

THE CANADIAN INDEPENDENT.

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EDITORIAL JOTTINGS.

THAT DEBT!—A reference to pages 164-5 of the last "Year Book" shows certain promises made at our last Union meeting regarding the old debt on the publishing account of THE INDEPENDENT (a clerical error made Mr. J. S. McLachlan's amount \$100 instead of \$50, which has been acknowledged and paid). Relying on these promises, and some anticipated profits in the publishing of the "Year Book," the directors of the company requested the editor to call in these promises, on the distinct understanding that the debts were to be liquidated. Of the amounts conditionally promised, \$135 only have been received. Must then this last effort to wipe out the debt fail? and the editor return as in honour bound the moneys already in his hands? This must certainly be done, unless there is a prompt response to the appeal now made. What say our churches? Is this disgrace to remain permanently on the denomination? The editor would also say *in re* the present issue of the CANADIAN INDEPENDENT, that though the printer has been regularly paid for the past three years, there is not such a surplus in the manager's hands as to justify the one out of every three of our subscribers in retaining "that dollar" which is due, and whose want sadly embarrasses in our endeavor to make the magazine more worthy of the denomination and its friends. We intend to send an early circular to our neglectful friends, and shall ere long publish the result, as also the state of the "debt fund," which has not yet completed its work.

"SELF-GOVERNED churches" were words we heard in a statement of Congregational principles. Self-government, we thought, the highest form of manliness, for does not an old book say "He that ruleth his spirit, is better than he that taketh a city"? Happy churches which are a law unto themselves for blessing

and not for cursing! Aiming at this privilege, do we comprehend its power? What is implied in self-government? Not the giving the rein to our own way, conceit and whim; but the bringing into subjection every power and gift to the will of Him whose service is perfect freedom.

We have occasionally had to spend precious hours at the close of a week trying to secure "a minister" to fill a Sunday gap unexpectedly made. Can a church be said to be "self-governed" that has not power in an emergency to carry itself with edification over a Sabbath series of services? What shall we say of a "self-governed" church that has not spiritual grace to follow such an injunction as Col. iii. 16? We were meditating thus as we spent a Saturday forenoon "hunting supply," and also read in an American paper we took out of the Post Office:

"THE DARK HORSE OF 1880.—A hundred years from now, and what then? This, for one thing: that in all the Southern States of our Union the coloured race will be vastly in the majority. Professor Gilliam has been studying the census of 1880 in its bearing on this question of the proportionate increase of the races."

And the following comments thereon:

"In view of these facts, and the apparent probability that in the lives of our grandchildren, if not of our children, not less than twelve States of the Union may be controlled by the coloured race, at least if numbers are to prevail, how important does not the question of national education become? Not only are nine-tenths of this race actually illiterate, but they are only a few generations from simple and absolute barbarism. Education will not, it is probable, affect the result so far as the numerical relations of the races are concerned. That is simply the fiat of destiny. The race that is enslaved is sure to overcome the enslaver at some period of time, if they remain together on the same soil. It is a most momentous question.

"In forty years the blacks will at least equal the whites in all those States. Even of the white voting population now, almost one in four is unable to read his ballot. More than forty per cent. of the ballatorial power of the South is wielded by men who are dependent on other men to tell them how to vote—who, even if allowed to vote without molestation, do not know that their ballots express their wishes. The time is