

of the weak against the strong, hurling its anathema against the unrighteous theory of "might being right." It is liable to pervert its power, but is checked by the public sentiment it creates and directs. Its influence upon the Church—which is an agency to develop the religious life, and inculcate the principles of moral law—is acknowledged by all Ecclesiastical bodies in the use of it. In truth, the Pulpit and the Press, when performing their proper functions, are the patrons of intellectual greatness and moral worth. These are the agencies which should move the world, and propel its inhabitants onward and upward to a higher realization of the ideal state, which constitutes a great humanity. Both are humanizing influences; each capable of rectifying the evils into which they may respectively fall, and concerning which they are their own mutual benefactors; the one should not look upon the other with a jealous eye. Hurl the "Press" into oblivion, and the Church would become the rendezvous of the oppressor, the despoiler of cherished liberties: destroy the Church, the teacher and upholder of moral duties, and the Press would become the most inhuman of all agencies. But it cannot be; as soon would the "Sun stand still upon Gibeon, and the moon in the valley of Ajalon." We now use the Press, as others have done, as a vehicle of thought, and to create a healthy public opinion as a remedial measure to remove evils in the Church, and to exorcise the spirit which arrays itself against the Constitutional rights of her members, and by which the active sympathy of her people is lapsing into indifference, or