"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.
November, 1909.
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. Orme, Russian Embassy, Chesham Place, London S. W., England.
Miss E. Charleson, 385½ Walnut St., St. Paul, Minn., U. S. America.
Mr. Stanley L. Mark, Eskvale Street, Musselburgh, South Dunedin, New Zealand.
Mrs. R. Miller, 1087 East 27th Street, Oakland, Cal., U. S. America.
Mrs. Crook, 46 Talbot Road, London W., England.
Miss J. Gilmore, 17 Ravenscroft Avenue, Belfast, Ireland.
Mrs. E. J. Ludlow, 2821 Telegraph Ave., Berkeley, Cal., U. S. America.
Mr. F. M. Gilbert, Y. M. C. A., Lahore, Punjab.
Miss Esther M. Vanes, Wesleyan Mission, Bungalow.
Miss Elizabeth Williams, Y. W. C. A., Appollo Bunder, Bombay.
Mr. E. L. Toder, Los Angeles, California, U. S. America.
Mrs. Lind, Kaiwara, King Edward Rd., 4 North East Valley, Dunedin, New Zealand.
Mr. K. L. Young, New Plymouth, New Zealand.
Mrs. Lucy Seward Noble, Detroit, Michigan, U. S. America.
Mr. A. W. Lang, Detroit, Mich., U. S. America.
Miss S. E. Bradshaw, Grand Lodge, Michigan, U. S. America.
Mrs. C. F. Hobson, 1087, E. 27th Street, Oakland, Cal., U. S. America.
Mukti Prayer-Bell.


Meditation.

"Because of the savour of Thy good ointments
Thy name is as ointment poured forth." Cant. 1:3.
"Then took Mary a pound of ointment
of spikenard, very costly, and anointed the feet of
Jesus, and wiped his feet with her hair: and
the house was filled with the odour of the ointment."
Jn. 12:3.

Praise and Prayer.

We praise God for His goodness in sending two new
workers to help us, and in calling others who hope to be
with us before Christmas. Will our praying friends please
join us in asking the Lord, that He will in His goodness
give a special blessing to each one of these, as they take
up their new work?

Miss Barbara Johnstone of Sarnia, Ontario, Canada, is
now Mrs. John Norton. Miss Johnstone has for some time
helped us, with the Greek work connected with the Bible
Translation. We are glad, that though she is now living at
Dhond, she is still able to help us with some of the Greek
work. We pray that God will richly bless our sister in her
new sphere of labour.

We praise God for all the signs of His working. From
the United Provinces where some of our young people
have been working, there comes the good news that some
have turned to the Lord and confessed Christ by baptism, and that some have been baptized with the Holy Ghost.

Here too, we have had the joy of witnessing the baptism of several who have confessed their faith in the Lord Jesus. Will our friends kindly join us in prayer for these young converts, that they may be established in the faith, and become soul-winners?

Two incidents which have occurred recently may be of interest. The village people around here are fond of blaming the Christians when there is scarcity of rain. Some time ago, as a band of boys with a lady-worker were preaching on the roadside to the passers-by, a Hindu man opposed their preaching, and angrily declared, that it was on account of Pandita Ramabai's sins that the rain had been withheld from us and from the villagers.

A few days later, we had a heavy shower, and when our Hindu workmen who live in some of the villages around here, came to a Bible Class which they attend daily, we greeted them with the words, "What a nice shower we have had!"

"What!" they replied, "Do you call that a nice shower? Why! it has rained on none of the villages either to your right hand or to your left. The rain has only fallen on this little piece of your land which is in the middle!"

We praised God for His goodness to us in thus making a difference between us and the heathen, and we told them that we would join them in prayer to Jehovah, that all the land around us might be watered.

On another occasion, a worker, who had gone with a band to a distant village, was told that she must not show her face again in that village, until rain had fallen. In spite of this threat, the way was opened for her to go with her band to the same village on the following Sunday.

Rain had not fallen; the people were kind, but remarked that they did need rain so badly. "Yes," replied.
the worker, "We all need rain, and now if you will shut your eyes, we will pray together that God will supply our need."

They did so, and she had barely finished her prayer when God opened the windows of heaven, and it began to rain so heavily that the people had to run indoors to seek shelter, while the band hastened to their cart shouting "Hallelujah!"

Thus God is graciously witnessing with us to the truth of His Word. Our friends will praise Him with us; and will they not join us in praying for showers of blessing upon this needy land of ours, that many who have heard, may come unto the Lord Jesus and drink?

May we ask our friends to join us in special prayer for the salvation and healing of some of the inmates of our hospital? God has been pleased to entrust to our care, some from other missions, and some from neighbouring villages who are subject to epileptic fits. We believe that He is able to deliver them. May we ask definite prayer for the following patients?

1. Sonie, a child wife, about 13 years of age.
2. Phulmini, the daughter of a Christian man.
3. Jai, a young Hindu woman, who was brought to us by her father.
4. Sally, a girl of about 8 years of age, who was sent to us by a missionary.
5. Nathi Gobar, a blind girl; she has been with us for some years.
6. Tani, a wife deserted by her husband, because, owing to the epileptic fits she was unable to do her housework.

A number of pilgrims pass our doors on their way to worship a young man, who lives in a village near here, and poses as a sacred man. We are trying to reach these people with the Gospel. May we ask our friends to join us in definite prayer, that these pilgrims may be brought to the Lord, and also for the man whom they worship, that his eyes may be opened, and that he may believe on the Lord Jesus Christ and be saved?
The Holy Bible in the Vernaculars of India.

TO THE MISSIONARIES ENGAGED IN THE TRANSLATION OF THE BIBLE.

Dear Friends,

Allow me to address you a few words on a matter which lies nearest to your heart and mine, namely, the translation or the revision of the Holy Bible, in the Vernaculars of India. I received the first glimpse of the Gospel-light through reading the Gospel in the Vernaculars of this country. So I greatly appreciate the labours of the Missionaries who have given to us people of India, the Word of God in our own languages, and I am deeply grateful to you for spending your time and labour on this most important work,—i.e. the translation of the Bible and revision of the same. This work impresses me as the greatest work and the most important of all Christian Missionary labours for the salvation of our people. You will therefore, I feel sure, read the following lines in the same spirit as that in which they are written. I am not addressing you as a critic, nor as one who does not appreciate your difficulties or does not sympathise with you. I am writing these lines simply to bring to your notice certain words and expressions, as they would impress me from a Hindu's standpoint.

It is true that the making of faithful translations of the Bible, giving expression to the Christian ideas, in languages saturated with idolatrous thoughts, is
most difficult. Then too, certain languages of this country are very poor as regards their store of words and expressions, and it would at first seem as though Scriptural thought could not be correctly translated in them, unless certain words specially used in connection with the expounding of religious doctrines, were used in those translations.

I have however come to the conclusion after studying the question for many years, that the translation of the Bible in the Vernaculars, can be made without resorting to the use of certain words peculiar to the religious thought of the Hindus. You are well aware of the advantages of making the translation in language which can be easily understood by the common and illiterate people. The language can be made correct and very simple at the same time, in order that the common people of the country may easily understand the words which convey the saving knowledge of the Word of God.

It may be very necessary to use some difficult words, and coin new words with the help of the Sanskrit and other ancient languages. In such cases the explanation of them should be put in the margin, but under no circumstances should words clearly expressing idolatrous ideas be inserted in the Vernacular translations of the Holy Bible.

