The
India Alliance

The Organ of
The Christian and Missionary Alliance
in India

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.

The Alliance is unsectarian and its special object is the evangelization of neglected fields; it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our sickness"—and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution. "The Alliance will require of all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God's people shall enable us to supply from time to time."

"Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same." Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Alliance Mission, Gowaia Tank Road, Bombay. Unless otherwise designated, donations will be put in the general fund.
Living for Jesus

Living for Jesus day by day,
Following just as He leads the way,
Never a choice in great or small,
Doing His will, and that is all.

Living for Jesus! All the while
Hiding the tears with song and smile;
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Calling rare flowers from the bitter and sweet,
Learning great lessons the while at His feet.

Living for Jesus? Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And—God only knows—a soul may save.

Living for Jesus! Living—not dead—
Drawing rich life from the Fountain Head!
Quietly watering, though unseen,
Many a life from the Living Stream.

Living in Jesus! Abiding in Him,
His life, peace and rest, atonement for sin
All mine in their fullness and richness, replete
With the joys of the Spirit—the Comforter sweet.

Such may life be, Oh glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity. —Selected.

ATONEMENT

BY MRS. GEORGE C. NEEDHAM

I.D English writers spelled the word thus: At-one-ment. This made its meaning obvious. Atonement is a scheme by which two disagreeing parties are brought into concord. In the Scripture sense it signifies satisfaction rendered to God for sin by man, who is the offending party.

But as no mere human creature was adequate to the stupendous task, the Divine Man, Christ Jesus the Lord, undertook the work. And thus Atonement is not merely the forgiveness of sins, but something higher and more primary, from which forgiveness flows as the stream proceeds from the fountain-head.

The earliest use of the term Atonement found in Scripture is in Gen. 6: 14. There it is translated "pitch," and has reference to the covering of the ark. From this simple idea of hiding out of sight, proceed those complex forms of the word Atonement which are later variously developed in the Bible. Conformable to this, we find that while the pardon of sin is expressed by the thought of being covered (Ps. 32: 1), the punishment of sin is set forth as being uncovered (Ps. 90: 8). The one unworthy man at the king's wedding supper was the unclothed guest (Matt. 22: 11, 12). So the prophet Micah declared: "Thou wilt cast all their sins into the depths of the sea;" that is, hide them in such oblivion, as that no tides or winds shall wash them up to view again. And Isaiah preciously adds, the Man, Jesus Christ, shall be "as an hiding place" (Mic. 7: 19; Isa. 32: 2).

In every type, in every ceremony, and in every analogy that sets forth Atonement, this idea of reconciling God and man by hiding sin is retained. When the plague-stricken corpses of Israel became an offence to Jehovah's eye,
the clouds of incense from Aaron’s censer typically covered them from sight; and this is called “an atonement” (Num. 16:46).

Four kinds of analogies are used in Scripture to explain Atonement.

1.—IT WAS A PROVISION OF LOVE.

“God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish” (John 3:16). Through this atonement God both “manifests” and “commends” His love (Rom. 5:8; 1 John 4:9).

2.—ATONEMENT IS CALLED A COMMERCIAL TRANSACTION.

In other words, it is a redemption or a buying back, by means of a ransom. Christ “gave Himself a ransom for all” (1 Tim. 2:6). Sinners are bought back with a price, and that price was the Blood of the Lamb (1 Cor. 6:20; 7:23; Rev. 5:9).

3.—IT IS A LEGAL TRANSACTION.

Sinners had broken God’s law. Someone must honour it, so Christ was born “under the law,” “came to fulfil all righteousness,” and “became a curse for us,” that by “His obedience many might be made righteous” (Gal. 4:4; Matt. 5:17; Gal. 3:13; Rom. 5:19).

4.—ATONEMENT IS SACRIFICIAL.

In divine atonement, one takes the place of another. In the paschal lamb and the scape-goat, by priestly mediation, sin was transferred to the victim. Christ effects Atonement by becoming our Substitute. He was made “a sin offering for transgressions.” He is called “Christ our Passover.” He was “the Lamb without blemish,” who “put away sin by the sacrifice of Himself.” Thus He was reckoned with transgressors, and “made His soul an offering for sin.”

Atonement was directly connected with the “mercy-seat.” This was always sprinkled with blood when Atonement was made. It is not, therefore, Christ’s “example,” or “heroism,” that saves us; but because He “shed His own blood upon the cross,” and “bare our sins in His own body upon the tree.” And thus by His one act of dying in the sinner’s stead, He, our Saviour, has fulfilled in Himself all the multiform demands of Atonement. He has become our Propitiation to the displeasure of God; our Expiation to cancel the bond of sin; our Substitution to assume all our responsibilities; our Redemption to buy back by a ransom all that man lost in Eden; our Curse to fulfil the penalty of a broken law; our Satisfaction to render to God all His righteous demands; our Reconciliation, whereby not only is all enmity between God and man harmonized, but His cross becomes the pledge for our eternal peace.

“It is the Blood that maketh an Atonement for the soul,” and throughout the coming ages the blood shall be celebrated in that new song which never can grow old: “Thou art worthy... for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation” (Rev. 5:9).

