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Men do not understand, they disbelieve, oppose and reject the Son of Man; but the Father knows him. Men do not know the Father, else they would know the Son also, but the Son knows him and reveals him to the simple-hearted, to all who are willing to be taught of God. Here is the great truth which Paul afterwards learned and preached, that "God was in Christ reconciling the world unto himself." Men do not come to know the Father except through the Son. The fatherhood of God is revealed only through the sonship of Jesus. Those who come into fellowship with him are thereby brought into fellowship with God as their Father in heaven.

It is because of the unique relation in which he stands to the Father and the authority which the Father has committed unto him that Jesus Christ is enabled to cry to all the world of humanity: "Come unto me, all ye that labor and are heavy laden and I will give you rest." The rest which Jesus offers to men does not mean freedom from all labor, endeavor and strife. It means the rest of right relationship. It is such rest as the imprisoned wild bird finds when its cage door is opened, such rest as the fish cast upon the shore finds when it is returned to its native element, such rest as the rebellious child finds when its rebellion is conquered and it moves again within the circle of the parents' love. There is perpetual service to be rendered, but it is the easy yoke of love. The rest which Jesus gives is harmony with God, it means fellowship with the Father and with Jesus Christ, his Son.

Progress of the Forward Movement Scheme.

BY PRESIDENT TROTTER.

The amount aimed at is \$75,000. Towards this amount Mr. Rockefeller has pledged, conditionally, \$15,000. The effort of the Governors is now to secure, in pledges, the balance—\$60,000—by the 1st of November next.

As the winter in our climate is not a favorable time for a general canvass, the Governors are contenting themselves for the present with the personal efforts of the president, who is releasing himself from his duties at Wolfville from time to time, and is visiting the centres of population which can be reached by rail. So far the places which have been visited are: Amherst, Truro, Moncton, Yarmouth, Halifax, Nictaux, Hantsport and Bear River. The subscriptions obtained in some of these places do not represent the amounts which will be ultimately forthcoming. It may be that considerable additional subscriptions will yet develop at some of these points. The president has met with cordiality everywhere and the financial outcome is encouraging. About \$20,000 is now assured towards the sixty thousand needed.

It was the purpose of the president, having visited the more important centres in Nova Scotia, to spend considerable time during February and March in the more important towns of New Brunswick. The effort of the brethren there, however, to discharge the debt of honor in connection with the St. Martin's Seminary, makes it undesirable that we should enter that field just now. The first duty of the New Brunswick churches is plain, and we should be unwilling to divert attention till that obligation has been grappled with. Probably by April our way will be open.

Should the hand of the Lord continue to be upon us for good, it is hoped that by the anniversary, at the beginning of June, the subscription may have come in sight of \$30,000. At that stage the plan of campaign will need to be extended, and instead of one person, many must go forth soliciting and gathering. Not only will the professors be free to give time and energy, but many others, ministers and laymen, must throw themselves into the work. Not a few have already intimated their willingness to lend a hand in thoroughly canvassing some limited field, without expense to the college beyond necessary traveling expenses. In the extended campaign alluded to, the churches of Nova Scotia, in the Valley, on the South Shore, in the eastern counties, the churches of New Brunswick, east and west, and the churches of P. E. I. and Cape Breton, must all be visited and thoroughly canvassed. The field must be partitioned into small sections, and so many helpers must be enlisted for longer or shorter periods, as will make it possible to ascertain approximately by Convention time how the effort is likely to issue. Failure is not to be thought of. But on the way to complete success, it is conceivable that this movement may become the "burning question" at Convention.

The effort so far has made clear certain important facts. Despite a good deal of stringency in business life, the money needed is in the hands of the people. There is also a large spirit of devotion to this cause of Christian education. If the abundant means and the devoted spirit are not always in union, yet there is much ground for thanksgiving and encouragement.

It is clear also that the effort will reach success only at

the cost of strenuous faith and abundant patient toil. We shall continue to pray and look for surprises in generosity from those whom God has blessed with larger means—surprises that will fire our hearts, and send a thrill of gratitude and confidence through the denomination, but many thousands of the forty thousand yet to be raised must be raised in comparatively small sums from those whose means are limited. This means a vast expenditure of labor. And why should we expect or wish it to be otherwise? If our brethren in every other department of our work must reach their ends through stress and toil, why not we? If the magnitude of the task quickens the sense of dependence upon God, provokes prayer, deepens the spirit of self-sacrifice, and calls out the consecrated activities of a host of people, who would ask that these blessings be denied us?

