of the girls who remain scrofulous, with a tendency to tubercular abscesses, sore eyes, and consumption, besides a number who suffer from the results of weakened digestive organs, fever, etc.

In the hospital there are several small departments. There is the dispensary, where daily a hospital assistant gives out the medicine; the fever ward where a number are received, and later on sent away well; the weak or consumptive ward, where of course not all recover; the sore eye ward, a separate place, in which the Lord has blessed us so that we, for over
one year, have not lost an eye. There is also the mothers' and babies' ward; the place for surgical cases, where we have not a great deal of work except the opening of abscesses, the binding up of little sores, etc.; and two or three small wards in which other diseases are treated.

We have had the pleasure of welcoming three sons in the homes of our married boys and girls. The fact that these are all boys is the cause of great rejoicing in these little Indian homes.

In the morning, all who work in the hospital are very busy, and all through the day there is much work to be done. There is first the attending to the cleanliness of the rooms, beds, and patients; then the feeding up of the weak ones, the dressings, and treatments of different kinds.

There are the same needs in our Mukti hospital that there are in all others. Christian love and patience are needed, and skill on the part of those who do the work. We thank God for what He has given us, and we look to Him for more.

Specially do we who work here, look to Him for a more Christ-like walk. Girls come to the hospital from all parts of Mukti, and the influence of those who work here, spreads all over the place.

Dear friends, we need your prayers for our hospital; for the recovery of our sick ones, and for those of us who are nurses, that we may be a blessing. We also ask you to join us in thanksgiving and praise for the many times God has answered our prayers and healed our sick, often when human help has failed, in cases of consumption or other fatal diseases.

Last year, cholera in the very severest form entered our village; but our Father spared us, so that it remained a solitary case. He made His promise real to us, “Call upon Me in the day of trouble; I will deliver thee.” Ps. 50:15. “And shew thee great and mighty things.” Jer. 33:3. He is faithful.

SEVERINE M. SORENSEN,
MR. MOODY is credited with the saying that “the world yet waits to see what God can do through a man (or a church) absolutely surrendered to Him!” It looks as if we may ere long behold this unhindered power of God in India. Nothing is more marked in the work of the gracious Revival that God is at present giving, than the way men and circumstances are “bent,” and have to give way before His sovereign will. Work is disorganized, institutions closed, school and industries stopped, under the mighty urgency of the quest after God, and the souls’ desire to be right with Him.

It is God’s opportunity and He is most graciously using it. Happy the man who humbles himself under the pressure of “the Mighty Hand,” and sets himself to go through at all cost, to be “yet more vile,” but to “bring in the ark,” and to magnify God.

Where there is this absence of resistance, and leaders and led are willing to let go, and to be humbled and taught as God wills, the Revival goes on and deepens.

The writer has spent seventeen days recently at Mukti—days of blessing that, please God, will leave their mark on all his future life. How can one describe the tides of feeling this first contact with the Revival begat in the soul? There was hunger, real pain of hunger, for a share in this visitation of God; shame, bitter shame, at the ignorance, after long years of Christian life, of what this travailing in prayer, prevailing in prayer, being lost in prayer meant, as it was seen here in many mere children; then there was wonder, praiseful wonder, at the marvels of grace. Little girls were lost for hours in the transport of loving Jesus and praising Him; young Christians were counting it a rare privilege to spend many successive hours in intercessory prayer for strangers never seen or known. One face ever lives before me, a strong, rough looking girl, once the rowdy character of the institution, always in trouble, now transformed, her strong face aglow with holy
joy, her loud, masculine voice ringing out in her crying to God for others, or breaking with tearful intreaty. God bless Billy Bray, as Ramabai has nicknamed this dear girl.

Day after day it was meat and drink to gather to pray and praise. In one meeting we were seventeen hours together; the following day more than fifteen hours passed before the meeting broke up with great joy, and such songs of praise as hoarse and broken voices could utter. The work goes on. It is now eleven months since the blessing began, and yet while we were at Mukti, we daily saw souls seeking and finding, coming out into blessing so full and definite as often to be almost more than could be borne, filling the mouth with laughter, and the life with gladness.