Selected.

Station Notes

BHUSAWAL

By Leah Becker

HE hand of God has been laid heavily upon us here in Bhusâwal in the removal of our useful brother, Mr. R. D. Bannister, from earth to glory. It was the writer’s blessed privilege to labour with Mr. and Mrs. Bannister in this place a little more than a year. We enjoyed blessed fellowship together and the quiet, cheerful way in which our brother went about his work and met difficulties, often preached a sermon to us. Little did we think when he gave the last cheerful goodbye that we would never meet again in this world. But we acquiesce in the will of Him Who doeth all things well.

One of the last pleasant events of Mr. Bannister’s life, before leaving us for Coonoor, was the baptism of seven persons, the first fruits of the Peniel Mission at Dharangâon. He remarked the evening after his return from Dharangâon that this baptism had been one of the happiest events of his life.

Just a year ago our last convert in this place was baptized, a woman saved from death in a two-fold sense. She was found very ill in the Railway hospital. The doctor said she could not live as lock-jaw was setting in; in fact her jaws were stiff when Mr. Bannister came on the scene. He prayed with her and she rallied and said, “If your God heals me I will become a Christian.” He did heal her and Gopibâi kept her word in the face of all the persecution which she
met from her relatives and friends. To-day she is one of our truest Christians. On hearing the news of Mr. Bannister's death, she wept bitterly. A few days later she said, "How glad I am I became a Christian! I shall continue to love the God about whom the Sahib taught me." Gopibai cannot read and says she is too old to learn. But her little eight-year-old boy reads it and it is a great joy to her. She has learned some of our Marathi hymns and often in the evening we hear her singing them. At first she was down-hearted, wondering who would support her. We told her to pray to God about it. One day she came in, her face all lit up, and said, "Now I have no more anxiety about my support. The Lord has promised to do it."

Our hearts have been touched to see in what respect Mr. Bannister was held both by Europeans and Indians. The māriv (gardener) came to me and said, "I lived six and a-half years with the Sahib and he was a father to me. Do you think the Sahib who is coming in his place will be something like him?"

Mr. Schelander of Jalgaon has laboured faithfully in our midst and God has made him a blessing. He has been temporarily filling the gap.

We especially praise God for His keeping during a siege of cholera which prevailed here during the months of April and May.

Dear Readers, pray that there may be a break among these hardened people, and a turning to the Lord. And pray for the one who is about to take up Mr. Bannister's work, that wisdom and strength may be given for his double responsibilities.

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THE ITINERARY

BY THE EDITOR

At the beginning of the hot season it was the writer's privilege to visit several of our mission stations in Berar for the first time, and as impressions of old places seen through new eyes may often be more vivid than the impressions of those living in the familiar routine of a work or locality, we venture to give a brief description of the places visited in the hope that our readers may grow even better acquainted with stations whose names have long been familiar to them.

KHAMGAON.

Khambgaon, where our Marathi girls' school is located, was the first point visited. From

the hour I arrived until I left I had the impression of being in a bee-hive. There was the cheerful hum of busy people all day long in every nook and corner. I have heard it intimated by some people that a missionary's is a lazy life. A peep into Khambgaon orphanage would convince the most skeptical of the injustice of that charge. At six in the morning the voice of song was heard in the school-room where the girls had gathered for morning worship. One missionary had a group of older girls clustered round her teaching them a Scripture lesson at the same hour, while another was off across the compound conducting a class in Bible study with the catechists. The indefatigable head of this industrious settlement is up at 4:30 each morning and it is a pleasure to see her cheerful energy and whole-souled service. It is easy to read in face and manner that her whole heart and interest are "bound up in the bundle of life" with the orphan girls.

On the afternoon of my arrival Miss Yoder spared time to conduct me through her garden and to show me the chapel which is being built. One could not but catch her eager, enthusiastic spirit as she recounted her hopes and plans and the achievements of the work in her care. The air, even though warm seemed balmy and sweet to one who had come from a parched, barren plain. Here irrigation had made the wilderness to blossom as the rose. The fragrance of the coriander blossoms mingled with the luscious smell of the ripening oranges which loaded the slender branches of the trees with golden glory, were like a mild intoxicant. In many cases the branches needed supports to sustain their weight of fruit. "The trees are not yet six years old," said my guide proudly. There were giant oleander-bushes, and foliage plants which would move the American horticulturist to envy. And among them all we found a few shy, sweet roses. Not least of the garden's attractions were the vegetable beds which help to supply the needs of this large household of girls.

The chapel is a simple, brick structure which when complete will accommodate from three to four hundred persons comfortably—that is, according to Indian ideas of comfort. The building is finished there will be a great "feast of dedication." The school-girls are doing the common coolie work, having volunteered their labour as a contribution to
the work. The funds for the building are being provided by a group of Miss Yoder's Pennsylvanian friends.

