

body. Two fundamental doctrines of the Christian faith are the Resurrection of the Body and the Indwelling of the Holy Spirit, and both of these doctrines lead to the body a halo of glory and more than a passing value. Knowing that Dely dwells within Him how can one abuse or misuse his body, permitting the indulgence of polluting, destroying habits, that defile and mar its purity and rob it of its noble bearing! When the great Dr. John M. Mason buried his son from the hall of Lafayette College, and the young men went to carry the body out through the aisle of the church, he said, "Young men walk softly; you bear the temple of the Holy Ghost." Equal to that ought to be the high regard of every believer for his body, scorning to lend a single member or faculty or power to purposes low and debasing, while welcoming every agency that increases its beauty or adds to its power, making it a more fitting abode for the Spirit of God.

Again the indwelling of the Holy Spirit is a motive for holy living. The Spirit of God is a Holy Spirit, of necessity, therefore, His presence within us must act and be intended to act as an incentive to high purposes and noble action. That, too, is the use to which the Scriptures dedicate the doctrine. With constant repetition they exhort the believer and call upon him for a holy life because of the dwelling in Him of the Holy Spirit of God. In these days believers are urged to cleansing and consecration in order to possess the Spirit. In Apostolic days believers were urged to cleansing and consecration because they did possess the Spirit. Mark the difference for the difference is as great as the gulf between legalism and free grace. In these days believers are urged to cleansing and consecration in order to possess the Spirit. In Apostolic days believers were urged to cleansing and consecration because they did possess the Spirit. Paul's treatment of the Corinthians is an illustration. Paul in the Corinthians had a low level of Christian living with which to deal. But Paul did not deny their Christian standing, nor did he accuse them, as some in these days would do, of being without the Spirit, and in need of seeking or waiting or praying for His presence. But acknowledging them as Christians and recognizing them as in possession of the Spirit he reminded them of what they were and made it the basis of a call to put away the unclean thing in exchange for a better life. Believe in the indwelling of the Holy Spirit and you have a motive, of the noblest and most effective pattern, for working out the very best that is in you, for is there any fact so condemnatory of baseness and impurity, so utterly impatient of any compromising with evil or any tolerating indifference to the presence of trickery or meanness or looseness or vice in the life and at the same time so stimulating and inspiring as the fact of the Spirit's presence?

God's Spirit is dwelling within us. Believe it, fellow disciple, believe it, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

"Oh spread the tidings round,
Wherever man is found
Wherever human hearts and human
Voices abound:
Let every Christian tongue,
Proclaim the joyful sound,
The Comforter is come."

Canning, N. S.

Canadian Baptist Missionary Conference. Report of the 22nd Annual Meeting.

The annual meetings held in Vizianagram, Jan. 27th, this year were of a high order and the influence will remain with us throughout the coming days of laborious toil on our various fields. Owing perhaps to the near approach of the Semi-Jubilee celebration to be held in Cocanda, the representation of missionaries, from the Ontario and Quebec Mission was rather small. However five men and seven women put in an appearance early Friday morning. All of the Maritime Provinces' missionaries were present except Mrs. Corey, who is in Madras.

As the Conference was progressing we were delighted to see Mr. and Mrs. Gullison who came unexpectedly from Bobbili. Mr. Gullison is just recovering from an attack of typhoid fever. He has scarcely seen a full week free from fever since he went to Bobbili last July. But we are glad to know that he is now well on the road to recovery. We all missed the genial faces of Mr. and Mrs. J. R. Stillwell, who have been wont to meet with us annually. His sudden breakdown toward the end of the year was a grief to all of us. But we praise God for good news from these friends who are now at Coonoor. The only new missionary with us this year was Miss Morrow who recently arrived from Canada for the work in Cocanda.