We are full of praise that we have been allowed to live to hear such sounds in India. Souls in agony, with bitter wailing and moving intreaty seeking the Lord. Hearts overflowing with joy in Jesus, abandoned to the luxury of praising Him, sitting on the ground or kneeling, lost to all that goes on around, with clasped hands, and upturned faces aglow with love, in the midst of a crowd but apart with Him, exchanging the holiest confidences of affection. This is worship, the worship the Father seeks for, and it is one of the loveliest sights one can conceive of out of heaven. When some hundreds are carried away and can only sing “Hallelujah, Hallelujah to the Lamb” until unable to sing any more, God is surely getting His own, and His heart is refreshed.

“The Indian has no sense of sin,” has been the oft repeated complaint of past years, and few missionaries have seen any marked contrition or signs of deep repentance during these past years. But God in this Revival has given such pain at sin, and agony for past failure, and such a sensitiveness of conscience as to what would grieve the Holy Ghost, as many in the Christian church would be unable to comprehend if seen. It is a new thing in India, and cannot be accounted for by the temperament of the people, or by natural reasons. We may not go into detail here; it is holy ground. But in this awful and wondrously near presence of God, the faintest shadow between the Spirit-filled soul and the Lord, and confession, humiliation and repentance, are seen and heard after a new sort. And this is the beginning! What shall the end be?

May, 1906.

HANDLEY BIRD.
Anniversary Celebration at Mukti.

Two centuries of Missions in India bring to our hearts an occasion for praise. It was hoped that in all Christian communities the occasion might be observed in some public way.

July 9th, 1706, two hundred years ago, Bartholomew Ziengenbalg and Henry Plutschan landed at Tranquebar, India. They were the first Protestant missionaries in India.

It had been planned to have a public celebration in commemoration of the occasion, at Mukti. A half holiday was given to the day and industrial schools, thus giving all an opportunity to attend the meeting. We gathered in the church and had a season of praise to God for the two hundred years of His work in this land, and for the lives of these first two missionaries, who through many trials and much persecution laboured for His name's sake. They received more persecution from their own countrymen than from the people of this country. One returned home, but Ziengenbalg laboured on. On February 13th, 1719, he laid down his life for Jesus' sake, in the 36th year of his age. He had spent 13½ years in India. Truly his life laid down has been a seed sown which has brought forth much fruit.

The missionaries who first landed here, were held before the young women and men, the boys and girls in Mukti, as an example for them to offer their lives for the Master. Word pictures of the unoccupied fields in India were given to them. Pandita Ramabai emphasized that they had fields near at hand. These men gave up homes and friends and lands. They took a journey of eight months, endured much suffering and persecution to tell the Gospel to people whom they had never seen. She then shewed them how easy it would be for them to go to the villages nearby, there being 25 villages within a circuit of ten miles. Many in these villages had never heard of Jesus. There were just as great possibilities for them as there were for these two men. If Jesus tarried, there was no reason why each one of
them should not yield abundant fruit for Him. Several gave short addresses on this line.

Many of the young women rose to their feet, praising God for what He had done for them, and offering themselves for His service. The meeting continued for two hours. It was almost impossible to stop it. We are sure the Spirit of God was working among the people, laying on them the burden of the unsaved of their countrymen.

We ask you to pray that God may continue to work, and may deepen every impression of the Spirit.

Wm. Franklin.

Streams of Living Water.


I had never been able to work in India during the hot season. I felt so weak; but a call came to hold a mission in the second hottest city in India, Aurangabad. Knowing the call to be of God, Miss Cole, two boys, eight girls and I started April 17th, Miss Cole rising from a two weeks’ illness with quinsy.

