

to the shore. The gallant men of the *Lord Dufferin* brought him safe to land, and generously refused any compensation. The ice bridge on the river here is an ancient institution, and can smile at the efforts of governments, railway companies, and city councils to build the long talked of bridge across the St. Lawrence at Quebec.

We have two healthy congregations here, Chalmers and St. Andrew's, both growing, which indicates that the Protestant population, although, at best, a small part of the whole is gaining strength.

Morlin College, which has done good service in the past, has taken new life, and fresh vigor will be imparted by the appointment of Rev. Dr. McCrae, of St. Stephen Church, St. John, N.B., as Principal. With an increase in the revenue, and the teaching staff augmented by the accession of Dr. McCrae there is a wide field of usefulness in this Province for Morlin College.

The Board of French Evangelization of the Presbyterian Church in Canada has done much, not only to further Presbyterianism, but to impart a sound, valuable education to all classes who desire to avail themselves of it.

I had the pleasure of being present at the examinations at the closing of the of Pointe Aux Tremble School session a few days ago, which in every respect were very creditable to all concerned, and reflected much honor on the principal and teachers.

Miss Haddow, the lady principal, seems to be very successful: and the answering of the several classes gave unmistakable evidence that the school is in a flourishing condition. There are about 190 scholars on the roll, many of these are converts from Popery and others again the sons and daughters of converts, whilst there are some who still claim connection with the Church of Rome.

The schools are situated about ten miles from Montreal on the north shore of the St. Lawrence River. They were established in 1846 by the French Canadian Missionary Society, and were purchased in 1880 by the General Assembly of the Presbyterian Church. There are two fine buildings, one for girls and one for boys. Pupils are admitted between the ages of 13 and 25, and it is estimated that over 3,500 have already been educated here. The pupils all reside in the building and are thus under Christian influences, and all take share of household work. There are in all eight teachers, devoted men and women, and the principal, Rev. J. Bourgoin, who seems to be quite at home in his work and thoroughly consecrated to the Master's service.

Besides the staff there were present on this occasion Rev. Professor Coussirat, D.D., Revs. C. Heinle, Chalmers' Church, Montreal; E. E. Scott, Editor *Missionary Record*; S. J. Taylor, secretary of French Evangelization Mission; R. P. McKay, Toronto. All having addressed the meeting, the proceedings terminated a little after four o'clock, when refreshments were served.

The prizes were presented by Mrs. Scott, who was present throughout the proceedings. One of the students is going to Ontario to engage in colporteur work, and is a very promising young man.

The subscriptions sent to this mission are carefully handled, and we have not "to wait many days" for fruits, for these are to be seen on every hand, and, considering the opposition which gospel truth meets with in Quebec, one is simply surprised to see such results.

Rev. S. J. Taylor is a most efficient secretary, and can preach fluently in French. For a number of years he held a charge in the North-west, where he earned for himself "a good degree." He is a graduate of Montreal Presbyterian College, and a man of scholarly attainments, and of a kind and genial disposition. As his address to the meeting was delivered in French, I will not here attempt any criticism or remark for a very sufficient reason. The Rev. Mr. Heinle also speaks the French language fluently, and delivered a powerful address in English.

This is the jubilee year of these schools, having been established in 1846, and the intention is to make the present a year to be remembered in the history of this important mission; and whilst we are enjoined "to go into all the world," we are not to forget "that we are to begin at Jerusalem."

This French Evangelization Board is deserving of the support of every Protestant denomination in Canada, because it can point to thousands in this and other lands and say, "Ye are my witnesses." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Quebec, April 26th, 1896.

THE "STIGMA" OF RESIGNING.

