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A Review —  
of The Work of  
The Salvation Army  
in other Lands.

1900—1901.

Being . . .  
ALL THE WORLD  
for June, 1901.

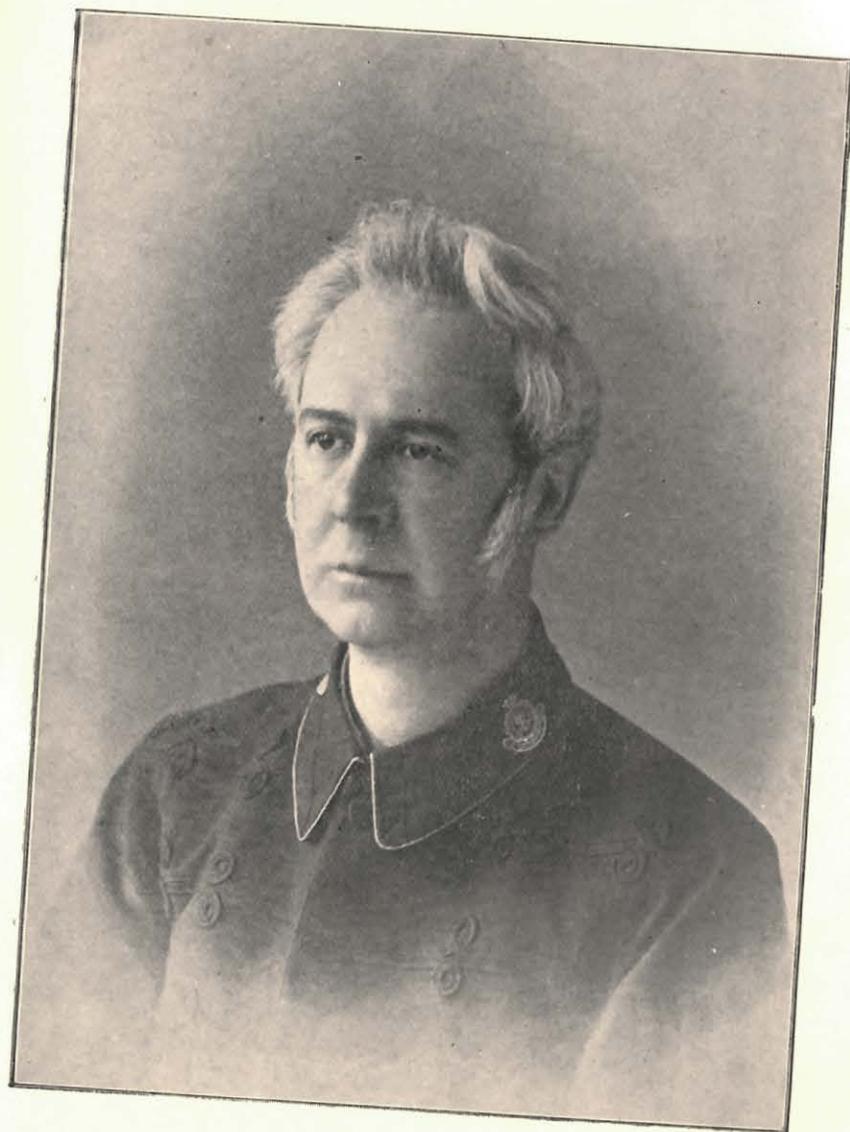


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*W. Booth*

# ALL THE WORLD.

JUNE, 1901.

A REVIEW OF THE WORK OF  
THE SALVATION ARMY IN . . .  
OTHER LANDS FOR 1900-1901.

DEAR FRIEND,—



I could only meet you, personally and alone, to thank you for all past help, and to beg for your continued sympathy and prayer and liberality in the future, I would gladly do so.

But I have tried to imagine such an interview, and have sought to put into these pages a reply to the enquiries that you might make upon such an occasion with regard to the progress of our work.

I have introduced some of the pictures of the year that have been specially interesting to us, and am confident that, taken altogether, this little sketch of our position and labours as a Missionary Society cannot fail to deepen the sense of satisfaction felt by all who have helped us hitherto, and their consequent conviction that we ought to

be helped to go forward—if they read it.

If you cannot read so much, you will at least glance at the illustrations, and at the summary of our present forces, and then you will pray for us and help us.

For my own part I cannot but press on to the utmost of my powers with this labour of love in which God has spared me to celebrate my seventy-second birthday, and which continues to make ever new demands upon us all.

Since the present year began I have already made three journeys to the Continent and eleven to various parts of this country. I am just about to visit once more Holland, Germany, Denmark, Norway, Sweden, Switzerland, and Italy, and then, all being well, I go for six months to America. Let me know of a certainty that your interest in our work is undiminished.

WILLIAM BOOTH.

## Our Progress Throughout the World.

OUR Army seems to run the same risk as to the reading of its reports as that which is incurred by the British Army at this time. During the first stages of a campaign every detail possesses the greatest attraction for all who wish to watch the contest. Any great advance is observed with the closest attention. But if months roll by without any very remarkable achievement, there is, perhaps, a diminished interest in what may be to all personally engaged a none the less arduous and none the less desperate struggle.

We are giving once more the palm to India in this brief review of our work outside Great Britain, chiefly because we have had the advantage of the personal and critical examination of our warfare there by Commissioner Howard, our Foreign Secretary. India is, of course, also our greatest field of fight with idolatrous heathenism.

But it must not be imagined, for that reason, that there has not been elsewhere an equally striking prosecution of the work. Indeed, it would by no means be to India that we should point if we were to be asked where, outside England, during the past year The Army has struggled hardest or has most conspicuously gained ground.

The year 1900 will naturally be distinguished for ever in our South African history especially. The Boer war found us with seventy-five Corps established in that country. If we could say when the war is over that we have neither a Corps nor a building less, that would surely be a grand record. But that is impossible, although we should be able to point to a number of new institutions founded during the great war year, and likely to be of permanent value to the country.

Nothing could be more gratifying than the calm faith and persevering effort on the part of Commissioner and Mrs. Kilbey, our leaders there, and all who have laboured with them, during these most trying circumstances.

Notwithstanding the many discouraging things that have arisen to try them, and the disappointments that have resulted from a prolongation of the unfortunate war, they have battled on, strong in the hope that once hostilities ceased they would be able to recover lost ground. Wherever possible the Commissioner has visited outlying Posts and Settlements, and has in particular given special attention to the Native Work.

When the war was threatening, we understood from the Transvaal authorities, who had always viewed our work with great favour, that it should not be disturbed. But when hostilities began, and British subjects had to leave the country, many of our Corps were reduced to very small numbers. At later dates, some of our buildings were commandeered, under the stress of hostilities, for various purposes; but those of our Officers and people who were subjects of the Republics continued to hold meetings as best they could. When we are able to collect complete reports, it will probably be found that all through the war period our services in Pretoria, Johannesburg, and Kronstad, under one leader or another, were carried on.

Throughout the Cape Colony and Natal there has been comparatively little interruption of our work. Under martial law, it has of course been in the power of military men to keep people from attending late meetings, and to forbid the use of drum or cornet, or the holding of meetings in the streets. But, so generally

have our services, whether held in English or in Dutch, been valued, that very few commanding officers have put serious obstacles in our way. Under our Flag alone, right through the whole period and in every part of the country, have English and Dutch prayers and praises mingled; and we cannot but have a far greater opportunity than at any time in our past history to prove ourselves the friends of all who are in need.

Meanwhile, we have not omitted to utilise opportunities to increase our efficiency for service to the less settled masses who have, especially during the past year, needed our help. To the refugees, not less than the ordinary outcasts of society, we

have opened our doors, and the establishment of the new Rescue Home, Shelter, and Wood-yard at Port Elizabeth, the Home for Women at Cape Town, and the Metropole at Kimberley, date from 1900-1.

For the soldiers and prisoners on both sides, we have been able to do a good deal that will tell in future years even more than it has told already. We can

hardly tell as yet how far our Soldiers Homes in Cape Town, Pretoria, Bloemfontein, Kimberley, and Harrismith may become permanently useful. Nor can we yet even begin to reap the full result of the labours of our Officers in camps of soldiery or of prisoners in Simons-town, Pretoria, St. Helena and Ceylon. Never before have so many soldiers heard our appeals or yielded to them,

and we expect to gather from these labours at least scores of able men for Officer-ship.

It seems natural to connect with South Africa further advances in our work amongst soldiers and sailors everywhere; the most notable of which was in Gibraltar, where Sir George White has granted our comrades

liberty to take part in open-air meetings in the town, as well as in camps. The influence of The Army upon the men is indirectly testified to by the fact that they raised more than £50 towards the Self-Denial fund of the year for the support of The Army everywhere.

That in South Africa, just amidst the agonies of war, there should have been



YOKOHAMA NAVAL AND MILITARY HOME.

raised over £2,400 in the Self-Denial effort for 1900, is an eloquent testimony to our efficiency in promoting goodwill amongst all men and towards all men, thousands of Soldiers on one side or the other having helped to swell these totals.

Our labours amongst the natives of South Africa were in no case interrupted, though one of our stations, near to Ladysmith, was entirely cut off for months from communication with any other, and its Officer brought down to death's door by fever and consequent weakness. During the year there was built what will probably prove to be one of our most important native centres at Indwe, a large colliery town that has sprung up on the Kaffrarian border.

Almost as we go to press comes the news of an attack upon the Officers of one of our Settlements, close to King William's Town. Those who know anything of the drunkenness which is so all but universal amongst the natives inhabiting these miserable locations near South African cities, will only wonder that such occurrences are not more frequent, for well acquainted as all the people may be with the kindly disposition of all our Officers, they are equally well known as the active opponents of all drink traffic, whether native or European.

The ravages of the drink amongst these people can only be compared with those visible in English colliery villages fifty years ago. And yet the natives who toil in the roughest labour, whether of mines or docks in South Africa, are far more open to the Gospel than were our own fellow-countrymen when the first Methodist preaching took place amongst them.

Commissioner Kilbey has, however, not been content with maintaining and

improving our work already established amongst the Kaffirs and Zulus; but has been making extensive journeys of exploration amongst races for which we have as yet done nothing, and is pressing for leave to open up new countries. We can only lament the lack of men and means to provide for the vast advances in South Africa which would otherwise be possible whenever ordinary conditions of life are resumed.

In our other great colonies the ground has been occupied by us too completely in the past for any great extensions of our spiritual work to be practicable. But in Canada generally, and particularly in Newfoundland, there has been throughout the year a steady development of our Corps, whilst in Australasia some very important additions have been made to our buildings and Social Institutions.

The establishment of the Australian Commonwealth we have celebrated by the erection of a large central building in Melbourne for the training of Cadets, and by the opening of a valuable estate in Westralia for the occupation of those who have been first of all passed through some of our city institutions for the unemployed of both sexes. In all the Colonies we continue to receive those grants and testimonies from various governing bodies which assure us that a high measure of practical efficiency is being kept up in connection with all our Social work.

We regret to have to say that both Commandant and Mrs. Herbert Booth have been completely worn out by their devoted labours. The Field Commissioner (Eva Booth) has been prostrated in Toronto by serious illness, and is only just coming back to a prospect of recovery. We trust, however, that all three may yet be so re-established by proper rest and care that, though

their places must at once be filled up, they may soon again be well enough to return to the battle's front.

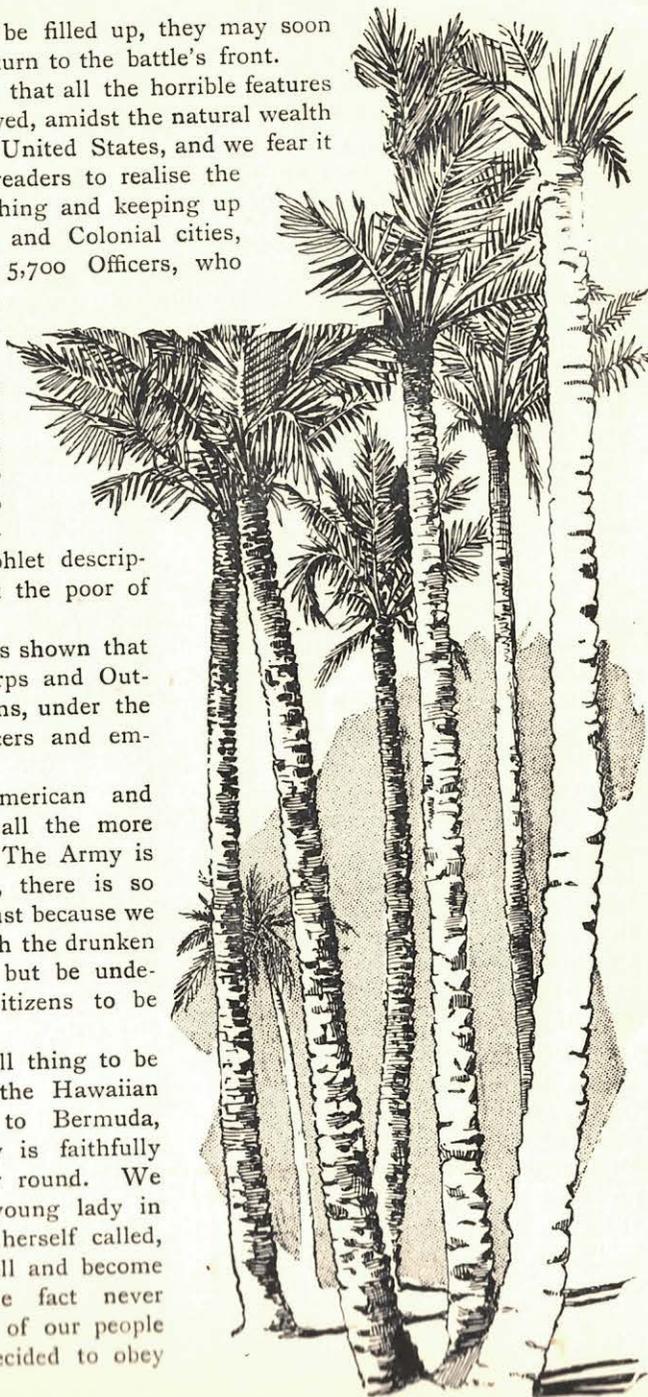
It is, indeed, sad to find that all the horrible features of slum life are being renewed, amidst the natural wealth of the Colonies and of the United States, and we fear it may not be easy for our readers to realise the importance of our establishing and keeping up 2,859 Corps in American and Colonial cities, under the leadership of 5,700 Officers, who are battling daily with drunkenness, vice, and unbelief.

Therefore, we have valued all the more the discernment of the Judges at the Paris Exhibition who awarded a gold medal to Commissioner Booth-Tucker's forty-page pamphlet descriptive of our work amongst the poor of the United States.

In that pamphlet it was shown that we had at work 700 Corps and Outposts, and 160 Institutions, under the leadership of 2,600 Officers and employés.

Our work amidst American and Colonial populations is all the more trying because, although The Army is so generally appreciated, there is so common a feeling that, just because we are constantly dealing with the drunken and depraved, it cannot but be undesirable for respectable citizens to be united with us.

It is, therefore, no small thing to be able to say that, from the Hawaiian Islands right through to Bermuda, the work of The Army is faithfully carried on all the year round. We have just heard of a young lady in Honolulu who had felt herself called, a year ago, to give up all and become an Officer, though the fact never came to the knowledge of our people there till she at last decided to obey God.



