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.
**Christian & Missionary Alliance.**

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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, Gowalia Tank Road, Bombay. Unless otherwise designated, donations will be put in the general fund.

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**The India Alliance.**

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

**EDITOR:**—Miss M. Wiest.

**BUSINESS MANAGER:**—Mr. C. Eicher.

**ASST. EDITOR:**—Miss L. Fuller.

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Drupadibai  Missionary  Rebekahbai
(Bible-woman)  (Catechist)  (Bible-woman)

Ratnakar  Anandibai
(Catechist)  (Bible-woman)
A homeless Stranger amongst us came
To this land of death and mourning;
Thro' insult and hate, and scorning.

A Man of sorrows, of toil and tears,
An outcast Man and a lonely;
But he looked on me, and thro' endless years
Him must I love—Him only.

Then from this sad and sorrowful land,
From this land of tears He departed;
But the light of His eyes, and the touch of His hand
Had left me broken-hearted.

And I clave to Him as He turned His face
From the land that was mine no longer—
The land I had loved in the ancient days,
Ere I knew the love that was stronger.

And I would abide where He abode,
And follow His steps forever;
His people my people, His God my God,
In the land beyond the river.

And where He died would I also die,
Far dearer a grave beside Him
Than a kingly place amongst living men,
The place which they denied Him.

Then afar and afar did I follow Him on,
To the land where He was going—
To the depths of the glory beyond the sun,
Where the golden fields were glowing—

The golden harvest of endless joy,
The joy He had sown in weeping;
How can I tell the blest employ,
The songs of that glorious reaping!

The recompense sweet, the full reward,
Which the Lord His God has given;
At rest beneath the wings of the Lord,
At home in the courts of Heaven.

"Out of every body's sight
Most of all my own—
So that all around may see
Christ and Christ alone."
sure ground under our feet. Contestants in all sorts of races see to it that the course is in proper condition before they enter the contest. Would God send his own Son on the greatest of all missions without giving him sure ground to tread on? Such a thing cannot be conceived of. And would he ask his followers to walk as he did unless he gave them the same sure ground? What, then, was the ground surety on which Jesus depended for his mediatorial or earthly ministry? We can conceive of nothing more, and nothing less, than the eternal covenant promises of God. In the genealogy of Jesus as given by Matthew, two of his ancestors are given prominence, David and Abraham. Luke reckons his ancestry back to Adam. And with these three prominent ancestors of Jesus,—Adam, Abraham and David, God makes his most solemn covenants regarding the redemption of mankind, and the final establishment of a kingdom of righteousness. Each one of these covenants points to two contrary “seed” in which the predictions are to be fulfilled. In tracing the history and development of these “seed” through the sacred book, we come to know them, as the mighty leaders of two contrary powers, between which enmity and war is declared to the finish; they are the powers of darkness and iniquity, and the powers of light and righteousness.

In the first covenant (which, strictly speaking, is not a covenant, but a judgment, though it contains the germ of all the covenant promises), these “seed” are called, “thy” (the serpent’s) “seed” and “her” (the woman’s) “seed.” Shall we observe, that in these “seed,” we are face to face with two great mysteries. There are many people, religious and otherwise, Christians and infidels, preachers and theologians, who fight shy of any mysteries they may encounter in the Bible. But let some spiritualist, clairvoyant, or other juggler come along, and many of these very same people, though not all by any means, will simply open their mouths and swallow whole the most preposterous impositions without any objections whatever. Friends, fellow pilgrims! There are mysteries in the Bible! Great mysteries! and unless we accept them, the Bible itself, instead of being our guide, and a lamp to our feet, may become a snare, and stumbling block to us. Paul calls our attention to two great mysteries. The mystery of godliness, and the mystery of iniquity. These two great mysteries, we have in germ, in the two “seed” under discussion. A seed, in order to be such, must contain life. It proceeds from a parent or parents, and, usually, begets offspring of its own kind and species. The parentage of these two “seed” is ascribed to the serpent, and to the woman. We have already traced these two “seed,” in the singular, as the leaders of the powers of darkness, and the powers of light. But, in tracing the history of these, we discover, under various names, the parallel two “seed,” in the plural. It is to these we wish to briefly call attention here. In doing so, we may be treading unpopular ground. But remember, that the highway of godliness has scarcely ever been very popular.

There is a doctrine abroad declaring the universal fatherhood of God, and brotherhood of man. This is a very nice sounding gospel, and is accepted everywhere, by Christians, Mahomedans, Hindus, Theosophists and other religionists alike. It passes for orthodox in religious and missionary journals, as well as in other Christian literature. Not long ago, the writer received, from America, a very ably, and on many points, scripturally written book. But, among a number of other peculiarities, it declares that the doctrine of the fatherhood of God and the brotherhood of man was first taught by Christ Himself. It would indeed be nice, if, without regard to creed or tenet, we could all unite around this beautiful doctrine. But before accepting it as gospel, let us see if it is taught in the gospels. If Christ brought in the doctrine, the gospels must be the place to look for it.

