

Dr. Candlish.

We give the following memoir of Dr. Candlish, condensed from the Edinburgh Daily Review, for which we have no doubt our readers will thank us, even though it is rather longer than newspaper articles usually are:—

Robert Smith Candlish was born in Edinburgh on the 23rd of March 1806. It is curious that both his father and mother are known by their remarkable relation to our national poet, Robert Burns. On the father's side this relation was very close. In 1789 the poet, writing to James Candlish, the father of the deceased, says in a letter as 'Candlish, the earliest friend except my only brother that I have on earth, and one of the worthiest fellows that ever any man called by the name of friend.' The early friendship must have been in Ayrshire, for in March 1787 Mr. Candlish was a 'Student in Physic at Glasgow College,' in which capacity Burns addresses him in a letter from Edinburgh as 'my ever dear old acquaintance,' and makes a reference to the medical student's 'acknowledged powers of logic,' which no one who ever listened to his own, whether as preacher, debater, or theologian, can recall without interest. How far Mr. James Candlish carried out his medical studies does not appear, but in 1789 he was already in Edinburgh and a member of the Crochallan Club; and to Edinburgh he brought his wife, Miss Smith of Mauchline, celebrated by Burns in a well-known song on the six belles of that little town. After his marriage, Mr. Jas. Candlish is said to have become a teacher in connection with Edinburgh University, but he died in 1806, and the subject of our notice was born posthumously, and left (with a sister) to the care of his widowed mother, who lived with him in Edinburgh down to a comparatively recent period. She was even then an old lady of great vivacity and personal attractions, including a brilliant pair of eyes; but the special quality which is ascribed to her by the poet, whose earliest friend became her husband, is 'wit,' and the matrimonial union of such a quality with 'logic' was no inauspicious conjunction for a son.

The early years of Dr. Candlish were passed in the west of Scotland, and at the age of fourteen he entered the University of Glasgow, from which he passed to the Glasgow Divinity Hall. He was licensed to preach in 1828, when twenty-one years of age. He for a short time went to Bton as a private tutor. In 1829 he became assistant minister of St Andrew's, Glasgow, with the full charge of the parish; and in 1831 he was transferred, also as an assistant, to Bonhill, in the Vale of Leven. On the 14th August 1834, he was ordained minister of St. George's, Edinburgh. The principal events affecting his connection with that congregation were embodied in a pastoral address which he issued to that congregation on his birthday in the spring of last year.

'I stand (he wrote) in doubt this day as to whether my active ministry among you has or has not come to a close. Some indications there are of a partial restoration of health, that may admit, to some extent, of my resuming duty. But I cannot say that these inspire me with much confidence. And the failure of mental vigor and elasticity as well as of bodily strength, with which I have been visited, and am still affected, is apt to discourage anything like sanguine hope. It has been a ministry of some considerable length of time that I have been discharging among you; and in the commencement and continuance of it alike, I think I may trace, without undue presumption, some indications of a higher wisdom and a stronger will than my own. It was not originally of my seeking. When I came to Edinburgh in February 1834, to be assistant to the saintly Mr. Martin, it was in the hope that I might thus find my way to what was then the summit of my aspirations—a quiet, country charge. The early interdict laid by the kirk-session on my entertaining any proposal of the sort, and the subsequent steps taken to secure my settlement in St. George's, were matters of surprise and wonder to me. The affair evidently was ordered for me, and not by me. In little more than a year after my ordination and induction as minister of St. George's in August 1834, my health seemed to be so affected that I was fain to accept a presentation to a charge in this city, likely to be nearly as important, but less burdensome. My intention of removal, however, was then overborne by the constraint of circumstances too significant to be disregarded. About a year before the Disruption, (1841) I indicated my willingness to leave the pulpit for a professional chair, and would have done so had not my nomination by the Crown been cancelled through unoward influence. And once more, in 1847, I accepted the appointment in the New College which fell to be filled up at the death of Dr. Chalmers; but was led to resign it in consequence, among other reasons, of the lamented death of the man, Mr. Stewart of Cromarty, who had been chosen to be my successor, and whose removal seemed to indicate the propriety of my remaining at my old post. I need scarcely say that on none of these occasions was I influenced by anything like a desire to be separated from you. I never had the slightest cause or occasion for such a feeling. Still, in all of them my own purpose was hindered and thwarted. I remained among you, not certainly against my will, but yet in deference to events not under the control of my will. So far, my remaining was not my spontaneous choice, but my appointed lot. This is a thought which has sometimes comforted and cheered me not a little; and at all events, it may well lead both you and me, as our earthly connexion draws near its close, to look back upon it and review it as being of a somewhat different character from any that a merely voluntary association or agreement between us might have formed. I would not now raise prematurely the curtain, soon enough to be raised, that must veil till the judgment day the secrets of ministerial life and experience.'