MR. EDITOR,—An item appeared in your editorial notes some time ago, which seemed to accept the view that there is "stigma," or "reproach" implied in the resignation of a pastoral charge. Is this view correct? In certain cases, yes. But in the circumstances as they actually exist in our Church at the present day, it seems an entirely false view. For example, just about the same date, if not in the same issue of the paper, a statement was published that fifty applications had been received for a "hearing" in one of our vacant congregations. Judging from other well-known cases, it will be quite safe to conclude that most of these applications were from settled ministers. This apparently has come to be the rule to-day in regard to "desirable" vacancies. Now, if these settled ministers believed they were not in the place where God would have them work for Him, why should they not resign? Would not resignation be the manly, honorable course in such circumstances? Does the "stigma," not really lie in *holding on* while on the search for another charge? Why this holding on, if men believe they are not where they ought to be? Well, perhaps the unregenerate will dare to insinuate that it is holding on to the "sinews of war," while looking out for another charge. The ministry for the Church is excellent in theory, but this looks like a case of church or congregation for the minister. It is a valuable convenience—a financial prop—until he can find another charge. Of course it is rank heresy, iniquity, apostasy—what shall we call it?—to speak out in this plain, blunt fashion. "Tell it not in Gath, publish it not in the streets of Askelon." Let other reasons be put forward as the ostensible grounds for such procedure. In some cases the reasons for not resigning are perfectly valid and sufficient. But in too many cases there is ground for fear that the one just stated is the preponderating reason. And when, in the face of such existing circumstances, the stigma is attached to resigning, instead of to not resigning, it does seem high time to protest, to cry out against it, as a fundamentally wrong view of the matter.

Here is the case of a minister who believes he is not in the place where he can do the best work for God. He believes also that it is hardly fair to use his present congregation as a "base of supplies," while he is seeking another charge. He therefore decides to tender his resignation as the first step towards a change, trusting in God to open the way for further steps when he is ready for them, and giving his congregation the chance to seek another minister while he is seeking another charge. He frankly states his reasons for resignation to his Presbytery, and if they seem sufficient the Presbytery agrees to accept the resignation. Now, where is the "stigma"? Has he not taken the manly, straightforward, honorable course, the one fairest to his congregation? And ought not such a course to be approved, commended, honored, instead of resignation being regarded as a ground of "reproach"? And yet, strange to tell, resignation as a first step to a change has become so rare,

and holding on while seeking another charge has become so common—so great is the reluctance to let go until another hold is secured—that when a man does take this rare step, he is looked upon with suspicion by the vacant congregations when he comes to preach to them. "What is wrong with this man that he has no charge?" is the question that passes around. Instead of the course he thought manly, and fair, and honorable being approved or commended, it has excited suspicion and distrust, and greatly lessened his chances of receiving a call. Surely this is all wrong. The Church's view of this whole matter seems to need radical revision. Vacant congregations might be expected to take almost exactly the opposite course—to view with special favor the minister who manfully resigns his charge when he desires a change; and on the other hand, when a settled minister comes to them for a "hearing," to ask the question, "Why is he holding on where he is if he thinks he is not where he ought to be?"

No reference is had in this article to those cases of calls to ministers in settled charges who have not been seekers, but who have been sought by the congregation. A minister without charge may properly seek a charge, and a congregation without a minister may properly seek a minister. If the seeking were limited to these, and if ministers who desire a change would first resign where they are and then look for another charge, it might help to solve the perplexing question of settlement of vacancies. But if settled ministers may properly seek another charge while still holding on where they are, it seems just as proper that settled congregations should seek another minister, while they have one in their midst. No doubt will arise as to where the "stigma" would be placed in this case. And when it comes to a question of holding on and seeking, as compared with resigning and then seeking, surely the "stigma" ought not to be on the one who manfully resigns, but on the one who is holding on. Perhaps, Mr. Editor, we had better reverse our theory, and no longer call it the ministry for the Church, but the Church for the ministry.

PROTEST.

SINLESS LIVING.

MR. EDITOR,—Some years ago the question of "sinless living" came up for decision in our Church Courts, and was disposed of in such a way as to bring certain members who believed and taught that it was possible, under censure. Looking over our Hymnal the other day I found under the heading "Ancient Hymns," the petition, "Vouchsafe, O Lord, to keep us this day without sin." Is it a proper request, and would it be presumption to expect a gracious answer? If not, why is it put into the mouths of our membership?

ENQUIRER.

Kirkwall, Ont.

Tibet is often spoken of as the only country of Asia closed to the gospel. But, in reality, Afghanistan, Beloochistan, Nepal, and Bhotan are not less hermetically sealed against the entrance of the Christian missionary. Russian Turkestan is also closed, at least to the Protestant missionary, but the Orthodox Russian Church, which reserves for itself the monopoly of the evangelization of the Pagan and Mohammedan subjects of the Czar, does not yet appear to have extended its activity to these regions. Chinese Turkestan, on the contrary, is accessible to missionaries; as it forms an integral part of the Chinese Empire. The Chinese Government cannot refuse access to strangers who are provided with passports. Notwithstanding this, it has waited for its first missionaries until now. The envoys of a Swedish missionary society are about to establish themselves in this inhospitable country, where they will have no easy life to lead, and the roughest obstacles to surmount. May the prayers of Christians go with them for their success in this new enterprise.—*Revue des Missions Contemporaines.*

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

May 31st, 1896. } DESTRUCTION FORETOLD. { Lu. xxi. 20-36.

