



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 watchmen upon thy walls, O Jerusalem which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” Isaiah 62:6-7.

“MUKTI,” KEDGAON, INDIA.

September, 1907.

Receipts, 1907.

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

Mr. Porter	Rs. 9	2	0
Mr. K. C. Nandi...	„ 3	14	0
Mrs. Belle L. Pettigrew	„ 15	0	0
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A Friend	Rs. 0	7	3
Miss W. R. Lewis	„ 5	0	0
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Prayer Bells and Letters returned from the Dead Letter Office.

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

- Mr. H. Johnson, Y. M. C. A., Los Angeles, California, U. S. America.
- Mrs. N. G. Rowe, Ardrossan, Wynyard Square, Sydney, New South Wales, Australia.
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- Rev. G. Tifts, 59, Plymouth Place, Chicago Ill., U. S. America.

Mukti Prayer-Bell.

Vol. III. No. 4. MUKTI, KEDGAON, INDIA.

Sept. 1907.

Meditation.

“Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, Whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fuller’s soap.” Mal. 3:1-2.

“Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.” Matt. 24:44.

“Take ye heed, watch and pray: for ye know not when the time is.” Mark 13:33.

Praise and Prayer.

WE praise God for the working of His mighty power among us during the past six months. No account of the Lord’s dealings with us has been published since last January. For more reasons than one, this long delay could not be avoided. We are grateful to our friends for their patience with us, and for their continued interest in the Lord’s work here. We pray that He will Himself be to them their exceeding great reward.

ANOTHER outpouring of the Holy Spirit upon girls, boys, and workers in Mukti has been granted us by the "Father of mercies." We thank Him for His love and compassion for us, and we ask our praying friends to join us in praise to God for this answer to the prayers of His children. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

THE result of this fresh outpouring of the Spirit is, that a deeper work of grace is being wrought in hearts and lives. There is increased humility and unity among girls and workers; an increasing desire to be approved unto God; and a closer union with the dear Lord Jesus.

The word of God is being made more powerful and precious to us than ever before, and the Holy Spirit is teaching us, day by day, more of the value of the Blood of the Lord Jesus, and the power of His Cross.

WE thank the Lord for His great goodness, and for His patience and tenderness towards us. We realise, that there are depths in God, which we yet know nothing of, and we ask the prayers of God's children for us, that we may be kept hidden in the Lord Jesus, and be led onward into the ocean of the Fulness of God.

MR. AND MRS. FRANKLIN of the Alliance Mission, who very kindly helped us in the work here for a year, and Miss Sorensen from Denmark, have left

Mukti, and are working in other parts of the Lord's vineyard. We are very grateful to them for the help they have given us, and we pray that the Lord will continue to bless them, and use them in His service, and richly reward them for all their kindness to His children at Mukti.

Showers of Blessing.

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107:1-9.

I MUST praise, and *praise*, and PRAISE the Lord, with all my heart, for all His goodness to me and mine. How great and wonderful are His mercies! He continues to bless His children at Mukti, lifting up the fallen, warming up the cold and lukewarm, healing our backslidings and loving us freely, according to His promises, and the unspeakable riches of His goodness. I do not deserve the least of His goodness, but it is like Him, that He is so "MERCIFUL and GRACIOUS, slow to anger, plenteous in mercy."

Early this year, the Lord began to give us a fresh spiritual uplift, another and greater outpouring of the Holy Spirit. Most of the workers, and many of the girls and boys have re-

ceived greater blessings. The fruit of the blessing began to manifest itself in deepening Spiritual life, continuance in earnest prayer, greater zeal in winning souls for Christ, increasing love, peace, and joy in the Holy Ghost. Some of our girls who have come under the power of the Holy Ghost have received a definite call to preach the gospel.

Our friends may remember reading in the Prayer Bell, an account of my visit to Pandharpur nearly three years ago. The Lord has heavily laid that place on my heart since then, and many of us here have been praying that some way might be opened to preach the gospel to the thousands of pilgrims who visit Pandharpur all round the year. The Lord has wonderfully opened the way, and many of our girls, who have had a call to give the Word of God to the heathen, have gone there, to work with the lady missionaries of the Poona and Indian Village Mission.

The devil is opposing God's Word with all his might. So we ask our praying friends to pray that the powers of darkness be put to flight, and the promise of God in Is. 59 : 19, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," be realised.

It was noised one day, that some of the girls in the praying band, were praying in different tongues. I had heard of the gift of tongues having been given to God's children in some other part of the country, so I was not surprised to hear about our girls praying in new tongues. I did not go very near these girls, lest I should stumble them by taking too much notice of them, but quietly sat down, and praised God for doing something new for us.

One Sunday, as I was coming out of the Church, after the morning service, I saw some girls standing near the door of a worker's room. They seemed greatly excited and wondering. I soon found out the cause of their wonder. A girl was praying aloud, and praising God in the English language. She did not know the language. Some of us gathered around her in the room, and joined her mentally in prayer. She was perfectly unconscious of what was going on, her eyes were fast closed, and she was speaking to the Lord Jesus very

fluently in English. I had heard her and some other girls uttering only a few syllables. Some of them repeated certain words over and over again ; some spoke one or more sentences and some were simply groaning as if under a great agony of heart and mind and carrying a great burden of souls.

The Lord gave me a message from His Word by way of explanation of all that was happening, that I might not give any offence to anybody, by putting my hand to the work of God and grieving the Holy Spirit. Here is the message :—

“ For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest ; and this is the refreshing : yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared, and taken.” Is. 28:11-17.

“ In the law it is written, With men of other tongues and other lips will I speak unto this people ; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying serveth not for them that believe not, but for them which believe.

I Cor. 14 : 21-22.

These tongues were given for a sign for unbelievers among us, that they may see and hear of God's wonderful works and repent of their hardness of heart. The gift of prophecy was also given to many of the praying girls, so that they could give God's messages in very clear language, taught by the Holy Spirit. The believers and unbelievers were moved alike by these messages, and a deep spiritual work began in our midst.

The girls, who have received the gift of tongues, are not using them for delivering scripture messages, except those who have received the gift of interpretation. They pray, and praise God, and sometimes sing hymns unknown, and sometimes in known tongues.

The Lord is teaching many of us a word at a time, that we may become quite like babes, and learn to speak as the Holy Spirit gives utterance,

“And it shall come to pass afterward, that I will pour out My Spirit upon all flesh. And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit.....Before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the Name of the Lord shall be delivered.”

We think, with many of God's children, that this is what is happening in our country, as well as in other countries. Those who know how to read the clouds, and prophesy about the weather, ought surely to know the signs of times. I am not aware that anything like the present Holy Ghost revival, has ever visited India before the year 1905. God the Holy Ghost, is visiting us in a very special manner, and the Spirit of prayer and supplication has been, and is being poured on our children and ourselves. We realise more and more, that this is the time when we should give ourselves to prayer, and to the study of God's Word, and to do His bidding rather than criticise others.

Some special features of this revival have stumbled not a few. For instance, the shaking of the body and other physical demonstrations, speaking in different tongues, simultaneous prayer, and such other things. Most of these things are attributed to hysteria, and alarming reports of people committing suicides &c., have gone abroad, and all such incidents have been attributed to the extraordinary condition, prevalent among the people visited by the revival. Hence, friendly or bitter criticism on the part of some, and scornful silence and indifference to the revival, on the part of others. All that I can say about the alarming reports is, that in most cases mountains have been made out of mole hills, and things have been greatly exaggerated.

I do not mean to say, that all those who have come under the influence of the revival, have turned into good angels, and perfect people. Even people who had been blessed on the day of Pentecost, and after that, in apostolic time, were not so perfect as not to be liable to make mistakes and backslide,

We do not expect sudden perfection in those who are babes in Christ. Nor can those, who are indifferent or opposed to these special features of this revival, say that they have attained spiritual perfection. I looked upon these features with much concern for some time, but did not try to interfere with God's work in any way, knowing that, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5 : 38-39.

While praying to get an explanation of the matter, God showed me to look upon it in this way. When we go out to preach the Gospel to the heathen, it becomes easy to suffer small or great persecutions. If the heathen and unbelievers throw stones at us, or pelt us with dirt and mud, we do not mind it, and the Spirit of God enables us to bear these things. We take His help under such circumstances, we fully trust Him, and are kept by His power.

But suppose our own brothers and sisters, professing the same faith, and living under the same roof, begin to throw stones at us and persecute us speaking ill of us, and laughing at us, it is not quite so easy to bear this. The trouble is, we are off our guard; in such cases we do not take the life of Jesus and the strength of His Spirit to sustain us under any circumstance. When we are off our guard, we are offended at our brother and sister speaking and acting against us, and crossing our will. We do not think it quite necessary to keep Christ's command in such a case as this, to turn our left cheek to our brother, who has struck us on our right cheek.

