

to lead to the disregard of the Lord's day and the ordinances of the Lord's house, Christian people at home and elsewhere, who support the Army, being meanwhile led to believe, by a system of reporting which has been shown over and over again to be utterly hollow, and worse, that the Salvation Army is gloriously marching on to victory, 'raw heathen' in thousands being swept into the Christian ranks, when, in fact, no such thing takes place. But to collect a crowd by means of torches, a band, shouting and dancing, is, in this country, and especially among the easily excited pariah people, the easiest thing possible. The abandonment of idolatry and becoming steady, patient disciples of the Lord Jesus Christ is a different matter altogether."

This same difficulty and other possible perils of the Army's work are kindly but firmly treated in an earnest and dignified letter, which was issued in 1889 by the missionaries of the nine societies at work in Madras.

"The work of the Salvation Army in India has been much extolled by some critics, and attempts have been made to claim for it a measure of success far greater than that which has followed the missionary work of the societies; but such attempts have been made on wholly insufficient grounds.

"The statistics of the Army for India have not been tabulated with exactness, and its official reports have not placed before the public all the facts on which a true verdict should rest. While we earnestly desire the success of every mission agency, which in the spirit of Christ seeks the salvation of India, we are compelled to state that in South India the work of the Army has not been successful. Recent statistics, and statistics are the approved and applied test of the Army itself, show that its adherents, few of whom are really the result of its own work, are decreasing in number. It has swelled its ranks with the converts of other churches, who have not been improved by the transition, and many of them have again returned to their own folds. The whole of its work has been done within areas under process of evangelization by other societies, and only where churches have been planted and work firmly established by other mission agencies have Salvation Army agents planted themselves, and only to exert a disturbing influence on existing churches. By such a course only, unjust and objectionable as it is, has it been possible for the agents of the Army to exist in India. Compelled by their rules to seek local self-support, they have found it easier to exhibit their need and appeal with success to Christians than to appeal to Hindus, and in this way they have diverted funds from other Christian work. Only the merest fraction of their support has ever come from non-Christians. Tho there are many districts in which from want of laborers no missionary work is done, the Army has carefully avoided these. It has been compelled to seek the common necessities of life first of all, so that the choice of fields has been determined not by the spiritual needs of Hindus, but by the material needs of the Army.

"It has been affirmed that the agents of the Army have been able to come into closer sympathy with the natives of India than missionaries do, and that they have done this by discarding the dress and customs of Europeans. Both these statements are incorrect. For at least two centuries the Englishman has been a familiar figure in India. To this generation he is now almost as familiar as the Mussulman. To Hindus his dress seems to be even attractive. While no Hindu dreams of adopting the Mussulman costume, thousands of Hindus are now adopting the English dress; it is impossible, therefore, that what is familiar and attractive can at the same time be specially repellent. All who know anything of human nature will agree that not by a particular dress, but by intelligence and true sympathy, do we find access to the hearts of men. Soul must touch