

Indians are changable, sometimes friendly, again opposed, then friendly. Let us not interfere with any giving these ignorant ones the gospel, there are opportunities enough where the gospel is not preached.

Mr. Clark spoke of the waywardness of Indians, off to a dayfeast when you have hoped they had learned better. Many want to know, how much they can get out of it. There is great need of medical work and he is spending the winter preparing himself for that work.

The report of Brandon College showed an enrollment for the year of 141: 53 in Academic department, 27 in art, 2 in theology, and 56 in business course, 2 in music. Of these 74 were Baptists, 27 Presbyterians, 20 Methodists, 14 C. of E., 1 Congregationalist, 5 not classified. There were 27 ministerial students, 4 graduates in arts.

The religious life of the College has been excellent, and there were a number of conversions. Sustaining fund increased to over \$2000, but \$4000 required from churches.

The full arts course will henceforth be in full operation whereas there has only been a full course in Philosophy.

A Ladies College is to be erected immediately, work having been begun on a building 110 ft. by 15 ft. and further provision made to meet the expense.

Financial Been collected for building college

Received a total of	\$37,342.03
Expended on grounds, building, etc.	55,617.59
Ladies Building, collected	3,058.75
Current amount receipts	15,883.91
Expenditures	17,751.42
Deficit current	1,848.51
Accumulated deficit	5,098.81
Endowment	60,700.00
Reserve from endowment	3,244.56
Estimate value of property	75,000.00

Bro. A. T. Robinson got in his word for the I. G. G. C. in whose interests he has travelled 6,000 miles and instituted 43 guilds. The work was adopted by the Convention and Brother Robinson requested to continue to look after it, under the direction of a committee of the Board. I cannot ask for space to mention particularly the admirable report and suggestions of Pastor C. B. Freeman of Moosejaw, in young peoples work; the report of N. W. Baptists, showing greater prosperity but need for prompter payments; the practical address on S. S. work, by W. N. Finlay, principal of Brandon Collegiate school, the clever paper of Bro. H. D. Bentley on "The Baptist Idea," the praise service including "The Glory Song" the very helpful devotional addresses by pastor John McNeil, on the Holy Spirit as taught in John 14, "The Spirit of Truth, of Power, of Comfort; the vivid description of the Welsh revival by Pastor Phillips of Emerson, a Welsh man, the stirring and elegant address of A. J. Vining, who shortly returns to continue his work of collecting in England.

Eleven churches were welcomed into the Convention these were of five nationalities.

It was generally conceded that the address of the Convention was that delivered by D. B. Harkness the newly appointed superintendent of missions among foreign people on "Our Foreign Work at Home," in which he showed the need, the opportunity and methods for such work. The breadth of the opportunity was illustrated by the part that the Bible had been asked for at the Winnipeg parish of the Bible Society in sixty different languages.

The following resolutions on the school clause of autonomy bill was unanimously adopted:

That the Convention re-affirm the position taken by the Executive Board in opposition to the school clauses of the Autonomy Bill (1) because they are an infringement on provincial rights; (2) because they do not leave the future free to decide its own course of action, which is an interference with political liberty; (3) because they unwisely emphasize religious distinctions, a thing which is contrary to the spirit of our national life and provocative of discord; (4) because they perpetuate the devotionalizing system of minority schools without guaranteeing a perpetuation of such beneficent regulations of the Department of Education as the Territories now enjoy; and (5) because on this account they render possible in the new provinces a system of separate schools in its most objectionable form.

That because of the injustice and the doubtful constitutionality of the Bill this convention declares its intention of opposing its provisions until such time as provincial liberty is assured and equal rights accorded to all citizens of the Dominion.

Woman's B. H. and F. M. Society reported for first time in many years a deficit. This amounted to \$796.02. The falling off was from all sources, churches, Circles, Y. P. Societies, Sunday Schools, and individual offerings while mission boards increased. The falling off likely due to last year's extra efforts to send Miss Robinson to India, 26 Mission Circles reported, 10 others remitted funds, 4 lay dormant, 2 new circles, 1 re-organized, total 40, with . . . members. The following are also from the annual report:

"Our Eastern sisters have not been forgetful of the great needy west and the Ontario Indian Committee, The W. B. M. U. of the Maritime Provinces and H. M. boards of Ont. West and East, Ont. and Quebec, have all contributed to the western work. We thank God he has put it into the hearts of our sisters to

co-operate to such a liberal degree and we pray that his richest blessings may abide upon them."

Eighteen baptisms are reported from St. Peter's Indian Reserve and this together with the general hopeful state of the work is cause for rejoicing. Bro. Clark is doing faithful work at Fairford, and we look for large returns in the future, as a result of his efforts.

"We were grieved to report last year that the health of Missionary Rev. J. E. Davis, has broken down and that he was obliged to give up his work and return to Canada. After weary months spent in a hospital in London, Eng., where his medical advisers at first pronounced his case hopeless and his recovery impossible, he has rallied sufficiently to continue his journey to Canada, and now with good hopes of at least partial recovery is resting on a farm in Ontario.

"Miss Robinson has passed her first examinations creditably and is now devoting all her time to study of the language in Coonoor. She is held in high esteem and expected to do efficient missionary work.

There was some discussion concerning greater or more intimate co-operation between the two Conventions, to avoid confusion in the meetings, to lessen the total number of delegates in attendance and increase co-operation in local churches, but action was postponed. A hopeful spirit characterized the meetings of the general Convention owing to the success of the work both spiritually and financially during the past year.

Reported by order of Convention.  
G. J. COULTER WHITE.

### Semi Jubilee of the Bobbili Baptist Mission in India.

Bobbili was occupied as Mission Station in the year 1879, by the Canadian Baptist Mission of Maritime Provinces. Rev. and Mrs. G. Churchill occupied the station on 3rd April, 1873.