There is scarcely a doctrine in the New Testament that is more definitely taught than the doctrine of two fatherhoods and two brotherhoods. Three references in support of this statement may be sufficient, but there are plenty more. John 8: 41-44. Rom. 9: 8. I John 3: 10. These two fatherhoods, or, parentages, are ascribed to the serpent and the woman in the third chapter of Genesis. And in their two contrary “seed” we have the germ of the two brotherhoods. These are the two great mysteries of the Bible, that is, the mystery of godliness and the mystery of iniquity; or, the mystery of the kingdom of God, and the mystery of the kingdom of Satan. Christ told his disciples that it was given to them to know the mystery of the kingdom of God, but to the rest it was not given to know this mystery. Can this be the reason so many fight shy of the mysteries in the Bible?

But praise God, there is a way open, and a most hearty invitation extended to every son and daughter of Adam, to join the brotherhood
of the seed of the woman, called, "the children of God," I John 3: 10, the "born again" brotherhood. The entrance is by the way of the cross. The pass word is faith, and the fee is "a broken and a contrite heart." We have digressed, let us return to the subject. In the first covenant, nothing is said in favour of either one of the "seed." Nevertheless, an unmistakable vantage ground is noticeable in favour of the seed of the woman. As they are measuring swords, the stroke of the one falls short. It only reaches his adversary in the heel, while the stroke of the other carries home to the most vital part, the head and the outcome is in no way doubtful from the very outset.

In the covenant with Abraham, we identify the two "seed" in his two sons, the son of the bondwoman, and the son of the free woman. Should we have any difficulty in doing this, we need only consult the New Testament on the subject. Two references may suffice. Rom 9: 7, 8. and Gal. 4: 22-30. Only the son of the free woman comes in for the eternal, unchangeable promises of blessing, in this covenant. Abraham feels very bad on account of this divided brotherhood. He pleads with God for the son of the bondwoman. God hears, and pronounces great temporal blessings upon him. But the covenant blessings he reserves once and forever for the other "seed." Gen. 17: 21. Much more could be said here, but the remarks have already been extended beyond what was first indicated, and we must pass on to the covenant with David.

To be continued.

Station Notes

JALGAON
By C. Schelander

FIRST of all we praise the Lord for good health during the last six months.

We consider touring among the villages the most important work in a district where there are few Christians. The last cold season we were able to spend three full months in the villages. Mrs. Schelander did not see the mission-house in these three months, but the tent was her home.

We had a blessed work among the good-hearted country people. Only in one place did the people show open opposition and enmity because we preached the gospel of Jesus Christ. The headman of that village was a drunkard and he was deposed from his office by the collector while we were camping there.

We visited eighty villages and preached 180 different times to the men and 90 times to the women. We were a larger party than ever before, as besides four native workers we had Miss Becker with us, and she was a real help. All of us, natives and foreigners, with the exception of Miss Becker, had more or less fever. Our little Fred had quite high fever and once went into convulsions. Once when we were moving camp, while crossing a dry river-bed, the oxen made a sharp turn and upset the cart. Mrs. Schelander got a bad cut in the face and the blood flowed freely for a time, but we finally managed to stop it by applications of the little cold water left in our broken water-pot. Thank God there were no more serious injuries. All of the others escaped unhurt.

Ratnakar, whose picture appears on the frontispiece of this paper, has been a good help in the work in this station. He has been in the mission over five years. He has a definite experience of salvation and has proved faithful and true. His wife is a Bible-woman and they have a little boy over a year old. They live in a rented house in the town. Since the division of Khàndesh into two districts, and the selection of Jàlgàon for the seat of government for eastern Khàndesh, rents and everything else have risen in price. It would be economy in the end to build a house in the town for a few hundred rupees, for Ratnakar and his wife. We could then also hold meetings there if the house were big enough. We would also like to build a church in the town. We would probably get a lot free for the purpose, from the collector. These are needs which we hope to see supplied.

"A young Brahman woman came to the Hospital with inflammation of the hip-joint; she was bandaged and very soon felt relief. But the next day her father came and demanded the removal of the bandages, as his daughter refused to eat, unless according to the usual Brahmin custom she could bathe before and after meals. All persuasion and reasoning was in vain. The whole company disappeared during the night, taking the bandage with them."—Basel Mission Report.

A daughter was born to Mr. and Mrs. Fletcher on Aug. 25th. May God bless her!
SHEGAON
By Maurice J. Wark

SHEGAON with its 11,000 or more inhabitants is as it was fourteen years ago, when it was first occupied by the Alliance missionaries, a picture of the East and West. The village itself, ancient and tumbledown, with streets winding in and out, and ending nowhere, as the way of the East is; and then on the other hand, cotton gins and pressing mills, together with the railroad, reveal the enterprise of the West. As in by-gone days, so now, the people cling to their customs with tenacity. Religion remains as formerly, a system their fathers delighted in,—not for its purity but contrariwise. The more degrading and filthy the festival, seemingly the greater enjoyment; certainly they enter into it with more enthusiasm. The Hindu desires to copy (to a greater or less degree) the West in many ways. He takes full advantage of the postal facilities (even to the extent of dropping a letter into the post box, leaving you to pay double postage for it on receipt); the railroad and telegraph also finding him a good customer, but in matters religious he remains conservative and will have none of us.

In the village the catechists are well known, all corners and quarters having been regularly visited. Almost any day and at any hour a company of from twenty-five to fifty or more may be met with and they will sit down and listen to what we have to tell them; but as yet we have no clear indications that men's hearts are touched. One evening we visited the potters, on business bent, and after our purchase was completed, the request came for a "story." This was given under difficulties—donkeys braying, dogs barking, children crying—and at the close an elderly Brahmin who was there endeavoured to turn the message off, by quoting, "What will be, will be." 

