

the front," he declares, and Commissioner Ruhani Bai would agree, "have no other thought than winning the battle in which we are engaged. We never expect to lower the banner which has been placed in our hands, and as the years and ages pass along we confidently expect the strongholds of sin one after another to be beaten down, and temples of righteousness to rise upon the right hand and the left." The reports of the Army work in India are full of this fervor—e.g., "A Year's Advance," page 30: "Enthusiastic welcome of colonel to the Cape. Huge crowd at two days' soldiers' meeting. Vadasary feast to 300 village children. Two days' officers' councils closed with half-night of prayer, everybody wonderfully blessed and cheered. Thalakudi Barracks opened. Three babies dedicated to God; 500 people praying and 50 souls seeking salvation at mass open-air meeting." Or this description of a meeting, from the same report, page 25:

"Soon after five o'clock the troops began to arrive and take up the positions allotted to them. The ground was admirably situated for making a successful demonstration, the meetings had been well announced, and it soon became apparent that there would be a large crowd. By eight o'clock nearly all the soldiers were present, one lassie officer whose corps is situated seven miles off bringing in one hundred soldiers with her. Lively singing, the firing of bombs, letting off of fireworks, the beating of drums, and a stick dance were all brought into requisition to fill up the time before the arrival of the colonel. It was quite late when the welcome news reached the waiting crowd of some fifteen hundred people that the colonel was on the ground. She had no sooner taken her seat than tremendous volleys rent the air, and soldiers from each corps marched up to the front, presenting her with garlands, until the colonel was buried in flowers. This over, Ensign Yesu Patham was called to the front and gave out a song which, accompanied by plenty of hand-clapping and a lively jig from some of the most enthusiastic and boiling-over soldiers, went with a proper swing. Prayer followed, and in connection with these meetings nothing has been more remarkable than to see the crowd of men and women, who until lately were devil-worshippers, all on their knees, and in audible voices following the leader of the meeting in prayer to the living God. The meeting now commenced in real earnest. A testimony from a well-known late devil-dancer, in full Salvation Army uniform, was very interesting. He had been a worshiper of twenty-three different deities, or devils, and was much in requisition by the villagers around when they were visited with an epidemic, and his gains from these ignorant people were often large. He was also a great drunkard, swearer, and wife-beater, but was now well saved, a Salvation Army sergeant, and living in peace with his wife and all others in the village. Another devil-dancer from Ilindiali, before giving his testimony, made his way to the front and presented the colonel with a quantity of relics from the temple which they had abolished since becoming Salvationists. These were mounted on a board, and consisted of the knife used for killing fowls or sheep, which the people would offer to appease the wrath of the devil, the anklets worn by the devil-dancer when dancing, the temple bell and tripod. This gift was gracefully received by the colonel amid the tremendous enthusiasm of hundreds of recently converted devil-worshippers. When this had somewhat subsided, the colonel said she was glad to see them. She had loved them before seeing them, and now she was actually with them, to receive this reception, so much beyond her highest expectations, she felt she loved them ever so much more."