GOLDEN TEXT.—Luke xxi. 33.

MEMORY VERSES.—34, 36.

CATECHISM.—Q. 61.

HOME READINGS.—*M.* Mat. xxiv. 1-28. *T.* Mat. xxiv. 29-51. *W.* Mat. xxv. 1-13. *Th.* Mat. xxv. 14-30. *F.* Mat. xxv. 31-46. *S.* Mark xiii. 1-37. *Sabb.* Luke xxi. 1-36.

The discourse of which our lesson for this week forms the concluding part, is admittedly one of the most difficult to interpret of all our Lord's discourses. Perhaps, however, a great many of the difficulties have been occasioned by men striving to find in these words support for their pre-conceived notions of the future of the Church of Jesus Christ. If we, therefore, approach this lesson with a simple desire to understand what the Lord said, and if we remember the circumstances under which, and the question in answer to which, these words were spoken we shall be able to avoid some, though not all, of the difficulties. First of all let it be noted that the occasion of the question was a statement made by Jesus that Jerusalem and the Temple should be destroyed; that the import of the question as proposed by the apostles is as to when this destruction shall take place and what signs shall indicate its near approach; and therefore that the Lord's answer refers to these matters mainly. Matthew tells us it is true that they mentioned "the signs of His coming and the end of the world," but we must keep in mind the fact that it had not yet begun to dawn upon the apostles that their beloved Master was to be separated from them. Whatever their question meant, therefore, it surely could not have had any reference in their minds to what we understand by our Lord's second coming. He had, just a few minutes before, bidden farewell to the Jewish people, with a declaration that henceforth they shall not see His face until they shall say, "Blessed is He that cometh in the name of the Lord." This is what gave rise to the disciples' question, and there is nothing to show that they had any such thought as subsequent centuries have read into their question. What they were concerned about was the destruction of Jerusalem and the signs by which that event should be preceded. Therefore, it seems unlikely that by any possible ingenuity this discourse as given by Luke can be dissected, as many have attempted to dissect it, and such and such things taken as referring to the destruction of Jerusalem, while such and such others refer to the second advent. An analysis of the whole discourse seems to show that first of all Jesus pointed out certain false signs at which His disciples are not to be disturbed (vs. 8-19); then He tells them the sure sign by which they may know that the destruction is nigh, indicates the terrible distress which must overtake Jerusalem and her inhabitants, and the utter destruction which must come upon the city and the Temple, and warns believers to flee out of the city (vs. 20-24). This desolation shall continue "until the times of the Gentiles be fulfilled, and the Son of Man shall come with power and great glory" (vs. 24-28). (In this section only Jesus runs ahead of His main answer, and most naturally so in indicating the utterness of Jerusalem's overthrow.) Then, in v. 28, He returns again to the main topic—the destruction of Jerusalem—and gives them solemn assurances of the certainty of these things, of their impending nearness—within a generation—and enjoins self-restraint, watchfulness and prayer, that they may "prevail to escape, and to stand before the Son of Man." It seems plainer on the whole to regard the discourse, therefore, as having immediate reference to the overthrow of Jerusalem, and to the fact that that overthrow is final, "until the fulness of the Gentile is come; though like many of the O.T. prophecies there may be a prospective reference to the "final consummation of all things." The practical lessons are obvious, whatever view of the discourse is adopted. No matter what be the trials and persecutions the followers of Jesus Christ are called upon to undergo, if only they exercise self-restraint, watchfulness and prayer, He will keep them through all, and they shall "stand before the Son of Man."

The sin of those who rejected the prophets is sharply rebuked and condemned. Those who reject apostles and evangelists are guilty of a more aggravated sin. They are most guilty who refuse to believe the Son of God, Heb. i. 1, 2; ii. 2, 3. "It is a serious thing to live in the enjoyment of Gospel privileges."