Recently we have had the opportunity of meeting with the pilgrims returning from the Pandharpur festival, (where it is estimated 300,000 people gathered). The trains would carry them as far as Shegaon; there they must wait from two to three hours. One day especially is in my mind. We found a crowd of about two hundred sitting on the station grounds, so we attempted a meeting. All went well until one of their Gurus (holy men) was stirred up to oppose and then our efforts were vain. He told us that he was himself God, he was his own Saviour, he was sinless &c. &c., and when asked, "If such be the case why did you go to Pandharpur? "Only to see Vithobá and the crowd," was the reply. We moved away and in another part of the crowd attempted the "one by one" method. The writer met a youth of about sixteen and as the gospel was laid before him, he continually repeated the name of Vithobá in an undertone "Vithál, Vithál," and when we attempted singing we were drowned by a chorus of the same. We endeavoured to sell Gospel portions and some were disposed to buy, but the above mentioned guru pointedly told the people to leave the books alone and so they went on their way. In the crowd were many men with the signs of mourning for a relative upon them. Cholera was raging at Pandharpur and many left a wife or child, either there, or on the road.

—Dying without Christ.

We praise God for bountifully blessing us in things spiritual and physical and for the prayers and help of those who "tarry by the stuff at home." "Mercy unto you, and peace, and love be multiplied."

We deeply regret the necessary home going of four of our most experienced and useful missionaries, Mr. and Mrs. Moyser and Mr. and Mrs. Franklin. The latter sailed on August 15th, expecting to stop a few days in Palestine on their way home. Their address in America will be Old Orchard, Maine, U.S.A. Mr. and Mrs. Moyser sailed on Aug. 24th via Japan. On reaching the western coast of America they expect to make Santa Barbara their headquarters for sometime. . . . Pray that God may greatly use and bless these dear co-labourers during their stay in the homeland. We on the field shall sorely miss them.

Since Berár has been added to the Central Provinces of India, it has been necessary to raise the standard of study in the schools, as Berár schools were somewhat backward. This has been difficult for both teachers and pupils. The endeavour is to raise the standard to the same level as the more advanced schools of the other provinces. Pray for our Christian boys and girls, that they may meet this difficulty with success.

One of our Dholka boys carried off the medal, in the Sunday School examination for all India this year. It is the first time Dholka orphanage has had that honour. Some of the other boys also passed with credit.
A BOY-TRAMP
BY HELEN BUSHFIELD

Bhusawal is quite an important railway centre and as our mission house is right in the native quarter and near the station, we are continually besieged with tramps of all castes and conditions in life. There is the almost naked Sādhu or religious tramp, the lazy professional tramp who will not work, the orphanage-boy tramp who has thrown off Christian restraint to seek pleasure in the world, and beside these, there are honest Christian men who for various reasons are in straitened circumstances. All of these throng our doors and must be dealt with, and all tell a fair story in such persuasive tones that it would take the wisdom of Solomon to discern worthy persons.

Among the number of tramps that came to our home one day was a stout, good-natured looking lad of about fourteen. Unmistakably he was a boy of low caste and a raw heathen. When asked about his relatives he said he had none; all had died of plague. At the time of his parents' death he was herding cattle in a jungle at some distance from home. On his return home he found the house empty, father and mother gone and all their small belongings carried off. There was a lump in his throat and tears in his eyes as he related this sad chapter of his life's history.

"Why did you come here?" I asked. "I want to be a Christian." "You want to be a Christian! What do you know about Christianity?" "Oh, nothing," said he; "but my mind told me to come here and you would make me a Christian." "We cannot make Christians. You must know the Truth, repent of your sins, and be saved from them." "I'll do anything you say," was the prompt reply. I looked sceptically at the young lad who spoke with such evident sincerity. Could he be a seeker after the "loaves and fishes?" No I could not believe it, and resolved to give the boy a chance. "You should stay three months on trial and be instructed, but you must work. What can you do?" "Oh, anything!" This provoked a smile. He seemed so awkward but I thought he would do for coolie's work on the new bungalow then in process of building, and Mr. Rogers was very glad to have extra help just then.

The first few days were a real test for the boy. The pressure of the work demanded that all hands work over hours. This he did cheerfully and plunged into his work with a happy heart, willing and eager to take hold of any thing to be done. He did his work so deftly and thoroughly that he became most useful.

There is nothing monotonous about giving him his daily Bible-lesson. He enters into it heart and soul, and is always ready to make comments on it which are original, striking, and even ludicrous at times. He grasps thoughts quickly and makes them his own and gives them out in his own original way. If a part be forgotten he unhesitatingly supplies the missing link. In reviewing the lesson about Jesus with the doctors in the temple, the question was asked, "What was there about Jesus that so astonished the learned doctors? Like a flash came the answer, "They were amazed that a little boy of twelve should know more than they who had studied all their lives."

Recently in the Sunday school, we had a lesson on Aaron's golden calf, which made a great impression on the boy's mind. His admiration of Moses was unbounded so I told him the story of the "Babe in the Basket" and all the interesting incidents that cluster around that young life. With breathless interest he listened to the narrative until we reached the point where the weeping babe was drawn out of the water, when he interrupted with, "and so the king's daughter not only saved Moses' life but gave him back to his own mother to nurse and paid expenses!"

