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unending life—as well as in the beautiful comparison with a grain that dies to spring up into a new life—we read that there is a sense in which the human organism is immortal. In that passage also in the eighth chapter of Romans, in which he holds that the whole creation is to partake in the final manifestation of the sons of God, we further learn that redeemed and glorified man is to be associated with a redeemed and glorified nature. Even the very little that we have learned here of the works of God, may remain in that new world as a new and glorified science. Were it not for this hope, I should have had much less pleasure and interest in enquiring into the wonderful ways in which it has pleased God to build up this beautiful world—beautiful even in that state of suffering to which, for a time, it has been subjected because of man's transgression.

The Duty and Opportunity of Christianity in the Press.

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We shall get on better with the theme announced if we agree upon that portion of the great force we call the Press, which we are chiefly to hold in mind. It is not the book Press, nor the religious Press, nor the official Press, nor the scientific Press; but it is the popular and pervasive periodical Press—the magazines, the quarterlies, the monthlies, and weeklies; and, above all, that in which the elements find their highest manifestation—the *metropolitan daily Press*. Time forbids any statistical excursus to show the almost incalculable number of issues and pages which are represented in this simple enumeration. Nor need I indicate the special directness with which these issues find their way to the people. Nor is there any necessity for attempting to determine the relative efficiency of this Press (as distinguished from other forms) in moulding opinions and



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convictions. We are all satisfied that here we stand before one of the world's greatest moral and social forces. It is mighty, direct, indispensable, unique in its favourable conditions, and certain to affect the kingdom of God profoundly. Surely Christianity must have some important relation to so important a thing.

I. DUTY.

Something of this relation will become evident as we discuss the considerations which show it to be Christianity's duty to go forward; to *use* more freely the Press as now constituted; to *modify* its principles and practices as far as possible; and speedily to *own and control* a much larger place within this indispensable sphere of influence.

(The second part of the paper will give some answer to the question, Is this duty also an opportunity?)

1. And certainly the place to begin is with the reason drawn from the rapid growth and present power of the periodical and daily Press. The one has been and the other is absolutely phenomenal. All other sections of the Press complain of this one as intrusive, and for them largely extrusive. All men stand astonished at this modern thing outstripping all their possible anticipations. As it grows extensively it grows intensively. It is as much stronger as it is broader—which is a singular thing in any human structure. It is protean in its forms, and so flexible that every new interest creates its own periodical Press before it gets its permanent literature. It is so popular that thousands of our fairly well-educated people read nothing else (unless you add a few novels, which are surely as near to nothing as it is easy to get). The sources of power for the Press are evident. I must enumerate rather than discuss.

(a) As news-gatherer it goes everywhere to find facts. It is always sifting and verifying them in the process. The result is far more true than false.

(b) Thought is brought into relation to facts. And this is not abstract thought, but such as is meant to affect immediate conduct. Everything is discussed: Politics and statecraft; discoveries of science and its theories; decisions in law; sociological and economical principles; hygiene and sanitation; commerce and trade; agriculture and horticulture; movements of population by emigration and *immigration*; city aggregations and race changes; conflict of old systems and registration of the new; progress, true and supposed; religion;

art ; literature ; and even (turning upon itself), it discusses the newspaper, and thinks of journalism as nearly scientifically as the subject admits. It brings us to a philosophy of history concurrent with the making of history.

(c) There is power in the wonderful variety of the Press. Read all the papers, and nothing important will escape you. (Alas for the many unimportant things you will have taken in while attempting the selection!) By this incessant variety the newspaper is always new. Each number is more interesting than fiction, because it *is* novel.

(d) The Press has power in the size of its auditorium. What audience like that of a metropolitan paper? Through the day how often replaced with other audiences. It reaches the public. Yes ; *all the publics*. "Howl on," said Wendell Phillips to the mob at Faneuil Hall, "I address here [turning to the reporters] thirty millions of people."

(e) The Press has the power of sympathy. It is the great nerve system of the world. Sensation is there as well as sensationalism—both motion and emotion. The newspaper educates the world to mutual sympathy, as all great calamities prove.

(f) The Press shows its power in continuous action and instantaneous effects. By its aid a slang expression overruns a country within a month, or a fashion prevails everywhere in a season, or a great conviction deepens which changes customs and Governments.

