

**MEDAL OF THE ST. BARTHOLOMEW MASSACRE.**

This week we give our readers pictures of both sides of the medal which Pope Gregory XIII. caused to be struck in joyful remembrance of the Massacre of the Huguenots on St. Bartholomew's Day, August 24th, 1572. They are photogravures of very carefully made drawings by Rev. T. Fenwick, of Woodbridge, Ont., of a medal which he purchased in the Numismatic Office of the Vatican. Their indistinctness in some places is owing to the artist's never having before made a pen-and-ink drawing to be copied by photography, and also to the ink which he used not being quite suitable for such work. The initials "F.P." under the Pon-



tiff are those of the artist who cut the dies for the medal. The full name we have forgotten.

When Mr. Fenwick was in Rome, he succeeded after one or two ineffectual attempts in getting admission for a few minutes into the "Sala Regia," a room in the Vatican which comparatively few of the visitors to the "Eternal City" see. There he saw the fresco in commemoration of the massacre which Vasari painted by order of Gregory. It is not great either in size or artistic merit. All the other pictures which adorn the walls of the room have explanatory inscriptions, but the one which the Massacre picture originally had—"the



Pope approves of the death of Colligny"—has been painted out.

A short time ago there was a public meeting in Sherbrooke, Que., to raise funds for the relief of the suffering Armenians. One of the speakers at it was the priest of the place. In very eloquent terms he condemned the shameful and cruel manner in which the Turks were treating the Armenian Christians. We very much question if the former have treated the latter any worse than the Roman Catholics did the Huguenots in the St. Bartholomew Massacre.

Most cordially we thank Rev. T. A. Dorion, of Manchester, N.H., U.S., for the free use of the photogravures of the medal. Mr. Fenwick made him a present of the original drawings which are much larger and more distinct than the photogravures.

**AN EXPLANATION.**

By request, in reply to enquiry, the St. Andrew's Kingston Auxilliary W.F.M.S. states that the resolution re salaries of married missionaries passed by it in May, 1895, printed in the *Letter Leaflet* of February, 1896, means simply that the additional \$400 paid to a missionary, if married, shall be met by the W.F.M.S. There is no thought whatever that this payment shall be regarded as a salary to the wife, or that it

implies more responsibility for active missionary-work to the W.F.M. Society than is due from the wives of missionaries to the colleges or those individual congregations which contribute their salaries.

Our missionaries' wives could probably not work harder than they are now doing, and the extra \$400 has to be paid by the Church in any case. The St. Andrew's Kingston Auxilliary deems that that sum may be well and wisely made a charge upon the funds of the W.F.M.S., and is glad to be supported in this view by many of the ministers of the Church, and by the missionaries whom it has been possible to consult, but by no means wishes the resolution to be adopted if it be not in the Church's interest.

**CORRECT MISSION NEWS.**

MR. EDITOR,—International missionary conferences, like that held at Liverpool, England, on last New Year's day, are more than ever necessary, if correct news is to be given about Foreign missions by the religious press. How inaccurate some information is, may be seen from the January number of the *Toronto Methodist Magazine and Review*, which at page ninety-two says: "John Geddie, the apostle of the New Hebrides, on whose tomb is written, 'When he came there were no Christians; when he died there were no heathens.'" If for "the New Hebrides" we read "Anelityum," one of the smallest of that group of islands, the statement would be practically true; as it now stands, it is most incorrect.

Again, in the very same paragraph the expression "George Mackay, the father and founder of Christian missions in Formosa," is totally inconsistent with fact, and with Dr. Mackay's own book, recently published. Let me quote a few facts in disproof of this expression. Croil, in the *Missionary Problem*, page seventy-three, says of Charles Gutzlaff, a Prussian, in 1831, that "twice he visited Formosa, exercising his missionary vocation." Again, at page seventy-nine he states that "the English Presbyterian Church, which commenced in 1867, has a strong mission and has met with great success, especially in the island of Formosa. In this connection the name of Dr. Maxwell is worthy of special mention." Besides, in the *Asiatic Quarterly Review* for July, 1892, page fifty-seven, we read of Formosa that after 1642, by the Dutch, "trade was developed with China, and Christianity preached by missionaries from the motherland, rapidly spread far and wide amongst all classes of a simple-minded and ingenuous race. In the autumn of 1668 the western stranger departed from Formosa. He left there (the Peppo's) language so far cultivated that it could be expressed in writing." HISTORIAN.