One day amongst some old papers he found a primer and asked me to teach him the alphabet, which I did. He was delighted with this and carried the book about, getting help from every source he could. Seeing this we planned for him to go to school half the day, and work the other half to help pay his expenses.

Besides a natural fondness for books, we afterwards discovered that his desire to read was prompted by a real soul thirst for the knowledge of the true God. "My mind is fixed on just two things," said he yesterday at the close of his Bible-lesson. "What two things?" "My work and my lessons. I don't care for play nor to sit and waste my time talking." "You love study more than play? How is that?" "If I study hard I will soon be able to read that book you have been teaching me and then I'll tell others about it."

Pray for the many who are sitting in darkness and the shadow of death that their feet may be guided into the way of peace.
Editorials

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord, I will joy in the God of my salvation."

HERE is a picture of utter desolation, of absolute want, the failing of seemingly every thing necessary to the comfort and well-being of mankind, a condition which has brought many men to the depths of despair.

Well it may if one has nothing beyond. But it was not so with the prophet. He had found a joy which could not be taken away. His happiness was not centered on material things or in circumstances. He had learned to know God, and in knowing Him he had found the true spring of joy.

The prophet's testimony leads us to inquire of what our joy consists, on what our happiness depends. Is it on congenial surroundings, on material prosperity? Are we dependent on human fellowship? Do our spirits bow down with gloom and discouragement under disappointment and sorrow? Or have our hearts been so knit to God that tho' we are poor in all things else we are rich in Him, and can rejoice in Him when other things fail us? Is He our chief joy?

God will lead us by many and varied pathways up to this goal. From the beginning of our Christian life He seeks to teach us of His own sufficiency. As He sought to be all in all to Abraham, turning his thoughts from the promised gift to Himself with those wonderful words, "I am thy shield and thy exceeding great reward," in like manner He comes to us, wooing our attention in one way and another. Abraham did not at once learn his lesson, but God was patient and faithful to him, and finally we see him perfectly established in his love to God and in consequent obedience and faith.

Sometimes God crowns our lives with all sorts of precious gifts, fulfilling our every desire; but He lets us feel the insufficiency of these things to satisfy the soul, to take the first place in man's heart and life. There is a joy in all these things, but it is often merely transient, and it cannot meet the deeper craving of our souls, a God implanted craving to draw us on to true joy and happiness in God Himself. He only, not His gifts, can satisfy. Having Him we need not be disturbed by the passing away of other things. Our chief Treasure remains.

Sometimes when God sees our hearts are wholly set on the lesser things instead of on Himself, He is obliged to strip us of these in order to turn us from them to Himself. It may be the blessings of happy circumstances, of human friendships, etc., that come between Him and us; or it may be the more subtle hindrance of spiritual gifts and graces, the adornments of the soul. Almost imperceptibly, at first, we become attached to these and detached from Him, the great Lover of our souls, to whom we owe our heart's best love, and He has to say sorrowfully, "I have something against thee, because thou hast thy first love."

In these times of stripping do we rebel against Him and begin to doubt His love and the wisdom of His dealings with us? Or can we say like Job, "Tho He slay me, yet will I trust him." Such is the trust He wishes—that our love be not offended nor our faith stumbled at any thing He may do. When He can trust us to give Him His rightful place, He gives back the things He was obliged to take away for our own profit.

Is it merely because He is a jealous God that He acts thus? Put the tenderest meaning possible into that word jealousy, because it is for our sakes He is jealous. He knows what infinitely greater joy we will have by being wholly united to Him. He gives of Himself, He gives His best. He seeks our fellowship so that He may share with us His life, His power, His tho'ts, His all. Wherefore "the spirit yearneth even unto jealousy." Shall we draw back if He allures us into the wilderness that He may speak to our hearts. Too often we do not listen to His voice when we are in the fields of reaping, when flocks are plenty and stalls are full and the earth yields her increase. We need the silence and solitude of the wilderness, but we may rest assured that when we have learned our lesson, we shall come forth again leaning upon our Beloved.
INDIAN ASTROLOGY
By the Rev. E. S. Oakley, M.A.

The pseudo-science of Astrology, which in Western lands has long been relegated to the least enlightened classes and is there forgotten by all except a few ignorant dupes and their conscious deceivers, becomes in India a matter of considerable importance, from the large part it plays in the daily life of the people and its powerful influence on their habits of thought. We are all vaguely aware of this prevalence of belief in astrology in oriental lands, though probably few have grasped its real extent and significance. An impression has got abroad of late years, also, that the making of horoscopes and the like practices were dying a natural death and that the whole superstition of astrology was fading away before the broadening light of modern civilisation. I must own to having had an impression of this kind, until very recently a work on the subject was sent me by the author, an old Indian friend, a Hindu of the North, and a magistrate. The book is written in a candid and courageous spirit, and breathes an earnest desire to deliver the writer's countrymen (and especially countrywomen) from the heavy burden of superstitious observance and needless suffering involved in the customary subservience to astrologers in Indian social life.

