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EDITORIAL JOTTINGS.

I DEEM it right to say that several tried friends of our denomination and its interests have occasionally contributed to our "jottings." This we say, not to lighten responsibility, I assume responsibility for all under this heading; but it seemed right that others should speak, and the difference of style is at times very manifest. It has been the aim of the present Editor, and continues so to be, that the full liberty of our denomination should be manifested in the columns of the magazine. Our unity is in Christ rather than in creed or form, and though, for obvious reasons, the Editor cannot admit to the Editor's column sentiments he does not endorse, but must give them other place in the magazine, he has endeavoured to allow those whose Christian independence is beyond reasonable question to speak with him to the churches of our faith and order. Indeed we see no hope for our denominational liberty unless we accord within our fellowship limits, cordially and lovingly, freedom of utterance, and that without offence. Thus we endeavour.

WE had placed in our hands the other day a relic of days not very long gone by in the shape of a *Palladium* Extra, of February 3rd, 1838. The *Palladium* was a Toronto weekly with a decided radical tendency.

This "Extra" contains a proclamation of Sir Francis Bond Head's, *commanding*, as the people "would avoid the wrath of Almighty God and His indignation, and upon pain of such punishment as we may justly inflict on all such as contemn or neglect the performance of so religious and necessary a duty," a day of general thanksgiving for the deliverance from "unnatural insurrection and rebellion, with which we have lately been afflicted." The proclamation is immediately followed by a letter from Rev. J. Roaf,

the well-known pastor at that time of old Zion, of this city. In this letter, which is lengthy, Mr. Roaf "publicly refuses obedience to the authority," and proceeds to give his reasons therefore, which may be summed up in the non-recognition of the secular power having jurisdiction over the conscience. There is an editorial thereon fully endorsing Mr. Roaf's position, denouncing the "assumption" on the part of the proclamation "of having engrossed the EAR of the DIVINE MAJESTY, and even knowing and directing HIS JUDGMENTS, and the PENAL THREATS that are held out for disobedience!" We have made some advances in the direction of religious liberty even since, A.D, 1838, and it is well to take note of the fact, also to remember that "Independency" has not been a dead letter in the orthography, political and religious, of our Canada, one of the brightest spots in God's great earth.

THE English *Congregationalist* for August has a brief article on "Congregationalism in Canada." We must take some exception to its tone, *e. g.*, its opening sentence is this:—"Congregationalism is not strong in the Dominion *even its most ardent admirers are obliged to confess that such is the fact.*" The words we have italicized are needless from a friend, and sound strangely apologetic from a sympathizer. We could understand them as beginning an article of attack, or of inference to be unwelcomely drawn. "Ardent admirers" is scarcely the expression we should apply to *brethren*. Again we read "the difference which divides Congregationalism from the other nonconforming bodies is less marked than it is at home; and this is specially so with regard to the Presbyterian Church, it being no uncommon thing for a minister of one body to act as pastor to a church belonging to another, and there is at least, one instance of this in Montreal itself." On which