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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, *ib.*

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Striking Contrasts

In the Book of Proverbs, so fraught with instruction, Wisdom is represented as crying, and Understanding putting forth her voice in the streets. The counsel of Solomon is not just, for we are too apt, in most instances, to overlook plain facts, and to rest contented with the appearances of things. In nothing is this tendency greater than in matters of religion. Here, judging from the man, man seems peculiarly liable to stumble, neglecting to observe those obvious truths which stare him in the face, while the most outrageous dogmas are greedily swallowed and held with the tenacity of death. Wisdom cries in the streets, but how few listen to her warnings! Understanding putteth forth her voice—how often in vain! But a true philosopher, and let us come shortly to the point. The present is a practical age, and ignores sentiment. The value of everything is tested by its utility. Of most things, at least, the world asks, "What useful purpose does it serve? what good does it accomplish?" May not the same question be asked with regard to Christianity, viewed in its immediate results upon mankind? In the light, its Divine Founder has encouraged us to regard it; for he has said, "you shall love them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Do not gather grapes of thorns, or figs of this tree." Now, to apply these truths, it will readily be denied that in themselves morality, knowledge, and wealth are good things for all mankind; and if religion be the greatest happiness, it will follow that such results as these must naturally be expected to attend in its train. Godliness, the promise of the life that now is, may safely be assumed as the strengthener of morality, the friend of knowledge, and the guardian of wealth. Wherever these exist, cannot be far off; and where misery, vice, and error are found, there error

Setting out with these plain and undoubted principles, the Rev. Napoleon Roussel, of Paris, has written an interesting work, entitled "Catholic and Protestant nations compared, in their three-fold relations to wealth, knowledge, and morality." We regard his publication as a most important auxiliary to the Romish controversy. We are rather inclined to think that too much has been made of the doctrinal crotchets of Rome, and too little of their practical tendency in retarding human progress by enslaving and benumbing the faculties of the soul. It is true, we do not wait until we have examined their effects before we pronounce upon their unscriptural character; but the common mind, to which writers must address themselves, if they desire to do any good, is more fitted to appreciate facts and arguments, appealing to their reason, than to enter into the subtilties of theological discussion. In the prosecution of his plan, Mr. Roussel has compared the condition of Catholic and Protestant States, with respect to their knowledge, their morals, and their prosperity, and by appealing to the published statements and statistics, chiefly of Roman Catholics themselves, he has established, unanswerably, that in these respects the Protestant nations are superior. He has compared contiguous nations, and nations placed in similar circumstances; North America, which is Protestant, is compared with South America, which is Catholic; Prussia is compared with Austria; Holland with Belgium; and the Protestant Cantons of Switzerland with its Catholic Cantons. He has compared different parts of the same empire, when placed under the same laws and in similar circumstances, as Protestant Scotland and Catholic Ireland. He has compared the different states of a nation, which has continued exclusively Catholic, as Spain in the 10th century, with the same country in the 19th. He has examined the effects of the Roman Catholic system in a country, where the Church of Rome is entirely dominant, as in Italy; and its effects in a country, where that Church is depressed, as in Ireland. He has compared the effects of Pro-

testanism under persecution, with those of Romanism under persecution. For example: that of Protestantism in France with that of Romanism in Ireland; and finally, he has compared the effects of Catholic and Protestant missions. All these inquiries guide us to two conclusions. 1st, That Protestantism has given to Protestant nations, knowledge, morality, and prosperity; while Catholicism has left Catholic nations, ignorant, immoral, and poor. 2nd, That Protestantism must be more consonant to the Word of God than Catholicism is. From an interesting chapter, entitled, "The two Americas compared," we shall quote a few extracts. "If climate must be taken into account," says Mr. Roussel, "the advantage is on the side of South America; blessed with a clear sky, a fertile soil, and majestic rivers, the largest in the world. 'In Brazil,' says Rougemont, 'the maritime districts are extremely fertile; the table-land is much less productive, but it is rich in diamonds and metals.' The soil could be easily cultivated and made very productive, like that of Buenos-Ayres, where, when they choose to sow, wheat yields fifty-fold, but the time is not come for agriculture. 'In the provinces of Rio Janeiro,' according to Malte-Brun, 'all the fruits and grains of Europe invariably succeed, but their cultivation is neglected; the grapes yield very good wine, but water in the neighborhood of the rich gold mines is preferred. The horned cattle, obliged to seek their own food, often perish with hunger.' 'Peru and Mexico,' according to Balbi, 'although situated between the tropics, owe to their elevation a perpetual spring.' " On the other side, on the contrary, a cloudy sky, a much less fertile soil, and obstacles of all kinds oppose the establishment of colonists. It is acknowledged that the natural advantages of a country give a right to expect, from the inhabitants, a more rapid and higher civilization. The greater the fertility of the soil, the more guilty are the