It is startling to find the full-blown belief in astrology—that is, the possibility of foretelling the future from indications of the heavenly bodies—openly avowed by many most intelligent and well-educated Indians. Rather, one should say, it would be astonishing were it not for the tremendous force of ancient custom and belief, which one has become accustomed to see exemplified among all classes in India. Such discoveries compel one to conclude that, the Western education and enlightenment of the last half century have as yet penetrated but a little way into the Indian mind. One meets with shrewd, well-bred Indian gentlemen who firmly believe in the effect of planets on the destiny of themselves and the members of their families, and who submit the settlement of their domestic concerns and especially the marriages in their circle to the decision of astrologers. Conversing lately with two or three such men on the subject, I was astonished to find that their English reading and modern culture seemed only to have confirmed their belief in astrology. One of them instanced the Meteorological Department with its weather forecasts, as nothing more nor less than an application of astrology patronised by the Government, and declared that the native astrologers were able to make a much larger proportion of successful hits in their predictions than the meteorologists with all the resources of the British Government behind them. To the obvious objection that the one is based on scientific observation, while the other is a system of unfounded guess-work, the reply was that astrology too is a science of observation, and depends on a vast comparison of lives and planetary dispositions in past ages, from which has grown up a body of more or less 'exact knowledge and a correct method of calculating the bearing of astrological data on individual lots. Asked to explain how the Hindu doctrine of Karma is to be reconciled with the belief in astrology—how, that is, a man's career can be affected by any external accidents or positions of planets, if (as Hinduism teaches) it is nothing more than an inevitable working-out of previous acts and their consequences through many re-births—the answer is, ready, that a man's Karma decides what stars he shall get at each birth, and that therefore the objection falls to the ground. As a last resource in argument, it is always possible to fall back on the reasoning so familiar in such discussion, that modern times have witnessed a sad degeneration, and that the old astrologers were real prophets.

Remembering that astrology was still regarded as a respectable science by Bacon less than three hundred years ago and was diligently studied by Tycho Brahe and the great Kepler himself, who was never able to deny a certain connection between the positions of the planets and the qualities of those born under them, we ought perhaps after all to be a little indulgent to the clinging belief of our Indian friends in astrology. It took Europe a long time to realise that, in addition to being directly contrary to trust in divine providence, the so-called science rests on what is, in this connection, a false basis, namely the great principle that what has happened before will, under similar conditions, happen again—a principle which is at once the foundation of all true science and of most of the error in the world as well. Because John Falstaff was born, as he himself informs us, "about three of the clock in the afternoon," with a pronounced tendency to jesting and corpulence, therefore all who follow him into the world at the same time of day and under the same conjunction of planets must possess the like characteristics—this, in a few words, is the meaning of astrology. It is the fallacy of non
causă pro causā, of supposing that what follows or is associated with something else in one case or in a few cases must be related necessarily to it as its invariable effect. Our own language bears not a few traces of the wide-spread belief in astrology which formerly prevailed in Europe. We still speak of a man's star being in the ascendant; we know something of what is meant by casting a nativity, constructing a horoscope, and the like.

The vexed question of the origin of Astrology is too large for discussion here. Its earliest development is claimed for China, India, and Egypt, but it seems most probable that it took its rise in Babylonia, having flourished there from a vast antiquity, as many of the astronomical terms recently met with in inscriptions belong to the language of the old Accadians, from whom Chaldean civilization was borrowed at an epoch earlier by some millennia than the time of Abraham. India had no doubt an astronomy of her own at a very early period, whether borrowed from China or from Babylon or indigenous, but the development of Astrology as a science of prediction seems to have been due chiefly to Greek influence, which again may be traced back to Egypt and that in its turn to Babylonia. Garga, one of the two earliest-known Indian astronomers, tells us of the invasion of India in the 2nd century B.C. by the Bactrian Greeks, and states, in an oft-quoted passage: "The Yavanas (Greeks) are Mlechchas (barbarians,) but amongst them this science (astronomy) is well established. Therefore they are honoured as Rishis (sages); for much more they are philosophers as a Brahman!"

The Sanskrit work named Paulisa Siddhānta was, Weber thinks, an adaptation of a Greek astrological work by Paulus Alexandrinus.

The Indian astrology and that of Europe seem indeed to have a common origin, since both exhibit the same features. In both we find the twelve "houses," or circles, drawn through the North and South points of the heavens, six below the horizon and six above, thus dividing the solar day into twelve periods. The position of these twelve zones at a particular moment, such as that of a person's birth, determines his fate. That which is rising above the horizon at the set time is the ascendant. The names assigned to the houses correspond roughly in the Eastern and Western systems of astrology, the first being that of life including health and physique, the second that of riches, and so on. The presence of particular planets, including sun and moon, in the several "houses," and their oppositions, are supposed to be determining elements. The day of the week on which a person is born has also a special effect on character and lot, as well as the constellation (nakshatra,) in which the moon stood at the moment of birth. This last consideration has a most important influence on marriage. If the moon is in a certain nakshatra (referring to a girl's horoscope,) her husband's elder brother would die, so she can never be married to any man who has an elder brother. If in a certain other nakshatra, her father-in-law will die, and no man will ever take her as a daughter-in-law. She must be married therefore to a fatherless husband. In another conjunction, her mother-in-law would be sure to die, and she must marry a motherless man. Thus it would seem impossible for some maidens to be married at all. In some cases, indeed, the difficulties are only to be got over by deliberate concealment or bribery; for all girls in India must be married, or the result is indelible disgrace to the family, than which her death is considered infinitely preferable. The absurdity of the system lies in the fact that the time of death to the threatened person is never stated. It may be at once, or in half a century. Thus the astrologer is always right; for the person indicated does always die sooner or later. It is interesting to note that the child's name is dependent on the astrologer, as it must correspond to the letters which denote the nakshatra under which he was born. A man's name, therefore, will tell us the moon's position in the zodiac at the time of his birth.

