

scribe the whole amount required, and therefore, having done all they can, they earnestly appeal to those who have means to help them in their endeavor to build a church that shall not only be free, as it has hitherto been, but one which will afford sufficient accommodation to the growing needs of the parish.

The contract has been let and the building is to be completed by September. \$6,000 will be required to meet the obligations of the Rector and Church Wardens. We would here state that the tower as shown in the cut will not be at present built, consequently our friends will see that we are not asking them to assist us in anything more than is absolutely necessary.

We gratefully thank those friends who have hitherto so kindly and liberally come to our assistance, and now plead for further help.

To our brethren of the Church we look for assistance and we know we shall not look in vain. The smallest sums will be gratefully acknowledged by the Rector, Rev. C. H. Shutt, M. A., St. Barnabas House, St. Catharines.

#### RELIGIOUS EDUCATION.

Superior education of the young is treated as the subject of most importance in Canada; strange that it should be so. Were the money which is now squandered in Ontario on useless accomplishments, spent upon the aged and unfortunate, we should be a happier people, and the children as well trained and fitted to make their way in the world as they are now.

Of religious training there is too little. It is treated as the gutter brats are, and thrust from the schools, free schools, to prevent the degradation of the respectable pupils by such contamination.

The practice is wrong in both cases. Free schools were specially instituted so that the veriest poor should get the elements of education—not that the middle class children should enjoy a superior training at the expense of wealthy and childless taxpayers. And it was never intended that such training should be irreligious. Un denominational and irreligious represent two entirely different things.

Why were public schools established? Because it was recognized that an ignorant, untrained lower class was an expense and menace to the community. To what end should the training be directed? To make the children good, loyal subjects, and good members of society. This requires moral more than intellectual training; without the moral training the scoundrels of both sexes become cleverer and more unprincipled.

But how can there be moral training if it be not based on religious principle? "The coming citizen needs to be taught that there is an almighty and righteous Ruler of men who will render to every man according to his deeds, that under the government of such Ruler it is inconceivable that wrong doing should bring good to the wrong doer. If the child is to be taught to prize the approval of instructors, why not teach him to desire the approval of a God who regards the right and good? If he is urged to cultivate a character which he himself can respect, why not offer him the only perfect character, Christ, as a model?"

Sentences such as the above show the reaction which has come from excessive secularization of school teaching in Australia and the States.

One generation brought up without a God retains the habits of the previous generation. It takes time to degrade a nation just as it requires time and divorce courts to produce women of a

debased moral sense. And it takes time to bring them up again.

The experience of older Sunday-school teachers, in the country especially, will bear us out when we say that they find a steadily increasing ignorance of the very elements of religion. Young men and women will come to Sunday-schools, ignorant of their Bibles. Twenty years ago it would be difficult to find them without a fair knowledge of the arrangement and sequence of the books. But now the opposite is too often the rule. And with ignorance there is too often associated indifference. Conscientious teachers and clergymen feel too often the responsibility of sending up candidates for confirmation of whose fitness they can only hope.

Would that we could condense such experience in the *Churchman* and thoroughly impress the importance of the subject on laymen; then we might hope for some good result, but we fear it is useless.

The only thing that can be done is to make the best of the situation, and with that in view in a future number we shall endeavour to advance some practical suggestions.

#### REVIEWS.

MAGAZINES, &c.—*Church Eclectic* opens with a carefully written paper on "Criticism and the Psalter," rather unpalatable reading for the critics. The *Church Times* is made to re-utter its excellent remarks on "Devotional Manuals." There are also admirable selections from the *Church Review* on Nicholas Farrar and other topics. One of the best articles is a characteristic one by Bishop Cox on "Pope Leo and the Columbian Anniversary," while Bishop Paret has a very good paper on "Public Schools and the Church of Rome." *Religious Review of Reviews* is, as its name implies, a field of thought of the widest latitude, and fully justifies its sub-title of "The Busy Churchman's Magazine." There is a very attractive frontispiece of Dr. Durnford, the aged Bishop of Chester. The editor (Canon Fleming) descants on "The Art of Reading." Besides this, such subjects as "The Problem of Poverty," "Home Missions of the Church," and the "Power of Religion," are carefully treated. The selected articles and reviews do great credit to the editor's judgment. *Littell's Living Age* has recently given us its usual good selection from a wider field of literature, in which the *Edinburgh Review*, *Longman's Magazine*, and *Contemporary Review* figure as the temporary "Stars of the Evening." There are also two very nice selections from *All the Year Round*. The bits of poetry at the conclusion of *Littell's* weekly dish are verily "creams" of richest taste. *Westminster* has a paper well worth study by Laon Ramsay on the subject of "The Sanctions of Morality"—a subject which demands more frequent and full consideration than it generally receives now-a-days. Lady writers are well represented in this number by such names as Mary Negrepointe, Hannah Lynch, and Emilie A. Holyoake, who deal with matters affecting Paris life, Grecian interests and women's work. *Nineteenth Century* has attracted much notice in theological circles by its clever papers from the pen of St. George Mivart, that *franc tireur* of Romanism. His thoughts seem to run in the direction of "Eternal Hope" and Universalism, and meet stout opposition from Jesuit writers. The Countess of Jersey and Miss Agnes Lambert contribute to this number, as well as Miss Begg, and Dr. Sophia Jex-Blake—so the ladies are well represented.

