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We would call the attention of our subscribers to the label on cover of this number. If it does not show a later date than January, 1883, THEIR SUBSCRIPTIONS ARE NOW DUE, and a prompt remittance will much oblige us. We regret to say that upwards of two hundred subscriptions are STILL UNPAID. Let us have those dollars at once. We have determined not to get into debt with the printer, so if the amounts due are not paid, we shall, when the funds are exhausted, stop the publication.

EDITORIAL JOTTINGS.

IN the controversies regarding church polity, much is made to hang upon the word *ecclesia*, the undoubted term among the Greeks for a congregation or assembly of free citizens, summoned together by a herald, to discuss the public affairs of a free state. The LXX. applied readily the word to such assemblies as that mentioned, 1 Kings viii. 65, or to the general congregation of Israel, Ps. xxii. 22. The word thus naturally passed over into Christian nomenclature to denote the assembling together of believers in one place. Two meanings in the New Testament, come to be attached to the word. (1). Single assemblies, such as those "in the house," of which it is assumed with reason, Gal. i. 2 speaks, seeing that the plural is used as against the singular. (2) The entire assembly of believers, one in Christ, as notably, Eph. i. 22. Regarding these two meanings there can be no controversy, nor can it be denied, that as in the case of Galatia, different congregations scattered over a district are described as churches, rather than church; and Independent writers have generally contended for these two acknowledged meanings exclusively. Nevertheless, Mosheim, who most unreservedly acknowledges the Congregational polity of the early church also says, "I either understand nothing, or this is certain, that that most illustrious multitude, which the apostles gathered together at Jerusalem, were divided into many smaller families, each single family having its own pres-

byters, its own ministers, its own locality for the sacred assembly. In like manner it is contended by those who plead for a third meaning to *ecclesia* that we cannot doubt from what we are told of Paul's labours at Ephesus that there were several congregations in that city, and yet we simply read of the church at Jerusalem, or at Ephesus. Of course this is not absolute proof, yet the reasoning is fair and has at least probability in its favour. It is then at least probable that the word church, even in New Testament nomenclature is sometimes applied to something intermediate between a single congregation and the universal church, viz., to two or more single congregations so united in external communion, as to be properly designated one church. So strongly probable has this appeared to many Independent writers, that they have suggested that within certain boundaries such as many cities and towns afford, the different assemblies should form one church, with a body of collegiate pastors and deacons. To put the matter in a practical form, here is a city, A, its limits are, say, two miles square, a distance which does not on special occasions involve an impossible gathering together in one place, but which may require for convenience, work and fellowship, at least three separate buildings, call them Zion, Grace, Ebenezer. The ordinary condition of things is that these each should preserve their own complete autonomy, and to a large extent erect their edifices and plant their missions according to their own mere especial convenience, and prove to a large