In how many hearts the same process may be going on can only be imagined by those who realise how great is the social force against which we are daily struggling, and how many the varieties of race throughout the United States amongst whom we are labouring.

For it is not only with the American citizen, but with Chinese and Japanese, with Germans and Scandinavians, with Italians and Swiss, that our Officers constantly deal in almost all the great cities of that vast country. The contest with the drink power of which so much has recently been heard, through the desperate tactics of Mrs. Nation, has to be waged by our comrades daily in ways that may attract less notice, but which require no less resolute combat in each individual case, in order to bring the poor victims out of their bondage into perfect liberty from their passion and from their fear of ridicule.

The vast journeyings that are continually needed to enable our American leaders, even in the most cursory way, to overlook the work under their care, make fearful demands upon the strength of those who are so often already overtaxed by the multiplied burdens they have to bear. We are doubly thankful, therefore, to be able to report the Commanders as being in fair health at the end of another year.

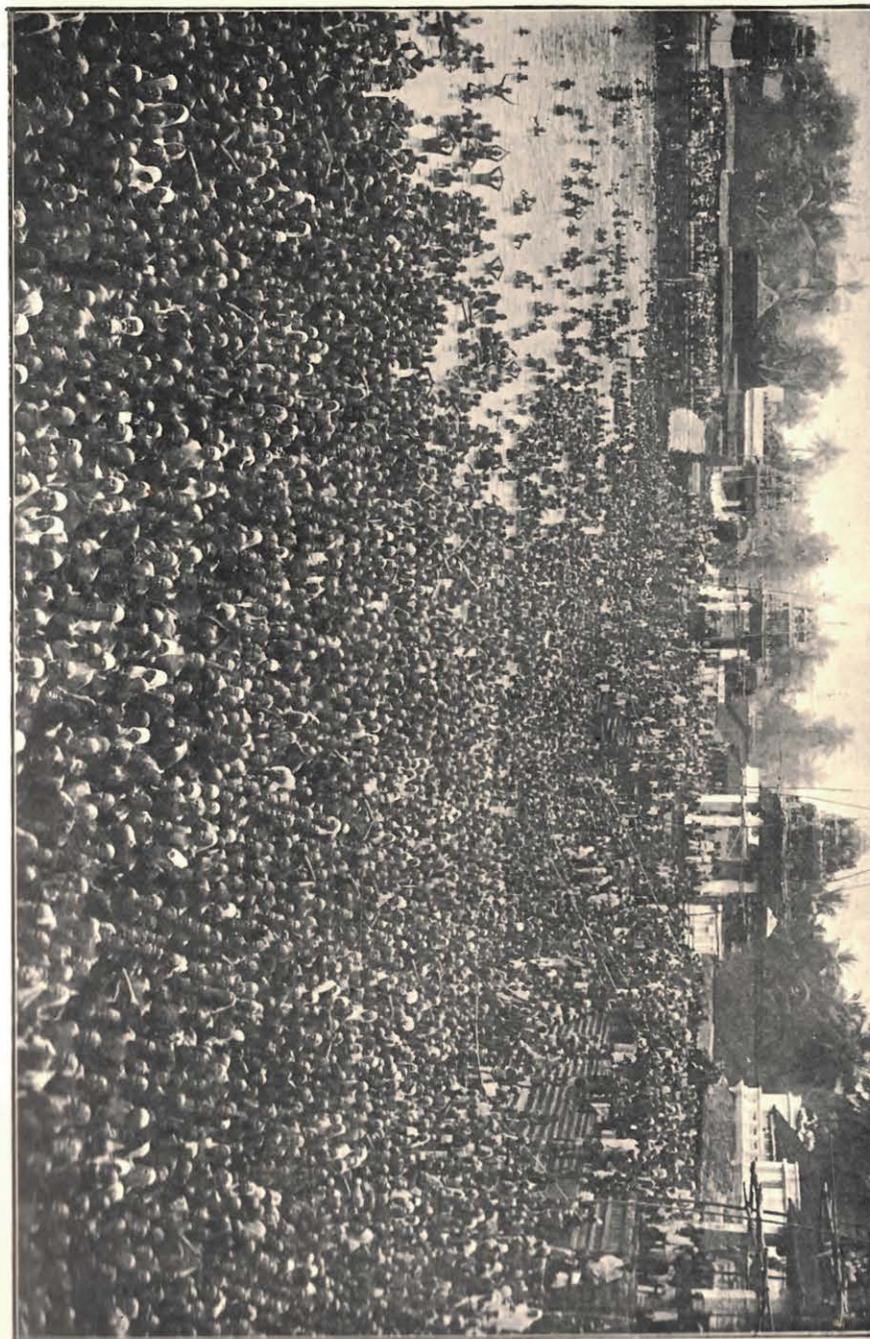
In the pamphlet already referred to, the Commander was able to record a very amusing example of the way in which The Army's efforts to meet the needs of the poorest were appreciated. During the very unusual cold which prevailed for some days in the winter of 1899, our Barracks were kept open, and well heated, for the use of those who could not afford to warm their own homes, and as the police quarters were also thrown open to the public, it occurred to somebody to ask whether these latter

places were being filled to an extent to indicate the need for still further accommodation. In reply to a telephone enquiry, however, there came from the police headquarters in New York the assurance: "We have plenty of room. All the people have gone to Booth-Tucker's show."

One of the most pleasing facts in connection with the establishment of so many as 160 Social Institutions in the United States is that in many cases they do not call for any expenditure whatever from the national centre, the work being so heartily recognised by the press and people of the cities where it is carried on as to be almost financed entirely on the spot.

In South America we are struggling on amongst populations much smaller, poorer, and more ignorant than those which occupy the northern continent. In the Argentine Republic and Uruguay we have now 21 Corps under the leadership of 50 Officers. Brigadier Pearce, who has just completed five years' of faithful toil in these countries, set apart a couple of Officers to visit the country districts, and they have been successful in leading to Christ many who had never previously heard of any way of salvation.

The West Indies have become one territory, under the leadership of Brigadier Gale, who, after having thoroughly organised the work under Divisional Officers in Barbados and Demerara, will be giving a great deal of time and attention to Jamaica. The recent establishment of a line of direct steamships between that country and England has given increased hope of the restoration to the people of at least enough employment to make life supportable. But, in any case, The Army has marked a new era in the history of the African race, by opening



A HEATHEN FESTIVAL.—"WHO IS SUFFICIENT FOR THESE INDIES?"

up a way for the sending out of natives from their own islands to other lands, as mission agents, and we trust God will enable us to raise hundreds to the standard of spiritual power and practical efficiency needed for so great a work. Our West Indian comrades are, we believe, capable of exertions for the evangelisation of every coloured race such as cannot but result in vast conquests.

But, although our warfare in these distant and extended regions of the earth may be in some respects more romantic than in the crowded cities and villages of Europe, we doubt whether it is not just here that we are fighting the most valuable and at the same time most difficult battles.

In Europe, education, and religious education to boot, has during the last half century done its boasted best. Every Government has been forced of late years to give heed to the awful necessities of the poor and the unemployed. But what do we find everywhere?

There is not only a steadily growing disinclination amongst all classes to share in any sort of Christian worship, but there are the naturally consequent losses of moral discipline and serious purpose of any kind. The race for



CHILDREN OF THE ORPHANAGE SCHOOL, FRANCE.

wealth, extremely as it has been developed, has not even been strong enough to overcome the still more prevalent tendencies towards pleasure, sport, gambling, and vice. In one country after another the grave peril of drunkenness has appeared more and more alarming to the Governments, which are so largely dependent for existence upon the sale of intoxicating drinks. Yet the levity with which the question has been treated in every country but Russia, has left the evil quite unchecked; and there is no country except, perhaps, Switzerland, where voluntary efforts against intemperance have attained any great development. Hence our continental work has a moral as well as religious importance, which, we fear, very few even of our best friends have ever realised.

In France, as indeed in all other countries of Europe, it is a very remarkable fact that we have not seriously suffered this year from the intense antagonism which has been generally prevalent to all that is regarded as English. There has been a very decided movement in this and other countries against the monastic orders of the Catholic Church, embodied in a proposed law to make all religious associations illegal which have their centre outside of France. But there has not been, either amongst press or public, any breath of hostility to The Army, though it is still regarded, at any rate in France, as a more or less English association, and we have been able to go steadily on with our work.

In Holland and Belgium there have at least been few manifestations of popular

wrath, and, on the other hand, many very remarkable demonstrations of interest, especially in connection with meetings held by the Maréchal in Brussels. Unfortunately, she has not been well enough to do much in public since those meetings were held.

In Germany we have had the greatest loss, and perhaps the greatest victory of the year. By sudden death we lost Colonel Junker, our Chief Secretary, a man of the highest character and devotion, who has done a great deal to assist Commissioner McKie in establishing our work throughout the Empire. But this loss gave the authorities of Berlin another opportunity to manifest, at his funeral, the great change in their attitude towards us. The great procession to the cemetery was headed by mounted police officers, and, recognised as we now are legally, we cannot well be obstructed henceforth in the establishment of our work anywhere in the German Empire.

In Stuttgart, where from the first we had to contend with the most determined opposition on the part of the authorities, who would allow no one to attend a meeting without a personal ticket of admission, made out before five o'clock the same day, these restrictions are at last removed, and our three Corps in that city will now reap the fruits of twelve or thirteen years' hard labour.

But throughout the whole country steady progress has been made. Our meeting-places are seldom large; the Corps, with here and there exceptions, are small as yet; and those among whom we labour are generally very poor. Yet the work promises to become self-sup-



A GROUP OF DISTRICT NURSES.

porting in most localities, and, but for the great distances to be covered between place and place, and the heavy rentals to be paid in the large cities, would speedily be entirely so.

What is even more important is that there has been raised up so valuable a body of German Officers that almost all the leadership of The Army is now in their hands, and that they are continually adding to our list of Officers those who may be expected to take an equally important part in the advance in future years. In and around Berlin we have now 20 Corps, in and near Frankfort 4, in Breslau 8, and in many other cities several, whilst Rescue and Maternity Homes, and a Working-women's Hotel have been established with great success in various places.

In Switzerland, where our first steps were attended with such violent opposition, we gain each year a stronger hold upon the people. Open-air meetings and processions are now, throughout the summer season, quite common, and large audiences are gathered and hear the glorious message without the least

threat of disturbance, where we could not meet indoors at one time without endangering the property of our landlord.

In Denmark, too, there has been during the past year, a great increase of open-air work; and we continue steadily and constantly those efforts for the salvation of the careless, and for the rescue of the fallen, which have won for us the recognition of the highest as well as of the lowest circles.

Of Finland it is necessary, for the sake of sorely tried and threatened comrades there, to say little. We will only remind our readers that in every part of that country we have those who specially need our prayers, that they may not be seriously hindered in their work by the steadily lessening liberty of the country.

Commissioner Ouchterlony, who established our work in Sweden, and whose labours in Norway had for the last six years been marvellously blessed, was no longer able to bear the burden of a great charge, and had to pass it into the hands of Commissioner Ridsdel last year. He was welcomed as heartily as he had previously been in Sweden, and has gone forward with the development of our attack upon the towns and villages of the country.

The Lifeboat which was launched last year has been very useful, not only in the saving of life, but in the spread of vital godliness amongst the island and fjord hamlets of fisher-folk to whom it carries our Officers devoted to that specially self-denying service.

We despair of giving to English readers any fair idea of the loving toils and sufferings regularly endured by many of our Norwegian and Swedish Officers in keeping up the services, the visitation, and the distribution of our publications throughout the whole length and breadth of those extensive territories. It is all so common, so

regularly and quietly done, and those lands are so little mentioned in any newspaper, that we are sure our readers are in danger of forgetting how large are the forces, how wide the area, and how earnest and successful the fighting which, under the lead of Commissioner Oliphant, has gone on in Sweden during the last five years.

In these ice-bound Northern lands Socialism has made its voice only too loudly heard amidst the suffering poor. But God has helped our Officers fearlessly to press ever farther and farther out amidst the neglected and the miserable; and so largely has our work been blessed that we contemplate the speedy opening in Stockholm of a Missionary centre for the training of Scandinavian Candidates for foreign work. The Scandinavian Officers we have already sent to India have proved amongst our best, and we cannot doubt that many more will yet be raised up.

In Iceland our comrades continue their faithful efforts, amidst one of the smallest and most scattered populations in the world.

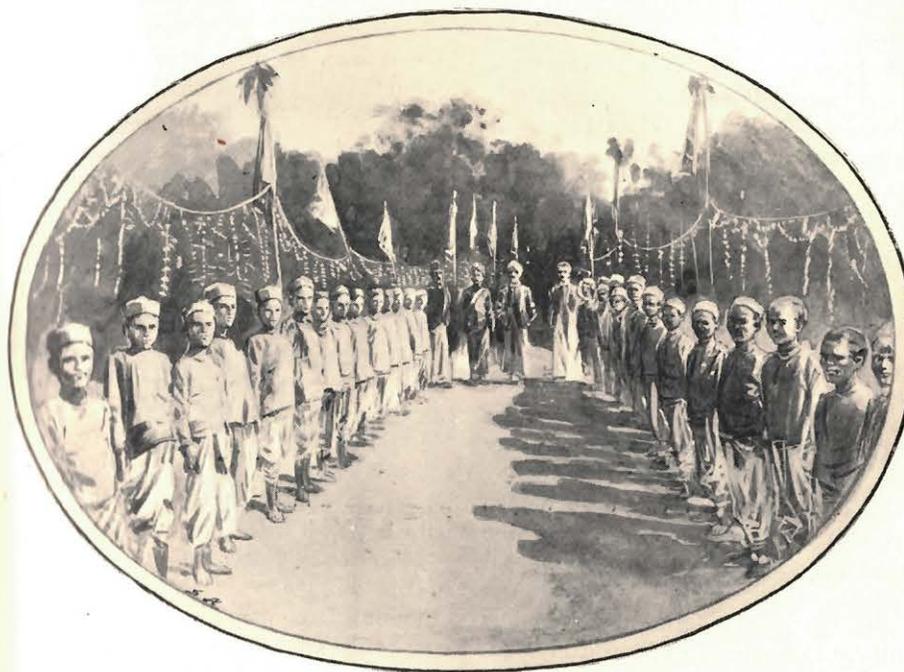
Of Italy we really hesitate to speak, lest we should either seem to exaggerate our own successes or to unduly magnify the national evils with which we firmly believe the young king is anxious effectually to grapple. It is unquestionable that the country is still plagued with influences that drive multitudes of its most capable people to seek their bread abroad; and these continual migrations have made our success the more difficult. Yet we have gone steadily forward during the past year—have got a larger and better force of Italians, in twenty-two places, than ever before, and cannot doubt that we shall yet gain multitudes of the millions who have ceased to feel any interest either in religion or in their own country.

But we turn with a sense of relief from the Western lands whose Governments, professedly Christian though they be, evince such indifference to all that is most important to the welfare of their peoples, to that new country of the far East which seems destined to play so important a part in the future of the world—Japan.

In passing, let us remark that our comrades in Java, supported and re-

one of our leading Officers in India, but because, for the first time, we became a generally recognised power in the country.

So accustomed are we to the sale of *War Crys* every week in the streets and public-houses of these countries, that we are in danger of forgetting how much of faith and love is behind all that, and how much fruit, therefore, for eternity we may expect from such a sowing.