#### BISHOP BLYTH'S ANNUAL TOUR THROUGH HIS MISSIONS IN THE EAST.

Bishop Blyth has returned to Jerusalem from a tour in North Palestine, Syria and Egypt. He went by Bethel, Shiloh, Samaria and Jacob's Well to Nablous (Shechem), where there is a mission station of the C.M.S. The society has lately started medical work there with considerable success. Much of this may be owing to the personal influence of the English doctor (the son of an old missionary), who combines

many rare qualifications for his post. But the general acceptance of his work throughout the neighbourhood is satisfactory, and entirely corroborates the view of the importance of medical missions expressed in the Bishop's Primary Charge. Those of all races and creeds flock to his dispensary, and he seems to be considered the common friend of all. Christians, Samaritans, Moslems (of whom 84 per cent. upon his attendance roll show their appreciation of his work), and Jews (who are few at Nablous), all have a good word for Dr. Bailey and his kindly welcome and work.

The missionary at Nablous complained of the arbitrary closing of one of his out-station schools, and the Bishop went with him to the Governor, who received them with much courtesy, and promised to make strict inquiries into the case. His excellency had only lately arrived at Nablous. The act itself was that of the Sub-Governor of Jenin, at whose station the Bishop stayed next night. He declined to receive a call from the Bishop—the only act of official discourtesy ever shown him. Perhaps this might be partly due to the fact that the severe fast of the Ramadan is sometimes a strain upon official temper, especially when there is a wrongful act to defend. The Bishop's route then lay over Mount Tabor, where his party outstayed their time with the hospitable monks of the Latin monastery there, and were belated; they reached their camp at the foot of the mountain in the dark, after some excitement caused by the appearance of a large leopard who had an evident design on one of the horses.

The Bishop stayed the following night near Tiberias, on the shore of the beautiful lake, and then went on, past Kurun Hattin (the reputed site of the Sermon on the Mount, and of most sad crusading memory), to Nazareth. The C.M.S. missionary there met the Bishop, and asked him before going to his tents to visit the Church compound, where the local sub-governor (those small officials are apt to be trying at this season) had undermined the wall, exposing 4ft. below its foundation, and had shored it up with nine buttresses of timber, remarking that it belonged to a rich society who might very well rebuild it. The act was illegal, and the Bishop sent a remonstrance, which had the desired effect of stopping the mischief, and the wall was restored. The Bishop visited the mission schools, which were diminished in size, but they were otherwise satisfactory; the proportion of Christian children was less (the Russians having opened good schools for Greek children), and that of Moslems somewhat greater than formerly. The Bishop, with his chaplain and the missionaries, visited the Greek Bishop, who has been there about thirty years as Bishop. He is a friendly old man, and the missionary told the Bishop that on the occasion of a late funeral of a highly respected member of the Greek Church, he and his staff had attended the funeral service in the cathedral; and that the native missionary had been requested to deliver an address. Bishop Blyth expressed his satisfaction to the Bishop of Nazareth, at the request of the missionary, and it was evident that this incident had made a happy impression on both sides. It is encouraging to note in this, and in many a similar instance, how a little act of sympathy and kindness can draw together the east and west in the public services of the Church.

The Bishop's party went on next to Haifa, by the way of the scene of Elijah's sacrifice. There is a low hill on the banks of the Kishon, below the place of sacrifice, which is still called the "Mound of the Priests"; it was there the prophets of Baal were slain. The Hill of Sacrifice has two eminences, with a depression between them; one of those was occupied by Elijah's altar, the other by the altar of Baal. From the rising ground behind them the ten thousands of Israel could easily view the sacrifices, and proclaim their decision. There is a perpetual spring of abundant water at hand—the only spring in the neighbourhood. In a few minutes you reach an eminence of Carmel which commands a fine view of the Mediterranean. The site is of undoubted reality.

The visit to Haifa was one of much interest. The Jewish mission there is in the Bishop's own charge, and its success in the short time since its commencement is very encouraging. The medical branch of the mission has greatly prospered, and the next £100 which the Bishop can command will give it a hospital, the preparations (doctor, dispensary and beds) for which are already advanced. Three adult Jews were baptized during the Bishop's stay—the children of the family had been baptized previously. The 'P.M.J.' of London has hitherto given a grant of £200 to this mission, but its continuance seems just now a little uncertain. There are regular services in the mission chapel, which is very pretty, and a weekly celebration of the Holy Communion. After a stay at Haifa of several days the Bishop's camp went on to Acre. This is a new centre of C.M.S. work. The Bishop visited the schools, which were interesting, and where he met with a hearty reception. They contained more than the usual proportion of Moslem children. There is a staff of English ladies engaged in work here, or in the study of Arabic. The mosque