

tians were to resolve in God's strength to do as Christ bids, to give the Gospel to every creature, it would be a confirmation of our faith and the completest answer that could be given to Papal infidelity and to rationalistic unbelief.

Of course it is not a question of money or of men, but of "power from on high,"—true zeal for true work. The enterprize would be worthy of the age, of its wealth, and enlightened philanthropy; and it pay even in a commercial point of view. But on this phase of the question Dr. Angus did not enter, and we have no room to attempt it now, though we hope to return to it in our next.

---

### DEATH OF DR. CANDLISH.

Dr. Candlish died on the night of Sabbath, the 19th October. He was born in Edinburgh in 1806, and was, therefore, in the 68th year of his age. In 1834 he became Minister of St. George's, Edinburgh. He preached the gospel for more than 40 eventful years, and preached it with rare power. He was a man of extraordinary unselfishness, generosity, and nobility of nature. He became a leader of the Church of Scotland, on the Evangelical side, in 1839. His speeches were battle-notes that sounded through all the land. In 1841 he had been nominated to the Professorship of Theology in the University of Edinburgh by the Whig Government; but the nomination was cancelled in consequence of Lord Aberdeen's denunciation of the great preacher's efforts on behalf of the liberties of the people. His congregation, for the last thirty years, contributed from £3,000 to £4,000 a year to the Sustentation Fund, and received as their share out of the Fund only a £150 a year. Their contributions for other objects were in proportion. In 1847 Dr. Candlish was elected to succeed Dr. Chalmers in the Free Church College, and Mr. Stewart, of Cromarty, was called to succeed him in St. George's Church; but Mr. Stewart died suddenly, and this induced Dr. Candlish to go back to his congregation. In 1861 he was elected Principal of the New Col-

lege; and in the same year he was Moderator of the Assembly. He was an advocate of disestablishment in Ireland more than 25 years ago; and he lately came to the conviction that the same measure must be applied to the English and Scottish establishments. As a debater Dr. Candlish probably had no equal in Scotland. He wielded a magical sway over his audience. He has left behind him a widow, three sons and three daughters. One of his sons is Professor Candlish, of Glasgow. We need not say that he was a most earnest friend and advocate of missions to Jews and Gentiles—that he was a fervent Evangelist among the poor and outcast—that he was ever on the side of Christian liberty and progress. He was a leader in the negotiations for Union in the Presbyterian Churches, and it was his unrivalled skill and influence that (with God's blessing) saved the Free Church from a serious secession last May. He was not able to preach in public since last June. The closing scenes were calm and triumphant, and brought with the light of God's face. "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.

Dr. Candlish's published works are principally the following:—

On the Sonship and Brotherhood of Believers, and other kindred subjects. The First Epistle of John, expounded in a series of Lectures—2 vols. The Fatherhood of God—2 vols. The Book of Genesis (a series of Discourses)—2 vols. Life in a Risen Saviour; a series of Discourses on the Resurrection. Scripture Characters. The Atonement: its Reality, Complete-