Are we not bound to keep the Lord's commandment at home, being among professed Christians, our relations and friends who might sometimes offend us? Unless we have grace and strength to stand any kind of persecution in our own home, and in the household of God, we shall not be able to stand the great test of faith that is coming, before the Lord Jesus comes again for His own people. Dear children of God, do not, therefore, be offended and angry with your fellow Christians, who are strongly criticizing you, and avoiding you, because you happen

to be so yielded to the Spirit of God, that you will be made fools to become a "spectacle unto the world and to angels and to men."

Some of the angels, *i. e.* the messengers of the Lord, who have been greatly used of God for the conversion of many hundreds and hundreds, are strongly criticising and trying to put down their fellow-Christians who believe the Lord has given them the gift of tongues, as mad and possessed with devils. The speaking in other tongues, perhaps, does not amount to more than speaking only a few intelligible words in other languages; sometimes these words are not intelligible at all. At other times they are nothing more than the first few syllables uttered by babes just beginning to speak. I have read articles and letters of great and godly men and women, warning people against this "so called gift of tongues." My Christian experience does not extend over many years, but what I know of our people, does not lead me to think, that all this "tongue movement" is of the devil, or is confined to only a few hysterical women.

So far as I can judge people by their daily life, I am convinced more and more, that those who have received the gift of tongues, have been greatly helped to lead better lives, and are filled with zeal for the salvation of others, and are given to more earnest prayer than they were formerly. The Lord has been most graciously visiting His children at Mukti since the last two years, and He has blessed some with this special gift. Many others have not had this gift, but they have been much blessed in other ways. As a result of this visitation, these people are beginning to feel their responsibility, to give the Gospel of Christ to others. They are doing their work in a very humble way without being paid for it, and without expecting any reward in this world. They are magnifying Christ, giving Him all glory, and travailing in prayer for the lost souls living around them. They do not act foolishly, or do extravagant things in their daily life. They are very humble and unpretending people, walking in the fear of the Lord. This sort of fruit is not borne by the branches "of the vine of the earth," but is the fruit of the True Vine.

I happened to read the letter of a great preacher, written to a brother labouring for the Lord in this country. The great and godly man writes regarding India's people: "You know how imitative they all are;— turned out to be one of the most consummate scoundrels I have ever met. He had learned the vernacular of the deepest religious experiences, wonderfully."

What can I say of such and other statements from God's chosen people? I am sure they would not make such sweeping remarks if they were to wait on God, and consult Him, whether they should pass such remarks or not. They would certainly be prevented from making statements, which not only do no good to anybody, but are a hindrance to God's work in many ways. If we take it for granted, that all that is going on in connection with the revival among India's people, is nothing but imitation, then how are we to be sure at all, that all Indian people, who are professed and baptized Christians, and are engaged in Christian work, are not imitators of foreign Christian Missionaries? There are hundreds of pastors, preachers, Bible women, and others among Indian Christians who are engaged in Christian work. They must all be imitators then; there is no reality in anybody's conversion and salvation. God grant that we do not judge others in this way.

I happen to know the man who, in the words of our Brother, "turned out to be one of the most consummate scoundrels." I, for one, do not think that he was a scoundrel years ago. Twelve years ago I attended his mission services, and was greatly blessed in my soul, and I know that God gave him the power of the Holy Spirit to preach to sinners and bring them to repentance. He was a blessing to many people. But there came a time when flesh got the better of him, and he came under the power of the devil. What is the duty of his fellow-Christians toward him, and toward all of us, poor weak sinners, who find the devil too much for us? Let the Bible speak:—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

I do not want to argue the point. I do not say there are

no imitators and no scoundrels among us. There are many, let it be confessed with great grief and humiliation. But why should the Blood of Christ, His finished work on the Cross, His all-sufficient grace, and His keeping power, be considered as having no power to convert, strengthen, lead and keep India's people? Why should not the Holy Spirit have liberty to work among Indian Christian people, as He has among Christians of other countries? And why should everything that does not reach the high standard of English and American civilization, be taken as coming from the devil? I do not understand. So I can only say, in answer to all the wise statements, as did the blind man of Jerusalem, "One thing I know, that, whereas I was blind, now I see." John 9:25.

I see that God is doing great things for us and among us. We are so situated in an out-of-the-way place, that our people here do not come in contact with the outside world, and what has happened here, during this revival, is not an imitation of anybody. Had these people who have come under the power of the Holy Ghost been mere imitators, they would certainly have shown their inclination toward that way before the revival came. For some of them lived here for ten, some for seven, some for five years, and yet they did not imitate the Christian missionaries, working here, or visiting this place, either in prayer or preaching. We have all very closely watched them, and we do not find many such hypocrites among them. There are certainly some bad people living here, who pretend religiousness, but they can be easily distinguished from the true-hearted Christians. They know well, that they are known to many, and do not attempt to appear too religious.

I have been asked if I thought, that the gift of tongues was the only and necessary sign of the baptism of the Holy Spirit. I shall briefly state my belief regarding this subject. From the very first I have believed, that the Lord will give what we ask for, for He promises to do so. The Lord's children have been asking Him to give them the Holy Spirit, and He has given this gift in the measure in which they have taken it. The gift of tongues is certainly one of the signs

of the baptism of the Holy Spirit. There is scriptural ground to hold this belief. But there is no scripture warrant to think that the speaking in tongues is the only and necessary sign of baptism of the Holy Spirit.

I am not prepared to speak disrespectfully of any of God's children. I believe He is able to keep them from making mistakes. If they sometimes seem to make mistakes, they will be helped by the Lord out of them and my duty is to pray that they and I may be kept from going into errors and darkness. Love, perfect divine love, is the only and most, necessary sign of the baptism of the Holy Spirit. But other gifts such as the power to heal, to speak with tongues, to prophecy and others are not to be discarded. Indeed we should seek from God such gifts as will enable to preach the Gospel of Jesus Christ with power and draw men toward Him.

I have to learn a great deal more than I know at present. So shall wait upon the Lord, and ask Him to teach me and lead me as He will. It is neither safe nor right to say, that every physical manifestation, and other signs which are appearing among people visited by the present Holy Ghost revival are from the devil. I believe God is giving signs to convince His people, and to convert sinners. I praise God with all my heart for what He has given to His children in our midst and other Christian Churches where they are seeking to get power for preaching the Gospel.

It is sad beyond all expression, that God's children, who have been praying for years for an outpouring of the Holy Spirit upon all flesh, should now, when God is beginning to answer their prayer, be so hasty in judging and picking their fellow-Christians to pieces. I wish they would heed God's voice, and "Stand still and see the Salvation of the Lord." It is not within human power to correct any if they choose to go on erring. The Lord's children can move the Almighty Hand of their Heavenly Father, by prayer and intercession, dropping an occasional word of warning in a loving Christian spirit. This is what is needed, more than arguments and excommunications. The Household of God should not be divided against itself. We should all watch, and prayerfully "walk worthy of the vocation wherewith" we "are called, with all lowliness

and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace." Eph. 4 : 1-3.

We need not suppose that those of God's children, whose religion is not up to our special standard of religious propriety, have gone wrong or have been possessed with devils. The Blood of Christ in which they trust with whole heartedness, and the Spirit of God, who has been poured out on them according to His promise, are able to keep them from errors. I have seen not only the most ignorant of our people coming under the power of revival, but the most refined and very highly educated English men and women, who have given their lives for God's service in this country, coming under the power of God, so that they loose all control over their bodies, and are shaken like reeds, stammering words in various unknown tongues as the Spirit teaches them to speak, and gradually get to a place, where they are in unbroken communion with God. I, for one, do not dare to put them down as a few ignorant and "hysterical women." I wish all of us could get this wonderful and divine hysteria, which makes these children of God so happy in Him, and so faithful in doing His work, and so travailing in prayer for lost souls, that they cannot rest until they see the fruit of the travail of HIS SOUL.

May God Almighty increase the number of such people, that our country may be saved from idolatry, and from its dreadful filthiness. Nothing but a Holy Ghost revival will rouse our sleeping Christian Churches from their sleep of indifference, regarding their own lost condition and that of their fellowmen. There is no effectual remedy of all the evils prevalent in this country, except in a Holy Ghost revival moving both Indian and foreign Christian people. Those of us, who have been praying for a Holy Ghost revival for many years, must now thank our Heavenly Father with all our heart, believing what Christ our Blessed Saviour said :—

"If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto

your children : how much more shall your Heavenly Father give the Holy Spirit to them that ask Him ?” Luke 11 : 11-13.

We have been asking our Heavenly Father to give us the Holy Spirit and not evil spirits. He has answered our prayer. We praise Him, we bless Him, we magnify His Holy Name, and we thank Him with all our heart.

RAMABAI.

