

many natives. Hindus can do everything Christian except be baptized or take communion without breaking caste). In their reports of conversions, they count every one who says he accepts Christ aside from his willingness to be baptized. It is a question whether in native communities the Army does not do distinct harm by recognizing as Christians those who refuse to obey so definite a command as to be baptized." In his little book on "Christian Service among Educated Bengalese," Rev. Robert P. Wilder speaks of an interview with Mrs. Booth-Hellborg, in which he told her of the way in which many students who seemed to be on the threshold of making an open Christian confession, fell back on the plea that the Salvation Army does not baptize, and asked: "Are not the friends and members of the Salvation Army Christians? If they do not regard baptism as essential, why should I regard it so?" Mrs. Booth-Hellborg's defence was: "If baptism were so important, God would have revealed its importance to my sainted mother and to my good father."

"I do not think," adds Mr. Wilder, "that the Salvation Army leaders and sympathizers in Europe and America realize how seriously they injure Christ's cause in India by disobeying His plain commands concerning baptism and the Lord's Supper. Missionaries in India are practically unanimous in the belief that baptism is the test for educated Hindus. A *Babu* may cease worshiping idols; he may neglect the Hindu Shastras and read the Bible; he may believe in Jesus and confess Him openly by word of mouth—all this will not make an outcast of him; but the moment he is baptized persecution begins; then, and only then, he is regarded as really a Christian by his Hindu friends."

Complaint has been made against the Army also because of its transgression upon territory already comparatively well occupied by other missionary societies, and for its apparent willingness to enter into competition with these other societies, even to the extent of diverting their converts and native helpers, while there are still large regions wholly unoccupied. The report for 1894 states that "the Tittuvilli District has been the most successful of our fields so far." And yet of this very district Mr. Duthie, a missionary of the London Missionary Society at Nagercoil, writes:

"Tittuvilli, let me remark, is a small district under a native pastor, whose head station is six miles from Nagercoil. It is a rice-growing part of the country, with a considerable number of pariah villages. The London Missionary Society has been working there for many years. The pariahs there were in slavery when the missionaries came, and were set free by them many years ago. Much labor and money have been expended upon these people. Every village has been visited by our preachers hundreds of times, and great numbers in the course of these years have been brought under the influence of the Gospel. We have now in Tittuvilli 15 congregations, 1773 adherents, and upward of 1000 children in our schools. Tittuvilli and Nagercoil districts have had more Christian workers for many years than can be found in any other country districts of India of the same size. Let this fact be noted. Yet this is the locality upon which the Salvation Army has been concentrating its forces for the past three years, their work in numerous other places having been abandoned.

"But I proceed to state a few particulars illustrative of their methods of