The Bible was translated into Marathi with the help of Hindu Pandits. In fact almost all the Vernacular translations of the Bible were made with the help of Hindu Pandits, for the sake of putting the translations into correct language. In doing this the Bible has been made to say a great many things which
are contrary to the teaching of the Bible. It is not the fault of the Pandits that they could not grasp Christian ideas about most important subjects. So, the translations have many words which teach pure Hindu ideas of religion. Here I give a few examples of this.

Gen. 1:1. **प्रारंभमेव भाषा व पृथ्वी हि उत्पन्न केली.**

उत्पत केली means that "they were begotten or produced." The Hindu religious books generally teach, that the Supreme Being Brahman united with Maya, a coeternal female deity, and begat of her a golden egg, of the same substance as Brahman called ब्रह्मांड. By-and-by the maker of all the visible and invisible creation was hatched from this egg, and he made all things out of the same substance as himself, just as a spider spins a web, producing the fine threads of the same substances as his body.

So then all creation being of the same substance as Brahman, is the manifestation of the Brahman, and can therefore be worshipped as God. This teaching is at the root of all idolatry. I would suggest निर्माण केली or असम्पयात आणली. instead of उत्पत केली.

Matt. 3:2. **पश्चात्ताप करा.**

This means "Be sorry afterwards." It is inferred from this that man is not a sinner by nature. The Hindus teach invariably that a man who has sinned, can get rid of sin by being very sorry for it afterwards, i. e. after he has sinned. He is sanctified and made perfectly holy, by resolving not to do so again, i. e. not to commit sin again.
"He who has committed sin and sorrowed, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more,'" Manu, xi. 231.

पारब्या अर वरिण करा might be used for पवालाप करा Matt. 5:3. जे आत्माने दीन ते धन्य.

The word धन्य means, one who has earned merit. "ञुक्ती गुण्यवादं धन्यः" This is the definition given of the word by Amara Simha in his work Amara Kosha. According to the true meaning of the word, the above verse in Marathi reads "Meritorious are the meek." This would lead the Hindu to think, that the meek by virtue of their humility, earn the right to the kingdom of heaven. आशोवादित can be fitly used in the place of धन्य.

There are some words which can never be separated from these and such other idolatrous ideas. It is dangerous and sinful to use them, if done knowingly, as they make wrong impressions on the minds of non-Christian hearers. They give clear expression to the fundamental doctrines of the Hindu religion. These words are greatly liked by the Hindus, because they clearly express the ideas of their religion, which is well understood by all people in every part of the country, and daily practised by them. These special words are not helpful in promoting Christian teaching.

The devil has found a counterfeit for almost every good thing revealed by God, and has made use of words and doctrines that are very pleasing to the heart and ears of the natural man, who is deceived by him.
Take for example the word *Son* which can be translated by two words पुत्र and मुलगा. The former is a high-sounding word which is very pleasing to the ears of men. It means one who delivers his father from hell. The word teaches two chief doctrines of Hindu religion. 1. Salvation of man by his works or karma. 2. Salvation of man by man—his son.

Manu has taught—

"Through a son (पुत्र) he [a man] conquers the worlds, through a son’s son he obtains immortality, but through his son’s grandson he gains the world of the Sun. Because a son delivers (trayate त्रायते) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself." Manu, ix 137-138.

Rom. 8:14. तेन देवाचे पुत्र आहेत.

As, according to the Hindu doctrine, पुत्र is the saviour of his father, the translation of the above phrase would mean "they are saviours of God.” It would be better translated तेन देवाचे मुलगे आहेत.

Rom. 8:15. "बुद्धस्......दत्तकपणाचा भात्मा मिळाला आहे." The word दत्तक means, "one who is given.”

The definition of the word by Manu is as follows:

माता पिताचा दत्तकां गमावतः पुत्रमापदि।

सत्तरं श्रीतिष्युपक सहिष्यो दत्तिम: शुतः॥

This in substance means:—He who is given by father or mother to another who is in distress—(as regards his salvation by the works of his son)—with the religious ceremony accompanied by the pouring of water on the hands of the receiver of the boy, to a man of equal caste, with love; this is called दत्तिम or दत्तक i.e. given son. The idea is that the parents
of the boy take pity upon the man who has no son to be his saviour, and therefore give him one of their sons. The favour is conferred, by the one who gives the child, upon the one to whom he is given.

The Christian idea of adoption is diametrically opposed to the Hindu द्वारा. The word adoption may be translated स्वीकार, स्वीकरण, स्वीकृतत्व, स्वीकृतपण, adopted sons स्वीकृत युक्ते.

There are many words of this kind which clearly refer to Hindu thought and not Christian. These words should not be allowed to remain in our Vernacular translations of the Bible. Supposing in each chapter of the Bible there are, on an average, five mistakes or mistranslated words; then we have no less than 5945 mistakes or mistranslations in the whole Marathi Bible. Ought we to teach and preach the Bible with so many mistakes?

The words इशर, परमेशर, are proper names of Mahadeva, one of the Hindu Triad, and do not denote the Supreme God. The words Jehovah, and Jah, revealed by God as His proper names, are translated by the word परमेशर in Marathi; and why this is done and why the words वेद्वर्णम् and याह् were not transliterated instead of allowing a misnomer to take their place is not explained. The word परमेशर does not express the meaning of the name Jehovah as revealed in Rev. 1:4, namely “Which is and Which was, and Which is to come.”

“The Lord”—is the word in the Authorised Version, and English Revised Version, while the American Revised Version has Jehovah and Jah throughout the Old Testament.
The old translations in Gujarathi and Telegu &c. have यहोवाह or बहोवा for Jehovah. The Revised Version in the Telegu has स्वर्गार्द for बहोवा. Why the change has been made I cannot understand. The word स्वर्गार्द does not express the meaning of the word Jehovah as revealed in the Book of Revelation.

नरक, and other such words are misnomers.

In the Marathi Revised Version of the New Testament, published by the Bible Society, there are many new, high-sounding words, which convey meanings foreign to Christian religious thought, but are agreeable to Hindu idea.

Matt. 3:2. स्वर्गोंच राज्य.

The word Svarga denotes the abode of the gods where Indra the king of the Hindu gods is supposed to reign. The place is said to be full of sensual pleasure, where a man goes to enjoy the pleasure bought by his merit. He is supposed to be fortunate, and lives a life of unmixed pleasure, enjoying the company of hundreds and thousands of the celestial harlots called Apsaras. After all his merit is spent, he is cast down to the earth, and is reincarnated in some good high-caste family, where he has all the chances of reattaining Svarga by his merit, or Apavarga, Nirvana, by being enlightened with the knowledge of the Brahman. Svarga is not considered to be the highest place of bliss by any of the Hindu Shastras. It is a pleasure resort, so to speak, of the man who earns merit, like a rich man, who after earning a great deal of money spends it in some place trying to satisfy the appetites of the flesh.
Svarga is thus described in Bhagavadgita.

Those who know the three (branches of) knowledge, who drink the Soma juice, whose sins are washed away, offer sacrifices and pray to me for a passage into Svarga; and reaching the holy world of the lord of gods, they enjoy in the celestial regions the celestial pleasures of the gods. And having enjoyed that great Svarga world, they enter the mortal world when (their) merit is exhausted. Thus those who wish for objects of desire, and resort to the ordinances of the three (Vedas), obtain (as the fruit) going and coming.”

