

Contributors and Correspondents.

REV. DR. CANDLISH.

Rev. D. S. Candlish, D.D., Minister of Free St. George's, Edinburgh, is in some respects one of the greatest preachers in Great Britain. The hearer will certainly obtain from listening to him more solid theology in one day than from many popular preachers in six. But it is the theology of other times. The mantle of the Charnocks, the Howes, the Edwards, and the Bestons of the past has fallen upon him, as he is undoubtedly the greatest master of dogmatic teaching the writer has ever listened to. He is the great champion of the orthodoxy of the Westminster Confession. On one point, indeed, he has ventured to designate that venerable document as "in the last degree vague and indefinite," namely, the question of adoption, which he has treated in a somewhat novel manner in his "Cunningham Lectures on the Fatherhood of God." He speaks of "the whole of this department of theology" as "an entirely open question, a perfect tabula rosa," and holds that "the fullest liberty" should be extended to thinkers "to sink now shafts in this evidently unexplored mine." This is, perhaps, perilous ground to take, as he can scarcely deny to others the right to handle other portions of the standards freely, whenever they may deem those portions unsatisfactory, if he is to be allowed to diverge from their teaching on this particular topic on which he regards them as defective. Dr. Crawford has not failed to point out this, in his strictures on the Cunningham Lectures of our author; and, on the whole, a tolerably clear case of heterodoxy is made out against him by Dr. Crawford in his work on the "Fatherhood of God." But even the doubtful positions which he lays down in the work referred to, he was tempted to occupy, by his strong desire to maintain the orthodox view on the cardinal doctrine of the atonement. He seemed ready to surrender what he regarded as unimportant outworks, if necessary, in order to defend the citadel. Not that he concedes that his teaching on the Sonship of Jesus Christ and all believers in Him, is opposed to the views of the Evangelical Church of the past or present. He claims that he is in accord with such indefinite utterances as the great divines of the Reformation and Puritan periods have given on the subject. But without conceding this to him, it is manifest that the object he had in view in maintaining that no man can be reckoned a son of God, in any proper sense, until he is united to Jesus Christ by a living faith, was to cut the ground from beneath the disciples of Arnold, Maurice, and Robertson, whose whole theories respecting the atonement turn upon the alleged Fatherhood of God over the human race. Dr. Candlish fancied that if he could disprove their fundamental principle, the whole superstructure would totter to the ground. But apart from the novelty of his speculations on this question, he has been an uncompromising champion of orthodoxy. Every discourse of his is a treatise all ready for publication. And in spite of a voice somewhat harsh and unmusical, a fixed grimace of expression on his deeply furrowed face, and nervous twitchings and forbidding contortions of countenance, accompanied by a restlessness that painfully affects the observer—pulling the book-board almost to pieces while intent upon his subject, and occasionally thrusting his hands vehemently up through his hair, like a man in a paroxysm of rage—he rolls out, to the delight and edification of those who hunger after the strong meat of the word, sentences of metaphysical acuteness and theological subtlety, ably supporting the reputation he held upwards of thirty years ago, of being not only the most formidable of antagonists in church courts, but also one of the ablest controversialists and subtlest reasoners in Scotland, which at that period was by no means destitute of noble intellects. He is, perhaps, the best living type and representative of the Scottish mind, dogmatic, disputations, subtle, and fearless; the tones of his voice and all his attitudes are belligerent, and his very appearance seems to issue a warning to every one who approaches him—"Nemo me impune lacessit"—which, being freely translated, is, "I am a man not to be trifled with." A somewhat amusing anecdote is told of his fidgety manner. On one occasion, as the story runs, he was announced to preach in a certain church, and a crowd, attracted by his fame, came to hear him. However, he did not officiate that morning as was expected, but was only a listener. But, like most ministers, he was a very bad listener. He kept moving about, first one leg, then another, now throwing out this arm and then that, much to the annoyance of a gentleman sitting in the same pew with him, and to whom he was an utter stranger. At last this gentleman lost all patience with him, and not knowing to whom he was speaking, said to him very angrily, "Can't you sit still, sir? Why are you fidgeting about that way?" But when that gentleman came to the church in the afternoon, great were his mortification and surprise to

And that the individual whom he had so warmly fettered in the morning for his restlessness, was no other than the great Dr. Candlish, Principal of the New College, Edinburgh. R. C. Montreal, Sept. 9, 1873.