(g) Its power is in exact accord with that characteristic of our times which demands everything in small doses and neat packages, and by reiterated impressions, rather than by concussions and broadsides.

(h) The Press has power as a detective. And where it is disinterested and honest, it is to be trusted by the good and feared by the evil.

(i) It shows power in the unquestionable talent it is able to employ.

(j) It is powerful, as it concentrates the labour of many for the pleasure of one. All meet the one in these pages and columns. Thus it makes for democracy and liberty, and gives a voice to oppressed humanity. Thus it makes the people the jury. Only the policy of fear and suspicion distrusts the true power of the Press. It may be abused, but it is meant for right and justice. No wonder, then, that Napoleon called the Press the "fifth great monarchy."

All who seek power instinctively find the Press the indispensable adjutant of their aspirations. The Press carries on that adult education which is so clear a necessity now that knowledge grows with such rapidity, and our school-day information so quickly needs to be supplemented or supplanted. This powerful agent of civilization appears and organizes itself as soon as civilization touches any shore. Think of its rapid growth in India, in Japan, in Australia under English influence, in awakening Greece, in every new State of the United States and Canada. Everything has conduced to liberty, and the liberty of the Press has proved the bulwark of all liberties. Science and art and æsthetics (even) have forged forward, and have made always new demands on the Press. Common sentiment is the condition of civilization, and there can be no thoroughly common sentiment except by the infusions of the Press. Think of the Press and the cities. These two are the most impressive and important facts of our present social life, and all over the world the two are most closely related in power over our destinies. Into the cities the population of the world rushes disproportionately, and out from them (also disproportionately) go the influences of the Press, themselves seriously modified and sometimes corrupted by city influences. The city Press largely *causes* the city-drift of our times.

The power of the Press is aided by suborning to itself the aid of every other force of civilization. It has seized the pictorial art, and thousands now see and remember who would read but little. It prints by steam and electrical power, and so transports its products. All division of labour cheapens production, and the Press is the cheapest product of all, and thereby within the reach of all. If imagination moves man, it can employ the most fertile imaginations of the world, and deluge the Continents with fiction. If the discussions and decisions of experts and specialists are demanded, it stands ready to disseminate them. If political ideas are to be made pervasive, the Press alone can make them penetrate to the remotest hamlet. Every other force of civilization appeals to this one for recognition, for aid, and for beneficent results.

Nor have we yet seen the fullest development of the power of the Press. The future belongs to it. It must grow as ideas rule ; as morals become supreme ; as nations understand each other ; as education becomes universal ; as the means of communication are perfected ; as the democratic spirit con-

tinues to make the people the final jury ; as money distribution advances to greater equality ; as printing production cheapens yet more by science and invention ; as the labour day shortens and the leisure of the people is enlarged ; as drunkenness and other vices relax their terrible grip ; as the miserable amusements of the dance, the low theatre, and the gaming-table lose their hold on the improved masses ; as demoralizing fiction loses its power to relax the mental energies, and demoralizing literature and art come to an end.

It must be seen, in short, that all that means *progress* means the *Press*. Everything which the Press has helped to establish demands the Press to conserve and develop it. No science, or art, or government, or religion, or social movement can do without it. As these increase in complexity, and perhaps in difficulty, the Press will become more and more imperatively necessary and more widely influential. It must be the real "parliament of man." No other can ever assemble. The greater humanity is to come this way. Look out, then, for the *place* of Christianity in owning and wielding this stupendous power. This argument were enough, if taken alone, to stir our souls to the attempt to consecrate this marvellous, vital, and indispensable power, also to the service of our King. We shall be judged sadly unwise and neglectful if anything which can be done is left undone to use the Press as it is now constituted ; to modify it in a Christian sense ; and speedily to ðwn and control a far larger place in this ever more important sphere of influence.

