

to convert the editor's sanctum into a controversialists' chair, or that estimable gentleman himself into a zealous Christian preacher. There is a *modus in rebus*, and it is in striking this happy medium that the paper shall preserve its own individuality, and at the same time promote the spiritual welfare of the community.

These two aims of the press, namely, to represent popular opinion and to educate the masses are of equal importance. As the representative of public life, and as the channel of the sayings and doings of men living in society, it is bound to satisfy the cravings of the mental appetite by the food of daily news. From such a source there is little to be hoped for the promotion of Christian harmony, for the mere collection of events set before us without comment or explanation, educates only inso-much as it increases our experiences. But where comment can and should be made; where praise or blame can be freely meted out and without disparagement to the circumstances; where unchristian motives reveal themselves in the continued actions of individuals or societies, and where not to denounce betrays at least negative co-operation in what is professedly opposed to Christian charity, here is the place for the newspaper to cry out and spare not, and to show itself not so much the servant of the public mind as the leader and modeler of public opinion. That such a work has been done in the past by many newspapers, and notably by the *Globe* and the *World* shows that it is still possible, even at the risk of financial loss. The moral responsibility that rests with every son of Adam of avoiding evil and doing good, is not to be left outside the doors of the newspaper offices. Rather that responsibility is intensified in proportion

to the capacity of the newspaper to observe more fully the fundamental law of natural ethics.

Another class of men, and one whose influence is still greater because more authoritative, is that body whose office obliges them to preach Christian charity. Possessing such authority as is freely conceded to them by those over whom they are placed as the representative of the Master, they can do much towards allaying the turbulent feeling of intolerance and promoting that healthy spirit of Christian charity, which is the true mark of the disciple of Christ. Nor can the occasional indulgence of polemics against what they know or fancy to be religious error justify the use of bitter epithets or acrimonious invectives. Invective is a sorry instrument of polemical warfare, and is used to supply the place of more logical argument only by those whose education or good breeding has been neglected. Modern controversy is carried on in a different spirit from that of the middle ages. It is no longer becoming to call a man "the spawn of the evil one," because he attends a church different from yours. Violent language convinces no one of the truth of any argument. On the contrary it bespeaks a lack of Christian feeling and common courtesy which should be the ordinary accomplishments of every man, and particularly of those whose office it is to perfect others in the religion of Him who was known amongst the atheists of the past century as "the First Gentleman of Earth." We have agreed long ago to eschew abuse, especially from the pulpit, and the determination to be courteous at least in the House of God is enhanced by the thought that by doing so we shall act more in accordance with spirit of modern civilization and of ancient