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EDITORIAL JOTTINGS.

As we correct proof for this number we have to chronicle the somewhat sudden death in Toronto of our brother Rev. Edward Ebbs, on the evening of June 23rd, at the age of sixty-four. For some time his health has been poor, yet on Wednesday last (18th June) he greeted us at the Union Station of this city. He lay several days in a comatose state, and passed peacefully, without a struggle to the land of light. We hope to give an obituary notice in our next issue. To his widow and children our heartfelt sympathies extend.

MR. SANDERSON'S address has caused considerable comment, wherein he speaks of our denominational future and of union with some other body. These comments have not been all favourable, and the thought of being merged in some larger denomination is not very welcome to many minds. And yet we may ask, why should not Congregationalists discuss union? Of all the denominations is it not the freest? Unshackled by cumbrous polity, unrestricted by sectarian creed, can it be averse to accepting from other believers the hand of amity and love! For what is Christian liberty? We seem never tired of saying, "freedom to worship God." Thank God that we have. So complete is our freedom that we allow even the blatant infidel to retail his coarse witticisms to a gaping crowd at twenty-five cents per head. May we not in that free worship join the complementary freedom, that of worship in company with brethren? Anglicanism interposes a polity, Presbyterianism a sectarian creed, between brethren; are we to interpose both? Whether our chairman's views on union are to be accepted or not is one thing, but that without shackles, union with brethren may be sought, is assuredly the right of the freest section of the church of Christ.

SEPARATISTS, the early Congregationalists were called, yet not from their brethren, but from an ecclesiasticism, tyrannical, corrupt, and as they came in contact with it, spiritually dead. There is danger of the mere Separatist becoming the Pharisee, but it is a noble thing to stand out from the hollowness of a lifeless church and a godless world. But separation from brethren—that can never be where the union of all with the Christ who calls forth our highest powers of adoration and love is the one point of contact and bond of faith. We are false to ourselves and untrue to our principle, that *believers* constitute the church, if we put obstacles in the way of closer visible union with the various sections of God's people in Christendom.

OUR Chairman would be the last man to concede that our work has not been imperatively called for, or that the principles for which we exist are proved in any way untrue or less righteous. Indeed, the very opposite is his contention. Wise reference was made to the past, to the stern necessities of a heroic few standing manfully for liberty both civil and ecclesiastical. This we would emphasize. Speaking some few years ago to a worthy elder of the now united Presbyterian Church of Canada, the remark was made: "Do you not see how all polities are Presbyterianizing?" "Does Presbyterianism own no change?" was our rejoinder. "It always remains true blue," was the reply. The answer was made practically thus: "Drifting on a stream, you are not conscious of motion, only as you take observations along the shore can your drift be marked. Do you remember the time when a good brother was threatened with discipline because he dared in Synod to move that a congregation be permitted to retain a melodeon that had been brought in to aid the services of the congregation? Would a minister now be ruthlessly deposed for holding