Miss Millham introduced me to the widows' home and the kinder-garten class, and the little tots exhibited some of their accomplishments to my charmed eyes. They are mostly wee ones who have come into this world with no heritage but sin and shame. I shall not soon forget the sad picture of one little lass of about ten years whom I found being treated in the hospital. She was loathsome to look upon, her poor, twisted body being full of horrible corruption, the fruit of the life of shame and misery into which the child had been forced. I do not remember how she escaped and fell into the missionaries' hands. She is receiving every possible attention and help, but there is little or no improvement and we cannot but wish that she may soon be gathered to the bosom of the great Shepherd in a safe state of the heathen women of the world.

Inclined corruption, the fruit of the heathen, woman's bosom of the great Shepherd in a safe state of the heathen.

I have already told the story of the little girls who had been forced. Added to his regular work, Mr. Erickson has opened one out-station and hopes to open others in his district, each to be placed in charge of an Indian catechist.

The day of prayer ended and a company of us proceeded to Akolà by the evening train, being delayed on the way, so that we reached our destination quite late.

AKOLA.

When the sun rose next morning we awoke to our new surroundings and all my preconceived ideas of Akolà concerning which I had heard so much, vanished with the darkness to become myths of fancy. It was a pleasant disappointment I am glad to say. The spacious, orderly compound, the outlook over fields studded with trees, the trim rows of houses swarming with merry-looking boys and smiling guests who had come up to the annual convention for the Indian Christians, the two mission bungalows standing like friendly guards over the whole, made a pleasing picture.

As I have already told the story of the convention and described the workshop in previous issues, I pass by these points of my visit now. The work-shop boys and the other older orphan boys who are attending the government High School live in Akolà under the vigilant eyes of Mr. Moyer and his wife who seemed possessed of inexhaustible energy, as they indeed must be in a work which demands so much labour.
Our visit to "Santa Barbara," the orphanage farm, was very interesting. The quaint, old-fashioned, high-seated vehicle (I shall not attempt to give its name) in which we rode, afforded us a chance to see the country as the horse trotted slowly up and down gentle hills. Mr. Moyser rode on his bicycle and far outstripped us. He is a daily visitor to the farm in which he takes great delight. A little house is built there in which he and Mrs. Moyser stay some months of the year and which proves a refuge in times when plague or cholera scourge the city.

Here are quartered the younger boys of the orphanage and every thing possible is done to make a happy, homelike place for them. Mr. Moyser, beside being enterprising, remembers that he too was once a boy. There are vines and fruit-trees growing which in a few years will change the little bit of barren jungle into a place of beauty and fruitfulness. Already the arbor and hedges near the house are well-covered with graceful vines. A fountain plays in the little court-yard and in its waters are gold and red fish, frogs, etc., much to the delectation of the play-loving youngsters here domiciled. This fountain was the gift of a Bombay broker.

The dormitories and shool-rooms were being enlarged and repaired at the time of my visit. There was a time when the "town-boys" teased their comrades who were obliged to live "in the jungle" and nobody wished to live at the farm. Now that is reversed and all the boys consider it a treat to stay at "Santa Barbara," for the place is constantly growing in attractiveness and homeliness.

But the chief glory of "Santa Barbara" is its two-windmills which mark the place from some distance. There they stand glistening in the sunlight, their shining paddles almost always in motion, a monument of western progress encroaching on the sluggish East and pointing with prophetic fingers to the India that shall be. These windmills are the marvel of the country-side and the pride of the boys (not to say of the manager). Before they were erected a rumour crept over the country round about as to the purpose of those heavy pieces of iron lying at the "Sahib's" quarters and the Sahib was voted a fool by common consent. "These foreign people do wonderful things, true, but who ever heard of harnessing the wind to draw one's water and grind one's flour, and with heavy iron too. The Sahib is surely mad this time."

But the work of erection went on; the big tank was built to hold the water which the strange foreign machine was to pump out of the big, dark, cool well. Finally all was ready, the last screw adjusted and then came the Sahib's vindication. The wind was harnessed, the water was pumped just as he had foretold and the fame thereof went abroad. Hundreds came to see the marvel, and good use was made of this opportunity to preach about the Christian's God who is far more wonderful and worthy of their faith and admiration than any of the Christian's strange machinery, howsoever useful it might be.

We had the pleasure of pouring in a measure of grain with our own hands and seeing it come out fine flour by means of this machine. With a high wind a month's grinding can be done in a few hours; thus many days' hard labor can be saved.

The big tank full of water makes a capital swimming hole for the boys and they enjoy it to the full. Work, study, and play, each have their proper place, and best of all, the boys are learning the chief lesson of life without which all else is vain—to fear God and keep His commandments, and to trust in the one Mediator between God and man, apart from whom is no salvation.

MISS Knight and Miss Gardner left for Coonoor (in the Nilgiri Hills, South India,) on June 23rd to take a rest that has been too long put off.

Mr. and Mrs. Fuller have just returned from Coonoor after an all too short vacation. It is hoped they can complete it after the settlement of sundry mission matters.

The Mission Council has appointed Miss Wiest permanently to Sheggon (where she has been for several months with Miss Ashwood), Mrs. Bannister to Chândur, and Mrs. Camers to Bhusawal.