RESCUED FAMINE BOYS BELONGING TO OUR INDUSTRIAL SCHOOL, BAREILLY, WAITING TO SALAAM COMMISSIONER HOWARD.

inforced from Australia, have considerably extended their operations during the past year, and have gained more and more the sympathy of the Dutch population and Government. Our Australians have helped Japan conspicuously also.

The year 1900 will always be an important year in our history in Japan, not only because the leadership passed into the hands of Colonel Bullard, so long

But in Japan, one week, it occurred to Colonel Bullard to issue a *War Cry* specially describing our work for women who have fallen into evil courses, and to try to get it into the hands of the poor girls confined in the districts given up to certain forms of vice under Government inspection.

The brothel-keepers first tried to baffle our Officers, by buying up all the



SOLDIERS' HOME ON THE VELDT, SOUTH AFRICA.

copies; but when this proved impossible, they, in an evil hour for themselves, resorted to violence. Then the press of the capital took the matter up, and joined with us in insisting that every girl should have the chance to know of a way of escape from her awful life, and should have liberty to abandon it if, and when, she chose.

The law, as it then stood, made it impossible for any girl to get away without the full consent of her "keeper." But the Government, as soon as our Officers had demonstrated that many women would gladly escape if they could, and that such could be helped back to an honourable life, altered the law so completely as to make it penal for anyone to hinder a girl's deliverance. A great national reformation was thus achieved as the result of our campaign.

The result has been that no less than 1,227 girls have left the brothels of Tokio alone, multitudes of those who frequented these places have ceased to do so, and our first Rescue Home has begun to fill with remarkably interesting and many hopeful victims of the old regime.

Far more important, however, has been the effect of all this upon our general progress. The people of Japan, eager as they are for every Western novelty, have so little interest generally

for anything purely religious, that it has been very hard for years to attract their attention.

We have every liberty as to meetings in the streets and

in our own halls, and as to the sale of publications and every other form of activity which has so far seemed wise. But, partly owing, perhaps, to the difficulty of the language which our European Officers all had to learn, it has been a very slow work to gather anything like regular audiences, and secure the attention and the success to which we are accustomed.

This year has, however, been one of marked progress. Three new Corps have been opened, the total of Officers has risen from 47 to 64, all, without exceptions, Japanese; and our total of audiences and sale of publications has been doubled.

More striking still, as to the growth of our influence, is the fact that the amount of contributions towards the cost of the work has more than doubled.

During the year no less than 935 persons have knelt at our penitent-forms, and the Japanese do not very readily come to that point of public decision for Christ. Meetings have generally to be kept up till past eleven o'clock at night before this desired end is seen. The people work till very late seven nights per week, so that we have greater difficulty than in any other country to gather them into our meeting-rooms, and to completely instruct our Soldiers. But it is evident that we have passed

the most difficult period of our warfare in this wonderful land.

Never before have we been favoured by God's grace to become so rapidly in any country the valued agents of the whole community in the destruction of evil, and the spread of Divine light. We cannot but see in this fact the promise of far grander things to come, and we cherish the hope that Japan may yet become the leader, not only of the Chinese, but of many other nations in the path of Salvation.

Our Homes for ex-jail birds, and for rescued girls, in Tokio, continue to represent our readiness to carry on every class of social work there, as means are provided. And our Sailors' Home at Yokohama has been enlarged to enable

us more fully to meet the needs of both war-ships and the commercial navy.

How vast in its effect is the work done amongst soldiers and sailors, has again been illustrated in connection with the visit of H.M.S. *Warspite* to Honolulu. Four of our Leaguers were most useful in the meetings ashore; but they were able to tell how their meetings on board, attended at first by four only, had resulted in getting twelve more out into bold devoted service to Christ.

Just so, our crowning joy in every direction is the knowledge that those we have amongst any class, and in any place, are continually missioning those around them. God grant them an ever-multiplying success!



SOLDIERS OF OUR CHINESE CORPS, SAN FRANCISCO.

# Our Work in India:

AS I SAW IT.

BY COMMISSIONER HOWARD.

## Introduction.

MY recent return from India presents a fitting occasion for giving a report of the land. It was my third visit during the last five years; and by journeyings far and wide, extending over 8,000 miles, I was able to touch nearly every centre of Salvation Army operations in India and Ceylon. I may, therefore, speak with some degree of confidence in regard to the nature and extent of the work under the Army Flag, and also of the character of the people among whom our Officers carry on their self-sacrificing warfare against heathenism and sin.

Of the devotion and spirit of these Officers I cannot speak in too warm terms; whether I refer to Commissioner Higgins (our Resident Indian Secretary), Brigadier Hira Singh (his chief Assistant), or the individual Commanders and Indian Officers of the seven Territories into which India and Ceylon are divided. I believe they are among God's heroes and heroines, and that if suddenly called up higher, the welcome would be, "Well done, good and faithful servants."

At best, my report can only be brief, and, in the nature of things, must be scrappy. It is written,

however, after the most careful and systematic inspection of the general conditions under which our Officers live and labour, as well as the methods and results of their Christ-like toil; and I return with a heart full of deepest gratitude to God for the visible outcome of it all, and with a profound conviction that in these far-off Eastern lands the most wonderful triumphs for our Divine King are possible, if only the means for maintaining and extending the operations are forthcoming.

During this Tour, I attended upwards of thirty Public Demonstrations, besides conducting Officers' Councils, Jemadars' (Local Officers) Councils, holding Inspection Courts, and attending to general business.

Landing in Bombay, we travelled to Madras and the Telugu country. From Cape Comorin, the most southern point of India, we worked our way to the Punjabi district of Gurdaspur, near to the snow-clad Himalayas, where northern blasts painfully contrasted with the fragrant breezes which had fanned us in Ceylon.

Our journeyings also extended from Lucknow, Bareilly, and other places in the North-west Provinces, to Rajputana, Gujerat, the Bheel Divisions, and the Marathi Country,

The Salvation Army is now Operating in 46

Different Countries and Colonies, including—

- British Isles . . . Switzerland . . .
- Canada . . . Sweden . . .
- United States . . . British Guiana . . .
- Argentina . . . Bermudas . . .
- Uruguay . . . Norway . . .
- Barbados . . . Denmark . . .
- Australia . . . Holland . . .
- New Zealand . . . Germany . . .
- India & Ceylon . . . Belgium . . .
- South Africa . . . Finland . . .
- St. Helena . . . Italy . . .
- Java . . . Iceland . . .
- Jamaica . . . Japan . . .
- France . . . Gibraltar . . .
- Malta, etc., etc.

With 13,465 Officers or Missionaries and 7,616 Corps or Stations.

1901.

## THE SALVATION ARMY.

To General Booth,

101, Queen Victoria Street, London, E.C.

To assist the great work of The Salvation Army in preaching the Gospel to the Heathen and Outcast Classes in this and other Countries, I have pleasure in contributing the sum of \_\_\_\_\_ to be paid annually.\*

Name

Address

Cheques and Postal Orders should be made payable to WILLIAM BOOTH, and crossed "Bank of England, Law Courts Branch."

\* If not an Annual Subscription, please cross out these words.



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**LEGACIES.**  
NOTICE TO FRIENDS who are about to make  
their WILLS, and desire to help the work of  
THE SALVATION ARMY.

The good intentions of some friends have been made  
useless in consequence of their Wills not being in conformity  
with the law relative to charitable bequests. The following  
course of action is, therefore, recommended: If the property of  
a Testator desiring to benefit the Fund consists of money at  
home or at the Bank, or of Home and Foreign Railway Stock,  
Foreign Bonds, Canal Shares, Cash on Deposit, Shares in  
Trading Companies, Consols, London County Council  
Stock, Loans to Municipal Corporations, Shares in Gas,  
Water, or Industrial Companies, Marine Telegraph Shares,  
and Shares in Mines or similar kinds of property, then the  
following form of bequest should be used:—

"I GIVE AND BEQUEATH TO GENERAL BOOTH, or other  
The General for the time being of THE SALVATION ARMY, the sum  
of £.....to be used or applied by him at his discretion for the general  
purposes of the said Salvation Army. And I direct the said last-mentioned  
Legacy to be paid within twelve months after my decease."

**Directions for Execution of Will.**

The Will must be executed by the Testator in the presence of two  
witnesses, who must sign their names, addresses, and occupations at the end of  
the Will. The best method to adopt, for a Testator to be quite sure that his  
Will is executed properly, is for him to take the Will and his two witnesses,  
go into a room and lock the door, tell the witnesses that he wants them to attest  
his Will, and then all three sign in the room, and let nobody go out until they  
have all signed.

General Booth will always be pleased to procure for any  
friends desiring to benefit The Salvation Army, by Will or  
otherwise, further advice, and will treat any communications  
made to him on the subject as strictly private and confidential.  
Letters dealing with the matter should be marked "Private,"  
and addressed,—

GENERAL BOOTH, 101, Queen Victoria Street, London, E.C.

and at every halting-place we were  
greeted with many tokens of loving  
and affectionate comradeship. In  
some places many hundreds, at  
others, thousands of Salvationists  
were gathered together. Crowds of  
heathen and all sorts of people were  
also sympathetic spectators of various  
Demonstrations which were held.  
"Twenty thousand people, in-  
cluding ten thousand Salvationists,"

Army floating on the balmy breeze!  
It is too deeply engraved on my  
memory, and its lessons too trans-  
parent for me ever to lose sight of  
it, even in the rush of other and  
more exacting duties.  
The Events, in their rapid, but  
well-ordered succession, were worthy  
of one of The Army's great days  
at the Crystal Palace. There was  
a meeting in a huge Pandal, mea-



COMMISSIONER HOWARD (the Foreign Secretary), COMMISSIONER HIGGINS (the Resident Indian Secretary), AND TERRITORIAL COMMANDERS IN COUNCIL AT POONA.

was the general verdict on the Sal-  
vation Mela (or Demonstration) at  
Gomri, with which the public part  
of my work wound up. Shall I  
ever see the like again? The quiet,  
picturesque village! The clear  
Indian sky! The bright Indian  
sun! The multitudes of Indian  
faces lit up with happiness, and the  
Yellow, Red and Blue Flag of The

suring 165 feet by 60 feet; this was  
filled to overflowing by five thou-  
sand joyful Soldiers and Adherents,  
who nearly all wore Army badges  
or uniform. And what a picture  
of liberty they presented! They  
praised God together, they clapped  
their hands, and sang and shouted  
for joy. And, then, how they  
prayed! Their litany was like the

sound of a cataract, or a mighty, rolling river! This last aspect of their faith and earnestness was one of the most refreshing things of the day, while as a sight it was indescribable.

Several thousand children were on the grounds, and we had a Demonstration in their interests, which lasted two hours, in the great Pandal. It consisted of various displays, musical drills, songs, living illustrations of Bible subjects, and examinations of boys and girls belonging to our various schools, the latter giving evidences of Salvation Army teaching beyond my highest expectations.

Three or four fields were utilised for the camping, mustering, and reviewing of the ten thousand Salvationists referred to, and the multitude of onlookers (curious and interested) who had gathered together to witness the proceedings.

Now, of that Review I can say,

without the slightest exaggeration, it was an event of great significance. Let me describe it. With Commissioner Higgins and a few others, I took my place in the grandstand on the field. The track marked out for the procession was like a huge serpent, stretching in coils all over the enclosed ground.

Through the triumphal arch the army of Soldiers and Recruits came, with Colonel Nurani on horseback at the head—an answer, if you like, to the critics who ask, "Where are you?" It was an army led, marshalled, and disciplined. Drums by the score! Trumpets, horns, and divers musical instruments by the hundred! Flags and banners in abundance, bearing strange devices. Camels and horses all mixed up with men, women and children shouting their *salaams*, singing their songs, and leaping for joy—all passing the stand, and marching in serpentine form—one mighty, moving panorama of Salvation.

## CHAPTER I.

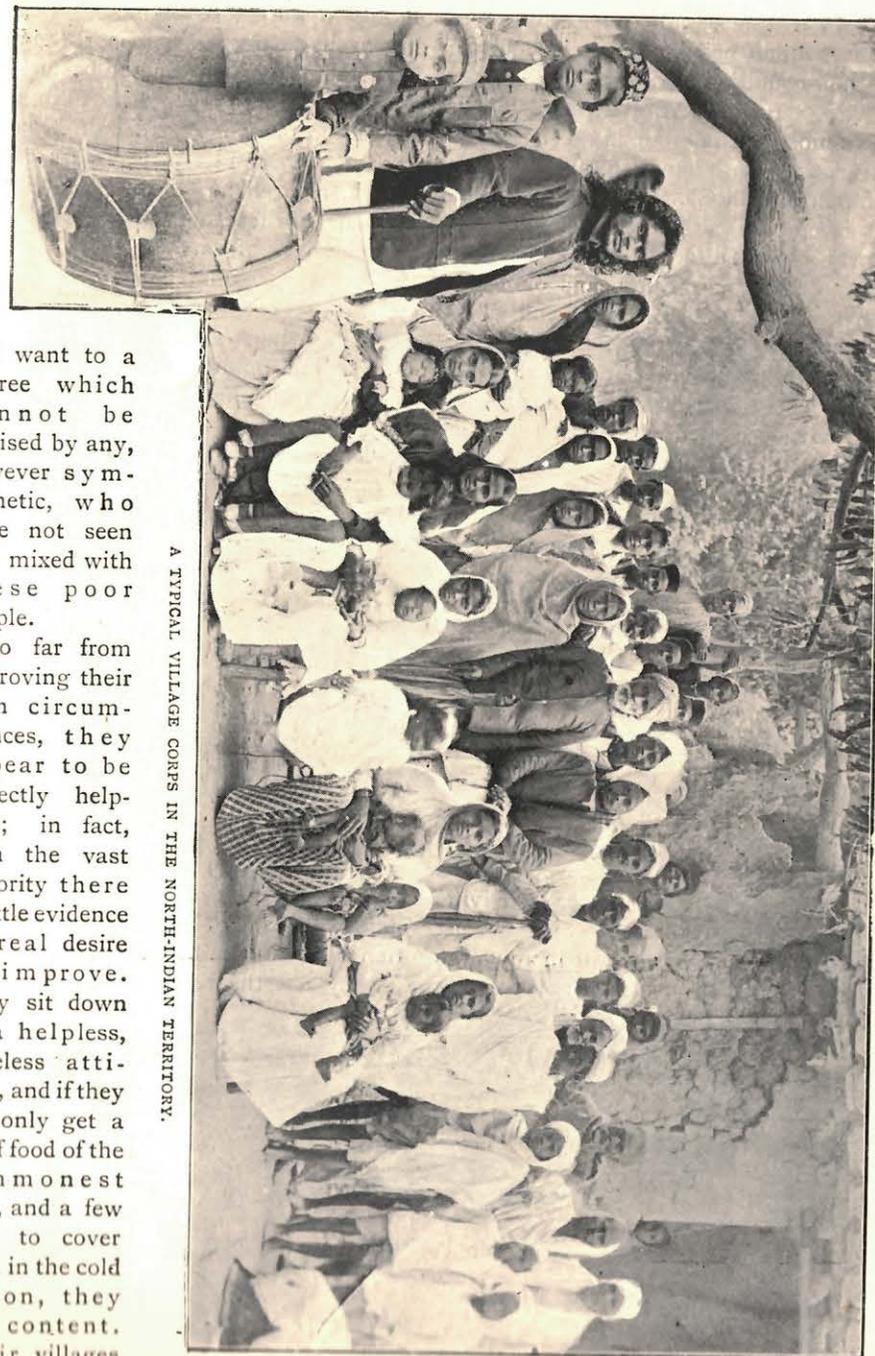
### The People Among Whom We Work.

