

countries where there is liberty of worship, and it finds itself surrounded by other churches." Barefooted friars and Dominicans have been banished for conspiracy against the Government, and have emigrated to California and to Canada. In Chili, one of the most bigoted Roman Catholic countries in the world, the "privileges of the Roman Catholic clergy" have been abrogated, civil marriages legalized, and the ecclesiastical trustees of Roman Catholic cemeteries compelled to set apart a portion for the burial of Protestants, while future cemeteries are to be common to all. In Russian Poland, forty-five Roman Catholic parishes *with their clergy* have left the Roman Catholic Church and joined the Greek communion as the direct result of the Papal assumptions at Rome,—50,000 people admitted in one month, of whom twenty-four were Roman Catholic priests, leaving only a Roman Catholic population of 20,000. In poor priest-ridden Spain, liberty of worship was proclaimed,—has been rejected and again proclaimed. Sixty thousand Spaniards have become Protestants since the Revolution of 1868: the people in Cadiz tore down the images in the churches; in Salamanca priests were shot and churches turned into barracks; the "Catholic Association" closed by order of Government "as a nest of conspiracy"; and Carlism, instigated by the priests, is running its neck into a noose which will play with and hang it to death. Switzerland has defeated the Ultramontane assault on its Constitution by a majority of 78 to 19 in the Assemblée Nationale; has banished the Papal nominees from some of the Cantons because they disobeyed the civil law; while mass meetings of Roman Catholics have been held in Geneva and elsewhere to reject the doctrine of the supremacy of the Church over the State. When I was in Belgium in 1875, I found that swarms of the Jesuits expelled from Germany had insinuated themselves into the Chambers of Representatives, controlling the members much as they do in Quebec, and preaching politics from the pulpits, organizing political clubs, publishing pamphlets and papers, entering the very taverns to bait for influence. The educated classes and the Universities of Liege, Ghent and Brussels opposed the Hierarchy, and a short time before I was in Antwerp a serious riot had occurred during the Jubilee procession. Many leading Belgians have formally renounced Romanism, and one of the principal members of the Royal Academy of Belgium (M. De Lavelayé) has published a most telling pamphlet on the influence of Protestantism and Romanism on the prosperity of nations. Austria, where for eleven hundred years the Church of Rome had been absolute, reigning supreme over Emperor, nobles and subjects, where it was established, had education entirely under its wing, births, marriages and burials only legalized by its consent, has issued peremptory decrees, and by a majority of 130 to 24 in her Legislature, abolished the Concordat between Austria and Rome, thus giving religious liberty and emancipating education from Rome's control. Turkey has refused, by an imperial edict, to let the last Papal bull be recognized, and has ordered the Pope's representative to quit the country. China has intimated to the Vatican that Roman Catholic missionaries are too frequently political schemers. And then Italy. Yes; what about Italy, where Popery surely is known. The very Pope himself, with all his traditional thunders, is hated by his own people. The Italian poet, Alfieri, said: "We are slaves, but ever fretting." The old spirit was not dead. Here, where Romanism has its stronghold, Roman Catholics alone revolted to overthrow the temporal power, and the misgovernment which in every age and land has followed priestly rule. Here, in the very face of the infallible Pope, and under the very eyes of the grand assembly of the Ecumenical Council, a Roman Catholic national government answered Papal pretensions by introducing into Rome all the Italian codes and even military conscription; by dismissing the orders of priests and nuns who were eating into the vitals of the land; by dismissing all the Jesuit professors from the Roman colleges; by the solid determination to maintain the national unity at all hazards, temporal and spiritual, and to make Victor Emmanuel superior to Pope Pius; by the protection given Protestant churches and ministers; by the fact that out of 105 Bishops appointed to vacant Italian sees by the Pope in one year, only two were recognized by the Italian Government! A strange tale this to come from the cradle of Romanism. In 1852, even the Pope's carbiniers fraternized with the mob, who threatened in their frenzy to murder the clergy; and when the Pope's Secretary was killed and the cannon shook the Vatican, and the Pope himself had to fly for his infallible life in disguise from a Roman Catholic people, from the very heart of his flock, and from the very sacred seat of Peter itself, who dare tell us that the temporal power was not distasteful to the Roman Catholic Italian people? We know the joy which the entry of Victor Emmanuel into Rome occasioned, and the popular cries of "Down with the Jesuits!" with far more meaning than the old "No Popery" cry in England. When, too, the calm vote of the people took place to decide whether the temporal power of the Pope or Victor Emmanuel was to be perpetuated in Rome, and fifty thousand votes were cast for the King and fifty for the Pope—one thousand to one, did this indicate any popular love for the rule of the Pope? I can't see it. And here in our own Canada we find Roman Catholics again, represented by "L'Institut Canadien," battling for many years against the intolerance and assumptions of their priesthood: carrying the Guibord case through the toadyism of our courts to the Privy Council of England, and winning their rights. We see, too, the large conversions to Protestantism among our French fellow-countrymen. What does it all mean? Does it not clearly point out that anything like Orangeism is a mischievous interference with a natural conflict between an arrogant Hierarchy and the modern instinct of liberty? Priests would put all liberty under the ban; but no priesthood can destroy man's god-born love of freedom. If Orangeism has any good work to do, it certainly is not by public displays or offensive celebrations. There are still constitutional means to remedy any grievance under which we labour. Orangeism can only retard the working of liberty in the Catholic mind. It would have been a boon to the hierarchy of any of the countries above named, had some such organization as it been at hand, whereby a disaffected people could be re-united. Orangemen can safely leave the Church of Rome to its own inevitable destiny. They cannot hasten its downfall in the least.

