

faith and order, than is possessed by the *Congregationalist*,—inasmuch as the latter is entirely private property, while the *Advance* has these seven guarantees against perversion. It is declared in the constitution of the company, that the paper is to “defend the Evangelical doctrines and spiritual polity of the Congregational churches.” The directors and editors must be members in good standing of orthodox Congregational churches, and both are to be elected annually by the stockholders, and the editor can be removed at any time, by the stockholders, if he fail to carry out the object of the paper. No stock can be sold, except to a shareholder, unless first offered to the company. A thousand churches were asked to take shares in the stock. The *Advance* protests against official organship, that “our free polity could not abide that system;” and agrees with the *Congregationalist*, that, “in the long run, only that journal which meets the wants of a denomination, can secure its patronage,” and that that method of newspaper arrangement which does most to favour independent growth and success and life, on the one hand, while keeping it sensitively near to this test, on the other, is, on the whole, the safest and the best.

We shall watch with great interest the practical working of these diverse plans of management. It is instructive to note the fact, (we believe it to be a fact,) that it is only in the Methodist connexions, with their compact and all-absorbing centralization, that churches, as such, own denominational papers. In other bodies, the religious press is nearly always sustained by extra-ecclesiastical enterprize. But even among the Methodists, it has been found necessary to provide a channel of inter-communication which would neither be trammelled by a Conference, nor commit it by unofficial utterances. In New York, besides the connexional *Christian Advocate*, there is the independent *Methodist*, a very able journal. We believe that a similar arrangement exists in England.

There are two dangers to be avoided in the case:—on the one hand, a surveillance, dictation and interference intolerable to any man whose pen is worth employing in such a service; and on the other, an editor’s getting “on the rampage,” and fancying that he can claim the support of a body of churches and be understood by the outside public as their organ, while he uses his paper in a spirit of morbid individualism, and as an advocate of principles against which the body earnestly protest. To enjoy liberty without license, to show independence without impudence, demands much native courage, combined with eminent fairness and soundness of mind, and a delicate sense of the fitness of things. The great matter is, to get the right man, and then to trust him. But the right man cannot be infallibly secured by any proprietary contrivances.

The religious press is a development of the nineteenth century, which already exercises a vast influence on the life of the churches, and will exercise much more. It is a force not expressly regulated by Scripture precept or