The semi jubilee of this mission was held in Bobbili on 20th March under the presidency of Rev. R. Sanford, M. A. The mission history was read by John Chowdhari and the Mission Girls' School history by Mrs. Amelia Chowdhari. Short speeches were given by Revs. G. Churchill, L. C. Arundell, Mrs. Churchill, Miss M. E. Harrison and by Mrs. G. Sagamma.

Short papers were read by Mr. B. L. Narayandham, a former teacher of the school, and by Mr. K. Parushottamachari, the present head master of the mission school. A hymn composed for the occasion was sung.

Sweet scented cotton rolled to sticks distributed and rose water was sprinkled on the audience according to Indian etiquette to honor the occasion. Garlands of campher beads were placed around the necks of Mr. and Mrs. Churchill. After dark, the Bobbili Church served a sumptuous meal to the Christians of all fields present, in commemoration of the semi jubilee. There are at present 181 members on the rolls of this church record. The church faithfully rests on the promise of the loving Saviour "Fear not, small flock," and prays for numerous converts.

N. B. JOHN CHOWDHARI

### Jesus and Pardoned Sin.

By Margaret E. Sangster.

One of the complaints frequently made by the Pharisees and scribes, was that Jesus drew around Him people whose lives were sinful. There was in our Saviour an endless pity for those who did wrong, and He was always ready to forgive them, and win them to pardon and peace. No one needs to be told that those who wilfully commit sin never have peace of mind or joy in their hearts. They never know what is before them. They are mislits everywhere. Sin itself is like a black blur over the sunshine of the universe. One cannot be happy in sin.

The publicans and sinners, people who had strayed far from the path of right, were never afraid to come to Jesus. A sweet attractiveness for them was in His benignant face. Let us look at some of His teachings, thinking of Jesus as the friend who pardons sin.

Being a guest in the house of a chief Pharisee who was not treating Him with the friendliness and honor required by good manners in a host, Jesus uttered this parable. He knew that the Pharisee did not love Him, and had invited Him from some unworthy motive.

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

One of those who sat at the table with Jesus said, "Blessed is he that shall eat bread in the kingdom of God." In the midst of those proud Pharisees Jesus sat, an object lesson in His own person, of the beauty of humility.

When He left this home, He was followed by very many persons to whom He spoke words of cheer and comfort. It was at this time, in reply to the murmuring of the Pharisees, because He received sinners

and ate with them—that He said, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?"

"And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

In the Highlands of Scotland, where the mists suddenly fall upon the mountains, like a shrouding veil, a traveler once stopped at the door of a little house, nestling in the shadow of a great hill. Night had fallen, and the traveler had lost his way. The candle in the window dimly shining through the darkness, had guided him to the door, and he knocked and was admitted. He found the family in great trouble, for the man of the house had not come home, but was away somewhere on the mountain paths, looking for a lost lamb. Toward morning, tired but joyful, the shepherd came home with the little lost lamb safely tucked within his plaid. He had not minded the cold, nor the darkness, as he had looked for the little creature that had wandered away.

Our Saviour told us that just this sort of joy there is in heaven over one wandering child who finds the way back, and as the lost one cannot find the way back himself, the Shepherd goes to seek for it.

"I was a wandering sheep,  
I did not love the fold;  
I did not love the Shepherd's voice,  
I would not be controlled;  
I was a wayward child,  
I did not love my home,  
I did not love my Father's voice,  
I loved afar to roam.

"The shepherd sought his sheep,  
The father sought his child,  
They followed me o'er vale and hill,  
O'er deserts waste and wild,  
They found me nigh to death,  
Famished and faint, and lone;  
They bound me with the bands of love,  
They saved the wandering one."  
—From "The Sweet Story of Old."

### How to get rid of Trouble.

It is related that Professor Blaikie had occasion to call upon the chief of a fire brigade in a large city. The conversation turning upon the brigade, the chief at once entered with zest into the subject, and added, "If you can spare half an hour I will call out my men and you shall see how we proceed." The Professor thanked him, saying that it would give him so much trouble. "Trouble!" exclaimed the chief, "that's a word I don't know." "You are a happy man," was the Professor's reply, "if you don't know the meaning of trouble." "No, indeed," he said, "I assure you I do not. The word is not in my dictionary." At once he rang the bell and had the dictionary brought. The Professor says, "turning to it I found the word 'trouble' erased by three lines of red ink. I caught the idea at once. Trouble was not the thought in such a place. It was a thrilling sermon. Although that was trouble in the active sense it is equally true of sorrow, which may be erased by three red lines, as follows: Do not make the trouble worse than it is. 'Tis always morning somewhere." "How dismal you look!" said a bucket to his companion as they were going to the well. "Ah," replied the other, "I was just reflecting on the uselessness of our being filled, for let us go away ever so full, we always come back empty." "Dear me! How strange to look at it in that way!" said the bucket. "Now, I enjoy the thought that however empty we come, we always go away full. Only look at it in that light and you will be as cheerful as I am." Another red line is patience. And a third red line is, try and get good out of your troubles.

No household can be kept from fretting and complaining, no household can be kept free from an atmosphere of unrest and general depression, if the great law of kindness does not obtain in that household. And kindness is the foundation of all real courtesy. It is true that "life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations given habitually, are what win and preserve the heart and secure comfort."

If we could see where disgrace really lies, how often men would be ashamed of their riches and honors and would discern that a bad temper or an irritable disposition was the greatest family disgrace that they possessed. Arthur Helps.

Days change so many things, yes, hours  
We see so differently in suns and showers;  
Mistaken words tonight  
May be so cherished by tomorrow's light!  
We may be patient, for we know  
There's such a little way to go.  
George Klingh.