Fifty preachers and mission workers had gathered from eleven churches in the surrounding districts, some forty miles distant. Through one of our young men, the work began among the young men of the Normal School. The third day, sixteen of the pupils came to my room, and plied me with difficult questions from the Bible. I have not had such an examination in the sacred Word for years. However I passed, and the next day when they came, they had no more questions to ask, but wanted to seek the Holy Spirit. Conviction soon came upon these young men, so that they could neither rest nor sleep until they had made public confession of sin. They were converted and went on to seek and find the deeper things of God. Daily they came to my room for special instruction and prayer. They met with much persecution
from the various Christian workers. The man in charge of their boarding home came with a whip to stop their simultaneous prayer at night. However they stood firm, and had the joy of being called in to pray with this man when he got under conviction of sin, and with many others. The mission, which was supposed to be for ten days, went on for forty-eight days, for the missionary had set his heart on all receiving definite blessing. The preachers felt that we had come to break up their denomination, and to take away from them their prayer-book. They objected to the loud simultaneous prayer and other demonstrations of the Spirit, and to public confession of sin, but more than all to the fact that women dared to set themselves up as teachers. God won the victory in answer to intense prayer and soul-travail, first by the band, then by the Normal School boys, and finally by pouring out a spirit of conviction and then of prayer upon the school children, both boys and girls, and the prayers of the little children convinced the preachers and workers. Many found that they had not been born of the Spirit, and when this work had been wrought in them, that they needed power for service. The meetings grew in fervour as the days went by. Sometimes after closing a meeting it went on again for some time. The longest meeting lasted from 9 A. M. to past midnight. It was a time which would require pages to describe.

Although the heat was so intense, some days 109° in the shade, and the hot wind rushed through the open doors and windows, all were so occupied with the things of God that even the constant passing of water by an old man delegated for that purpose did not distract. All were given special strength to bear the long hours and little sleep.

A former pastor who had been discarded because so deeply in debt, but really a child of God, came and repented deeply of his misdeeds. He had made a fair beginning towards paying his debts. This man came into great blessing and was used of God to help others. He has the gifts of an evangelist, and it became evident that he could take a band of these Normal School boys and go out to hold revival
meetings in the eleven churches whose preachers had come and received blessing. Yet those debts seemed a hindrance. Some thought he should go into secular work until they were paid. The Mukti Praying Band and Normal School boys had the burden so laid upon them that this man and these boys should be sent out, that they could not sleep at nights. God heard prayer, and they have gone out, already having visited three of the village churches. The Holy Spirit has been poured out even more marvellously than at Aurangabad. We believe that the Lord will yet in some marked way enable this man to meet his debts and to support his wife and eight children, for he has stepped out wholly by faith, and unlike many so-called faith workers, does not go about airing his needs.

So the streams of living water are flowing out from Aurangabad through this band. It was hot season vacation, and the children who attended school in Nasik and Bombay were home to visit their parents. Bombay has been afraid to have the revival come as it has come to other places, so God used a little girl of nine years of age to start it. She returned to school and gathered other girls about her to pray for the Holy Spirit. Her sister helped her and soon the whole school was praying. The lady in charge received blessing, and soon it got noised abroad that the revival had come to Bombay through a little girl. The big people began to come to prayer-meeting, and prayer in all circles has increased.

The pastor's daughter of Aurangabad is a teacher in Manmad girls' school. She was home for the mission, because it was the hot season. See how much hinged on our undertaking the mission in the hot season. On her return she gathered the girls, and held three meetings the first day. The work went on until conviction of sin came and many were brought into blessing. A young man went to Nasik and had such a spirit of prayer that he was brought up before the missionary by the master for his misdemeanour. The missionary asked him all about his experience, and dismissed him by saying, "Pray for me." This young man is meeting with bitter persecution, in a Christian school. Let us hope that he may be able to stand.
The missionary from Manmad attended nearly all of the meetings at Aurangabad, and there received a fresh anointing, and we have heard how God has made him a blessing in various places where he has since been. So the streams of living water are flowing. This will be true wherever the children of God search out sin, put it away, and drink deeply at the fountain, Christ Jesus. These are the days when Jesus is passing near us and wants us to call out for His help.

