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.
January, 1907.
Receipts, 1906.

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

<table>
<thead>
<tr>
<th>Name</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Friend at Bradford</td>
<td></td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Prema Chandra and James William</td>
<td>10</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>A Friend</td>
<td></td>
<td>15</td>
<td>0</td>
</tr>
<tr>
<td>G. Brideman</td>
<td></td>
<td>49</td>
<td>14</td>
</tr>
<tr>
<td>B. Brown</td>
<td></td>
<td>9</td>
<td>6</td>
</tr>
<tr>
<td>C. J. Dixon</td>
<td></td>
<td>60</td>
<td>0</td>
</tr>
<tr>
<td>A. G. Osborn</td>
<td></td>
<td>38</td>
<td>10</td>
</tr>
<tr>
<td>Miss Enid Baechus</td>
<td></td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Mr. Alex. Pringle</td>
<td></td>
<td>61</td>
<td>6</td>
</tr>
</tbody>
</table>

Boxes and Parcels received for Christmas, 1906.

We gratefully acknowledge the following boxes and parcels:—

1. Box from Mrs. Weeks, Sussex.
3. Cases from Mr. John Wilkinson, Dunedin, New Zealand.
5. Packet from Miss E. J. Kinahan, Belfast, Ireland.
6. Box from Miss Hecks, Ilford.
7. Box from Mrs. Elizabeth Gibbs, London, S. W.
10. Parcel from Miss Lloyd, Forest Hill.
15. Parcel from The Sarah Tuker College, S. India, per Miss Walford.
16. Parcel from Germany.
A Letter of Apology.

MUHTI MISSION,
KEDGAON, POONA DISTRICT, INDIA.
November, 8th, 1906.

REV. A. MANWARING,
NASIK, INDIA.

Dear Sir,

We are very sorry to learn, that by publishing an account which we believed to be true, and through the unintentional omission of part of a sentence, an untrue statement was made in the “Mukti Prayer Bell” of September 1906, concerning your work at Nasik; and that we have thus, though entirely unintentionally, done you harm.

Before publishing the statement, careful investigation should have been made by us as to the accuracy of the statement, and we regret that we neglected to do this.

We are very sorry for the harm we have done you, and we beg that you will forgive us.

Yours sincerely,

RAMABAI.
Meditation.

"Thou crownest the year with thy goodness."
Ps. 65:11.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Ps. 40:5.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116:12,13.

Praise and Prayer.

We praise God for His marvellous goodness to us during the past year. He has graciously revealed to us more of His power and love and has given us again and again proofs of His faithfulness. We thank Him for His kindness in supplying all our need and for the many blessings temporal and spiritual which He is continually showering upon us: Please pray that Jesus may in each one of us at Mukti, see of the travail of His soul and be satisfied.

Our fellow worker Miss Macdonald has left us for a time to work in Coonoor. God has called her to help Miss Chaplin in the Hebron Girls' School. We pray that God's blessing may rest upon her.

Miss Abrams has returned from South India and is helping us again with the work in Mukti. We praise God for bringing her safely back to us.
Our neighbours Mr. and Mrs. Norton have recently lost their second son through consumption. We desire to express our deep sympathy with them in their sorrow, and also with our friends Mr. and Mrs. Handley Bird, whose little girl Carol has been called to the Father's home. May the Lord Jesus strengthen the hearts of these parents in their sorrow and give them the "oil of joy for mourning."

A Happy Christmas.

CHRISTMAS has always been a happy time at Mukti and December 25th 1906 was no exception. In some ways it was happier than usual. To some of our young women who had been out in bands working among the Hindus, the joy of spending Christmas at Mukti came as a pleasant surprise.

They had been away from us for a number of weeks, with kind lady missionaries who are helping them in the village work and training them. It had been arranged that these bands should be at work among village people for some months, and as nothing had been said about their coming to Mukti during Christmas week, all expected to be away from home during the time of Christmas rejoicing. Some have told us how they had resolved to be by God's grace, perfectly contented and happy, although it is a very great sacrifice to these orphan girls to be away from Mukti at Christmas time. When they had decided to rest gladly in what seemed to be God's will for them, the invitation came from Pandita Ramabai and it was decided that the bands were to come home.

Hence, the week before Christmas was a time of gathering home, and Christmas joy began before the time, increasing daily as the different members of our family returned from the three different stations where they had been at work. We were very glad too, that some of the P. and I. V. Mission ladies who are so kindly helping us, by caring for and training our young women in the villages, were able to be with us at Christmas time. Decorating the buildings, and unpacking those wonderful boxes which friends so lovingly remember to send in time for Christmas, and which somehow or other always contain
just the right number of presents, provided occupation for many just before Christmas Day, and on Christmas morning the Church looked beautiful.

It had been suggested about a week before Christmas, by Mr. Franklin, that for many years the Mukti family had known the delight of receiving gifts from God through loving friends at Christmas time; and it would be well for us this year to learn something of the joy of giving to the Lord. The Christmas morning service might take the form of a thanksgiving service, and those who were led to give would then have an opportunity of bringing whatever they wished, towards the spread of the gospel in India.

Knowing that many of the girls had not got any money to offer, my mother arranged that the Christmas presents should be given to the girls early on Christmas morning before the service, instead of their being distributed later on in the day, so that if they wished the girls could bring their Christmas gifts as offerings to the Lord, at the morning service.

At about ten o'clock on Christmas morning the steps of the Church platform presented a beautiful sight. Dolls, toys, books, clothing, and many other things had been brought willingly, as offerings to the Lord, and happy faces which could be seen in all parts of the Church, told of the real joy, which filled the hearts to overflowing, and then burst forth in hymns of praise.

When the gifts were being brought in, one of the workers noticed a touching little incident. A little child brought her doll and put it on the platform step. She wanted to give it to the Lord. It was an offering that cost her something, and as she turned away to take her place in church she felt drawn back, and returning took one last loving look at the dollie. Then she took it up and kissed it, but laid it down again, in order that some other child might hear of and learn to know the Father who gave His only Son to die for her.