INDIA is a land of nations, but each nation is divided into multiplied castes, each as separate in feelings and distinct in interests as were the Jews and Samaritans of two thousand years ago.

When our General planned his Social Scheme, he wrote of the "submerged tenth" of the English population, but Sir William Hunter, the greatest of authorities on all that concerns the peoples of India, says that forty

millions of British subjects in that country "know what it means to hunger for bread that they cannot have."

There are in India, as elsewhere, the wealthy classes and the high-caste communities, among whom comfort and culture is found in high degrees, but the millions who belong to the low-castes or outcast—the "depressed classes" as they are termed in Government papers—are under the grinding heel of poverty



A TYPICAL VILLAGE CORPS IN THE NORTH-INDIAN TERRITORY.

and want to a degree which cannot be realised by any, however sympathetic, who have not seen and mixed with these poor people.

So far from improving their own circumstances, they appear to be perfectly helpless; in fact, with the vast majority there is little evidence of real desire to improve. They sit down in a helpless, hopeless attitude, and if they can only get a bit of food of the commonest kind, and a few rags to cover them in the cold season, they rest content. Their villages

and their houses are often miserably filthy, whilst their ignorance is as dense as their condition is depressed.

The Salvation Army fields of labour lie almost entirely among the village population, estimated to number over a hundred millions. With the exception of several successful branches of the Naval and Military League, little is attempted among Europeans or Eurasians. The Indian towns and cities certainly are wonderful grounds for Salvation work, but with our limited forces The General decided that the villages of India provided the most suitable spheres for The Army, and our operations are largely confined to that class of work.

The mission of Jesus Christ in Judea and Galilee was, to use His own words, not to "the righteous," but to "sinners," and among the evidences He gave of the divinity of His mission was the fact that "the poor have the Gospel preached unto them."

All this is applicable to the people in India to whom The Salvation Army has gone, with its Christ-like devotion and messages of Divine mercy. Not, at any rate in any large measure, to the



INDIAN TRAVELLER WORSHIPPING AT A WAYSIDE SHRINE.

highly moral, and cultivated or wealthy, but to the poorest of the poor, the most dark and degraded of Indian castes—the Pariahs of South India, the Mahars of the Deccan, the Dherds of Gujerat, and the Sweepers and Chamars of the North, as well as to the Buddhists of Ceylon: to these our Officers have carried the light of Salvation.

The Army cannot boast of great gatherings of high-caste Hindoos or Mohammedans, although among our Officers and Soldiers there are beautiful converts from these classes; but to the praise of God and the glory of His grace, we can speak of a present Army of forty thousand Soldiers and Adherents won for Jesus from among those to whose circumstances and conditions of life reference has been made. The Lord is making a people of those who were not a people. From these thousands ranged around our Army colours, we have selected and trained over fifteen hundred men and women, who now act as native Officers and Teachers, seeking to instruct their fellow-converts, and their children, in the way of life more perfectly.

Some tourists, or city residents in India, have been heard to say that they have seen little or nothing of the Salvation Army operations in that land, but if they left the regular railway routes,

and went into the nineteen hundred villages, some far from beaten tracks, and among the Jungle Tribes, if, in short, they would go into those centres of life in which the Gospel of Christ is most needed, then they would see

The Army Flag, catch the sound of The Army Drum, and feel the touch of the Salvation spirit which has gladdened my own heart, and the hearts of the comrades who shared my journeyings.

## CHAPTER II.

### "Wholesale" Conversions.

OUR Indian reports have from time to time contained references to "whole villages coming over to The Army." Having been frequently asked the meaning and value of this, I will give an instance in which two hundred Hindoos deliberately renounced heathenism and became Salvationists. The report runs as follows:—

"At an Officers' meeting in the Nanjinadu Division, a Field Officer reported that he had been visiting and talking with the Hindoo people of his own and neighbouring villages, and that quite a large number were anxious to publicly seek Salvation and become members of The Salvation Army. Would the Divisional Officer appoint a day?

"Arrangements were made, and in

due course we left Headquarters, and went to the village in *bandies*. On our arrival we were met by a number of the Soldiers, who were naturally elated at receiving so many visitors. They very kindly provided food for all. This over, a march followed, and then the people



VILLAGE CONVERTS OF THE SALVATION ARMY.

poured in from the surrounding villages. When the meeting commenced, several hundred people had assembled, and still they came.

"After a number of testimonies and a clear talk on Salvation, Brigadier Yesu Ratnam explained 'what the Salvation Army Soldier must be.' All those who

had come  
there with  
the avowed



NATIVE OCCUPATION: DRAWING TODDY.

object of seeking the salvation of God through Jesus Christ were then asked to rise. The Soldiers remained seated, while one by one their hitherto Hindoo neighbours quietly rose—until about two hundred men, women, and children were on their feet—a striking spectacle to the onlookers. Standing thus, they were urged to be thoroughly sincere in what they did. If they were really anxious to renounce their sins, give up their evil practices, break their idols, and give up drink, they were asked to kneel in prayer.

"The Divisional Officer led the petitions, the first that some of these people had ever offered to the true God. They followed the petitions sentence by sentence, beseeching the great God and Father of us all to have mercy on them and forgive all their past sins, and help them henceforth to live holy and consistent lives.

"The names of one hundred and sixty-one of these new converts were handed to the Divisional Officer with the request that *new names* might now be given to them, so that all their neighbours and friends might thereby know what they had done. This was, we will admit, a big order. It could not be done that night; but the Brigadier promised to call another meeting, when the Divisional Officer should bring a string of new names, so that they might all be suitably supplied! Now, it must be borne in mind that these people have lived side by side with Salvationists for the past six years, so that they knew fully what they were doing, and it must be regarded as a healthy sign of our work in that neighbourhood."

I can readily understand friends who are concerned about the *quality* of Salvation Army work, asking whether we can be quite sure that these wholesale gatherings secure *the true conversion* of each individual.

My reply is, that whilst I regard it as—to use an Indian form of Salvation volley—a "victory to the name of Jesus" to win two hundred people from idolatry, who put themselves under the influence and instruction of The Salvation Army—it is only preliminary to other stages of progress. We do not at once enter their names on the Roll as Soldiers; they become, as the result of this step, simple Adherents of The Army.

The people themselves understand the difference between a *kutch*a and a *pukka* Salvationist. *Pukka* means thorough, out-and-out; or, as we would say, a properly-saved Salvationist. *Kutch*a represents an ex-

perience much below this standard. Our Officers, from this happy starting-point, seek, by patient instruction to bring each one to understand the nature of Salvation, and lead all to claim permanently that grace by which we are saved.

### CHAPTER III.

#### The Greatest Difficulty.

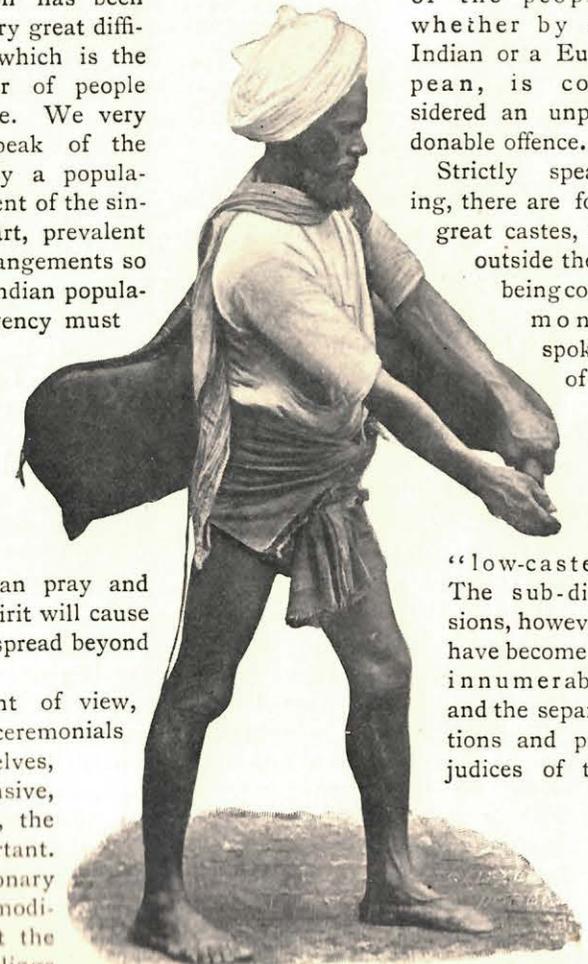
THIS Army of Salvation has been made in the face of very great difficulties, not the least of which is the limitation of the number of people accessible in any one place. We very commonly think and speak of the opportunities presented by a population so vast, but, independent of the sinfulness of the human heart, prevalent alike in all lands, Caste arrangements so divide into sections the Indian population, that a Missionary Agency must select the section or caste amongst which its agents shall operate, and once a selection is made, it is most difficult to touch the people of any other caste. This often shuts the worker within a small constituency, although he can pray and believe that the Holy Spirit will cause the blessed influences to spread beyond all human restrictions.

From a European point of view, many of the relations and ceremonials of caste are, taken by themselves, as absurd as they are offensive, but to the Indian mind, the smallest item is all-important. Educational and Missionary influences are gradually modifying these absurdities, but the violation of the caste feelings

of the people, whether by an Indian or a European, is considered an unpardonable offence.

Strictly speaking, there are four great castes, all outside these being commonly spoken of as

"low-caste." The sub-divisions, however, have become so innumerable, and the separations and prejudices of the



WATER-CARRIER, OR BHEESTIE.

low-caste people are so real, as to become almost as incurable as those of the higher castes.

It is a mistake to think that caste distinctions are purely religious in their character and purposes. The Social element is quite as powerful a factor as the Religious, if not a great deal more so. Caste is often more precious than life itself. Its principles are deeply rooted in the national character, and they have so entwined themselves in the social life of these people, that even a change of religion does not dispose of the prejudices and antagonisms which they foster.

Other hindrances to the wholesale Salvation of the Indian races are small compared with the obstacles created by caste. This of itself makes soul-saving and Corps-making exceedingly difficult, and the results already secured should inspire gratitude to God, and redoubled efforts to widen the sphere of our influence, and more vigorous endeavours to win the people for our Lord.

I emphasise this point because it is impossible to measure the nature and value of work done for Jesus Christ in India without some conception of the relation of these barriers to the progress of a living Christianity.

#### CHAPTER IV.

##### Devil-Dancing and other Heathen Rites.

AMONG the high-castes there is a great deal of religion, rightly so called, because it includes worship of a divinity of some sort, either as symbolised by idols, or without the material representations of Divine or demoniacal power. This is especially so among that section of the people who are developing a Reformed Hindooism, which, in its main ideas, closely resembles Western Unitarianism.

In regard to the superstitious practices of the lowest castes, however, the name of religion can hardly be applied with fitness. In some cases it is little better than a fetishism similar to that practised by African tribes, and with the majority it is a simple attempt to propitiate or divert demons and evil spirits. There is a great deal of devil-dancing and incantation, but to call that devil-worship is a misnomer, seeing that there is nothing of praise, adoration or love in all its practices

or arrangements. To "avert the evil eye" of some imaginary demon, to cast the devil out of some afflicted person, or to turn the cholera spirit away from their home or village is, generally speaking, the ruling idea in the minds of those outcast peoples of India.

This naturally leads to the creation of a special line of business. Most of the heathen villages in South India and Ceylon have professional devil-dancers, and among the triumphs of The Salvation Army we count the conversion of many men of this profession.

Attending the meetings at Talam-pitya, in Ceylon, were three fine old men, each being the Sergeant-Major of the respective Corps represented. They sang and gave most beautiful testimonies, being backed up in each case by a record of good living. Two of these are headmen of villages,

recently appointed by Government, and all are a credit to The Salvation Army. The chief point, however, is that they and several others whom they had secured as Adherents, were formerly professional devil-dancers in the very villages where they now testify for God. The dancing spirit is still manifest, but if in their sanctified joy these men

sixteen of these strong men rise, and, in a spirit of mixed humiliation and praise, tell of their salvation. These men are among the witnesses for Jesus in their own villages, encouraging the people to believe in the power of Christ, not only to forgive sin, but to give the pardoned sinner a clean heart. Some of the testimonies were very beautiful,



NATIVES WORSHIPPING "GUNNESH," ONE OF THE PRINCIPAL HINDOO IDOLS.

move about as of old, it is because, like David, they "dance before the Lord."

In South Travancore I had a Council of Jemadars (Local Officers), which was attended by about one hundred of the leading men from various Salvation Army villages. Observing in their testimonies frequent references to conversion from devil-dancing, I asked each Jemadar who was a converted devil-dancer to stand. My surprise was only equalled by my delight to see

but there is no space here to reproduce them.

Since leaving India I have received a letter from Brigadier Yesu Ratnam, the Officer in charge of our work in South India, in which he refers to the death of a Jemadar in these terms:—

"While I was away at your Council, a Jemadar of Navalcandu died of cholera. Before dying, he told his friends that he had no fears, it was useless giving him any more medicine, he was going to

Heaven, but he wanted to die in a red jacket. So his red jacket was found and put on him, and then he passed peacefully away. He was *one of the sixteen ex-devil-dancers who stood up in your meeting at Vadaseri.*"

Such unguaisayable testimonies to the power of God are not confined to Ceylon and the South. I heard of similar instances in various parts of India. When in the Telugu Country, Brigadier Sukh Singh supplied me with an illustration of this

class of victory. I quote from his report:—

"In a village where we now work, there was a devil-dancer, Rami Swami by name. He was feared by everybody. He would dance all night, with *chatties* of live coal in his hand, until he foamed at the mouth. The Army got hold of him, and he became properly converted. He took a new name—Kristo Das—(Servant of Christ). This was four years ago. He is now a Sergeant of the Corps, and respected by everybody in the village."

## CHAPTER V.

### The Spirit Which Wins.

I SPENT last Christmas in the villages surrounding Nagercoil, in South Travancore. Here I met again Brigadier Puramai, the wife of Brigadier Yesu Ratnam, the Territorial Commander of South India. In earlier days she was a Village-Officer in these districts, lived in the native huts as near the conditions of the people themselves as a European could, with the important differences of course, affecting cleanliness and domestic habits. The people loved her, and well they might if her spirit and work are indicated by the following incident, which even goes beyond the command of Jesus to His disciples, to wash each other's feet:—

"Captain Puramai (as she was then called) had been working for some time, with very little result, in a Shanar village near Cape Comorin. The people were idolaters, dark and superstitious, and all the self-sacrificing efforts of the Officers seemed to make no impression upon them. One day, however, a man, who was one of the worst in the village, and most unlikely to have anything to

do with The Salvation Army, had the misfortune to get a large thorn in his foot, and, try as he would, he could not remove it. He went to the village 'experts,' but all their incantations and efforts were fruitless.

"In his agony he bethought himself of the Salvation Officer, and begged her to help him. She—ready to minister to body as well as soul—did her best to relieve him, but having neither pincers, tweezers, nor anything of the kind, she, too, was likely to be defeated. A bright thought struck her, however. 'Go, wash your foot well,' she said to the man. He did so, and again presented himself to her, when, stooping down, she extracted the thorn *with her teeth*.

