

“ Soon every officer is down among the people, praying with some, pleading with others, and pointing others to the cross. Soon shouts of victory are heard everywhere, for great has been the slain of the Lord. The converts are then instructed, the officers introduced as theirs, and are, if possible, left in the village the same night. And thus we sweep on, in each place leaving behind some one to shepherd the sheep, and rejoicing nightly over fifty or sixty, it may be one hundred, one hundred and fifty, or two hundred precious souls seeking salvation, until our supply of officers runs short, and we are obliged to stop opening for the time being.”

The Army faith claims the conversion not of single individuals only, but of villages and communities. The report for 1893 defines this as the proper faith for an Army officer :

“ A Salvation Army officer in a village, tho apart from the town and all its advantages, feels as happy or more so than any one else possibly can, and living in a barracks made of mud and thatched with cocoanut leaves, sometimes in a small room attached to it as officers' quarters, devotes his time entirely to the salvation of the whole village. The village is not, among others, uninfested with thieves, drunkards, harlots, cattle-stealers, cock-fighters, devil-dancers, gamblers, etc., so he plans and schemes how he can reach them and point them to Christ, who can change their lives of sin. The program of work for the week is before him, and before commencing to do anything, he, in the night, gets under a tree in the jungle, and there with his lieutenant, if he has one, spends some hours in close communion with the Lord, and gets a mighty baptism of his power and love, which makes him desperate for Jesus in the fight.

“ His whole ambition now is to speak to the people of the love of Christ. Visiting and *War Cry* selling is a wide door opened for him to accomplish his purpose. He spends at least eighteen or twenty hours in visiting during the week. Of course he cannot visit as many houses as he can in a town, as the houses are scattered about here and there. Yet he does not pass one house without trying, in some way or other, to be a blessing to its inmates.

“ Begging is another favorite means of the village officer. This he does almost every day of the week. By this means he reaches the hearts of the people he cannot gain by visiting and *War Cry* selling, wins their sympathy, and shows them that he is entirely depending upon them, whose spiritual and temporal welfare he is living for. He not only makes the people willingly help the work of the Lord, but makes his corps self-supporting, and thereby lessens the burden of the headquarters.”

Of *bonâ fide* village conversion, Mrs. Keer unqualifiedly testifies : “ Oh, if you could have just seen and heard those givings of testimony, you would not have doubted whether these villagers, converted in a *lump*, were saved or not !” “ I have only one thing to say about the movement here, and that is that it is purely Pentecostal and beyond all human understanding. The whole village is converted !” Of another village the report for 1894 says : “ To-day in that village every soul is a Salvationist, and at their own desire Christian names have been given them.” The reports and Mrs. Keer's letters alike are unqualified in their statements as to the genuineness of these conversions. “ It is a real movement of God's spirit,” writes Mrs. Keer, “ as remarkable, and much more so, than the Irish revival, because these are heathen brought to God in fifties and hun-