2. A second reason which demands the attention of Christianity is found in the present unsatisfactory condition of the Press in relation to the highest interests of mankind. Acknowledgment of our indebtedness to the Press at many points is due. From whatever motive, much is done for Christian truth and for Christian standards of practice in all spheres of life—personal, political, and social—by the Press as now constituted. But that does not make untrue the declaration that the present situation is far from satisfactory. The relative failure as to quantity and quality of religious and reform news deserves to be noted. Small interest in what does not pay is evident : what the people want they must furnish, because *that* the people will pay for. Thus the quantity lessens far below the proper importance of the truth of God concerning men's lives here and their eternal life hereafter. The quality is often poor.

Inexperienced and unsympathetic reports are made. Frequently there are indifference and opposition to religious views and reform measures. The news, such as it is, is often turned to account in opposing Christianity by comments in the editorial columns. The Press of New York at first ridiculed Dr. Parkhurst's campaign for the redemption of that city; in sustaining moral reforms it has been generally lukewarm. The Press of Pennsylvania and Ohio, in two great conquests for Local Option in those States, was either indifferent or hostile. In Geneva, continuing the *maisons de tolerance* was advised by some of the journals at the referendum of last March, and the wrong verdict was secured. The procession of the *lampes rouges* assembled before the office of the *Genevois* in their beastly celebration, and, while advised against violence, they were assured that pietism was killed for ever from that night in Geneva. There is rarely any willingness to argue for any reform from the higher morality and from the religious sanctions of morality. In fact, nothing is plainer than that the metropolitan daily Press, as a whole, is in the hands of men who do not hold themselves subject, in their most important mission, to the definite standards of Christian morality. Their political and social philosophy is defective for want of religious anchorage. And even when the opinions of editors may be correct, they find themselves hampered sometimes by proprietors, and often contradicted by the advertising department of their own journals. The Press, in general, cannot be said to represent the Christian view in anything which concerns high moral requirements. All must be pained who examine the way in which the Press gives the moral history of the world-life from day to day. The details of crime are so caressingly handled that criminals are *made*—so say good authorities who have had to do with crime. The details of vice are so given as to make men and women vicious. Half-heroes are made of even murderers; pugilists are put in the way of making large sums of money, and special criminals receive an attention wholly mischievous. The horrible, the sensational, the exciting, are diligently sought out and carefully exploited with all the blazing resources of headlines and woodcuts. One rarely finds any attempt to serve a moral end in the recording of immoralities and crimes; but there are often, alas! such jests and insinuations, or innuendoes, as do reveal an immoral purpose in the method of record. It is not

so bad as it might be, and there are exceptions ; it is not so bad, either, as it would be were it not for the restraining influences of the general morality of the community ; nor is it so bad as it is sure to be if, by this fault continued, the Press succeeds in depraving the public morality to the level which, for gain, it sometimes occupies. The frequent transgression of the restraint of purity and propriety in the advertising departments of the journals cannot be forgotten. The separation of editorship from proprietorship helps this. Money tells in covering over the true character of some resorts and plays and attractions offered. Scarcely any discrimination is used as to the character of an exhibition announced. Thus, that is seen by those who are being carefully kept from vicious contact, which they would not otherwise know, and the family life of the good is poisoned. This is social tyranny of the most oppressive sort, and "maketh a wise man mad." There is also an apparent determination of the Press (in a large part of the world) to sacrifice all the proper privacy of individual life whenever anything of a litigious or salacious interest appears to be accessible, and especially if there be some reputation at stake. For the evil side in such a case the journals probe and worry ; for this they have created and developed a system of torment which can hardly be properly characterized. This is not to be justified as public duty, because it goes far beyond any detective necessity. This is simply cool calculation of the money value of personal items of an exciting kind. Nor may we ignore what may properly be called the false independence of the Press. It has emphatically attained its majority. No allusion is made to a just independence of party dictation, and a servility that wrests the truth because of position as a party organ is only to be despised. But the defiant independence of moral and Christian restraints, whenever overstepping them will pay, makes the power of the Press one to be feared. Some newspapers seem confident that no mistake and no course of immoral influence, nor even of hired advocacy of wrong, can disturb the hold already gained on the reading public. And it does seem idle to contend with a journal sure of being in this position. Opposition only appears (at least) to fortify it.

