

it and be attracted to it, whether presented in style on a silver salver, or more plainly on the homely wooden platter.

We do not believe that the Presbyterian Church, where it has been properly sustained, is losing its young people. There are districts where under able and faithful pastors, instead of losing she has been gaining, and in many places she has fully held her own. Still many of our young people throughout Canada have become Methodists and Episcopalians. Many prominent ministers members in both these churches were originally Presbyterians. We rejoice thus to be leavening other denominations. But was it attractive worship which drew them into these churches? By no means. In many places where no Presbyterian Church could be found, our best people attended Methodist and Episcopalian places of worship, and their children remain among them. But these good people deplored the attractions and were not charmed by them. They joined these churches rather than remain without ordinances. They did well. In other places a cold Moderatism or unfeeling Orthodoxy repelled the youth, while the warm companionship of Methodism attracted them. In other cases discipline wisely or unwisely administered sent discontented persons out of our church, and they were welcomed where no questions would be asked, and their children remain in these churches of refuge. But in the majority of cases which are intended when the above language is used, that is where men holding places of prominence and possessed of wealth have left us, the attractive power was not worship but Fashion. The Presbyterian Church was vulgar in their eyes, had no society, was too particular in forbidding innocent pleasures, and a church which had these things was preferred. What care these discontented people how the worship in the church of their adoption is conducted! We cannot compete for such persons without relinquishing our Presbyterian simplicity of manners. It is still true of our large cities, as of Ephesus and Corinth: "Not many wise men after the flesh, not many mighty, not many noble" are in the true church. The reproach of Christ has not ceased. And although we rejoice that amid corruptions and want of discipline very many true christians are found, yet we expect to see the great mass of fashionable worldly-minded professors preferring another church than the Presbyterian.

But what do people mean when they speak of an *attractive service*? Public worship is a service only in so far as the will of God is done. Any addition of will-worship for the purpose of attracting, is not service. The word is, however, a misnomer. Presbyterian worship is not a service. We go to church "to hear what God will speak," "and to pour out our heart before him," to have communion spiritually with God. We go there not to be pleased, but to meet with God. Do we meet with God? Do we learn his will? Do we render him the homage of a loving heart? Is our worship acceptable to him? Are we profited? These are the questions which should be asked; not—Was it an interesting service? How were you pleased?

"How then," it will be asked, "can you expect people to come to your church which has no attractions, while other churches are doing all they can to draw people? Presbyterian worship is notoriously unpopular, and there are so many disagreeable things in your churches." We answer, we desire to avoid everything offensive or disagreeable to the worshipper. Awkward or ungrammatical speaking; bad singing, a vicious taste in ornamentation; and such things are to be condemned. These distract the mind and should be carefully avoided. Let everything be removed which can possibly attract or divert attention from the one great object of worship, and let everything be provided which will serve to help fix attention on it. We must have a bodily medium, but let us seek to have it