In the evening there was a Christmas tree and the Christian families with the non-Christian teachers and servants and about 400 villagers were invited to hear the gospel and to receive some of the gifts which the children had given up.
But the story is not finished yet. Some of these doll went on a journey to visit Mr. Norton's boys at Dhond. A box of presents was made up for the boys and a number of dolls were put in. As many of the boys in Mr. Norton's home are too old to care for dolls, their dolls were returned, to be used elsewhere, but they did not come home empty-handed. Around each doll's neck was an envelope containing a few copper coins, which had been contributed by the orphan boys towards the work of spreading the gospel. It was remarked by someone that these dolls might be sent on another missionary journey. Their first trip was certainly successful.

In closing I must forward a very loving message from the whole Mukti family to our friends in this country, and in other lands, who have so kindly remembered us at Christmas time. May the Lord pour rich blessings upon you. Please accept our heartiest thanks and many loving wishes for the New Year.

Manoramabai.

"Watchmen."

"The Mukti Praying Band," by Miss E. S. Cornelius.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

It is with great pleasure that we write and tell our friends about some of our girls who have come forward to be watch-women for Christ's sake and for the Gospel's.

"Do you have any anxiety on the score of lazy and idle girls liking better to be in the prayer meeting than at study?" This question was put to us lately. We praise God, we can say "No" to it. Our girls, as a rule, are fond of study, and it is a great sacrifice to them to give up their study for anything. A girl thinks it a great punishment to be kept out of class. It does seem strange sometimes, to see how these ignorant children attach so much importance to study. Only this evening one said, "I like to attend the prayer-meeting, but I do wish to study."
Those who are in the praying band are not as a rule excused from their work, but they are allowed to stop their studies for a time, if God so leads them. Thus it may be seen that only those who are ready to be losers for Christ's sake are received into the Praying Band. Little girls as well as big girls from the different classes, who are called to spend their time in prayer instead of cultivating their mental powers are received into the band and excused from school for a time. At the end of a few months most of the members of the praying band are sent back to their classes in school, while others who feel called to prayer, are allowed to take the place of these girls in the band. Thus the band changes from time to time, but the prayer continues daily, and many of those who attend school regularly, spend much of their leisure in prayer for themselves and others, and in the study of the Scriptures, often robbing themselves of sleep or food for this purpose.

The praying band in Mukti is at present divided into two parts. One division attends the morning prayer meeting from 8 A.M. to 11 A.M., and the other in the afternoon from 2 P.M. to about 5 P.M.; while both these divisions come together in the evening from about 7-30 P.M. to 9 P.M., or as long as the Spirit leads them to pray.

One of the workers is generally with the girls when they meet together to pray. The requests for prayer that are sent to us from time to time are often given out to the praying band first, before they are given to special persons for daily remembrance. These girls also have the privilege of praying for any special girl or for any friend or visitor who is seeking for special blessing. The Lord has used them and blessed them in this way. Glory be to His holy name! He sometimes leads them to give just the messages that are needed, and He also leads them wonderfully in prayer. "There is that scattereth, and yet increaseth......and he that watereth shall be watered also himself." Prov. 11: 24, 25. As they pour out their souls for others, the Lord does not send them away empty. He is no man's Debtor. He fills them with his own joy and peace.

When after a hard fight against the Evil One, the victory is won, it is a real treat to see the faces lit up with joy, singing
“Alleluiah.” Sometimes when God answers their prayers their joy is so great that they begin to jump and sing praises to God. The Lord is teaching some the secret of prevailing prayer. Some have learnt what it is, to continue in prayer.

When a praying band is needed to go out to a village or some mission station, some from this band are generally chosen. At present we have two bands of young women doing evangelistic work in neighbouring villages and mission stations. Besides these, some of the praying girls with one of the matrons, go out and preach the Gospel to those who are a few miles away from here. It is a real education for them to go out on a preaching tour. Just as trees strike their roots deeper when shaken by wind and storm, so these dear girls are greatly strengthened in their spiritual life by the resistance they meet with from the non-Christians. The Lord teaches them to answer the different questions put to them, and to bear with those who differ in opinion, from them. “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.” Is. 50:4.

The girls in the Band when they go back to school after a period of about three months, do not lose very much, but when they go out on a preaching tour, they cannot get back to school till the work that the Lord called them to do is over. So in all, a girl might lose a year’s study. It is indeed a great deal to them, though it may seem little to us. He who accepted the widow’s mites, will not be forgetful of this sacrifice.

Some of our young married men have been on preaching tours with the praying bands. The Lord is using them too. Some feel that they should study the Word of God more, before they go out to preach the Gospel; so they are having special Bible lessons and are bring prepared for the Lord’s work.

Oh! that we might know our great responsibility. “But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.” Ezek. 33:6.
Too Busy to hear God's Voice.

"SHE that is too busy to wait on God is busier than God wants her to be." Some have to learn by experience the truth of this statement, and so God has to put them aside in order that they may have time to listen to Him. Such was my experience about mid-year of 1905. I was not ill more than two or three days when God began to show me that so much of the work was in the energy of the flesh and that it was not one iota of use to labour on further without first receiving a "baptism of power." As soon as this lesson was learned, I recovered and went away for a little change.

While in Poona I attended revival meetings which were being held by Pandita Ramabai and a praying band from Mukti. This made me realise my need still more, and returning to my station I was so deeply convicted of my need that I had to stop work and go to prayer for a revival in myself and fellow-workers. This continued for about five months. Daily I accomplished in the morning that which really had to be done, and thus the afternoon and evening were left free for waiting on God.

Shall we ever forget that time? Never. Away we would go into the fields amidst the high-standing corn and there hide from the people, so many of whom used to come to the bungalow and interrupt our prayer time. We searched our hearts before God and besought Him for power for service which we had not known heretofore. At night we would meet in the house of an Indian Christian and unitedly ask the Lord to work on our behalf.

Time went on and people were asking when we were going to visit them again. We were getting still more miserable and realising still more and more our utter helplessness till February 1906 when the Lord arranged for a praying band from Mukti to come to one of our stations where we were assembled for our annual meetings. Here the Lord cut still deeper and dealt very definitely with me by showing me how I had been following Him "afar off" and living as a spiri-
tual "pauper" instead of a "millionaire." He gave me such a
sight of my unworthiness and such a spirit of repentance for
so grieving Him that I felt I could not lift my head up.