The Angel who brought me a message from the unknown God.

IT was in 1882 that I met this person for the first time. I was living in the city of Poona, and did not know exactly what I was to do, and what would be the aim of my life. I seemed to be living in thick darkness, and my life was nothing but a big hollow. I was at a loss to know how to occupy my time and keep my thoughts together. My next door neighbour, was a young widow a few years older, and the mother of four children. She had a big motherly heart, and was kind in many ways. She and I became great friends, and continue to be so, to this day.

One day this friend of mine brought me a girl, of about twelve years of age. She was very dark, had cross eyes, and was very unattractive in many ways.

Soon after she came in, she began to pour the story of her woes into my ears. She was an orphan, and a child-widow of the Brahman caste. Her father and mother lived in a village about six miles east of Poona, but they had both died ; she had no brother, but had a sister who lived in her own home, and did not care for her. She was given in marriage when five years old, but the boy husband died a few days after the marriage ceremony was performed. Her mother-in-law would not look at her. She said the girl had eaten up her son, and was a great demon ; the very sight of her was hateful and considered as an ill omen. So the child-widow

was turned out of the husband's home, and had no parents or anybody to care for her. She begged her food daily from neighbours, and would go to sleep anywhere in the open air under a tree, or on a street. She was a homeless, friendless, little widow, nobody cared for her, and no one loved her.

The day, in which she was brought to see me, was an unusually hard day for her. For on the previous evening, when she was wandering from place to place in search of food, she was greatly persecuted by naughty boys, who threw stones and mud at her, and called her by bad names. The dogs barked and flew at her, so that she was frightened out of her wits, and was thoroughly disgusted with her life. She said to me, she would rather die of starvation, than wander about begging for food, for she was very much afraid that the naughty boys and street dogs would do her great harm, and perhaps kill her. She begged me to befriend her, and give her a shelter. I saw at once, in what a fearful condition the child was. But what could I do for her? I was myself a friendless homeless widow. At first, I thought I could do nothing for her. And yet I had no heart to dismiss her. After a few moments of quiet thought, I told her she might stay with me, so long as I was in Poona, and cook her own food, for she was observing caste rules, and I was not. I made up my mind to give her part of the food, grains, &c., which I had for my own use, and let her stay in the place where I was. The child looked happy. Her poor little drawn face and her cross eyes, were lighted up with a smile of delight and hope. It brought real joy to my heart to see the child so happy. She took rice and other things which I gave her, and cooked her food in a vessel provided for her, and after satisfying her hunger she came to stay with me, and said she was happy.

She lived on with me for some months after, till I left Poona to go abroad. As I looked on that little figure, constantly moving before my eyes, my vague thoughts about doing something for my sisters in similar conditions, began to take shape. I believe, it was the then unknown God to me, who was putting a great thought in my mind, and showing me, how I could have the great hole in my heart filled up with a

purpose. For some weeks I kept on thinking, and then began to place a plan, for starting a home for Hindu widows, before my countrymen, and to ask their help. It would take too long, to relate how my efforts failed, and how I was beset with difficulties on all sides. For six months or more I tried my best to get help, but could not. Then the thought came to me, that I had better get a medical education, and then do what I could to help the widows. With that purpose I made up my mind to go to England, if the way opened for me. The unknown God, who was directing my steps toward the way of life, made it possible for me to carry out the purpose which He had put into my heart.

Before leaving for England, I asked a kind gentleman to give a little money, to support the little child-widow, and placed her in the care of my young widow friend. The kind gentleman kept his promise for two years and supported the child till his death, which occurred after two years from the time I left the girl. I must record my everlasting gratitude to the man who helped the child, in compliance with my request. The girl was obliged to seek work and shelter after that. For four years she worked for a young school teacher, who was also a widow, and lived with her till my return to this country.

Soon after I started my home for Hindu widows in Bombay, I received a letter from Baroda, written by somebody for my little child friend, who was living at Baroda. In this letter, she begged to come back to me, to be sheltered in my home. I was very glad to get this letter, and sent money for her fare and met her at the railway station, where I had asked her to come. Words can scarcely express the joy the child felt when she was taken in the Home. She then related to me her story of wandering and suffering after I left this country, when she ceased to get support from the kind gentleman on account of his death; and how she was given, first the privilege of joining the primary school in connection with the Government Female Training College of Poona, and how she was turned out of it, as everybody thought her too stupid to learn anything, and how she was obliged to drudge wherever she went, but had not much kindness shown her.

I took her under my care and tried to educate her. She was not very intelligent, by any means. But with great care and painstaking labour, she was taught all the school subjects in vernacular for five years. During this time she developed into a fairly intelligent woman, and was able to teach some primary classes. She was converted and baptized six years after her arrival in my home. She lived a good and consistent Christian life, and became a Sunday School teacher. For some time she was sent to work with a missionary lady, as a Bible woman. Her services were greatly appreciated by the missionary. She returned home after a few months, and was brought to Kedgaon, to help me in famine work.

A few of us came to this station early in 1897, when we had almost nothing to shelter us from the burning sun. We lived in the open air mostly, and had some sheds built as were needed. We came here to help the starving people in Kedgaon and other villages. Men, women, and children, came in crowds to get help. The Gospel of Jesus Christ was preached to them, and Thakubai, for this was the name of the young widow, preached to the poor women with great acceptance, day after day, and distributed grains to the hungry.

Thakubai continued to work for more than three years as a Bible woman among the village women, and as a teacher and Sunday School teacher among the famine girls and women gathered here. She was then married to one of our teachers, and lived here for some time.

Her husband went to Berar for some business, and she accompanied him. Shortly after her departure, the husband wrote a letter, and told how Thakubai had been taken ill and died after a short illness. He loved her very much, and mourned for her. Her step-children and neighbours, especially the young women and girls among whom she worked, felt the the loss very much. But her work was done, and she went Home to be with her Redeemer, and to get her reward. So we do not mourn for her as those who have no hope. Her memory is very precious, as she was a living example of what God's grace can do for the despised and outcast. 1 Cor. 1:26-29, was literally fulfilled in her. She

and they, too, had received cleansing and power for service. A far deeper heart-searching, humility, child-likeness, and faith were necessary before they could receive the Holy Spirit in such power that He could speak through them with tongues.

Our people pray aloud, simultaneously in the church, whenever opportunity for prayer is given. Sometimes the spirit of prayer, and burden for souls is so mighty that the prayer breaks forth all over the church while singing or preaching is going on, putting a stop to all other exercises.

This has been so since the big revival of 1905. Our girls and boys and workers pray in unknown tongues during these seasons of simultaneous prayer, but when praying singly, unless carried beyond themselves by the Spirit, they pray in a language understood by all.

The praise and intercession in unknown tongues are full of power. A few have given addresses in unknown tongues giving the interpretation sentence by sentence. Some have spoken in unknown tongues, others, to whom the gift has been given by the Holy Spirit, interpreting for them. The power of the Spirit attending such addresses is easily recognized. Our young men especially are receiving this gift. They, having smaller meetings, have more opportunity of exercising their gifts than the girls have in their meetings with so many hundreds in them.

The Lord has met nearly all of our workers, both Indian and European, and they are working in the unity and power of the Spirit as never before, being filled with joy and the Holy Ghost. We, Europeans, are more accustomed to controlling our emotions and our bodies, and it comes as natural to us as it does for an Indian to act what he feels. Yet I find that when the Holy Spirit gets a person, of whatever nationality or training, wholly yielded, He sways and shakes them at His pleasure. The demonstrations of the Spirit at Mukti are not as great as in the revival of 1905, yet we are far from quiet. It is a marvellous sight to see a thousand people praying, some quaking and shaking like the Quakers formerly did. Occasionally one rolls on the floor, under the power of the Fire of the Holy Ghost, when the spirit of mighty

intercession is upon them. At times the clapping of hands breaks forth all over the room, and sometimes the joy is so great that some jump up and down without realizing the presence of others. I have seen a score thus jumping at once. At other times the groans, and tears, and cries, of those burdened for souls are very dreadful to listen to. Many visitors who come, cannot bear these demonstrations, as they themselves know nothing of the experiences these intercessors are passing through.

While I was in Dhond in April, for a few days of rest, the Holy Spirit was poured out upon the boys of that school. A few of the boys and the workers there had been praying for Pentecost. The Holy Spirit was poured out on one young man, but this did not stir the others. He, however, went on seeking, as he felt that Mark 16:17-20 was to be fulfilled to him. One afternoon, while a few of us were praying together, the Spirit was poured out and he prayed in an unknown tongue, which we afterwards found to be Sanskrit. As soon as this occurred, it seemed as though the windows of heaven opened, and the Spirit of conviction of sin came upon the cold and disobedient Christians and the unconverted boys. It was not the unknown tongue which produced this result, but the power of the Spirit, which must come to enable one to speak in an unknown tongue. That night six received the Pentecostal baptism, and in a week's time nearly the whole school was swayed. A marked feature of this revival was the confession and putting away of sin. Rev. Albert Norton, who is at the head of this school, said that the result of this outpouring of the Holy Spirit, with tongues so prominent, is righteousness and peace, and joy in the Holy Ghost, and that he cannot doubt its genuineness. In his thirty-three years of experience, having studied the Word of God much, having been in many revivals, he has seen that the devil does not produce that kind of results.

