

little vestry window the beloved Bishop Thorold, of Winchester, looked out and wrote that the view up the valley is serene and lovely."

Buying and Selling.

That was an apt and searching quotation made by Sir Edward Fry at a meeting of the Secret Commissions and Bribery Prevention League, held recently in the Town Hall of Manchester. The words were those of Ben-Sira, taken from the 27th chapter of Ecclesi., verse 2: "As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling." Ben Sira, to use a modern expression, knew what he was talking about when he uttered these wise words, and put in the form of a homely and telling proverb a truth that is as old as the days of Jacob and Esau, and, in its practice, is as strong in its hold on humanity to-day as are the clinging nails tightly wedged between the mortared stones. The practice of deceit by word of mouth—or, in plain English, lying—and of taking advantage of your neighbour for your gain and his loss, or cheating, whether it be the act of an individual or a nation, is simply abominable. Those who call such a practice by the honest name, "business," have stifled conscience and imperilled their own souls. Honesty is the will of God; dishonesty is the work of the devil.

China.

The famine now prevailing in China is the worst in forty years in some districts, and it is feared that if help is not sent between two million and four million people will die of starvation between now and the coming harvest. It is, therefore, proposed that Canada shall come to the aid of China at this critical time, when revolution and civil disorders are added to famine. The action of the United States in refunding part of the Boxer indemnity made a deep impression on the Chinese people, and if Canada showed her friendship to China at the present time it would make an equally good impression. A national fund is being organized through which money may be sent and identified as Canadian instead of being sent as a part of the United States contributions now being raised. His Royal Highness the Governor-General has consented to act as patron of this movement, Mr. R. S. Gourlay, ex-president of the Toronto Board of Trade, being chairman, and Mr. W. D. Gwynne, barrister, honorary secretary, with offices at 546 Confederation Life Building, Toronto. The treasurer of the fund is Mr. Joseph Henderson, of the Bank of Toronto, through which bank remittances may be made. Already over \$14,000 have been subscribed in Canada, and an instalment of money has been cabled to the international committee in China having charge of distributing relief. The conditions in these famine districts are appalling, and any help sent by Canadians will not only be good as an act of humanity, but from the standpoint of international good-will.

Christian Humour.

There is much to be said in support of the opinions expressed by Mr. H. S. Brewster in his able article contributed to the "Westminster Review" recently with the title, "The Bright Smile of the Master: the Element of Humour in the Words of Jesus," from which we have taken the following extract: "Nothing accounts better for the gloom of Arnold's poetry, and for the cheerlessness of George Eliot's prose than the fact that those writers felt obliged to cast aside much of the richer content of the Gospel of Christ; but neither of these two can lay claim to any special depth of thought, and if humour be incompatible with depth, then Ecclesiasticus has no place in Hebrew wisdom, and Shakespeare is the shallowest of English minds." Any one who has been or is acquainted with a person

who has rejected Christianity and holds materialistic views, cannot fail to have observed the tendency of such person to pessimism and the periods of gloom and despondency to which he is sometimes subject. Christ was, and will be to the end, the Light of the World. "The Light shineth in darkness, and the darkness comprehended it not." A sweet and pleasant humour is that with which true Christianity irradiates our human nature. A bright example of this truth is the Bishop of London oversea.

School Influences.

A writer in the "Nineteenth Century" upon Public school influences, meaning, of course, the great Public schools of England, touches upon aims and ideals which may well obtain amongst ourselves. Perhaps his words on cricket are especially to the point. He speaks of the training a boy must go through before reaching the front rank, by which he learns "to play unselfishly for his side and keep up its reputation; and all the time to remember that a game is never lost till it is won, and may always be saved by the last effort of the last player. And then he finds himself partner in a game conspicuous from all time for its perfect straightforwardness. There is absolutely nothing crooked in its methods and aims. So much was the honour of the thing enshrined in the bosoms of players that a proverb coined in days gone by has been handed down for generations as part of the moral code to condemn any unworthy act in the phrase, 'It isn't cricket; it isn't playing the game.' That proverb runs throughout the British Empire wherever its sons are gathered, whether the game be played or not." Conditions vary, but in all our schools are lads who, consciously or unconsciously, are "leaders." May they, too, not learn "to feel and impress upon others the truth that they are destined to take a place in the national life and to share in the burden of Imperial responsibility, for which they must prepare by study of the history, geography and politics of the Empire"? May not our boys, too, be "nourished on the doctrine that they have to play the human game in a manly way with a straight bat and shun crookedness"? Be given a "high standard of duty to live up to at school, taught to be jealous of maintaining it whilst there, and to carry it into any sphere of public work in after life"? Our boys, drawn from many classes and from many widely different schools, are our future politicians; but surely in all the highest standard and the keenest sense of honour may be inculcated in the early, impressionable days. Some lines from one of Mr. Newbolt's poems close the article, and are as fitting here:—

