

homesteads because there were few trees to intercept the view, and every homestead had its steam-engine chimney. There, rents were high, because farming was profitable, and farming was profitable because leases were long. (Hear, hear.) Every farm was fitted with a sufficient capital, and the tenant had no hesitation in investing his capital because he had the security of a lease. (Hear, hear.) The rents were such that he was almost afraid to mention it to a Worcester farmer; but he (Sir John) was told that it was common to pay corn rents there, and that the rent of a farm per acre in that district was the price of two quarters of wheat, and sometimes three. Sometimes a farmer paid £1000, £2000, and even £3000 a-year rent, and had handsome profit left for himself afterwards. Now, this was a fine picture of farming, but I must confess that he should be sorry, in the county of Worcester, to see all their beautiful elms, their widespreading oaks, and their rich apple orchards felled, and to see the country as treeless as he saw the country between the Tweed and the Forth a few days ago, where they saw many chimneys, but looked in vain for a lofty tree. But they might do a great deal in the way of improvement before they arrived at any such desperate alternative as that, and he thought they could endeavor to follow the example which had been set them in Scotland to a certain extent."

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FROM OUR SCOTCH CORRESPONDENT.

In a recently published letter Garibaldi speaks; an in the tone of one who is uttering what he has longest and most deeply felt, but the unnatural attitudes which the various members of the European political family assume towards each other. Instead of sympathy and union, there is universal misunderstanding, isolation and hatred. Well, is it any better with the various divisions of the Christian world; or rather is it not much worse? Have not different denominations the most intolerant spirit towards one another? Yes! and is not the intensity of their hate (for perhaps that is the right word) generally in inverse ratio to the extent of their differences? The old Burghers and Anti-Burghers long continued a rancorous hostility because they could not agree as to how much latitude of conscience should be allowed in the interpretation of a particular oath: and they were both intolerant to the Relief body for some equally trivial reason. The Free Church has no dealings with the Establishment, because the latter desires to accomplish reforms by constitutional means and order. The Methodist and Anglican Churches stand apart because they differ on the question of lay agency. The Pedo-Baptists and the Anabaptists, because they practise the same rite differently; as if in Jesus Christ

circumcision availed anything or uncircumcision. And so we might go on for pages, calling over the bead-roll of all the wretched little causes of schism and all uncharitableness between Protestants. Have they forgotten the Apostle's meaning warning—"if ye bite and devour one another, take heed that ye be not consumed one of another?" But in one point they seem to agree, and in one only, and that is—not to allow any excellence in or any credit to Roman Catholicism. In this are we doing our duty to what is still the most widely extended form of Christianity? God allows it to exist on the earth, but yet we never look for any good from it. All the evils in the countries where it rules we ascribe solely to its influence, while we explain the virtues of its devotees on purely natural grounds; an ingenious mode of arguing which the Papists, in their turn, use with equal success when speaking of Protestant nations. But surely the disrupted members of the Church of Christ will never be built up into one glorious body, if this unjust and unchristian dealing with each other continue. Perhaps, however, many Protestants never dream of such a thing as re-union with Catholicism. Yet, though it may be far distant, such a day must come, a day when both Churches will confess one to the other their sins and imperfections, and under the clearer light and the stronger love to which they have attained, blend into the one universal Church of Christ on earth.

Is such a vision scouted by any Protestant? Does he begin to talk of the mummery, the idolatry, and the falsehood of Roman Catholicism? My friend, look more to the human members, and less to the abstract system. The same formulæ will includemen more liberal and more contracted than itself. In the same way, Protestantism includes millions who have the thorough Popish spirit, and in the bosom of Romanism are myriads of genuine Protestants. Let the theory be what it may, practically the matter stands thus,—that the Roman Catholic Church includes countless numbers whose trust for salvation is on Jesus Christ, and whose lives are framed in accordance with the one divine exemplar of self-sacrifice; and it is such men that constitute any Church a Church of Christ. And not only so, but since the Reformation Catholicism has cultivated several fields of Christian duty with double the vigor that Protestantism has manifested; I refer especially to missions and works of mercy. When in Munich lately, I visited a Franciscan monastery at the dinner hour. The hall was filled with poor from the neighborhood and from a distance. The former at once got their large pannikins filled with soup to take to their families: the latter received a comfortable dinner. No questions were asked; there was no stint; the men were hungry, and such the good friars knew they were commanded to feed. I introduced myself to the stout jolly-