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Evangelizing.

methods is just now being seriously considered by many churches and writers. The fact is it is a question that may well be considered.

outfits, who go from place to place as souls while power is turned on.

banners and the badged ushers, have Saturday in each month. all become the well known paraphernalia of the traveling evangelistic cir-

The question has been raised and is effect of these meetings upon the per- out it. manent growth and development of the church?" Public sentiment in religious circles is evidently divided on this question, but there is a growing feeling that they are not as salutary as they ought to be. The fact is, many have reached the conclusion that there is something radically wrong in these meetings. The permanent results are far from satisfactory.

A Methodist minister told the Moody converts that ever held out. He also said that that had been his experience with such meetings. He is only one out of many who talk the same way. Mills in San Francisco is credited with 6,000 converts, and of that but ambition to save.-John Ruskin. number it is not an under-estimate to say that 1,000 persons went into all the different churches, as a result of it is bad when it paralyzes, the active IF you wish to alvertise anything anythin

Why is this? There must be a reason for it. Such a thing is unheard of in the ordinary work of the church. I think that it is the result of the methods, and the strictures that I offer here are not peculiar to the Mills

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1. The modern evangelistic meeting, as a rule, is not the out-growth of any real or spiritual uplift in the church; it is not the result of a burning desire on the part of its projectors to save souls. The fact is, Christianity is generally at a low obb when this expediency is resorted to. The pastor grows tired of the empty pews, and the people grow tired of the written sermon or stereotyped services. They want a change; tomething to bring out the members and the people. The everything thoroughly. If we fail to produce the most thorough, complete, practical and extensive course of studys the less college premises and the best and most complete and most extensive course of studys the less college premises and the best and most complete and most extensive course of studys the less college premises and the best and most complete and most extensive course of studys the less college presented the most thoroughly. torchlight procession where everyone gets into line and the children bring Announcement, giving full particulars, free, up the rear. It is a religious whoop where all are expected to give three cheers for the evangelist and a tiger for Jesus.

These meetings are begun, continued and ended, as a rule, with this kind of spirit. All go into it with but one motive, one overpowering object, success; and success means converts; it means the number who have testified, signed a card, or in some other way said they are saved. This feeling takes hold of the evangelist, the preachers, the people, all.

The evangelist knows that numbers are the gauge of success, that success here is everything, failure here and all is lost. The evil growing out of such a method is teadily seen.

But we must stop here for a week .-W: in The Harbinger.

The question of evangelizing Monthly Prizes for Boys and Girls.

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It is interesting to trace the evolutions of words and expressions. Cultivated people say "How do you do." writer not long ago that he had passed Those who are less precise say "Howthrough a Moody meeting in his dydoo? In the backwoods of Ten-church, and he didn't want another. nessee they say "Howdy?" The only Institute in the U. S. Letters promptly There were not twenty per cent. of the noble red man of the West says "How?" answered. While the cat on the sence says "Ow?" Chicago Institute for Stutterers. -Norwich Bulletin.

> There is no true potency, remember, but that of help; nor true ambition,

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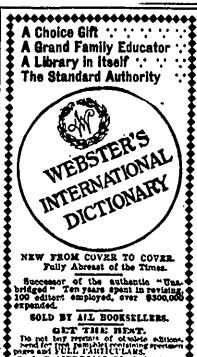
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