G.

The badness of the times very often depends more upon those who govern the ship than the weather.

THE PROTESTANT PULPIT OF MONTREAL.

IV.

But Dr. Jenkins, of St. Paul's Presbyterian Church, must be mentioned without further delay. Perhaps it is unpardonable that he should not have had precedence in speaking of Presbyterian ministers; for has he not reached the apex of dignity in the body to which he belongs? To be Moderator of the General Assembly of the united churches is a grand ambition; and Dr. Jenkins has attained it. He must now sit down and weep, for there are no more worlds to conquer! The official position Dr. Jenkins has reached is the more notable, inasmuch as he is not "to the manor born"; but swung right around the theological circle from Methodism into his present connection. It was a bit of ecclesiastical *trapeze* work which startled many at the time; and is not yet forgotten. However, the good Doctor is now quite at home; and if not "porphyrygenitus," yet at least the purple sits gracefully on his shoulders. His pulpit manner and performance is calm, deliberate and dignified; but he is not a preacher of note. He has administrative qualities; and a certain sharp incisive way of putting things which often makes his addresses effective: but he does not strive after effect; and seldom reaches it.

Rev. James Fleck is a young Irishman who came to Canada about two years ago to take charge of Knox Church. Mr. Fleck is not without ability as a preacher: being able to give a clear statement of the truths he wishes to teach, in calm and easy periods which flow without apparent effort and which are of such pleasant tone that they fall acceptably on the listener's ear. And as he also keeps rigidly in the old theological paths and even to the old theological terms he is well suited to the pulpit he fills; which is nothing if not orthodox. Across the Square from Knox, the back of Stanley Street Presbyterian Church is visible: a white brick building where worships a congregation which sprang, full-armed, from the head, or heart, of Erskine Church, a very few years ago. From the heart, probably; as there was certainly more feeling than sense about the movement; which had its rise in the great "Organ Question." The majority introduced the "whistles"; and the minority at once "whistled o'er the lea" to build a church where their ears should not be vexed with the ungodly sounds. Stanley Street Church has a pulpit—it also has a pastor: the Rev. J. C. Baxter, a middle-age Scotchman of weight and ability and character; who was for a time very popular in Montreal, but who has been unable to achieve the impossible in lifting the new church into popularity and out of debt. He is at present on an extended leave of absence in Scotland; and his church is dark about its future.

Before leaving the Presbyterian churches reference must be made to Rev. J. Scrimgeour, of St. Joseph Street; who is a man of good presence and address; and of an acute and investigating mind. Mr. Scrimgeour ought to be better known than he is, for the quality of his pulpit work warrants it: but he is diffident and modest. However, he is working his way to the front. There are other good men, in the classic Griffintown, in Point St. Charles, and elsewhere in the suburbs who cannot be mentioned although worthy of all respect. But they labour under the disadvantage of being so far out of the way that their pulpit characteristics remain comparatively unknown. There are also, in the different leading denominations, College Professors and Secretaries of Societies who fill pulpits well and attractively on occasion; but who not being in regular charge, do not come within the purview of this article.

It will have been noticed that comparatively little has been said of the Methodist pulpits of the city. This arises simply from the unavoidable working of the Methodist system. It may fairly be questioned whether that system is calculated to foster pulpit excellence. On the one hand, the general method of what is called "extemporaneous" delivery, develops a readiness and smartness of speech which is of great value: and there can be no question that—other things being equal—the address where the eye and attention are free is the more effective; but on the other hand, the "fatal facility" of extemporization is frequently destructive of habits of close study and careful preparation. There is equally little doubt that the circulating system of the Methodist pulpit detracts greatly from its possible value. The necessity for constantly renewed study being removed, one great element of growth in excellence is taken away: and few young men have grace enough, when they are thrown every three years into a fresh field, to lay aside their old sermons, and renew their study of the old topics. But quite apart from such considerations, the Stationing Committee of the Methodist Church has just made such clean sweep of the Montreal pulpits that they have not the prominence to-day to which they should be entitled. Had this article been written a year ago, the Methodist Church must have had larger place in it; but it will take a year or two to make the new men known, and to give them what is probably their due weight in the community.

There are other estimable men who have been passed in silence: who are doing quiet unobtrusive work in their charges. For instance, on Guy Street is a little Congregational Church, grown out of a Mission-school, which is bravely struggling for the right to be. It has for pastor a Mr. J. L. Forster: a young man who, after some ecclesiastical changes in Canada and the United States, has landed in Congregationalism in Montreal. He is a man of good presence and ready speech: more popular than scholarly. He has a difficult field, but being an indefatigable visitor, may succeed in forming a congregation in a few years time. And away in the north of the city is Rev. Peter Wright; a bright good humoured young Presbyterian, who is working faithfully in Chalmers Church. And near him is Rev. James Allen (B.A.) who as minister of the Sherbrooke Street Methodist Church is doing his best to draw together again the ravelled ends caused by the rending off of Mr. Roy's adherents. So, also are there others who, perforce, must remain unmentioned, as it is time to draw these papers to a close.

Reviewing what has been said, it is evident that the pulpit of Montreal is one of no ordinary power and excellence. It is not simply that there are one or two men in it of exceptional gifts; such as are rarely met with in any locality, but that there are many of steady even character and ability who give a weight and dignity to it of still greater value. It will also have been noticed, that while there are one or two men of restless investigating spirit, who are not afraid to discard the old ideas and beliefs, yet that the great bulk in all the