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EDITORIAL JOTTINGS.

A SEMI-MONTHLY; BETTER A WEEKLY.—The announcement in our last issue, we doubt not, will be welcomed by many, if not all, of our friends. That we need a weekly paper as a denomination, can hardly be questioned by those who are alive to the need there is for the spread of Congregational principles in this New Dominion. Indeed, there is quite as much need for vigorous aggressive work in this department of our mission as there is for men and means to establish churches. If we are to make progress, we must progress in the shape of public sentiment. In these days strong Independent churches can only exist side by side or in connection with a strong literature expressive of their views and feelings. A paper content with being simply a record of our church life and doings, does not satisfy the needs of either churches or men. The questions that are crowding upon us in this Dominion—social, political, and ecclesiastical—will soon press thickly. Our churches need to be prepared for them before they are called to enter the conflicts which will accompany their advent. It will not do to depend on such journals as *The Week* or *The Montreal Witness*, independent and high in their judgment and tone as these papers are. Still less will it do to depend on the political papers of the day. It has been this dependence on everybody and nobody in the past that has brought just such fruits as those which are exhibited in the North-West. Other denominations are allowed to say in an undertone, if not openly and above board, "There is no need of Congregationalism in this place or that." Some ministers and people believe them, and act accordingly. Have we not men of sufficient ability in Canada to show that the Christian brotherhood of churches and denominations cannot do without their thought, their Christian sympathy, their endeavours for the advancement of the Church of Christ among

us? Take the matter of Christian union, which has already begun to move and which will move in the direction of an absorption of all the Christian churches of the land. The body of Christ is not yet what He prayed for it to be. Congregationalists believe this as really as any body of Christians can believe it. And does not their denomination furnish the true key to this future union? To be faithful to their principles is to be faithful to the truest and best standard of the ultimate oneness of the Body of Christ. There ought not to be, then, any disposition to silence the voice of the denomination in regard to such an application of its fundamental principles; but rather, on the contrary, to afford every opportunity in order that it may be heard in so high and important an interest of the Kingdom of Christ. Again, are the moral and spiritual forces of the Divine Kingdom more potent than the material, industrial, and civil bonds on which the church has been so much disposed to lean? Here, also, our Congregational principles and practices should have an opportunity to speak. Are not our bonds, though voluntary, as truly effectual in conserving the essential doctrines of the Gospel, in co-operation for the world's conversion, and in the condemnation of immorality and vice in the individual and in the nation, as those of the more highly organized and less scripturally founded churches? Give their history, in relation to freedom, to missionary effort at home, abroad, to the purity and maintenance of and good government, to general education and culture everywhere, a chance to answer; and, while it answers, to inspire with new life those whose energies will, in these directions, be likely to droop and fail if not properly supported.

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Does the Church of Christ in this land need further teaching as to the more direct relationship which she ought to sustain between herself and her Head? Here, again, if faithful to