In the unfettered working of the system which probably prevailed in early times, there would of course be still great freedom of choice in marriage, supposing that all members of the Hindu community were equally eligible. But as a matter of fact the range of choice has become exceedingly limited, especially in the case of many higher families, owing to the rigid rules of caste. Among orthodox communities strictly observing the restrictions of astrology and caste a wholly satisfactory marriage has become well-nigh impossible, so that certain allowances have to be made, and even then such communities seem to be rapidly dwindling. One consequence of the difficulties attending marriage in the higher castes is polygamy; for a girl has to be married before puberty, and if no suitable match can be found, she goes, as our author tells us, to the home of "some vicious rake who patronises these astrologers." He adds, "Polygamy means the
worst jealousy, and this is transmitted from
generation to generation and spreads itself.
How many times have I wondered why
Providence did not send us another Lord
Bentinck to make the section of Bigamy of the
Indian Penal Code applicable to the whole of
India! In those good old times everything was
possible, whereas now nothing can be done.
How happy and pleasant the lives of Indian
women would have been!" A sad picture is
drawn of the blighting of domestic happiness
as a result of the system:

"For each child a horoscope is kept. When
the children become of marriageable age, the
parents circulate an extract from the horoscope.
The astrologers make calculations, and the
results are declared. The sacred marriage
institution is converted into a sort of lottery
office, conducted by somewhat unscrupulous
office-bearers, the astrologers. Their pro-
nouncement is the decree of fate. A beautiful
girl of rich parents may go to an ugly swarthy
villager belonging to the same marriage circle.
She and her parents curse her kimat all their
lives, while the rustic praises the astrologer and
is congratulated on his good luck in the lottery
office. A hideous girl is united to a good-
looking boy, and in a few months his parents
are full of anxiety, because his behaviour is
totally changed. He is morose and perverse.
They think that the girl's stars are bad and
search for another to make their son happy.
Then these two girls quarrel, and one of them
resorts to the village sorcerer to alienate her
husband's affection from the second. In this
materialistic age the sorcerer's charms fail,
and she takes a large quantity of opium and
goes to bed to rise no more. Next day there
is a report of her death from dysentery.

We can understand the writer's outburst
against the blindness of traditional folly.
"Having been a keen observer of these
evils for so many years," he says, "I should be
a criminal in the sight of One who sees the
tears of these girls, in spite of their veiled
faces, if I did not make one honest effort to
relieve their misery." We are inclined at
times to pity the lot of young people in
countries like France, where the marriage is
usually arranged by parents and guardians;
but that condition is one of freedom and bliss
compared with the Indian system. The parents
can at any rate exercise a reasonable choice.
But in India the parents themselves are com-
paratively helpless. In higher circles they
are unable to secure the happiness of their
children, owing to the wholly irrational bonds
of astrological superstition, and are often
compelled to give the child to a quite
unsuitable partner, because the stars and the
astrologers have so ruled it.

A natural consequence of this chance-medley
in domestic affairs is a habit of indifference
and hopelessness. As marriage is one of the
strongest divinely-appointed motives to effort
and self-improvement, and the great spring of
social ambition, the removal of this motive, by
the system described, strikes at the root of
personal initiative and endeavour. The oaf
and the man of talent and education are placed
on the same level in the most momentous
interests of life, because they belong to the
same marriage circle of clanship. Who shall
say to what extent the fatalism of India and
its lack of true progress have been due to this
very cause, perpetuated through many genera-
tions? Since no effort or ability could secure
a man's personal happiness, he resigned himself
to his lot, and all things seemed then to be
ruled by a blind inexplicable fate. His
religion, as ages passed, took its tone from his
personal experience, and Karma, with its
mangled weal and woe, as an expiation of he
knew not what, but of something doubtless for
which he was responsible, became the haunting
conviction of his soul.

Our author considers, if we understand him
rightly, that marriage by astrology was
originally introduced by the Brahmins as an
expedient for reducing competition and putting
all the members of the community on a social
level, thus preventing the formation of a wealthy
unfruitful aristocracy, which is always self-
destructive in the end. It was thus a profound
and far-seeing policy for perpetuating the
Hindu community, which, however, carried
with it other and painful possibilities which
are now being felt. Being a Brahman himself,
Mr. Joshi may know more about the matter
then we do, but it is seldom that social
institutions have arisen in the deliberate way.
The advantage to a class of priestly astrologers
is however obvious. It places vast social
power and emolument in their hands, and we
cannot wonder that it is warmly defended by
those who are interested in its maintenance.