The whole influence of the Sunday Press is a marked increment in the present unsatisfactory position. Think of what this has attained to—especially in America and, of course, in France: the tremendous issues; the flying trains

to scatter them abroad; the multitudes of boys and men to sell them; the buying and the reading of them. Think of the broken vows and lessened spirituality of the Church members who take them. Think of the thousands who give the hours of public worship to these papers. Think of the education of the youth; even in some so-called Christian homes! Think of the fact that *these* journals will do nothing to secure a better observance of the Sabbath by anybody, or the enforcement of the moral legislation they know themselves to be breaking. Remember that this puts all competing and Sabbath-keeping papers at an immense disadvantage, because such a profit is made on the Sunday paper as permits a more lavish expenditure for the papers of the other days (as the liquor-selling hotels can provide a more expensive table from the profits of the bar). This is forcing, as men say, some journals reluctantly over the Sabbath line—scarcely any metropolitan journals remain non-Sunday papers in the United States. This condition of things is absolutely appalling. And it cannot but go on from bad to worse. And its results cannot but grow more permanent and pervasive.

Then there is, last of all, *the Satanic Press*. Here are the regular and the intermittent issues which are meant to draw men to sin for the profit which is in the process. Alas for poor human nature, there has always been a temporary gain to the tempter! And how fearfully pervasive, how unblushingly bold when unrebuked by executed law, how infernally sly and evasive when outwardly repressed—this Satanic Press can be! And it is everywhere. How can we meet it and fight it without full employment of every power the Christian Press can bring us? Even while we wait and falter the poison is entering Society's vital circulation at many points, and we well know that a taint here is nearly ineradicable, and certain to endure for generations. The Press, as it is, must be used and vitalised for some good work against that which disgraces the whole profession; but only as a Press committed to Christ will it do thorough and lasting work in this direction. Surely, then, even this hasty review discloses a present state of things, in regard to the relations of the Press to things moral and religious, which may be characterized as unsatisfactory. In many directions it is alarming and, if it be possible to mend it, intolerable. This is the second reason for using the Press as it is through Christian agencies, for modifying the Press by

Christian principles, and for owning and controlling a far larger place in this sphere of marked influence by Christian people.

3. *The possibilities of a Christian Press.* Here is the greatest power which our modern world has developed. Here is the thing which can subordinate every known force. Here is that which must grow as Christianity itself grows, as ideas rule the world, as right supplants might in human affairs. Can any human mind forerun the future and describe what a regnant, devoted, intelligent Christianity can make of such a force? Certainly not in full, and yet we may indicate some things with confidence. The modifying force which the Christian Press may exercise upon the worldly Press as the years go on, is beyond question. Its intelligence will not be less than the other. Its purity and dignity will attract to its own example, as men learn to avoid the things which injure themselves and their children. It will aid the better life of the community and the law, to restrain the Sunday Press. It will join all forces in destroying the Satanic Press. But besides this, the Christian Press will go on with its own mission: to handle all things in the open light of the commandments of God. There will be no hesitation in confessing Christ before all men, in all relations of life. "He is our King. He is our Law-giver." The need of positive teaching, and daily reiteration of that positive teaching, will be at last supplied. Controversies will arise, but the decisions of a divine standard will be discovered. Human nature will be selfish, but the love and self-sacrifice of the Saviour of men—"the programme of Jesus," as it has been called—will reach the men of this world in the very midst of strife, and conquer them by its inner force of adaptation to their deeper needs.

If, sirs, if Christianity is the panacea for social needs, as well as individual salvation, the Christian Press can apply it directly and constantly as nothing else can. This is what we need. The light can best shine where the darkness is deepest. Men in politics, in competitions, and mighty business schemes, will be touched by the breath of heavenly principles for life on earth. Not without, but *with*, all other instrumentalities, the Christian Press (quickenings them all) will go on with its own great, positive, and all-comprehensive work. It can make religion a "bread of life," and not a "bit of cake" (as Beecher put it) to be "brought out of the cupboard when we have

company." The world clamours for a creed which will control daily life. This the Christian Press will make easier for every Christian, and this it will afresh commend to every man not yet willing to have Christ to reign over him.