Let the richer and the poorer all over the country be taking this great cause to their hearts, let them be praying for it, let them be devising liberal things concerning it, and with the blessing of the God of our fathers, effectual deliverance will again be granted to His people.

P. S.—If the obtaining of the pledges is an important work, not less important will be the task of collecting the yearly instalments over a period of four years. The Executive of the Board have taken steps to have this matter attended to with the utmost care. To this end the Executive have appointed the Rev. S. B. Kempton, D. D., of Dartmouth, Receiver and Collector of the Forward Movement Fund. Dr. Kempton's ripe experience and great devotion to the work in hand, are guarantees that this "important task" will be performed with all wisdom and fidelity. Notice of instalments due will issue from him, and all payments on pledges should be forwarded to him, at Dartmouth.

T. T.

What Others Are Doing.

GRANDE LIGNE RECEIVES HONORABLE MENTION.

There appears in the Presbyterian Record for January a very informing article, entitled "History of French Canadian Protestantism," from the pen of Professor John Campbell, LL. D. In this interesting paper due recognition is given to the share of the Baptists in the work of evangelization among French Catholics. The coming to Montreal in 1834 of the Oliviers, and the formation of a small Baptist church, with the subsequent additions of Madame Feller, "whose name stands so high in the annals of French Mission work," and of M. Louis Roussy is noted. The sentences, "Memoir of that sainted woman by Dr. Camp," and "all honor to the Swiss Baptist Missionaries," shows how our Presbyterian brethren look upon us. "They broke the fallow ground, and inaugurated the educational system which has been followed with most beneficent results." The effect of the Grande Ligne example is referred to. "The undenominational French Canadian Society, emulating the Baptist Mission, engaged in four branches of missionary work—primary Protestant education, colportage, evangelization by preaching, and the training of missionaries.

But this article is chiefly of value to us as showing that other influences have been at work for the same object, and that other societies are doing their share. From the beginning of the settlement of Canada the antagonism between Catholic and Protestant has been constant. The Huguenots were on the ground among the earliest. "The utmost freedom of worship was allowed the followers of De Monts at Port Royal," and "Catholic and Huguenot must have been equally matched about this time," (1623).

Our curiosity is awakened by the reference to the establishment of "a hundred Scotch colonists at Port Royal." Are there any descendants of these in Annapolis now? "Dr. Gregg seems to indicate that descendants of a Huguenot remnant are to be found about Lunenburg and River John." Anyway, by prescription, and all the appliances brought to bear, the Huguenots waxed feebler and fewer, and Rome became dominant.

In the last century a good deal of effort has been expended to lead Roman Catholics to see the truth as Protestants see it. "Prior to 1795, two Frenchmen were found selling Bibles (Martin's Version) in the Province of Quebec, and were compelled to retire before the activity of the priesthood." "The British Wesleyan Conference sent out French-speaking missionaries." The Bible Society distributed the Scriptures in French, by colporteurs. The French Canadian Missionary Society, an undenominational body, was formed in 1849, and was sustained almost exclusively by Presbyterians. The Society made an effort to unite all French preaching ministers in a French Canadian Reformed church, but this effort, though prolonged for a time, was not an ultimate success. The ministers, and others, returned to the denomination of their choice. This society (French Can. Miss. Society) is not known among Baptists in the Maritimes, but evidently did a good work. They trained missionaries at a Seminary of their own at Montreal, and afterward (1869) at Point aux Trembles. The remarks of Dr. Campbell are to be pondered: "It is hard to over-estimate the importance of the influence brought to bear upon French-speaking Canada by this Society."

Nevertheless there was a weakness in the administration, not arising out of the character of the men who composed it, . . . but out of the lack of cohesion, which undenominational enterprises are apt to exhibit, and partly out of the impatience of ordained missionaries of

being dictated to by a committee composed largely of laymen."