All this serves to remind us that one of the
chief duties of Christian workers in India at
the present time is to gain a sympathetic
understanding of the people, their life and
their religion, and to see what are the real
difficulties and needs. It is easy to denounce
and to point out defects, but the more
diligently we strive to understand the strange
and complex life around us, the more we are impressed with the view of it as an inheritance from past times, in many respects pressing heavily on the people, and not personally and deliberately chosen by them. It is a happy augury for the future that some among the educated Hindus are not led away by a false so-called patriotic resolve to praise everything Indian, because it is Indian; but are keenly alive to the wrongs and abuses attending their ancient customs, are sensible of their unsuitability to modern conditions, and earnestly desirous to amend them in any way possible. We can but honour them for their candour and their good intentions, and give them our friendly sympathy. We are fellow-workers with them and they with us. We have something on our part to offer them, which we do offer with all respect and good-will—the revelation of Divine and human love in Jesus Christ, bringing with it the fair fruits of Christian civilisation, and, as a cure for the woes of India, “the leaves of that tree, which are for the healing of the nations.”—The Harvest Field.

A BACKWARD LOOK
BY WILLIAM MOYSER

We are about to leave our Indian “Santa Barbara” at Akola for our furlough in the home-land, and as we take a retrospective view of the work before we go, we feel like the Psalmist and say, “Truly goodness and mercy have followed us all the days of our life,” and in a special way this past six years.

As we look backward we can see in imagination one bare and barren field with an old quarry in one corner, and the foundations laid for three dormitories; but as we look around to-day what a different view meets our eyes. We have now 40 acres of land under cultivation and the crops are all in a flourishing condition; the old quarry hole has been filled up with what we dug from two wells, and it is now planted with nearly one hundred shade-trees of various kinds. A nice bungalow has been built for the missionary in charge; also a large school-room and a nicely tiled dormitory for the small children. A flower garden is laid out in front of the school, and in the midst of the garden plays a beautiful fountain, while gold fish sport in the wells. Thousands of people come to see these, for they have never seen them before.

The water for the boys, for cooking, drinking, watering the garden, etc., is pumped up by a fifty-foot windmill. Two orchards have been planted containing nearly 300 fruit trees, some of which have borne fruit for nearly two years and some will not bear for another couple of years. The water for the irrigation of these trees is drawn up by two large windmills which store the water in two stone tanks. One of these is 110 feet in circumference, making a fine swimming tank for our boys. All the flour which is needed for our boys is ground by one of these windmills.

The gardens supply all the needed vegetables for our boys. Besides, we sell quite a good deal for the benefit of the school. Then we look across to our iron-roofed cattle-shed and see nearly twenty head of buffalo, bullocks, etc., and all this has been supplied from the Lord’s loving hand. Our needs have truly been supplied in a wondrous way.

Then we look across the fields and we see about thirty families who have built homes for themselves on one of our fields. They are all entirely self-supporting and give quite a good deal to the Lord’s work besides. We stop to think that a few years ago these were all Hindu outcasts, idolaters who knew not God, but were the lowest of India’s different strata. Now amongst them there are carpenters, blacksmiths, engineers, farmers, etc., who are now in a prosperous condition. Eight or ten bullocks and carts are owned in the village. But above all this we can see that most of them are steadily growing in grace and in the knowledge of our Lord Jesus Christ and we can truly say the Lord’s works are marvellous in our eyes.

We look at the school-boys and see them in the different standards from the first to the matriculation class and we praise God for them all. About twenty have signified their intention of becoming Christian workers when their education is completed. They will then go out into this vast, needy field. At our annual workers’ examination we sent up five of our oldest boys and we are glad to say that all passed. Four of these young men were in the advanced class and these four made much better marks than any other workers who took the examinations. They carried off all the prizes, and it was so last year also. But the best of all is that they are all called to be workers in the Lord’s vineyard. The oldest of them will matriculate the next year, the Lord willing. Pray for these young men that they may be filled with the Holy Spirit and power.
There are nearly twenty studying our first year’s Bible course, who hope to take the examination next year.

As we look at the fields, gardens, trees, homes, boys and other Christians, it takes a hard pull to leave them. We love every blade of grass, every stone, and every man, woman and child on this place, and desire to see them have all that the Lord has for them. We have baptized most of them, dedicated their children, married the younger folk, buried their dead, and they have a very large part of our heart; but we feel that it is best we should have a good rest and change in the homeland. So on the 20th, D.V., we shall bid them all goodbye and sail for our own home, realizing that although we are separated in body, we are yet one with them, and we trust that in God’s good time we shall see their faces again.

ABOUT OUR PICTURE

By the Editor

MORE properly speaking, I should say about the people in the picture, as it is of them I wish to write a little. I want to thank God for each of the four Indian Christians whose faces appear there, for each in one way or another has been a blessing to me. When Miss Rutherford and I were left alone in Jalgaon for a time, both of us were inexperienced and unable to use the language to any extent. It was in those days we learned to appreciate our Indian sisters and brother. Ratnakar was invaluable to us. He was faithful and trustworthy and helped us over many a difficult place.

Anandibai, Ratnakar’s wife, was the first Indian Christian with whom I enjoyed real heart fellowship. It always refreshed me to go to her little house of two rooms, always kept so tidy and clean—a striking contrast to the usual order of things in India. There was an air of home likeness which is usually lacking in Indian dwellings.

Rebekabai is Anandi’s grandmother, and she lives with her grand-daughter and helps with the house work in order to make Anandi more free for Bible-woman’s duties. I have never heard a word of complaint about anything from the old lady’s lips. Always cheerful, always working with seemingly tireless energy, she was a constant testimony of faithful, unselfish labour. Her heart often turned with longing toward the “better country” and she would often speak to me with simple confidence and joy of the heavenly home.