'From the day of his first speech in the Assembly, he was destined, says Dr. Buchanan, to exert perhaps a greater influence than any other single individual in the Church upon the conduct and issues of the

eventual controversy. The very first efforts found him abreast of the most practical and powerful actors, and as such at home in the management of affairs as those who had made this the study of their life. And yet that first speech was not made till the year 1839, although the Veto Act had been passed in 1834 when he came to Edinburgh. But just as Dr. Chalmers' original position was for the expansion of the Church, and his determination for its freedom was caused by the subsequent perception that, without self-government it must be crippled and paralyzed, so the whole efforts of his illustrious coadjutor were for years consecrated to his congregational work and the promotion of religion and piety in the city where he preached.

'The patronage question was over and done with, and the properly Free Church question was raised by the time he took his share in public matters. And when he did so, it was only to second the famous motion of Dr. Chalmers, that the Aucterader Presbytery be instructed at once to abandon all rights which the Church might have to the emoluments of that parish, in conformity with the decision of the House of Lords, though not to conform to it by the further step of intruding the presentee; and that a committee of Assembly should at once be appointed to confer with the Government on the unfortunate dead-lock which thus ensued. In the debate Dr. Chalmers answered Dr. Cook; Mr. Candlish answered Dr. Muir, and their motion was carried.

In the same Assembly, Mr. Candlish, true to the passion for patriotic unity to which his latest years were to be given, carried through the Act of Assembly incorporating with the Church the Burgher Synod of Original Seceders—a perilous Act of freedom, which is hailed as 'the beginning of that ingathering by which the Church of Scotland might yet be the Church of all the people of the land.' The conference with the Government, thanks to the Dean of Faculty and others, did little good, and the next December found the Commission of Assembly at its wits' end how to prevent the Moderate Presbytery of Strathborgie from intruding, before next Assembly, a minister, whose call had been signed by one residenter, on the whole other inhabitants of Marnoch. After vain efforts to get them to promise nothing in the meantime, Mr. Candlish moved their suspension, and the Church sent down men to preach in the parishes. Out of the last proceeding, and the interdicts which were issued to prevent obedience to the order, came one of the most interesting matters in which Mr. Candlish was personally concerned.

In 1841, the controversy still dragging on, the Government of Lord Melbourne proposed to give to the now famous and eloquent minister of St. George's the vacant chair of Biblical Criticism. But they were slower in carrying it through than in the recent case of Dr. Wallace, and Lord Aberdeen, more fortunate than Mr. Milne Home, got up to denounce the uncompleted proposal in the House of Lords. He pointed out that Dr. Candlish (following what had been done for a twelvemonth by Dr. Chalmers, Dr. Gordon and all the party) had only a fortnight ago preached in Huntly in despite of the interdict. And this was the person whom a Whig Government delighted to honour! 'This reverend gentleman,' said Lord Aberdeen, 'this Professor of Biblical Criticism, if dealt with by the Court in the same way as any other person, would be immediately sent to prison, where he would have leisure to compose his first syllabus of lectures!' The Government was cowed, and the appointment was cancelled.

