

That, surely, was right and Christian. Reduced to the solitary action of the priest in the presence of a non-communicating congregation, the likeness to the original institution of Christ was altogether effaced. Nothing could persuade him that the Lord, if visibly present, would interfere to turn back those who came, even if they should have taken such food as to enable them to follow the service without distraction. On the contrary, it was his conviction, built upon the experience of a lifetime—so far as anyone was able to judge of such things—that among those who habitually communicated in their simplicity at the midday services were to be found communicants who yielded to none in all the world in preparation, in seriousness, and in quiet, whole-hearted devotion. He said that from his heart, without a thought of disparagement of those who, like himself, personally preferred the earlier hour when possible; and with full recognition of the weight of Christian precedent in favour of Communion before all other food. A godly custom, commended to them by many associations, it would always be the practice most natural to very many."

#### Scientific Certainty.

We hear not a little from the Christian pulpit of scientific discovery, fact, truth, etc.; and even at times those old-fashioned Churchmen who decline to accept science as the arbiter of faith are in a superior manner referred to as "ignorant, slothful, mentally inert, lacking in intellectual equipment, which the enquiring spirit of the present day demands. That there is quite another aspect of the case the following extract from a review of two modern scientific works in the London Times amply demonstrates: "Not theirs (the Scientists) the weakness of the theologians or the metaphysicians, who stumble about in uncertainty, obscurity and ignorance, with their baseless assumptions, flimsy hypothesis, logical fallacies, interminable dissensions, and all the other marks of inferiority, on which the votaries of Science pour ceaseless scorn. Yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own showing save a few fragments strewn about the arena."

#### Christian Liberty in Spain.

A correspondent has had the following letter published in the Guardian: "The Spanish Government has acted in marked contrast to the tone of the letter of your correspondent last week. For more than ten years the front door of Bishop Cabrera's church in Madrid has been kept illegally closed. On Sunday, May 28th, by order of the Spanish Government, the door was opened, and the unjust intolerance patiently borne so long is now a thing of the past. I believe that the King of Spain wishes to be the friend of freedom, and his letter to the Bishop of Barcelona must be read in the light of the unintentional technical illegality committed by our fellow-Churchmen there. It is deplorable that non-Roman Catholic Church buildings or cemeteries in Spain cannot have the emblem of Christianity placed outside. Until the law be altered submission is a duty, and, if present portents be true harbingers of the future, we shall not have long to wait for the advent of religious liberty in the home of the Inquisition. It is interesting to note that the English cemetery in Malaga has a cross over the entrance-gate. This was permitted to be erected as a token of gratitude to the consul (Mr. Mark), who devoted himself to the service of the people during a cholera epidemic. The incident shows

the way to 'the hearts of Spaniards.' Those who have read George Borrow's interesting book, "The Bible in Spain," will know something of the difficulty of conducting any other than the worship of the Roman Church in Spain, and will be gratified that the spirit of religious liberty is at last being allowed to exist in this stronghold of the Church of Rome.

#### A Public Benefactor.

From time to time we have seen mention of the wonderful and successful experiments carried on by Mr. Luther Burbank at Santa Rosa, California. On his farm at Sebastopol, Cal., we learn from the New York Independent, there are now growing 300,000 varieties of plums, each tree grafted so as to contain 500 different kinds. At one time there were nearly or quite 500,000 lilies growing on the place, and 20,000 roses; the thornless blackberry was selected from 65,000 seedling plants, and from nearly a million seedling pears no tree worthy of propagation was produced. Varieties of fruit have been produced that are more prolific and hardier, growing in regions where the old varieties failed. The fruit season has been prolonged several months by early and late-bearing varieties; keeping qualities have been developed so as to stand long distance shipment; fruits have been made larger, stones removed, thorns eliminated, shells made thinner, flavour, colour and odour improved, and entirely new fruits produced. Grains and fodder plants have been made larger, more prolific, more nutritive, and to have less waste; cotton, rice and sugar cane have been improved. To flowers have been added beauty, grace, perfume, size and colour. . . . The practical value of this can scarcely be estimated. It is pleasing to have some information as to the boyhood of this remarkable man, whose life story it would have delighted the late Sir Samuel Smiles to have told. "A quiet, retiring child, shrinking from notice, he is said to have spent much of his time with nature. He knew more than anyone else about the apples in the orchard, the wild berries on the hillside and in the meadow grasses, the chestnuts and hickory nuts in the woods. He knew where to find the first blossoms of spring and the brightest flowers of summer. The birds and animals allured him, and no rock, tree or cloud escaped his notice. The habit of observation and classification, with the power of individualizing which he possesses in such a remarkable degree was early developed." How concise and modest is this simple expression of personal feeling by one of the most marvellous discoverers of modern times. He says: "I shall be content if because of me there shall be better fruits and fairer flowers."