Ottawa, March 16th, 1896.

**RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.**

MR. EDITOR,—In the confused state of things at present existing about religious instruction in the schools would it be out of place to make the following comment:

The difficulty seems to increase as the contention intensifies about how to solve the problem of religious instruction in the schools. The awful alternative seems to present itself of leaving all religious instruction out of the schools entirely. What a blot on a Christian country to have to adopt such an alternative. What kind of Christianity have we? How can Canada as a Christian nation answer the awful charge, or assume the terrible responsibility of cutting off the only opportunity afforded to tens of thousands of children to get a little religious instruction; for we all know that the Church and the home ought to provide religious instruction, but does not do so. How many thousands would never hear who was their Creator if they did not hear it in the school. The Church cannot remedy

this as you cannot make it compulsory for people to go to Church. The godless homes so multitudinous in our land (shame that such can be said) will not do it, and if all religious instruction is swept out of our public schools the godless homes will no doubt increase. What then can be done? Answer—I understand that the system is carried out in the Normal School of this city of giving religious instruction to the students, thereby setting apart a short time each week for each denomination to give to the students, of the different denominations, religious instruction separately by one of their own ministers, Roman Catholic not excepted, but the regular staff of teachers does not interfere with any denominational teaching whatever and there seems to be no objection to the system. Now, if such an arrangement as that can be amicably and profitably carried out in the Normal School here, why could not the same principle be extended to the public schools and thus save Canada from the disgrace of having to entirely shut out religious instruction from the schools. D. SUTHERLAND.

Toronto.

**JUSTICE TO BE DONE.**

MR. EDITOR,—I was much pleased to notice in an issue of your paper a short time ago the appeal of the Rev. R. Wallace in behalf of the A. and I.M.T. of the Presbyterian Church in Canada. The reasons he there gives for increased liberality and interest in the important fund, cannot fail, I think, to have the weight with every unbiassed Christian mind and heart. No one at all acquainted with the hardships and difficulties encountered and endured by the pioneers and first ministers of the gospel in our back-settlements, can fail to be impressed with the reasonableness and justice of such an appeal. Many and arduous, certainly, were their labors, and great their sacrifices, in their work of evangelization and of love in these back parts of the country at that time. They had no Sedan-chairs to be carried about in there, and no couches of down to rest their fatigued and wearied limbs after their days work was done. Through bush and swamp they had to wend their way as best they could, and encounter difficulties at which many of our young probationers and preachers would shrink appalled, in order to find out the homes of settlers, and get them formed into the nucleus of a congregation, where they could meet for the solemn worship of God. Into such settlements as these, we have known men whose talents and abilities would have raised them to the highest positions in Church or State, yet who willingly withdrew from the great haunts of men, and cheerfully went, at the call of the Master, into these newly settled places in order to gather the first settlers together, and organize mission stations among them as beacon-lights in the wilderness; which stations are now flourishing churches with a settled minister, and enjoying all the privileges of Christian civilization as the public records of the Presbyterian Church can testify.

Now these being a few of the results of the labours of these pioneers, and now that their work is done, and they themselves bending under the weight of years, would the Church—whose servants they were—be doing them justice to leave them uncared for, or to be sent like worn-out horses to the commons to get a living where they could find it. No! The great Presbyterian Church in Canada is animated by a higher spirit, and by a nobler sense of honor than this. Ready as we all know she is to embark in any scheme of philanthropy and love when appealed to do so, only let this fund with its needs be again laid before her by the proper authorities, and it will not be long ere the amount required for the Endowment Fund will be forthcoming. Why then should not such an appeal be made?

PRESBYTERIAN.

Toronto, Feb. 21st, 1896.

**Teacher and Scholar.**

BY REV. A. J. MARTIN, TORONTO.

