Mukti Prayer-Bell.

"The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1.

"I have set watchman 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 62:6-7.

"MUKTI," KEDGAON, INDIA.
May, 1909.
We received a letter from an esteemed fellow-labourer in the Lord’s vineyard a few days ago. She wrote a beautiful paragraph which we feel like passing on to our kind friends who are helping to feed, clothe, and educate the Lord’s children at Mukti, and we say ‘Amen’ with all our heart, to these promises of God our Father, for our generous friends.

“Often as I turn the leaves of my Bible, I apply to those who care for the growing boys and girls the promises of Jehovah through the prophet Isaiah, to those who ‘deal their bread to the hungry and cover the needy.’

“Then shall thy light break forth as the morning, and thy healing shall spring forth speedily and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward (to shield you from the pursuing enemy). Then shalt thou call and Jehovah will answer; thou shalt cry and He will say, ‘Here am I.’”

“If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in darkness, and thine obscurity be as the noonday, and Jehovah will guide thee continually and satisfy thy soul in dry places and make strong thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not.”

We desire to return our heartfelt gratitude to the many kind friends, who sent Christmas gifts for the members of our large family. We have not been able to return thanks individually, in many instances on account of insufficient addresses, etc., so we take this opportunity of doing so through our little paper. We ask our friends to please accept individually this expression of our appreciation of their thoughtful interest and labour of love. We fully realize that many hours have been spent in preparing the gifts before sending them to us, and our hearts fill with gratitude especially when we remember that behind it all stands the loving Christ, and that it is owing to His great gift of Himself for us, that so many of His followers remember His birthday in this way.

He will bless and reward each one who has given but ‘a cup of cold water’ to one of His little ones in His Name.
Meditation.

"What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou madest him for a little while lower than the angels; Thou crownedst him with glory and honour, and didst set him over the work of Thy hands. Thou didst put all things in subjection under his feet."

"We see not yet all things subjected to him. But we behold Him Who hath been made for a little while lower than the angels, even JESUS, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death for every man." Heb. 2:6-9. R.V. mar.

Praise and Prayer.

My Dear Friends,

It is long since the last number of the Prayer-Bell was sent to you. The publication of the Prayer-Bell was discontinued for a time, because five of my fellow-workers had gone away for a little while, and the workers who were here had their hands full.

Now that my daughter has returned home, she is gradually getting stronger and taking up the work. I am most grateful to you all for praying for her and for me while she was away.

I would return thanks and praise to God for His great mercy in restoring her to health. I owe a debt of deep gratitude to Miss Abrams and a number
of other dear friends, who worked with all their heart and might to help my daughter when she was very ill.

Their loving prayers have been answered, and their labour of love will be abundantly rewarded by God.

I would ask them all to accept my deep love and most grateful thanks for all that they have done for me.

We are very much in need of your prayers, for we are living in troublous times. These times have not come quite suddenly upon us, for we know that the coming of the Lord draweth nigh, and the present signs of the times are warnings for us to be watching and praying.

"And when ye shall hear of wars and rumours of wars be ye not troubled: for such things must needs be; but the end shall not be yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

"But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations." Mark 13:7-10.

"Wars and rumours of wars" have been quite frequent during the last twelve years. Famines and pestilences have devastated many parts of the world, earthquakes, floods and such other things are taking their turn in the destruction of life. Surely the words
of our Lord Jesus Christ should come home to us with
great force.

"When these things begin to come to pass, then
look up, and lift up your heads; for your redemption

"The gospel must first be published." These
words ring in our hearts and ears night and day.
"Woe is unto me if I preach not the gospel."

We want more workers, filled with the Holy
Spirit, who will "give themselves, continually to
prayer and to the ministry of the Word."

We need some workers who would be willing
to be appointed over "business" also. Here are
hundreds of girls who have outgrown babyhood
mental and spiritual. They need now to have some
solid food of both kinds, mental and spiritual, and
some hard work to keep them from falling down
into lethargy and from backsliding.

We expect some of our fellow-workers to come
back soon, but others are needed to help us in
preaching the gospel more widely than we are able
to do at present.

I would like to request you to pray more earnestly
for the Bible-work, that it may be done rightly to
the glory of God.

I want to thank you all very gratefully for your
faithful love, to us-ward, and toward the Lord's work
at Mukti, love which is flowing out in prayers and in
generous gifts to help the work on, and to feed and
clothe hundreds of God's children, to educate and
train them for a useful life.

Eternity will reveal the good which you have
done to these and to all of us, in the day when the
Lord will make up His jewels. "A book of remembrance" is written for you. Here is His precious promise for you: "And they shall be Mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

With much love and gratitude,
I remain,
Yours in His service,
RAMABAI.

Parts of His Ways.

DEAR FRIENDS,

It is a great joy to me to be in Mukti again after an absence of seven months in England. The Lord has been very gracious to us and we have much to praise Him for.

My dear Mother has told you how, last August the Lord took five of our workers away from Mukti for a time. It seemed very strange that He should take so many away at the same time, and leave so few to bear the heavy burden of the work. But His guidance was clear, and we knew that He makes no mistakes.

Since I have returned and have had opportunities of visiting the various departments in Mukti, and of meeting various matrons and workers, I have begun to understand a little of the working out of His plan.

The removal of some of the oldest and most experienced workers was the occasion for pushing younger ones forward. The knowledge of their own weakness and inability cast these younger ones more than ever upon the Lord, and of course He undertook and became their strength and wisdom in a very definite way.

Owing to the fact that there were so few European workers left in Mukti, who knew the language well enough to speak
without an interpreter, the regular morning Bible Class in the Church had to be given up for a time, and the different companies of the Mukti family met, morning by morning, in their various compounds for worship instead of all gathering for Bible study in the Church. Those who led these little meetings were some of our older girls, and matrons, and they missed their Bible teachers very much; but many learned through this to go directly to the Lord for an explanation of what they could not understand, and He taught them as none else can.

As some of these have been telling me of their varied experiences, and how the Lord has led them, it has been a joy to find how deeply and firmly they are being rooted in Him.

Our friends will praise God with us for His goodness in so strengthening Miss Steel, who, they will remember, was mobbed last year and cruelly wounded by a large band of men, that she is once more able to lead and train some of our preaching-bands. We are very grateful to the Lord for sparing her life, and for the way in which He is working in the hearts of many people causing them to thirst for and drink in the Word of Life, as the various members of the bands go forth to preach Jesus Christ and Him crucified.

