

coming prepared to give earnest attention to the business in hand, and bear his own proper share of the responsibility in conducting it.

Our advice is therefore, Go! Go at the beginning. Stay till the close. Be present at every sitting, and especially at the morning prayer-meetings. Speak when you have anything to say, and stop when you have done. Above all, "put on charity which is the bond of perfectness," and we shall have a good meeting, and return home the better for going.

THE COMING CHURCH CONGREGATIONAL?

The CONGREGATIONAL QUARTERLY, for January, has an able article with the above caption, from the pen of the Rev. A. H. Ross, of Springfield, O., from which we present an extract or two, which we specially commend to the attention of such feeble-kneed and faint-hearted brethren as judge of the scripturalness and value of our principles by the numbers of those who hold to them.

"There are three possible and actual ideas of the church, which may properly be called the monarchic, the aristocratic, and the democratic. These ideas are now firmly held and purely exemplified in existing church organizations, while in certain other organizations they overlap one another and commingle. We will briefly note the nature and working of each of these radically different ideas of the Church of Jesus Christ.

THE MONARCHIC IDEA

Is that all believers constitute one universal organic church, presided over by one supreme visible head, in whom centres, and from whom emanates, all ecclesiastical authority: it styles itself *the Church*. This idea culminated in the papacy. "For it was only *then*," says Neander, "that the church could be expected to make itself independent of the influence of the secular power, and appear as God's instrument for remodelling and shaping all human relations, when it should proceed to develop itself under the guidance of an absolute head, not subject to the power of any individual monarch, and able to keep all the scattered members of the great whole united together." The aim of the papacy has ever been to realize this idea, to bring all believers into one organic union, so that every disciple of the Master might be made subject to one visible head, the Pope,—receiving from this lord over all both creed and practice. This idea, fully carried out, would make the world what it imperfectly was during the Dark Ages,—when proud kings were forced to hold the stirrups of the Pope's saddle, and to stand barefoot in the snow at his door, and when all the people groaned in ignorance and oppression.

After a long and fair trial, this idea of the Church of Christ is rapidly losing ground. The people are rejecting it, and emancipating themselves from the thralldom, both spiritual and temporal, in which it has so long held them. Of this the allocutions and encyclicals which the feeble old Pius IX. has issued give ample proof. Against threatened excommunication, the people have made Italy united and free. Austria, by a tacit understanding between the people and the empire, has made herself one of the freest nations of Europe; and when the Pope fulminated an allocution against "those abominable laws sanctioned by the Austrian government,—laws which are in flagrant contradiction of the laws of the Catholic religion, with its venerable rights, its authority, and its Divine institution," as he called them,—Austria replied: "The Holy See . . . extends its representations to those objects which we in no way admit to be under its authority." Thus in matters where the Pope once had authority almost unquestioned the world over, he is told by his recently most supple tool and defender, in the courteous language