

the diffusion of the gospel of Jesus, and the gathering of his chosen people into the fold of the Divine Shepherd. Strictly speaking, it is in the accomplishment of the work which he specifies, that all collateral good is effected, and when he particularizes the one, he may be fairly affirmed to admit the other. But would it have been an undue deference to the common feelings of men to bring this collateral influence into distinct prominence? 'We cannot think not; we are forced rather to believe that in this instance that exclusively evangelical mode of handling his subject,—that habitual superiority to any hesitation on the part of reason to accept the unqualified dictates of revelation,—which we in general admire and commend, has concealed, from Dr. Candlish an important view of his subject. The promise pronounced by God in the garden of Eden was a word of blessing to the whole human race. It admits, we believe, of satisfactory proof, drawn from psychological and historical sources, that the mere continuance of the race upon earth,—the physical existence of mankind,—the very fact and possibility of civilization,—depended upon that promise. Exhaustive ethnological investigations, the outline and result of which have been lucidly presented by Archbishop Whately in a recent small but valuable publication, put it beyond doubt that the light of civilization must be kindled and perpetually trimmed, otherwise it never exists, or gradually expires. Only on the hypothesis of an original revelation can the phenomenon of civilization be philosophically explained. From this original revelation the heathen nations were, as Edward Irving finally remarks, the apostasy, as the ten tribes were from the Jewish, and the Roman Catholic is from the Christian, dispensation. The promise given in Eden is to us the emblem, as it was no doubt the centre, of the original revelation, and it brought with it inestimable advantages to the whole human race. We say not, of course, that every form of civilization has owed all that it achieved of greatness or excellence either to traditional or to Christian revelation. But we firmly maintain that a Divine hand first led the feeble human flock to green pastures and habitable valleys, and that infant reason, before commencing her magnificent work of civilization, was guided by the hand of faith. Apart, however, from these more remote considerations, do we not all recognise that the presence of Christianity in a nation ennobles and enriches it, gives it freer tenure of the treasures of the earth and a more perfect use of the faculties of the mind, broadens its political institutions and humanises its social life, bridges its passions with law and tempers its law with mercy? All this pertains to the work of the Son of Man upon earth. In all this his declared followers can sympathize and co-operate with Him, and in such sympathy and co-operation can find deep encouragement and great joy. All this is involved in what Dr. Candlish states; but we cannot help looking over his logical paling into the broad and genial territory around.

Another remark forcibly suggests itself in connection with this subject. It is not very safe to sever, even in thought, in the present world, the wheat and the tares which must grow together until the harvest. Not even in appearance or by implication ought the freeness of the gospel offer to be circumscribed. But is there no danger of this result, if the gathered ears of the elect, and not the wide field of the world, in which they grow side by side with the tares are alone represented as of value or importance? In one point of view it is the function of the Christian minister and of every Christian to call together the company of those whom God has chosen in his Son; in another point of view as strictly logical, as strictly Scriptural, it is lawful to address every living human being as possibly belonging to this company. To bring all the world to Christ,—to hold out the invitation to whomsoever will,—this is the mission of Christians; and it seems the more natural, and, so to speak, likely mode of promul-