"Now, seeing that by the Hindoos the lips are regarded as sacred, and the foot as most unclean, it seemed incredible that an Englishwoman should thus humble herself to help them, and, thinking she must be more divine than human, they wished to worship her. She, of course, turned the occasion to



COL. NURANI.  
THE MARCH PAST OF TEN THOUSAND SALVATIONISTS AT GOMRI, GUJERAT.

COMMR. HOWARD,  
COMMR. HIGGINS.

good account, and told them that her love was nothing to the love of the Saviour, Who shed His Blood to save them, and to Whose arms she had come to lead them.

"It is almost unnecessary to say that the man referred to, together with a great number of his fellow-villagers, were soundly converted, and the Officers' work in that place became easier."

This Captain had the spirit, without which Christianity will be a dead letter in India.

South India has been the scene of many of our battles with heathenism, and as a net result of nine or ten years' work, The Army has now a force of men and women, equal in their intelligent apprehension of the truths and blessings of the Gospel, to any in other parts of India. Entire villages have been won over, in which scarcely a man, woman

or child can be found who does not belong, either directly or indirectly, to The Salvation Army.

Brigadier Yesu Ratnam was in the early days a District Officer, and proved exceptionally useful in fighting the battles of the poor Pariahs in the law courts, securing for our people deliverance from the oppressions of the high-caste, and the extortions of the land-owners.

But we have one peculiar difficulty. The population of these villages is unfortunately very small. As the people are chiefly cultivators, they live on the land where they are employed, and there is a danger of spiritual stagnation resulting from the Salvationists having so little to do, all the people being practically of one mind. Nothing makes a better Salvationist than the necessity for "a go at the enemy." Still, this is being dealt with.

## CHAPTER VI.

### Importance of Time and Patience.

I HAVE been more powerfully impressed than on any former occasion by the importance of *the time element* in our prayers, faith, and efforts for India's salvation. Time is needed.

Even where their hearts have been secured, the people are usually ignorant and slow to learn. There is so much which has to be unlearned and outgrown, so much that they must be educated *out of*, as well as other things to be taught, that the work will try the patience of the most devoted of God's servants, and The Army, like every other concern, will have to *grow* its saints and Soldiers.

"Salvation is of the Lord," and I know that "all things are possible"

with the Holy Ghost. "A nation" may be "born in a day," but we need to remember that, even where that is the case, the new-born will be "babes," not full-grown men, and will require feeding, nursing, and time for instruction and development. There must be the growth of ideas, growth of conscience, and growth of principle. What patient cultivation is required to secure this growth in grace! It will be done, for "to patient faith the prize is sure"; but plenty of time must be allowed before high results can be expected.

If we look at the work which we have set ourselves by God's help to accomplish, we ought not to be discouraged in regard to the results. It

must be remembered that we are not attempting to make nominal Christians out of Hindoos, Mohammedans, or Buddhists, but we are trying to make Blood-and-Fire Salvationists out of people who, socially and religiously, belong to the most depressed and degraded classes of India's millions.

It is not as if we had a virgin mine from which to raise our gold and diamonds. Out of the very "tailings" of the Indian mine we are trying to

confidence; but the change in character is a very different matter, and to get a reasonable degree of "conformity to Christ's image" is a thousand times more difficult.

As was the case with some of those to whom Paul wrote his Epistles, there must be the "renewing of the spirit of their minds" before these dark and ignorant people can understand the spiritual nature of religion. To the superstitious heathen, as indeed to the



INMATES OF THE MADRAS RESCUE HOME.

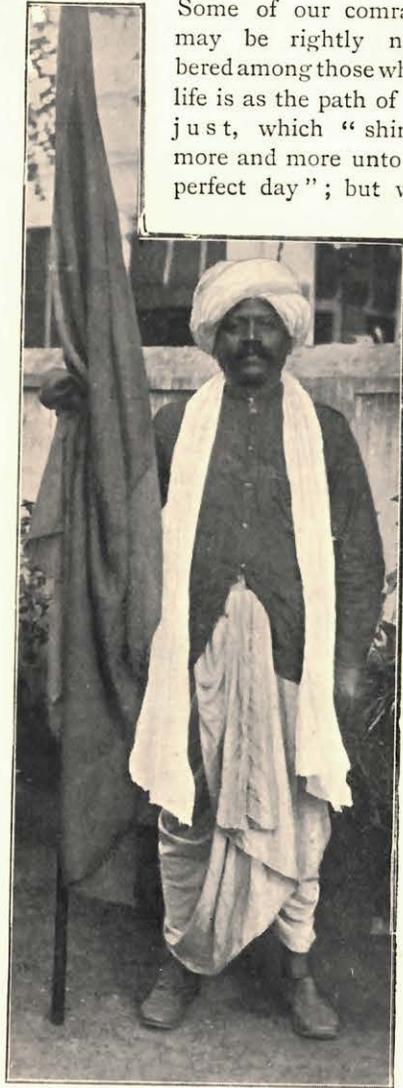
produce jewels and coins bearing the stamp of Jesus Christ.

Even in England much is made of the difference between the two aspects of Salvation, namely, "standing" and "character," but in the efforts to bring Indian villagers into the realisation of Salvation we find the distinction is like a gulf. To get these villagers to confess sin, and to claim pardon through Jesus Christ, is not so difficult when you have once secured their attention and

debased and ignorant classes in even nominally Christian lands, the idea of religion is that it is a method of escaping from the wrath to come; that is, getting on right terms with God, and thus securing a title to Heaven at the finish. Hence, the converted heathen has to be taught the difference between the performance of religious acts and the inward experience of spiritual graces, also that the religion of Jesus Christ is not simply a matter affecting methods of eating and

drinking, or washings, or other ceremonies, but is "righteousness, peace, and joy," and "the love of God shed abroad in the heart by the Holy Ghost."

The varieties in the experience of our Indian forces are many, and the differences in spiritual light and life and power are very great. Some of our comrades may be rightly numbered among those whose life is as the path of the just, which "shineth more and more unto the perfect day"; but with



HIGH-CASTE CONVERT, FOR EIGHTEEN YEARS  
A COLOUR-SERGEANT.

others there is but the dawning—the glimmerings of the Sun of Righteousness in their hearts.

When light does break in, and the true nature of Salvation is understood, even these Pariahs and low-castes begin to test their conduct and that of their comrades by certain standards, which inspires great hopes for their future development.

Among many other illustrations, the following are taken from my recent Inspection Notes. It should be explained that, when visiting a centre of Salvation Army work, the books of the surrounding Corps were called for, as well as the Officers and Sergeants, and in some cases the Soldiers, so that I could ascertain whether the living members corresponded with the records and reports. Sometimes I would challenge every name on the books, in other cases pick out names at random, and put test questions. Sometimes in this process the names of persons would be selected for whose good soldiery the Officer would contend, whilst the Local Officers would shake their heads and say "Kutchra," or "Not good enough." When pressed for reasons, the Sergeants would reply, "Oh, he sometimes works in the field on Sunday"; or, "He has been drinking toddy"; or, "He does not come to the meetings when we tell him"; or, still more serious, "He went to the Holi Festival."

Now, the Sunday question will be better understood when it is remembered that the Sabbath idea is absolutely foreign to the Indian mind, and for the labourer to become a Salvationist and observe Sunday as a sacred day, is to cut off one-seventh of his income, which, at best, is only a pittance. In many cases, too, it exposes him to being beaten by his employer, or losing

his work altogether. And yet, the observance of Sunday, as a day for Salvation work and enjoyments, is almost universal among our fully-enrolled Soldiers who can control their own time and movements.

"Toddy" is the juice of the Palmyra tree, which, when fermented, makes a coarse but intoxicating liquor. To be *pukka* Salvationists, Soldiers feel that they must not drink this juice, even though, in its raw state, it is as innocent as some of the so-called temperance drinks used in this country.

The "Holi Festival" referred to is an annual Hindoo demonstration. Originally it may have been a sacred function connected with temple celebrations; but it has now developed into a series of great fairs, when the whole country-side is turned upside down with feasting, dancing, amusements, and, in many cases, shameful orgies and debauchery. Numbers of the people go through certain religious performances, making offerings to idols, and Fakirs and devotees flock to the scene of the festival. With a great many it is no more sacredly regarded than is a fair, or the "wakes" of some English towns and villages.

This is a time of great trial for our converts, and, alas! many get temporarily drawn aside, not so much to actual idolatry as to the eatings and drinkings and pleasure-makings with the heathen, just as those poor converts did in the Apostles' days, who had to be instructed to abstain from eating flesh offered to idols.

Our Sergeants in many cases are very zealous, and desire to severely discipline and disrate those who do not, on occasions of this kind, "come out and be separate, and touch not the unclean thing." Hence the erring ones are either cut off, or written down to the



WATERING PADDY, OR RICE-FIELDS IN S. INDIA.

lowest classes of the Salvationist community. Imagine what would happen in this country if every church member attending a fair or a feast, the theatre or races, was disciplined or expelled from the church, and yet such a comparison would not be overstrained if applied to these Salvationists in India.

These illustrations are given to show how our poor ignorant Indian converts, with gradually increasing light, set up standards which, if we—as true nursing

fathers and mothers—are tender and patient, will become the rules of their lives.

Our friends must not judge the native by their own ideas, for Western standards of thought and conduct cannot be applied (in a mathematical way) to Orientals. Some of our European standards are artificial, and not at all adapted for measuring Eastern conditions of life by; besides which, the Oriental does not, and cannot at present measure himself by these standards.

Standards must grow out of principles, not be mechanical imitations of the religious acts of people who live under totally different conditions, and our Officers are labouring to get into dark Indian minds principles which are as foreign to them as is our English language. Already the Lord is giving them much encouragement.

"Tell me about your personal salvation," I said to two comrades in one of the darkest districts of North India, who came before me in connection with the Corps' inspection.

"God made me," the first said. "He

blesses me, and I know that when I die I shall go to Heaven. I know about Jesus Christ, and by taking His name I have salvation."

"I used to steal and break down houses," said the other, a recent convert and very ignorant man, "but I don't do it now. I do not say anything that is not true, or backbite as I used to do, but I do the things which are right."

"What do you mean by doing right?" I asked.

"I have given up those things," he replied, "which are wicked, according to the Officers' advice, and I try to do the things they tell me." He, like the other Soldier, was a Hindoo before conversion.

"Praise God that through Grace I have been saved," was a Singhalese Soldier's testimony, when under examination. "I used to do many wicked things; rob people, and bow down to worship idols made of clay in my ignorance, but through The Salvation Army I got saved. Jesus Christ spoke to me, and showed me my foolishness."

## CHAPTER VII.

### Breaking with Idolatry.

IN Western countries like our own, it is counted a great sacrifice for Christ when people have the courage and devotion to "give up the world," as it is called; that is, when they withdraw from the vanities, amusements, and unlawful pursuits of the majority around them. But though the world had been the god of these people, they had at no time imagined that their safety for this life and salvation in the next was dependent upon their diligence in dancing, or theatre-going. When they

abandoned their worldly "gods" nobody counted them guilty of sacrilege for so doing.

But when the Indian idolater deliberately turns from and destroys *his* former deities or demons, he is in truth crossing the Rubicon and burning his bridges, for should it be that his new religion fails and his old one after all be true, then he has indeed brought upon himself curses and sufferings for time and eternity. This must be the process of reasoning with our Indian converts,

when they give up their heathen religion for the worship and service of Jesus Christ.

When, for instance, previous to this, they and their fellow-villagers thought that the cholera fiend was coming, they made their offerings and carried through their incantations, and if the pestilence did not smite them, then they believed that their incantations

were effectual, for had not the cholera fallen upon the neighbouring village? They concluded that the evil eye had been averted.

So when some poor creature was sore afflicted, the friends called in the devil-dancers, and the mad ceremonies began and were carried through with dancings, shoutings and offerings. When the sufferer had recovered, they naturally asked, had they not succeeded in getting the evil spirits cast out of the afflicted one? They believed so. If the offerings failed to propitiate and avert the evil, then they came to the conclusion that it was fate, or that somebody else's curses had been more powerful than *their* prayers, and so their superstitious fears and practices continued.

We cannot quite understand how much is involved in the deliberate abandonment of the religion of forefathers, nay, of centuries of ancestors. And yet, tens of thousands of our people in India have foresworn the gods and devils, faith in whom was wrought in the very fibre of their being.

Our records contain many instances



BRIGADIERS HIRA SINGH AND SUKH SINGH, AND INDIAN OFFICERS, INSPECTING IN THE TELUGU DIVISION.

where the villagers, having turned to The Army for religious teaching, and many having found salvation through the Blood of Christ, have banded together and publicly destroyed the idols which they had worshipped. In some cases the Temple, or idol house, was also broken down; but in other cases, where the buildings were larger, the Temple was converted either into a Barracks, or a cottage in which the Salvation Army Officers could live. We had a facsimile of one of these places at our International Exhibition in London, but several such are now in use in South India.

In some cases this cannot be done, because the idols are in a public place—partly Temple, partly rest house, and partly hall for public meetings. As there are sometimes different idols for various classes of worshippers, the people can only touch or remove the one belonging to themselves or caste, and so when the whole set "come over" to The Army or any other Society, they cannot sweep away more than their own.

I had personal experience of this at a

place called Degoan in the Marathi Territory. Being recently in the neighbourhood, I was reminded of a previous visit, when two Salvation demonstrations were conducted in, or rather, upon the threshold of the Choudi—the place where the idols of the village were kept.

“What is behind here?” I said, taking hold of a large Salvation Army Flag hanging behind me in the building.

“That is covering over the idols fixed on the wall,” the Officer replied.

As one was missing from its place, I enquired the reason, and was told that when the Mahars of the village, under the influence of our Officers, turned from idolatry to worship the true God, they took down *their* idol (Lakshmi, the goddess of wealth) and gave it over to the Army Officer, who, after telling the story, gave to me the relic of idolatry referred to. The people of the other caste still worship their own idol in its old place, but our people worship their God and Saviour in a new Salvation Army Barracks.

\* \* \*

During a visit to our Gujerat Farm Colony, a beautiful instance of this spirit came under my notice, but it was a case affecting the individual rather than the village as a whole. Major Jang Bahadur, the Manager, has been evangelising a number of villages in the district for a long time, and at last the fruit is appearing, for a considerable number of individual conversions have taken place. Among the number was a man who came to see me, on behalf of several other converts, with the request that The Army would establish a School in their particular village, and appoint an Officer as their teacher.

I then learnt the man's story. He was an earnest Hindoo before becoming a Salvationist. He had been long married, and children were born to him

and his wife, but each sickened and died, and their hearts were filled with sorrow. They made offerings to their idol, and prayed for another child. A baby was born, and with the hope of propitiating the god, the child was dedicated to the idol's service, and the pledge taken that the sacred lock of hair should be carefully left uncut as a sign of its dedication. Time passed on, and they—man and wife—got converted in The Army. Then came the struggle about the child. Dare they evidence their disbelief in the old deity, as well as their faith in Jesus Christ, by breaking their temple vows? After a trying conflict, faith in Jesus prevailed, and the man brought his child to the Major, and asked that the sacred lock might be cut off. It was the last bond which held him to the old superstition, and he severed it when that hair was cut off.