THE MANAGER'S NOTICE

Subscribers will please take notice that the date of the expiration of their subscription is marked on the label alongside of the address on the wrapper; the same will also be recognized as a receipt.

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THE INDIA ALLIANCE.

Editorials

"God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1–3.

In these verses we have one of the briefest summaries of the Christian religion contained in the Bible. Nearly all the essential elements of Christianity are here concisely stated or at least suggested. There is no attempt at proof or elaboration. It is a statement by the writer of what he considers incontestable facts. Let us note them briefly. By his very first word he brings us face to face with the fact of a Supreme Being. He does not need any array of arguments to assure himself that God is. The world around him, the heavens above him, the annals of human society, and not least among the host of witnesses, his own heart, assure him that God is. They also tell him what He is. No one who reads aright the open book of nature and of his own soul's requirements can conceive of God as any different to what He is—glorious, holy, loving, wise and powerful, worthy of absolute obedience and deepest adoration. It is a striking fact that nowhere in Holy Writ is any attempt made to prove God's existence. The very silence of Scripture is eloquent. His Being is assumed. No wise person attempts to prove the self-evident, and only fools contest it.

The second point the writer of these verses makes is that God communicates with man. He is not a remote Being who has no concern with the puny dwellers on this earth, or at best, a vague indefinite relation which cannot possibly touch the individual. He is here presented as immanent, as interested, as communicating His thoughts and wishes to His finite creatures, not once nor twice, but frequently and by many varied methods. This then is God, and man's relation to him is what constitutes religion. . . . The rest of the passage is devoted to the second Person of the Trinity, Jesus Christ. There are seven things either asserted or assumed concerning Him following the statement that God's last revelation was a spoken one.

The first thing assumed is the sonship and therefore the deity of Jesus Christ, "by His Son." He whom God thus acknowledges can be none other than "very God, begotten of the Father." The six statements following also declare His deity, for they are assertions which can be made of no one but God . . . . "Whom He hath appointed heir of all things."—Here we have the guarantee of the ultimate preminence of Jesus Christ not only over this little earth, but over the entire universe. It promises us that sin and death and Satan and every evil thing shall be abolished forever, for none of these things can abide when the Son comes into his inheritance. This is the foundation of the missionary's faith and hope. He knows the issue of the work and therefore he can laugh at discouragements and seeming failure. Some day the long usurped kingdom shall return to its rightful Owner, its Creator. Here the apostle's mind swings backward from that far look into the future into the eternities that are past, and he gives us the right of that heirship—"by whom also He made the worlds." Christ the Creator, one with His Father from the first cycles of eternity, His Companion and Equal in the work of calling into being all things which exist. "Without Him was not anything made." Verily He might well say, "Before Abraham was, I AM!"

"Who being the brightness of His glory, and the express image of His person." Christ is an exact and perfect revelation of the Father. "In Him dwelleth all the fulness of the Godhead bodily." God limits our acquaintance with Himself to that revelation. Through no other shall we learn to know the Father. The glory of the knowledge of God is in the face of Jesus Christ. Christ is at once the expression of God's love and His holiness, His mercy and His justice, His wrath against sin and His tenderness for the sinner. The revelation of God is not such as to satisfy a perverted curiosity or foster a foolish credulity, but it gives scope for the development of that most rugged and essential principle of Christianity—faith.

"And upholding all things by the Word of His power. . . . " Do we ever stop to consider Who it is that maintains order and con-
continuity in the universe, Who propels the stars in their courses, Who guides the chariot of the sun, Who causes the seasons to come and go, Who imparts life to man and the fruitful tree and to the tiny blade of grass, Who preserves amidst the natural tendency to decay and death so that all things continue as they have been? There is but one answer. God is the worker of this daily miracle, God in the person of His Son. He is also in a special, intimate sense the upholder of His saints. The arm of the Lord is the arm of a Friend upon which the Christian leans and is thereby enabled to meet all life’s vicissitudes and to triumph over the law of sin and death under which the whole creation groaneth.

"When He had by Himself purged our sins." In this brief line is recorded the greatest fact of all history. It is an epitome of the gospel, the sinless One bearing away from mankind the terrible burden of sin and condemnation. It was a task in which none other could share; therefore "by Himself" in sublime, but terrible loneliness, He accomplished our redemption. It was "by Himself " in a still deeper sense, for it was by the sacrifice of Himself, by the offering up of His body and soul that sin was purged away. Surely in heaven or earth there is no more marvellous sight than "the Lamb slain from the foundation of the world." Heb. 10-10; 1 Pet. 2-24; Isa. 53-10.

... "Sat down on the right hand of the Majesty on high..." indicates a completed work and its acceptance by the Father. As the representative of the human race He appears in the presence of God. The place assigned Him is one of power and exaltation. Thus man is brought back to God, not to occupy the place of the first Adam, but as "a new creation" to share the throne of the second Adam, the Lord from Heaven who shall reign until He hath put all enemies under His feet.