But Dr. Candlish's letter thereupon to the Home Secretary was certainly one of the finest things in the whole course of the ten years' conflict. After reminding his correspondent that the legality of the interdict, which Lord Aberdeen assumed, was the very question—or one form of it—at issue between the Church and the courts, he earnestly urges the Government to pause ere they finally committed themselves on a general question which would turn out to be a momentous one—I ask this, not for my own sake, but for my country's. For myself it is of little consequence whether I preach the Gospel in Huntly, or prepare lectures in Galton jail. But your lordship may rest assured that there is a principle in this question, and a power, sufficient to stir the country to its utmost depths. It is a vain imagination, my lord, of shallow and short-sighted men, to regard the question as one which may be carelessly cast aside, or settled summarily by an off-hand phrase about the law.'

The appeal was made in vain, and passed into prophecy; and, at the next Assembly, Dr. Candlish made another, equally memorable, but this time addressed, and addressed in vain, to his brethren within the Church. The subject of it was the Duke of Argyll's bill to establish non-intrusion; for, to the great disappointment of the hostile Earl of Aberdeen, who had declared that the rebellious Assembly would be satisfied with nothing less than a revolutionary scheme of abolished patronage, it resolved earnestly to support the milder measures then introduced by the present Duke's father. But the difficulty was with their brethren on the other side. So long as their opposition to every way of getting out of the deadlock was continued, the thing looked hopeless. Yet Dr. Candlish's utterance in May 1841 all but removed the obstacle. It was a speech so full of conciliation, candour, and generosity—a speech which appealed so powerfully to all the better feelings of men's hearts—that for once the heat of controversy was allayed, and for a moment it almost seemed as if, on this question at least, the two parties were about to be as one. The arguments used by Dr. Candlish on this famous occasion were curiously like those employed only a few months ago when his motion preserved the unity of the Free Church, while bringing it into its present relations of mutual eligibility with United Presbyterians. But on the old occasion they were adduced under the pressure of the dread of a greater and more fatal split.

'Dr. Candlish's motion was carried by 230 to 125, but unfortunately the minority, headed by Dr. Hill and Dr. Robertson, declined to co-operate in the scheme for peace proposed, and demanded in the first place the rescission of the Veto Act and the

carrying out of the suspended intrusions. The network of interdicts and fines gathered round the Presbyteries; the Church sent up protests and appeals for help, or at least for respite, to the Legislature; and the Legislature, or the non-Scottish members of it, refused to hear. The Assembly protested that the Church must in conscience give up its Establishment. The men who proposed to keep their pledge began to prepare for the future—i.e. all, the great Chalmers flung himself into it—but the first public suggestion of a Sustentation Fund seems to have been thrown out by Dr. Candlish in a most enthusiastic meeting in the West Kirk in August 1841. 'Our adversaries,' he said, 'think we shall be driven down man by man and Presbytery by Presbytery. They do not reckon on the firm front we are ready to present. . . . My impression is that our voluntary friends do not know how to work their principles, and do not make the best of it. They do not adopt the apostolic rule, that all things in this matter should be in common. I cannot doubt that in the earlier Church the system of ministerial support would not have been analogous with that system which leaves ministers to depend on their congregations, but rather analogous to that which the wise Methodists have adopted—the system which unites the contributions of the faithful, and out of a common fund supplies the wants of the ministers. The idea was doubtless that of Chalmers—already it was working in his capacious mind; but the public pledge by the minister of the first congregation in the Church at so early a date was of great importance. The whole world knows how it has worked. For the last thirty years Dr. Candlish's congregation has sent £3,000 or £4,000 to a central fund, from which it has been content to draw only £150 in return, and the result has been a new form of Voluntarism penetrating into every corner of the land, and a growing conviction in the minds of men, expressed at last in the Duke of Argyll's speech the other day at Helensburgh, that some such voluntarism must henceforth be the stronghold even of Churches already endowed by the State.'