Science and Christianity.

The Church needs weapons with which to contend—weapons suited to the battlefield where she is summoned to defend religion. The assaults must be met as made, and the assaults confronted by arguments of equal calibre to their own. It was not accident that selected the most dialectically trained and skillful lawyer of Judea to be the Apostle to the Gentiles, and to evolve through the metaphysical alembic of his subtle mind such a logical exposition of the resurrection as silenced Greek philosophy in its very shrine of Mars Hill. It was Paul's training, not simply in Talmudic lore and ancient Jewish ritualism, but in general scholarship also, that made him so powerful at Athens. He was as familiar with its scholastic philosophy and its political and dramatic literature as any of those he addressed. He could fling back measure for measure, from an ethical proposition nursed by the Stoics and Epicureans to a negation by the Sadducees of all future existence; from a sophistical syllogism of indefensible premises to a quotation from Menander and the last post. Paul was a living scholar, but more than all a living advocate, perpetually imbued with the majesty of the cause he was pleading. Christianity was his client, and he knew nothing else in this world. For its sake he dared everything, endured everything, and gloried in martyrdom. Such was the man selected by the Church to meet and defeat scholasticism and spiritual error.

The Christian ministry needs more acquaintance with physical science than it now possesses, if it would contend successfully with the atheistic champions of materialism. It is not sufficient to pelt them with Bible texts unless we can show that there are reasons in the very laws of Nature for those inspired utterances. No man can explain the moral government of God in the universe without some knowledge of the physical laws of that same universe. The moral and physical are interwoven in all human concerns, and not to know one side at least as well as we know the other before preaching upon the duties of life, is to expound grammar without any knowledge of that alphabet through which its rules are originally derived. Mere official authority in the pulpit will give no weight to a preaching that knows not how to meet and blunt the weapons of atheism. Silence in such cases passes for acquiescence. And the congregation which see the ministry habitually worsted in conflicts with science come finally to distrust their power and authority as guides. This is a shameful position for Christianity to be placed in, and one for which it is no more responsible than it would be for a leak in the roof of a church. Yet it is one that is becoming more and more an evidence of incompetency laid at the door of ministerial education.

Let our theological schools then widen the sphere of their instruction, and take in some of those fields of scientific inquiry in which the people are led astray by bold, but underworn thinkers. Christianity cannot afford to be shorn of her old-time triumph in this day of illumination. She has scholars enough in her ranks to muster an army from, if necessary. Let the scholars come forward to her rescue and turn back the tide that would obscure the glories of the old faith. Let no ministers set the example. They are the appointed soldiers of Christ. Let them arm themselves as Paul did with the philosophy and general knowledge of every field on which religion is threatened. They will learn how easy it is to probe the shallowness of materialism, and to condemn speculative philosophy out of its own mouth, by showing that its very professors cannot explain Nature without God, nor any physical process in even the chemical relations of matter without invoking affinities which point by their diversity and universal harmony to an omniscient Law-giver. That was indeed a magnificently loyal sentiment which the father of modern philosophy uttered when he said, "I had rather believe all the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind." Was Bacon mistaken? If not, then let us stand up and re-affirm the truth by all the physical and moral evidence with which God has supplied us.—Weekly Review.

Lack of Thought in Simple Things.

We have but to observe human action as it meets us at every turn to see that the average intelligence, incapable of guiding conduct even in simple matters where but a very moderate reach of reason would suffice, must fail in apprehending with due clearness the natural sanctions of ethical principles. The unthinking inaptitude with which even the routine of life is carried on by the mass of men shows clearly that they have nothing like the insight required for self-guidance in the absence of an authoritative code of conduct. Take a day's experience, and observe the lack of thought indicated from hour to hour.

You rise in the morning, and while dressing take a vial containing a tonic, of which a little has been prescribed for you; but after the first few drops have been counted, succeeding drops run down the phial—all because the lip is shaped without regard to the requirement. Yet millions of such vials are annually made by glass makers and sent out by thousands of druggists; so small an amount of sense being brought to bear on business. Now, turning to the looking-glass, you find that, if not of the best make, it fails to preserve the attitude in which you put it; or, if what is called a "box" looking-glass, you see that the maintenance of its position is insured by an expensive appliance that would have been superfluous had a little reason been

used. Were the adjustment such that the centre of gravity of the glass came in the line joining the point of support, (which would be quite as easy an adjustment,) the glass would remain steady in whatever attitude you gave it. Yet year after year tens of thousands of looking-glasses are made without regard to so simple a need. Presently you go down to breakfast, and taking some Harvey or other sauce with your fish, find the bottle has a defect like that which you found in the vial—it is sticky from the drops which trickle down and occasionally stain the table cloth. Here are other groups of traders similarly so economical of thought that they do nothing to rectify this inconvenience.