This to a Hindu would mean, “your dead father who is in Svarga.” In Hindi, Bengali, and other Indian languages the word Svarga means, one who has gone to Svarga, i.e. who is no longer in this world but is in Svarga enjoying pleasures with the gods.

Such words and expressions as श्री, भगवान्, भगवद्गृहः, इत्यद्य उभा राहतो, ग्रामपर्यं &c. are being introduced in the Vernacular Christian papers, hymn-books, sermons and general Christian speech. These and such other words as अव, भवागार, अवर्त देव, विमुच्य, बैलैक्ष्य, पाताल &c., are correctly used by Hindus to give proper expression, to their own religious belief, but it is not proper for Christian people to use them.

पाताल is the proper name of the supposed nethermost world, i.e. the seventh heaven below the earth
where देव, दानव, नाग, and such other folk—who are not
gods but are good demons,—and great serpents live,
where the huge serpent god Shesha or अनंत देव with
1000 heads is said to live. He is supposed to bear all
the fourteen worlds within Brahmanda, on one of his
thousand heads, and an earthquake is supposed to
take place when he shakes his head a little to ease
himself.

The only way to remedy this evil, is to help
Indian Christians by giving them as correct and as
perfect a Vocabulary of the Bible as is possible for
anyone to do. So that they may translate the Bible
in their own Vernaculars, as correctly as possible, and
thus get rid of all the words giving Hindu ideas to
the hearer.

The three great Versions of the Bible in the
English language:
The Authorized Version,
The English Revised Version,
The American Revised Version,
represent the interpretations given to each and all
words in the Bible by hundreds of Scholars. The
reading of them in the shape of a word-for-word
translation of the Bible, together with the original
Texts, impresses one, that the great Lexicons were
made from the translations, and not the translations
from the Lexicons. For the Lexicons do not have
anything very different to say from that which these
great translations have said of each Hebrew Chaldee
and Greek, word of the Bible.

I think that the giving of the original Texts, with
the word-for-word translation made of the words of
the three great Versions, and an explanation of the
grammatical construction of each sentence, will mean an unequalled help to the Indian Christian translators of the Bible in the Vernaculars. This will be a sort of literary hedge, which, if followed, will prevent the translators running in every direction and putting in the Vernacular translations, any harmful or individual opinion.

The great ignorance of most Indian Christians concerning the original Bible languages is pitiful. It is no less pitiful that certain Missionaries who are entrusted with the translation of the Bible should try to introduce higher critical thought into it by the arbitrary use of certain meanings and pronunciations of the Hebrew and Chaldee words as given in certain higher critical works,—setting at nought the opinions of hundreds of scholars who have prepared the Authorised Version and the English and American Revised Versions of the Bible. Why the opinion of one or two individuals should be accepted against that of hundreds of greater scholars is a problem. And why the Christians in India should be compelled to depend upon the opinion of a few individuals is a greater problem.

It is grievous that the translators or revisers of the Bible in the Vernaculars, should simply ignore the interests of more than two millions of Native Christians and treat them as though they were little children, and make them accept anything given them in the way of Bible translation.

The present mixture of the Marathi Bible,—half old and half new, which must of necessity be bought and read by Marathi Christians who would read the Bible at all—is arbitrarily forced upon us by the Agents of the Bible Society in this Presidency.
The Marathi Revision of the New Testament, though very excellent in certain passages, is grievously unintelligible to the unlearned in many places. The women and children and simple village people do not understand its language half as well as they understood the old translation. Why the Bible Society in Bombay should have deemed it right to print this mixture in one volume, and let the old translation of the New Testament go out of print, thus depriving unwittingly the poor ignorant people of a simpler translation of the Scriptures, is more than one can understand.

The English Revised Version has been in existence for more than twenty years, and yet the Bible Society never published a mixture of the Authorised Version of the Old Testament and Revised Version of the New Testament, to present to the Christian Public in England, as the Society's Agents have done in this country.

The fact is, that this would not have been tolerated in England or America, but in this country owing to our ignorance or inability to handle the matter, any sort of changes are made—such as inserting the revised translation of the New Testament while the rest of the Bible is published in the old form. I hear that the word Jehovah is to be introduced vowelled according to the latest opinions of higher critics; i. e., it is to be written Yahweh or Yehweh in the Karnatic translation of the Bible. This can of course be easily done in India where no one will question the man who changes the most Sacred of all Names in any way he likes. But let him try to do this in the Bible published to be read in Churches in England and America, and he will have
the whole Christian population opposing him, in spite of his intimate knowledge of the Hebrew and English Lexicon, by Professors Brown, Driver, and Briggs, which he takes as his authority for making such a change.

I do not undervalue such literary works as the above Lexicon; they are a very great help to the student of the Biblical languages. But I do not think it right to follow them or translate the Bible in the vernacular according to one or more of these Lexicons, when they clash with the opinion of hundreds of scholars who have translated and revised the Bible in the English tongue.

We must draw a clear line and know how far we should go with them, lest we should all become higher critics, and instead of preaching the Gospel we should be teaching the laws of higher criticism, in the Sunday-schools and in the churches. This higher criticism will not make a single convert to Christ.

The Gospel of Jesus Christ was used to save many, many of us from hopeless idolatry and dark sin, and we do not now need higher criticism. I entreat all those who are considering higher criticism to give your time and prayerful labour to the teaching and preaching of the simple Gospel to our people, and not to take the trouble to introduce higher criticism into your theological schools and Sunday-schools. Many of the Christians and non-Christians of India would no doubt read all the works on the subject, even if you were not to divert your labour to propogate this new thing.

I would humbly entreat you dear friends, to keep to your simple object, that of preaching the Gospel of Jesus Christ, and leave the other work for men who are specially devoted to the propogation of higher criticism.

Believe me, yours in the Lord,

Ramabai.
A Study in Matthew 1:5-11.

Jesse. יְשֵׁי Yah exists.

"Grace be unto you, and peace, from Him Which is, and Which was, and Which is to come." Rev. 1: 4.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Heb. 11: 5, 6.

Urias, Uriah. יהיי Jah is Light.

“This then is the message which we have heard of Him, and declare unto you, 'That God is light, and in Him is no darkness at all.'

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 Jn. 1:5-7.

Abia, Abijah. אֲבִית Jah is Father.

“A Father of the fatherless, and a Judge of the widows, is God in His holy habitation. God setteth the solitary in families.” Ps. 68: 5, 6.

“Wherefore come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Cor. 6:17, 18.

Josaphat. Jehoshaphat. יְשׁוֹפָט Jah is Judge.

"Shall not the Judge of all the earth do right?" Gen. 18:25.

"Ye are come unto Mount Sion...and to God the Judge of all,...and to Jesus the Mediator of the new covenant,
and to the blood of sprinkling that speaketh better things than that of Abel.” Heb. 12:22-24.

Joram. יְרוֹם לָּחֶם

“Thus saith the LORD, the heaven is My throne, and the earth is My footstool: Where is the house that ye build unto Me? And where is the place of My rest?” Is. 66:1.

“Thus saith the High and Lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.” Is. 57:15.

Ozias, Uzziah. יִנְזָה לָה

“Their Redeemer is strong; the Lord of hosts is His name.” Jer. 50:34.

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, The Lord mighty in battle.” Psa. 24:7, 8.

“Be glad and rejoice with all the heart, O daughter of Jerusalem...The Lord thy God in the midst of thee is mighty.” Zeph. 3:14-17.

Joatham. יְתַחַם לָה

“As for God, His way is perfect. Ps. 18:30.