Many people wonder what doctrines are taught at Mukti.

We believe in the Triune God, in three Persons, Father, Son, and Holy Ghost. We believe that the whole Bible "is given by inspiration of God, and is profitable," &c. We be-

lieve that Jesus is the only Saviour, and that those who forsake their sins and believe on Him have remission of sins, and life through His Blood shed on the Cross. We believe that Jesus arose from the dead, and that He imparts His resurrection life to believers; that the righteous dead will be raised incorruptible to everlasting bliss with Christ throughout eternity, and that the unsaved will be resurrected to incur everlasting punishment with the devil and his angels in hell, "where their worm dieth not and their fire is not quenched." We believe in the baptism of the Holy Ghost by Christ, as foretold of Him by John the Baptist in Matt. 3:11, and as promised by Jesus at the time of His ascension, Acts 1:4, 5, 8, and as portrayed in Acts. 2:1-4; 10:44-46; and 19:1-6. We believe that this baptism of the Holy Ghost, giving power for service, is given with the gifts of the Spirit as recorded in 1 Cor. 12:4-11, and that the exercise of these gifts are for the education of the children of God, and also given to bring unbelievers to repentance. We believe in holiness of life, and that we shall see the fruit of the Spirit, Gal. 5:22-23, manifest in those who are washed in the Blood of Jesus, crucified together with Him, Gal. 2:20, and baptized with the Holy Ghost. We believe in, and are looking forward with joyful expectation to the speedy return of our blessed Lord, and are seeking to be among those who are faithful unto the end, in order that we may reign with Him. These are the doctrines accepted and taught by all of the Mukti staff of workers. Although gathered from many countries and denominations, the Lord has united us in unity of faith and spirit. To Him be all the praise.

In the midst of all this spiritual activity, the school and industrial work are not neglected. The school, now almost entirely taught by the young people educated and trained by Pandita Ramabai in this Institution, teaches to matriculation, which insures an entrance into college. The weaving department, containing country and shuttle looms run by hand, and iron looms run by an engine, employs both girls and boys. The sewing department now managed by Indian young women, trained in this Institution, employs several

hundreds of girls. The boys also have a sewing class, in which they learn a trade with which to support themselves. The Rescue Home, superintended by Miss Bacon, also has another large class which does excellent plain and fancy needle work. There is the oil-press, the bread, and butter making, the tinning of brass dishes and cooking vessels (an industry peculiar to India), a laundry class, a class in masonry, carpentry, black-smithing, &c.; for, the looms, farming implements, house-hold furniture, both wood and iron work, is much of it manufactured here. Many young women are employed in farming and gardening, and young men in the printing press, and book-binding department.

Pandita Ramabai has been for more than two years preparing a Concordance, in Marathi, with Greek and Hebrew meanings, as a basis for the translation of the Bible into Marathi. She estimates that it will take seven years to get out this Concordance and the translation, perhaps longer. She employs many of the girls and boys in this work. This is a great means of education to them. Several offices are filled with these busy workers. This, and the publication of deeply spiritual books and tracts in English, Marathi and Hindi, give employment to many. There are no idle people at Mukti.

The health of the Institution has never been so good. Miss Hoffman, with her cheery presence is back again from America, headnurse in the hospital. She and our doctor, Miss Roberts, also have many day-patients from the villages about us, and a good deal of surgery. They sometimes go out to the heathen homes; and a few patients are taken into the hospital here. To all of these out patients the gospel is faithfully preached.

During the hot-season vacation our young people enjoyed several picnics. The girls and little boys spent the day in the jungle, and different places in this vicinity. Groups of girls met under various trees for prayer. They visited, played, and came home at sun-set, full of joy. This is the first year that they have all gone out together for picnics. The young men went to the Bheema River, where they swam, played, and even preached the gospel to all the near villages. They were

so quiet, and orderly, and easily managed. Formerly when we have had vacation, and the Industrial works have also been closed, the workers were more tried through managing the girls than when they did their regular work; but this year the power of the Holy Spirit has been so manifest, that it has controlled even the unconverted, and the workers have had rest.

More than one-hundred of our Spirit-filled workers, girls and boys have gone to Pandharpur to preach the gospel to the hundreds of thousands of Hindu people who attend the great annual jatra held there in honour of the idol Vithoba. The Hindus believe that by visiting this idol, and bathing in the sacred waters of the Bheema River at that place, that they will be cleansed from sin. They are earnest seekers after salvation. Our young people have been preaching the gospel to them with great power. The Society for the Propagation of Hinduism has organized an opposition party to oppose this gospel preaching. Stonings, hootings, vile language, driving away the people, preaching the same things our people preach, but using the name of Vithoba instead of the name of Jesus, are the methods employed by opposers. Even this God will use to the furtherance of His cause. Pandita Ramabai has built a shed at Pandharpur, and will keep bands of young people there most of the time, as there are many smaller jstras during the year.

People may say, if you have received the Pentecostal baptism, you should have three-thousand converts a day. This is a mistake. Paul, when working among idolators, did not see any such rapid ingathering. These pilgrims come, and many hear for the first time. Thirty districts in this Bombay Presidency, each district containing more than 50,000 inhabitants have no Christians living or working in them. From these, thousands come to Pandharpur. Once hearing is not sufficient to cause them to know the true God and to believe on Him. We prayed for power to bring the heathen to Christ, and the Lord gave this outpouring of the Spirit with the gift of tongues. We asked an egg. He did not give a scorpion. He has given the power. "In due season we shall reap, if we faint not."

MINNIE F. ABRAMS.

Religious Consciousness of the Hindus.

Continued from the last number of the Prayer-Bell.

PART II.

IT is not an easy matter to analyse the religious conscience of the Hindus. What is thought to be right by one is thought to be quite wrong by another caste. What is wrong for an ordinary person to do, is said to be perfectly right, when it is done by some god, or his incarnation, or some great sage. The ordinary people have learnt to treat with perfect indifference the doings of their priests and of themselves so long as things, going against caste rule are not done openly.

Their own conscience is easily quieted and satisfied. A Brahman, who happens to be very religious, has an easy way of getting out of his difficulty arising from his sin. He can repeat the Sandhya—(a collection of Vedic texts—a sort of prayer to the water, the sages, the sun and other deities)—both morning and evening. It is declared in one of the texts, that whatever sins he commits during the day are gotten rid of by his performing Sandhya in the evening. And whatever sins he commits during the night are gotten rid of by his performing the Sandhya in the morning.

People of other castes are told to repeat the names of the gods, and in this way they will get rid of all their sin. There is no sin which cannot be washed off or taken away in some way or other. So people are not afraid to commit sin with impunity. Then, the punishment of sin is very uncertain. All that they know is the present. The misfortunes and miseries which fall to people's lot are said to be the fruit of their action in some previous existence of which they have no recollection. The present life is practically free from the punishments of sins committed in it, for the punishment is to come, when the person will probably have no remembrance of what he had done. The idea of sin and its consequent misery is so vague, that it does not impress itself strongly enough

in the minds of the people to make them anxious enough to find salvation from sin at all costs.

The teachers of religion, who are to guide the populace, are sinners like the rest of the people, and in most cases they are worse, as they do not seem to be afraid to commit any kind of sin so long as it serves their purpose. The gods made of wood, stone, earth or of some such substance, whom they serve, are dead and are like dolls, things with which the people play and are incapable of doing any thing good, bad, or indifferent. Hence the perfect indifference of the large majority of people regarding their future life.

I have tried to show in the previous article, that the religious ideas of the Hindus are a hopeless mixture of good and evil. Any one, carefully reading the Shastras of the Hindus with unbiassed mind, and seeking to find out the *truth*, will see that what I have said is true. I have shown from certain passages from the Upanishadas and Bhagavadgita, that the Hindus themselves acknowledge, that the principle on which their everyday religion is founded, is not pure and holy.

Now I wish to write of some things, which gave me my early impressions of the Hindu religion which is followed by the learned and unlearned alike. The earliest recollections which I have of the religious life of our people, are from the time I was about four years old. Some people may think that children when they are little, are not capable of taking in matters of great importance, and of distinguishing good from bad. It is true that they are not capable of thinking great thoughts, but the things which they see and hear, they remember perfectly well, and begin to think about them when they grow up.

