

after the Sunday Afternoon meetings are inaugurated elsewhere, there is the same machinery for creating a counter attraction to draw away to the most elaborate and artistic of the performances. The serious question is, whether the whole movement is not calculated, under the name of inducing neglectors of worship to attend church, to promote desecration of the Lord's Day, and substitute for the simple worship of God and the bread of life, a concert programme, with elaborate instrumental and vocal art. The question is worth a consideration. The "Sabbath Committee" in London have already issued a remonstrance upon the subject, contending that it promotes needless travel on the Lord's day, etc.

For ourselves, it has long been our unalterable conviction that any and every departure from the simplicity of worship and of preaching means an ultimate reaction which promotes the very evil which such departure is designed to remedy. The appetite for novelty, for æsthetics, for amusement, for entertainment, for sensuous and poetic attractions, is essentially a worldly craving. It grows by indulgence; it grows more imperious and insatiate, until it will no longer be content without this sort of diet. In our Lord's personal ministry and that of the apostles, simplicity is the prominent and dominant charm. The early church knew nothing of gothic architecture, of elaborate ritual, of operatic choirs and orchestral organs; of embroidered robes and multi-colored vestments, of imposing processions and poetic symbols; of altars and reredos, of banners and cantillations, of solo singers and eloquent orators. Yet the apostolic age was marked by the miracles of Holy Ghost power such as are now unknown in the church. We find the gap between the common people and the churches already widened into a great gulf which will soon be unbridgeable; frantic efforts are making by song and orchestra, essay and oration, elaborate structures and exquisite ceremonial, with the aid of flaming poster and flashing advertisement, to bring back to the churches the "lapsed masses." Our observation is that the more such methods are tried, the more they prove their total inadequacy. The simple fact is that the masses in the slums can never be brought up to the churches until *the churches are brought down to the masses*, i.e., there must be a real love for souls that carries the gospel to them wherever they are; contact, habitual and sympathetic, must remove misconception and prejudice and awaken love and create fellowship; then these neglectors of churches will come to them with assurance of a warm, genial, helpful atmosphere. In London there is every effort made to draw the people, but without success. And by far the largest, most constant and most devout congregation I have seen is that in Spurgeon's tabernacle, where not an adornment or attraction can be found but simple praise, prayer and preaching; and as Mr. Spurgeon grows older even the irrepressible humor of early days is