“He is the Rock, His work is perfect.” Deut. 32:4.

“The wondrous works of Him which is perfect in knowledge.” Job, 37:16.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5:48.

Josias, Josiah. יְשָׁו יְה

“Cast thy burden upon the Lord and He shall sustain thee.” Ps. 55:22.

“The archers have sorely grieved him, and shot at him, and hated him:
“But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob.” Gen. 49:23, 24.

Jechonias. יְהוֹנָעַס. Jah is establishing.

“The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.” 1 Pet. 5:10, 11.

A Child Wife.

A lovely Sabbath day had dawned and our hearts were filled with praise to God Who giveth us richly all things to enjoy. How peaceful everything was, but alas! we knew that outside the precincts of the Mission Compound, things were far different, for the people in this dark land of India know nothing of a sweet holy Sabbath. It is the same as all other days to them; carpentering, field-work, buying and selling go on as usual. After asking the Lord to guide our steps and prepare hearts, we went forth seeking opportunities to tell the story of His wondrous love, and scatter the seed whithersover He led.

We had just finished speaking to a crowd of basketmakers, when our attention was directed to a forlorn-looking little object, sitting on the roadside near one of the houses; a poor wee child who looked more animal-like than human. They said she had come from a long distance, and that she was friendless, and as their caste—that terrible Satan-forged barrier—forbade them taking her in or helping her, they said, “You take her.”

We went up to the little one, but she was very frightened, and no amount of questioning could elicit any very lucid answers; so we left her eating most ravenously some nuts that had been thrown out to her, and asked a neighbour who had often been to our house to bring her to us later on.
The day was well advanced, and still she did not come, so we set off in search of her; but, no trace could we find. Lifting up our hearts in prayer, we asked Him to Whom the little one was so dear, to enable us to find her. Just then, a woman called to us and said, "The girl has gone to your house." We hastened home, and there, sure enough, we found her. First of all we gave her a good meal, a thing she had not had for many a day; then by dint of much coaxing and patience, bit by bit, we got her sad, sad, history. She seemed as though she had been so beaten and badly used, that she was knocked into a sort of semi-idiotic condition.

She belonged to the weaver caste and had been married when little more than a baby; her father and mother had died; and her brother, the only remaining relative, not wanting to be troubled with her, sent her miles and miles away to her husband's home; her mother-in-law had made it her chief business in life to beat the child, and finally her husband beat her and threw her out, telling her to go; he did not want her. Clothed with just a filthy rag, she had wandered on and on, eating anything she could pick up, and sleeping in holes or under trees.

Nobody loved or cared for her, or wanted her, poor wee girlie! Her name was "Gold,"—the irony of it,—gold, and yet thrown away! She had walked 80 miles when we found her, and her condition was beyond description.

Did we say "No one loved her?" Ah, yes, there was One Who did, Whom she was more precious than gold; surely He was watching over His lamb though she knew it not.

The Shepherd said, "I cannot rest while My lamb is away from Me. I'll call till it comes, and bring it home, for I bought it on Calvary!"

Poor little mite! what a sad history for one who only appeared to be about 10 years old; she had the face of a sorrowful old woman. We kept her for a night or two, and got her bathed and made a wee bit cleaner, but it would take many
a day to get her to look really human and child-like again. Only once did a faint flicker of a smile come over her face, when, after she had been clothed in her new sardie (dress) I said, “I love you, and you’ll never be thrown away any more!”

One night, she and I together set off for “Mukti,” that haven of refuge for India’s forsaken little ones. We knew that Pandita Ramabai’s hospitable doors would be wide open, and that her heart would go out in love and a warm welcome to the child. Now little Gold is daily hearing of the Saviour’s love for her.

This is the story of one of India’s child wives—only one, and there are thousands, in this vast land. Who will give themselves to prayer, that the heart of little Gold may be speedily opened to let the Lord Jesus in, and that she may become a “Herald of the Cross” to her country women? We rejoice to know that another of India’s daughters, has been rescued from the life of sin and shame that inevitably lay before her. Shall we not wrestle in prayer, that she and others through her, may become jewels for the Master’s crown?

Pray! Labour! Love! that souls may be won for Him.

M. LISSA HASTIE.

The Late Rev. D. O. Fox.

News has just reached us that our beloved Brother the Rev. D. O. Fox has gone to be with the Lord. From the earliest days of the Mukti Mission Mr. Fox has been one of our truest friends, and we desire to express our gratitude to God for His kindness in bringing us in touch with this honoured servant of His.

Mr. Fox took a great interest in this work, and was always ready to help us. We feel his departure as a personal loss, and shall greatly miss his kindly presence among us.

We deeply sympathize with dear Mrs. Fox in her bereavement, and we pray the Lord to comfort her with the great hope of the Resurrection in Christ Jesus.
Helps.

In the list of the names of the various classes of members of Christ's body, given in 1 Cor. 12, one class mentioned is “helps.” Our God is called by the psalmist “A very present Help in trouble.” The name which the Lord Jesus gave to the Holy Spirit as He spoke to His apostles of His Own departure, and of the coming of the Holy Spirit was “The Comforter”—in the Greek παράχλητος One called alongside to help.

We read again, “Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same God which worketh all in all.” And is it not true that if we are truly to be used as helps, it can only be, as the Great Helper Himself indwells, possesses, moves, and controls?

As we are kept in unbroken communion with Him Who works in us and through us, and as we yield prompt, implicit obedience to Our Head, how varied is the service into which He leads us. The service may be hidden and unknown, or it may be seen by others; yet each is truly valued and always recognized by our Lord, and each has its part in the working out of His plan.

Concerning the importance of the work of each member of Christ’s Body, and the Head needing the body, the Rev. Hubert Brooke writes:—

“The emblem under which we are studying the relationship of Christ to His people, serves at once to show the reality of this need, and the manner in which it is experienced. Every child can understand the type, and that will unfold the antitype. If the head determines to go to a certain place, it is absolutely dependent on the feet to carry it there. If it plans a work, the hands must do it: if a letter should be written, the fingers must accomplish it. When the head intends to rest, the whole frame must dispose itself to sleep, or if it is time to awake, the body must respond to the intention of the head to arise. Unless the members submit to, and obey the head, its purposes and its will fail to be carried into effect. In the natu-
ral body this is taken as a matter of course; in the mystical body of Christ it has well-nigh been utterly forgotten. Yet of each such item of physical experience it is true to say, ‘So also is Christ.’

A young woman at Mukti once told us, that the Lord had told her to take a broom and sweep the Compound. She was a busy Christian worker, and had many duties, yet in her spare time she began to sweep and to pick up bits of paper etc., which careless girls had dropped. The matron whose duty it is to go about and see that the fourteen acres of land over which the Mukti buildings are spread, are kept clean, often has cause for discouragement, when after having the whole place swept she comes back to some part of the grounds, and finds it looking so untidy that one might imagine it had not been swept at all. How thoughtful it was of the Master to lighten her work by giving her a helpmeet.

Another woman whose duty it is to sweep part of the ground, chiefly because she is not capable of doing much beside, was baptised in the Holy Spirit, and has since been so led out in prayer, that we often feel she probably covers, as she sweeps, many more square yards of ground than her broom touches. Her service is so hidden, so unknown to all but the few to whom she sometimes comes for fellowship in prayer. She gladly prays on and on, hearing of few results, for she is quite illiterate, and hence can look neither to newspapers nor to letters, for news of answers to her prayers. Visitors she has none. She prays to her Father Who seeth in secret, and He will some day reward her openly.