O, reader, will you not come and get the anointing, even the baptism of the Holy Ghost and fire, so that the streams of life may flow out through you to thirsty souls with whom you come in contact? Miss Cole never missed a meeting during the long mission, and returned in better health than when she went. When God wants a work done, it is safe to do it, for He equips us with all that is necessary.

Minnie F. Abrams.

Shining Lights.

"He was a burning and a shining light." John 5:35.

The Lord has always had His shining lights, and has them still; and what would become of the world without them? How many a ship has been saved from ship-wreck on a dangerous coast, by the burning and shining light from some light-house; and how many a soul has been rescued from destruction, by one of these lights whom the Lord has been pleased to place here on this earth!

It has been my privilege to live with a set of girls here in Mukti for a little over a year, and I have found some among them of whom I can truly say that they are burning and shining lights, who do not live their lives or do their work as unto men, but as unto God; who truly are hid in Christ. In and through them He is living and working.
Do not misunderstand me, dear friends. It has never been “the many” even in countries where the name of Jesus has been known to the people for generations; and it is not so here either. But we thank God for every “one” there is. Think of these girls only a few years out of heathenism, having seen nothing but sin and idolatry up till the time they were grown women; and then during that dreadful famine of 1900, having been out begging without anybody to protect them; are you not surprised that any of them within that short time has come up to such a standard?

There is one characteristic of light. It does not speak, it does not make any noise, but one thing it does, it shines; and so with these our dear girls, they just give light, and some of them a bright and clear light too.

It is worth noticing that these girls being older and not so apt to acquire an education, but being better fitted for doing home work, have had much of their time taken up with secular work and perhaps have had less time for devotions than other girls. But He who gave them the work, and found them faithful in it, has not permitted them to suffer loss of spiritual blessing. I and a great many others may have much to learn from that.

Dear friends, burning and shining lights are needed here in this dark land of India to-day. Darkness is all around. There are hundreds of villages where the name of Jesus has never been mentioned; hundreds and hundreds of villages without a single man or woman who, if he has heard it, has believed the sweet story of Him who died for them. All dark, dark, dark, and there is no light! How encouraging it is then to know, that some are being prepared not only to go and preach the gospel, but also perhaps some day, to be placed, by Him who is in them the burning and shining Light, as light in the darkness, to live and shine there continually.

Our hearts are yearning to see the heathen converted, and to see them turning from idols to the living God. They will often not believe a word of what is told them, but if they see holy lives lived in their midst, if they see the glory of the
Master revealed in the lives of these consecrated men and women, we are sure it will make an impression upon them; and the darkness seems already to disappear from our vision, as we look at light now appearing in so many a Christian school and home.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest."

Yours,

S E V E R I N E M. S O R E N S E N.

"Bent before the Waves of the Divine Spirit."

At the Mildmay Jubilee Conference, the Rev. Seth Joshua, speaking of the Welsh revival, said: "'It came from the womb of intercession and prayer; it came from many tears, from many sobs, and many sighings, and many pleadings unto the Lord night by night.

'‘They saw that their nation had reached the point of desperation, that unless something came to check the current of blasphemy and of gambling and of drunkenness, that unless something came to strip them of the formality and the deadness of the Church, their plight was pitiable in the extreme, and it was this that touched His heart and moved Him in pity.'

"Let them not think that that blessing was going to fall on their great city of London, upon their Churches, and upon Conventions and Conferences, unless it came as the result, not merely of His blood, not merely of His atonement, not merely as the result of Calvary, but because His Divine Spirit was moving them as the Church of God to enter into their Valley of Humiliation, and be BENT AND BROKEN BEFORE GOD.'