As a visiting brother we had Mr. C. S. Hutchinson of the English Strict Baptist Mission, working in Bangalore. It was enjoyable to greet again Mr. A. A. McLeod who returned to the field in September last. He was forced as many of you know to leave his loved work at Ramachandrapur in 1897 on account of his wife's failing health. Returning to America, sometime was spent in California, and subsequently they went to their old home in Prince Edward Island. There Mrs. McLeod gradually sank, until the end came and she passed peacefully into the higher service. He now returns to India alone and has taken up work at Anakapalle. Miss Sarah Simpson of Cocanda has also returned from furlough, but was not present at the Conference. A very interesting letter was

read from Mr. Walker who, with his family, is now on furlough. The Lord has recently done great things for him whereof we are glad. The devotional meetings of the Conference were seasons of much profit. The subjects of Bible study were: Partakers of Christ, Fellowship with Christ, The Word of God and the Power of God, Prayer, Gospel of Matthew, etc. The usual Sunday morning missionary Bible class was held and the hour was spent in an analytic study of Ephesians. Mr. H. F. Stillwell preached in Telugu, and Mr. Craig taught a Telugu Bible class. In the afternoon the Conference sermon was preached by Mr. H. C. Priest, subject: "For to me to live is Christ." This discourse was an intellectual and spiritual treat. How fundamental is the doctrine of that wonderful text! What a revolution would be wrought in the world within five years if Christians generally were able to say "For to me to live is Christ!" As I sat through the meetings of the Conference, and as I heard the reports, I was impressed with the growing emphasis that is being put upon the need of more Bible study. Most missionaries, I fancy, feel that they have greatly erred and grievously sinned in not studying their Bibles as much as they should. Multitudinous duties that are constantly pressing upon the missionary are very liable to crowd out the proper study of the Word. Probably the devil smiles when he sees God's servants rushing away at a thousand duties, while the source of power and wisdom, the Bible, is neglected. We heard several express the wish that still more time could be given in the Conference to the real study of the Word. Another thing has impressed me in reading over the year's reports, viz., the evident hunger for God's Word as seen among the heathen in many parts of the mission field. 'Tis wonderful to read how the women, especially, crowd about the missionary in their eager longing to hear more of the sweet story. They so frequently say they find nothing but husks in their Hindu Scriptures. One woman said to the missionary: "Our religion is like a light down a well, so far out of sight and so feeble that it does little if any good to help one to know the way of life. But your Bible is like the glorious sun that shines everywhere and gives full light." From many of the reports we judge that the fields in many places are "white already to harvest." When the people hunger for the Word of God it is evident that God's spirit is moving upon their hearts. May this year just before us be one of the right hand of the Most High.

The Conference passed several important resolutions and received reports from various committees. The resolution on the subject of Temperance was as follows:

Resolved, That we as a Conference of missionaries working for the highest good of the people of India, and being particularly interested in those classes amongst which the traffic in intoxicating drink is causing untold misery, do express ourselves as very strongly in favor of the passage by the Government of a Local Option Act empowering Municipalities and Unions by a majority vote of the electors in such Municipalities or Unions to prohibit the manufacture and sale of intoxicating drink within their limits.

The Committee further said: "We would urge upon this Conference the necessity of appointing a strong Temperance Committee, for this Conference, to bring this matter to the attention of all bodies who may be inclined to sympathize with such a movement, and if sufficient encouragement be given, to send a memorial to Government with a view to securing the passage of such an Act, and that this committee report to the Conference at its next annual meeting."

The Conference in compliance with the above recommendation appointed a committee. It was voted that a copy of the resolution be sent to the Secretary of the Temperance Alliance in Canada. A resolution was also passed with regard to the proper observance of the Lord's Day. It read as follows:

Whereas, It is the duty of all men everywhere to render to God and their fellowmen the most effective service possible; and

Whereas, It is an established fact that man is capable of rendering better and more profitable service when one day in seven is observed as a day of rest; and

Whereas, It has pleased God to command that one day in seven should be set apart for rest; therefore

Resolved, That in the opinion of this Conference all Christians are under obligation from a moral point of view to observe one day in seven as a day of rest from labor to promote either worldly gain or pleasure, and that all Christians should esteem it a high privilege to have one day in seven in which to be free to gather together to worship God, and that if they do not rejoice in a day of rest for religious purposes there is something fundamentally wrong with the Christian experience; and further

Resolved, That every moral consideration should be brought to bear upon those whom moral arguments will influence, to bring about the observance of an uniform day of rest; and further

Resolved, That persistent and systematic efforts should be made to enlighten Railroad and Steamboat Companies and all others with whom moral considerations have little weight, as to the utility and profitableness of a day of rest in seven for all employees.