One thing which the Lord has used much to strengthen the faith of the praying ones here, has been the Lord’s grace manifested to me in my very long illness in England. We praise God for His tender loving care and provision, for me, and for our fellow-worker Miss Abrams who nursed me so lovingly and faithfully for six months, and for all the lessons that He has taught us through it. Truly we can praise Him in the words of the Psalmist; “O bless our God ye people and make the voice of His praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For Thou O God hast proved us, Thou hast tried us as silver is tried...... But Thou broughtest us out into a wealthy place.” Ps. 66:8-12.

My dear Mother is looking better now than she did when I returned from England. To her, more than to any of us, the past nine months have been a time of testing; but day by day the Lord has proved His grace sufficient.

The Lord is leading my Mother to set apart some of her
young women who have been called of God, wholly for the work of preaching the Gospel, or of training others for preaching. Till now, all those who are being trained for the Lord's work have been asked to help part of each day, or part of each year in the ordinary duties of the Home. But on Easter Sunday the Lord showed my Mother, that the time had come for some to be set entirely free from secular duties, that they might give themselves "to prayer and to the ministry of the Word."

We therefore had a Consecration Service on the afternoon of Easter Sunday when the first two of these Indian workers were commended to God, and set apart for His work by the laying on of hands and prayer. May we ask our friends to pray especially for these two, that they may be kept, taught and guided in their work by the Lord Himself, and that they may be specially anointed for His service.

We praise God that He has encouraged our young workers by giving them during the past year some souls from among the heathen. Will our friends bear these new converts before the throne, praying for them as God shall lead?

An incident which occurred a few weeks ago, may be of interest to workers. A midnight festival was held by Hindus of a large number of villages, and thousands of men, women and children met for worship at a temple not far from here.

God laid it upon my mother's heart to send two or three bands of young people with older workers, to tell these people the story of Jesus. In one of these bands was one of our matrons, a Christian young woman, and a faithful loving worker. She stood on the roadside with other workers, telling as clearly as she could the story of a crucified, risen, and ascended Saviour. There was certainly not much time to think of anything but the work of the moment. Thousands of people were passing by, and this might be their only chance of hearing the Gospel. Yet, as she stood there, there suddenly flashed into her mind the memory of a similar scene which she had witnessed fourteen years before.

There had been just such a midnight festival in a distant part of India. Then, as now, the messengers of the Cross had gone forth to preach to the crowds, of a crucified but risen
and ascended Saviour. Far back in the crowd this young woman had stood, then a poor, sad, lonely little widow, and there for the first time in her life she had heard the name of Jesus. This same Jesus had heard the prayer of her heart as it went up to Him daily after that for months, crying for deliverance from the misery of Hindu widowhood. He had delivered her and led her by a way that she knew not, into the glorious liberty of the "children of God," teaching her to know and trust in Him. And now she was a Christian worker, gladly telling forth the story of Him Whom she loves "because He first loved her."

Is it surprising that her heart welled up with praise to our Redeemer, and that she came back the next morning telling us that she had never known such joy since she first became a Christian? "One soweth and another reapeth." "God giveth the increase." May we not pray and believe that similar fruit will be granted abundantly, to all who faithfully preach God's Word on the streets of our heathen towns and cities? The workers who preach may not hear of the results until the Lord Jesus comes, but we have God's promise:—"My word...that goeth forth out of My mouth......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." Isa. 55: 11.

"And if thou take forth the precious from the vile, thou shalt be as My mouth......I am with thee to deliver thee, saith the Lord." Jer. 15: 19, 20.

Yours gratefully, in the Lord Jesus,

**Manoramabai.**

Far more precious than the ruby, or the crystal's rainbow light, Valued not with precious onyx or with pearl and sapphire bright, Freely given to all who ask it, is the wisdom from above, Pure and peaceable and gentle, full of fruits of life and love.

*Frances Ridley Havergal.*

"He that winneth souls is wise" Prov. 11:30.

"Christ Jesus is made unto us wisdom." 1 Cor. 1:30.
My dear and honoured Friends,

I would have liked very much to be among you at this time, as it would have given me an opportunity to praise God for what He has done for us, and to thank you personally for the share you have taken in His work for our benefit. Twenty years have passed away since the Sharada Sadan saw light, and you have gone on faithfully helping us year after year, without seeing much visible fruit for your labour. I greatly marvel at your faith. Surely the Eleventh chapter of the epistle to the Hebrews is not yet finished; "These......not having received the promises, but having seen them afar off,.......were persuaded of them and embraced them." I see, you and others who are spending your money and your life, in good faith, believing that what you have done for us will not be lost, but will bear fruit unto eternity—are some of the people who make this wonderful chapter on faith.

You will be wanting to know what has been done in Sharada Sadan during the last twenty years. I cannot show any great results. Things move slowly in this country, and our work is not one to be attractive by any outward appearance. Still I am sure you will believe with me, that some work has been done and is still being done here, not for a very large number of persons, but for a few. The foundation of building up sterling character is being laid in the name of the only true God. Your great life-work will be done, and abundance of good fruit will be reaped, if some sterling characters are turned out of Sharada Sadan, however obscure they may be.

You know all about the present unrest in India. I have known some of the makers of this unrest, and have been closely watching their career for the last twenty-seven years. The makers of this unrest are well-educated people, trying to do good to the country in their own way, but it is sad to see that
most of them do not seem to see what is wanting in us as a people. I say, as a people, for we are not a nation, at least, not one nation. We are wanting:—First and foremost in unity. We are so many castes, so many clans, so many families and so many individuals. Each one interested in his or her own, each one looking out for something for his or her own self. The religion of the Hindu is to try and save himself; to take no thought for others, not even for his wife and children. His religion is to make himself a god: incidentally he may of course do something for others, but it is his own self that he loves above all things. In his secular life he follows certain rules laid down for him in the religious books. These rules are very pleasing to the flesh. For instance:—

“A man should take care of riches, that help may be afforded in times of distress.

He should take care of his wife more than riches.

But he should take care of himself always more than wife, more than riches.”

Mahabharata.