#### RELIGIOUS TEACHING.

To our mind the lack of proper and systematic religious teaching is the cause to which may be fairly attributed the open or secret sins which degrade the individual, pollute society and lower the moral character and tone of the State. Some of us may remember the far-off days—so far that memory had just begun to write on her magic tablets things which could never be forgotten—when on our mother's knee or beside our father's chair we were reverently taught to say the Lord's Prayer, to learn some good, old hymn, verse by verse, and to begin to be asked the questions, "What is your name?" "Who gave you this name?" Nor may we have forgotten the simple, solemn family gatherings at morning and at eventide at family prayer, when from beloved lips, it may be now long silent, we heard God's Word repeated, and the voice of prayer and praise upraised by those most dear to us on earth, ourselves joining with innocent, childlike response. Never have those early impressions been effaced; and whatever of evil we have escaped or good

we have attained may largely be attributed to the right seed thus early sown, nourished throughout life by the grace imparted by our Lord to His Church through His ever blessed Spirit. How often in life has the man who, with many hindrances and temptations, to battle against, has despite them all been able through many years to prove his faith by his works, thanked God repeatedly for the good seed planted in his tender heart and mind—when a young child in his father's home, the seed which, duly nourished and cared for as the years passed by, when the child became a youth, and the youth became a man, brought forth fruit abundantly, the fruit of good living gradually developing an honest, pure, and manly life, beloved of his family, esteemed by his friends and honoured by his fellow-countrymen. How often, on the other hand, has the man who, early in life, began to turn a deaf ear to the pure and salutary teaching of home and Church, and to make evil his good and worldly pleasure his goal, later on as his years matured and sin had stained his life and hardened his heart, on some occasion, when conscience and memory combined, revealed to him as with a spiritual flashlight the awful and almost irretrievable mistake he had made, bitterly longed to be an innocent child in the dear old home again, that he might start life's journey afresh, informed with the corroding experience of the impure, the dishonest, the hypocrite. Alas! in this world it is not to be. Fixed and inviolable are the laws of Nature. Yet no man, save by his own wilful wrong-doing, can set bounds to the operations of grace. We have sought to show the power of religious instruction begun in early life. Its beneficent and formative influence on the individual and its salutary effect on his home, his friends and the State. We have also indicated the marvellous power exerted by the remembrance of religious instruction in early life on the mind and spirit of one to whom it was a lost opportunity. How deplorable, how disastrous must be—yea, is—the absolute lack of it in the homes of hundreds and thousands of our fellow-countrymen, to whom religion is but a name and Christianity a form! Where the Bible lies dust-laden, or perchance is dusted and nothing more, and the Prayer Book is occasionally carried to and from church; where at home the children are uninstructed, or ill-instructed, in Scripture, Catechism or the beautiful and spiritual hymns of the Church, and where idle gossip, sensational novels, equally sensational magazines and newspapers and untimely sport and other objectionable forms of amusement help to make God's day acceptable to men, women and children, who would feel it an insult to be told that their conduct is a travesty on the name they bear and the faith they profess. We cannot adequately express our delight at the sound, Scriptural and intensely practical portion of the recent charge to His Synod by the Venerable Bishop of Kootenay and New Westminster on this subject. It should not only be read, but carefully laid to heart and acted upon by not only every clergyman, but every Churchman and woman as well throughout broad Canada. It is the voice of wisdom, the voice of truth. We cannot emphasize too strongly this noble, timely, courageous utterance, full worthy of the Bishop and the man. May it be blessed not only in word but in deed! What a Church would be ours were His Lordship's sage and splendid advice universally adopted! Ours then would be a revival of the most stable and exalted kind.

#### THE BIBLE AND THE PULPIT.

A kindred subject to that which has recently occupied so large a space in the public mind—religious instruction—is the use to which the Bible is being put in our pulpits. In reading the charges delivered by the Bishops of the

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