

ing one and another to take the decisive steps of coming forward to kneel as a penitent confessing sin and asking for salvation, while, all the time, earnest prayers are being offered for their souls, in the most direct and simple phraseology. One peculiarity of the prayers of the "soldiers," as a class, is that they, like the French, use the conversational "You," instead of the less familiar "Thou," which Anglo-Saxon usage has almost invariably adopted in prayer. But after the first novelty has worn off, this does not of itself seem in the least irreverent. These "after meetings" are the time when, in the "Army" phraseology, "prisoners are taken," and converts, by taking the step of coming forward, confess their faith and their desire henceforth to serve Christ. To some natures such an external register of an inward resolve is a great help, and certainly in the case of almost all the "Army's" converts, they henceforth are "not ashamed to confess the faith of Christ crucified, and to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end."

Such is a picture of one of their ordinary evangelistic meetings, and it is impossible not to see how true a knowledge of human nature has devised the *modus operandi*. The music and the hymns are just of the kind fitted to attract the crowds which fill their halls, and fitted also to touch and soften even the "roughs" who might otherwise give trouble, and who sometimes do in spite of all precautions. But it is seldom, indeed, that the ready tact of the leader is at fault in checking any incipient disturbance. With a few words, "Steady lads, back there!" in a tone of un-