This is the injunction of the Hindu’s religion for a man’s secular life.

How different it sounds from the following:—

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

“If any man serve me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.”

John 12:24-27.

“Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” 2 Cor. 8:9.

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people.”

Titus 2:14.

“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.” Phil. 2:17.

“I will gladly spend and be spent for you:” 2 Cor. 12:15
The daily life, social rules, and manners of the Hindu show that he follows the rules laid down for him by his religion. He very carefully protects himself above all. At home he is a great lord over all, while his wife does all hard work; he very seldom, if ever, condescends to put his hand to the daily drudgery. If it pleases his lordship to let his wife accompany him sometimes, either to the idol temples, or to other places, he makes it a rule to walk ahead, while his wife follows him respectfully at some distance like a good faithful slave. His head is protected from the burning sun with a good head-dress and an umbrella, and his feet are protected from the burning sand and thorns, with well-made shoes or boots, while his wife walks bare-footed and without any protection for her head, save a sheet of thin saree. If she happens to be the happy mother of a son, the little son has his head protected with an umbrella and his feet with shoes, while he rides comfortably on the hip of his mother or of a servant.

You never see Hindu gentlemen rising from their comfortable seats to make room for women on railway stations, or in railway carriages, or anywhere else. Men never come forward to help women out of pure good manner and respect for the “weaker vessel.” There is a great want of thoughtfulness for others in the whole of the Hindu family life. In ordinary speech a man may be heard to say, “I and my brother,” “I and my neighbour;” not, “My neighbour and I,” “My brother and I,” “My wife and I,” as is customary in Christian speech. There are exceptions of course, but they only prove the rule.

Some educated Hindu men are trying to imitate Christian men in their good manners. It is a good sign, we are thankful to see it, but imitations are only imitations after all. They do not stand the test. The change must come from within. Nothing but complete conversion, the turning away from all idols and idolatrous practices, and reverent love toward the only true God, will bring the desired effect.

Here are some of the rules laid down by the Hindu’s religion, for the man who wants to save himself:

“When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, he then may resort to the forest.
Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons, or accompanied by her."

"These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to attain complete (union with) the (supreme) Soul, (he must study) the various sacred texts contained in the Upanishads."

"But having thus passed the third part of (a man’s natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects."

"Let him always wander alone, without any companion, in order to attain (final liberation) fully understanding that the solitary (man, who) neither forsakes nor is forsaken, gains his end."

This is very pleasing to him, it exalts his self; but strikes at the root of love, as taught and exemplified by Christ. "Love vaunteth not itself," ........"Seeketh not her own."

"A potsherd (instead of an alms-bowl), the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards everything, are the marks of one who has attained liberation."

"By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality."

"Making over (the merit of his own) good actions to his friends and (the guilt of) his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation."

Laws of Manu, Chap. VI."

I asked the following question to a number of persons the other day:— "Tell me please, how did the English come to this country and establish an empire?

"Oh I know, they came under the pretence of trading with the people of this country; they traded, and cheated our people out of their riches and rule—" came the quick answer.

"Indeed! Is it thus that the English rule was established in this country? I suppose this is how you have learnt history.
But let me ask you one question. Why did not you go to England to trade with the English and establish Hindu rule in England? Why could we not be masters and mistresses of a glorious empire?"

They did not know why. The book-history alone is always taught to our school-children without the teaching of the true lessons that should be learnt from it. The teachers and heads of schools do not seem to take the trouble to go to the root of the matter. A wrong impression is made on the minds of our children. They learn to think that kingdoms and empires can be established by cheating; that to trade means, to cheat others out of their rights. Fathers and mothers, teachers, lecturers etc., do not take care to teach right principles to, and build up the character of children at home and in school. They are all anxious for their children to have a great deal of book-education, and to pass in their examinations, but many do not even begin to be anxious for the building up of their character. They care for a good name, a good reputation; they will do anything, suffer anything for their reputation; but the true fear of God, the desire and persistent effort to follow what is right, and what is true, is often not found in them.

The causes that have effected English rule in this country are not the lies and deceitfulness of a few unprincipled traders; but the right Christian principles, the love that "vaunteth not itself" and "seeketh not her own," which is taught in beautiful Christian homes in England, the care that is taken by parents, Sunday School teachers, and religious instructors, to build up good and true and unselfish characters, in the children. The children grow up to be men and women, followers of some right principle, and they try to be true to it and to themselves.

Many of them are not good Christians, I know; but somehow they cannot get out of the right training they have had in their childhood. The habitual love of right principles, gentle, good manners, the results of sound Christian teachings in which they were trained, become their second nature. This is wanting in the training of children in India. The
Christian home-influence, and the Christian teaching, are two of our great wants.

The makers of unrest must be blind indeed, not to see the visible and invisible causes of the greatness of the English in this country. The English, however bitterly opposed they may be to each other, and however different their individual opinions may be, yet are in this country as one man, all working together with one consent, not for the greatness of their individual selves to gain their own selfish little ends, but they seek, every one of them from the lowest to the highest man, the greatness of their King. They work together to establish his rule. The King whom every one of them is so loyally serving and obeying, is the embodiment of the whole nation, whose individual members are tied together with the love that vaunteth not itself and seeketh not her own.

It took the English people more than fifteen hundred years of Christian training to arrive at the present stage of their love of the right principle. It is therefore no wonder if the Christians and non-Christians of India should not come up to the mark for some centuries yet. No one need, however, despair of India's people; "Jesus Christ (is) the same yesterday and to-day and forever," and "He is able to save (us) to the uttermost."

Holding on to this glorious hope, you and I are working in connection with the Sharada Sadan. Let us not be afraid of the consequences. The girls are not all good angels, they are not perfect, but they are steadily growing in the Christian life, and some of them are doing really good work. Eternity will show how much has been done for them and by them. Some of them show signs of a very sound good character having developed in them; others are fickle and indifferent; and some are sadly inclined to be very bad. So we have a difficult work before us, but we are not shirking our duty. The Lord helping us, we will hold on to the end.

The educational work of the Sharada Sadan is carried on as usual, according to the Government Standard, with the
exception that the school is not registered. I do not wish to have my school registered, as it cannot be done without sacrificing the principle on which this special work is carried on.

