

byterian body, with the Methodists of England and Canada, while the last form is represented principally by the Independents or Congregationalists everywhere, and by the Baptists—the only difference between these two bodies being in the subjects and mode of baptism. It is with this latter system that we have to do. While we are far from denying to the systems other than our own good features and special adaptation to some kinds of Christian work, while we cheerfully recognize the great service rendered by them to the cause of Christ, and while we are far from dogmatizing on the exact form of Church polity which was to prevail and be perpetual, we yet believe that the one approaching most nearly to the scriptural ideal, the intelligent outcome of an intelligent faith, is the Congregational-Independent.

There are two sides to our polity, it is Independent and it is Congregational. These two terms are sometimes used interchangeably, and while we may allow that in a popular manner, it is well that we should have the distinction clearly marked in our own minds. By our *Independency* we assert our belief in the essential independence and completeness of each individual church, that it has but one Master—Christ—that it owns no lord or lords over God's heritage, that it is free from the control alike of Prince and Parliament, Prelates, Synods, Presbyteries, Conferences, and all other individual or collective authority. We do not find that the word "church" is used in the New Testament in the sense in which it largely obtains to-day, as "the Episcopal Church," "the Presbyterian Church," "the Methodist Church," or local names as "the Church of England," "the Church of Scotland," "the Church of Rome." We see in that word but two meanings, the one of which represents the entire body of God's people in heaven or on earth, past, present or future, the complete body of the redeemed, the true "Holy Catholic Church." The other application we find to separate societies of believers, drawn together by a common faith, worshipping in one place, and holding Christian fellowship with each other. "It occurs frequently, and is employed with much precision," The single community is called a "church," communities in a province or district are referred to as "the churches of Galatia," "churches of Asia," "churches of Syria and Cilicia." When all the communities on earth are spoken of generally, it is as "churches," "churches of Christ," "all churches," "churches of the Saints." Other phrases, such as "visible Church," etc., are not scriptural, and are liable to convey a wrong impression. Here then is our position, each and every church is recognized as such, complete in itself, competent to do all the work of a church including the calling or dismissal of pastors, the admission or dismissal of members, to determine its doctrine and discipline, its mode and order of worship, its music, instrumental or otherwise, and the making of such rules and regulations as shall appear to the brethren best adapted for carrying on the work of God in their midst. There is absolutely not a shadow of evidence that in the apostolic days any one church or any number of churches claimed authority over any other one. The often quoted case of the Council at Jerusalem—we do not mind the phrase if any like it—was as distinct from some modern practices as is possible; it was as spontaneous asking for advice on the part of the church at Antioch, far more like a Congregational Council of to-day, where the advice of sister churches is sought and given, as equals to equals, without any pretence of enforcing that advice; it did not follow a precedent and did not become one, and it stands in the Word of God, an instance of the help that one church can give to another, and not of the authority which one is to exercise over another. We then are Independent, and yet not isolated; distinct, and yet one; each church complete in itself, and yet parts of one great whole, just as believers are "living stones," and being living, complete in themselves, yet all built up into the great, growing, living temple of the everlasting God, finding their perfection only in their union with other living stones, and all with God. This, after all, may be the chief lesson for our churches to learn, yet both are, we believe, God's truth—*independence and inter-*

dependence, completeness alone but a more finished completeness in each other. These are truths God has joined together and must not by man be put asunder. We shall have somewhat to say on the Congregational aspect in another article.

THE RAIKES CENTENARY.

EDITORIAL CORRESPONDENCE.

Saturday morning, the 3rd July, had not been provided for in the programme of the Conference, being left open for any special demand for time. It proved an excellent opportunity for the presentation of various fields of labour for which a hearing had not been previously obtained. Among these was the work of the Canada Sunday School Union which was the subject of an address by its President, J. R. Dougall, Esq., Montreal, and by the Agent, Rev. J. McKillican; also from smaller associations in Europe, and from Tasmania in Australia; but perhaps the most interesting incident was the reading of a paper by the wife of Pastor Jacob, a Nestorian, from Oroomiah, in Persia, which told of the Sunday school work among that ancient people. Jacob was there, but not being able to speak English had to depute his work to his wife, who read exceedingly well. There was something both suggestive and inspiring in thus getting together tidings of the work from the newest and oldest parts of the world. The time to be given to this Conference was all too limited, noon being the time appointed for the unveiling of the Raikes statue, so that at the last there was a rush of speakers, but as noon approached the audience rapidly thinned, and when the moment for adjournment came the room was nearly empty; all felt, however, that it had been an excellent meeting, and were glad of this final opportunity of hearing of the work in many lands.