The probing still went on, the search-light turned on with
still greater power. Confessions had to be made, and oh! how
the proud heart rebelled at the humbling! How it rebelled at
asking that praying band to pray for it! What! After working
in India for thirteen or fourteen years to have to "come down"
in this way! Yes Zacchaeus had to "come down." The
heart got like a stone. "I'll leave the meeting, but I'll never
confess my need and the sins the Spirit has brought to my
remembrance," sins which were not seen as sins when commit­
ted but now the Holy Spirit showed them up as glaring sins
in God's sight, and only a clean breast of all, would bring
peace and power. "I will take away thy heart of stone" said
the Spirit, and with this I rose to my feet and asked for prayer.
Did God hear?

This same praying band came on to Shirwal, and oh! how
I almost wished I had not asked for prayer! What a
bad time I had! One thing after another the Lord dealt with,
till I seemed to have no faith-life or prayer-life left, and
during one of the meetings the Spirit spoke to me saying, "You
have been asking for the Baptism of the Holy Ghost and Fire
in order that you may have power for service, but that is not my
highest aim for you. You have begun at the wrong end of the
ladder. You need it, first, in order that the Father may have
His portion from you, "His inheritance in the saints." Second,
that you may live before this people, and lastly, that you
may have power in service." "When Zion travailed she
brought forth her children." I thanked the Lord for this
revelation, and began to ask for it in this order.

One night I nearly gave up in despair. A friend was pray­
ing with me and Satan said, "Why do you dare take the name
of a Holy God on your lips. You are not worthy." Suddenly
the Lord said, "When you came to me for salvation did you not
approach me through the Blood?" "Yes Lord." "Very well, I
hear your prayer now, not because you are worthy, but for the
sake of the Blood." Satan was defeated and a new song was
put into my mouth. From that time the Lord took me forward, till one morning He gave me the physical experience of a baptism of fire and the next night by a power outside of myself, while praying, I was thrown down on the floor where the Lord dealt with me from midnight till five o’clock next morning, and during that time I realised I was a recipient of a new life hitherto unknown. The Lord as it were gave me a vision of Himself strong on my behalf such as never has left me, and confirmed it by His own word, “Joint heirs with Christ.” “Behold I give unto you power over all power of the enemy.”

What is the result of it all? The Lord has called me out with an itinerating band from Mukti for evangelistic work among the people of India, and, I realise mightily my great responsibility, their great need, the greatness of the Saviour and the great power of His burning within as the Lord speaks through His channel His words of warning and love. And I see more the meaning of His own words, “Except ye become a little child.” “Forbid them not.”

A Worker.

---

Pray For Us.

By Dr. Mulford.

After four months at Mukti seeing and hearing almost constant prayer, the text “What hath God wrought” comes to the mind. One is amazed at the readiness to pray and the “power of continuance” manifested. Human nature could not endure such strain. And yet we are crying out for more, more, more, of the fullness of blessing, for every one of our large family to be saved.

There are many unconverted among both boys and girls, but at this present writing “there is a sound of going in the tops of the mulberry trees.” And we are “bestirring ourselves,” 2 Sam. 5:23, believing from the indications that the blessing
of the "latter rain," spoken of in Joel 2:23, is about to fall upon us.

There is an air of expectancy, that gladdens our hearts. We are full of praise and joy for the privilege of being in India at the time of harvest, the fulfilling of the promise in Gen. 8:22. "While the earth remaineth," could there be any stronger language? "seed time and harvest......shall not cease." Blessed promise, blessed privilege to be at the gathering in. Will you not unite your prayers with ours, that there may be the full gathering?

Will you not pray that God will send us Spirit-filled workers. We need workers who will work for Christ at any cost. We sometimes sing,

"He is waiting for the worker
Who in Jesus' steps will tread.
And leave a life of ease,
For one of toil."

Toil? yes, such toil, we all know what joy it is to toil for those we love; nothing is too great if we can give them pleasure. A few lines of an old hymn so often come to mind:

"Had I a thousand hearts to give,
Lord, they should all be thine."

And the desire comes up to add, "yea, and a thousand voices, and a thousand hands and feet, and a thousand lives, Lord, they should all be thine, for India and India's present need." Then please pray for Mukti, please pray for the workers, please pray for our loved leader Pandita Ramabai. We crave your prayers.

---

The Prayers of the Saints.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." Rev. 8:1-5,
Salaams from the Weaving Department.

My Dear Friends,—

How I wish that you would come over and visit us; we would give you the heartiest welcome and our own dear "Tai" (Manoramabai) would take you around to all the different departments in Mukti. You may wonder what keeps us so busy and why the sound of our Prayer Bell reaches you so irregularly. Well, we are but a handful of workers in our big family and often some of them are called out for special revival meetings in other places.

At present the work in our Industrial School is going on quite regularly. Let me tell you a little about the weaving department. Almost five hundred, a third part of the girls at Mukti are employed in the different departments of the weaving work. They are divided into a morning and an afternoon class, each class doing three hours work daily.

At 7-30 in the morning a bell calls us to our several duties, and at 8 we are all supposed to be at work in our places. All the matrons gather in the room where we keep our materials and each one gets the supplies of cotton etc. for her class.

There are twelve rooms some big and some smaller. To begin with let us take a peep into the dye-room. Here the girls are busy washing and dyeing the cotton, and the little matron is weighing the dye with great accuracy. The bright red is the favourite colour for sarees. When dyed the cotton is to be dried in another room. Next we step into a big room filled mostly with little tots who wind the cotton on bobbins and there are a few older ones who do the "tana" work (the work of preparing the warp). They have a very happy time here, and little tongues go as fast as their fingers work. These girls usually finish their appointed work sooner than the rest. Yet they all stay in their rooms till the big bell tells us to stop work. Next door we do the starching and sizing and the joining of the threads to the combs.

But we must not forget our loom-rooms. These are big bright rooms filled with little weavers. Many girls strive to
get work at the looms and especially enjoy the making of the sarees. A number of girls are filling bobbins and making borders for the sarees, making the combs and ropes, and all other things that are needed in a weaving school. One class is working out of doors as we have no room for them indoors. God has enlarged the work in these few years.

The storeroom is a little distance from our working rooms and has playfully been given the name of "Poona" (Poona is a town, more than an hour's journey from Kedgaon, where some of our materials and books are purchased). When we close at noon and again in the afternoon the girls love to carry the finished work to "Poona" and always try to count how many sarees are ready. They want to know if there is one for each girl yet.