There are one hundred and sixty-one pupils enrolled in Sharada Sadan school at present. My aim is to educate them all as well as I can, and train them to be good women. Each one has some work assigned her, as a pupil-teacher, matron, office-girl, or assistant of the teachers in the school; no one is allowed to be idle, and what is better, no one likes to remain idle. It is a pleasure to see the girls and young women working in the school, and in the office, or in the Industrial department. Some of the Sharada Sadan girls are married and have gone away from this place. Others who have for the present settled near us, are working in the school, and in the printing-office with their husbands. They are proving themselves worthy of the honourable position they occupy. It would gladden your hearts to see these girls working to the honour and glory of God, and you would feel repaid for all the labour and money which you have spent for the Sharada Sadan.

Now my dear friends, I must end this story, by thanking and praising God for the multitude of His loving kindnessess toward us, and thanking you with all my heart for your continued love and help. The Lord richly reward you for all that you have done and are doing for us. Friends, pray for us, for we are living in troublous times: we may be called upon to make good our confession; pray for us, that we Christians living in this place may glorify God and our Saviour Jesus Christ, whether in life or death. I hear the voice of the dear Lord saying “I have prayed for thee, that thy faith fail not.” May the Lord help you and me to be true to Him to the end.

Believe me.

Very gratefully yours in His service,

MUKTI MISSION, KEDGAON.  
Poona District, India.  
February, 8th 1909.

RAMABAI.
A Life of Victory.

The Story of Rooma by one of her Companions.

ROOMA was a little famine girl, rescued from the famine of 1896-7. Her mother died when Rooma was eight days old, and four months later she lost her father too. For a few years after that, her grandmother took care of her.

Rooma was married when quite a little girl, according to the custom of the Hindus. One day, her grandmother took her to the bazaar, and telling the child that she was going away to buy some articles, she left the little girl by herself. Many little ones were deserted in this way, by their relations, in the famine days. So Rooma began to wander about, not knowing where to go. A lady who was passing by, took her to a bungalow, and a month later the little girl was sent to Pandita Ramabai's Institution, with others that had been rescued from famine. Rooma learnt the Word of God very readily, and she walked according to the light she received. It was not long before she was truly converted. She was very fond of her Bible and she learned to know it well. Later on the little girl was baptized in Poona.

Rooma made very good progress in her studies in school; she studied as far as the Marathi seventh and the Anglo-Vernacular fourth standard, and though she was very delicate, she always succeeded in keeping up in her studies with the girls of her class. Rooma was very quiet, gentle, loving and faithful, and it was no wonder that she was loved by all.

Six years after she came to Pandita Ramabai's Home, Rooma began to suffer from dropsy and gradually to lose her health. At times she suffered intensely, but she never murmured, and was faithful in her work as a pupil-teacher, and Sunday School teacher, and in every way she set a good example to the other girls.

During the revival in Mukti, Rooma was sent to Poona with a band to witness for Christ, and twice to Pandalpur, and although she was ill and weak, she was always glad to go out and testify concerning her loving Saviour. She had a wonder-
ful spirit of intercession, and she went steadily on pressing towards the goal in the midst of illness, difficulties and trials, looking unto Jesus the Captain and Finisher of our faith.

After Rooma returned from Pandharpur she was almost altogether in bed for a year, and had no chance of going again to preach the Gospel of the Kingdom. For the last few months she was so ill that she could not move from her bed, nor could she lie down; she had to sit up night and day for three months; her sufferings were unbearable, but still she was happy in the Lord, and her face was always shining with the light of heaven. She used to sing and praise all the way along; in every way she tried to follow in her Master’s footsteps, and she preached Jesus Christ to those around her by her life of victory. She did glorify God in her body and her spirit which were so truly His. The last words she said were “Lord take me to Thysel in peace.”

On February the 13th, at 10-30 P.M. she fell asleep in Jesus, to rest for evermore. She has finished her race and has gone to receive her crown of life. Rooma lived with us here for 13 years. There is not a single worker, girl, or teacher who can remember ever having been caused a moment’s pain, by any act or word of Rooma’s. And yet she lived in the same place that we do. Her circumstances and temptations were just the same as ours, and probably rather more trying to her because of her physical weakness. Yet she lived far above all, never uttering a word of complaint, proving to us all, the power of a “life hid with Christ in God.”

Please Pray for our fellow-worker Miss Wyatt whom readers of the Prayer Bell will remember as one who used sometimes to write an article for the Children. In May last year, while resting in the hills, Miss Wyatt had a stroke of paralysis from which she has not yet recovered. After a few months careful nursing in India, she was considered well enough to be sent home to England, and she is now with her parents. We deeply sympathize with our sister, and the members of her family in their affliction, and we wait with them upon God that He may give the touch of deliverance.
Gospel Bands.

A FEW details concerning the work of the Gospel bands may be of interest, to those of our friends who pray especially for this branch of the work, and enable them to unite with us in praise to God for His grace given to those of our number, who are carrying His messages to the heathen: and perhaps these notes may help them to pray more intelligently.

In the city of Pandharpur, the place of pilgrimage to which reference has been made at various times in the Mukti Prayer-Bell, a band of about eighty-seven girls and young women worked for the greater part of the year 1908, and for some months of the previous year, under the direction of some of the lady-missionaries of the Poona and India Village Mission.

We praise God for the testimony which one of the missionaries bore concerning the members of this band, that though they all lived together in one long room which served as dormitory, dining-room, sitting-room and general living room, she did not know of there having been a single jar between any of them during the whole year.

The following extracts from letters which we have received from workers in Pandharpur and other places, will give some idea of the nature of the work of our Gospel bands.

"Jan. 6th 1908. You will be glad to hear news of thirteen of your dear children who are our helpers in the Gospel in this place. We left the city on the first day of the New Year. We brought a Marathi man with us, to mind our camp, etc. We tried to get three carts to stay with us for the month, to save hiring as we went along; but no one would risk the buying of food for the animals, in the villages, owing to famine. However we are very glad so far, that they would not come, for it is less expensive, and we are able to hire here quite easily. One man came with his cart as
far as this town, intending to stay, but went back when he saw the price of fodder. This is a large village of over two thousand five hundred inhabitants. We had never been here before, but had often thought of coming... We trusted the Lord to go before and choose the place of our camp, and we came and found as He had promised, "I will go before, and make the crooked places straight."