An important meeting of the missionaries of the Marathi field will (D.V.) take place in Sept. at Akolā in connection with the examination of our Indian helpers in the year’s studies. The purpose of this meeting is to establish a training school for our workers, many of whom need a more efficient training than it is possible for them to attain in the routine of station work. Much prayer is asked that all the plans for the school may be of God’s, and not man’s, making.

DIVORCE OF CHRISTIAN CONVERTS
BY THE REV. B. LUCAS

THE paper read by Miss Abbott at a meeting of the Bombay Missionary Conference is one which deserves the serious consideration of all Missionary Conferences, and especially of the Committee of the S.I.M.A., on the Disabilities of Native Christians. In the days when the Christian Converts’ Divorce Act (Act XXI of 1866) was framed, the case of the male convert was the one which apparently demanded redress, and the case of the woman was treated as a possible eventuality. The relief granted to the man is, on the whole, just and reasonable, and very little alteration is needed. The case of the woman, however, is very different. In those days it was an extremely rare thing for a woman convert to Christianity to need the relief which the Act was intended to give to the man. In these days the need is being increasingly felt, and the unsuitability of the Act is becoming more and more apparent. The Act of 1866 was framed on the principle of the equal treatment of both the sexes in the matter of the dissolution of marriage. This principle would be unexceptionable if the same principle were at the basis of the institution of marriage among Hindus. But marriage amongst Hindus is not based on the equality of the sexes, but distinctly emphasises the superiority of the man and the inferiority of the woman. The consequence is that the equal treatment which the Act metes out to both the sexes perpetuates the unequal treatment of the woman to which she is subjected by the Hindu conception of marriage. The same thing would happen if a business partnership were dissolved without regard to the relative position of the partners when the partnership was entered into. The Hindu man can marry more than one wife, he can keep a concubine, and he can be guilty of adultery, without thereby dissolving the bond which unites him to his legal wife. On the other hand the Hindu woman can marry once and once only. It should be clearly borne in mind that strictly speaking, there is nothing

* See January India Alliance, 1906.
which can release the Hindu woman from her marriage bond. Neither death, nor divorce, nor desertion can relieve the Hindu woman from the claim which the husband has upon her. This is the basal fact underlying the conception of marriage according to Hindu thought and feeling. The few exceptions which are asserted in regard to the customs of certain castes are, strictly speaking, a departure from Hinduism proper, and are rather a recognized method of judicial separation than a divorce. In reality there is no such thing as divorce amongst Hindus, for the very simple but adequate reason that the Hindu man does not need it, and the Hindu woman could make no use of it. When the Government therefore introduced divorce, they were introducing that which was foreign to Hindu ideas. They were giving liberty which Hinduism does not recognize. They were therefore not bound to perpetuate the unequal treatment which Hindu marriage metes out to the woman. Perhaps the best way of showing the injustice from which the present Act gives no relief, is to state a few cases where a Christian woman convert cannot legally remarry because she cannot obtain a divorce from her Hindu husband.

(a) The legal wife of a Hindu who has one or more other wives. She has no children. If the husband states that he is willing to cohabit with the woman the petition for divorce must be dismissed.

N.B. There is nothing in the Act as to the status of a Christian woman living under such conditions, nor as to the treatment she is to receive. Out of mere spite the husband may prevent the divorce, without any intention of really receiving her as a wife.

(b) The legal wife of a Hindu husband who has a concubine by whom he has children. The wife has no children. The husband's refusal to cohabit, owing to the conversion of the wife, is the only ground on which divorce can be granted.

(c) The legal wife of a Hindu husband who has deserted her previous to her conversion, and is living with another woman. In this case the ground of the desertion is not the change of religion, and it is doubtful if a petition would be allowed. If allowed, however, the husband can still get the case dismissed by saying that he is willing to cohabit.

(d) The legal wife of a Hindu husband, whose marriage has never been consummated. The man has since married another wife. The divorce is subject to the husband's refusal to cohabit.

(e) The legal wife of a Hindu who has deserted her, and cannot be found. As no notice can be served upon him, the case cannot be dealt with under the Act.

In all these cases it will be noticed that the husband's refusal to cohabit is the sole ground on which a divorce can be granted. As a Hindu he requires no divorce, for he can marry again, or live with another woman without marrying her. The party who really needs the divorce, for whom in fact it is an absolute necessity if she is to marry again, is the woman; yet her relief is entirely dependent upon the party who does not need it, and who is probably particularly anxious that his wife shall not obtain the release she seeks. If his marriage depended upon first obtaining a divorce, the treatment would be equal, but it does not.