The revival has made a great change for the better in our Industrial School as well as in the whole of Mukti. Not only the hearts but the lives of hundreds really tell that they are ruled by the Holy Spirit; and that they work faithfully as well as pray. That many are dwelling in the Heavenlies, is shown by the spirit of prayer that takes hold of them even in the midst of their work.

How I praise God for the privilege of working with them. Though my Marathi vocabulary is very limited indeed, there are other languages besides that of the tongue. Our looks speak, our actions speak, even our very thoughts speak, and —yes, why not?—even a smile speaks volumes, for Jesu's sake.

Of course we are not without testings and temptations. No not by any means. In these "last days" the devil goes about seeking whom he may devour. But "Greater is He that is in you than he that is in the world." Several of the most wild natures who seemed to be touched by nothing or nobody have been reached by His love and grace, and by His wonderful power are now faithful stewards and shepherds. One day a few little girls did not come in time for their work; they did not feel like doing anything but play. It looked serious; I was tired. It was Friday, and I went to one of the older workers who knew both the language and the girls well, and asked her to come. We first prayed, then she spoke to the idle ones;
as we went away she said, “How glad I am that J——— was not among those that were disobedient.” “Yes,” I said, “She used to be a leader in mischief.” Then my fellow-worker told me how this dear little one a few nights before had been brought under conviction and had said, “What should I do if Jesus came now and saw me doing all these things. I have not been faithful in praying for my flock;” (she is one of the little ones who help the matrons.) “Pray that I may be faithful and humble.” God has kept her. God bless the dear little brown face that now shines with the love of Jesus.

Dear readers in India, and you dear friends across the ocean, pray for us that we may be so like our Lord Jesus that we shall reflect Him to the children and the girls and all with whom we come in contact. Pray for this great company at work in our weaving department, that we may win every heart for our gracious Lord, that no one shall be lost, and pray that He may do a deep work in those who already know Him. Before the fruits can come these lives must be established in the faith, and abound in love and good works. While our hands are busy weaving shawls, rugs or sarees, we count it a privilege by prayer to hold up the hands of those who are out in the villages fighting in the front of the battle for our Lord Jesus. We praise God that His promise is also for us and that “she that tarried at home divided the spoil.” Ps. 68:12. Let us lift up the blood-stained banner high and let us be true to our glorious king.

Yours in Christ,
A. W. Stroberg.

There is an abominable custom among the idolaters of this country, of “marrying” innocent girl-babies to some particular god. These children when grown-up, become prostitutes. It is asserted on good authority that 5 per cent. of the girls in the Marathi country are “married” to gods, and are helpless victims of the devil. Friends, pray to our Merciful Father to deliver these innocents.

Two such children, one, and one and a half years old, have been given us by their mothers. We praise God for bringing these children to us. Please pray for these precious little ones that they may grow up for God’s glory and some day preach the Gospel to their people.
A Request for Prayer for the Native Soldiers of India.

...FRIENDS who have visited us at Mukti, know something of the different efforts made here to win souls for the Master, and for the furtherance of the kingdom of God. Our earnest desire is not to let any opportunity God gives us to witness for Him and to tell of His saving grace, slip by; as far as possible, we take advantage of any openings to go and preach the good tidings.

The Lord very graciously gave us an opportunity of preaching the gospel to some native soldiers who were encamped not far from Mukti. The real heart hunger, shown by these men, when listening to the wonderful messages from the Gospel has left a deep impression on our minds. We were only able to go to them four days as they made a short stay, and the daily portion of the scripture was received by them, as rain on really parched ground. The last day they requested that we would go and preach to them at the next place of encampment. How we wished it were possible to acceed to their wishes.

One of them writes from --- of all the Christian work that is being done there for the Lord; but adds, "No one thinks of coming to us to give us the gospel message." The servants of the Lord who know that the harvest is all ready to be gathered in, will not wonder at this earnest appeal from Hindoos and Mohammedans to hear the good tidings, and it will gladden their hearts to know that the rejected Messiah is sought after with so much heart hunger. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
Will the readers of this pray very much indeed for these people who realise that they are in need of a Saviour who has power to save, over every person that has come with the presumption of pointing out the road to the one true God. Pray that it may please the Lord to send some one who could point out to them the only way to satisfy the needs of their souls, and that the seed already sown may spring up to the glory of God and bear fruit. Some gospels and tracts in the Persian Urdu character were given to the men, but we had none in the Gurmukhi, to give to the Punjabi speaking Hindoos. We ask all the readers of this paper to join us by prayer in the glorious work of gathering these lost sheep into the fold. They are aware of their great need, but feel helpless. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

A. C. Roberts.

Hindu Worship.

By Pandita Ramabai.

(Continued from the last number of the Prayer Bell.)

So what is religion i.e. the means of salvation to the twice-born man of high caste, is irreligion and the chief cause of sin and punishment in hell to the woman and the lowcaste man.

"For women no sacramental rite is performed with sacred texts, thus the law is fixed. Women who are—therefore—destitute of (religious) strength and destitute of the knowledge of the Vedic texts are as impure as falsehood itself." Manu Book IX. Bhisma said to Yudhishthira:—

"Women in particular have been declared in the ordinances, to be false. How can there be a union between the sexes for the purpose of practising religion together? In the very Vedas, one may read that women are false. The word co-partnership (with women in religion) as used in Dharma Shastra seems to have been coined originally for general application,...... so that it is applied to practices that have no
merit in them. Hence the application of that word to the rite of marriage, instead of being correct, is only a form of speech principally applied where application it has none!" Mahabharata Chapter XIX, of the Anushasnaparva.

Now the sense of the word “copartnership” of a wife in religion becomes clear. It has no meaning whatever. It is a word “coined for general application so that it is applied to practices that have no merit in them!” So all the religious ceremonies performed, by or for the women, are to be performed as mere farces, without the recitation of Vedic texts, which alone are supposed to bring merit to the ceremonies. Even the marriage ceremony, in which Vedic texts are recited, because a man has to have the ceremony performed for him, have no meaning, so far as woman is concerned. Woman has no religious rite. So even after going through the marriage ceremony, the woman is not married religiously. She is only bound to the man, that is all. The marriage is a religious rite, sanctifying the man’s relation to the woman, but not the woman’s relation to the man. Such is the logical inference drawn from the declaration of the sacred law in regard to woman. Woman is deceived into believing that she has religion, or is performing a religious act, or obtaining religious benefit. Man keeps her by his side—so long as he has need of her—for his own convenience. It has ever been the policy of the Hindu men to please and give something like honour to women for their own benefit.