Having breakfasted, you take up the paper, and, before sitting down, wish to put some coal on the fire. But the lump you seize with the tongs slips out of them, and if large, you make several attempts before you succeed in lifting it—all because the ends of the tongs are smooth. Makers and vendors of fire-irons go on, generation after generation, without meeting this evil by the simple remedy of giving to these smooth ends some projecting points, or even roughening them by a few burrs with a chisel. Having at last grasped the lump and put it on the fire, you begin to read; but before you have got through the first column you are reminded by the change of position which your sensations prompt, that men still fail to make easy chairs. And yet the guiding principle is simple enough. Just that advantage, secured by using a soft seat in place of a hard one—the advantage, namely, of spreading over a large area the pressure of the weight to be borne, and so, making the pressure less intense at any point, is the advantage to be sought in the arm of the chair. Ease is to be gained by making the shapes and relative inclination of seat and back as will evenly distribute the weight of the trunk and limbs over the widest possible supporting surface, and with the least straining of the parts out of their natural attitudes. And yet only now, after these thousands of years of civilization, are there being reached (and that not rationally but empirically) approximations to the structure required.—Herbert Spencer.

Presbyterian Church in Spain.

The Madrid correspondent of the True Catholic gives an account of the completion of the Presbyterian organization in Spain, under the title of the "Spanish Christian Church." In the earlier stages of the Reformation movement there were two Presbyterian centres in Spain—one in the South, supported by the Edinburgh Spanish Evangelization Society; the other at Madrid. They had separate confessions of faith, but founded, more or less, on that of the Westminster Confession, and separate rules of church government. In 1871 the two met at Seville, and effected a union on the understanding that they might use either of the forms existing, until the Spanish Christian Church agreed upon a confession of faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this church in 1871 was only ten; last year it comprised sixteen different congregations, four of which were in Madrid.

The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was fourteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more complete organization of the Church for the future; and it was arranged that the whole country should be divided into four Presbyteries, the churches of Andalusia gathering around Seville, those of Catalonia, Arragon, and the Balearic Islands having Barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other, those south as far as Carthage and Alicante.

During the sittings of the Assembly in Madrid social meetings were held in private houses for Christian conference and mutual edification, and much common sympathy and regard were manifested both there and in the provinces, among Protestants of different persuasions. The Episcopal minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite common in Spain, the Spanish Protestants fully understanding, amidst their ecclesiastical difficulties, the unity of the Church of Christ, in opposition to the false, boasted unity of the Church of Rome.—N. Y. Observer.

Roman Catholic Schools.

The following is commended to parents who think of sending their children to Catholic schools:—

Says Father Gavazzi:—"Don't send your sons, and, particularly, don't send your daughters to Roman Catholic monasteries, convents, nunneries, for education. Let Roman Catholics educate their own children, and let Protestants educate their own children. Some foolish Protestant parents send their children to Roman Catholic schools; some because they are cheaper, some because they teach higher lessons. Yes, they are cheaper, because they know their business! You buy cheap, and you sell their eternal souls. My dear friends, they are in America to proselyte for Romanism, and nothing else. If they are dishonest to their creed, their consciences, and their education, then what kind of honest education can they give your children? And if they are honest to their consciences, their creed, and their religion, then they must convert your sons and daughters to Romanism."

Federation of Evangelical Churches.

Under the head of "Christian Work" our readers will find reference to the union negotiations that are now going on in Canada among the Methodists and among the Presbyterians. In a few years, it is fully expected that, for the Dominion of Canada, there will be but one Presbyterian Church and one Methodist Church. The movement that has begun in Canada will, without fail, extend till the same thing can be said of Great Britain and Ireland, though in the latter case the consummation of union, being beset with greater difficulties, is an event, perhaps, somewhat remote. Let us suppose, however, that both at home and abroad, the union of the different branches of each denomination should go on while each denomination is one body, and not as at present many fragments. What shall be the next stage of this union movement?

