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Evangelizing.

The question of 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.

This is an age of special evangelistic work. The country is full of traveling outfits, who go from place to place as opportunity affords and arouse the people to unite their energies and work might and main for the salvation of souls while power is turned on.

The Moodies, the Munhalls, the Hammonds and the Whittles, have all had their day. We now have our Mills, our Sam Jones, our Crittendens and others who are following their predecessors. The big tent, the big choir, the printed cards, the floating banners and the badged ushers, have all become the well known paraphernalia of the traveling evangelistic circus.

The question has been raised and is being seriously discussed. "What is the effect of these meetings upon the permanent 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 writer not long ago that he had passed through a Moody meeting in his church, and he didn't want another. There were not twenty per cent. of 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 number it is not an under-estimate to say that 1,000 persons went into all the different churches, as a result of the effort, with eighty per cent. loss.

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 meetings and such like, but will apply to all modern evangelistic efforts.

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 ebb 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; something to bring out the members and the people. The modern evangelist is the remedy. The evangelistic meeting is a kind of torchlight procession where everyone gets into line and the children bring 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 readily seen.

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

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It is interesting to trace the evolutions of words and expressions. Cultivated people say "How do you do?" Those who are less precise say "Howdydo?" In the backwoods of Tennessee they say "Howdy?" The noble red man of the West says "How?" While the cat on the fence says "Ow?"—Norwich Bulletin.

There is no true potency, remember, but that of help; nor true ambition, but ambition to save.—JOHN RUSKIN.

Humility is good when it stimulates, it is bad when it paralyzes, the active powers of a man.—PHILLIPS BROOKS.

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