Women, these dreadful creatures, are to be honoured, as they honour Khodyar, the deity of mischief, and as the goddess of small-pox and cholera, because the men fear lest their own happiness should be marred by displeased women.

Bhishma continues, “All pleasure and enjoyment also completely depend upon them (women). Do ye serve and honour them. Do ye bend your wills before them. The begetting offspring, the nursing of children already born, and the doing of all acts necessary for the needs of Society (i.e. men), behold all these depend upon women. By honouring women, ye are sure to attain to the fruition of all objects...... Women have no sacrifices ordered for them. There are no
Shraddhas, which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with reverence and willing obedience is their duty; through the discharge of that duty they succeed in conquering heaven...... At no period of her life does woman deserve to be free. Deities of prosperity are women. The man that desires affluence and prosperity should honour them.” Mahabharata Anushasana Parva chapter XLVI.

It is the married women who are to be honoured for the benefit of their husbands.

"Respect, kind treatment and everything agreeable, should all be given unto the maiden whose hand is taken in marriage.

The widows are not honoured. The only instance of widows having received something like honour was when king Yudhishthira ascended the royal throne of the Kurus.

"Full of kindness, the Kuru king, honoured and protected all those ladies also who in consequence of the battle had been deprived of their heroic husbands and sons.” Mahabharata.

It is the widows of the royal soldiers who have received honours. Other poor widows do not deserve anything of that sort.

The Vishnu Purana says:

"Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them over matters of importance.” No intelligent woman will put much value on this sort of honour.

Men are comanded to honour women simply to gain their own end. A woman may make man’s life very uncomfortable, if some sort of respect is not shown her, and therefore should man honour her for his own good. He must sometimes give a little respect to woman.

Consistently with their practise of deceiving women into the belief, that they have some religion the priests and husbands tolerate women in this make-believe copartnership in religion, just so long as they have need of them. The twice-born man has to go through three religious orders before he can enter into the highest order, calculated to bring him his
liberation from the bonds of Karma. The first religious order is the 
Brahmacharin when the man is not married; he spends some 
of his time in studies, and has no need of woman as he is too young, 
and unable to support a family. While remaining in this 
order he is taught to hate women as vipers. When he enters 
the second religious order as "Householder," he has need of 
woman; there can be no home comfort, no family, no enjoy­
ment of life without the help of woman. So he permits her to 
be his partner—in such "religious practices which have no 
merit in them." He tries to please her by deceiving her into 
the belief that, she is his partner in religion, and by that 
deception he reaps great benefit. In the third religious order 
as a Hermit, he still has some use for his wife. So he lets her 
accompany him to the forest where he lives a retired life. In 
this order, it is not necessary for a wife to accompany her hus­
band. He is tired of her. He wants to have religion and get 
into a higher life which he cannot do while she is by his side 
She may however follow him like a faithful dog and serve him 
not as his wife but as his servant. But when he is so tired of 
her that the very sight of her is disgusting to him, and he 
wants to get into the highest religious order and obtain salvation 
for himself, he forsakes her like a filthy old rag, never takes 
any notice of her sorrow and tears at parting with him, nor 
cares for the salvation of her soul, but deserts her and goes away 
to have religion and salvation for himself. This is the long and 
short of a Hindu man's respect and love toward woman as a rule. 

Such disregard of the husband on the part of the wife is 
not tolerated. She is never to desert him under any pretext 
of circumstance. He may forsake and reject her for the 
slightest fault committed by her, or even without any cause. 
Desiring religion and salvation for himself he may desert and 
leave the wife to starve to death—but she must not do so. 
She must follow her husband, like a dog. Even though he 
may hate her, she must love and serve him, she has no religion, 
or aim apart from him. The following passages speak for 
themselves.

"By violating her duty towards her husband a wife is disgraced 
in this world; after death she enters the womb of a 'jakal, and is tor­
mented by disease, the punishment of her sins."
“She who, controlling her thoughts, words and deeds, never slight her lord, resides after death with her husband in heaven, and is called a virtuous wife.”

“In reward of such conduct, a female who controls her thoughts speech and actions, gains in this life highest renown, and in the next world a place near her husband.”—*Manu* v. 164-166.

Such is the religious status of women in the Shastras of the Hindus and their practice of it to this day shows that they believe in what the Shastras say about women.

The wife is declared to be the “marital property” of her husband, and is classed with “cows, mares, female camels, slave-girls, buffalo-cows, she-goats and ewes.”

(See *Manu* ix. 48-51.)

The wife is punishable for treating her husband with aversion:

“For one year let a husband bear with a wife who hates him; but after a lapse of a year, let him deprive her of her property and cease to live with her.”

“She who shows disrespect to a husband who is addicted to some evil passion, is a drunkard, or diseased, shall be deserted for three months, and be deprived of her ornaments and furniture.”

(—*Manu* ix. 77, 78.

But:—“She who drinks spirituous liquor, is of bad conduct, rebellious, diseased, mischievous or wasteful, may at any time be superseded by any other wife.”

“A barren wife may be superseded in the eighth year, she whose children all die, in the tenth, she who bears only daughters, in the eleventh, but she who is quarrelsome, without delay.”—*Manu* ix. 80, 81.

“A wife who, being superseded, in anger departs from her husband’s house, must either be instantly confined or cast off in the presence of the family.”—*Manu* ix., 83.

“Though a man may have accepted a damsel in due form, he may abandon her if she be blemished or diseased, and if she have been given with fraud.”—*Manu* ix. 72.

But no such provision is made for the woman; on the contrary, she must remain with and revere her husband as a god, even though he be “destitute of virtue, and seek pleasure elsewhere, or be devoid of good qualities, addicted to evil passion, fond of spirituous liquors or diseased.”

How much impartial justice is shown in the treatment of womankind by Hindu law, can be fairly understood after reading the above quotations.
HAVE been asked to write something about my experience during my first year in India. It would take up too much space to write in detail, all that God has shown me, and led me through.