It is not, I think, generally understood that Act XXI. of 1866 is not really a Divorce Act at all, but an Act for the restitution of conjugal rights. The marriage is only dissolved when the restitution prayed for in the petition is refused by the respondent on the ground that the petitioner has changed his or her religion. This is a confirmation of the opinion I have expressed that the Act was framed with the case of the man, and not the case of the woman in view. In all the cases above specified, the wife has to sue for the restitution of conjugal rights. That is the sole form in which a petition can be put in. The wife, that is, whose husband has deserted her, and is living with another woman by whom he has children, must petition the judge to order her husband to live and cohabit with her. His character and conduct have nothing whatever to do with the question. This of itself would debar any self-respecting woman from taking advantage of the Act. The husband, if he likes, can defeat the whole object of the suit by stating that he does not object to live with the woman, and he can afterwards treat her as he likes, or again desert her, and she has no remedy. Take the case of E. mentioned above. She has been brought up in a boarding school or orphanage under Christian influences, and has developed into a refined Christian woman. Her husband may be a man of the most revolting character, yet she can only obtain a divorce from him on condition that he declines to cohabit with her. She must, in fact, petition the judge in the first instance to order the man to cohabit with her.
The unsuitability of the Act may be further illustrated by the case of B. which came under my own notice in this district, and has been further complicated by later developments. B's husband left her and went to live with another woman years before B. became a Christian. After her conversion, the husband, the woman with whom he was living, and her children, all came over to Christianity. He is now a good Christian man, and sincerely desirous of putting things right. He cannot now divorce his legal wife, nor can he marry his actual wife, because she too is the legal wife of a Hindu husband who deserted her. We have therefore a Christian woman deserted by her husband, and unable to marry, and a husband, also a Christian, living with a woman who is not his legal wife but is the mother of all his children, and whom he cannot marry.

In the cases I have specified it is the unsuitability of the Act to the case of the woman, which is prominent. There are however cases in which the Act is equally unsuitable to the man. The case of C. and E. can be paralleled by similar instances on the part of Hindu wives who have either deserted their husbands or cannot be found. In such cases an Act for the restitution of conjugal rights affords no remedy.

The reform that is urgently needed is, first of all, an amendment of the Act so as to make a real Divorce Act. At present it is an Act for the restitution of cohabitation simply. Where the Hindu marriage is on an equality with the highest conception of marriage, this is all that is needed. Where however the actual conditions are such that the Hindu partner is incapacitated from taking the true position of husband or wife to the Christian partner, owing to the formation of other ties, or to desertion for a certain number of years, the Act should dissolve the marriage. This is but strict equity, and is demanded by the conditions prevailing in this country.

Further, the case of infant marriages which have never been consummated should be dealt with separately. At present it is left to the option of the Hindu partner whether a divorce is granted or not. This does not press heavily on the part of the male convert, and if the girl wife is willing to live with him divorce need not be granted. In the case of a woman, however, it is entirely different, and it ought to be left for her to decide whether the contract which was made for her while she was still an infant, should be binding or not upon her.

The Hindu partner of such a marriage if a man, would suffer no particular hardship, as it is always open to him to marry again. The case of the Christian partner, if a wife, however is particularly hard, as she cannot marry again, and therefore it demands exceptional treatment.

As the law at present stands it offers no possibility of relief in a certain number of cases, where every sense of what is right and fitting demands that relief should be afforded. The result must inevitably be that the law will be ignored, and alliances or marriages contracted which are not legal. It must be remembered that caste is slowly but none the less surely losing its hold upon Hindus, and that as a result there is an increasing number of instances in which a breach of its regulations in certain particulars is more or less winked at. The reaction from its binding rules and customs frequently passes into licence, and in many parts of the country there is a good deal of chaos in the marriage relation. Again, plurality of wives is recognised by Hinduism, but, owing to the question of expense, more often than not amongst the poorer people a concubine is taken instead of a second wife. Unfaithfulness and desertion do not annul a marriage amongst Hindus. All these circumstances have to be taken into account in dealing with the question of the divorce which ought to be allowed to Christian converts. The Act of 1866 is inadequate. The matter is one which deserves the very careful attention of missionaries in all parts of India.—The Harvest Field.

THINGS WHICH IMPRESS THE NEW MISSIONARY IN INDIA

BY OSCAR LAPP

It is said that no two persons are alike; it can also be said that no two cities are alike; and even more truly, that two countries differ a great deal. The greater the distance by which they are separated from each other, the more they differ in customs and life. America and India are almost antipodal to each other; in the same way their customs are almost universally contrary to each other. In America the cow is milked from the right side, but in India from the left side; in America when passing others on the road one turns to the right, but in India one turns to his left, etc. These facts at once
impress the new-comer on his arrival in India.

I am not able to give in words the force of
the impressions which came to me on my
arrival, but will speak of a few of my impres-
sions concerning the people, the language
and the climate.

The People.

One bright afternoon I walked along the
water's edge with a light foot and was
meditating on the goodness of God in bringing
me to this city of Bombay. While I thus
rejoiced in the Lord I saw on the sea-shore a
multitude of Parsis—men, women and
children. Instead of praising and worshipping
the true God, they were worshipping
the sea, not in unison but separately, each
going through certain forms, such as bowing
to the water, dipping their fingers into it, and
sprinkling it on their eyes, ears and mouths,
and throwing gifts into the water, etc.
Meanwhile boatmen on the water were wait-
ing for the gifts thrown into the water, catch-
ing them and appropriating them for their
own personal use.

Water is only one of the five elements that
they worship. It is not that they are serving
the creation more than the Creator, but serving
both together. Parsis are considered the brain
of India, yet the poor, uneducated boatmen are
getting the best of them in their nature-worship
at the sea-shore.