\* \* \*

In the Telugu Country there is a Salvation Army Corps in one of the largest low-caste villages, where we have one hundred and fifty Soldiers. A Hindoo Temple was erected near this place before the advent of The Army, towards the cost of which the surrounding villagers had subscribed several thousand rupees. Many of these subscribers, however, have become Salvation Army converts, and, as a result of their abandonment of idolatry, they lose not only the money which was first subscribed, but certain income and privileges connected with village lands, the holding of which is vested in the Temple. These Salvationists are also cut off from social intercourse, and are practically outlawed from a large part of the community; yet, in spite of all, they stand true to the Flag, testifying to having found a salvation which more than compensates for all their sacrifices. It is very difficult for us in our



LEADING STAFF-OFFICERS OF INDIA, WITH THE FOREIGN AND RESIDENT SECRETARIES.

- |  |   |                          |
|--|---|--------------------------|
| 1. COLONEL NURANI.                                   | 2. BRIGADIER HIRA SINGH.                                      | 3. BRIGADIER YUDDHA BAL. |
| 4. COMMISSIONER HOWARD ( <i>Foreign Secretary</i> ). | 5. COMMISSIONER HIGGINS ( <i>Resident Indian Secretary</i> ). |                          |
| 6. BRIGADIER YESU RATNAM.                            | 7. BRIGADIER SUKH SINGH.                                      | 8. BRIGADIER JEYA KODI.  |

circumstances to understand all that this involves for our Indian comrades.

An interesting and rather amusing incident came to my notice. In a certain village, adjoining a Corps in the South, the villagers desired to repair the idol and its house. They came together to commence the repairs, but

one of the leading spirits said that he did not think it was worth while doing more than patch the idol up a bit, as he had heard that The Salvation Army was coming to their village, and it was almost certain that in such a case the idol would be destroyed! We shall see what happens.

## CHAPTER VIII.

### Primitive Christianity.

ONE cannot go through India without seeing how ancient are many of its manners and customs. Old Bible references, which to Western minds are at best dim matters of ancient history, come to mind again and again with great freshness, for in present-day village life in India I saw conditions written about by the Apostles, Prophets, and even by Moses. The threshing-floor, with the unmuzzled oxen treading out the corn; the ancient method of ploughing, drawing and carrying water, and a score of other primitive customs helped me to better understand my Bible.

In the course of village Corps Inspection, I seemed to see—both in the circumstances and modes of expression—old-time pictures in present-day settings. Let me take two or three illustrations

from my note-book. Here is an extract from notes made during my inspection:—

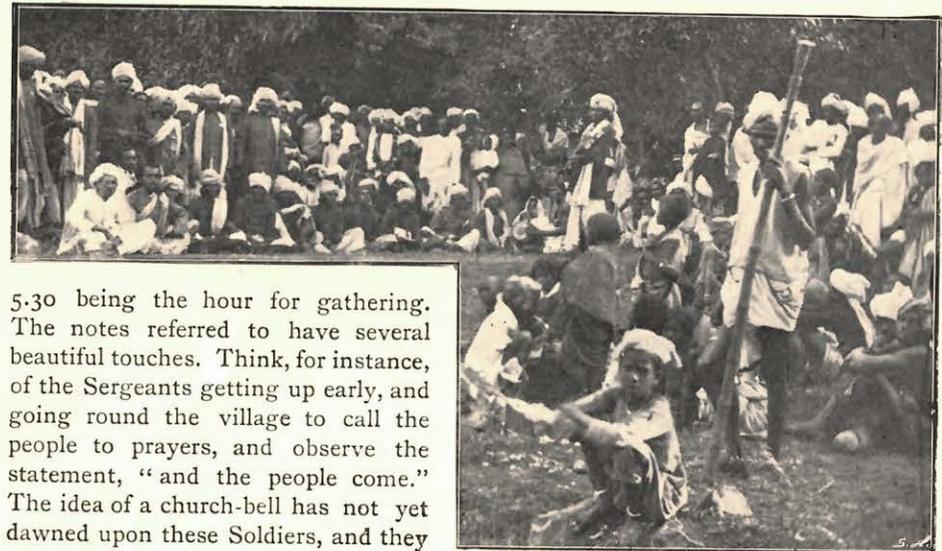
*Corps in Beswada Division, January 7th, 1901.*

“Three meetings are held on Sunday, and twelve during the week; that is to say, two meetings every day. In the morning, about seven or eight o'clock, the Soldiers meet to sing and pray, and then go on to their work. At night they meet again. Generally speaking, they all come to these gatherings. The Jemadars (Sergeants) go from house to house, and call the people to prayers in the morning as well as in the evening. They go to the house and say, ‘Come to the meeting,’ and the people come. All the Soldiers have given up the drink.”

I found in many Corps the same practice of early prayers—in some cases



FAMINE BOYS' HOME AT MADAVARAM, MADRAS.



A CORNER OF A DEMONSTRATION GROUND.

5.30 being the hour for gathering. The notes referred to have several beautiful touches. Think, for instance, of the Sergeants getting up early, and going round the village to call the people to prayers, and observe the statement, “and the people come.” The idea of a church-bell has not yet dawned upon these Soldiers, and they are too poor to buy a drum to beat up the assembly, and so the Sergeants go from house to house. It reminds one of the words of the Psalmist, “Let us go into the house of the Lord,” we imagine hearing the Sergeants say, and the people responding, “Our feet shall stand within thy gates, O Jerusalem.”

Then the reference to the meetings brought to my mind the record made by one of the Roman historians nearly nineteen hundred years ago. He wrote about the new religion practised by a sect called Christians, who met together at the break of day “to pray and sing praises to their God, whose name is Jesus.” Thus do *our* poor people, just saved from heathen darkness.

Here is another extract:—

“*Duggerilla*.—The 5.30 a.m. gathering is a prayer-meeting. At 8 a.m. they meet for teaching Bible lessons. The Life of Christ was taken on the previous Sunday. Every day the Jemadars, who were heathen before conversion, call the people together for the meeting, and see that they come. There are twenty-two families on the Roll,

representing sixty-four persons. The people have erected a temporary shed for their school. At night we had a demonstration at this place, at which 600 or 700 persons were present. Very good!”

On the following day I was in the Nellore Division, and in addition to the demonstration, held an Inspection Court for the surrounding Corps. We had gone through the books, and examined Field Officers, Jemadars, and certain Soldiers. I confessed to the Territorial Commander (Brigadier Sukh Singh) that I was really too weary to do more, especially in view of the great gathering which was to take place a couple of hours later. He pleaded that several deputations of Hindoos had come with petitions from villages twelve, fifteen, and twenty miles away. “Would I not see them?” I said that if they were petitions for us to open new Corps, I really could not do it, as we were already outrunning our financial provisions. At length, he



INDIAN CHILDREN LEAVING SCHOOL.

prevailed upon me, and one by one the deputations came and pleaded for The Salvation Army to come to their villages. All were Hindoos, and all were armed with petitions in Oriental terms, and signed by large numbers of villagers.

Here are extracts from the notes of the conversations:—

“With his petition, the man handed a list of names of all those families who desired to come over to us immediately, if we would only send the Officers to ‘teach them about Jesus and the way of life.’ When I asked him what he wanted The Salvation Army to come to his village for, he replied: ‘We want The Salvation Army because we want to get saved from our sins.’

“Another group of half-a-dozen, from a different village, also presented a petition. It was most interesting to see them come up, and, taking off their shoes, stand before us in pleading attitudes.

They were Hindoos, and they ‘wanted us to come and teach them the way of Salvation.’ On cross-examination, these men said that their religion was not satisfying; it did not make

them happy; they believed The Salvation Army religion would make them happy; they would be quite willing to give up their idols; they would also be quite willing to give something towards the support of the Officers. The men said: ‘We will love the Officers, and

share our meals with them.’  
“Because they cannot get Officers, these people have started meetings among themselves. Asked what

they did at their meetings—how could they hold meetings if they were not converted?—the men replied that they all came together, and sang some Salvation Army songs which they had learned at meetings they had attended, after tramping miles for the purpose.

“Another deputation came up, consisting of two headmen of a village where the people wanted The Army. They said they believed that Jesus Christ gave salvation through the Salvation Army Officers. There were over one hundred people who had given in their names as desiring to become Salvationists, and who, *in faith, had given up their idols.*”

As I sat at the door of that tent with Commissioner Higgins and my Secretary, Brigadier Holmes, the lingering rays of the setting sun falling on those dear people, my mind wandered off to another scene, nearly two thousand years ago, in Judea. I saw a group of people who had come up to a great demonstration in Jerusalem, and who had heard of the new religious teacher.

“And there were certain Greeks,”

says the sacred Evangelist, “among them that came up to worship at the feast. The same came . . . to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.”

I dismissed the deputations, promising favourable consideration of their applications, but the picture lingered with me, while I struggled against my feelings, because I knew that already we had outrun our banker, and I could

only agree to their petitions in faith. The extreme poverty of these people makes self-support hopeless for a long time to come; and yet the words echoed and re-echoed in my mind, “*Sir, we would see Jesus.*” How could I resist their petitions? In a couple of days my faith rose, and I told the Brigadier that he could open six of the places under consideration, but that he must make a special section of them in his financial Requisitions, and I would try and beg the extra money from somewhere. I wonder whether it will come?

## CHAPTER IX.

## A Brother Born for Adversity.

IT is as true in India, as it is in many other lands, that The Army is justifying its reputation as “a brother born for adversity.” The truth that sin and alienation from the true God are the greatest curse of the human race, loses none of its emphasis because we recognise the temporal needs of humanity, and seek to alleviate the Social and individual miseries brought about by Pestilence, Famine, or other great calamities.

Many such have fallen upon India during recent years, and all that we can do is a trifle compared with the sum of existing misery, but The Army has sought there, as elsewhere, to discharge its responsibility, a fact which finds some endorsement in the grants of financial assistance and facilities afforded by National Governments in various parts of the world. India supplies the latest illustration of this. The Government Commissioner in Gujerat, having satisfied himself as to the reality and value of the work done, has sent from the



AN EARLY CALL FOR PRAYERS.

Public Funds the sum of 3,600 Rupees (£240) towards the cost of maintaining our Orphanage for Famine Children in Gujerat.

The Indian Famines which last year and four years ago assumed such huge proportions, were occasions when The Salvation Army, among other organisations, did its share in administering to the needs of the stricken multitudes. Secular and Religious newspapers have described in some small measure the awful sufferings of the people during the Famine Seasons, but the reports now before me indicate that the real conditions were far worse than the published descriptions.

The Relief measures of The Salvation Army were various and extensive. Over forty Food and Grain Depôts were kept in operation. During the acute periods of the Famine, over 40,000 persons were relieved each week by these means. In many centres it was necessary to make free distributions of grain and food to such of the people who had neither the means nor the strength left to earn sufficient to keep body and soul together.

Sometimes the grain was sold at reduced rates, thus more widely extending the benefits. In other cases, destitute people, whose ploughs, cattle, and seed were all gone, had to be helped, when the time to plough and sow came, to make a new start, either by gifts or loans of money. This was necessary to keep life in them until the new crops should be grown, as well as to enable them to purchase bullocks and seed.

To deal with the cash advances made to cultivators and other classes receiving assistance, we established—as a temporary measure—sixty Industrial Assistance Banks. This arrangement was greatly appreciated by those whose

ordinary means of obtaining credit were exhausted. The same may be said in regard to the ordinary Village Brotherhood Banks which have been established by The Army.

Weavers were also helped by supplies of cotton at reduced prices, and a double advantage in many of these cases was secured. First, The Army supplied the material for weaving, and then took the cloth produced to make garments, which in the very cold season were given to the poor people, who otherwise would have been as naked as they were hungry. Over 16,000 garments were thus distributed to poor women, girls, and boys, and piles of material were sold at greatly reduced prices.

Many other kinds of labour were provided, in connection with constructing tanks, digging wells, and making roads and bricks. The General having, just previous to the outbreak of the famine, launched a scheme for the erection of 100 village Barracks, our Officers were enabled to employ large numbers of the people in this connection, and I found that nearly thirty Barracks and School-houses had been built as Famine Relief Works.

During the famine of 1897 The Army had instituted Homes for a considerable number of deserted and orphan Children, some of whom were "Child-widows." Whilst the recent famine was prevailing, additional destitute children were gathered into existing and new Institutions. Many were so advanced in disease and starvation that they have since died, but our Industrial Homes now contain upwards of 700 of these boys and girls, nearly all of whom have been rescued from famine conditions. Others are now being added to the number.

Influenced by works of mercy such as I have referred to, multitudes of the

heathen have turned for spiritual help and instruction to those who have helped them in their temporal distress, and The Salvation Army, like other Missionary Organisations, is doubtless adding to their numbers those who "shall be saved." Thus, out of evil and calamity, we believe that eternal blessing will come to multitudes who hitherto have sat in dark-

ness, but are now seeing a great light.

In this connection, we must mention the Hospital, Dispensary, and Nursery operations of The Army; for in seasons of cholera and pestilences, as well as general sicknesses among the people, our Officers—both professional and ordinary—do indeed prove themselves to be brothers and sisters "born for adversity."

## CHAPTER X.

### Prison-Gate and Rescue Work.

THIS can only be briefly alluded to; but, as in other lands, so in Eastern cities, the criminal and vicious classes require special efforts to save them from themselves and from the consequences of their sin.

The Salvation Army has a Prison-Gate Home in Colombo (Ceylon), in connection with which a Farm and large Dairy are successfully worked. Owing to a new system of dealing with criminals, by which the Jail authorities



FORMING UP FOR THE REVIEW OF TROOPS AT GOMRI, CENTRAL INDIA.

are compelled to deliver a time-expired prisoner back to his native town or village, the number of men received into the Prison-Gate Brigade Home has been reduced; but the Government are so satisfied with what has been done that The Salvation Army is not only granted a free lease of five acres of land, but receives a Government grant of 100 Rupees per month towards the support of the Home.

Brigadier Jeya Kodi is asking us for additional cows for the Dairy attached to, and worked by the Prison-Gate Brigade, so that by the sale of milk in the City of Colombo, the Home may be rendered self-supporting. Perhaps some readers will send to International Headquarters donations for this purpose.

OUR RESCUE WORK is neither in proportion to the vast population nor the great needs, although we have Rescue Homes in Colombo, Madras, and Calcutta.

This particular effort is beset with peculiar difficulties in India. In a land where certain girls are dedicated to immoral purposes, it is difficult to appeal to the same motives, or treat these

unfortunate girls and women according to the same standards as in our own country. The *sinfulness* of immoral practices is a lesson hard to teach, and the love and patience of our Rescue Workers are sorely tried.

There is also the great difficulty of finding places for rescued women. The domestic situation's open to Indian women are few indeed, and industrial employment is a great problem.

Notwithstanding these difficulties, the Officers of the Institutions reported fair degrees of success, and each gave beautiful instances of rescue and restoration to paths of virtue and usefulness. The following facts will be of interest:—

Total Accommodation of the	
three Rescue Homes ...	70
No. admitted during the year, over 100	
„ passed through ...	92
„ of these satisfactory ...	75
„ professed Salvation ...	52

Nine Officers are engaged in the Rescue Work, and the Institutions are maintained largely by Indian contributions, in addition to the earnings of the inmates of the Homes.