'After 1843, or at all events after the death of Dr. Chalmers in 1847, Dr. Candlish was more than any other man the leader of the Free Church. No doubt in a free republic the leader follows quite as much as he leads, and within certain limits ought to do so; but to sustain such relations to any of our ecclesiastical bodies as the deceased divine so long did requires strong convictions and profound sympathies to begin with, and great and varied gifts directed by a sleepless energy and zeal, and the highest and most disinterested moral qualities in addition to all. These and many other qualifications Dr. Candlish eminently had. A consummate man of business, a born lawyer, with a genius for elucidation and extrication such as no man left behind him in Scotland at all possesses; an orator of the Ciceronian style and rank, full, clear, voluminous, and sweeping, but with, in addition, a power of sudden explosion and conflagration whose effect was extraordinary—with such gifts he long worthily held the foremost place, when first places were held by such men as Cunningham and Guthrie. His history in connection with the history of his Church and of Scotland since 1843 we have no room to trace. The domestic questions of the Free Church—the College Question, the Education Question, the Union Question, had, as Dr. Rainy has shown in his life of Principal Cunningham, an internal connection with each other, and with the new situation of the body, and were necessarily evolved in succession out of it. On all these Dr. Candlish's positions were characteristic both of himself and his ecclesiastical entourage; but in most cases they were stated with an insight all his own, and a foresight that was sometimes prophetic. The ultimate success of the Free Church in the Cardross case, and the confession by the Court that they could not send it to a jury, although apparently not disinclined to do so, were clearly foreshadowed in his lucid and sarcastic exposition of the case as it came into court. As early as 1845 he published in the North British Review an application of his ecclesiastical and political principles to Ireland, in which he showed the necessity and expediency of the disestablishment, as well as the freedom of the State Church there, so clearly that when he republished it in 1869 it looked almost as if written after the event. He went further than any other Free Churchman in starting the Union movement in 1863, while at the same time he showed more than any other a perception of possible difficulties; he took his full share of the controversy which brought out the identity in principle of the Presbyterian Churches; and it was upon his motion that the law of mutual eligibility was at last Assembly passed without a division.

'Among the more important incidents of Dr. Candlish's later years were his appointment to the Principalship of the New College on Dr. Cunningham's death in 1861, and his Moderatorship of the Free General Assembly in 1861. He was married early in life to Miss Brock, of Glasgow; and, besides Mrs. Candlish, three sons and three daughters survive to mourn him. Two of his daughters are married—one to Mr. Anderson, of Glentworth, in Fife; and the other to the Rev. Archibald Henderson, of the Free Church, Crief (son of the Rev. Dr. Henderson, of Glasgow); and his son, Professor James Candlish, of the Free Church College in Glasgow, is well known by his contributions to theology.

'Dr. Candlish has died in his sixty-eighth year, but the strain and effort of a life into which the work of ten men was crowded had told heavily upon his constitution, and he often looked almost ten years older. The fiery spirit 'or informed its tenement of clay,' and frothed the corporeal curb year by year. Attacks of the nature of gout, to which he was subject, occasionally disabled him, and were sometimes dangerous; but the infirmity of advancing years from which he suffered most was probably deafness. To one whose public work lay so much in negotiation and debate this was a serious disability, and it probably had its share in causing that partial withdrawal from his previous ceaseless activity which marked Dr. Candlish's last years. Yet his retirement was to the last only comparative. Formerly, almost every

question, great or small, in the ten days of the Free Assembly, as well as an infinite deal of work in Presbytery and committee, was transacted in his clear, pure, and metallic voice. Latterly, and especially after one May, when he was absent on the Continent with his faithful friend of many years, the Earl of Dalhousie, he left more to others, coming down himself *ex machina* whenever there was a knot hard enough to call for his unrivalled powers of extrication, but finding many occasions besides.