We met the policeman of the town just near the village, and he was most kind. He brought us to this nice spot where we have every convenience. Beautiful water close by, shady trees, fresh air, quiet and very kind Marathi people, who are ready to help us in every way. We have a small tent for the girls to sleep in, and Miss Tilly and I sleep on mattresses just at the door of the girls' tent, outside. We have been accustomed to sleeping outside, so we enjoy it. N— and the Marathi servant sleep round on the other side. The girls do their own grinding, cooking, etc.

The people here are very open to the Gospel, and listen and ask most intelligent questions. There has been very little opposition here, and we have had some splendid times. Yesterday was bazaar day, and we had a meeting in the morning in the principal street, when over a hundred people gathered and listened quietly, as one after another told the story of the Cross. In the afternoon from 3-30 to 5 we had one long meeting, a really powerful time when over five hundred people, perhaps seven hundred, heard the story of Jesus and His love. We had opposition from small boys, through one of Saul's* disciples, or friends who happened to be there. But in the end he found himself spell-bound, listening like the rest. We knew that we were above the people, and whatever they did, the Living God was in the midst of us, and they knew it too. A man came to our camp afterwards. One of the leading men of the village, who often came to see us, said that as he passed by a

*Those of our readers, who received my circular letter a year and a half ago, will remember "Saul," one of the leading opposers of the work of our Bands.
certain spot, he noticed a crowd of people sitting there, talk­ing over what they had heard, and saying, ‘It is true.’ This man seems really touched. He said last night, ‘Since hearing this story my ears have been opened,’ and he said, ‘I know it is true.’ We have had five really good meetings in this village, in the principal streets, and we have visited eight surrounding villages with varied experiences. In each one we have been able to tell forth the glad tidings, and the name of Jesus has sounded very sweet, in these dark places where it has not been heard before. We have been able to preach the Gospel freely and undisturbed in all places. But to-day, in two villages we had real Pandharpur opposition. We had been saying the night before, ‘It seems as if we had left the stones behind us at Pandharpur.’ So this came to assure us that this was not the case."

Five days later another worker writes from the city, concerning the same band:—“Yesterday we heard again how wonderfully the Lord has gone before them at their second camping place. They are having much access to the town and surroundings. Praise the Lord! As soon as they reached the place some one met them and said, ‘Oh I know you; you are Jesus people.’ The police of that town will not let any one oppose while the Gospel is being preached; on one occasion they sharply reproved the people, saying, ‘Do not you know how the people have been punished, for doing what they have to these Jesus people?’ Truly the villages round about are ready for the Gospel; it is only for us to go forward. I am asking the Lord to prepare enough girls for itinerating bands, as well as resident bands here, so that after the rainy season, we might get out, say, changing the bands every month, so that all can have their turn at enduring hardships out in the villages, as well as get the experience of city work.

We have had a blessed week of prayer. Yesterday we had a meeting, such as I have never seen before. It commenced at 2:30. P. M., and closed this morning just before 1 o’clock, and then only because I felt that the girls should get some sleep. The Lord revealed the Crucified Christ to all, and Zech. 12:10 was literally fulfilled. A young
woman received a new language, and the Lord gave a gift of interpretation also. When one spoke in another language, and another rose to interpret, the message was on the Sufferings of Christ; and the power of the Holy Spirit was so mighty, that it was as though the Christ on the Cross was before us in the meeting, and the whole place seemed to be shaken. Then the result of the view of the Crucified Christ was, that the need and state of the people were so clearly seen, that hearts were just broken. D. V. we go out to work from next week with new life, hence new power.”

Concerning one afternoon’s work in the city, a worker writes:—“The girls spoke all along the way until we reached our place where we were to give out the Word. Hardly a second intervened between the messages. The word was rolling out in mighty waves over the people, sweeping over the town in tremendous power. People in the stores, in carriages, idol temples, from house tops everywhere, were listening. Outside a certain temple, a little man, utterly wicked looking, ran hither and thither like a dried leaf flying about, trying to chase the people away; he held up both his arms, and screamed with all his might; all the multitude followed his example. Then he sent an old ugly looking fellow, to beat a drum right in front of us. We sang on just the same with unspeakable joy, and glorying in our Lord Jesus and His power. It worked out for good. It gathered a big crowd. But now, what happened? A policeman came out and stopped the noise, the little man flew up like a cat into his corner, and we got a lovely chance to speak to the amazed crowd. Oh! such power from God came on the girls, and the Lord Jesus triumphed gloriously. Singing we went on to another place, and there too, was the power of the Holy Ghost present.”

On Feb. 26th. Miss. A. writes:—“Miss P. went out to the camp yesterday, and will return this morning. They have found Christians who were baptized thirty years ago, but who have gone back to heathenism.” Later Miss P. herself writes:—“At T— we had a ray of sunshine. An old Marathi man, one hundred years of age was lying in the yard, and when we
spoke to him he said—"Since Friday your God has forgiven my sins, and Jesus is my Saviour." This came to us as a shock of joy after a whole afternoon of rejection. We generally go to this village on Fridays, and I suppose some one had given him the truth, and he had accepted it then and there; he was quite resting in the Lord. So also another old man that I met as I was on my way to the Camp on Tuesday. The Light seemed to flash into his heart at once, through the verse, "Christ Jesus came into the world to save sinners."

Early in March a worker writes:—"Well, our itinerating band returned this evening singing "Bringing in the Sheaves," and when they came near enough we saw they had really brought a sheaf with them, whose history Miss Steel will tell you, when she takes her to Mukti."

Another worker writes:—"There are four people here asking for baptism. The leader wanted baptism on Saturday, but was in favour of waiting. He did not come as he expected to yesterday, and we think he was hindered by the people. They will not let anyone come out if they can help it:

There is a spirit of inquiry and conviction growing daily here. Please send word to the band to keep on praying earnestly, as the revival is surely coming.

In July Miss P. writes:—"You will praise the Lord with us, for the way He has answered prayer this week. The day I wrote to T——, we had food enough only for that day. The next day while we were waiting on God for the next meal, I opened my eyes and found ten rupees on my Bible. We knew nothing about anyone having come into the room. Afterwards I learned, that while we were praying the postman brought a Money Order to the bungalow, and it was at once brought over, and handed in for food. The next day we were praying, and as soon as the prayer was over, the postman came with another Money Order, which was handed in for water expenses. The girls' joy knew no bounds at such a direct answer. Then, when the man came yesterday and brought enough to cover all expenses, and get in a good store,
of food besides, the place rang with 'Praise God from Whom;' etc. The test has been a great spiritual blessing to the girls."