Not only in Parsis is the spirit of devotion
seen, but also in the Mohammedans who drop
down anywhere and go through their forms
of worship with their faces turned toward Mecca.
One day I stood by an aged Mohammedan
who seemed to be very devoted, kneeling
down, getting up and stretching his hands
toward heaven, kneeling again, prostrating
himself and so he went on for a long time
while his lips were moving, indicating that
he was praying. Just before the end of his
prayer tears were dropping on his cheek.
This sight impressed me strongly that within
that man is a heart which yearns to know
more of God.

Parsi and Mohammedans have a little
higher idea about God than Hindus. The
temples of Hindus are numerous. In large
cities the temples are big and frequently
appear like Catholic churches. Family temples
are usually small like dogs' kennels. Into the
big temples people are continually going
to worship the idols which are therein; but
the small temples are only for the gods.
Their gods appear awfully ugly. Even animals
which are not suitable for house pets, are
worshipped by Hindus.

Practically all the people seem to be as
far from the experimental knowledge of the
living God as east is from the west.

If these people are so far from knowing
God, then the question arises, Do they not
want to know Him, and if so, how are their
desires manifested? Since I came to India two
things are apparent to me, namely,—the
accepting of the tracts and passive hearing
of the Gospel by the people.

One day I had the privilege of going along
with Mr. and Mrs. Fuller to distribute tracts
on the street. The people were so eager to
get the tracts that they gathered around us by
crowds. It was not like in America where
you have to force the people to accept tracts,
and even run after each individual or else you
miss them; here the people take good care
that they will not miss the opportunity of
getting them. In the city people will keep
order so that they will not crush you in getting
tracts, but in a country village I saw that
Miss Veach had to run away from the big
crowd into the cart for fear that the crowd
would crush her. Then from the cart she
succeeded in her distribution.

In the second place, the people listen to the
preaching of the Gospel on the streets. In
Akolà, especially in the bazar, big crowds
often gather around the speaker; many ask
sensible questions; and some attend regularly
these services. In the villages the people are
more simple, there they gather around the
speaker and sit down to hear the, to them, new
story of Christ. If any of the speakers in the
ring makes a stir and turns aside the crowd
will be sure to follow him.

Although the people accept the tracts, and
listen attentively, yet they lack the courage of
stepping on to the way.

Even the present condition of the people is
greatly changed for the better. If the first
missionaries to India, who were driven and
beaten back from towns and villages, would
rise from the dead and face the people of
India now, they would surely say, "Oh what
a change!"

In the face of the spiritual deadness of the
race and deterioration of the human senses,
some are eagerly learning the way of salvation
and others have stepped on the way which
leadeth to the city of habitation, whose builder
and maker is God. The sight either of those
who are inquiring about the way or of those
that have personal knowledge of the saving power, is heart-rending for the great joy.

The reason that these people (the Christians) seem to be exceedingly dear to their Saviour is because of the great depth from which they have been digged and on account of the numberless difficulties they have to face such as breaking of caste and old customs, separation from friends, and the prevailing low standard of morality. Truly more honour is bestowed upon the weaker members.

To be in the church for the first time, and hear the joyful voices arise like a cloud of incense toward heaven, is more than words can tell. To see them kneeling and calling upon the only name under heaven by which they can be saved, is heart stirring!

If those careless people in Christian lands would once see this sight, I think they would leave the place of worship with shame—not more and with a determination to pray, and do all in their power to bring others like these into the one fold.

THE LANGUAGE.

The language of the people is almost the first thing that obstructs the stranger. Going into stores to buy anything, the sellers—natives—will do their best in asking outrageous prices. One feels like an invalid without knowing the language; and if he uses an interpreter then he feels more like a hypocrite. In everything the language is no small barrier. To break down this barrier is to learn the language.

As the customs of the people differ, just so the language differs. The English language is written on the line, but the language here is written underneath it; therefore it is not surprising if the stranger turns the book up side down, as it appears right to him thus. In the Marathi language are over 200 characters. Fifty-two of these constitute the regular alphabet.

When the beginner commences to study the alphabet all the letters seem to be wrong side up, and some of them look very amusing. The letter "L" if turned right side down, appears like a fowl drawn by a child on a slate. Also the construction of the sentence is almost contrary to that of English.

THE CLIMATE.

The climate of India varies according to the distance from the equator. On the mountains is a great deal cooler than on the plains.

This year the heat rose to 117 degrees (shade temperature) in Akolol. In New York when the temperature is between 95° and 110° hundreds die in a day of sunstroke. Of course many are suffering here on account of the extreme heat. In some cases the suffering could be avoided, e.g., the burnt feet. It is not the fault of the climate when people’s feet are scorched on the hot roads but the blame is on the poverty and caste. Many could make shoes or some kind of foot protection for themselves even if they could not afford to buy; but the caste says, “You shall not make them; you do not belong to shoemaker’s caste.” It is true that the age of the race is shorter, partly on account of the tropical climate, and partly the outcome of the extreme customs of caste.

