

working in Tittuvilli; and, that there may be no mistake, I give *names* of places and people as far as possible. At present the Salvation Army work is carried on there by about fifty-seven officers or agents in fifteen villages, only four of which were purely heathen. In every one of the other eleven the London Missionary Society has been working for many years. The people of one village, called Velankadu, consisting of sixty-seven adults, was reported in the *War Cry* two years ago as having become entirely Christian. According to the *Cry*, they had all become Salvation Army 'heroes;' but when inquiry was made, soon after the statement appeared in print, *not a Christian could be found in the place*. Up to this time, also, that village is entirely heathen. The headquarters of their work is at a village called Talikudi, which has been a London Missionary Society center for many years. They have a meeting-house there within two hundred yards of the London Missionary Society chapel. Fifty-six of our people have joined them, of whom fifteen are employed as 'gurus,' or agents, and in that one village, while the London Missionary Society has one evangelist, two school-masters and two Bible-women, the Salvation Army officers are nineteen in number.

"In Puliady there are no heathen, all are London Missionary Society Christians; yet recently the Salvation Army went in there also and conducted meetings. At South Arasankuli, which has but one street, where the London Missionary Society has been working for a long time, meetings were held on October 3d by Major Jaikodi. Flags were displayed in three places, one flag being opposite the London Missionary Society chapel. The two 'gurus' working there were formerly in London Missionary Society employ. One, called Asseer, got four and a half rupees; present pay in Salvation Army, seven and a half rupees. At Chekkadi the London Missionary Society has forty Christians. The heathen there number about thirty-seven. The Salvation Army has begun work in that village also. In fact, as our native missionary states, where there is a Christian congregation, and especially where there are people who have backslidden or have been excluded from the London Missionary Society communion from any cause, there the Salvation Army goes and begins operations.

"As to their methods of working, a favorite plan is to visit just before the London Missionary Society worship begins; to express a desire to have prayer in a house; and in this way to make attendance at the regular service a matter of difficulty or impossibility. Sunday work, after worship, is allowed, which no doubt is a recommendation to some. Moreover, efforts have been made which have been successful in several instances, I regret to say, to entice our London Missionary Society agents, as in Coimbatore, to join them on promise of higher pay. A disaffected deacon (Varempettan) of one of our churches has been taken on as a 'guru,' and draws seven and a half rupees per month. Rival schools are established in some parts within a quarter of a mile from the London Missionary Society schools.

"Our native pastor complained a short time ago to Yesubatham, staff-captain, of some of these things, and particularly about their enticing away our agents by offering them higher pay. The reply was that he was not aware that anything of the kind was going on, and that he should make his complaint to officers of lower grade.

"As to Tittuvilli, truth compels me sorrowfully to say, after two or three years' experience, that instead of being what Christian workers everywhere would rejoice at, a valuable evangelistic agency to 'raw heathen' in thousands of places in India as yet untouched by the Gospel, the whole method of Salvation Army proceedings there is well calculated to provoke strife, to cause divisions in Christian congregations, to unsettle Christian workers, to foster the caste spirit,