A large crowd assembled in the garden of the Thames Embankment to witness the unveiling, sheltered fortunately by a monster tent, for repeatedly during the ceremony the rain fell heavily. The position of the statue, as will be understood by those who know London, is one of the finest sites in the Metropolis. It is inside the garden of the Victoria Embankment, opposite the gate, in full view of the thousands of passers-by on that magnificent promenade, not far from Cleopatra's needle, itself a source of constant attraction, linking, as was happily remarked, the dark past, the days of ignorance and degradation, with the light and liberty and privileges of the present. The venerable Lord Shaftesbury, whose life has been a consecration, spoke with remarkable vigour; contrary to what we expected, he was heard by the whole assemblage, and we need hardly say that what he said was pertinent and good. Very appropriately he was followed by the Hon. Cecil Raikes, a descendant of the man whom the friends were gathered to honour. Several other speakers took part, including Vice-Chancellor Blake. A statement was given by Mr. Benham, one of the Committee of the London Sunday School Union, from which it appeared that the original idea was to erect the statue at Gloucester, but finally London was decided upon as being more cosmopolitan, the place above all others where it would be seen by the greatest number from all lands. The cost was estimated at £1,200, the whole of which was raised by the Sunday schools of England, but it was found (as is always the case) that expenses beyond those estimated had to be incurred, making an extra outlay of £200. Mr. John Wanamaker, of Philadelphia, then proposed that this deficit be contributed by the visitors from abroad, he himself heading the list by a subscription. This was at once responded to, and very soon the whole amount was subscribed, so that the statue stands free from debt, the one only thing that was wanting to fill the cup of satisfaction of the worthy Secretaries. We are happy to say that in the subscription Canada was well represented, in fact, next to England, we have now the largest share in the Raikes monument. As the pictures of the statue will soon be everywhere, if they are not already, we need not describe it, further than to say that the good man is represented with an open book, "the Book," as Sir Walter Scott said, in his left hand; and it is well to be so, for just

so long as Sunday schools are places where the Word of God is the foundation of all teachings, just so long will they be perpetuated and be an increasing blessing. From the Thames Embankment to the Albert Hall, to the final concert of the Sunday school choir—a smaller number took part here than at the Crystal Palace, the chorus numbering 1,600, but the volume of sound appeared nearly as great, probably from the fact that the building, immense as it is, is much smaller than the Palace, and what is of more importance constructed especially for concert music. Some of the pieces given at the Palace were repeated, but the majority were different, the execution, considering all the circumstances of the training, was admirable. That the audience appreciated them was sufficiently evidenced by repeated calls for encores, in fact if the conductor had consented nearly every piece would have been repeated.

This performance closed the week and completed the arrangements of the Committee of the Sunday School Union; but the hospitality of one gentleman, Mr. George Williams—known to many in Toronto during his visit at the International Convention of the Young Men's Christian Association a couple of years ago—would not allow them to part thus, and he issued an invitation to the delegates to a breakfast at the Aldersgate street rooms of the London Y.M.C.A. A large company gathered on the occasion, and, after they had partaken of the good things provided, were addressed by Samuel Morley, M.P., the prince of nonconformist merchants; Thos. Chambers, M.P.; Mr. Gurney, whose name is associated with all the philanthropic movements in England; Dr. Vincent, Vice-Chancellor Blake, not forgetting a hearty welcome from Mr. Williams himself.

So terminated a series of meetings worthy of the occasion, as the occasion was worthy of the meetings. That they will exercise a mighty influence in all parts of the world we cannot for a moment doubt. Men fired with fresh enthusiasm will go forth—east, west, north, and south—and carry with them the flame of a new consecration, and we shall be much mistaken if such an impetus is not given to the Sunday school work as it has never yet seen. Looking at the whole field we should say that the mightiest power of onward movement will probably be on the continent of Europe; there everything appears in readiness, and in estimating the religious future of France, Germany, Italy, Switzerland, Austria, and Russia, we are persuaded that the Sunday school is one of the most important factors to be considered; it is a mighty leaven already working, but whose future influence it is impossible to overestimate.

In bringing these few very brief sketches of the Centenary week to a close it must not be understood that the series of meetings ended with the week; far from it, they were but as the signal fires, and through the length and breadth of Great Britain a response has arisen in almost every city and town, as we should judge looking at the announcements of meetings to be held when the week in London closed. For these meetings the services of foreign delegates were eagerly sought, and some we know have many places to visit. We should judge that it will be quite three or four months before the wave is spent and the gatherings ended. May much blessing spring from them all.

It only remains to say how excellent were the arrangements of the Committee of the Sunday School Union. No. 56 Old Bailey was the headquarters of the army of delegates, and they took it by storm, but the Committee were equal to the occasion. Dinner and tea were provided for the foreign visitors; the Canadian delegates having a special room for their gatherings. Arrangements for letters, also for supplying information and all that was needed, were excellent, and the resolution below was the very unanimous and hearty record of the feelings of the Canadian delegation—and now, what is to be the result of all with us?

At a meeting of the Canadian Delegates, at the close of the Centenary gatherings, the following resolution was agreed to, and forwarded to the Secretaries of the London Sunday School Union:—

Resolution moved by Senator Vidal of Sarnia, Ontario, seconded by the Rev. R. F. Burns, D.D., of Halifax, Nova