

GRAVE PROBLEMS FOR THE FUTURE.

One of the two things, either the French, at length abandoning the Papacy, which weakens and degrades them, and embracing the evangelical faith, which alone can inspire firm principles, shall render themselves worthy of a free Government, and capable of sustaining its own glorious weight, or renouncing the generous aspirations of the modern spirit, and returning to the errors of the middle ages, they shall lose even the name of a free people. In the former case, France may yet rise from its abasement, and exercise over the world a useful and glorious influence. On the second hypothesis, the time of its decay will commence; it will fall to the level of Spain, Portugal, and Italy; the whole Latin race will be, as it were, struck with death; and the inhabitants of this country, more and more subjected to the tyranny of the Jesuits, will drag out a miserable and dishonoured existence. This is the all-important question—*To be or not to be*. There is no other alternative.

There are some superficial spirits who do not see this. They imagine that our present situation is exclusively political, and think to change or improve it by political remedies. It is a grave and dangerous mistake. The political is the purely external side of events—the bottom is religion, the state of the conscience, the moral sentiment. That which constitutes and guarantees the liberty of a people is, before every thing else, its morality, which itself is based on its religious faith. As long as Romanism shall have in France numerous adherents, the most sacred rights will be periodically despoiled, and the whole constitutional edifice will not only wobble, but, as Heron writes to you, the edifice of the Papacy is in its very essence, hostile to liberty—to liberty of conscience and worship, to the liberty of the press, to liberty of association, to liberty of education—to every liberty be what it may. Between modern tendencies and the Roman priesthood there is a conflict even to the death; one of the two must perish.

LETTER TO THE REV. DR. GANDLISH OF EDINBURGH, SCOTLAND.

By one of the Corresponding Secretaries of the American and Foreign Christian Union.

MY DEAR DR. GANDLISH,—

I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the Spirit from on High, which the conversion of the world demands, the greatest desideratum at present is the *Regeneration of Christendom*. Let me call your attention again to this great topic, for the purpose of setting forth a little more at large its greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balby, and other well-informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say 250,000,000, Asia 450,000,000, Africa, 150,000,000, America, 50,000,000, and other portions of the world 100,000,000. Of course this estimate is not to be taken strictly exact, but it is enough so for our purpose. Now let us see how the question of Religion is concerned in this reckoning.

The Roman Catholics are 200,000,000, according to the statement of his Holiness, Pius IX. I find it very difficult, however, to make anything like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know with very considerable accuracy the number of his sheep.

The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly even in ignorance of the true Gospel, to the Papal Church—may be estimated at not much, if at all, short of 60,000,000.

THE PROTESTANTS are, I think, quite 75,000,000 in all.

This makes the nominally-Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE.

This statement, which is doubtless essentially accurate, shows that relatively—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose.

But the view becomes most cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute EUROPE entire (with the doubtful exception of Turkey, in which there are in fact more Christians* than Mohammedans) and all America (with the exception of the north-western part of North America, and the middle and southern portions of South America)—contain all the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the SAVIOUR throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their

sails whiten every sea, and skirt all bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the past, present, and prospects of Christianity in the world at the present day.

3. The mighty power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1115, when the Council of Constance was busy in expiating heresy, and about the time that John Huss and Jerome of Prague, were burning at the stake, the victorious Mohammed I., the powerful Padishah of the Turks, marched his troops to Salzbach, in Southern Germany; and for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1673, one of his successors, Mohammed IV., thundered at the gates of Vienna, and exulted in Christendom to quake! At that period the British States were formidable enough to invade the countries in the Mediterranean Sea, of the most powerful nations of Europe. And the Mogul empires in India and China were quite formidable.

Very different is the present state of things. As in Turkey, the only Mohammedan Power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has, in reality, more inherent strength, and could in six months sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to fighten the Emperor of China into the acceptance of the most unfavourable terms.

What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in three times former an astounding contrast between Christendom and the rest of the world. There are men who are slow to believe that the influence of Christianity, in this respect, has been over-estimated. But they have certainly not examined the subject with care; else they would have come to a very different conclusion.

Now, if all the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and three United States—what a mighty influence it soon would exert upon the world! What a host of Christian missionaries would annually go forth to replace those who are now in the field of battle, or to make new conquests in the territory of the Enemy! What an influence in behalf of the Truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be very far off when it would be proclaimed in Heaven, as well as throughout the Earth, that the kingdoms of this world have become the kingdoms of our God and of His Christ; that while, then, we make no efforts to bring about a new generation—there renewed evangelization of all the portions of (nominal) Christendom which need it! And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST?

Oh, how important is the work of Home Missions! How important is the Home Missionary work of Christendom! It is not as incumbent on us to pray and labour for the regeneration of Christendom, as to pray and labour for Heathen lands! Most certainly it is.

I am your friend and brother in the faith and service of our Common SAVIOUR.

R. BAIRD.

ROMAN CATHOLIC STATISTICS—SCOTLAND.—From the "Catholic Directory for 1852;" and the "Catholic Directory for Scotland;" it appears that in Great Britain there are 708 churches and chapels; 12 colleges for the education of ecclesiastical and lay students; 17 houses of religious men, including the Benedictines, Franciscans, Dominicans, Jesuits, Passionists, Cistercians, Redemptorists, Oratorians, Fathers of Charity, and Conceptionists; 12 convents for females of 200 to 300 scholars each; number of clergy, including bishop and 19 bishops, is 1032. It is stated that there are between 40 and 50 Roman Catholic bishops in the British colonies. The total increase of priests in Great Britain, as compared with last year, is 67. In Scotland there are 135 priests, including bishops, and 100 churches and chapels, and about 40 stations. There is 1 Roman Catholic college in Scotland—St. Mary's, Ayr. There are also several foreign colleges connected with the Scottish Roman Catholic Mission. In Scotland there are 4 convents. These are, St. Margaret's Convent, Edinburgh; the Convent of the Good Shepherd, at Dalkeith, near Glasgow; the Convent of the Immaculate Conception, Glasgow; and the Convent of the Sisters of Mercy, Glasgow. Regarding the second last mentioned of these, the "Scottish Directory" says that "during the course of last year, 9 young ladies received the habit of the Order, and on the 16th of July, 1851, 8 novices made their religious profession." "The Convent School is attended by upwards of 70 scholars, besides a number of pupil boarders. The Sisters also take charge of 3 female day and evening schools, with an average of from 200 to 300 scholars each. They also superintend Sunday female schools, which are attended by about 2000 girls." Regarding the Convent of the Sisters of Mercy, the same authority says that "during last year, 5 young ladies received the white veil in this Order." "The religious" of this convent also superintend girls' day schools numbering about 400 children, and Sunday-schools numbering about 600.—*Press*.

* I speak of nominal Christians, of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word.