After I had been in India a few months, I asked God to allow me to enter into fellowship with Christ in a very real way concerning the salvation of the people. I did not want to come to this land merely to fill a gap; but I wanted to be one who could stand with Him, at any cost, in the work of winning souls. I wanted to know what it cost Christ to redeem the world from sin, therefore, I prayed that I might see sin from His point of view, and so be enabled to enter into a closer fellowship with Him, concerning the cost, as well as the work of redemption.

God heard my prayer and answered it, in His own way. It seemed as if God lifted me up in spirit and placed me alongside of Christ, and gave me a view of India and its people; and oh! the revelation I shall never forget! I saw the people living beneath an awful weight of sin that was crushing their lives; sin that was sapping away slowly, but surely all that was good and God-like, leaving them a weak sin-cursed people. I turned from that awful revelation, to God, and asked Him to still make it clearer, by giving me a sight of the body of sin in myself, that which Paul speaks of in Rom. 6:6, that I might know without a doubt the cost of my redemption.

The revelation God gave me of myself as a sinner, in the light of His holiness, brought me down on my face before Him, and I felt there was no place low enough for me to get. My experience was somewhat like Daniel's, "All my comeliness was turned into corruption and I retained no strength." Dan. 10:8. But there was something still further for me to see. I was led to the Cross, and there as I stood and gazed upon Him, Whom God had made sin for us, I saw that Christ had taken upon Himself the likeness of man, Phil. 2:7,8, and not
the nature of angels, Heb. 2:16, 17, but was made lower than they. He took upon Himself the fallen nature of humanity, with all its weakness, failures, short-comings, tendency to sin, and He took it in His body to the Cross; there I saw the Justice of God strike one blow at sin (Christ) that killed its power forever; and through that act there has been procured for poor fallen humanity a place where sin has no dominion over it, Rom. 6:14; and it is the privilege of the child of God to live there, and have power over the power of the enemy.

It cost Christ much more than we can imagine to destroy the work of the devil, 1 John 3:8, and procure this position for us. One of the greatest sorrows Christ had to endure in the work of redemption must have been when God hid His face, causing Him (Christ) to go out into an awful darkness that wrung from His broken heart the cry of anguish, “My God, my God why hast thou forsaken me?” All that He had previously endured was as nothing compared to that awful hour. Sin had made it impossible for God to look upon His own Son whom He had but a few years previously pronounced His well beloved Son in whom He was well pleased, Math. 3:17; and now it seemed as if God hid His face, because of the hideous spectacle that Christ had been made. It was either on account of His disgust towards sin, or it was too much for His father-heart; and who knows but what His heart was broken over the painful tragedy. We little know how much it cost God to redeem us. If we did, we would value more the liberty Christ so dearly bought for us, Gal. 5:1.

I also saw in all this the awful humiliation to which God, as well as Christ was subjected. Not only before a gazing world, but before angels, and the devil. Methinks just at this stage of the redemption scheme, the devil stood by with a kind of satisfied feeling, that he at last had defeated God. Surely Christ was put to an open shame. He went without the camp bearing the reproach, Heb. 13:12, 13. Do you know anything of the fellowship of the shame and reproach of sin, dear reader? Has the consciousness of sin in you made the blood run hot through your veins until you felt the blush of guilt come to your cheek? Has God pointed out to you that
hidden sin in your life? That doubtful questionable thing that you thought nobody knew about? And you have been fighting, trying to conquer it.

God showed me there was only one way of deliverance, and that is through the Cross. All that in you which robs you of power to live the overcoming life was taken by Christ to the Cross, and was killed there, and it has no right to have a place in your life. It is possible for you to conquer, but only through the Cross. Shame first, then victory. Christ endured the humiliation and shame, before He won the victory. And the way of the Cross means sacrifice, but it also means deliverance.

All this and much more God showed me, and the awfulness of the depravity of fallen humanity came over me with such appalling power, I had to ask God to stay the revelation, or give me more strength to bear it.

God showed me what was beyond the Cross, and I saw light issuing from that dark scene. The heavens were not to remain draped in that awful darkness, nor the earth forever tremble under the wrath of an indignant God. There was power in the death and shed blood of Christ that was yet to be revealed; and that despised Cross and its Victim were to be the key to the world's redemption. There is power in the Cross that many of God's children have not yet understood or experimentally proved. It is God's way of deliverance from sin, but many object to it, because it means humiliation and shame. Therefore they never experience the power and victory in their lives.

All this helped me to understand what God has been doing in the work of revival. None of the demonstrations stumbled me, because in the light of this revelation I saw the need and purpose of it all. Sin is an awful power and it seems as if the devil holds sway in India and God is exercising His right, by using His omnipotent power to overthrow the power of the enemy; and when these two powers meet, there is bound to be some kind of demonstration; but the devil has succeeded to
some extent in blinding the eyes of many of God’s servants, that they cannot see what He is doing, and thus they fail to stand by Him in this day of His power and visitation to India.

Oh! that the eyes of God’s people were opened to see and understand! We want to get away to our Mount Sinai and find out God’s plan and pattern for India. Not man’s. Nothing short of pentecostal power will bring the heathen to the feet of Jesus, and this power is to be obtained, only by the way of the Cross. No one has ever reached pentecost any other way. Jesus procured pentecostal power by the way of the Cross.

Reader do you know the power of the Cross in your life? Have you reached pentecost yet? If not, why not? “Have ye received the Holy Ghost since ye believed?” Acts 19:2.

J. C. Cole.

Among Our Boys.

It is over four years ago since the boys’ work was opened in Mukti. The work has not been easy, and one is conscious of having made mistakes in dealing with the untrained boys and young men, yet there is much to praise God for, and whilst we are training them, God is training us and giving grace from day to day to meet each difficulty that comes up. A spirit of restlessness lays hold of these wanderers, for such they have been from a very young age, with no one to train them or discipline them in any way. Some of those who have given the most trouble are becoming earnest Christians. It is only love that will ever win and make them all that God wants them to be.

