

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### GRAINS OF GOLD.

Discontent is the shadow of selfishness.

When you pray kneel on the promises.

Faith never says no to God, and God never says no to faith.

Christ never taught His disciples to preach, but He taught them to pray.

Human weakness recognized is the first step to Divine omnipotence realized.

There are at least sixty-six books every man should have in his library. The first is Genesis, and the last Revelation.

### THINGS WE SHOULD KNOW.

#### *V. Knox Under the Queens.*

During the brief reign of Edward VI. Knox flourished under the influence of royal favor, and was for a little over a year one of the king's chaplains. But in 1553 Bloody Mary came to the throne, and our hero again found himself struggling for freedom of conscience against the tyranny of Rome. The Marian persecutions compelled him in 1554 to leave England, and in January of that year he landed at Dieppe. For the next five years he remained in voluntary exile, and found leisure to write a number of treatises and letters. Chief among these, if measured by the excitement it created, was a pamphlet entitled "The First Blast of the Trumpet against the Monstrous Regiment (rule) of Women." This publication was to say the least undiplomatic, but then Knox was a man who cared little for diplomacy when principles were at stake. One immediate effect of this scored upon the woman ruler of England was a refusal to permit Knox to pass through that country on his way back to Scotland. In April, 1559, however, he sailed from Dieppe to Leith, and on May 2nd reached Edinburgh. The rest of his life, from this on is inseparably connected with the history of Scotland; but we have only space to notice one or two incidents of interest. He had not been back in Scotland many weeks before he proceeded to St. Andrews and announced his intention of preaching in the cathedral. The archbishop was horrified and uttered dreadful threats against the reformer, his friends were dismayed, and pleaded with him not to act rashly. But Knox listened to neither friend nor foe, and on four successive days preached to such effect in the cathedral that the people agreed to set up the reformed faith in the town, and to that end stripped the church of its images and pictures, and tore down the monasteries. In 1561 the widowed Queen Mary having arrived in Scotland from France sent for Knox to the palace of Holyrood. Here several interesting passages occurred between sovereign and subject. On one occasion when Mary charged him with disloyalty in the writing of his famous "First Blast," he replied, "If the realm finds no inconvenience from the regiment of a woman, that which they approve I shall not further disallow than within mine own breast, but shall be as well content to live under your grace, as Paul was under Nero." Such was the character of the man who championed victoriously the cause of truth and righteousness in old Scotland now three centuries ago. James VI. having been crowned king of Scotland, and Mary being a fugitive in England, peace came to crown the closing years of the old warrior's life. On July 29th, 1567, he preached the king's coronation sermon at Sterling, after this he figured but little in public, and on November 9th, 1572, having taken part in the induction service of Lawson his successor at Aberdeen, he entered his house never to leave it alive. The end came a fortnight later on the 24th of November, when in his sixty-seventh year, prematurely old from a life of trial and burning zeal, he went to receive the Overcomer's crown from the hand of his Master.

### TEN MINUTES WITH THE BIBLE.

A recent writer in the *Expository Times* says:—"Among the insects which subsists on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the duct of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a good deal of ground. But, in the same field, there is another worker, whose brown vest and strong straightforward flight may not have arrested your eye.

His flitting neighbor darts down here and there, and slips eloquently wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup be deep, he goes to the bottom, if its dragon mouth be shut, he thrusts its lips asunder, he explores till he discovers the nectar, and then joyfully sings his way down into its luscious recesses. His rival of the painted wing has no patience for such dull details. But what is the end? The one died last October along with the flowers; the other is warm in his hive amidst the fragrant stores which he gathered in summer. Do you search the Scriptures like the bee, or skim them like the butterfly?"

Last week we glanced at a method for studying a chapter of the Bible as a whole; but like the bee, we must go deeper yet if we would reach the sweetest honey, and taste the richest nectar. In writing thus far on this subject I have been presuming that you study your Bible with note-book and pencil by your side, and that every discovery you make is promptly recorded in such a way that it may be again referred to when occasion necessitates. If I have presumed too much let me urge upon you the helpfulness of this plan. Such a book soon becomes of inestimable value to the student. And now let us consider the study of a single verse. Having gotten a fair grasp of the book in which you are reading, and outlined the main features of the chapter you are at the time chiefly concerned with; the next step in a systematic study is to take verse by verse, and derive from each by the aid of God's Spirit as much of its richness as you can. For the sake of illustration let us glance briefly at Gen. i. 1.

At the very outset we are greeted with a phrase which is full of suggestiveness, "In the beginning God." To my mind these four words form one of the most sublime statements contained in the Bible. This first great truth admitted, and faith in all else revealed will follow naturally. We have opened up for us here the whole question of God's being, and a field of study inexhaustible stretches out beyond this little verse, but we can barely glance at it in passing. Notice however that the Bible nowhere argues the existence of God, everywhere that is assumed, and all its teaching is based upon that assumption. Now look up the references in your margin. John i. 1, 2, originates a train of thought which may profitably be followed for a little. What part did the Word, the Second Person of the Trinity, take in the work of creation? Heb. i. 10 is an interesting New Testament confirmation of this Old Testament truth, and should be mentally associated in parallel column with it. Passing on we come to the word "created," and pause for a moment to consider its meaning. Reference to a good Bible dictionary, such as Fausset's, tells us that "create" means "to make out of nothing," and is only used of God's works, never of man's. We also learn that it differs from the word "made" also used in this chapter (v. 7, 16, 25.) which infers preexisting materials. The marginal references are numerous, but they should all be turned up, and those that throw light on the passage carefully noted, and underlined. Jer. x. 12. Heb. xi. 3, and Rev. iv. 11, will be found particularly interesting. Here we must stop for the present, as our ten minutes must be nearly exhausted. Next week we will take up the study of a single word or thought

### BE TRUE TO GOD.

Be true to God  
No matter what the cost;  
Without Him gain the world,  
Thy soul is lost.

Be true to God  
Though friend and foe may sneer  
His smile will far outweigh  
The worldling's jeer.

Be true to God  
Though all the world oppose  
Alone with Him you far  
Outmatch your foes.

S. JOHN DUNCAN-CLARK.

Don't wait until some other time to say a kind word of praise and encouragement to any one. To-morrow may be too late and you will always reproach yourself. And don't be chary of smiles. You don't know to whom they may seem like little rifts of sunshine in clouds of darkness.

You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry but be diligent. Enter into that sublime patience of the Lord.