My parents had been performing pilgrimages ever since I remember any thing. They were at this particular time staying at Venkatgiri, on a hill near Tiruputty in Madras Presidency. Here they used to go to the temple of Venkatesha, and take all of us children with them. They lived there for a year, reading Purana in the temple, and worshipping Venkatesha, who happened to be the particular god whom they worshipped as the supreme god.

Venkatgiri is one of the chief places of pilgrimage for the people of Vaishnava sect. But followers of other sects come there to worship by the thousands. Each place of pilgrimage has a tribe of priests who think they have exclusive right to the alms and gifts given by the pilgrims.

Besides these, there are what they call Bairagis and Sannyasis, *i.e.*, religious beggars and mendicants. These are mostly very idle. There are about six millions of these in this country. They wander from place to place. Some have very little clothing, some have almost nothing. They besmear their bodies with ashes, and mud, and various colours, and wear long strings of wooden beads, matted hair, and go about begging.

Their life is a miserable one. They are mostly ignorant, and pretend great sanctity of life. They chew and smoke tobacco, ganja, opium and other such drugs. They are very coarse in their speech, and their character is anything but good. There are some exceptions, but they only prove the rule.

My parents used to remark that these were bad and immoral people, and so were the local priests. And yet they worshipped them, because that was prescribed by their religion, and it was the popular custom. Unless one of the local priests pronounces that the ancestors of the pilgrim will go to *svarga*, the dead people are supposed to be suffering in one or more of the places of punishment. So, in order to get their vote, that his ancestors should go to *Svarga*, the pilgrim feels bound to give anything and everything that the priests ask for. These priests tell any number of lies, to deceive the pilgrims. My parents knew all about their lies, and laughingly made mention of them. But yet the priests were looked upon as very gods, and were worshipped accordingly.

There is a waterfall in the forest, on the hill of Venkatgiri. The little brook is called Papanashini *i.e.* "The destroyer of sin." Our parents went into the forest in order to bathe in the waters of Papanashini. The water falls from a high rock. Under the fall is a flat rocky place, which is very slippery ; but makes a sort of platform for the pilgrims who go to bathe.

The priests say, that the person sitting on this platform under the Papanashini fall, has all his sins washed away. The sins washed away are visible in the stream of Papanashini, at a little distance from under the fall. A sort of oily substance floats on the water which has just flown over the persons of pilgrims, sitting under the fall. This, they say, is the sin of the persons who have come to have their sins washed away. They can see this miracle, namely their sins taken away by the waters of the Papanashini, and pay the fee to the priests for showing it; or they are in danger of losing their hard earned merit.

We had all bathed in these waters more than once, but knew in our inmost hearts, that the floating substance was the oil which was washed away from our well-oiled hair and bodies. For even after bathing in Papanashini the sins remained where they were, as before; it was the oil from our hair, together with the dirt from our clothes that was washed away, and not our sin as the priests declared. But we were to believe that it was sin, and not the ordinary oil or dirt that was visible.

I was about seven when we all made a pilgrimage to Dakur, a sacred place of the Vaishnavas in Guzerath. Here were gathered many thousand pilgrims. One of the pilgrims, who had apparently come there with all his family to get rid of his sin, came to bathe in the little brook. Here he attracted the attention of many people, by telling them, that his child was peculiarly favoured by the god Ranchhod, because a small stone image had come into the hands of the child, when bathing in the river. The whole proceeding had been seen by some of the bystanders. The image had been placed stealthily in the child's hands, while the man thought nobody was looking at him; and then he claimed with great pretension to holy belief, that the god had been pleased to favour the child in this way. The people were of course wonderstruck at seeing such a *miracle*, and gave money and presents to the man and his child, in honour of the newly discovered god. Some of the bystanders knew of course, that the man had told a deliberate lie, but no one took him to task for it. It was alright for him to have told this big lie, si ce it gave a chance to the pilgrims to worship the god

Ranchhod with greater fervor. So he got rid of his sins by opening the way for others to earn merit. The man and his fellow-pilgrims were all in earnest, and had gone to the "holy place" to get rid of their sin. They tolerated the lie, because their religion was founded on a wrong principle, and their conscience was not keen enough to hate untruth from the bottom of their heart.

So on, in each place of pilgrimage which we visited, we heard of scores of such miracles.

Between 1871-72, our parents went to Dwarka, a great place of pilgrimage for the people of Vaishnava sect. It is north of Porbandar and south of the gulf of Cutch.

It is said in the Puranas, that Dwarka was an island city, all built with gold and precious stones, where Krishna lived and reigned over his people the Yadavas. After he left this earth, the island city sank in the sea and disappeared, but the palace of Krishna where he lived with his 16108 wives and many concubines, remained as before, only it became invisible to the eyes of the ordinary sinful people.

A little town on the sea-shore which is said to be situated just opposite the invisible Palace, is called after Dwarka. The devotees of Krishna have built many temples in his honour and his images are worshipped everywhere in the town. The most devout of the pilgrims visiting the place, perform many penances and spend much money, besides having their arms branded with red hot seals bearing the name of Krishna. The poor devotees of Krishna have a hard time of it after being branded in this way, for they get very ill, and recover very slowly. It is most painful to think and see what terrible hardships are borne by people, who are groping in darkness and worshipping idols in hopes of getting rid of their sin.

Many wonderful tales are told of the miracles worked by the god Krishna, in some past centuries. The priests say, that the princess Mirabai, wife of one of the Ranas of Jodhpur, was a great devotee of Krishna; she did not want to live with her husband, but to lead a single life in the service of Krishna. The husband of the princess would

not listen to such a thing. He sent a host of his servants to fetch her home to him while she had gone to worship Krishna at Dwarka, but she would not leave the temple of Krishna. The servants of her husband tried to take her away by force. Just then, the image of Krishna, to which she clung for life, was suddenly divided into two parts, and there was a hollow place inside the two parts. The princess crept into the hollow, and the two parts closed up and became one, as before, leaving no sign of the princess. The servants of the Rana of Jodhpur had to return without the princess. This story, while it shows what wonderful tales the priests can create out of their imagination, is yet a commentary on the false religion invented by them, for women, namely:—the worship of the husband above all other gods—which they prescribe for women.

There were many women in the past, and there are many now,—even in dark India,—women, who have enough of independence of thought and character, and reject the religion which tells them, that a sinful human being, who is a mortal like themselves, is their god, and should be honoured and worshipped as the supreme God.

We stayed at Dwarka for nearly a year. Our parents had taken their lodgings near the beach outside the town, so it was convenient for us to have a bath in the sea, whenever we wanted to earn more merit than we would get, by bathing in the ordinary rivers or tanks. All sacred rivers flow into the sea; so, to bathe in the sea, is said to be equal to bathing in all the sacred rivers. There is not a single sin which cannot be washed away. There are three hundred and sixty days in the year, and to bathe in certain rivers on certain days brings a peculiarly large amount of merit to the bather. An ordinary person cannot possibly manage to go to all the rivers, to bathe in them on the special days on which all the sacred waters in the three worlds are supposed to be present in those rivers or tanks. As all of them flow into the sea, it is as good as bathing in them all, and more than that. The sea is the great reservoir of all the sacred waters; and bathing in the waters of the sea on each day of the year, brings extraordinary merit to the bather. If it is not possible for him to bathe in the sea

every day of the year, he should go to the sea-side, take some of the sea water, and sprinkle it on his head and person. That is as good as bathing in the sea. So, to live on the sea-side for twelve months, is a means of getting all the merit one can possibly get, by bathing in all the sacred rivers of the three worlds. Such was the belief, which led my parents to stay at Dwarka about a year.

Once, during our twelve months' stay at Dwarka, we heard from the local priests, that there was to be a gathering of pilgrims at the place on a certain day. The news went all round the country, that a famous festival called Kapilashashthi was near at hand. The different planets and stars, on whose movement the occurrence of this great festival depended, come together on a certain zodiacal sign, once in sixty years. So any ordinary person, can but once have the privilege of worshipping the gods, giving alms to the Brahmans, and bathing in the holy waters on that day, and getting rid of all sins by his acts or Karma.

The local priests sent their emissaries all over India and informed the people, who were likely to have faith in such things, that the feast of Kapilashashthi was near at hand, and that god Krishna was going to show a peculiar favour to his devotees who should be at Dwarka at that time. He was going to present his golden city, to the vision of his favoured ones. The invisible city was to be visible, only to the eyes of the sinless ones among the pilgrims. All pilgrims could get rid of their sins by bathing in the sea that day, by worshipping the gods and Brahmans, by giving alms and other presents to the priests. Such were the assurances given by the priests to those who intended to go on pilgrimage to Dwarka.

