

the style of worship there was considerable freedom, which those who dwelt in the old country would be slow to change to. For instance, in his own church, summer and winter they would always find a vase of flowers to decorate the church of God. It was thought that flowers were the sweetest and most beautiful things, and it was only out of a feeling of regard and honour to God and His house that some of the sweetest and best creations were brought to adorn the sanctuary, and without any superstitious feeling about it. Great attention was paid to the service of song, and the organs in some of the churches were very elaborate. The music was executed with the best taste that it was possible to secure. There was a difference in the churches of Canada as compared with those in the United States in this respect. In most churches in the United States the service of song was conducted in a manner which always distressed his feelings—namely, four persons sitting in the gallery formed a quartette. He was very glad to say, however, that in the United States there was rising up a feeling of antagonism to that sort of thing. A few leaders had set their faces against it, and that distinguished man, Henry Ward Beecher, of New York, set a noble example to his brethren in that particular. He has in his church a choir of 100 persons with an organ that would command attention anywhere, and the service of song conducted by that choir was only in such a way as to be a help to the people in that vast congregation numbering many thousands; and one was almost overpowered by the volume of sound from the thousands of voices that filled the place. He had never anywhere heard such wonderful congregational singing as in that church. It would be, of course, imprudent for him to say much about the preaching, and he would not criticise his brethren on the other side of the Atlantic. The atmosphere was such that one felt he could almost go on preaching for ever. Consequently, there might be a little more vivacity and liveliness characterizing those who lived on the other side of the Atlantic; but he did not mean in the sense of trivialness; he meant in the quickness of thought and readiness of expression. The preaching is very practical; in the United States formerly it used to be exceedingly doctrinal, but now the general current had changed. It was like the people, who are very practical indeed in their habits of life. If one thought of doing something, the questions were asked, "Well, what will he do? How much can he accomplish by it?" It was not whether this speculation was right but "What will be the issue?" The Sunday-schools in British North America and in the United States differed greatly from those prevailing in this country. They were for all young people, irrespective of age and irrespective of social status. They had in his own Sunday-school at Montreal, all grades of society—people who drove in their carriages to school and those who walked a mile from their cottage dwelling. The teachers, of course, included all classes, and they paid great attention to the study of the lessons, and held many conventions and discussions as to the best means whereby teaching might be promoted and made effective. They had a Sunday-school Union especially for the Sunday-schools in Quebec. The central committee was at Montreal, and he happened to be the corresponding secretary. They kept one agent, and sometimes two, whose duty it was to visit small towns and villages, encouraging the schools and supplying them with books, and visiting those places remote from towns and villages where immigrants had settled to establish there if possible Sabbath-schools. In that way during the past twenty years 1,300 schools had been organized, and he believed more than 3,000 children brought under religious instruction on the Lord's day. The system of education in the day-schools in relation to religion differed in different parts of the Dominion, and those differences arose from the religious opinions of the people. In the Province of Ontario they had a Protestant population almost entirely, and in the Province of Quebec they had three-fourths of the people French-Canadian Roman Catholics. In the Province of Ontario, the public schools were very much after the model of those of the United States, supported by public taxation, and every one who felt inclined to go to them received religious teaching. The Bible was used, and a great deal was read