It was Sunday morning; many visitors were with us for the week-end, and some in the kitchen were rather expecting the day to be an extra heavy one, instead of a day of rest. Just then a well-educated young woman, a teacher in the Mukti School came in with one of the matrons, and addressing the cooks, and those who served said, “Let us take charge of the work here; we will do the cooking and serve the dinner in time. You go to Church.”

A certain worker, whose work it often was to take the Sunday service, used to invite a band of girls to her room on
Saturdays to help her prepare for the next day's work.

As they prayed, God would speak the message into her heart. Then, as she said "Goodnight" to them, she would say, "Remember you are my praying-band for to-morrow. God has given a message. The devil will oppose and try to prevent its sinking into the hearts of the people. If the babies begin to cry, or the crows fly into the Church and begin to caw in the middle of the sermon, or if something else happens to divert attention, remember it can be overcome by prayer. On the following day the preacher would have a quiet responsive audience, because some in that audience were helping together by prayer.

The story is told of Samuel Morris the Kru boy, that when he was at college in America, the Principal of the college offered him the choice of any room that he desired. Samuel Morris is said to have replied in words to the following effect: "Oh! Sir; it does not matter about me; give me the room that nobody else wants."

An answer like this given from the heart, and the same unselfish spirit shewn in many details of everyday life, would often prove an untold help to the tired housekeeper, who is puzzled to know how to please everybody for whom it is her duty to plan.

Time would fail one to tell of the "helps" who labour in prayer for many who are complete strangers to them, and allow themselves to be made channels through whom the Holy Spirit can lift up the standard of the Cross in times of conflict, until the enemy lets go his hold and takes his flight; or of those who have so yielded their minds and lives to God that He may freely speak through them "a word in season to him that is weary;" of those whose eyes the Lord has trained to watch for those who are in distress of spirit, soul or body, and by immediate communication with Christ their Head, to shield their fellow-members from the darts of the Evil One, and rescue the wandering sheep.

"Lo, these are parts of His ways but how little a portion is heard of Him."
“When the Son of Man shall come in His glory........ He shall set the sheep on His right hand, but the goats on the left.”

“Then shall the King say unto them on His right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison and ye came unto Me.”

“Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

M.

Jesus Christ is my Saviour.

I am by birth and training a Jew. My parents gave me a training according to the accepted orthodox manner. I commenced my school career at the age of four. For about two years I only attended a private Hebrew school. At the age of six I began to study English as well. When I was about nine years old, my rabbi (Hebrew pedagogue) was so greatly pleased with my studies, and so much displeased with my general behaviour, that he advised my parents to take me in hand a little more firmly. He also advised them to have me trained as a rabbi.

My first contact with Christianity.

Some time after that I went to a magic lantern-show in a Jewish Mission, which was, I think, in Commercial Street, Whitechapel, London. They showed many Bible pictures, and ended up with a representation of the Lord Jesus on the Cross. In spite of my prejudice I was very much impressed by what I heard and saw that night. I had been taught to regard Jesus Christ as an imposter, but from that night my opinion changed somewhat concerning Him.
I BECOME A SOCIALIST.

At the age of sixteen I joined a society called Carl Marks Reading Association; it was an auxiliary to the socialistic federation. This society was composed mostly of young men, all Jews. All professed to be atheists or free-thinkers; but I think that most of them, like myself, did not know what they really believed, and what they did not believe.

Of course this was a great source of grief to my parents, and a disgrace too. If there had only been someone at this time who could have influenced me, and made me see the truth as it is in Jesus, I might have been saved, for at this time my heart was really hungering; but I did not understand what I was hungering for. I had been feeling for some years that there was no satisfaction in religion as I understood it.

The observance of the Jewish ceremonials did not give me any satisfaction whatever; it was all dry, and as I thought, only fit for old people to trouble with. All I knew of Christianity at this time was what I picked up by coming in contact with some of the people who used to preach in the open-air, in the Mile-end Waste. They were converted Jews, and we used to call them Meshumadim, (apostates). I used to argue with them very often, and most grievously blaspheme and mock the name of the Lord Jesus Christ, and my companions used to throw stones at these preachers of righteousness. I even read some portions of the New Testament, so as better to be able to refute the missionaries. I was very proud of myself, and thought that I was a pretty smart fellow.

I JOIN THE ARMY.

In the beginning of 1898 our whole family moved to Manchester. Here I did not stay at home much. I worked in some of the smaller towns near Manchester, but I was restless, and could not stay in one place long; I had an overwhelming desire for adventures, and wanted to see life, as I called it. In 1899, soon after the war broke out in South Africa, I was so enamoured of the accounts I read in the newspapers about the war, that I enlisted in the Army.
seven months after I went out to South Africa. After I had been out in the war only a few weeks, somebody gave me a New Testament, which, for want of anything better, I began to read. During this my first reading of the New Testament, I obtained a whole Bible and studied the Old Testament along with the New. I began to see things in a new light. All my spare time was spent in reading the Bible, and by the time I finished the New Testament, I was convinced of the truth of its records, and of the fact that Jesus Christ is the promised Messiah.

During my life in the Army which was an awful disappointment to me from the very first day that I joined; I became more of a Jew in heart, than I ever had been since I was a boy. I looked upon the Christians as nothing more than idolaters, and after I had read through the New Testament, it seemed very strange that the Christians who professed to believe it, knew so little of it, and lived and acted so contrary to its teachings. So I said, though I believed that Jesus Christ was the Messiah, I did not want to become a Christian. Besides, my long absence from home made me realize, that I loved my parents and brothers and sisters more than I thought I did when I was near them, and then there was the fear of being called an apostate.

I determined not to read the New Testament again; but somehow I scarcely read anything but the New Testament. I was invalided home during the war, and had the joy of meeting my mother, and all the other members of my family, except my eldest brother who was away from home at the time. I soon regained my strength, and after four or five months, I was sent out to the war again at my own request. All this time the Lord God in His great mercy and longsuffering was dealing with me. He had to bring me through many hard and trying experiences, before my rebellious heart would become submissive and turn to Him.

I GO TO INDIA.

When the war was over I was sent to India. The second battalion of my Regiment (The East Lancashires) was then stationed at Jullundar in the Punjab. From there I was sent
to Casouli, and in October 1903 the whole Regiment moved to Poona.

All this time God was dealing with my soul. My convictions were becoming stronger every day. I was positively miserable. When I joined the Army I registered my name as a Jew, but on my arrival in India, I began to attend the Church services.

On December 1903, I received a letter from home informing me of my mother's death. My father wrote that her last moments were embittered because of my absence, and especially because I was in the Army: she spoke about me in her delirium, and my name was on her lips till her end came. Poor Mother! She had great expectations concerning me, and they were not realized; she loved me as only a mother can love, and I was unappreciative, indifferent and disobedient. I felt as if I had been the cause of her death.

I was getting more and more under conviction as the days went on. Sometimes I used to get in such distress of soul, that it used to nearly cause me to lose my senses: but I was determined, come what might, never to become a Christian.

One Sunday evening at Poona, as I was walking down East Street, feeling particularly miserable and dissatisfied with myself and everybody else, I was attracted by a hymn being sung in the Methodist Church.