The Presbyterian church of Canada (in connection with church of Scotland) has its separate mission since 1862. The Canada Presbyterian church also began work. The Church of England had its mission, and the Methodists were working up toward their present flourishing French Institute in Montreal.

Father Chiniquy's appearance, and his work, with which our readers are more or less familiar, is detailed at some length. This is important because, out of the great controversy, provoked by his onslaught, finally liberty of speech was an understood phrase in Quebec. The first act of the Presbyterian united church, 1875, was to pass a resolution that the work of French evangelization be henceforth united under a General Assembly board. The training of missionaries is to be a first charge on the funds. The gross income of this board was last year \$30,000. They engage at present 28 pastors, 17 evangelists, colporteurs and students, and 20 teachers, in all 65 toilers in the French Canadian vineyard. The average Sabbath attendance was 2,415. 153 members were added during the year. Total amount expended \$7,520, that is for last year.

Our readers will learn with satisfaction that we are not alone engaged in the good work. We are apt to think that we only are doing anything. But on lifting our eyes from our own field, we see our neighbors busy as we are. This will also stimulate us to sustain by our prayers and money that noble institution, the Grande Ligne.

It is held that there are now 30,000 French Canadians who call themselves Protestants, besides which there are probably 50,000 in the United States. This is the fruit of good seed laboriously sown through long years. The bread cast upon the waters is found after many days.

D. A. S.

Amherst, Feb. 19th.

Welcome to Rev. M. C. Higgins.

Services of a highly interesting character were held in the Carleton church on Thursday evening of last week, at which Rev. M. C. Higgins was formally welcomed to the pastorate of the church. Mr. Higgins, who is a son of Dr. D. F. Higgins, of Wolfville, is quite a young man but is not without considerable experience in the ministry. He is a graduate of Acadia College and Rochester Theological Seminary. After preaching for a time in the United States, he accepted a call to the churches of the North River field, P. E. Island, where he rendered faithful service for four years, resigning last autumn.

The meeting was presided over by I. E. Smith, Esq. Most of the Baptist pastors of the city were on the platform, also Rev. Mr. Penna, pastor of the Methodist church in Carleton. There were also present Revs. J. H. Hughes, J. W. Manning of the F. M. Board and C. W. Townsend of The Narrows, Queens County. The new pastor was given, on behalf of the Baptists of St. John, a very cordial welcome by Rev. G. O. Gates of German St. church, the senior Baptist pastor of the city. Rev. G. R. White of Fairville, Moderator of the Southern Association welcomed pastor Higgins to his new relations to the denomination as a member of the association. An excellent address on the relation of the pastor to the church was given by Rev. J. A. Gordon of the Main Street church. Rev. C. W. Townsend was heard with much pleasure as he spoke of the relations of the church to the pastor. Rev. Mr. Penna of the Methodist church spoke briefly, extending, on behalf of himself and his congregation, a cordial welcome to the new Baptist pastor. Rev. J. W. Manning spoke of the relation of pastor and church to the denominational work, setting forth the importance of this larger relationship. Rev. J. T. Burhoe, acting pastor of the Leinster Street church, followed in a humorous and very effective speech. Then Pastor Higgins spoke briefly, thanking the brethren heartily for the cordial welcome that had been given him and expressing his desire that by the blessing of God his ministry in Carleton might be made largely helpful to the church and congregation. The speeches had been interspersed with appropriate music. The programme was a long one, but the interest of the congregation was held to the end. At the close of this service the chairman announced that refreshments would be served in the room below, to which, accordingly, a large number repaired and made proof of the excellence of creature comforts which the good sisters of Carleton know so well how to provide. Pastor Higgins and his wife have evidently gained already a large place in the affections of their people. The outlook is encouraging, and we trust that they may be very happy in their new home.

Prof. N. S. Shaler, of Harvard University, says: "We know more of the actual conditions of the fixed stars than we have yet learned about the central parts of the earth. The deepest mine does not go down to the depth of a mile, and no well-boring extends further toward the centre. In other words, we have by our arts penetrated hardly one four-thousandth of the distance from the surface to the centre of the globe." Professor Shaler has written a most interesting article on this subject for The Youth's Companion.