Without venturing to predict what may be, or even assert what should be, one thing can be asserted without fear of contradiction—that there is very generally among Christians—a yearning after closer Christian brotherhood, not simply within the pale of the same denomination, but across the boundary line that separates the different denominations. This cry for a comprehensive Christian union may come, and does undoubtedly come, to some extent, from an indifference about doctrinal belief. Christian life and work is exalted by some people at the expense of Christian doctrine, saying with Pope,

"Formodes of faith let graceless zealots fight, His can't be wrong whose life is in the right"

It would augur ill for the future of the Church of Christ were this indifference about doctrine, which is in fact indifference about truth, to become a prevalent sentiment. Controversy and strife is sometimes a sign of life and health in the church. "The quarrels and divisions about religion were evils unknown to the heathen," says Lord Bacon, "because their religion consisted rather in rites and ceremonies than in any constant belief; but the true God is a jealous God, and therefore his worship or religion will endure no mixture nor partner."

There is something, however, better than latitudinarianism and broad Churchism at the root of this desire for a federation of the Evangelical Churches.

It springs, partly from a growing apprehension of the formidable character of the enemies with which Christianity of our day is confronted. It is confronted with a secularism that is busy teaching the artisans of the large cities that men can not know any more about the eternal world than they know about the politics of the moon, and that the only rational creed thereof is the three B's—Bread, Beef and Beer. It is confronted with a scientific materialism, that is busy teaching the educated classes that "the living thing differs from the non living thing, not in quality, or essence, or kind, but merely in degree," and that death therefore is an eternal sleep. It is confronted by a Romanism, whose deadly wound is healed, and which has still the unscrupulous ambition, all the despotic heartlessness, all the stern discipline, all the despotic heartlessness, all the stern discipline, all the sleepless vigilance of the Imperial city that from its seven hills once ruled the nations with a rod of iron. It is confronted, and it is perhaps the worst enemy of all, with a self-sufficient indifference that says to the minister of religion, as the Glasgow cobbler said to Dr. Chalmers, "I have no time to listen, go on and talk with the wife about these subjects." Confronted with enemies like these it is very natural that Protestant denominations should begin to belittle their differences, and that the Evangelical Episcopalian should feel that the distance between him and the Presbyterian is a handbreadth compared to the distance between them both and Atheism or Romanism.

The desire for a comprehensive Christian union springs also, partly from taking a practical view of the mission of the Christian Church. One Christian Church has certainly a mission to discharge towards another Christian Church which it behoves to be in error. It is certainly the duty of the church which is in possession of some important truth, to lift up a testimony in its behalf in the face of other churches which have lost that truth, or have never found it, just as it is the duty of a soldier that is in possession of a modern rifle, to lift up a testimony in its behalf in face of his comrade who is content to carry to the field a flint-lock gun. But as it would be foolish for the rifle-man to refuse to fight under the same banner as the flint-lock man, because, though their hearts were the same, their weapons were different; so (it is reasoned) it is foolish for the Protestant denomination to spend so much time and temper on the merits of their respective weapons when it is becoming a serious question whether, shoulder to shoulder, they can drive the enemy from the field, or even hold their own, this battle on it. It would certainly be wrong to make work the only end or function of the Christian Church; just as it would be to make doctrine the only end; but as in time past, especially since the reformation, work has been held subordinate to doctrinal soundness, so (it is maintained) the time has come, to make doctrinal differences, on non-essential points, subordinate to practical business, in behalf of a perishing world.

We can well understand how thoughts like these create in earnest and intelligent Christians a longing for the cessation of inter-denominational strife, and suggests to them the hope of yet seeing a federal republic in Evangelical churches. This longing for a broader brotherhood, good and scriptural in itself, is not, however, without its dangers.

In seeking a comprehensive scheme of union, which may be far away, men should despise the narrower schemes which are nearer and more practical. There need be, indeed, no antagonism between the larger unions and the smaller ones. The large river that rolls its water to the ocean, bearing on its bosom the commerce of the nation, has been formed by the union and reunion of rivulets and streams away among the hills. Soldiers must be enlisted into

companies, drilled as regiments, and formed into battalions, before they can take the field as a military division. So before the larger union can be at all practical, the smaller unions must be accomplished. In Israel of old it was the order that families should fall under the banner of the respective tribes, ere the whole camp moved forward. Let each ecclesiastical family then step into its position in its own ecclesiastical tribe, before the tribe, before the tribes gather in the general muster.