Mechanically I went inside, and sat down in a vacant seat at the back of the Church. Somebody gave me a hymnbook, and told me the number of the hymn that was being sung. The Rev. W. H. Stephens preached. I do not remember what his text was nor much of what he said, but it made me very angry at the time. I had a great desire to meet him outside of the Church and knock him down. It appeared to me, that the whole address was delivered for my special benefit; he said some very uncomplimentary things about me. I wondered who told him about me, as I was sure that I had never met him, he seemed to be looking at me and pointing his finger at me, and I expected every moment to hear my name from his lips. I thought to myself, "Why don't people mind their own business?"
Everywhere I looked round, people seemed to be eyeing me as if I were the biggest sinner in the world, and I felt like it too. I thought of getting up and walking out quietly, but I reasoned that if I did so, I should make myself conspicuous, and then everybody would know that I was the man. So I sat through the service trying to look as indifferent as I could. It was a relief to get outside when the service was over. The indescribable feeling of wretchedness which had taken possession of me before, was intensified by what I had heard in church. If any one had told me then, that God by His Spirit was dealing with me, I would have denied it. I did not see things in that light at all. Nevertheless God was dealing with me.

I could not sleep that night, I felt myself to be such a miserable wretch, that I wondered if it would not be well to put an end to it by suicide. I looked over my whole life, and it seemed to be wasted, and the future looked hopeless. "But," thought I, "If I put an end to it, what will happen?"

I felt that the greatest thing of all was, that I was condemned before God. I lived in a little room in the Wanowri barracks at this time. About ten o'clock at night I tried to pray, but I did not know how. Many days had passed since I had offered any kind of prayer to God. At last I thought, I will kneel down and ask the God of my fathers to have mercy upon me a sinner. I will tell Him that I believe on Jesus Christ, that He is the Messiah, the Saviour of the world, and ask Him to forgive me my sins for His sake. But could I expect to be forgiven, or that God would hear my prayer, after I had neglected Jesus Christ for so long and blasphemed His Holy Name? "No, I am too far gone!" I thought, "The only thing to do, is just to go on and forget this, or put the whole thing out of my mind. Besides, if I become a Christian, all my relatives and friends at home will disown me, and call me an apostate." But I could not shake off the conviction, and the distress of soul which it caused me.

I began to pray. I do not remember that I said anything in this prayer, but I did realise that I was in the presence of Al-
mighty God. After some time, the words "He that hath the Son hath life," came to my mind. Then I opened my heart to God. I told Him that I believed on Jesus Christ, and asked Him to forgive me all my sins for His sake. I asked the Lord Jesus to come into my life, I yielded myself to Him, and He received me, even me! Blessed be His Holy Name! A peace which I had never experienced before, took possession of my soul. I knew that I had entered from death into life.

A clock somewhere in the neighbourhood struck five as I rose from my knees. I must have remained on my knees between six and seven hours. The blood of Christ is efficacious, Hallelujah! All this happened on the night or the eleventh of April 1904, my twenty-fourth birthday, which has also become my spiritual birthday. Glory to our God!

I began to preach Christ the very same day, and as long as the Lord permits me to remain here below, I shall never cease to tell of the wonderful salvation which Jesus Christ has come to give to all men.

I wrote home to my people and told them what had happened, and explained to them as well as I could, that Jesus Christ is the long expected Messiah our King and Saviour. By return of post I received a letter from my father. He cursed me and disowned me. He cursed me in the name of the God of Abraham, Isaac and Jacob! This was one of the concluding sentences in the letter as far as I can remember:—"You have dishonoured and blemished our honourable name, you have forsaken the God of your fathers to follow a bastard, an imposter. You are no longer to call yourself my son. I curse you in the name of the God of our fathers Abraham, Isaac and Jacob. You are bringing down my hoary head with shame to the grave." I assure you dear friends, that I did not feel very happy about this, but it was not anything unexpected. I knew that it would come.

The grace of God is sufficient for all things, conditions and circumstances. He taught me to trust Him. I committed my father and my whole family to His care. I am still praying for them. I continued to write letters home for nearly three years
after my conversion, but after the first letter above mentioned, I never heard a word from my people. Most of my own letters came back to me through the dead letter post. I do not even know where they are, or whether they are yet all alive. But God does, and I trust Him.*

I thought at first that I should like to go and preach the Gospel to my brethren according to the flesh, as soon as I could get free from the Army. With this end in view, I began to refresh my mind in Hebrew, and studied the other important Semitic languages in order to do effective work among the Jews. My intention was to go to the Holy Land.

But when the time drew near that I should leave the Army, the Lord showed me clearly, that He wanted me to stay in India and preach the Gospel right here. I had intended to go home to England and try to find my people, and had looked forward to the time of meeting with great expectation.

But when I knew it to be God's will that I should stay in India, I changed my plans, and was glad of another opportunity to show the Lord my willingness to obey Him.

In October 1907, I left the Army, having completed my period of service, and joined the late Rev. C. B. Ward in his Mission at Jugadalpur, Baster State, C. P. After some months of work in this place, Dr. Felt from Jubbulpore came to take charge of the work, and I was sent to Mardian, which is a hill country lying to the north-west of Bastar, inhabited by the Mardians, an aboriginal tribe. They have no literature, not having learnt the art of writing as yet. The Lord helped me to acquire their language, and reduce it to writing. I translated some portions of Scripture in their language, both from the Old and New Testaments; these have been published by the Bible Society.

Afterwards I taught in the M. E. Mission High School at Belgaum for several months, but as I felt God had called me to preach the Gospel, and a door seemed to open to go to Khandesh to do evangelistic work, I went.

Afterwards a Christian friend who had visited Pandita

*see P. S. page 31.
Ramabai, wrote to me at her request, and asked me to come and help with the Bible-work. At first, I wrote to Ramabai and told her that I could not come, though I felt very interested in this very important work which she had undertaken. But the Lord changed my plans again, and I have been helping in the Bible work for some months and preaching the Gospel as the Lord has given me opportunity.

The Lord is now sending me again to the Mardia people to preach the Gospel to them also. They have no one to tell them about the only true God, and Jesus Christ Whom He has sent to be the Saviour of the world.

This is a short outline of those events in my life which show how God dealt with me. How He loved me and sought me, till He found me. It shows the riches of His goodness and long-suffering to a rebellious sinner (see Rom. 2:4.) and the power and efficacy of that salvation, which He had wrought in Christ before the foundation of the world. Praise His Holy Name!

Yours sincerely in Christ,

ABRAHAM A. LIND.

P. S.—While the above account was in the press the Lord gave me a very pleasant surprise. Praise Him for ever! It is just like Him to be gracious and faithful.

I have received a letter from my father. But what a difference there is between the tone and contents of the first letter I received after my conversion, and the one that has come now! The tone of this letter is conciliatory and affectionate. My father writes that he desired to write to me for some time, but did not know my address; then the Lord so arranged it that he obtained my address. Bless His name!

He also says that he feels he is getting old and would like to see me or at least hear from me soon, and that my brothers and sisters talk about me very often. They are not Christians yet, but I am sure that the Lord will continue and perfect the good work He has begun in their hearts, and cause them to know Jesus Christ as their Saviour and Messiah.

Since I received this letter, I have a great desire to go home and see my old father and the other members
of our family; but the Lord has work for me here in India, and I feel that He and the people among whom He called me to work have the first claim upon me. I trust Him, because, I know Whom I have believed, and am persuaded that He is able to keep those whom I have committed to Him.

We give God the Glory.

"Hitherto hath the Lord helped us." 1 Sam. 7:12.