Old Draupadibai is a dear old Bible-woman whose humble, kindly disposition endeared her to us all. She is one of the few natives I have met who really seems grateful from the heart for any kindness shown her. Often out of the abounding love of her generous heart she would catch hold of my hands and kiss them again and again. By her simple kindness she has won for herself friends among the heathen women of the town, although she is not clever like Anandibai, and able to preach with the same graphic power and force. But she talks with such simple conviction that her message carries weight. Before we employed her as a Bible-woman she used to take her Bible and go out among her heathen neighbours to tell them of heavenly things. We all love old Draupadibai. She is a widow and has a son, a daughter-in-law and one grandson of whom she is very fond. I wish they were as good as she is, but I cannot speak so well of them.

Anandi was the most eager Bible student it has ever been my lot to teach. She seemed always hungry to know more and her eyes would sparkle with delight as some truth from God’s Word was newly opened up to her. She is a bright, attractive girl. Ratnakar says of her, “God has given me a good wife. She is much more clever than I; and she is good and faithful too.”

Their first baby died of small-pox. It was a great sorrow to them, but now since little Solomon has come, they are comforted. Ratnakar and Anandi are hungry to know God better. They wish to be filled with God’s Spirit. I have seen tears of earnest longing in the eyes of both of them.

Will you not pray for these four members of Christ’s flock, that they may be all He desires for them? They are not perfect. There are faults which I should like to see corrected, yet they are a joy to me. This is one of the bright pictures of mission work. There are some dark, sad stories also to be told, and some day we may share some of those with you, that you with us may pray for the straying and lost, the weak and stumbling sheep of the flock.

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GOD'S FAITHFULNESS

BY HATTIE E. O'DONNELL

It is just two years since the opening of our little station—Sâbarmati,—thus we are afforded a special opportunity of offering unto Him "the sacrifice of praise, the fruit of our lips," for His faithfulness to us. While we have no glowing report to give of any great work which has been accomplished—of hundreds of souls pressing into the Kingdom, of a native Church being established, etc., yet we can testify to His blessings physically, temporally and spiritually, and to a constant realization of His presence with us, and this alone has satisfied and rejoiced our hearts for it is the token of being in His will. "Certainly I will be with thee and this shall be a token unto thee that I have sent thee." Once—just once—was I hindered from getting out into the work, and that was by a very sore throat, but praise Him He touched and healed me.

His temporal blessings have been equally as rich and abundant as His physical blessings. He has met and supplied our every need according to His riches in glory by Christ Jesus. We have found it so precious to get all direct from Him. When He has been pleased to withhold, then sacrifice was sweet, because it was for His sake and when He has sent a 'plenty' then our hearts have been gladdened, knowing that He had been mindful of us and heard our prayers.

Several times have the answers to prayer been very definite and have greatly strengthened our faith. One morning while praying for a certain sum of money to pay a bill which was due that day—the first day of the month—the Postman came to the door with a money-order for just the amount I had been praying for. This was sent by a stranger who knew nothing of our needs and so we know it was in direct answer to our prayer.

Several times has it been thought best by some to close this station, owing to the insufficient supply of missionaries in other more important stations, but we felt sure that this was not God's plan, and daily we (the workers and myself) met together in prayer, to plead that God's plan might not be frustrated and He heard and answered prayer and let us continue in the work.

During the months of the hot season recently past, while the writer spent several weeks at a hill station, the workers toiled bravely on, visiting the villages daily, trudging through the scorching sand, with the fierce rays of a vertical sun gleaming upon them, but without ever a word of murmur or complaint. Often has their faith and courage put me to shame.

Now they are all at Dhourkâ in the Bible-School during the rainy-weather, and my Bible-woman and I are alone. We are not able to reach the far away villages as the workers do, but the nearby ones are visited by us as often as possible.

Last Sunday evening at the close of our own little service on the compound we went out to visit a sick woman in a village near by.

On reaching her house we felt a little disappointed on hearing that she had gone to another village, as our chief object was to talk to her about the Lord. There were a number of others, however, sitting on cots around her door, who seemed very happy that we had come, and clearing one of the cots for us, they asked us to sit down and talk to them; and as we did so, they gathered around our feet to hear us. Having talked to them for a while of our great, living, loving God whose heart yearned over them with a jealous love and was grieved because they had forsaken Him and gone to worship other gods, one man who had been sitting gazing up into our faces and listening with intense interest to every word we had spoken suddenly said, "Oh Missibâbâ! where is your God that we may worship Him?" Then we told him that God was everywhere, that He was a Spirit and could not be seen by us but that He wanted us to worship Him in spirit and in truth. This seemed very hard for him to grasp, and he said, "How can I worship God without seeing Him?" Then he closed his eyes and appeared as if he were trying to pray to the unseen God; but soon he opened them and said, "I must have some kind of an idol before me when praying in order to get my mind fixed on God." We talked to him for a long while, and longed to lead him out into the light of believing in the unseen God, but his heart was so darkened by the power of Satan that he could not break through into the light. When leaving, he said, "If you will come to teach us daily of your God, then we will be able to understand and we will worship Him." I know that he is a true seeker after God—oh pray that he may find Him! Also pray for us that we may be enabled to give out the Gospel in the power of the Spirit and that we may not lack in anything of all that Jesus has purchased for us through His precious blood. 
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