One little boy of ten years old disliked attending school; he slipped out whenever he could. On one occasion I was putting him into school and he said, “My father never went to school, and why should I?” We do not have any trouble with him now during school hours. One can see victory in the lives of many of them. A lad of 15, who was working
hard at school, hoping to pass his examination in the fourth standard, was told he would have to leave school for a time and teach. I saw he felt it very much, but he went brightly to the work he was sent to do. God has given much love for these boys, especially for the troublesome ones. Our numbers remain about the same. Now and again homeless wanderers come to Pandita Ramabai to be taken in. One little boy named Stone, came recently; he has a sad history, which I will ask Manoramabai to give you sometime.

There are now thirty of the Mukti boys and girls married. One husband was presented with twin girls last week, but one of the babies died. The parents are much more pleased when a boy is born, but in time they will be more deeply taught of God and learn to praise Him for whatever He sends.

The boys are getting much more Bible teaching now, than before. Mr. Franklin gives them instruction each morning and Miss Abrams meets some of them once a week, those who are the most earnest, they receive training for God’s work. One young couple and their little one have been out in a village near here with a mission party, and a few others have been out for gospel work.

L. COUCH.

We thank our Father for all the friends whom He has given us and for the many opportunities which He has given us of blessed fellowship with His children in many lands.

Mukti is situated in an out of the way village where the mail trains do not stop, and hence it is not convenient for many friends to visit us. Yet God in His goodness has laid it upon the hearts of so many of His children to come to Mukti and bring us help and cheer, that hardly a day passes without some of our guestrooms being occupied.

We do thank God for sending His servants to visit us. They bring us messages from Himself and strengthen and encourage us by telling us of God’s dealings with them and reminding us of His faithfulness. Please pray that we may miss none of the lessons that God would have us learn from His servants, and also that in watering others, they themselves may receive a blessing from God,
The Kindergarten.

We have a nice airy room for our Kindergarten children, with bright coloured carpets spread on the cemented floor. At one end of the room is placed a big cupboard which contains the things necessary for the Kindergarten. A few pictures hang on the walls.

The bell goes at half past seven in the morning when the teachers go and get the children together, and make them stand in line. Sometimes the children run here and there, and make their teachers exercise their lungs early in the morning; but about eight o'clock they come in, and sit down six in a row. A short prayer is then offered by one of the teachers, asking the Lord to bless the day's work.

The children learn brick-building and mat-making till half past nine, and then they have twenty minutes' recreation. After that, they have singing, bead-stringing, and drill. The school closes at eleven o'clock, and then the girls have a Bible class till twelve. In the afternoon the older ones from the Kindergarten, go to the Primary school, and learn to read and write.

There are about fifty little ones in this Kindergarten school. Most of these are under nine years of age, and a few are only three or four years old. The larger number of them have been rescued from famine and were brought here when very young, so they know little or nothing of Hinduism. They are like children brought up in Christian homes. The youngest is sweet little Priti (Love) with her bright eyes and curly hair. She comes to the Kindergarten school in a little frock and pinafore and tries to imitate the older ones when they sing action songs watching them with wide open eyes and mouth. It is very amusing to watch her. Priti was brought here a few months ago, by her father. He did not want her and would probably have sold her to bad people if God had not given her this home. Priti is very happy with the little girls who love her very much.

Our little children have learnt many Marathi songs and hymns, and they know "Jesus loves me" in English, and a
fear English nursery rhymes. They like singing and mat-making very much. Some of them are bright promising children, and some are naughty and mischievous as is the case in every school. The latter often try to have their own way and prove that they have wills of their own. But when God graciously poured out His Spirit here, even some of these children were touched and some of the little ones have learnt to pray in the Spirit.

We shall be thankful if our friends will kindly pray for these dear children that they may be kept, and that they may be shining lights in this dark land of ours.

R. J. C.

Religious Consciousness of the Hindus.

Much is said now-a-days of the sublime consciousness of Hindus, which some people think will aid, nay is almost necessary, for human beings to understand the real meaning of the Christian religion. One who has experienced what that consciousness is, greatly regrets to read some such things said in praise of the Hindu religion. Neither the popular Hindu religion which is full of abominable idolatrous customs, nor the philosophical Hindu religion as described first in the Upanishads, and then in the Vedanta is pure and sublime. The human intellect which has conceived such a religion is corrupt to the core, and the offspring of such a corrupt parent can never be pure whether it is dressed in popular or philosophical garments.

According to the religious consciousness of the Hindus, good and bad are so hopelessly mixed together in everything and everybody, that even the supreme being, whom they call Brahma, is nothing but a mixture of good and evil, because Brahma can have no name, form, or any quality, without being blended together with Maya i.e. illusion or deceitfulness. The Brahma in its pure essence is formless, nameless, without
quality and therefore cannot be called anything. It is nothingness, Shunya, Brahma. Those who are said to have attained to the stage where they can know Brahma must themselves be unconscious of everything i.e. come to nothingness. Anything short of this is called Avidya or unwisdom, Maya or illusion. Such is the highest conceivable stage of man’s development according to Hindu idea. The natural religious inclination of the Hindu is toward idolatry. The ignorant worship idols of all kinds. The so-called wise Hindu worships himself, thinking that he is Brahma. This cannot be called sublime religious consciousness and is no help toward understanding the divine teaching of Christ.

The Upanishads declare that all the senses of man including his mind are pierced or permeated with evil. The Khandogya Upanishad I. 2nd Khanda 1-6 speaks as follows:

1. When the Devas and Asuras struggled together, both of the race of Prajapati, the Devas took the udgitha (Om), thinking they would vanquish the Asuras with it. 2. They meditated on the udgitha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good-smelling and what is bad-smelling. For the breath was pierced by evil. 3. Then they meditated on the udgitha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil. 4. Then they meditated on the udgitha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil. 5. Then they meditated on the udgitha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil. 6. Then they meditated on the udgitha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.

How can any part of such a mixture of good and evil be called sublime?

Good Christian people out of the goodness and generosity of their heart want, rightly enough, to recognise what is good in the ancient writings of the Hindus. They do not mean to flatter nor to divert the attention of the Hindus from the supreme goal, which the Word of God says, is “that they should seek the Lord, if haply they might feel after Him and find Him.”
But what is said by well meaning people in praise of the philosophical Hindu religion is lulling the newly awakened craving of the heart of the Hindus to a comfortable sleep. They are so delighted to hear that they have a sublime consciousness which Christianity needs for its understanding by lost humanity. Our occidental friends may not mean to flatter the Hindus, but the Hindus cannot help being flattered. The more their sublime consciousness is praised, the less they feel like seeking and finding the True God. They rest satisfied with what intellectual knowledge they have of God and do not go any further. The result is that the same old cant of Bhagavad-gita is repeated over again in thought, words and deeds.