"July 9th. The victories the Lord is giving are beyond our hopes and expectations. It seems too wonderful! The difference between this pilgrimage, and the one a year ago, as far as the attitude of the people goes, is as day and night.

You may know how God has answered prayer largely for Saul, and let him get work in —— district, so there is no 'Saul band.' We have people coming now and then to drive the crowd away, but only to give place to others. No stones this week so far, to speak of. Constant power in speaking, holy boldness and compassion manifested; we realize while we speak, that chariots of fire are round about us, and that He Who is for us is more than they who are against. Of course there has to be constant claiming of the Precious Blood, the Cross and its power, and praising while we're speaking."

"These are wonderful days to me," writes another worker. "Often my heart is almost crushed with a burden for these thousands of people who know not the Living God. It is just wonderful how the people listen and enquire."

A few weeks later there came the terrible assault upon the mission bungalow of which most of our readers have heard.

It was the weekly day of prayer and the workers were all at home, instead of being out preaching, as they would have been on any other day. A mob of about forty men and boys came to attack the little company. The story as told by two little twelve or thirteen year old boys, who gave their evidence after they and others had been arrested by the police, is as follows:—

"A band was going along —— road, and called us saying 'Come, we are going hunting.' We joined them, and about ten minutes walk from the bungalow this band sat down near a temple, and told what was their intention. Some climbed a tree and cut down thick branches with which to beat any they saw. As we got near the bungalow, we divided into two bands, one going behind and one in front. I was with the latter. We began smashing windows, upon which Miss Sahib came out. At once one ran at her, beat
her, stunned her; when she fell unconscious, the whole company at once made a rush at her, and beat and stoned her till they were terrified, and then we fled!"

Miss K. Steele had gone out when the windows had begun to crash, to find out what was the matter. Miss Parsons arrived upon the scene just in time to see the men running away, throwing their bloody clubs from them as they went. There were more than 30 Christian people besides Miss Steele, in the mission compound, but no one else was injured.

It hardly seemed possible at the time, that our sister could recover, but the Lord put forth His mighty hand and healed her. We are very grateful to the Lord for His goodness to us and to her, and for sparing her to work for Him in India. We are very grateful to Miss Steele, and to the other ladies of the P. I. V. Mission who are helping to train our girls for Gospel work, for all that they are doing for us and for our people.

In a letter written to Mukti during Miss Steele's illness, Miss Parsons writes:—The Lord can see further than we, I believe this literal shedding of blood is to be the seed of the Church here." Let us pray that it may be so.

Manoramabai

Some Statistics from the Census
Report of 1901.

In 1901, there were in British India, 26,000,000 widows, of these there were 300,000 widows under 15 years of age, 100,000 widows under 10 years of age, 20,000 widows under 5 years of age. In Bengal alone, there were 538 widows under one year of age!
A FEW months ago, Pandita Ramabai asked me if I would go into the printing office, and help her there, by prayer and by helping to mother the girls and young women who work there.

At the time, I wondered if it were really necessary, thinking that perhaps I had enough to do, with the work among the boys, though our numbers in the Boys' Home are less than usual, as several have recently been married; but the work among those who are left in the home often seems more difficult for a time, after a number of the best boys have left for marriage. But, praise the Lord, He has blessed some, and saved others, among our boys, since I began to work in the printing office, and in that way I believe He has set His seal on the little that I am able to do, in helping Pandita Ramabai in the Bible work. He is also showing me from this experience, that if we are in the will of God, He will take care of His Own work.

When I commenced to sit near Pandita Ramabai day after day, I saw the need there was of someone to help in this department of the work, as Pandita's time is fully occupied with teaching the girls, and superintending the work of the different Indian gentlemen, who write manuscripts for the press at her direction. All the work has to pass through her hands.

At 7 a. m., when the Pandita leaves her room for the office work, several girls may be seen going with her, carrying a large wooden tray made for the purpose, full of books, papers, etc. We call this tray Pandita's Ark. Though twelve hours a day are spent by her in the office at the Bible work, still she works in her room as well.

It is no small task to train about one hundred and twenty girls to do this difficult work, but it is wonderful to see Pandita Ramabai taking one group of girls after another, and to see the pains she takes to teach them, and the look of pleasure.
on their countenances. When we remember that the one who
a few years ago taught these girls their letters, is now teaching
them this difficult work, we can say from our hearts, "Bless
the Lord, O my soul, and all that is within me bless His
Holy Name.

Forty five out of the one hundred and twenty girls who
work here are compositors. They compose in four languages,
English, Greek, Hebrew, and Marathi. There are three large
rooms in which this work is done by girls only. The boys' working rooms are separate. Some of the young people spend
half the day here, and the other half in school. Others work
here all day. The training in every way is good for them.
They are taught to be responsible for their own work.

About twenty of our young married women are employed
in this work, and the husbands of nearly all, are printers.

Pandita Ramabai needs your prayers very much. This work is a great strain on her; still the Lord is carrying her through. He gave the command, and He is giving the enabling.

Our friends will have received a printed letter, telling some­thing of the nature of this Bible Translation Work that the Pandita is doing, so I will not enter into details about that. It is now five years since this work was started. As yet there has not been much to show for all the labour; only piles and piles of work ready for the press. In the next three years, if the Lord will, there will be the work of the past years printed for His glory. The young people who work here will get to know their Bible well.

The work goes on in perfect order. Our work-rooms are
very simply arranged. I should like to be able to show you the room in which I am sitting. A great deal of work ready for the press is in this room, packed very neatly in old tin oil-boxes, and in wooden oil-cases; most of these boxes and cases are placed on old iron bedsteads, which have been made suitable to be used as tables, by wooden boards being fastened across them, in the place where the springs used to be. Then, most of the seats
are made of oil-cases. Nothing is wasted here. I often laugh when I watch these things being arranged in their places, and say, "I never saw such wonderful furniture!"