"'In making a comparison between you in this Convention,' Mr. Joshua continued, 'and the scenes I have witnessed
in my beloved country, I would remind you with tenderness, I would remind you in the spirit, I trust, of my Redeemer, that there is a vast difference between you and a broken people, a vast difference between you and a people sobbing for the salvation of their fellow-men, a vast difference between you and a people BENT BEFORE THE WAVES OF THE DIVINE SPIRIT, as a cornfield bends before the breeze. I don't know whether you call it self-control; I don't know whether you call it the power to keep yourself in; I don't know whether you regard the Welsh character as a character given to display its emotion while you keep these emotions within your own hearts, and only display them privately with your God. I would not for a moment utter one uncharitable sentence, but I do wish to exhort you to weep for London; I do wish you to sob for your fellow-creatures; I do wish to exhort you to enter into the fellowship of His sufferings, that mercy may be active in you, as it is active in Him, because of the desperate need of your day and dispensation."

India is now entering upon the period of intercession such as that which led up to the Welsh revival. We hear of individuals, and little companies in many places anointed for prayer. At Mukti, the voice of prayer can be heard at almost all hours of the day and night. The fire of the Holy Ghost comes down upon those anointed, consuming them with love, and desire for the salvation of their countrymen. They cannot pray quietly, but like Jesus when on earth, they offer "up prayers and supplications, with strong crying and tears," Heb. 5:7, and often "with groanings which cannot be uttered." Rom. 8:26.

It takes a special consecration and willingness to enter into fellowship with Christ's sufferings, and a knowledge of the power of His resurrection life, before one can endure the agony of soul-travail. One of the most awful sights I have ever witnessed was a company of about seventy-five, in our Bible School, agonizing in prayer for Christians who have not learned to walk in the Spirit.

We are going to see a mighty outpouring of the Holy
Spirit in revival, first on Christians and then on the heathen, and other lands may see the same if they will give themselves to prayer. It is not pleasant to see or hear this agony. It is foolishness to the non-christian, and to carnal christians not understood. They say these persons have dwelt on the state of things until they have become unduly excited, hysterical, or slightly unbalanced. Yet nothing short of Christ's agonizing intercession in and through believers will deliver so called Christians from the bondage of sin and Satan.

Anandibai.

Hindu Worship.

Woman's religion as taught by the Hindu Shastras.

(By Pandita Ramabai.)

Contrary to the teaching of the Smritis, Women and Sudras are allowed in these times to worship idols all over India. But the Dharma Shastras are opposed to their (i.e. Women's and Sudras') performing any religious sacrifices and worshipping the principal gods. Inferior gods, devils, and ghosts of dead people are the objects of worship of Women and Sudras. The Brahman who teaches true religion to a Sudra goes to hell. A married woman, though she may be of the Brahman caste, if she worship the gods and do any religious penance, falls from her high estate and goes to hell. So the Dharma Shastras say. The question arises then, how is it that so many women and Sudras are allowed to worship the gods and to perform pilgrimages. It is easily explained. In the Dharma Shastras, a pious Brahman is allowed to speak lies and act falsely on certain occasions. They are called "five sinless lies." A pious "twice-born," that is, a man belonging to one of the three high castes, may speak lies,

1. To women.
2. In joking.
3. In the interests of marriage.
4. To earn his livelihood when in difficulty.
5. To save the lives of cows and Brahmans.

Lies spoken on these occasions are said to be sinless.