"26. Let not the wise man create confusion in the minds of the unwise who are attached to action, but being himself engaged, engage them in all action. [The word Aćcii in this verse means the performance of idolatrous religious rites.] 27. All actions are performed by the qualities of Nature, but the heart deluded by egotism fancies that "I am the actor." 29. Those deluded by the qualities of Nature become attached to the actions of qualities; them, of dim discrimination and devoid of complete knowledge, he of perfect knowledge must not unsettle. 33. Even the wise man acts in accordance with his character; all creatures follow nature; what can restraint do? 35. Better is one's own proper duty (religion), even though not fully performed, than the duty (religion) of another perfectly accomplished. It is better to perish in one's own duty (religion); the duty (religion) of another is full of danger."—Bhagavad-gita III.

This is the authority quoted by learned priests for wise men to continue worshipping idols and keeping caste, for prostitutes to live in sin with the priests in the temples, for any caste to offer a girl child to Khandoba or some such other devil to be made a prostitute if she live to grow up; for the Bhils and Ramoshiś to continue to steal or commit high-way robbery, for trades-men to go on telling any number of lies, for trade or Vanijya is called Satya-nrita i.e. a combination of truth and untruth. It is said to be perfectly right for these and other such people to follow their sinful occupations with impunity, for that is their duty, their religion. And a wise man must not create confusion, and must not disturb them when they are following their natural action i.e. religion. Moreover he must himself follow his nature which of course, is evil. Such is the reasoning of the sublime consciousness of the Hindu religion, whether popular or philosophical.
Hence the deep sore of corrupt religion which is eating up the vitality of the Hindu nation is not healed, and those of our generous friends who would do us good are unconsciously doing great harm by saying very pleasant things of the old Hindu idolatry which is not worthy of the name of religion.

Some of the Hindus may be great philosophers, possessing good ideas, but they are not able to rise above their surroundings. They have moreover such authorities as Bhagvadgita forbidding them to give up their dark deeds. Wise men who know that idolatry and caste are bad, that they are the chief causes of their degradation, go on countenancing these evils. They are not able to rise above circumstances, their sublime ideas do not enable them to put their enlightened thoughts into practice. They do not come forward to raise the status of the downtrodden low-castes and out-castes, they have no backbone in their philosophy to help them to stand erect and upright. They need the Spirit of Christ, the teaching of Christ, the manliness of Christ to support them. Some of the non-Christian reformers of India are trying to rise above circumstances, all honour to them. But let it be remembered that, these good reformers did not get their noble ideas from the Hindu religion. But for the Gospel of Jesus Christ that has been preached for one century by Christian missionaries in this land, thousands of us women, and low-caste people who are enjoying life and liberty to-day, would probably have never seen day light.

What is needed for the salvation of poor India is not the healing of her wounds lightly by saying, “Peace, peace, when there is no peace.” We need, some Jeremias and Ezekiels and John the Baptists to preach repentance and lay bare before the world and before our eyes the filthy sores of idolatry, the idolatrous ideas and false notions of God, and the corrupt nature of our hearts, and tell us what the real remedy is. Let our friends and well wishers inflict on us the “faithful wounds” that are sorely needed at this time. India and her people will gratefully say “Let the righteous smite me; it shall be a kindness, and let him reprove me; it shall be an excellent oil, which shall not break my head.”

Enough has been said of the sublimity of Hindu religion and of idolatry, by scholars who think themselves wiser than the
Lord Jehovah, Who condemns idolatry as an abomination and rejects the wisdom of this world. The natural religious consciousness, oriental or occidental, is in no way a help to understand the mind of God and know Him. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men." 1 Cor. 2:14; 3:18-21.

Those of our friends who would lead us to God by giving us intellectual treats will surely fail to attain their purpose. India has for centuries tried to seek and find God by obtaining wisdom. But it is written:—"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The preaching of the Cross of Christ is a great offence in the sight of the Hindu. He will listen to you with profound attention and will applaud you loudly so long as you speak of the sublimity of the few good ideas which are mixed in a heap of rubbish written by his ancestors, as they are found in the Upanishads and Vedanta. But when you begin to preach Christ and Him Crucified, and the coming judgment, the Hindu will desert you like an out-cast or a dog whose very touch is supposed to defile him. But there is no other way of doing real good to the Hindu if you would be his true friend. Adopt the old method of St. Paul and say, "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:1-4. "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; ........ For therein is revealed a righteousness of God by faith unto faith: as it is written, but the righteous shall live by faith." Rom. 1:16-17.

Ramabai.
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.
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.

Printed and Published by Pandita Ramabai, Manager and Proprietor, at the Mukti Mission Press, Kedgaon, Poona District.
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:

Mrs. B. S. Ashton,
Vanguard, Sanjan.

Miss Lucy Wakeford,
Ratnagiri.

Miss Jessie Porter,
32, Ruede Pavillion, Pondicherry.

Miss Ethel E. Ward,
Sanjan, India.

Miss Draese,
Gursken Hrasse, 22, Dresden, Germany.

Miss F. M. Harrold,
Maison Goisse Trocadroo, Sousse Tunis,
North Africa.

Mrs. Cook,
Stanmore Road, Christchurch, New Zealand.

Miss Maud Robertson,
c/o Miss Good, Linwood, Christchurch,
New Zealand.

Miss Violet Bridges,
Avenue Road, Camberwell,
Melbourne, Victoria, Australia.

Mrs. Jones,
126, Burwood Road, Hawthorn,
Melbourne, Victoria, Australia.

Miss Clemens,
Nelson Street, South Dunedin, New Zealand.

Mr. Stanley L. Mark,
Eskvale Street, Musselburgh,
S. Dunedin, New Zealand.

Mr. R. Armstrong,
Brandon Terrace, Wanganni,
New Zealand.

Mrs. R. S. Aquilla,
Lady Dufferin's Hospital, Amraoti, Berar.