This text has become very precious and real to many of us, especially during the last year. Just as it was the practice of Samuel’s whole life, so the Lord is teaching many of us how to recognise His help in little things, as well as in the greater. Samuel’s testimony is the kind that helps others, and we are asking God to make the testimonies in the Prayer Bell a help and blessing to others, as it goes forth to so many parts of the world; may the Lord be glorified as we give the testimonies of definite help received in answer to prayer.

One sure proof that the Lord is working and deepening the work of the Holy Spirit in many hearts since the revival, is that God is teaching us what it means to trust Him with our whole heart. ‘Trust in the Lord with all thine heart.’ Surely if we trust Him at all, to trust Him for all, means that where life is not all favourable, and where life is not all song and sunshine, we trust Him with a faith and confidence that cannot be shaken. It is thus that the heart is prepared for faith to grow.

How blessed it is to see how God is gradually preparing the hearts of many of these young lives, and continuing the work He has begun. We are asking Him to do this, and He will hear the cry of His children if they only trust Him; it may not be immediately, but in God’s Own time, and in His Own way. The Lord often speaks to my own heart as I look at these precious lives, looking so patiently to God till the answer comes; I hear His voice in my own heart, “My child, you have been impatient in the time of waiting.” We may not see
the Lord’s work so much collectively, as we do in individuals, therefore we are apt to think that the revival has come to an end, but not so; we still see the work going on, and much definite blessing being given by God. It would take a world of books, so to speak, to tell all that the Lord is doing for us. It would take eternal days, and then, “It seems as if eternal days, were far too short to sound His praise.”

Come with us to our daily prayer meeting. You will hear the song of victory in many lives; and then to our Friday half-night of prayer, for the matrons; this is the only time in the week that they can be free for a half-night of prayer. As you listen to the testimonies, how they have been kept by the power of God, and the wonderful way in which God has answered prayer, you can only say with the psalmist, “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” (Psalm 115:1.)

Then come with us to the Industrial School, and to the Printing Office, and pay a visit to Pandita Ramabai, and you will hear the ring of victory, “I did not know how to plan for work to occupy all my girls; I prayed about it, and the Lord gave me the plan.” Shall we praise Him for help received?

Now come with us to the drawing-room, where one of the bands of girls meets every evening for prayer, to bring special requests for prayer before the Lord. These requests are sent to us from many parts of the world: and as they are read, with the notes of praise for answered prayer which also come to us, we see all with one, voice singing, “Victory,” and we do give God the glory for answered prayer.

Then come with me to the Hospital. You will hear some testimonies to answered prayer, either in the way of healing, or conviction of sin. As I came, one day, to visit one of our patients who was passing through a very serious illness, and I entered the ward, I realised that something had happened. I had no message on my heart for her, yet I was loath to leave her room. I “took knowledge of her that she had been with Jesus,” and that prayer was answered.
She said, "If I had merely been saved, God would have taken me to be with Him, but in His great love and mercy He has also spared my life, and let me see my condition, as I had never seen it before. I had never seen His great love and His mercy as I see it now. I never knew how much He suffered for me before! I now know what it means to be born again. I have promised to give the rest of my life wholly to Him. Will you pray that I may be baptized with the Holy Ghost?

Will we give Him the glory for help received? How Satan does fight this, and in such a wily way; he always has his substitutes to receive the glory, whether God blesses individually or collectively, whether in the healing of the body, or of the spirit.

We go to the villages to preach Christ in the midst of opposition; when the bands and the workers return, again we hear the song of victory for the Lord's help received, and for answered prayer; for the good interest that the people took, and for the number who listened to the message.

"Hitherto hath the Lord helped us." Dear readers of the Prayer-Bell, often now we see God working, and we are expecting great things from Him; backslidden souls are being restored, and many others being brought into the fulness of blessing that God has for them. Again we praise Him for the visions of future blessing that we are permitted to behold, and the many "Ebenezers" we are permitted to see raised in the lives of many. Heb. 13:5. Our God answers prayer! We give God the glory for help received.

E. Hoffman.

"Sometimes Jesus was purposely silent, and sometimes His looks spoke. Oh what longsuffering there was in His heart, and what gentleness in His words and ways! like the shining of the golden candlestick, full and bright and yet noiseless, piercing into the surrounding darkness. The Holy Ghost can fill us with longsuffering and gentleness, so that our quiet life shall speak, when we cannot find words in season.

You may have no gift for speaking, but you may have a gift for shining."—Rev. Andrew A. Bonar, D.D.
"He Touched her Hands."

"Take my hands and let them move, At the impulse of Thy love."

My hands were filled with many things, that I did precious [hold, As any treasure of a king's, silver or gems, or gold;
The Master came and touched my hands, and scars were on [His Own, And at His feet my treasures sweet, fell shattered one by one. "I must have empty hands," said He, "Wherewith to work My works through thee."

My hands were stained with marks of toil, defiled with dust of [earth; And I my work did oft-times soil, and render little worth; The Master came and touched my hands, and crimson were His [Own, But when amazed on mine I gazed, Lo! every stain was gone. "I must have cleansed hands," said He, "Wherewith to work My works through thee."

My hands were growing feverish, and cumbered with much [care; Trembling with haste and eagerness, nor folded oft in prayer, The Master came and touched my hands, with healing in His [Own, And calm and still, to do His will, they grew, the fever gone. "I must have quiet hands," said He, "Wherewith to work My works through thee."

My hands were strong in fancied strength, but not in power [Divine, And bold to take up tasks at length, that were not His but mine; The Master came and touched my hands, and mighty were [His Own, And mine, since then, have powerless been, save His are laid [thereon.

"And it is only thus," said He, "That I can work My works through thee."

Selected.
Dear Friends,

Will you come and spend a little time in one of the Mukti Offices where some of the letters are answered, and from which the Mukti Prayer-Bell is sent out?

Watch the girls as they work. Some are folding and putting on the wrappers, some tying, and some affixing stamps. Before they all finally reach the baskets from which they are posted, some alterations have to be made. Here is one with the address, which has been written on the Prayer-Bell cover beforehand, half on one side of the folded Prayer-Bell and half on the other; so that must be sent back to be remedied; and here is one with the stamp fastened over the folded edge, so that it keeps the address company, by being half on each side of the Prayer-Bell; here is one with the stamp upside down; another with the wrapper very loose, and yet another with the string broken, and various other little irregularities which must be put right.

Before beginning work we had asked the Lord to help us to do our work in a way which would be pleasing to Him; and a Prayer-Bell had been taken, and neatly folded and wrapped tightly, and the twine fastened securely, and the whole matter explained to the girls, so that each would know how to do her own part properly; and doubtless each one had done her best, but then one does not always remember all that is said to one the first time.

So we must go to those who are folding and putting on wrappers, and explain to them kindly, just where their mistakes lie, and how they may remedy them; and then we must explain to those who are tying, that three knots must be tied every time, so that the twine will not break loose; further on we must say that the King's head on the stamp must always be placed uppermost, and the whole of the stamp must always be placed on one side of the Prayer Bell. The girls are very glad to have these things explained to them, and they are
not slow to learn. Before this, some of the girls had cut out the printed names and addresses, and pasted them on some of the Prayer-Bell covers, and written the names on others; they did not do them all right the first time, but they gradually improved, and although there is still room for improvement, we hope that the papers will all reach their destination safely, and we hope to improve, as we still aim at perfection.

