

the influence of the old man is subdued within him, subject, of course, to the "diversities of gifts," becomes more and more a Peter—an ardently devoted disciple of Christ. It is against this rock—this Christ transforming men into rocks in their pride toward falsehood and sin, that the powers of hell—the powers of darkness and death shall never prevail. In truth it is so. Elijah is taken away; but Elisha is in his stead, having received a double portion of his spirit. Peter and all the Apostles vanish one by one; and in one sense have no successors. There was no second body of twelve, who had seen, as they had seen, the Lord Jesus; who had been called directly by Him to the Apostolic office; who, in relation to such new spiritual truth as God was pleased to reveal, were infallibly inspired; who could work miracles, speak with tongues, confer spiritual gifts; or who, like them, were the oracles of God to universal man, having the power to settle and order the faith, and determine all controversies. In the sense of Apostles, there were none to succeed the twelve. But in another sense, the spirit who dwelt in them, and was conveyed through their instrumentality to so many nations, awoke with equal power in the hearts of others after their departure, leading thousands onward to the like confession of Christ, and often to kindred deaths. It is oft repeated saying that "the blood of the martyrs is the seed of the Church." Observe its meaning and power. Not the doctrine of the martyrs, nor the systems of the martyrs, nor the wisdom of the martyrs, but their blood—their life (for blood is the Old Testament synonyme of life), and the spirit which animated them—that was the still continuing power of the Church. The faith which inspired and sustained them—not separating that faith from the men in whom it was a living principle of action. Christ in the heart—that is the everlasting rock. And as Christ is eternal, as all power is His, as His promise is yea and amen, and surer than the continuance of the world, against this rock, the gates of hell shall never prevail.

Systems of doctrine and discipline and Church government may rise, and culminate, and fall. For "whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." One "ism" after another, however each may claim to universality, and be satisfied of its excellence, its antiquity, and its conformity to truth, may depart. Changes innumerable have already passed over every outer aspect of the Church. And now, the true followers of Christ belong to no one sect, as sects are named among men, but are scattered abroad here and there, distinguishing themselves from each other by strange names and badges, and often, alas! by words of hatred and defiance. For the "bottles" become old,—the "garments" wear out,—but men are unwilling to abandon

them; and so others put their wine into new bottles, and array themselves in a new garb. But the Spirit of Christ abideth ever, still.

The Church is like a forest. Individual trees decay: but new shoots rise in their room. Often a whole species of tree vanishes from the face of a country, destroyed by fire, or other cause of devastation. But a new species will adorn the surface of the wilderness. The principle of vegetable life is still inherent in the soil. And scientific men construct their systems of botany by which to define the nature of the trees and shrubs of that forest. But presently, some new fact is discovered, and the system becomes utterly valueless. The forest remains as before. So, while there are men upon the earth, the Spirit which now animated Peter will be with them, always even to the end. And the more we cultivate that spirit, the more will we be as rocks to the Church in our own day, building up its walls, extending its influence, presenting an impenetrable front to falsehood and sin, and storming and overturning the strong holds of Satan. D. M. R.

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FROM OUR SCOTCH CORRESPONDENT.

Dr. Robertson, Convener, Secretary, Committee, all in all, and *sine qua, non* of the Endowment Scheme, sees land ahead. He has rolled the huge stone almost to the top of the high hill; let us hope that unlike Sisyphus, he may be enabled to cap the hill with it, and that there it may remain throughout the ages,—to the Church a strength and beauty, to himself a monument 'more lasting than brass.' The active work of endowing particular chapels in the "Groups," will commence next summer; five years afterwards it will be completely finished. And the results of Dr. Robertson's labors are not confined to the 100 chapels in the five groups. To many others he has lent a helping hand; more have been erected independently of him, but under the stimulus of his eloquence and example; and others by the Court of Teinds; so that the total number of complete charges that will be added to the Church, must exceed 150. This is our way of unloosing one of the Gordian knots that the Free Church party could only cut by violent Secession. These Chapel ministers, said they, are as good men as we; therefore we will admit them as members of our Church Courts, whether our Constitution permits or not, yea, even though our treaty with the State implies that they are not to be so admitted without the consent of both parties. Yes, says the Constitutional party, let us admit them, but in a law-reverencing manner; and as it is cheap liberality to give them a privilege that will cost us nothing, and lead them into greater expenses, let us help them to fulfil the necessary conditions, and so the boasted principle of Presbyterian parity will be vindicated by deeds as