

NEWSPAPERS AND MAGAZINES now enjoy much wider recognition than is accorded to the pulpit. Whether they yield a greater influence is another question. Generally, newspapers are conducted on a purely commercial basis, and this fact operates against their true usefulness to the state. In many magazines didactic and educative purposes are more or less consistently held in view. Whatever the undesirable features of either form of publication, both are indispensable. And in fact the press is never lower than the people in its ideals; for no institution is so closely dependent on public support. A widely known Canadian newspaper which has exercised, for more than half a century, a strong influence for sound citizenship, was recently obliged to make an appeal to its readers for new subscriptions in order to keep it in existence. At the same time, the newspaper without a conscience, by sensational retailing of conjecture and untruth, crime and the lower forms of sport, makes its promoters wealthy. This can be the case only so long as the people will have it so. It has often been assumed that the press has a right to exercise itself without criticism in the "secular" realm, and that it has a sort of non-moral function to fulfil. Its moral responsibility to the public cannot be denied, and ought not to be evaded. Without professing any searching study of the matter, we believe we are right in the opinion that the average monthly publication is showing increased consciousness of that responsibility. Subjects of social ethics are being widely discussed in the weightier magazines. These are frequently treated from a distinctly Christian point of view. The new evangelism, which is following the intellectual awakening in the higher critical movement, has found expression in periodicals of the intellectual type. In fiction, attention is drawn to moral and religious experience—temptation, sin, forgiveness, righteousness and faith. Nothing else can wield the influence of this class of literature in turning the half-educated mind from flippancy to seriousness in the face of religious truth.

Meanwhile, we who are students, whether in arts, science or Theology, have our time so completely occupied with the historical phases of truth, which are best dealt with in ponderous volumes on library shelves, that we have no opportunity to follow in periodical literature the currents of the age we live in. The policies of Lloyd George, the theories of Tolstoi, even the opinions of G. K. Chesterton, are of almost as great importance for our usefulness in this