

the Schemes of the Church. It would be too much to expect these efforts to bear their fruit at once; and the Foreign Mission Committee are strengthening weak places and increasing the efficiency of their Mission-stations in the hope that the Church will encourage them to go forward; for, however we may lag behind, the missionary advance is sure and certain. God is blessing the Missions of all the Churches wondrously. He is graciously going beyond the expectations of the most sanguine among the Aboriginies around Sialkot, where, in the course of the last year, over 300 baptisms have been reported, and He is opening up a new ground in Darjeeling, which has been so greatly blessed already. From Africa and China we hear nothing but encouragement; and with money to increase the human agencies, and prayer to draw down the Divine blessing, what might we not speedily see?

Our Jewish Mission has shared in the blessing which God is vouchsafing to our work abroad. Ten baptisms in 1886, nine of them adults and the tenth a girl twelve years of age, who was baptised with her parents, may not seem a large result to those who count converts at so much a head; but to those who know the mental and social difficulties that lie in the way of the Jew changing his faith, and who know too the scrupulous care and caution of our missionaries in admitting converted Jews to baptism, it is a result for which to thank God and take courage. We hope that these baptisms are but a part of a movement towards the Gospel which is said to be spreading on the Continent of Europe, and among Jewish communities beyond it. At all stations of our Mission the work has been hopefully prosecuted; and during the past year at Smyrna the Medical Mission has obtained a local habitation and a permanent abode in the beautiful and commodious buildings associated with the Beaconsfield Memorial Hospital.

The Colonial Mission, with its branches, the Army and Navy Chaplains and the Continental Stations, has been carrying on its important work on behalf of our countrymen abroad, on the old lines, and can always present a good claim for support from the congregations of the Church.

Turning to the ranks of the Church's ministry, the year has seen more than the average proportion of losses. The death of Principal Tulloch has deprived the Church of a great leader and a distinguished ornament. Besides him, two old Moderators, Dr. Sellar and Dr. Stephenson, have entered upon their reward. The Church has lost a courteous and scholarly Professor in Dr. William Lee. Among laymen

the Church lost a sagacious counsellor, a loyal member, and a devout Christian, in Sir Robert Anstruther. Principal Tulloch's academic place has been filled by Dr. John Cunningham, the present Moderator of Assembly, and Dr. Lee has been succeeded by Dr. R. H. Story, the author of the "Life of Carstares," the "Life of Robert Lee," and other well-known works.

There are not wanting signs of coming storm against the Church. If the Church gains strength and popularity by placing herself in a right relation to the people and to other Presbyterian Communion, she is held to menace the vitality of the other Churches, and to deserve to be attacked. If she does not endeavour to strengthen her position and put forth her energies, she is held to be a cumberer of the ground, and equally deserves to be dealt with. It is for the Church to do her work faithfully whatever her enemies may say or do. She must be watchful and united against the plots of those that seek her overthrow. Let us toil unitedly and pray devotedly that our beloved Churches may have rest and be edified, and walking in the fear of the Lord, and in the comfort of the HOLY GHOST, be always multiplied.—(Acts 9: 31.)

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(3.) THE HOLY SPIRIT GIVEN, ON PENTECOST: Acts 2: 1-14.

AMONG the last words of our blessed Lord before He ascended into heaven, He bade His disciples tarry at Jerusalem and wait for the promise, "Ye shall be baptized with the Holy Ghost not many days hence." This was "GOD'S SPIRIT THROUGH THE SAVIOUR SHED," by which the Glorified JESUS returned to be with them and in them always, and to fill all in all. For, in John 15: 26, Christ told them, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He will testify of Me." See also John 16: 7.

The disciples went back from Mount Olivet to Jerusalem, and continued in prayer (Luke 24: 52-53) until they were all filled with the Holy Ghost, in fulfilment of the Promise. The day of Pentecost then had fully come. Pentecost is derived from a Greek word meaning the "fiftieth day,"—as the feast of pentecost, or