Many thousands of people came there from many parts of India far and near. Rajas and Maharajas, rich and poor, learned and ignorant, people of all castes and grades, came to Dwarka to bath in the sea on that sacred day. It was a most interesting sight that we saw. We were impatient for the holy day to come. It came at last. We bathed in the seawater as did the other pilgrims, and thought that our sins were washed away, and our eyes were made fit to behold the

wonderful sight of the golden city. The sea shore was crowded with pilgrims of all kinds, who bathed in the sea and gave alms to the Brahmans. The priests led them to the waters of the sea, made them repeat some sacred texts, and the names of the gods and rivers etc. They received much money, and many kinds of presents. Some pilgrims gave away all they had in order to please the gods and the priests.

The priests informed the people, that the holy city of Dwarka would rise out of the sea toward the evening. Those who wished to see the wondrous sight, were to hold themselves in readiness, and be present on the sea-shore, watching for the golden city.

Most of the people were so eager to get a sight of it, that they crowded the beach long before the time, and we followed their example and went on the sea-shore.

It was misty and cloudy in the morning, but toward the evening the sky cleared a little, and the sun shone through the clouds. The much longed for time arrived. Part of the western sky, and the clouds gathering near the horizon, brightened and lighted up with the golden rays of the setting sun, presented a most beautiful sight to our vision. The Hindus, made dull and indfferent by the Vedantic doctrine of the unreality of every existing thing, never notice any beautiful thing on earth or in heaven. A few people, those who have any liking for poetry, have some appreciation of the beauties of nature. But the great majority of people do not care to see, nor enjoy the beauties in nature. Sc the sunset on this particular day, was not looked upon as an ordinary everyday occurrence.

The priests drew particular attention to it, pointing out to the people the gold coloured clouds of various shapes, that looked somewhat like houses, trees, temple tops, etc. The priests gave the people to understand, that those, who were without sin, would be privileged to see the golden city of Krishna. The sinners wandered about the sea beach, straining their eyes for a sight of the holy city, all in vain. They could not see anything but the clouds. Many people prostrated themselves on the beach, and paid their homage to the abode of Krishna ; among

them were the priests, who never acknowledge that they are sinners. Many people did not dare to say that they did not see the city, for that would be confessing that they were sinners. They kept silence about it and so did we. But we were convinced in our inmost heart that we saw no city, but saw the ordinary clouds which we were accustomed to see, almost daily, at the time of sunset. We knew we were sinners, though we did not acknowledge it. The priests worked upon the ignorance and superstitious imaginations of the people, and received many presents from the pilgrims. Thus ended the day of Kapilashashthi. The pockets of the priests were filled with money, and their houses with many other things, while the pilgrims went empty away. They must have felt that they were miserable sinners.

After this experience, we applied ourselves to penances with renewed zeal. My brother devoted his whole time to the worship of the Monkey god, he fasted and repeated the special hymn in praise of Hanuman more than fifty times a day. For seven weeks he lived on a cup of water and a spoonful of sugar, taken daily; then, for a week, he took a little cup of milk every day. After that, he fasted without taking food or water for a whole week. This brought great weakness on him. His wonderful physical strength carried him through it all, but he came very near dying. He gave alms to the Brahmans, worshipped the Monkey god according to the prescribed manner, and quite expected to see the god, to get blessings from him. He had fulfilled all the conditions, and fasted till nearly dead. And it was quite natural for him and for us all, to expect that the god would appear to him, and send down a shower of blessings, as the sacred book said he would. But nothing unusual happened, and my poor brother was greatly disappointed. For a time he had to suspend his penances, as his strength was all gone. It took many months for him to recover from the effects of starvation. Still, he patiently waited for the time, when he would again enter upon another period of performing penances to please the god, and get temporal blessings from him.

A few months after my brother's recovery, we left Dwar-

ka and went to another sacred place called Ghatikachala, near Madras. There is a temple of the monkey god Hanuman there, on a little hill, and thousands of pilgrims go there to get blessings from that deity. There is also another temple on a neighbouring hill, about two miles from Hanuman's temple. The other temple is sacred to the *Man-lion* incarnation, Vishnu. Besides the shrine of the monkey god, there are little shrines of other deities, such as the temple of the Pig incarnation, the Horse incarnation, and many other incarnations of Vishnu. The gods in Ghatikachala are said to be "awake" *i.e.*, alive.

The priests say that in other places it takes a long time for a devotee to please his gods, but at Ghatikachala, the pilgrim has to pray for twenty four minutes before the gods hear his prayer and grant all his wishes. A ghatika is twenty four minutes, and the place is so holy that to pray twenty four minutes, or one ghatika at it, is enough to please gods, and bring all the blessings to the pilgrim ; it is called Ghatika hill. We were delighted to know that there was a place, where we could please the gods, by repeating hymns for twenty four minutes. We did not quite expect to see the gods, and get all the blessings in such a short time. Our previous experience had taught us to make a great deal of allowance for all that the priests said, but we did not disbelieve ; we expected to get our wishes in a few months at least.

The priests told us, that the waking gods would grant all our wishes, provided we stayed in that holy place for some little time, made penance, and did service to the gods. So we resolved to stay there, hired a house and made ready to begin the service of Hanuman. The temple of Hanuman was about two miles from the village where we had taken our lodgings. We had to go to the temple every day to the service of Hanuman. Early every morning we bathed in a little pool, near by our house, worshipped our household gods, and repaired to the temple. The service of this god consisted, first in circumambulating his inner shrine and prostrating oneself before him at least 108 times. The audience hall of the inner court used to be crowded with pilgrims. Between the surrounding

wall of the inner court and the shrine of the god, there is a dark passage, and pilgrims may be seen going round and round the shrine through it. There is no such thing as united worship among the Hindus. Each person visiting the temple, repeats hymns, and the names of the gods, circumambulates the shrine, and prostrates himself before the idol, and does everything by himself. After he has gone through this bodily exercise he selects a place for himself either in the audience hall or in some dark corner of the temple, faces the shrine, and remains there for a while to silently repeat the names of the gods or some hymns, or to contemplate.

We did our part of the service of the god as did the others. When we went to the temple early every morning, we always found the doors of the inner shrine shut up, but a lamp was always kept burning to light the dark room where the idol of the god was placed on a pedestal made of stone. The closed door had a small hole through which the worshippers could get a sight of the idol. We used to bow down before this door, put our eyes to the hole and look on the "beautiful" face of the god, and ask him to have mercy upon us, and grant our wishes in return for the service we did him.

Here there was a little pond in the outer court of the temple. The water was very dirty and full of foul smells. Hundreds of pilgrims would bathe themselves in that pond, and come to the audience hall with the dripping clothes on, and prostrate themselves before the shrine on the stone floor, and remain in that position for hours together. The priests used to tell them, that if they did this, and repeated the name of the god with their faces put to the ground, the god would be pleased with them, and appear to them in a dream, speak to them, and grant the wishes of their heart. So many men and women performed this service daily, with their shivering figures prostrated on the ground face downward, while they cried to Hanuman to be pleased with them, and grant their wishes.

All these made one or more vows. Each one had a special wish which he or she expected to have fulfilled, when the

god would grant his or her wish, in return for the service done. One woman wanted to have a son. She was barren. Her husband did not love her. Her brother happened to live in the village near the temple. So she came to him, stayed in his house for six months, and went to the temple daily. The priests told her she must perform severe penance. Besides this, some one had told her to take a drug, as a cure for barrenness. She made a vow to the god, and took the drug also, and exercised her worldly wisdom in every way she could. For several months she performed penances and went away. The end of it all is not known.

A married couple of the carpenter caste had left home, business, and all, and come to Hanuman to get children from him. They stayed there nearly a year, performed most severe penance, starved themselves nearly to death, and were finally obliged to leave the place, because they had no money to pay to the priests, and nothing to live upon. No child was born to them.

We stayed there for nearly a year, but did not see a single person whose prayers were answered, nor one who had not suffered much by coming there. Still we went on with our service of the god. My brother fasted and repeated the hymn in the prescribed manner, and daily expected to see the god and have his wishes granted. He feasted the Brahmans and gave them money in order to obtain merit. He rose early, about three o'clock in the morning, almost every day, bathed in cold water, and after performing the worship of the domestic gods, went to the temple on the hill, circumambulated the inner shrine over one hundred times, prostrated himself before the god the same number of times, then selected a corner of the temple, and sat there until nearly three o'clock in the afternoon, repeating the hymn to the monkey god, never taking a morsel of food, or a drop of water, until he returned home late in the afternoon.

This went on for months and months, until all the money which we had was finished. The priests, astrologers, and the religious books alike deceived us into the belief, that we were going to have whatever we asked of the gods, providing we

worshipped them in the prescribed way, repeated the hymns and mystic words so many times, gave alms and gifts to the Brahmans. Sometimes my brother would stand on one foot with his hands joined in devotion, looking at the sun, repeating the mystic words. Sometimes he would go down the sacred tank until the water reached his chest, and stand in it for a long time repeating the Mantras. Sometimes he would eat nothing, but a little boiled rice without salt, butter milk, or vegetable for food. In this way things went on, until we had spent all the money in hand, and all his strength was gone.