I used often to question in my mind "Is this work worth the time and strength of such a useful life?" But one day, in a most wonderful way, the Lord showed me that it was truly of Him. He showed me also, that He would protect the work for His great Name's sake, for His glory; and then He added the words, "Not by might, nor by power, but by My Spirit saith the Lord of hosts. (Zech. 4. 5.)" I told Pandita Ramabai about this, and she told me that, that was the same word that the Lord had given her at the commencement of the work, and I had not known it.

L. Couch.

In the Famine District.

The following article was written by our fellow-worker in August 1908.

As we understand that famine has already been declared this year also, in some parts of the United Provinces, we conclude that it is not too late to publish this account of the beginning of some work in the famine district.

During the past few weeks the Lord has allowed me to travel in some parts of this country which are badly affected by famine; and as many are asking whether there is much distress at this time, and whether help is needed, and how it can be given, I feel I should write a little of what I saw and heard.

I should like to say, first of all, that Government is doing its utmost to relieve the poor starving people. Relief Camps and poor Houses have been opened in good time; these are well supervised and kept, yet distress is great; and although, at present, the mortality is not high, there are indications that many will lose their lives from scarcity of food and all its accompanying sufferings.
This is only the beginning of things; rain cannot come for 2 or 3 months; then seed must be sown and the harvest waited for before the condition of the people can be altered.

In the meantime the question arises for us, God’s children—"What would our Lord have us to do?"

But let me give you a few facts. Around Allahabad, where I stayed for a few days, there is distress, but as yet not very acute; still one evening, within a stone’s throw of the house in which I was staying in the European part of the city, we found a starving family under a tree near a Hindu Temple. They had been walking for days hoping to get help and work if they reached the city. The father was ill, suffering with a dreadful cough, the 2 children very weak; the mother did not look so bad, in fact, her face appeared fat; but those who have experienced famine said, it was a puffiness that comes from eating certain kinds of jungle plants. We helped these poor things with food for a few days, told them the story of Jesus and His love, then one day they were gone; we suppose when they got strong enough they went on looking for work; we had suggested they should do this.

Just think how strong caste principle is, and what an enemy it is! These almost dying people would not eat food cooked by us; we had to take them flour, salt and chillies, and there on the roadside they built a little stove of 3 stones and made their bread on an old iron plate they had with them.

At another village, a few miles away, where some Christians are out preaching the gospel, starving people often come to them. They give them food and tell them of Jesus.

Still farther north the need is greater. In the district of Bahraich, in the northern part of Oudh bordering on Nepal, one fourth of the people are already receiving Government relief. The population is 1,000,000; 260,000 of these are on the Government Relief Camps: there are 26 Camps in that district alone. The work is principally road-making; the heat in that part is intense, and as many of the people are not accustomed to such hard work and exposure, they suffer
a great deal. Those used to digging, etc., can manage the allotted portion and earn the daily wage of 2d. for a man, 1½ d. for a woman, and less according to the age of a child; but people of better caste are unable to do so much work and therefore earn less money which means less food.

There are 4 Poor Houses in that same district. We visited one of them. The Superintendent, a Mohammedan, was most kind and shewed us all the departments. This Poor House is not merely a piece of ground, under a few trees, told off for those who are not strong enough to work, but nicely built houses, well-arranged and beautifully clean; but the suffering inside made one's heart ache, and it was difficult at night to get rid of the memory of sights and sounds of suffering, in order to sleep.

I was impressed mostly with the men; they were mere skeletons, young men who would naturally be strong for work; they are kept and fed there until they are fit to be sent to relief work.

One poor young fellow in hospital had not long to live, I'm sure, for I have seen some go off in the same way. His body was very emaciated, his feet swollen and a peculiar yellow hue about his face: he craved substantial food, disliking the milk and cunjee that was being given him. If he had had his desire, it would have meant speedier death.

Some poor, old men in another ward were dying: it was terrible; the state of the old women, too, was most pathetic.

Poor things! Young and old, they would keep falling at our feet, and we had to keep saying,—"Dont do it, we are not gods."

The babies and wee children called forth our sympathies. One tiny mite was being cared for by its father, the mother had died 2 or 3 days before, and the father was being allowed to stay in the Poor House until the child passed away, for there was no hope of life for it; then he would be drafted to a Camp.
The people are fed by measure every day, but the matter of clothing is a difficult one. The Superintendent shewed us a letter he had from a lady, who said she would visit the Poor House at a certain time, and if he would select 25 needy girls, she would give them skirts and kurtas.

We turned away from this place with sad, sad hearts; such awful suffering, and we so unable to help.

"O Lord, how long?" "What does it mean?" "What wouldst Thou have me to do?" and other similar questions came to our minds and lips. But this was not the end of that afternoon's sad sights. At a very little distance from that place of help, we saw 2 poor creatures fallen down under a tree, one at least, undoubtedly, to die; the poor man was in the very last stages, wasted to a shadow; his worldly possessions one broken earthen vessel.

The people with whom we were putting up told us, that so many starving widows with their children came to their doors, that they had to turn many away without relief although they help as far as ever their means will allow.

One touching instance I must relate: a poor woman came with 2 children, she, her husband and 4 children had wandered together for some time, but could not get enough for so many; so at last they said, we will separate, each take 2 children and go different ways; perhaps we shall do better so.

Poor, poor people, they are in so many kinds of danger. If these women and children continue to wander, they will fall into the hands of wicked men; their bodies are dying for want of bread, and what about their spiritual condition? They are without Christ, without hope. What should we do?

Some of us feel that at least we can pitch our tent for a time in these needy parts, and receive any that may come to us helping them with food and clothing as the Lord may give us the money, and tell them of a Saviour who died for them.

May the Lord of the harvest send labourers into His harvest and appoint each one his work.

The spiritual results of previous famines have been great. Shall not this be a more abundant harvest?
One needs only to mention a few things. Pandita Ramabai was a famine orphan, and now how God is using her! We met a man in the north who was a famine waif taken up and educated by a military officer, who has for 36 years been a preacher of the gospel. In the house where we stayed, the servants, and the Bible women had almost all been rescued from famine; and then think how many who have come under the Spirit's power the last few years were saved first from physical starvation.

M. Macdonald.

Famine Relief in Bahraich of North India.

