

simple and pure, bringing God in upon the soul, and the soul out to God without interruption. Further than this all is unessential. An effort, however, to attract by eloquence, or fine music, or chanted prayers, or an imposing ceremony, or grand display, is inconsistent with the simple idea of worship. Attention is drawn to the accessory, and is withdrawn from the object. Communion with God is interrupted. The man may be saying "That was grand! a perfect treat! I enjoyed it as much as a play!" Still there may have been no worship. It is a grand mistake to try to render God's worship attractive to those who are not reconciled to God. It cannot be done. So far as æsthetic accessions attract attention, so far it is *distracted from God*. *An attractive service is distractive worship*. We have a better way. Long may the Presbyterian Church abide in it, and resort to no human device for attractiveness in worship. "If I be lifted up I will draw all men unto me." A full exhibition of a crucified and glorified Saviour with His saving benefits, possesses the only real charm for a worshipper. To a sincere worshipper, all else is solemn trifling. It was this that Paul used, and he drew crowds to hear him. Spurgeon: to-day, Whitfield and his contemporaries, the Haldanes, all great preachers who moved the masses, attracted them by this alone. Men have a conscience; let us seek to attract it. They rejoice to hear the good news. It has an attraction for a guilty sinner, which no eloquence, or music, or ceremonial can possess. Wherever the gospel is preached men will be attracted, whether that be in the grand cathedral or, on the roadside. Where the gospel is wanting, any church will lose its attractive power. Hankering after outward attraction is the result of a dearth of the gospel; religion is on the decline there. Showy eloquence or the moral essay has taken the place of the gospel, and Bible truth. Pleasure is regarded rather than profit. Excitement of feeling is aimed at more than the calm of holy devotion. The form of worship is sought after rather than the reality. Conscience is silenced but the soul is not satisfied.

The following sentences from Dr. Wayland are of weighty import. "If the kingdom of Christ is to rely for its existence and extension upon the gratification of taste and imagination, and in general, on the love of the beautiful, is it not strange that the Son of God, when on earth did not discover it? Music and architecture and ceremonies, have their own effect, but it is not the effect of the Spirit of God, nor is the voice of taste as powerful as the voice of conscience; and it is by the action of the Spirit on the conscience that we expect the world to be converted. I know that by splendid ceremonial we may attract the gay and the thoughtless, who go to church as they would go to an opera; but let a house of worship be ever so plain, even like the upper chamber of Jerusalem, *if its attendants be really holy men*, if it be known that the Spirit is in the midst of them, making men new creatures in Christ Jesus, the multitude will come together, you cannot keep them away, they will begin to cry out 'Men and brethren, what shall we do?' Conscience will compel men of all classes to attend such meetings, and nothing can resist its urgency. They will come, not to display their personal adornment, not to gaze upon stained glass windows, not to listen to artistic music, but to know what they shall do to be saved."

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Missionary Intelligence.

LETTER FROM REV. J. NISBET.

Mr. Nisbet in the following letter gives a summary of his work for the