

and seventy, run from \$1.65 to \$2.25 per Sunday. But better than the financial status of the school, we have an excellent corps of teachers who are always at their posts. Where you have such instructors as Sister Susie B. Ford, Brother G. D. Weaver, and the rest of the teaching force here, a school cannot help but be interesting and prosperous.

Prayer-meeting attendance is on the increase—a good indication of higher Christian temperature.

Our people were represented in the union meetings and week of prayer. As a result, Sunday audiences have a number of new faces.

Every one enjoys the monthly visit of the CHRISTIAN. Long may it live in the interest of primitive Christianity. W. F. S.

ANNUAL REPORT

OF COBURG STREET CHRISTIAN SUNDAY SCHOOL FOR THE YEAR ENDING DECEMBER 31st, 1894.

Number of Scholars on roll.....	175
Teachers.....	17
Officers.....	4
New Scholars.....	39
Scholars added to church.....	22
Average attendance.....	120
<i>Collections:</i>	
From Scholars.....	\$191 79
Anniversary.....	23 10
Other sources.....	64 94
Balance on hand at last report.....	62 98
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	\$342 81
<i>Expenditures:</i>	
For Home Missions.....	\$72 22
Foreign Missions.....	64 19
Sunday-school supplies.....	45 33
New library.....	49 00
S. S. picnic.....	22 21
St. John Co. S. S. Association.....	5 00
Other expenses.....	3 10
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	\$261 05
Balance on hand.....	\$81 76

ANNUAL REPORT.

The Secretary-Treasurer of the Main Street Mission Sunday-school of Coburg Street Christian Church, begs leave to submit his report:—

Number of Scholars on Roll.....	181
New Scholars during year.....	45
Scholars added to Church.....	4
Average Attendance.....	121
<i>Receipts.</i>	
From Woman's Missionary Aid Society.....	\$ 54 00
Scholars.....	115 63
Anniversary.....	19 00
Sunday afternoon meetings.....	10 48
half proceeds Missionary Concert.....	7 00
on hand last report.....	11 77
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	\$217 88
<i>Expenditures.</i>	
Paid for Rent.....	\$100 00
S. S. Supplies.....	56 72
on account of Organ.....	30 00
Home Mission Fund.....	5 55
Other Expenses.....	3 37
	<hr/>
	\$195 64
Balance on hand.....	\$22 24

J. BARRY ALLAN, Secretary-Treasurer.

THE GIFT OF THE SPIRIT.

That there is an impartation of the Holy Spirit to obedient believers, which the unbelieving and disobedient do not and can not receive, is plainly asserted by our Lord to his disciples: "I will pray the Father, and he shall give you another comforter, that he may abide with you forever—even the spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John xiv. 16, 17) With this accords the promise made in Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In harmony with this is the declaration of Paul (Gal. iv. 6), "Because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying, Abba, Father." It is needless to quote additional passages.

The Holy Spirit does not dwell in an impure heart. Even Christians are warned against "grieving" the Spirit of God by impurity and strife, lest the Divine Guest should depart from them (Eph. iv. 30; please attend to the context). We must come on to the Spirit's plane of truth and holiness if we would enjoy the fellowship of the Spirit. This principle holds good of the communion of human spirits; we need not be surprised that it holds equally good of the communion of the divine with the human. It is an everlasting and unalterable law of the spiritual universe. "What fellowship hath light with darkness—Christ with Belial?"

But here difficulties arise:
1. Is it not said that the Spirit shall convict the world of sin, of righteousness, and of judgment? How can this be, if the world cannot receive the Spirit?

Unquestionably, the work of converting sinners is the Spirit's work. But our contention is, that in conversion, the Spirit does not act immediately on the sinner's mind, or heart, or conscience, but operates immediately through the truth. The very text referred to (John xvi. 7-11), implies, if it does not positively assert, this. Jesus is talking to his chosen apostles. He says, in view of their sorrow at the announcement of his speedy departure: "It is expedient for you that I go away; for if I go not away, the Comforter [Advocate] will not come to you; but if I depart, I will send him to you. And when he is come, he will convict the world of sin," etc. Observe: "I will send him unto you"—not unto the world; "and when he is come to you, he will convict the world," etc. Evidently, then, the convincing and convicting power of the Spirit was to reach the world through the apostles, and was to be put forth in arguments; convict the world of sin, "because they believe not in me." Now turn to Acts ii. and trace the fulfilment of this. The Spirit was poured out not on the multitude, but on the disciples, and the apostles, filled with the Spirit, convinced the people. "When they heard this, they were pricked in their hearts," etc.

2. But what of cases where the Holy Spirit was received before baptism, and of other cases where the Spirit was not received until after baptism, by the laying on of hands?

