

genera and others the absolute dependence upon these lines of not only the support of the workers, but the very chance of all the soldiers working out their own salvation (not working for it). Some Gujarati officers left under the first struggle for support; still, on the whole, we never knew any people endure so well. We foreigners sometimes thought we saw the turn of the tide, sometimes not. We waited for the people themselves to decide it. That is what they are now doing. Hallelujah! Family officers have returned. Cadets are coming in again, and our total is higher than ever it was.

"The people of the villages, saved and unsaved, never before showed so much confidence in God's army, or listened in such numbers to its teachings. In the Bhil districts the officers have food given them and laid up for the monsoons, and they are preparing to do without even clothing allowance. With the increase of the work, as great a mountain as ever remains to be faced in the carrying on of its superintendence; for the local needs the soldiers have to add works to their faith, and for the general supervising operations, that rupees may come fast enough, we have to add faith to our works."

Even among these poor, the blessing of self-denial has been earnestly taught.

The feature of Salvation Army work in India which has received most attention has been its adoption of the manners and customs of the natives, with the self-sacrificing devotion necessary for this purpose and the economy in the conduct of mission work which has been supposed to result from it. "Behold their Walls" tells of the introduction of the Army's work into India by Commissioner Tucker, who at the outset set the example of attempted identification with the people.

"The year 1882 stands out star-like in the annals of our glorious Army's history, dawning as it did a new epoch in its ethics, eternizing the Pauline doctrine of 'all things to all men,' as was emphasized in the person of our beloved Commissioner Tucker, who, like St. Francis of Assisi, wandered about barefooted, a voluntary outcast from wealth and pleasure, till he became to India's people what St. Francis was to his—that is, an embodiment of holy, consecrated humanity. A little drop of the same Divine love had fallen in the commissioner's heart, and constrained him to become poor for India's sake, to take upon himself the garb of a poor fakir, that, by being an Indian to the Indians, he might happily win a few."

Native names were adopted by the foreign officers. Miss Booth, now Mrs. Booth-Hellborg, is called Ruhani Bai; Miss Barrington became Captain Adarawanti, and Major Grundy became Major Eshwar Das and married a Hindu wife. Mrs. Keer is especially enthusiastic over this adoption of native customs:

"I watched a Salvation Army officer wash his clothes in a river where sometimes tigers come to drink. It was moonlight, and I could easily see how the practiced hand brought the cloth heavily down at a particular angle on the stone, so that the work was rapidly and effectually done. It struck me that I had never seen or heard of a settled European missionary in India washing his single change of raiment before. Why need such an elementary style of life be adopted? Then I had a new view of the elastic and wonderful devotion of the Army. In particular districts its officers wash in rivers or tanks, be they clean or foul, that they may the more effectually become one with the poor people, who