It is inspiring to see many things in connection with the heat. In the first place it is so ordered by Providence that during the hottest season, wind is constant and strong. It greatly reduces the effect of the heat on the people. Who could live here without the breeze?

Then there is the shade of the trees. In the month of March, the weather is getting warmer; the fields are turning white for lack of moisture; trees are losing their leaves. Observing this scene it would seem that the trees remain destitute during the extreme heat of April and May. But the hand of the Creator is manifested in ordering the trees to put forth leaves. All this because man as well as beast needs shade.

It is also ordered by Providence that the land is producing such materials for the pungent food which is considered the best for the health in this climate. One who is not accustomed to this hot food finds his lips, tongue, and throat smarting for hours after meal-time.

Lastly, the fruits of India are the glory of the land. It is known that some fruits contain chemicals which are good for purifying the blood; some are good for keeping the system in digesting order or rather making the digestion easy; and some for killing the fever in the system.

Surely the extreme heat is not healthful; yet the wheel of providence is moving spoke within a spoke. All things work together for good. The wind, shade, and food are the very things which sustain the physical life in India.

P  REACHING THE GOSPEL IN A 
HEATHEN LAND 
BY WILLIAM RAMSEY 

F EW in the home-land realize the difficulties which the missionary encounters in presenting the Gospel of Jesus Christ to the heathen. Some of these arise from the inability of a heathen language adequately to express intelligent ideas of Christian truth, and others from perverted truths found in the religion of the people by which they have
changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

Many consider that when a young missionary's term of study is over he has nothing now to do but "preach the Gospel" and how few realize the difference between preaching the Gospel in the home-land where every man, woman and even school-boy knows what the preacher means by such words as heaven, hell, sin, salvation, etc., and in a heathen land where each of such words requires an explanation; for instance:—there are two words commonly used in the Marathi language for heaven, one (ākāś) which means simply the sky, the other (swārg) meaning the lustful paradise of the god Indra. By using such words how shall we make the people to know of that holy, happy place where sin never enters and the redeemed dwell forever in the presence and service of a holy God and in loving, never-ending communion one with another?

For hell, we have two words combined, (narak-kund). The meaning of the first, as given in the dictionary is—a place of ordeals or filth, a division of the infernal regions of which there are eighty-four," the second word simply means "a pool or spring of water, a hole in the ground." If the strongest words fail to convey any conception of that awful place of torment where their worm dieth not and their fire is not quenched "how much less do these?

The popular idea of sin among Hindus is more or less confined to three forms: first,—the taking of life, whether of animals for food or the killing of insects, treading on ants as one walks, etc.; second,—immorality between the sexes; and third,—failure to observe the restrictions and customs of one's caste. Of sin as the transgression of the law of a holy God or the law of love to one's neighbour, little or nothing is known.

But let us follow our preacher. See him stand in the open-air before his crowd and read from John III. "Ye must be born again!" "That book is quite right," says a proud Brahman, "for we are the 'twice born,' once from our mother's womb, and born-again at about twelve years of age, when with many ceremonies we were invested with the sacred thread, the sign of the 'twice born,' and the sacred word whispered in our ear by the guru (spiritual adviser) making us a member of our caste and responsible to fulfil its obligations." What a parody of God's truth is this? Born again but without the new nature or any change of heart or life, except the obligation to observe the rules and obey the behests of his caste.

How careful too must the preacher be lest his slightest action is misconstrued. Some years ago the writer, while preaching to a crowd in a village near his home, turned his eyes upward once or twice seeking help from above. The action was observed and one in the crowd said, "you worship the same god as we do." (pointing to the sun) "I saw you look up at him, he it is that gives us light, life and all things." No need to say that an explanation followed. At another time while speaking of the resurrection and ascension of Christ, a voice called out, "Listen! he is speaking of our Tukārām, for he is the only man who ever went up bodily into heaven."

As we were leaving another village where we had spoken of hell as a place of burning and torment after death, we crossed the burning ground outside the village. The headman, who with a few others accompanied us, said, pointing to a burning corpse, "that poor fellow is in hell now." And this may have been the way most of those present understood the reference.

We do not now, so readily as we once did, tell the people that God is in every place and have them call out "if He is in every place then He is in that stone, this tree, this piece of wood, that idol, and we can worship Him there as well as anywhere else."

Satan has so parodied God's truth and blinded the minds of these poor people that no one but the Holy Spirit of God can make the things of eternity real to them, but, Praise God! He can and will.

We all know how, at times, a truth which has been explained to us over and over again with many words but imperfectly grasped, when lighted up as in a flash by the Holy Spirit, becomes so real to us that we are compelled to shape our lives accordingly.

Will you, dear friends, pray that God may in this way enlighten the minds of this dear people as we present the truth to them, so that what could not be accomplished by years or months of hard work, may be done in a moment of time. When He is come, "He will convict the world of sin, of righteousness and of judgment."

For every conscious or unconscious need of our missionaries, for the establishment of the converts, for the up-building and extension of His Church, shall we not confidently look up in the face of our Father, and say in the words of the Apostle's Creed "I believe in the Holy Ghost;
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