We must keep in mind that the work of the Spirit has various distinct phases, and they must be kept distinct, or we shall be involved in confusion inextricable. Read, for instance, I Cor. xii. Does anybody expect such manifestations of the Spirit now? Certainly not. Why? Because, he will say, these were miraculous endowments, for special purposes and for a limited time, as verse 8 of the succeeding chapter clearly shows. Just so. Here, then, the Spirit is revealed as the Spirit of Power, confirming the gospel by miraculous attestations (Mark xvi. 20; Heb. ii. 4), and supplying special supernatural gifts and ministries to the churches in their infancy, until they should be no longer needed. (Eph. iv. 11-16). We must not quote the passages that relate to the Spirit of power—that is, to miraculous gifts—as applying to the work of the Spirit now.

Then, again, the Spirit is revealed as the Spirit of truth and wisdom, and as such was to guide the apostles into all truth (John xvi. 13). In this respect there is a general agreement that the Spirit's work is completed—that the whole counsel of God has been revealed, and no new revelations are to be expected. True, the Spirit is in and with the truth already revealed, and operates through this for the conversion of sinners. "The seed of the kingdom is the word of God" (Luke viii. 11); and as God's vitalizing presence and power is ever in the seed to produce growth and development, so is the Spirit's vitalizing presence and power even in and with the seed of the word. If the seed sown in the ground does not produce a good harvest, it is not the fault of the living seed; the failure is to be attributed to other causes. And so the failure to convict is not to be attributed to any lack in the living word of the gospel, but to the causes set forth in the parable of the sower. Success does not require better seed, but better soil, or better husbandry. We would err greatly in applying the passages concerning the Spirit of truth and wisdom to the present time, as is we yet needed new revelations. These revelations of truth were what we call supernatural or miraculous, as well as the manifestations of the Spirit of power.

But the Spirit also appears as the Spirit of goodness and holiness, and as such is to dwell in the hearts of God's people forever—the earnest of their inheritance—the strengthener and comforter of those who, on the plane of goodness and holiness,

are prepared to receive such a gift. This brings us to a class of passages applicable to Christians now and always.

The case of the Samaritans (Acts viii.) has no reference to the converting or sanctifying influences of the Spirit, but to the impartation of the Spirit of power peculiar to the apostolic age. This is evident from the fact that Simon desired to purchase the right to impart such a gift. If he could empower others to work miracles, he saw that there were "millions in it"; his former thaumaturgical exhibitions were as nothing in comparison to this gift. The impartation of miraculous power was not dependent on repentance and baptism. Although, in the apostolic age, it was, for good reasons, usually bestowed on baptized believers, yet it was not essential to its reception that the recipient should be a baptized believer. See Matt. vii 21-23; Luke x. 17-20; I Cor. xiii. 2.

In the case of Cornelius, the gift bestowed was also from the Spirit of power. What was the evidence that the Spirit had been poured upon them? "For they heard them speak with tongues and magnify God." (Acts x. 46). It was not magnifying God that constituted the evidence, for Cornelius and his household had been in the habit of magnifying God before this time (verse 2); but it was magnifying God in various languages unknown before. This was not, therefore, that gift of the Holy Spirit promised in Acts ii. 38. Moreover, if ever there was a special case of spiritual manifestation, this was one; and it will not do to argue from special cases to a general conclusion. What was there special here? It was the first introduction of Gentiles to equal rights and privileges with the Jews in the kingdom of Christ; and therefore the very same gift bestowed when the kingdom was open to the Jews (Acts ii. 6-13) was now bestowed on the Gentiles as a divine certificate to their right to the blessings of the gospel. See Acts x. 47, xi. 1-18, especially verses 15-18, and there will no longer be a doubt as to the special character and purpose of this manifestation of the Spirit. It was not that gift of the Holy Spirit promised in Acts ii. 38. It was special and miraculous. It was not a means of faith to Cornelius and his household, for that came by hearing the gospel (Acts xv. 7), nor was it the means of purifying their hearts. (Acts xv. 9) It simply marked out the Gentiles as equally entitled with the Jews to the blessings of the gospel.—Ch. Standard.

SEED THOUGHTS.

The devil hates the preaching, but he is generally satisfied with the collection.

The value of gold depends on its weight, and not on its polish.

There are men who like to speak well of others on a tomb stone.

Work is hard when there is no heart in it.

No theology is right that does not give God a character that children can love.

We ought to fear to die until we have done some good that will always live.

Men are made rich, not by what the world can give, but by what it can't take away.

No man is any stronger than his weak spot.

We give, not according to our means, but according to our meanness.

Some are laying up treasures in heaven at the rate of one cent a week.

Character is what we are when we think no one is watching us.

The hardest battles we fight are the ones we have with ourselves.

A self made man generally admires his maker and often spoils his job somewhere.

The preacher who takes dead aim at himself is sure to hit somebody else.

Success in this world often means failure in the next.