'By the advice of medical and other friends, Dr. Candlish proceeded to Whithy, where he had, on a previous occasion, derived benefit, and there he remained for nearly three months. Some measure of improved health he obtained, and the ever-working mind prepared some new discourses which his living voice was not to be permitted to deliver. Towards the middle of September there seemed to be an arrest laid on his progress in strength, and when he returned to Edinburgh, he was himself disappointed—as his friends were—at the state of his health. The failure of physical strength continued day by day, and at length it became evident to his medical advisers, to his family, and to himself, that the end was approaching. He accepted the fact in his own simple and natural way—mentioned the names of those whom he would like to see—tried occasionally to read a little—and although sometimes suffering, maintained the utmost cheerfulness and contentment. His conversations with those who were privileged to visit him were necessarily brief, but always most memorable. He repeatedly expressed the great satisfaction with which he left his congregation in the hands of his beloved and gifted colleague, Mr. Whyte. He spoke with perfect freedom of his approaching departure, and while not shrinking from expressing in his own firm bright way the grounds of his comfort and hope in the prospect, he did not unduly dwell upon them. His unselfish nature came out now as always. He was mindful of, and thankful to, every one. And the bleeding hearts of his life companion and the children who waited upon him were made to throb with even a deeper emotion on account of his gentle thoughtfulness and patience.

'He, of all men, would have deprecated the reputation in a public newspaper of his deathbed sayings, a record of some of which will no doubt at the proper time, and in a more permanent form, appear. But, on the other hand, he would not have wished any concealment of the abounding strength and comfort which sustained him in his closing days. 'Pray for me,' he said; 'I don't desire deep experiences or great raptures. I just wish to rest on facts—the facts that Christ died, and that Christ is mine.'

'The great intellect continued clear almost to the end, and his comfort and peace of soul never for a moment weakened. If the mind now and then wandered for a little towards the close, it was in fancied occupation with College or pastoral work, but ever returning to the prevailing and welcome thought that he was 'going home,' and that it was very near. The fears of the act of dying which he used in former years to express, and which he shared with many of our best men, never came near him. And so the grand old man fell asleep.

Death of the First-Born.

I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child would die—that my child could die. I know that other children had died, but I felt safe. We had the little fellow close to his grandfather; we strowed his grave with flowers, and returned to our saddened home with hearts united in sorrow as they had never united in joy, and with sympathies forever opened 'ward all who are called to a kindred grief. I wonder where he is to-day, in what mature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me; will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children, how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination to their helplessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity and purity.

Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stammering years, as or ought to be, like living in heaven, for such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

The little graves, alas, how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you. I trust with you, I belong to you. These waxen, folded hands, that still broost, so often pressed warm to our own, those sleep-bound eyes which have been so full of love and life, that sweet, unsmiling, alabaster face—ah! we have all looked upon them, and they have made us one, and made us better. There is no fountain which the angel of healing troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe miss the blessed influence.—Dr. J. G. Holland.

Self-loathing is characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit.

Catholicism in Germany.

In view of the great public interest which has been excited by the correspondence between the Pope and the German Emperor, it may be interesting to give translations of the exact text of the extremely important documents and speeches connected with the recent ceremony of swearing-in Professor Reinkens as Prussian Catholic Bishop. The form of oath administered to the new bishop was as follows:—