## CHAPTER XI.

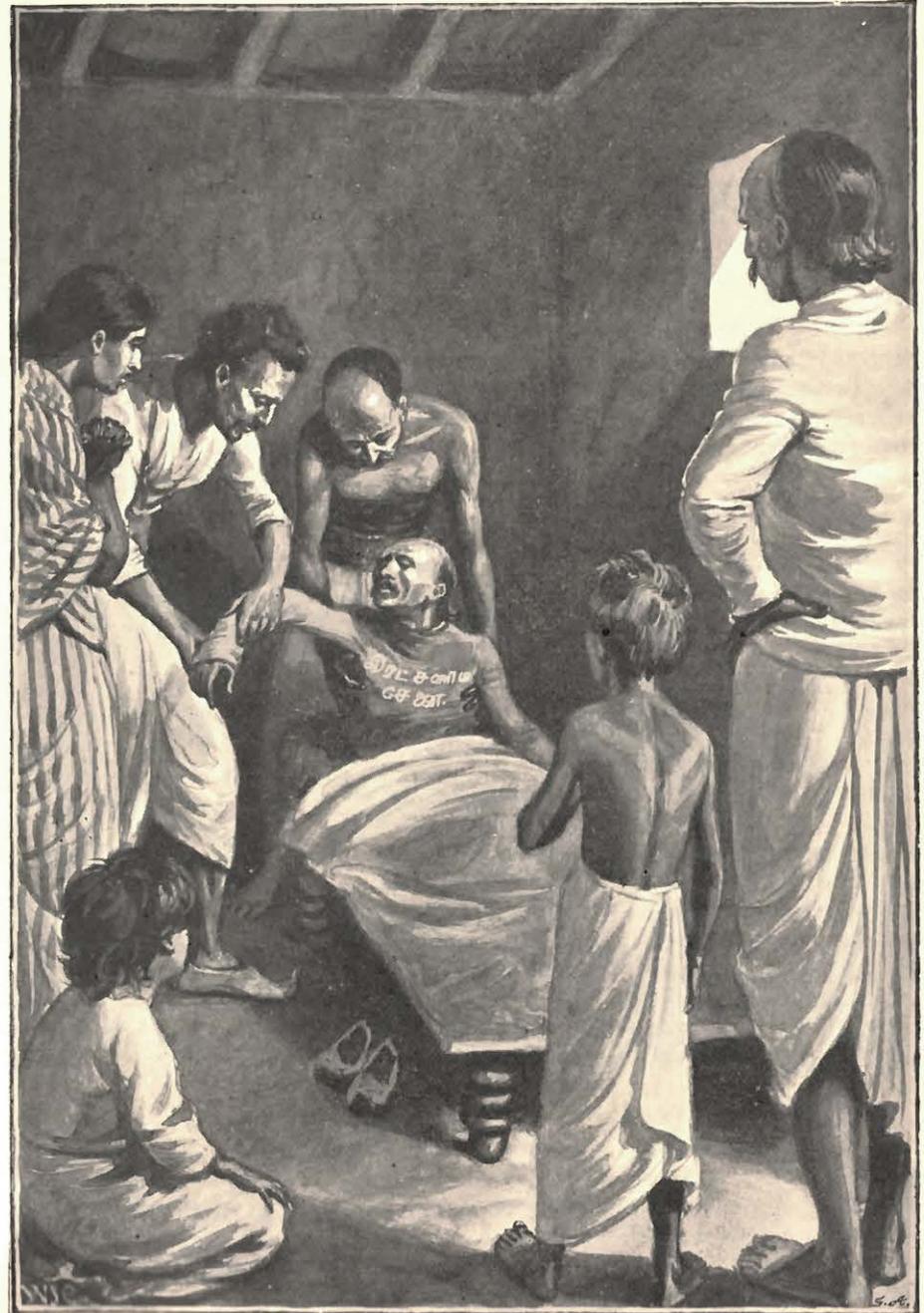
### The Children of India.

NOTHING gave me greater pleasure during my tour than the Army's work amongst the children.

Education must necessarily play a great part in any successful efforts for the uplifting and salvation of India's people. The Salvation Army is seeking to do more than educate the coming generation. The Officers go straight for the salvation of the children in our schools, and those attending Army meetings.

We have abundant reason to praise God for the salvation of the adults, many of whom live beautiful, sanctified lives, and die triumphant deaths; but one cannot look upon the multitudes of children on every hand, and observe the craving for educational and other advantages, without seeing that *there* is the sphere for labour.

I could not look upon the hundreds, and sometimes thousands of our Salvation Army children, gathered at the



THE DYING JEMADAR.

[See page 305.]

demonstrations, and hear their songs, and witness their drills and movements, without feeling and saying, "Here is our hope for the future." I examined and tested the boys and girls of our Schools, and was surprised and delighted at their knowledge of Divine truth and Army teaching, but much more so as I heard simple and beautiful testimonies of realised salvation and devotion to God.

Many of the Officers teach Village Schools in addition to doing the work of their Corps; but 255 properly qualified Teachers are employed, with twenty-one Inspectors, who supervise the system and operations.

These Village Schools are a growing power, and our Industrial Homes and Boarding-Schools, previously referred to, are still more so. Of the first we have 416 in full operation, with 10,436 children upon the attendance registers. We have twelve Industrial Schools, where over 650 boys and girls reside, many of whom are now growing up and give promise of great usefulness. A large proportion of these were gathered in connection with the recent famines. They are now being educated and trained to become useful to their own people. Many will rise to be Salvation Army Officers and School Teachers. As the Staff-Captain in charge of one of these Schools said, "we are putting capital into the bank of the Future which will pay high interest. The idea ever before us is to make Officers, well saved and well trained."

The Army is already reaping the first-fruits of the earlier ingathering of Orphans. A number have become assistants in various capacities, and some of the "child-widows" referred to have grown so that they are becoming wives to our village Officers, and will themselves be useful in winning other

women from the darkness of heathenism. During my inspection of the Industrial School at the Farm Colony near Ahmedabad, I approved the transfer of nine of the youths trained there to the regular Training Home for Cadets, and we look forward with confidence to a constant stream from these sources.

The inmates of these Institutions are classified, not only according to their age or educational progress, but according to their spiritual condition. Some of the elder boys and girls are Corps Cadets, and quite a number give beautiful testimonies of personal salvation.

I heard the following story of the dying hours of one among many children who have passed from their sufferings on earth to their Heavenly Home. When the pain was at its worst, and the little fellow knew that he was going to die, he called the boys of the Home around his bed, and said, "I am afraid that I have not always been as patient as I might have been. Sometimes my body has been so weak from pain that I could hardly bear myself, but I know that I am going to Heaven, and Jesus is with me." He then asked them all to sing one of his favourite songs, and thus he died.

Many of our readers will remember the party of boys who visited this country at the time of the last Salvation Army Exhibition. A similar party has been touring in Australia and New Zealand, with very great blessing to the people visited; and on their return to India some of these youths will develop into proper Cadets for our Training Homes. Both from a Salvation and an Industrial point of view, our hearts are full of hope in regard to the outcome of these Institutions.

As we have said before, this educational work is a most important

element. We are hopeful of securing Education Grants from the Government in many places, but this branch of Salvation Army operations will, for a long time to come, require financial subsidies from International Headquarters. There cannot, however, be a doubt as to its value to the people

themselves, and to the cause of Jesus Christ in the future.

Any money which friends may contribute for Schools, and Children's Work in India, can safely be regarded as a good investment, which will produce thirty, sixty, and even a hundredfold in blessing.

## CHAPTER XII.

### The Flag.

It has often been said that one of the chief things distinguishing The Salvation Army from other missions and

as an educative emblem of those principles and truths so precious to us all.

I found this to be so in visiting our



OUR RESCUED FAMINE BOYS IN THE INDUSTRIAL SCHOOL AT MADRAS.

evangelistic Societies is the Army Flag, and to those of us who know The Army thoroughly from the inside point of view, it always appears that the go-ahead and out-and-out Army spirit is most active where the Flag, with its crest, and Yellow, Red and Blue, is made the most of as a rallying standard, and

Indian Fields. We are rapidly becoming an Army with Banners, and these Banners are set up in the name of our God. Loved everywhere, the Flag is most effective in its inspiration to devotion and aggression.

In the more select meetings of Officers, Jemadars or Soldiers, I used the Flag,

and have seen wonderful reachings out, standings up, and crowdings together, so that as many as possible might touch the Colours or the Flag-staff. I have seen scores—even hundreds—stand with streaming eyes, and hands pointing to the dear old Flag, as they have afresh dedicated themselves to God under its folds, singing together "I will follow Thee, my Saviour," or "I'll be true, Lord, to Thee," or some similar chorus.

The Indian is peculiarly open to receive instruction by "object-lessons," and the Flag is being used, not only as a fighting symbol of Salvation, but to teach over and over again the Atonement through the Blood of Jesus; purity of heart and life on earth as well as in Glory; and the blessed inward realisation of the Holy Ghost, inspiring to Salvation heroism for the deliverance of the world.

I have talked on these lines until the enthusiasm has glowed, and the people have burst out in songs and shouts of *Yesu Masih ki nam ki—JAI* ("to the

name of Jesus"—"VICTORY"), the last word being the united response to their leader's call of the first part of the ascription.

In some of the Corps the Flag is very precious. In one place, where our people carried the Flag in their marchings and singings about the village, the anger of the headman and caste people was provoked, and they persecuted the Soldiers, insisting on their ceasing to carry the Army Colours. As no change took place, the caste people instituted legal proceedings. The Collector, or chief Government officer in the district, hearing of it, and not wishing to have a division created, sent for the Officers and the Jemadars, and said: "Surely for so small a thing as a Flag you will not perpetuate a local trouble like this! Won't you give it up?" To this the Jemadars and Soldiers replied: "No, we cannot give it up. When we were idolaters we carried our idols about in procession, and as we have been made Salvationists under the Flag, we must



A SNAPSHOT OF THE WOMEN'S SECTION, GOMRI MELA.



A GROUP OF FIELD AND LOCAL OFFICERS.

carry it about. We cannot do without our Flag." The Collector saw the force of the argument, and gave orders that the Salvationists were not to be interfered with.

What applies to the Flag is equally applicable to The General, and the place he occupies in the minds of our Indian Officers and Soldiers.

It is difficult for people in England to believe how real is The General's personality to these comrades, and how his name comes into the Local, as well as the Territorial considerations.

Whenever we had a demonstration or Officers' meeting, the mention of The General's name would provoke volleys, just as in this country. I came away charged with messages of affection and pledges of loyalty, given in the most intelligent and spontaneous fashion. Our Indian comrades know that they belong to the world-wide Salvation Army, that there is but one General, and that he belongs as much to them as to any other set of Salvationists.

It will not be considered as indicating a lack elsewhere if I particularise the huge demonstration at Gomri, in Gujerat. We have already spoken of the vastness of this series of assemblies, but I refer to the demonstration here in its relation to The General. The troops of various Divisions were seated in huge blocks, and the desire of the leaders was that, in response to my address and greetings from The General to his Indian Salvationists, they should be permitted to send specific replies.

The Divisional Officers in turn came to the platform, and, after addressing a few words to their respective Sections, called upon them to stand, which they did while the D.O. addressed me, asking that I would convey to The General *salaams*, and assurances that they, as Officers and Soldiers, would follow his instructions, and seek to be a joy to him, a credit to The Army, and the means of winning multitudes of Indians for God.

As Section succeeded Section, the enthusiasm also increased, until I had

to confess that it was almost, if not quite, the most wonderful gathering I had ever conducted.

In the Punjaub, where Brigadier Yuddha Bai is the Territorial Commander, we had a similar representation on a smaller scale, when the Soldiers and Officers of the various districts rose whilst their Jemadars expressed *salaams* and messages of affection to The General.

I was at Koregan in the Marathi Country for a demonstration, under the leadership of Major Bahadur. One feature was a song in English (broken) by the girls of the Famine School at Satara. The verses of the song spoke of Salvation fighting, devotion to duty, and so on, each verse ending with the line, "From The General down to *me*." The singers were, of course, greatly interested, but the listening Soldiers and children even more so, for at every recurrence of The General's name we had a spontaneous volley.

In a certain district, the Officers specially felt the pinch of famine prices, and got the idea that they were not being quite fairly dealt with by their superiors. An appeal was made, as they said that they believed The General had sent out a larger sum for their help than the Divisional Officer was giving them, and they wished him to know about it, as they knew "The

General would not see them want" An almost similar reference came to me in another Territory. Certain Officers, who were not true and good, had been dismissed, and, as sometimes happens in other countries, there are those—inside and outside The Army—who, when they don't know the facts, cannot understand the discipline. Several of their comrades came to their leader, and said they were sure that if The General knew that such and such men had been turned out of The Army, he would not allow it, and would be very angry.

What an illustration all these incidents make of the strong bond which unites The Army in its International Campaign, and that Salvation is independent of distinctions in language, colour, or race. "The World for Christ" has long since been written on our banners by The General, and the result has more than justified the spirit which made such a motto the guiding star of The Army throughout the world.



PERFORMING BULL: A HEATHEN CUSTOM.

## A Closing Word.

THERE can be no mistaking either the character or the drift of the work which the foregoing pages have, we are compelled to admit, very inadequately illustrated. Its character is clearly one which makes for faith and righteousness. Whatever views may be held by our readers as to its methods, form, and government, there is nothing in it which overshadows the eternal truths of Sin, Divine Authority, Revelation, and Salvation through Christ. Nay, may we not, in all modesty, go further, and say these sheet-anchors of Christian Faith are clearly shown riding triumphantly through the storms of Modern Freethought, Worldliness, and Selfishness.

Whether assailed by the fanatical resistance of the Hindoo, the disdainful refusals of the European sceptic, the hate of the licentious when his sin is held up to the light of Heaven, or the despairing cry of the forlorn, the Gospel of Salvation through the Lord Jesus Christ holds the Field. It subdues, softens, changes, converts the human will and nature into harmony with the Divine.

Reader, are you a believer in the supernatural? Are you for the Faith once delivered to the Saints? Do you stand by the old Standards of Repentance, Justification and Sanctification? Do you see and realise the dangers which beset, right and left, the Church of Christ from the critics of Divine Revelation, whose negotiations have

wrought havoc among the sheep and lambs of our Great Shepherd? Are you for Christ, the Son of God, the Saviour of the world? Are you for the Bible, with its revelation of God, with all its promises of salvation for all men, and its warnings and anathemas against the wicked and rebellious? Are you for a people whose deliverance from the grip of the evil one is made but the means of consecrating their lives for the glory of the Cross?

If so, then we unhesitatingly ask you for at least three things, after reading the accompanying Review—your heartiest benediction on the victories for the Master which these pages disclose; your prayers that the Spirit, which has drawn forth into God's battle-field so many consecrated men and women-warriors, may be more abundantly shed abroad in their hearts; and that, as a token of your practical gratitude for what God has done through human means, you will help us.

If we had done no more for our fellow-men than what The Army has accomplished since the century began, there would still remain the heavy claim upon us of seeing that that work is strengthened and consolidated.

Think, friends, of the bright and happy homes which The Army has been used by God to bring about. Think of the multitude—we do not exaggerate—who only a year ago were enslaved by the lust for alcohol, who are to-day revelling in the pure love of



STOOPING DOWN, SHE EXTRACTED THE THORN. [See page 306.]

God! Think of that grosser slavery, which not only engraves its curse upon the body, as well as the soul, but perpetuates its power from generation to generation, but from whose clutches God has ransomed thousands by the art of human care and sanctified wit.

Think of the reconciliations, restitutions, and fulfilled promises of long standing that have transpired.

Think of the little children who have been blessed by The Army, and who foregather in the evenings to sing—not the lewd and debasing songs of the tap-room and the theatre of varieties, but the sweetening, refining and ennobling songs of Truth, Mercy, Love and Salvation!