Here are two little girls coming. They stand at the door and ask "May we come in?" "Yes", and they come in. What is that which one holds so carefully wrapped up, as if it were a great treasure? It is a little handkerchief; she has made it for the lady who prays for her. The two little girls have brought letters written in Marathi, to be translated and sent to the ladies who pray for them. When assured that their messages will be sent, they thank us, and then salaam and retire, one casting as she turns away, a last affectionate glance at her little treasure, which probably cost her many tedious hours to make; and now it is going with her love, over the great sea, to the lady who prays for her. We must put the letters in the drawer, till one of the girls who learns English comes to translate them; then a few corrections must be made, before another girl who has been learning type-writing, can type-write them.

The mail letters have come, and among them are some for the girls, from ladies who love them and pray for them. Oh! how the girls love to receive letters from their ladies. They treasure them till they are old and faded, and then they do not give them up.

We have in Mukti a class called the Philipus Class, so named because Pandita Ramabai believes, that the girls in this class, although, at present, some of the naughtiest girls in Mukti, are some day to become like the four daughters of Philip the Evangelist, of whom we read in the Acts of the Apostles. One day a letter came from a lady, to one of these little girls. The little girl was sent for, and one of the English-speaking girls in the office, sat down beside her and explained the contents of the letter to her. The thoughts in the letter were tender and loving, and spoke of Jesus.
eyes of the little girl filled with tears, and her heart was melted. A few days later, in a gentle and subdued manner she brought an answer to be sent to the lady, and in it she said she did want to be a good girl, and she did want to do right, and she asked the lady to pray for her. Oh! how much blessing the Lord can bring to these dear girls, naughty as some of them are, through the helpful letters of those who love them and pray for them!

Dear friends will you pray that the girls in the Philipus Class may be truly converted and become messengers of the Gospel?

Let us see what else the girls do in connection with the letters that come. One gets the address-book, and finds out how many names and addresses are right, and how many need alteration, and how many are not in the book at all, and must be entered; then she gets the book for dead-letter addresses and enters them, so that they may be put in the next copy of the Prayer-Bell.

Another girl may take the names of those to whom literature is to be sent, and taking the packets of literature, which the boys have previously got ready, write the names and addresses on them. We are afraid to give the girls envelopes to address yet, because it is still necessary for them to draw lead-pencil lines to keep their writing straight; by-and-by we expect they will be able to write straight without these.

When the letters are answered and addressed, the girls can sort them out, and tell what stamps are needed for the different countries; they can also weigh the literature and tell what it will cost; they will then be able to seal the letters and stamp them, and arrange for them to be posted.

There are many other little ways in which the girls who work in the office are learning to serve the Lord Jesus. Please pray for us all, that we may serve the Lord with gladness.

I have learned more in coming to India about the many different kinds of work, in which, one who is called of God
may be used, than I had any idea of previously. Especially in this institution, where not only the spiritual, but the mental training of the young people is so important, and where industries of various kinds are taught as well, there is room in any department, for the patient, loving teaching of those who, in their turn, may become fitted to train many others. If one is ready to fit into an apparently lower place, in order to leave others who are better fitted, more time for more important work, this also may be a true help. In the lowly, humble spirit of our Great Master, Who stooped in loving service to wash the feet of His disciples, each one of His followers may bring pleasure to His heart by listening to and putting into practice His wishes; “Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” John 13:13-15.

M. F. Clemenger.

We are glad to pass on a request for prayer, which we have received from one of our Christian girls, who lived here for about nine years, and has now gone back to the village from which she came.

This girl came as a famine waif. She had been separated from her parents and brothers and sisters, during the terrible famine of 1900, and had come here with a number of other little ones. During the time which she spent here, this girl learned to know the Lord Jesus, and received a good training. A few months ago, a young man came to claim her as his wife.

When it was clearly proved that the little girl had really been given by her parents to this man in marriage, before the famine, and that she was his lawful wife, the two were allowed to meet. The young woman bravely confessed her faith in the Lord Jesus, and preached the gospel to her heathen husband. She told him, that she wanted to go and live with him, but that she was a Christian, and could not worship idols.
When the young man said that he was willing to take her home, and let her remain a Christian, the two went away together.

We have received a letter from this young woman, in which she expresses her gratitude to Pandita Ramabai for all the kindness received during the past years, and she asks special prayer that God’s Holy Spirit may be poured out upon her village in convicting power, so that the people may turn to God from idols, and believe on the Lord Jesus Christ, and be saved.

This is one of a number of cases, in which God has allowed those rescued during famine to return after some years of Christian training to their own villages. It is not easy for these young people to stand alone in heathen villages. Yet God is able to make them stand, and through the testimony of Christ confirmed in them, to bring many souls to Himself. Shall we pray earnestly that it may be so?

In his description of a region “above the clouds,” on the Peak of Teneriffe, Piazzi Smyth writes as follows:

“A brilliant sun is shining, and there, there below us; is the upper surface of the clouds extending far and wide like a level plain. Brilliant reflections of solar light... make the surface of this new mist-country look whiter than snow!...This view that we have attempted to describe, is the first example of the heightened, the advanced, the glorified appearance of even earth’s sombre fog-banks, to those who are privileged for a time to look on them from the heavenward side.”

“Friends in the towns of Teneriffe near the sea-coast, wrote most sympathizingly: ‘Oh! what dreadful weather you must have been suffering! Down here we have had...the most frightful continuance of storms—constant clouds, rain, and howling winds;...what must it not have been with you at the greater height!’

“Yet at the greater height, at that very time, the air was tranquil and serene, the sky clear, and bad weather entirely confined to that lower depth in the atmosphere, beneath the grosser clouds.”

May we not learn a lesson from this illustration? There is a place in Jesus, where “that wicked one toucheth...not;” where all his fiery darts of doubt and fear, and all his suggestions are of no avail; for, abiding in Christ, in heavenly places, the soul stands firmly upon God’s word, “Ye are dead, and your life is hid with Christ in God.”
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:—

Colonel Pashkoff, Johannis, Schloss, Lalyburg, Austria.
Mrs. E. H. Watson, 94 Malone Avenue, Belfast, Ireland.
Mrs. M. Chappell, No. 6 a. Wallace Street, Wellington, New Zealand.
Mrs. J. R. King, 19 Brunswick Road, Brighton, England.
Mrs. Barbara T. Henry, Kames, Penrose, Scotland.
Frl. Elsa Heinberg, Pre. Ade Herr von Hindenburg, Nendeck, Freystad, W. Preussen, Germany.
Miss Anna von Welling, Alliance Hans, Blankenburg, Thuringen, Germany.
Mrs. E. Mullens, Richmond Town, Bangalore.
Miss L. D. Tyers, Headstone Road, Harrow, England.
Miss E. Hall, 4 Milford Road, Ainsby, Leeds, York, England.
Mrs. G. Max Muller, 9 Eaton Terrace, London S. W., England.
Miss Chippendale, Heather Croft, Broadwater Down, Tunbridge Wells, England.
Miss Hunter, 70 Newington Green Road, London N., England.
Mrs. Adeline Campbell, 7 St. Mark's Square, Dalston, London S. E., England.
Miss Mary A. Chapman, Elmsdale, St. Peter's Road, Croydon, England.
Miss Gladys Stephenson, 1 Waltham Road, Southampton, England.
Miss Emily Taylor, 5 Victoria Park, Montpelier, Bristol, England.
Mrs. Fenwick Miller, 30 Maiden Lane, Covent Garden, London E. C., England.
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.


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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