To us who live and labor in India the fight against the iniquitous traffic in liquor and opium and also against the wholesale desecration of the Lord's Day, often seems like a hopeless one. We are utterly opposed to the policy of the Government in regard to the liquor and opium business. How sad that a Government which is famous for its efficiency and beneficence in other respects,

should be so guilty in its policy on this point! The teeming millions of India have been marvelously blessed and shamefully cursed by the same Government. Greed for revenue has led the Government to a foolish and most unrighteous policy. 'Tis bad enough for wicked men individually to feed upon the woes of their fellow citizens. 'Tis bad enough for the Government to permit this by license when it should prohibit it and thus protect the weak and helpless. But 'tis worse when this diabolical traffic in human blood is carried on by the concerted action of a body of men chosen to rule a dependent race in the name of a Christian nation. The liquor traffic is spreading over India with its wretched havoc. All friends of these poor people should be alert and united in their untiring efforts and prayers. Victory will ultimately crown the struggle for the right. In the list of Government holidays, Sunday professedly has a place. But it can hardly be called more than a holiday, and that is largely nominal. Government officials seldom are able to rest upon the Lord's Day. Then the usual restraints of the Sabbath such as are common in Christian lands, are quite disregarded by large numbers of British residents in India.

Railroad and steamboat companies do not attempt any cessation of traffic on the Sabbath so far as I am aware. Native Christians are more and more largely employed in Government and other public offices. To these there is practically no Sabbath, and they must work or lose their post. Where freedom from work makes a day of rest possible, I fear that lack of vital godliness often leads to a deal of Sabbath desecration. But it is our duty to do all in our power to help usher in the time when India will have a weekly Sabbath for rest and for the worship of God. I should not forget to mention Mr. Sanford's address as retiring president of the conference. His subject was: "The moral grandeur of the missionary enterprise," and his address was excellent. Altogether it was one of the best conferences we have ever had. We trust that the year upon which we are entering may prove a bright one for India, and in fact for the Lord's work throughout the world. W. V. HIGGINS.
Bobbili, Feb. 16th.

Intercommunion—A Fragment.

BY JONATHAN PARSONS, B. A.

May it be your acclaim to feel and know
That saints above and saints below
Can mingle at times through the mists of earth,
Whence we learn of the higher the nobler birth
Of thought and sentiment Divine,
And chords that round our hearts entwine.
Do they make us better? Go ask the flower
If 'tis brighter and sweeter after the shower:
Do they make us noble? Request the dawn
To say if its brilliant at later morn:
Do they make us happy? Oh, view the sun!
When its light and heat have victory won.
What is our quest—what could we say?
Words are so weak for the higher way.
Were we to quote,—"Be warmed—be fed"—
Words without deeds are worse than dead.
Our thoughts up-raised: our souls aflame,
We conquer life in Jesus' name.

The Master spake: but did not stay
His hands from acts by night by day;
His winsome words the multitude
Await to hear till faint for food,—
They yet would stay and feast the soul
With manna celestial to make them whole.

He had compassion, for He took
The lad's small store, and with His look
To Heaven raised He blessed and brake;
And His disciples then could take
The pieces forth of fish and bread
Till all the thousands there were fed.

While waiting thus what change is wrought!
Is it reality or thought?
Can it be pen—or word—or brain
Or something mightier than a chain
That clasps and binds the soul and mind,
So time and distance seem combined.

If such there be, permit full scope
Let all our being bound with hope.
With deeds and life to others given
We come near Him whose side was given,
We catch His Spirit: breathe His breath
And life eternal win through death.

The joys of higher life we see,
And win them ere eternity
Enfold us in its loved embrace,
By faith we hold; we cannot trace.

Halifax, March 21st.

"Not in Vain in the Lord."

1ST COR. 15:58.

Our labor in the Lord is not in vain!
Although our eyes may not behold the gain,
Some way, the object of our work and prayer
Received the blessing founded on our care.

Whate'er with honest heart we undertake
And make the work a work for Jesus sake,
Is of the Lord, and in the Lord, and wins
Its aim without a compromise with sin.

Whate'er we do because the Lord we love
Shall rise as incense to the throne above,
And from the throne above reply command—
The sweetest favors from the Father's hand.

Whate'er within the heart of hearts we feel
Of true desire for largest human weal,
Is from the Lord, and must be gratified!
The wish of God can never be denied.

Whate'er of Faith and Hope and Love, we know,
In service for the King will swiftly grow—
Until our Faith and Hope attain their goal,
And Love Divine of Life becomes the whole.

ADDISON F. BROWNE.

North River, Feb. 20.