And let your heart dwell upon the inner significance of the story of India Commissioner Howard has told so lucidly.

souls find rest. A work which represents not merely so many societies, whole-hearted salaried officers, home and foreign missions, and social dredges for exhuming from the slimy beds of sin, diamonds of immortal worth, intended to adorn the crown of Christ's rejoicing; a work which not merely represents dazzling facts and figures—of service rendered to humanity in the love and for the love of Jesus, but what is of far more value to the world, a work which is potential of infinite extension. Here is occasion for the loudest hallelujah of the Salvation Soldier; the devout recognition of all students of a living evangelism; and the gratitude of the good everywhere. Not that so much has been done and is being done, but what can be done. Not that The Salvation Army has invaded so many countries and colonies, and established

Think, think, of these and many other mercies, and ask: "Does it not all deserve from us a 'Thank you,' which will be acceptable unto God and serviceable to His kingdom on the earth?"

But in our opening remarks we hinted at the drift or tendency of this work. Here is something, friends, like a tree whose vitality strikes with new roots in the hearts of the nations, and in whose branches, or under whose canopy, weary

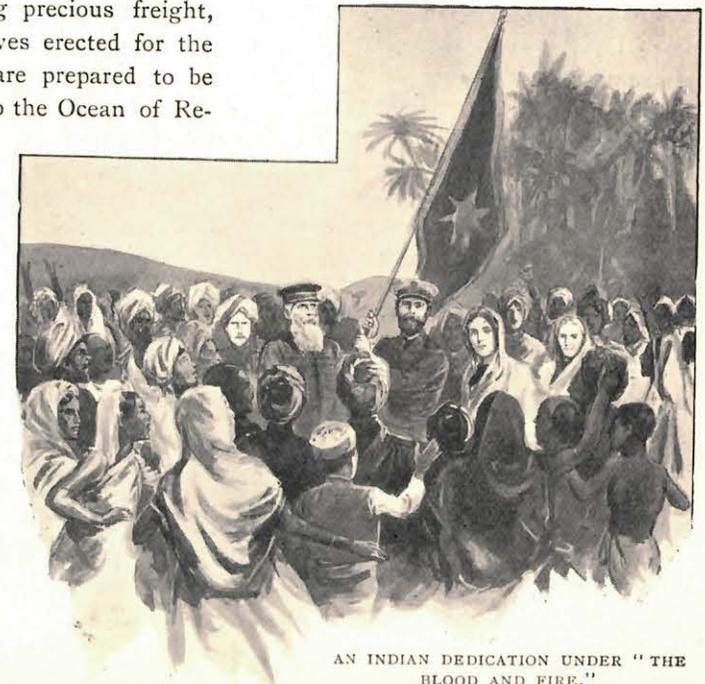
for itself the reputation of having done a needed work. No! of greater importance is what we have, rather bluntly perhaps, characterised as its *drift*, its onward, forward spirit.

A few weeks before he passed away, the writer sat with the late Colonel Barker, feasting on the beauty of our Farm Colony at Hadleigh. The spring morning was rich with a Heaven of brightness, and the landscape reflected the glory of the great orb. Sailing craft, as usual, were borne along on the silvery stream to the ocean. Colonel Barker was no master of poetic phrasing, but he said on the morning what we will long cherish: "The river runs through the city of sin, till it reaches the ocean and is lost." The Salvation Army is like a river with a variety of vessels, each bearing precious freight, loaded at the wharves erected for the receipt of all who are prepared to be carried, as it were, to the Ocean of Redeeming Love. The course of this River runs between the valleys of human guilt and despair, and along the mountains of folly and crime. Like Father Thames, it has capacity for an endless fleet of peace, and this is the great outstanding fact which shines, we think, with added lustre in this Review of The

Army's Progress at Home and Abroad.

This is none other than a Great Hope. An organisation which has such vast carrying capacity is a pledge that, bad as the world is, there is hope for it. It is said that the present Czar of all the Russias dreams of turning Siberia into the garden of his empire, and that he hopes to reconcile its exiles to the task. It is a great conception, and one which does honour to the heart of the young monarch.

Reader, it is no literary expansion of a metaphor—no rosy or overdrawn comparison when we assert that The Salvation Army is converting moral and social Siberias and Saharas into gardens of Purity and Righteousness, and we ask you in the Name of that common tie which unites man to man the



AN INDIAN DEDICATION UNDER "THE BLOOD AND FIRE."



A GROUP OF BHEELS AT DOHAD.

world o'er, and for Him Whose Kingdom is Love, and Whose Sceptre is Peace, to rally to the help of the workers appointed to realise our needs and embrace our opportunities.

India needs your help—Corps that cannot yet sustain themselves, but are ripening with the promise of ultimate financial independence, look to us for assistance. And we look to God and God's friends, and we claim you, reader, as one, if not an actual partner in the King's business. Will you help us?

Japan is awakening. The Army's name there is already synonymous with a practical Christianity. We are appealed to by every mail for Officers. Shall we send them? It rests with you.

Africa is largely an untrodden continent—at least, by the feet of the messengers of the Prince of Peace, and if we, as a Christian nation, rightly appraise our obligations to the native races, such agencies as ours ought to be planted wherever masses are located. Apart from the doors

which are opening in North, East, and West Africa, however, our readers have but to revert to the summary of our difficulties and encouragements in the South to realise how graciously God has been leading us. We must do something for South Africa. Then, Java, South America, and the West Indies—not to mention the claims of our various Leagues and

Brigades for saving masses of people in classes—all testify to the need of generous support.

We place the Review, then, before you. We do so with confidence that the friends of The Army need no apology for, or even lengthened explanation of our projects. The results speak for themselves, and the lives of men and women who for years have been toiling for the salvation of souls, and the record of their service for God and humanity are, we think, among the foremost reasons why we, one and all, ought to come to the help of the Lord against the mighty.



GRINDING CORN.

## The Salvation Army.

THE SALVATION ARMY is a vast, world-wide organisation which exists to deal with the deep spiritual and social degradations of the poor in every land and nation. This degradation and poverty is, we believe, the fountain from which all external miseries spring. We believe that did the love of Christ but prevail amongst even Christian nations, they could not allow so many millions of their neighbours to remain homeless and immoral.

The Army, therefore, aims at forcing upon the attention of all classes, whether they have forgotten, or have not so much as heard of Him, the Saviour crucified for the whole world.

To this end The Army applies to the propagation of the Gospel, and to its Social operations the principle of adaptation to the existing need. Hard work, businesslike enterprise, military

discipline, precision and devotion, are characteristics of all its undertakings. By means of open-air meetings and processions, bands of music, flags, uniforms, popular announcements, and every other lawful device, it continually advertises the love of Christ to the lost and hopeless, and the duty of devotion, even to death, for the salvation of others.

The teachings of The Army are mainly limited to those great elementary truths of the Gospel which are accepted by all Christian peoples, and these it reiterates in speech and song, in language which the common people understand, and with a loving urgency to which millions yield.

Information as to its history, progress and work can always be obtained from the Secretary, at the International Headquarters, Queen Victoria Street, London.

## Where We Carry on our Work.

THE SALVATION ARMY is engaged in carrying on its work of Evangelisation and Mercy in the following Countries and Colonies:—

EUROPE—  
 British Isles, Norway, Italy,  
 France, Sweden, Iceland,  
 Belgium, Finland, Malta,  
 Germany, Holland, Gibraltar.  
 Denmark, Switzerland.

ASIA—India, Ceylon, Japan, Java.

AFRICA—  
 Cape Colony, Mashonaland,  
 Natal, Bechuanaland,  
 Orange River Colony, Transvaal,  
 Zululand, St. Helena.

AMERICA—  
 United States, Uruguay,  
 Canada, Hawaii,  
 Newfoundland, Jamaica,  
 Argentine Republic, Barbados,  
 British Guiana, Bermuda.

AUSTRALASIA—  
 Victoria, S. Australia,  
 New S. Wales, W. Australia,  
 Queensland, Tasmania,  
 New Zealand.

Special work is also carried on for the Army and Navy in various countries; among the Chinese in the United States, the North-American Indians in Canada, the Fishermen of Labrador, the French in Quebec, the Aborigines in Australia, the Lapps in Sweden, the Germans, Swedes and Italians in the United States, the Maories in New Zealand, the Coolies in British Guiana, and also the scattered populations of Queensland, California and the North-West Province of Canada, by means of mounted outriders.

“HE SHALL HAVE DOMINION ALSO FROM SEA TO SEA.”

## Will You Help Us?

THE work described in the preceding pages ought to be carried on. It is worthy of the sympathy and practical help of those who love Christ or have any regard for the happiness of men.

The activities here sketched, as well as those they represent, but of which we have, alas! no space here to tell, *are all directed to one end*—the spreading of the Kingdom of our Lord Jesus Christ in the hearts of men, and the honouring of His Name by their love and by their labour for others.

The work is carried on in one spirit—the *spirit of true devotion* to the moral and spiritual benefit of the people, especially of the people who are outside the regular ministrations of religious organisations.

And the means employed to do the work, are, with many variations in detail, in entire harmony with the great principles laid down by our Lord and by the Apostles. The Word of God, the love of souls, the proclamation of Jesus the Saviour of all, the New Birth, the union of faith and obedience, the indwelling of the Holy Spirit—these are the means which The Salvation

Army employs to carry out its mission.

The Workers, though of many classes and many nationalities, and having many differences of training and history, are *one in their supreme love to Christ*. This is the thought and purpose that really unites them—the cord that binds them together, and is the secret of that subordination of individual preference and will which is so precious to us, so helpful in their work, and so pleasing to God.

*Will you help us?* Especially do we plead for work among the Heathen. The door to them was never so wide open. *Our Foreign Work will require for the year at least £45,000.*

Will contributors please note that all contributions for any of our Funds should be addressed to Mrs. Booth, 101, Queen Victoria Street, London, E.C.? Kindly state full name and address, and whether Mr., Mrs., or Miss. The smallest, as well as larger, gifts will be gratefully acknowledged.

*Cheques and Postal Orders should, in all cases, be made payable to William Booth, and crossed "Bank of England (Law Courts Branch)."*

## Present Standing of The Salvation Army.

COUNTRIES and COLONIES occupied ..	46	PERIODICALS :—	
LANGUAGES in which Salvation is preached .. .. .	31	(a) Number .. .. .	59
CORPS, CIRCLES and SOCIETIES ..	7,616	(b) In languages .. .. .	22
OFFICERS AND CADETS (including Social)	13,465	(c) Total copies per issue .. ..	1,064,116
Persons without rank wholly employed in Salvation Army Work .. ..	1,761	SOCIAL :—	
LOCAL OFFICERS (Senior and Junior) ..	41,865	No. of Institutions .. .. .	609
BANDSMEN .. .. .	16,137	" Officers and Cadets employed in Social Work ..	1,703
JUNIOR SOLDIER LOCAL OFFICERS (including Company Leaders) ..	16,295	" Persons without rank wholly employed in Social Work ..	591
		" Beds supplied (twelve months) .. .. .	3,946,532
		" Meals supplied (twelve months) .. .. .	6,136,732

The following list of addresses of our various Headquarters throughout the world may be of service to our readers:—

GREAT BRITAIN .. .. .	101, QUEEN VICTORIA STREET, LONDON.
THE UNITED STATES .. .. .	120-124, W. FOURTEENTH STREET, NEW YORK CITY.
SOUTH AFRICA .. .. .	LOOP STREET, CAPE TOWN.
AUSTRALASIA .. .. .	69, BOURKE STREET, MELBOURNE.
JAVA .. .. .	"LEGER DES HEILS," PANDEAN, SEMARANG.
CANADA .. .. .	SALVATION TEMPLE, JAMES AND ALBERT STREETS, TORONTO.
DENMARK .. .. .	FREDERICKSBERG ALLE, 9, COPENHAGEN.
FRANCE AND SWITZERLAND .. .. .	RUE AUBER, 3, PARIS.
FINLAND .. .. .	NYLANDSGATAN, 40, HELSINGFORS.
GERMANY .. .. .	BLUCHERPLATZ, 1, BERLIN, S.W.
HOLLAND AND BELGIUM .. .. .	WARMOESSTRAAT, 134, AMSTERDAM.
ICELAND .. .. .	REYKJAVIK, ICELAND.
INDIA .. .. .	ESPLANADE, BOMBAY.
GUJERAT AND WESTERN INDIA .. .. .	SALVATION ARMY, AHMEDABAD, GUJERAT.
PUNJAUB .. .. .	SALVATION ARMY, GURDASPUR, PUNJAUB.
NORTH INDIA .. .. .	SALVATION ARMY, 23, ABBOTT ROAD, LUCKNOW.
SOUTH INDIA .. .. .	SALVATION ARMY, NAGERCOIL, TRAVANCORE.
MADRAS AND TELUGU .. .. .	SALVATION ARMY, THE BROADWAY, BLACK TOWN, MADRAS.
MARATHI .. .. .	SALVATION ARMY, EAST STREET, POONA.
CEYLON .. .. .	32, NORRIS ROAD, PETTAH, COLOMBO.
ITALY .. .. .	20, VIA MAZZINI, TURIN.
THE WEST INDIES .. .. .	1, BROAD STREET, BRIDGETOWN, BARBADOS.
JAPAN .. .. .	3, SHIBAGUCHI, NICHOME, TOKIO.
NORWAY .. .. .	PILESTRÆDET, 22, CHRISTIANIA.
SWEDEN .. .. .	OSTERMALMSGATAN, 24 AND 26, STOCKHOLM.
SOUTH AMERICA .. .. .	CASILLA DI CORREO, 422, BUENOS AYRES, ARGENTINE REPUBLIC.

## LEGACIES.

### **NOTICE TO FRIENDS who are about to make their WILLS and desire to help the work of the SALVATION ARMY.**

The good intentions of some friends have been made useless in consequence of their Wills not being in conformity with the law relative to charitable bequests. The following course of action is therefore recommended: If the property of a Testator desiring to benefit the Fund consists of money at home or at the Bank, or of Home and Foreign Railway Stock, Foreign Bonds, Canal Shares, Cash on Deposit, Shares in Trading Companies, Consols, London County Council Stock, Loans to Municipal Corporations, Shares in Gas, Water, or Industrial Companies, Marine Telegraph Shares, and Shares in Mines or similar kinds of property, then the following form of bequest should be used:

*"I GIVE AND BEQUEATH TO GENERAL BOOTH, or other The General for the time being of THE SALVATION ARMY, the sum of £.....to be used or applied by him at his discretion for the general purposes of the said Salvation Army. And I direct the said last-mentioned Legacy to be paid within twelve months after my decease."*

### **DIRECTIONS FOR EXECUTION OF WILL.**

The Will must be executed by the Testator in the presence of two witnesses, who must sign their names, addresses, and occupations at the end of the Will. The best method to adopt for a Testator to be quite sure that his Will is executed properly, is for him to take the Will and his two witnesses, go into a room and lock the door, tell the witnesses that he wants them to attest his Will, and then all three sign in the room, and let nobody go out until they have all signed.

General Booth will always be pleased to procure for any friends desiring to benefit The Army, by Will or otherwise, further advice, and will treat any communications made to him on the subject as strictly private and confidential.

Letters dealing with the matter should be marked private, and addressed,—

GENERAL BOOTH, 101, Queen Victoria Street, London, E.C.