The Brahmans are a priestly tribe. They earn their livelihood by following their priestly vocation. The largest portion of the population is made up of Women and Sudras. There are very few "twice-born" men, who give alms to the Brahmans. To depend on them only, and exclude all Women and Sudras from the worship of gods and the performance of penances and pilgrimages would mean great financial loss to the priests. So they allow Women and Sudras to perform these religious acts and get a great deal of money from them. In order to obtain money and living, the priests tell lies and deceive Women and Sudras. They allow them to worship idols which have not been duly consecrated with the chanting of Vedic verses and have not had "divine life" put in them. For the idols worshipped by Brahman males are such as have been purified and consecrated according to prescribed rites and have had "divine life" put in them. This ceremony is known as "Pranapratishtha" or "putting in life." According to the teaching of the Hindu Shastras the very touch of Women and Sudras takes this life away from the idols. If a woman or Sudra enter the shrine, the holiest place of a temple, and touch the images of the gods, both the places and the images are considered as defiled and the Brahmans have a great time in bringing the gods back to life. Women and Sudras are always excluded from such "holy" shrines as are occupied by idols, having that "divine life" in them. But Women and Sudras are allowed to worship painted stones and trees and images of ghosts and devils, and to touch them if they wish. The poor ignorant worshippers are wholly unacquainted with the wiles of the priests, and have much satisfaction in thinking, that they are after all worshipping the same gods as the "twice-born" men. The priests give them to understand it in this way, but know in their heart of hearts, that they are deceiving the ignorant worshippers. While conducting the religious cere-
monies and idol worship for the benefit of Sudras and Women the priests do not utter Vedic hymns, some times the hymns are taken from Puranas. Common hymns composed by ordinary writers are also chanted on such occasions. Some clever priests go beyond this in their perfection of deceit. They chant certain verses from modern poetical works, or compose their own texts, in which they make fun of the ignorant; some times they repeat multiplication tables while pretending to repeat Mantras! The women and Sudra worshippers not knowing what it means, take it for certain that, the sacred Mantras are repeated by the holy Brahmans, and that their worship of the gods is made perfect, and that it will obtain great merit for them.

We hear much of the wife being Sahadharmini i.e. a co-partner with the husband in religious duties. But the study of religious laws will prove that this term is deceptive. For the Hindu law says:—

"No Sacrifice, no vow, no fast must be performed by women apart from their husbands; and if a wife obeys her husband, she will for that reason be exalted in heaven" Mann Book V.

It may be inferred from this that the wife may perform religious acts in company with her husband, and so it is said to mean. But the wife's performance of these religious acts means that she is to be present at the side of her husband while he is engaged in performing religious sacrifices, &c., to help in getting things necessary for the occasion, near at hand. The wife may bring wood, fan the fire, fetch water, clean sacrificial dishes, cook the food to be offered to the idols, do washing, &c. She has to perform the most disagreeable part at certain times. In the great Horse Sacrifice, the wife of the king who offered the sacrifice, had to slay the horse, touch certain parts of the animal's body, embrace the dead beast and lie down with the corpse all night. What could be more revolting and more degrading than this part of a wife's religious duty? The co-partnership of the wife with the husband in performing religious duties, consists in helping him, in heavy work, and other disagreeable things. In worshipping
the domestic idols on certain occasions and performing such other religious duties. The wife is sometimes allowed to sit by his side and touch his arm or the hem of his garment. Apart from this there is no religion for women.

(To be continued.)

"He Emptied Himself."

Those who have spent most of their life in cities and in the society of refined, educated people, have to deny themselves, to empty themselves as it were, to come down to live in an obscure little village and be identified with the commonest specimens of humanity. But people who want to be true disciples of Him "Who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself taking the form of a servant," have to be like Him to be of greatest use to the greatest numbers.

What is seen in large assemblies like the Indian National Congress or the Purdah parties given by the wives of high officials, where the most favoured few of India's sons and daughters come together, is not the true picture of the condition of the masses. It is most delightful and refreshing to the heart to be in these assemblies and to know that there are at least a few among the millions as comfortable and happy as they can be, as far as this world's greatness is concerned. But the Lord Jesus Christ came to seek and save the lost, the masses. He had to be like them, live among them to let them see that He felt for them. His disciples must do the same in order to lift up the suffering masses.

It is beautiful to see the Christ life exemplified in the lives of the Christian workers here. Here are some of our sisters who have come from England, Denmark, America, Sweeden and Australia, living among us denying themselves of all comforts to which they have been accustomed in their own
countries, putting their hands to any kind of work, and having almost everything in common with us poor village people. This sort of an example is better than all teaching given in big colleges and lecture halls.

Here are some of the things which they do to help us. Miss Sorensen is looking after the sick people, and training the girls in the sewing room. Miss Macdonald takes morning and evening prayers with the girls and superintends our large Sunday school, frequently conducting Church services. The Lord has set His seal of approval on her work by bringing many girls under her instruction into blessing. She also looks after the weaving department of our Industrial School. Miss Stroberg also is taking a large part in supervising the Weaving Classes.