"The United Provinces of Agra and Oudh cover an area of 107,164 square miles, and at the last census in 1901 contained a population of 47,691,782. In addition, the Native States of Tehri and Rampur cover an area of 5,089 square miles with a population of 802,097. Within the last twelve months the whole of this area has been affected more or less seriously by crop failure consequent upon the failure of the monsoon rains of 1907, and relief operations have been found necessary over an area of 66,000 square miles, containing a population of nearly 30 millions." So wrote the Lieutenant-Governor of the United Provinces on the 14th October, 1908, in the introduction to his elaborate report on Famine Relief, of 160 foolscap pages, with more than 90 extra pages of diagrams, tables of various statistics, and maps, illustrative of the different phases of the recent famine. The distress was sufficiently acute, so that by the 14th of March, 1908, there were, in these provinces, 1,411,576, in receipt of Government famine relief.

In February of 1908, the writer left his home at Dhond, and came to the city of Allahabad, to get more definite inform-
ation concerning the famine. There we found Miss Chuckerbutty and Miss Chandra, two noble Indian Christian ladies, in earnest to do anything within their power to help the famine sufferers. And we were indebted to their aid in obtaining important information about the sufferings from famine. The next month Pandita Ramabai and her daughter came to the United Provinces, hoping to find open doors for saving the lives of widows and fatherless girls, who had been left helpless by the famine. Their efforts were put forth in the Allahabad District, where at that time over 70,000 people were on government famine relief works. But there was much opposition and many difficulties. And because of the many and important responsibilities at Kedgaon, Ramabai and her daughter were compelled to return thither after about two weeks. But their visit to the famine field did good and helped forward the work of relief in different ways. In the month of April the writer came to the District of Gonda and Bahraich, because of the report in the newspapers as to the severity of the famine in those Districts. We were kindly received by Bro. and Sister Rockey of the Methodist Episcopal Mission at Gonda. A little later Miss Parsons, of the Poona and Indian Village Mission, and Miss MacDonald, one of Pandita Ramabai's assistants, at our invitation, came to Bahraich. Here Mr. & Mrs. Rayman and Mr. Robert Peters, beloved Indian Christians of the Methodist Episcopal Mission, showed us much kindness. And through the heroic devotedness and strong faith of Miss Parsons and Miss MacDonald, the work of rescue of famine orphans and widows at Bahraich was begun. They worked "in extraordinary discomfort," to use the phrase of the highest English official of the District. Miss Parsons' health became impaired, so that she felt obliged to go to a hill-station, and then the work devolved almost solely on Miss MacDonald, and but for her, would have been given up. Later Pandita Ramabai sent Mr. and Mrs. Fred Cations, missionaries from Australia, to assist in the work. And when Miss MacDonald, on account of failing health, was obliged to leave, they took charge of the work, and but for their devotedness and self-sacrifice in caring for the poor people, the work would have been brought to a
In the latter part of July, Miss Helen C. Bushfield, of the Alliance Mission, came as a temporary helper to the work. She had worked as a missionary some years in North India, and had a good working knowledge of the language of the people. Her influence for good in the famine camp on the orphans, the widows, and all, has been very great.

The way in which the Lord Jesus has provided money for carrying on this beneficent work of saving the fatherless and the widows, and feeding the starving, is not more wonderful than the way in which He has sent His servants here, to carry on the work.

And last, but not least among the heaven-sent workers here, are eight of our beloved sisters, who were rescued out of the famine of 1897 by Pandita Ramabai, and sent here by Ramabai to care for the poor famine children and widows. Most faithfully and self-denyingly have they toiled day and night, in caring for the poor wrecks from the famine, committed to their charge. They have not only washed and fed and clothed the sufferers, but they have been much given to prayer, and by their believing, importunate supplications have brought the power of the Holy Spirit into the camp, so that the greater things which have been done for the famine people have not been their being fed and clothed, but rather their souls having been reached by the power of Christ. Thank God for such noble servants of the Lord Jesus! None of these workers, whether European or Indian, have had any salary. They have toiled in a malarious climate, exposed to famine diseases like cholera, without the conveniences (or even what many would consider the necessities) of civilized life. They have done it as unto the Lord Jesus, and in His Name. Some day the greatness of the reward, which they will receive at the Lord's hands, will be a surprise to multitudes.

To our blessed Lord and only Saviour be all the glory!

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 M. Jenkins, 21 St. Mary's Buildings, St. Martin's Lane, London W. C. England.
Miss E. Simmons, 8 St. Hellen's Road, Hastings, England.
Miss Hovey, Romas Gate, Y. W. C. A., India.
Mr. W. R. Isaacs, Mantakha P. O., Lahore.
Mr. G. Jacob, Karachi, Sindh.
Miss Rebecca Collins, 110 West Ireland St., Flatnorth, Texas, U. S. America.
Mr. E. A. Ball, 629 The Temple, Chicago, U. S. America.
Miss Buck, 37 Warrior Square, St. Leonards, England.
Miss A. Harris, 92 Mews Road, Tufnell Park, London N., England.
Pastor Horbach, Marburg, Hessen, Germany.
Mrs. M. Hunt, 34 South Road, Weston Super Mare, England.
Miss Nellie Hayes, 145 Fort Road, Bermondsey, London, England.
Mr. J. Gannaway, Percival Street, Preston, Victoria, Australia.
Mrs. Capper, 8 Lansdown Circus, Leamington, England.
Mr. Barry E. Conway, 42 Grosvenor Square, Dublin, Ireland.
Miss I. Ward, M. T. S. Hospital, Nellore, Nth. Aracat.
Mrs. Sargeant, 29 Clarendon Road, Edgbaston, Birmingham, England.
Mrs. R. Morris, 8 Hemingford Road, Bursley, London N., England.
Miss M. E. Markham, 1 Royal Terrace, St. Leonards, England.
Mr. Carleton Baynes, Athelstan, Shakespeare Road, Worthing, England.
Miss Tabor, Merefields, Little Walton, Chelmsford, England.
Mrs. Pratt, 13 Amberley Street, Liverpool, England.
Mrs. Cheilton, 32 Amherst Street, Calcutta.
Mrs. E. W. Shatock, 217 E. Washington Street, Los Angelos, California, U. S. America.
Mr. G. N. Bartlett, 3220 Pine St., St. Louis, Mo., U. S. America.
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. 9:38.
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. 21: 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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