

ments of local government. Here is one of the greatest of the tasks which lie before English secondary schools.

Not a little of our success in governing other races, and of our feeling of Imperial obligation, comes from the training given in our best secondary schools. We shall need to train more and more of our lads to Lear "the white man's burden."

(5) This brings us face to face with the highest of all the duties of a school. But the more intensely we

feel the paramount value of this part of its work, the less shall we desire to speak of it in public. You will remember that Dr. Arnold, of Rugby, one of the greatest of English teachers, said that all the scholarship that ever man had is infinitely worthless in comparison with even a very humble degree of spiritual advancement. Whatever else they do, or aim at doing, may our schools teach faith, hope, and love, and that the greatest of these is love.

THE SLOW GROWTH OF MORAL INFLUENCE IN POLITICS.

By the Bishop of Hereford.

... Not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow—how slowly!
But westward, look, the land is bright.

A. H. Clough.

The subject of this article is the slow growth of moral influence in political affairs, and the practical question that rises out of it and haunts the mind of every educated and thoughtful person—how best to expedite and invigorate this slow growth.

Bearing in mind that the teaching of the New Testament is professedly accepted by most of us as furnishing the imperative rules and standards of moral conduct, and that it has been so accepted in Europe for many centuries, and setting over against this fact the prevalent opinions, aims and standards of action that meet us everywhere, in any country, alike in the language and temper of leading statesmen, in the tone of the press and of public opinion, in party politics, in national policy and in international relationships, there can be no doubt as to the slowness of the growth.

As Christians we believe that the moral principles of the Sermon on

the Mount are destined to become the dominating influence in public as in private affairs; but as observers of the prevalent phenomena of public life we have to acknowledge that amid many doubtful signs the one thing which stands out clearly in this evolutionary process is that a thousand years are but as one day, so slow is the rate of advancement.

It might even be maintained, with some show of reason, that while in Christian countries and under Christian influences individual morality has risen as never before elsewhere, public or political moral standards rose more rapidly in Israel under the Old Testament covenant, and this because of the untiring insistence and emphasis with which the great national prophets preached the duty of national righteousness and kept the living God before the eyes and minds of the people as the Judge of all national and corporate life.

But, however this may be, there stands before us the plain fact, and it is a fact far too generally disregarded or ignored, that after eighteen centuries of Christian teaching and influence in Europe, a great deal of our public life, both at home and abroad, although in the hands of Christian statesmen, is to all practical intents and purposes still carried on as if the Sermon on the