"To set the Cause above renown,
To love the game beyond the prize,
To honour while you strike him down
The foe that comes with fearless eyes.
To count the life of battle good,
And dear the land that gave you birth,
And dearer yet the brotherhood
That binds the brave of all the earth.

Henceforth the school and you are one,
And what you are the race will be."

The Returned Wanderer.

The "Literary Digest" has condensed a number of opinions as to the religious loss or gain of the day, including one sent to the "Standard" by a "mere soldier," so arresting that we cannot condense it: "One came home expecting to find the England of thirty or forty years ago—a land if by no means perfect, yet still one full of rest, peace, and quietness, in which class had not been set against class and people trusted in their rulers. The Church of England was more united than now, and we had some few great writers and poets left—the land described by Tennyson as:—

"A land of settled government,
A land of just and old renown,
Where freedom broadens slowly down
From precedent to precedent."

"What does one find in England to-day? Most noticeable is a sort of almost universal 'greed' for money existing among all classes—an eagerness to become rich or 'well-to-do' quickly—not a pleasant quality or one likely to do good to discipline or character. Also a prevailing anxiety about health, amounting almost to a mania in many people—a restless discontent, superstition, belief in palmistry, fortune-telling—mascots, as they are called (imagine Henry Havelock, Colin Campbell, Nelson, John Nicholson, or Florence Nightingale believing in or trusting to a 'mascot'), indifference to religion, class hatred, selfishness, and pursuit of pleasure. All these tend to destroy what were known as the hereditary virtues of an Englishman—namely, to be God-fearing, truthful, honest, and upright. These are some of the causes of Socialism. I would attribute all this to the following causes: 1. Neglect of the Bible, family prayers, grace before meals (connecting the daily blessings of men's lives with God in any way, or giving thanks for them), though most men call on God when in peril. 2. The desecration of Sunday. 3. Failure to carry out the commands: (a) To deny ourselves; (b) to give alms in secret; (c) to love one's neighbour as oneself. 4. The influence of bad books. Shortly after taking up residence in England I myself saw in a respectable public lending library a book which had been thrown out of a military mess. 5. The Divorce Act, which as an Oxford clergyman among your correspondents says, 'strikes at the very root of family life itself' (family life—the best asset of a nation!). Yet, even now, an extension of that Act is contemplated in order, as one of our papers said, 'to give the poor the same 'privileges' as the rich!'. 6. The want of religious teaching in our schools, and possibly in the homes of many of our upper and middle classes also. Head masters discuss the plan of a 'Bowdlerized' Bible. Let them read in a recent book, 'Dulce Domum,' how Bishop Moberly, during all his thirty years as head of Winchester, taught his boys the Church Catechism."

Begin with the Children.

The "mere soldier" advocates the bringing back of Christ's religion into the schools and homes of a nation which still calls itself a Christian one. "If the Church Catechism were taught in all our schools, boys and girls would be taught to love God and their neighbour, to keep their hands from picking and stealing, and their tongues from evil-speaking (atheism, blasphemy, and impurity), lying and slandering, to be true and just, and not to covet other men's goods. A real increase in almsgiving and self-denial on behalf of churches, missions, hospitals, and the teaching of religion. Why should not people of all classes (Church of England and Non-conformist) help to form 'study circles' for reading, learning, and discussing the truths of the Bible? (Green, in his 'History of the English People,' speaks of a time when everyone in England studied the Bible!) In this way the growth of atheism may be stopped and class drawn to class again. Only religion can do it!" Advice which applies equally to us in Canada and to the States. We noted lately how strange it was that no one in a large and influential body in the States, which is zealous to increase the service of God, should suggest the bringing back religious teaching of the young. There is, however, in the States a small national association for religious education composed of excellent people which held its ninth convention in St. Louis last month to which we wish success. And to-day, iconoclasts like Lloyd George and Dr. Clifford, for the glory of God, are straining to ruin the Church in Wales and the Church schools throughout England.