'I, Joseph Hubert Reinkens, swear an oath to Almighty and Omnipotent God, upon the Holy Evangelists, that I, having been raised to the dignity of a Catholic Bishop, will be subject, faithful, obedient, and devoted to His Royal Majesty William of Prussia, and to the legitimate successor in government of His Most High Majesty, will advance the interests of His Most High Majesty according to my ability, avoid injury and prejudice to them, will conscientiously observe the laws of the land, will particularly endeavor to achieve that a feeling of awe and fidelity towards the King, of love for the fatherland, of deference to the laws, and all those virtues which denote the good subject in the Christian, shall be carefully fostered in the minds of the clergy and communities entrusted to my episcopal direction; and I will not tolerate that my subordinate clergy shall teach and act in a sense opposed to the above. More especially I vow that I will not entertain any association or connection, be it within or without the kingdom, which may be prejudicial to public safety; and, should I become aware that propositions shall be made anywhere which may result in injury to the State, that I signify the same to His Royal Majesty. I promise to fulfill all this, the more irrefragably in that I am persuaded that my episcopal office obliges me to nothing which can be opposed to the oath of loyalty and fidelity to His Royal Majesty, or to that of obedience to the law of the land. All this I swear, so help me God and His holy Evangelism!'

The Patent of Recognition, signed by the King and handed by Dr. Falk to the Bishop after he had taken the foregoing oath, runs thus:—

'We, William, by the grace of God, King of Prussia, &c., &c., give to know, and make hereby known, that we herewith, in virtue of the episcopal election, held in Cologne, on the 4th of June 1878, and of the consecration to the Catholic Episcopate, performed by the Bishop of Douven in Rotterdam, on the 11th Aug., 1878, do recognize the Ordinary Professor in the Catholic Theological Faculty of Breslau University, Dr. Joseph Hubert Reinkens, as Catholic Bishop; and, accordingly, we command our Upper Presidents, Presidents, and Provincial Colleges, as well as each and every our vassals and subjects, of whatsoever name, position, dignity, or condition, herewith, graciously and earnestly, that they shall recognize and respect the said Joseph Hubert Reinkens, as Catholic Bishop, and let the same possess, have, and enjoy, fully and without question by anybody, all that which may be dependent upon his office, may belong thereto, or may be exacted in virtue thereof, in the way of honors and dignities, profits and other advantages, on penalty of our Royal displeasure, and heavy inevitable reprehension; without prejudice, however, to all that belongs to us and to our Royal and territorial princely privileges.

'In witness whereof we have completed this present Patent of Recognition with Our Most Exalted Signature, and have caused it to be sealed with our Royal signet.—Thus given, Berlin, Sept. 19, 1878.

'WILHELM.'

The Bishop, in answer to Dr. Falk's address, observed *inter alia*:—

'This oath is in no way a trammel to my actions, for it only promises what I feel myself joyfully free to fulfil. It is also a joy to me—taking into account the circumstance that those whose mission it is to instruct the people respecting that sacred duty, obedience to its superiors and their laws, excite the masses, and fill them with ill-will towards that duty—to bear solemn testimony in this place to my conviction that such obedience is a truly religious duty, and that he who infringes it is guilty of sin against God. I declare, also, that I foresee no collision between the fulfilment of this duty and the exercise of my office; I contemplate the future with peace and confidence; for the present State Government pursues in its legislation as well as in its administration principles which not only appear suitable to the sensibly thinking mind (*vernünftige denkenden Geiste*), but also are eminently Christian, generated by the spirit of Christianity. They therefore do not hinder me in, but stimulate me to, the fulfilment of the task allotted me. Should I, however, contrary to all expectation, come into conflict with my oath, I would instantly resign my office rather than clash with that oath in the least respect. And I now declare once more that every word of the oath subscribed to by me will be sacred for me.'

It is unnecessary to point out how entirely Bishop Reinkens endorses the view of the relations of Church and State which form the basis of the ecclesiastical policy of the Emperor and Prince Bismarck.—Telegraph.

George Muller Without Care.

I cannot tell you, dear reader, how happy this service in which I am engaged makes me. Instead of my being the anxious careworn man many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll my burdens—all my burdens upon God. Not only burdens concerning money, but concerning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in Him, for everything, and pray to Him in child-like simplicity about everything. Be encouraged, dear fellow-believer, to go this blessed way, this happy way yourself, and you will see what peace and joy it affords.—Muller's 20th Report.