4. Here is a fourth reason: The fullest use we can possibly make of the Press is due from us by most sacred obligation. Here in London, by "some martyrs of the Fleet prison," the liberty of the Press was largely secured. Here and elsewhere that liberty of the Press was "bought by Christian blood." How plainly it is our sacred duty to them who bought it rightly to use it, and to God who blessed their sacrifice. And how plainly is it our duty, in view of the infinite mischief which "unlicensed printing" is doing in the world, to seize the mighty *Afril* we have unloosed, and make him build the palace of our King. To overcome the wrong uses of the Press we have no resource now but the right use of the Press. Let that be made, and then we may (with John Milton) cry out for a liberty of expression "as free as the four winds of heaven." "Let truth and error grapple," he exclaimed; "when was ever truth put to the worse in a fair encounter?" As matters now stand the encounter is *not* fair. What behoves us to remember with intense determination is, that the fairness of that encounter depends upon the fulness of our conviction, and the grit of our determination to follow error to its strongest stronghold, and grapple with it there. The spectacle of Christianity crying out for a free encounter, and then deserting the strategic position to the adversary, is not edifying. Does Christianity mean to conquer the world? Then it must not leave to the world the greatest opportunity it has itself created.

5. A fifth reason may be found in the assertion that the gaining and holding so much of the Press as we can gain and hold for Christ is the policy of common sense.

The battle with evil is not to be confined to old weapons. Whatever rifled guns and mitrailleuses there are, we want them. The hosts of evil multiply, and if the big guns shoot over their heads, we must employ the grape and canister in the caissons of the Press. Get at the serried ranks we must. They must be saved, and they must be kept from destroying others. In this positive work of saving, as in the negative work of defending, we must be sure and swift. There is neither strength nor time to waste. We are dying, and they are dying whom we seek to save. Religion must

be popularized, and the thing that reaches the people is the Press. Use it! Is it the electric light, clear, brilliant, piercing, and uninterrupted? Then illuminate the way to heaven with it. We must hide the remedial virtue of the Gospel in the mallet-handle which the multitude daily use. What do they handle as they do the issues of the periodical Press? We are told that incessant blows, rather than hard ones, change the crystallization of iron and destroy its tensile strength. We must allow men, therefore, no rest. Six days is too long an interval. Every day sin effaces Sunday impressions and repairs Sunday conscience-wounds. *Sin must meet God every day and at every turn.*

6. The present state of the world discloses a sixth reason. Our impulse to get *out* to the people beyond the Church, and *in* to the people shrouded in unbelief, and *down* to the people sunken in vice, by the great agency which the common need carries everywhere, cannot but be quickened with every testimony which we receive at this and other like meetings, where the soldiers and leaders of the Lord's hosts gather to report as to how the battle goes. How many the needs; how white the harvests; how endangered the souls we are seeking to save; how sweeping the counter-currents; how fixed the great national and social customs of wrong! Has drunkenness lessened, taking the world over? Have all the Lombroso measurements decreased the criminal classes they so acutely describe? In America crime not only grows, but grows younger—a horrible statistic, which shows a Society like Saturn devouring its own children. In France and elsewhere, alcoholism's ravages are now more frankly acknowledged than ever, and they cannot be concealed. The rifts and seams of light we gladly recognize *are* but rifts and seams in great cloud-masses of unbelief and sin in Christian lands, and yet larger masses of ignorance and death in the unevangelized lands.

Certainly, *now*—when the world's evils grow more gigantic, and when combinations make vice more formidable, and when some false faiths seem to be reviving, and when war's horrid front has appeared threateningly between the two most thoroughly evangelized nations of the globe, and when the millions go for ironclads and the pennies go for missions—*now*, when the children so often ridicule the faith of the fathers, and some great nations have almost banished God from public affairs, and when some Evangelical Churches have

been shaken to the centre by unbelief—*now, now*, is not the time to ignore any great agency by which we can bring the healing Gospel into contact with the world's open sores.