The Rev. Wm. and Mrs. Franklin, whose services have been lent to us by the Alliance Mission are doing excellent work for the Lord and being helpful to us in many ways. Miss Wyatt in addition to her work among the little girls is training some of the elder girls to do washing and ironing. Miss Bacon devotes her whole time and energy to the Kripa Sadan. Dr. Mulford has kindly undertaken to look after the big girls and the health of the whole establishment. Miss Couch looks after the visitors and helps in the revival meetings. Her sister Miss L. Couch has for several years been engaged in doing work among the boys. Miss Abrams and Miss Cole are at present engaged in revival work. The Lord is blessing them greatly.

We are most grateful to all these children of the Lord and thank them from the bottom of our hearts for helping us. The Lord alone who has sent them here can reward them. His promise for them is “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Dan. xii. 3.

“I knew Jesus and He was very precious to me, but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me; and when I gave Him my will, He came into my heart and took out all that would not be kind and sweet and patient, and then He shut the door.”—Geo. Fox.
The Mukti Mission is a purely undenominational, evangelical, Christian Mission, designed to reach and help high caste Hindu widows, deserted wives and orphans from all parts of India. It aims at training the young women and girls sheltered in Mukti home, mentally, morally and spiritually. Everything is done to enlighten the women and girls who come to this home. After receiving a thorough training for some years, they go out as teachers or Bible women to work in different Missions, and many of them get married and settle happily in their own homes.

Friends desiring to help in this work of God are asked to interest as many of their friends in this mission as they can, to pray regularly for it. The Mukti Mission depends wholly upon God. Friends are therefore urged to pray earnestly for it, that the Lord may “make all grace abound” toward it, that it “having all sufficiency in all things, may abound to every good work.”

God’s children who desire to pray for it, need not consider themselves under any obligation to pay money toward its support. The founder of this Mission knows, and has proved, that God answers prayer. The prayers of God’s people are more precious than silver and gold.

Any Christian desiring to help this mission is requested to pray daily for the workers and the founder, that they may live and work in this mission, always doing the good will of God, “giving no offence in anything, that the ministry be not blamed: but in all things approving” themselves “as the ministers of God.”

Friends are requested also to unite with the members of the Mukti Church, on the first Tuesday of every month, in special prayer:

1. That all orphans, homeless women, widows and girls in India may be rescued and placed under the wise management of godly Christian people.
2. That all of them may be converted and saved to the uttermost, and not one of them go astray.
3. That they may be filled with the Holy Spirit, and that the Lord of the harvest may send forth many of them as labourers into His harvest. Matt. ix 38.

4. That those who become their foster parents may realize their responsibility, and faithfully discharge their duty according to God’s commandment.
5. That the whole Indian Church may become a great evangelizing agency so that the Gospel may be given to every man, woman and child in India by the Christians as freely as they have received it.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matt. xxi, 22.

Any other information in regard to Mukti Mission may be obtained by addressing a letter or Post Card to Pandita Ramabai, Superintendent of the Mission.

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Prayer Bells and Letters Returned from the Dead Letter Office.

Prayer Bells and letters addressed as below have been returned from the Dead Letter Office.

We should be grateful if any one would send us the correct address of any of these friends:—

Miss J. L. Blaborn,
Portland,
Maine, U. S. America.

Rev. Donald McLean,
Newton Centre,

Miss Greene,
4, Grosvenor Hill, Wimbledon,

Miss L. James,
Hebron, Barnsbury Square,

Miss Ellen Macindoe,
Quia Victoria Street,
Lewisham, Sydney, Australia.

Mrs. E. Mowthrope,
Oshezedal, Ta.,
U. S. America.

Mrs. Ness,
52, North Street, Leven,
 Fifeshire, Scotland.

Mr. W. Perry,
21, Normandy Street, Newton,
Wellington, New Zealand.

Mrs. Caroline Snape,
315, South 5th Street,
Springfield, Ill.,
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Professor R. B. Warden,
Harvard University,
Washington D.C.,
U. S. America.

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