April 5th 1896. } WARNING AGAINST SIN. { Luke xiii. 22-30.

GOLDEN TEXT.—Luke xiii. 24.

MEMORV VERSES.—24, 25.

CATECHISM.—Q. 53.

HOME READINGS.—*M. Phils.* iii. 1-15. *Z. Prov.* ii. 1-22. *W. Prov.* i. 20-33. *T. Mat.* xxv. 1-12. *F. Luke* xiii. 1-21. *S. Luke* xiii. 22-30. *Su. Mat.* xiii. 24-43.

We left Jesus and His disciples somewhere in Perea on their way up to Jerusalem, towards which the Master's face was steadfastly set to go. Though knowing what awaited Him there in the Holy City, yet Jesus was not bowed down with His own impending sufferings. All around Him were men perishing, and for these He must labor as long as His day lasted. As He taught in some one of the many towns in that region, one came to Him with the question which elicited the warnings of this lesson. It was not asked from mere curiosity, but probably from true heart sorrow at the indifference shown to the Master's teaching. It seemed to this earnest soul that what he said confirmed the teaching of the Jewish Rabbis: "The most High hath made this world for many, but the world to come for few." Therefore he asked, "Lord are there few that are being saved?" To this the Lord gave two answers—the first to show each individual his duty in the matter of Salvation; and the second to indicate the number of the redeemed.

I. The Individual's Duty in Seeking Salvation.—We do not know for certain whether the questioner was himself saved or not. One thing is however certain, that the Lord makes plain to each of us what should be our chief concern. There is no practical gain in sitting down and groaning over the great numbers who have no interest in Christ. No one can contemplate with indifference the certain loss of soul which seems to be all that lies before the majority of dwellers in Christian lands; much less can one hear unmoved of the millions who are "without God and without hope." Yet all our groaning and all our tears over this state of affairs cannot remedy matters one iota, as long as we ourselves are out of Christ. It is only through souls quickened by the Spirit of God into newness of life, that life from God can flow out to those who are perishing. Hence if we would see a better state of things we should give ourselves first of all to "agonizing to enter the strait gate" ourselves. The word, translated "strive," is the one which described the struggle of the athlete in any of the contests in which he engaged. There was no room for a division of mind with him; every faculty must be on the alert; every muscle on a tension; the whole man must be concentrated upon the accomplishing of the one thing then in hand, unless the athlete courted defeat. So we should make it the one concern of our lives to be in living union with Jesus Christ, and to maintain that union and to grow into fuller conformity to that Christ with which we are united. We must do this because the door is narrow. There is only one way of salvation, while there are ten million ways of being lost. Every way which is not "by the grace of God" alone is a way which issues in eternal loss. Hence we must be on the alert, lest the enemy of our souls lull us into a false security. We must "agonize" after this one thing, because anything like a divided seeking will not avail. It is not enough to have eaten and drunken in the Lord's presence, not enough to have enjoyed great privileges, and to have been faithful in our outward use of these, the Master will only recognize as His at last, those who have "sought with all their hearts." How terrible it would be to just begin to be in earnest about these things when it is too late. Yet the Lord clearly teaches that that shall be true of many. When character becomes fixed and habits settled, though a man may acknowledge the worth of eternal things, he very rarely can be induced to seek for them—with him it is too late. Alas, O! what untold agonies are hinted at in the weeping and gnashing of teeth, on the part of those who are "thrust out." Therefore for our own soul's sake we should make it the chief concern of our lives to enter upon the way of life, and to walk therein with Christ; and, moreover, only thus can we do anything to bring others into that state of salvation.

II. The Host of the Redeemed.—Not here alone but in many places do our Lord and His apostles indicate that the host of the redeemed shall be a "multitude which no man can number." "From the east and from the west, from the north and from the south" shall they come; "from every kindred and tongue, and people and nation." They shall sit down, the everlasting kingdom of our Lord and Saviour Jesus Christ shall be their abiding place. Blessed be God there is no reason why the humblest and most lowly many not be among the very chiefest at that eternal feast—for "those are last that shall be first."