But further, in seeking to muster into one camp, the great Christian army, special care must be taken lest we forget to give His own place to the God of the army. God is not necessarily on the side of the greatest army. He can save by few as well as by many.

No service in this is small, None great although the earth it fill, But that is small that seeks its own And great that seeks God's will.

—Canada Christian Monthly.

Unnaturalness in Preaching.

The well known Spurgeon, of London, himself one of the most gifted as well as able and earnest of preachers, quotes the following very just remarks from the celebrated S. ducey Smith:

"I went," he says, "for the first time in my life, some years ago, to stay at a very grand and beautiful palace in the country, where the grounds are said to be laid out with consummate taste. For the first two or three days I was perfectly enchanted; it seemed something so much better than nature, that I really began to wish the earth had been laid out according to the latest principles in improvement. * * * In three days' time I was tired to death; a thistle, a nettle, a heap of dead bushes—anything that wore the appearance of accident and want of attention was quite a relief. I used to escape from the made grounds, and walk upon an adjacent gorse common, where the cart-ruts, gravel-pits, humps, irregularities, coarse, ungentleman-like grass, and all the varieties produced by neglect, were a thousand times more gratifying than the monotony of beauties, the result of design, and crowded into unnatural confines."

Now, this is precisely the effect produced upon most hearers by a too elaborate style of preaching. At first it astonishes, amazes and delights; but in the long run it falls upon the mind, and even wears the ear. The high art displayed in sentences, polished into perfect smoothness, is certainly very wonderful, but it ere long becomes very wearisome. Men cannot forever look at fireworks, nor pass their days among artificial flowers. The preaching which maintains its attractiveness, year after year, is after the order of nature; original, unaffected, and full of spontaneous bursts which the law of rhetoric would scarcely justify. Homely illustrations, a touch of quaintness, a fullness of heart, thorough naturalness, and outspoken manliness, are among the elements which compose a ministry which will wear and be as interesting at the end of twenty years as at first.

Of the refined politeness of a drawing-room, most people have enough in a single evening; to continue such a manner of intercourse for a week would be intolerable; but the familiar communion of the family never tires, home's genuine and spontaneous fellowship grows dearer every year. The parallel holds good between the deliverances of a grand eloquent elocution and the utterances of a warm heart. The Primitive Methodist, being asked to return thanks after dinner with the squire, thanked God that he did not have such a good dinner every day, or he should be ill; and when we have occasionally listened to some great achievement of rhetoric, we have felt the same grateful sentiment rising to our lips. A whipped cream or syllabub is an excellent thing occasionally, but it is very easy to get tired of both of them, while bread and cheese or some other homely fare can be eaten year after year with a relish.

If it be natural for a man to be very elegant and rhetorical, let him be so; flamboyances and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the profusion in an elevated style, for geese and sheep would be monstrous if perched on high. To be sublime is one thing, to be ridiculous is only a step removed; but it is another matter. Many, in laboring to escape coarseness, have fallen into fastidiousness, and so into utter feebleness. It may be that to recover their strength, they will have to breathe their native air, and return to that natural style from which they so laboriously departed.

The Gentleness of Power.

There is no gentleness in the world like that which is manifested by power. To see a strong, giant-built man meet in the way a little child, and raise it up, and say to it, "Bless you, my darling;" to see his great, coarse hands, and his arms that are like bears' paws, go down, and accompanying the act with some sweet words, lift the child to his bosom—that is a most beautiful sight. There never was a breastpin in a man's bosom to be compared with a sweet little child. To see a slender, pale-faced woman and mother take up a child is beautiful; we expect that; but to see a great, brawny man take up a child, with tenderness and gentleness, is beautiful indeed. Everybody marvels at that. "A little child shall lead them."

Nothing is so sweet as the softness and gentleness of power. A man that has a gigantic intellect; a man that can control battalions and armies in the field; a man that has courage, and will, and determination; a man that has a lordly pride, and knows his strength, and moves among men with power—such a man, who is subdued by the influence of the dear spirit of God, and who has such sweetness and gentleness that he treats all men with lenity, and kindness, and forbearance, and patience, has what is here meant by gentleness.—H. W. Beecher.