And all these reasons combine to prove, in conclusion, the absolute necessity which exists that the Christian forces shall *own and control* their larger place in the Press. No other condition of things can be satisfactory. Christianity could never flourish if it did not have supreme control of Christian homes and places of worship. It has fought long and hard for this, because its life and efficiency depended upon success in gaining independence. The good incidental results of this struggle are found in our whole civilization, and every departure from its principles introduces a weakness, if not a corruption, into Christianity itself. Not less, but larger, is the necessity for independence in the Christian Press. It must not beg its place or nourishment, nor be tempted to distort or veil the truth, in order to live. We cannot do the work of Christ through secular agencies. So to touch the world as to save the world, the Christian Press (as the Christian man) must be *for* the world, but not *of* it. The Press without Christian principle cannot moralize the world, much less Christianize it. And it will not do even what it can; and it will not cease to do that which demoralizes so long as it works only for gain. Therefore the Christian Press, while it must win its daily bread by signal usefulness in all just relations—which usefulness men will recognize and pay for gladly—must be free from the pressure to be other or less than Christian, in order to maintain its existence. There is to be an ineffable sacredness about its secular work, and a just independence is essential to that. Christianity must own and control.

II.—OPPORTUNITY.

And now we turn to the question: *Is this Duty also Opportunity?* It is difficult, indeed, for any duty to be such if it be not also an opportunity, and yet every demonstration of opportunity sets wide open the door and accents the duty to enter, while every apparent lack of opportunity is allowed to dampen the sense of duty, and defer, at least, the cheerful obedience Christ demands. Let us see how it is in the matter before us, though the points can only be mentioned.

1. And first here, Christianity's opportunity to *use* the Press

is clear enough. More reports and better ones may be made of what is done and said for men and women, in obedience to Christ, who sent us into the world for the world. More extended use of the contributors' column in matters of public moral interest is possible. More insertion of matter which might even have to be paid for, but which would carry spiritual and saving truth to men, is legitimate and feasible. Many more Christians may become editors and proprietors. The way to find the place of influence within the Press, as now constituted, is shown us by Roman Catholics in the papers of New York and Paris, and by the Jews in Berlin and Vienna. Here is an example we may well heed.

2. And then our opportunity to *modify* the Press and aid it to a higher level is most invitingly open and pressing. On every side, when properly approached, the gentlemen of the Press, with but few exceptions, are accessible to representations based upon the wishes of the better part of the people. This is specially true, of course, in the country and smaller-city, and it is important to note the fact. The country and smaller-city Press will grow in power, and the Churches and the moral population will grow in the same proportion. The smaller-city papers have great temptations to follow the lead of the great-city journals to which they are necessarily indebted: they should be encouraged and developed as moral and intellectual and religious influences. They can combine *against* the metropolitan Press in a moral exigency.

3. We have our opportunity, further, to move upon bodies of the Associated Editors and Proprietors. And there the springs are touched which will produce movements of marked power. The most encouraging experience of that kind resulted largely from the labours of a devoted Christian woman of New York, representing both the Press itself and the Women's Christian Temperance Union, in the department of purity in literature and art. The National Editorial Association of the United States passed unanimously in last January a resolution committing the whole body to the "elevation of the Press" in its moral tone by every means possible, to the great end of its serving every true interest of mankind. What should be published, and how, was declared to be "wholly to be determined by moral considerations"; and the promise was made to exclude everything tending to promote immoral effects.

4. The opportunity is given us to combine against the

Sunday Press by good laws and sound public opinion in many places; and much can be accomplished. Some day the tide will turn even where it seems strongest.

5. The opportunity is given us as well to resist, and often to overthrow, the horrible influence of the impure and salacious issues of what we know as the Satanic Press. Here there are encouraging instances. The name of Anthony Comstock is known all over the world for his heroic resistance to this tide of evil. And many victories has he won. Other, and perhaps as great ones, have been gained by the Committee of the W.C.T.U. of the United States, though the agent of them has been and wishes to remain unnamed.

6. The opportunity is open to us to combine to plant and sustain *the ideal Christian daily newspaper*. This must be for a moment discussed. For some details of the ideal, and in some places, we may have to wait a long time. But I am persuaded that in many places the enterprise might be at once begun and carried on to success. Nothing so sacred as a daily journal ought to be left in Christian communities to the haphazard of being conducted by anyone who may think himself able and ready to do the work for gain only. Difficulties are foreseen certainly. Such a Christian daily would demand, for example, you say, the consentient opinion and co-operating action of many thousands of Christian people; whereas they are now divided and difficult to unite upon the plainest issues of reform and evangelization. I answer—Everything which seems to be hindered by Christian liberty is really helped by it. We could never reach union upon a Christian daily anywhere by an *index expurgatorius*. But we can reach it as we are reaching all other forms of Christian co-operation in this Alliance, and otherwise, by the free choice of hearts that are yearning to find their way to the aching and sorrowing heart of the world without Christ. After what has been accomplished within this century, no man dare doubt the open way to anything that approves itself to Christian judgment, and has behind it the obligations of Christian conscience, for want of Christian co-operation. Another difficulty is suggested. It takes *capital* in immense amounts. Surely it does; but so do our Christian education and our missions and our charities. The money can be found for anything which clearly proves its own supreme importance as a reforming, ameliorating, uplifting, converting agency, able to reconcile man to God, to cement

