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EDITORIAL JOTTINGS.

THE Jubilee Fund of the Congregational Union of England and Wales at the last meeting of the Union is reported as having reached £152,000. There is a donation of £20,000 from R. S. Hudson, Esq., of Chester, and £17,000 from the Spicer family. The faith of such men in Congregationalism is shown by their works.

THE ballot for chairman of the English Union gave the following result: Dr. Fairbairn, of Airdale College, 489; Dr. Joseph Parker, 439.

PROFESSOR HUXLEY is credited with the following during an address at a meeting of a Benevolent Association: "We usually begin with expending large sums of money on the building, for the glory of the architect; then a principal and lady principal are appointed; next a chaplain, a master and a secretary, with other officials; and finally, if any money is left, a few orphans are caught and put into their gorgeous palace."

THE death is announced of Mr. J. N. Darby (so well known in connection with the movement known as Plymouthism), in the eighty-second year of his age. He has survived all the men of the early movement except Mr. B. W. Newton and Mr. Parnell, now Lord Congleton, who were, however, estranged from him for more than a generation. He began life as a clergyman of the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little communions which were greatly to influence the Christian Church of his day. Mr. Darby began life as the most catholic of men; he ended by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrator of churches, he has failed to point to

anything that can take their place. Little knots of hard, dogmatic, Antinomian disputers represent his work of half a century; but they are everywhere—in Ireland, England, Scotland, America, Australia, France, Germany, Switzerland, Italy, and India. A gentlemanly, soft-spoken man, capable of establishing easy relations with casual acquaintances, in controversy he was uncompromising, one-sided and bitter. There has been nothing like him in his treatment of opponents since Robert Sandeman and Wm. Huntingdon. It is a curious commentary on such men that they should begin life by an effort to draw Christians together in still closer relationship, and end it by a system of social war that tramples under foot all the amenities of family relationship, all the courtesies of society, and all the sweetest maxims of the Christian religion.—*The London Outlook.*

THERE is a movement in the Edinburgh Presbytery of the Free Church to pursue Dr. Robertson Smith still further for his critical views. Professor Bruce, of Glasgow, also is under suspicion. Some views in his book, "The Chief End of Revelation," are said to be too advanced. Research must be free; and if Churches treat independent thought as France did the Huguenots—stamp them out—their brains and hearts will enrich the place of their enforced exile.

IT is an historical fact that Presbyterianism in England throughout the eighteenth century was in theology Unitarian. Not more so than the school represented by the already almost forgotten Scotch sermons of 1880, nor more pronounced, but as truly so. In "the days that have gone by," Presbyterian ministers in England had right of personal access to the Throne, that they might lay any grievance direct at the feet of the Sovereign. A remnant of this old custom continues in an annual