My mother used to relate many stories which she had heard from her great-aunt. This great-aunt having become a widow when quite young, had spent many years in performing penances and going on pilgrimages. She had told my mother, that while travelling in the Himalayas, she had seen a lake where there were seven hills floating, and they were visible to the eyes of the pilgrims to this day. We listened to this and other stories, with open mouths, wondering if we should ever be so fortunate as to see this and other such wonders.

In after years we did see the floating hills in the very lake where our great-great-aunt had seen them. It happened in this way. After the death of our parents and sister, my brother and I wandered from place to place, for about three years, in hopes of finding some god or goddess, or some saint to help us out of our difficulty. While wandering in the Himalayas in the year 1876, we came to a place called Revalsar, not very far from Mundi. It is surrounded by high hills. Within the hilly walls is the little lake called Revalsar. We did not know it, but on reaching the banks of the lake, the priests living in a village called Revalsar after the lake, told us that it was Revalsar, and asked us if we had come on a pilgrimage, for it was a great place of pilgrimage.

On hearing from us that we had no money in hand, and that we were famine wanderers, the priests left us, warning us against getting into the waters of the lake, for they said there were crocodiles in it. Besides the crocodiles, there were the

Floating Hills, who, they said, were the Seven Great Sages in the shape of hills, performing penance in the waters of the lake. This mode of penance is called *Jalavasa*, *i.e.* living in water, and is a very difficult one. Some persons undertake to do it, for a few hours in a day sometimes. They get into the water of some sacred tank or river, till the water reaches their chest, and there they stand, muttering some sacred texts and repeating the names of the gods, in order to get extraordinary merit, to gain greatness in this world, and in the next. Human beings are not able to perform this sort of penance for more than a few hours: but the sages, who, the priests say, are the stars of the Great Bear, live in this lake and perform penance. They are visible in the shape of these floating hills on this earth, and they are supposed to have the power to be present in more than one place in any shape they like.

No stranger, pilgrim or other, is allowed to get into the pond, and get near the floating hills. There are little boats belonging to the local priests. They get into these, to go near the floating hills, to worship them, as they say. The pilgrims have the privilege of worshipping these hill-sages if they give a large amount of money to the priests. They tell the pilgrims, that only persons possessing extraordinary merit, can hope for such an honour. For them the hill-sages will float toward the bank, so as to be nearer the worshippers. They will not allow any ordinary persons or sinners to touch them, and they do not come floating toward them.

We had no money to give to the priests, so we could not hope for the honour of getting the hill-sages to come near us to accept our worship. I do not remember if we worshipped them from a distance or not. There were not many pilgrims visiting Revalsar at the time when we went there, and the place was very quiet. We rested in one of the Dharmashalas—free lodging places, built for the benefit of the pilgrims.

The next morning before any one was up, my brother and I went to bathe in the sacred lake, to wash our sins away and to worship the hill-sages. Yes, there they were, the floating hills in the lake. We counted seven rather large hillocks, but

there were other small ones. We took the large ones for the seven Great Sages, and the others for minor sages. We thought we had at last seen the greatest wonder of the world. Who ever heard of hills floating in the water! We could hardly believe our eyes, as it was too great a privilege for such sinners as we were, to be allowed to see these holy sages, even from a distance.

We were very happy to be at a place of such great sanctity, where the holy ones made their abode, in order to perform penance. We cared little whether the crocodiles swallowed us or not, for we were suffering from great privations and would have counted it a blessing to die in such a holy place. My brother got into the water. It was a fine day as the sun had risen in all his glory, and the sky was cloudless. My brother swam in the water so as to be near one of the nearest floating hills. The rays of the rising sun which penetrated the blue waters of the lake, revealed the mystery to him. He saw at a glance, that great big beams of pine wood were fastened together, and made into tremendous rafts. On these were heaped earth, sand, and stones, in a way that they looked very much like natural hillocks from a distance. On these were growing little shrubs, and plenty of long grass which made the mounds look like the hills around.

The ordinary pilgrim would not know that these hillocks were the creation of the priest-craft, but would put his whole faith in the statements of the priests, and give them all the money he could possibly spare, in order to get the great privilege of worshipping the wonderful sages. It is easy to guess how the priests get into their own little boats, go behind the hill sages and push them toward the bank of the lake, where the rich and generous worshippers await their arrival. They prostrate themselves before the hills, while they are floating toward them. The pilgrims are too wonderstruck to look on this great marvel with a critical eye, to find out the truth. And even if they saw the priests pushing the sage-hills, they would not question the truth of their statement, for their mind is hopelessly dull, and incapable of thinking that there

is any inconsistency in the words and acts of the priests, and of their own.

After leaving Revalsar, we wandered to a place called Jvala-mukhi, a town called after the name of the goddess who presides over it. Jvala-mukhi is said to be Jagrita, *i.e.* a wide awake goddess; that is, she is not like other stone gods who are quite dead. The votaries of the goddess say, she grants any wish and every wish, of whoever of her worshippers pleases her. We went to see and worship this living goddess. As we approached the town, her temple which is on the slope of a high hill, became visible to our wondering eyes. The top of the temple was decorated with plated gold. We heard from the pilgrims that the Maharajah of Cashmere had decorated the temple with gold plate at a great expense. The sight of the temple was almost a proof, that the goddess residing in it must be a "wide awake" goddess, or else who would undergo such an enormous expense to please her?

We heard marvellous tales of the miracles wrought by the goddess to please her devotees. One of the miracles was, that when a devout worshipper went into the temple with presents, flowers and sweetmeats etc., to worship the goddess Jvala-mukhi, she stretched out one or more of her fire-tongues, and licked off milk, butter, sugar, sweetmeats etc, and left some of these, as a token of her favour, in the vessel, for the worshipper, to partake of them. Only persons of great sanctity and faith could hope for such an honour from the goddess. The priests said she granted all the wishes of the worshipper's heart, if he pleased her by performing penances, and in other ways.

We had no money to get the presents etc., for the goddess, but we bathed in the tank near the temple, and went into the temple, keeping wet garments on our persons. For we were sure that all our sins were washed away by bathing in the waters of the tank; and the holy waters, which were retained in our garments, would preserve us from the sin of coming in contact with unholy persons, and peoples of other castes.

In the temple we saw a big quadrangular pit, built in with big stone slabs on three sides. On the fourth side there was

a rock which had some holes and cracks. From these holes, some flames of fire, not bigger than ordinary candle lights, sprang up, and burned on, giving a very dim light, but sometimes they were extinct.

We thought that was a very wonderful thing. We did not know then, that it was a little volcano, but believed, that it was a goddess who was putting out her fire-tongues. Her name Jvala-mukhi means, "flame mouth." There was no image on that rock. It was an ordinary rough rock. Oil, butter, sweets etc., were offered to the goddess by pouring liquids on the rock, and sticking the other things to it.

We saw devout worshippers bringing such presents as prescribed by the local priests, but we did not see the miracle, of the goddess sending one or more of her fire tongues into the vessels filled with these presents, held by the worshippers very near the flames. The priests took the presents, poured some of the milk, ghee etc, on one side of the rock, taking care not to extinguish the flickering flames of fire, and told the worshippers that their presents were accepted by the goddess, and they would get all their heart's desire, exhorting them at the same time to be very generous in offering money to the goddess, which would of course be the portion of the priests.

We were somewhat disappointed, not to see the miracles, but neither we nor any other pilgrim questioned the priests as to why these miracles were not performed, when we were repeatedly told that these miracles should be seen by us. We stayed near the temple of Jvala-mukhi in the jungle for about a week fasting, and performing penance, repeating her name and the names of other gods, also repeating some hymns, the praises of gods and goddesses. We fasted and did everything in our power to please Jvala-mukhi, and hoped that the goddess would appear to us in person and grant our wishes. But all was in vain. We were greatly disappointed, and obliged to leave the place, for we had nothing to subsist upon, and no place to shelter us.

RAMABAI.



AUDITED BALANCE SHEETS OF
ACCOUNTS OF THE MUKTI
MISSION FROM 19TH JUNE
1904 TO 31ST JULY 1907.