man to his fellow-man, thus lessening vice and crime and the unspeakable curse of war.

It might also be asked—"If you should provide your ideal Christian daily, could you get it read?" I might answer by asking—"If you erect your churches and provide your religious teachers, will men come to worship and hear?" Just as men have come to hear all the counsel and comfort and correction of the Word of God, so will they read it when it comes to them. They know that the right way of looking at everything is the Christian way. They want to know more of that way in its details. Their own needs and dissatisfactions will bring them to welcoming the Christian Press. They will want it for their children. They will choose it because it is the best. This is exactly our opportunity. The positive work of the Christian Press is assured when we remember that the people must have the news, and must study the important political and municipal and international questions of the day. They will take at first indifferently the accompanying definite religious teaching and incidents, but they will grow to be interested in them soon. And this is a sowing beside all waters emphatically. Here and there a special something will attract their attention; the light that fills the interstices of the journal will meet their restless gaze. Why should the Gospel not go to the market-place? How otherwise shall it touch the market rates?

7. Again: Is it not clear that the attempt to go forward and seize the "coign of 'vantage" furnished by the Christian Press is made as timely as it is imperative by the great forward and outward giving of the whole Christian army? There is such a development going forward. Call it altruism, social conscience, practical philanthropy, institutional Church, or what you will, the great heart of Christianity throbs with new desires to reach, not only the *ends* of the world, but the *depths* of the world. The largest needs are being learned, and how to meet them studied. There is a true Christian social feeling arising (not to say Christian Socialism, lest that be misunderstood). And all this calls loudly for that greatest of all instrumentalities by which the universal mind and heart are being constantly touched and deeply affected.

8. Note, again, the relation of the Press and applied Christianity. The first is the opportunity, *par excellence*, of the second. Applied Christianity has become a watchword of

our day, and with great propriety. If creed is essence, deed is efflorescence. The world's need is crying out for a thorough application of an unmutilated Christianity. The Church is striving towards this. Every institution or method which succeeds in it, however partially, receives approval and substantial aid. We cannot, therefore, longer neglect this one—the greatest of all. How can there be another opportunity to apply Christianity to life's whole surface like that furnished by the Press, which is already in contact with that life in every square inch of its exposure?

9. And opportunity is finally declared by the known will of our Master.

“ALL power” is given Him in heaven and on earth. Can the power of the Press be counted as beyond His dominion? I believe the kings and kingdoms are coming to Him; that art and literature are always reiterating His teaching, however they may seem to stray; that the moulding power of education over the generation is bringing each one nearer to Him. I believe that even armies and war are flexible now to the universal love and peace He came to introduce; and I cannot believe that Christ has planned to leave out of account this boldest, strongest, at times most arrogant and even insulting, though often helpful, power. It, too, shall confess with its myriad myriads of tongues, in all the languages of earth, that Jesus Christ is Lord, to the glory of God the Father. We shall conquer the Press for Christ, that with it we may Christianize the world.

The Dangers of Romanism and Ritualism.

Rev. A. F. BUSCARLET

(*Lausanne*).

Mr. Chairman, Ladies, and Gentlemen,—I shall try to be as brief as possible. I was told that I should have twenty minutes, and I have tried to bring the subject down to this minimum by taking very much what has passed under my own eyes as to the effects of Romanism and Ritualism on the Continent. I wish I had had time to say a few words to our dear Chairman. We have been fellow-soldiers on the same field in Italy. We have toiled together in that land, where you can best see what Romanism and Ritualism really are. You have not got the genuine article in England; we find