

when one of the most eloquent men I ever heard (whose sermon was otherwise without anything that would be construed as bad taste) speaking of St. Peter's swearing and denial of our Lord, alluded to the Apostle as "an old Salt," whose bad habits in his former fisherman days had overmastered him in his hour of temptation. But it would be a great mistake to suppose that this was, after all, the prevailing type of American eloquence. The truth is, that America produces almost every type of pulpit eloquence. The most popular Presbyterian clergyman in New York, Dr. Hall, owes his popularity to the simple vigour and life of his argument and thought after a somewhat old-fashioned type, as we would now consider it. Dr. Adams, who preceded him as the chief of the Presbyterian clergy in New York, is a man of equally simple style, and of a more refined cast of thought and manner. The one thing, in fact, to be said of the American pulpit is, that it is everywhere full of life, be it a new or old-fashioned type, and that it exercises a real and vast spiritual influence on the country, retaining, and year by year augmenting its position, not by any accessories of transmitted prestige, but by the sheer force and dignity of its intellectual and moral elements.

The modes of worship, it is hardly necessary to say, vary as with us. Episcopalians of the Anglican type are liturgists in America as here, although not altogether in so formal and exclusive a manner. The prayers in Presbyterian and Congregational Churches are *extempore*, or seem to be so, as in the old country. The Episcopal Methodists, whose large numbers and influence I spoke of in a former number, are but slightly liturgical. Their ordinary service of prayer seemed to be as free as in Presbyterian and Congregational Churches, their communion service being partly liturgical. The method and style of *extempore* prayer appeared to me, comparatively with our home examples, to share in the greater vivacity and directness characteristic of the American sermon. There was less of customary formalism—of those current phrases constituting a species of unwritten liturgy with which we are all familiar. But

it is to be borne in mind how limited my actual experience was, and how little it is safe to generalise from it on such a subject.

The service of Praise is the least pleasing of all the features of American congregational service, great as is the pains obviously bestowed on its culture. And in saying this I find myself strongly corroborated by others. It is remarkable how difficult it seems to be to adjust this part of Christian service in all Churches and countries, and how the very means which are sometimes taken to improve it end in impairing and injuring it. The great defect in the music in American churches has plainly come from misdirected efforts to advance it. I do not speak at all of the organ, upon which it is unnecessary to say anything here, beyond the fact that organs are common in all the Churches, not less in the Presbyterian than in the other Churches. But what is no less common apparently in all the larger and more wealthy congregations, is a *select paid choir*, frequently composed of professional singers. The effect of this has been largely to silence the American congregations in the service of praise. They listen to the choir—generally what is called a quartette, or two male and two female voices—instead of joining heartily in praise along with it. The consequence is a comparative lifelessness in this part of the service, which at once strikes a British worshipper, and which many Americans themselves deplore as an obvious defect. Indeed it is common to hear the clergyman in a remonstrating manner invite the congregation to join in the psalms and hymns. One English clergyman, the Rev. Harry Jones, well known for his labours among certain classes of the London poor, in an interesting little volume giving an account of his trip from London to San Francisco, dwells particularly upon this unpleasant feature of the Anglican worship in America. And the criticism is not less true of the worship of many of the other churches.

3. I have only left room for a word or two as to the American Divinity schools. All the Churches have their training schools for the careful preparation of the clergy. In some cases, as in Harvard and Yale, these schools are like the