**Balance Sheet of Accounts of the Mukti Mission
from 19th June 1904 to 18th Dec. 1904.**

Items.	RECEIPTS.			EXPENDITURE.		
	Rs.	as.	ps.	Rs.	as.	ps.
Balance	80	8	4			
Mukti Mission Fund... ..	50,703	5	9			
Book Fund	10	5	0			
Building				4,348	4	0
Church Expenses				6,371	1	8
Clothing				2,525	13	9
Price of Cattle sold	2,621	4	0			
Food				19,791	10	6
House Expenses				2,208	7	6
House Utensils				306	13	6
Industrial School	359	6	0	5,732	1	9
Postage and Telegram				490	1	6
Salaries				7,124	10	9
School Material... ..				580	11	0
Stationery				29	8	0
Travelling				654	11	0
Miscellaneous				1,035	7	4
Balance in hand... ..				2,575	6	10
Total Rupees...	53,774	13	1	53,774	13	1

Examined and Found Correct.

BOMBAY,
31st Jan. 1905.

D. O. FOX,
Missionary.

**Balance Sheet of Accounts of the Mukti Mission
from 19th Dec. 1904 to 31st Dec. 1905.**

Items.	RECEIPTS.	EXPENDITURE.
	Rs. as. ps.	Rs. as. ps.
Balance	2,575 6 10	
Mukti Mission Fund	77,759 2 9	
Food		29,396 9 9
Clothing		1,892 2 6
Building		6,495 0 9
Salaries		10,921 13 0
Church Expenses		17,448 14 11
Industrial School		3,690 8 0
House Expenses		4,666 9 1
Travelling		756 10 9
House Utensils		766 10 9
Postage and Telegram		949 0 9
School Material		184 6 9
Stationery		282 14 6
Miscellaneous		1,927 2 9
Balance in hand... ..		956 1 4
Total Rupees...	80,334 9 7	80,334 9 7

Examined and Found Correct.

KEDGAON,
28th May 1906.

WM. ERANKLIN,
Missionary.

Balance Sheet of Accounts of the Mukti Mission
from 1st Jan. 1906 to 31st May 1906.

Items.	RECEIPTS.	EXPENDITURE.
	Rs. as. ps.	Rs. as. ps.
Balance	956 1 4	
Mukti Mission Fund	51,003 15 0	
Book Fund	623 0 0	
Food		21,232 10 9
Clothing		782 10 0
Building		2,315 11 6
Salaries		6,387 11 3
Church Expense		10,677 11 9
Industrial School		4,388 14 10
House Expenses		2,368 4 1
Travelling		278 14 6
House Utensils		719 14 6
Postage and Telegram		373 7 6
School Material		310 4 0
Stationery		185 7 0
Famine Relief		67 3 0
Miscellaneous		1,083 2 5
Balance in hand... ..		1,411 1 3
Total Rupees...	52,583 0 4	52,583 0 4

Examined and Found Correct.

KEDGAON,
5th June 1906.

WM. FRANKLIN,
 Missionary.

**Balance Sheet of Accounts of the Mukti Mission
from 1st June 1906 to 31st Dec. 1906.**

Items.	RECEIPTS.	EXPENDITURE.
	Rs. as. ps.	Rs. as. ps.
Balance	1,411 1 3	
Mukti Mission Fund	62,954 11 0	
Book Fund... ..	73 10 0	
Food		26,583 6 9
Clothing		3,047 1 9
Building		3,455 1 0
Salaries		1,723 7 3
Church Expenses		16,080 0 8
Industrial School		4,842 14 6
House Expenses		3,236 14 10
Travelling		511 11 6
House Utensils		626 2 0
Postage and Telegram		545 0 9
School Material... ..		54 8 0
Stationery		206 6 0
Famine Relief		150 0 0
Miscellaneous		916 8 11
Balance in hand		2,460 2 4
Total Rupees...	64,439 6 3	64,439 6 3

Examined and Found Correct.

KEDGAON,
10th Feb. 1907.

WM. FRANKLIN,
Missionary.

**Balance Sheet of Accounts of the Mukti Mission
from 1st Jan. 1907 to 30th June 1907.**

Items.	RECEIPTS.	EXPENDITURE.
	Rs. as. ps.	Rs. as. ps.
Balance	2,460 2 4	
Mukti Mission Fund	41,397 1 8	
Book Fund	18 8 0	
Food		16,902 13 1
Clothing		155 11 0
Building		4,009 3 0
Salaries		3,744 0 0
Church Expenses... ..		8,741 14 3
Industrial School		3,598 12 9
House Expenses		2,448 12 11
Travelling		351 5 3
House Utensils		227 12 6
Postage and Telegram		371 6 11
School Material		84 13 0
Stationery		134 13 0
S. S. Balance		502 14 4
Miscellaneous		844 7 3
Balance in hand		1,757 0 9
Total Rupees...	43,875 12 0	43,875 12 0

Examined and Found Correct.

BOMBAY,
10th Aug. 1907.

WM. FRANKLIN,
Missionary.

**Balance Sheet of Accounts of the Mukti Mission
from 1st July 1907 to 31st July 1907.**

Items.	RECEIPTS.			EXPENDITURE.		
	Rs.	as.	ps.	Rs.	as.	ps.
Balance	1,757	0	9			
Mukti Mission Fund	9,315	6	0			
Book Fund	18	6	0			
Rent	250	0	0			
Food				4,643	6	6
Clothing				45	0	0
Building				398	1	3
Salaries				1,039	10	9
Church Expenses				1,884	1	3
Industrial School				977	15	6
House Expenses				307	10	9
Travelling... ..				72	0	9
House Utensils... ..				114	8	0
Postage and Telegram				36	15	6
Stationery				13	4	0
Miscellaneous				100	1	3
Balance in hand				1,708	1	3
Total Rupees...	11,340	12	9	11,340	12	9

Examined and Found Correct.

BOMBAY,
10th Aug. 1907.

WM. FRANKLIN,
Missionary.

Prayer Bells and Letters 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 F. Beeton, United Charities Buildings, 22nd Street and 4th Ave,
New York, U. S. America.
- Rev. Freakwood, Princes Dock, Bombay.
- Miss Howe, Romas Gate, Y. W. C. A., India.
- Mrs. Jose, E. Jackson, Tacoma, Washington, U. S. America.
- Miss Esther Bennett, Blackets Road, Rangiora, Canterbury, New Zealand.
- Mr. T. T. Burghard, Louisville, Kentucky, U. S. America.
- Miss J. L. Blaborn, Portland, Maine, U. S. America.
- Miss L. James, Hebron, Barnsbury Square, London N., England.
- Mrs. E. Mowthrope, Oshezedal, Ta., U. S. America.
- Mrs. Ness, 53, North Street, Leven, Fifeshire, Scotland.
- Mr. W. Perry, 21, Normandy Street, Newton, Wellington, New Zealand,
- Mrs. Caroline Snape, 315, South 5th Street, Springfield, Ill., U. S. America.
- Miss R. M. Harvey, Gardiner, Ohio, U. S. America.
- Mrs. Morris, 166, Liverpool Road, London N., England.
- Made M. Antonin, Croix de Fer, Ardèche, France.
- Mr. J. Boid, Coonoor, Nilgirris.
- Mrs. C. H. Skinner, The Haven, Merton Hall Road, Wimbledon, London,
S. W. England.
- Miss S. R. Dalton, 4, Viale, P. Amedeo, Primo Piano, Florence, Italy.
- Miss Ethel Green, Munroe Street, Napier, New Zealand.
- Miss Freeman, Missionary Training Home, Duke Street, Dunedin, New
Zealand.
- Pfarrir Reed, Manager, Dillenbing, Germany.
- Miss McCaughan, 27, Coleridge Street, Sydenham, Christchurch, New
Zealand.
- Miss Lottie Haynes, 2, Dock Street, Wellington, New Zealand.
- Mrs. Parr, Milton Road, Mount Raskill, Auckland, New Zealand.
- Miss Jessie Porter, 32, Ruede Pavillion, Pondicherry.
- Mrs. Cook, Stanmore Road, Christchurch, New Zealand.
- Miss Maud Robertson, c/o Miss Good, Linwood, Christchurch, New
Zealand.
- Miss Violet Bridges, Avenue Road, Camberwell, Mellbourne, Victoria,
Australia.
- Miss Clemens, Nelson Street, South Dunedin, New Zealand.
- Mrs. R. S. Aquilla, Lady Dufferin's Hospital, Amraoti, Berar.
- Mrs. Jones, 126, Burwood Road Hawthorn, Melbourne, Victoria, Austalia

Mukti Mission.

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

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

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

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

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

1. That all orphans, homeless women, widows and girls in India may be rescued and placed under the wise management of godly Christian people.

2. That all of them may be converted and saved to the uttermost, and not one of them go astray.

3. That they may be filled with the Holy Spirit, and that the Lord of the harvest may send forth many of them as labourers into His harvest. Matt. ix 38.

4. That those who become their foster parents may realize their responsibility, and faithfully discharge their duty according to God's commandment.

5. That the whole Indian Church may become a great evangelizing agency, so that the Gospel may be given to every man, woman and child in India by the Christians, as freely as they have received it.

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

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