

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.

THINGS WE SHOULD KNOW.

III. How Calvin became a Reformer.

John Calvin was given to the world at Noyon in Picardy, on July 10, 1509. His father, Gerard Calvin held certain ecclesiastical offices in connection with the diocese of Noyon, and was well regarded by the leading men of the district as a man of sagacity and prudence. His mother, Jeanne Lefranc, was a woman possessed of considerable beauty and much piety of character.

Early in life Calvin gave evidences of a strong religious tendency which influenced his father to fit him for the priesthood. His father's high reputation opened for him a place in the noble family of De Montmor, where, together with the children of the house, he received his elementary education. When only thirteen he was given the office of chaplain in the Chapelle de Notre Dame de la Gassine by the Bishop, and a few days after received the tonsure, which set the mark of the church upon his head. A little later he was driven from Noyon by the advent of the plague, and went to live in Paris, where he entered his first school, the College de la Marche. To Matmin Cordier its principal, he afterwards acknowledged himself indebted for much of what was valuable in his writings. From this institution he went to the College Montaigu, where he outstripped all other scholars in his attainment of knowledge. Grammatical studies, and philosophy were his strongholds. In his nineteenth year, he obtained the living of Marteville, which he shortly exchanged for the cure of Point à l'Eveque. All these events were fitting him for his life work, and it was just about this time that a relation of his, Pierre Robert Olivetan, the first translator of the Bible into French, prevailed upon him to read the book for himself, and thus opened the way for a flood of new light that was yet to make its radiance seen throughout all Europe. His study of the Word, in conjunction with a wish now expressed by his father, that he should study law, made him perfectly willing to give up all idea of the priesthood. He accordingly removed to Orleans and began to prepare himself for the legal profession. He progressed with such rapidity, and proved so brilliant a student, that when given the degree of doctor, all his fees were remitted as a compliment to his ability. All this time however he had been quietly pursuing his theological studies along the new lines suggested to him by his reading of the Bible. On leaving Orleans, he went to Bourges where he studied Greek under a German named Volmar. This made the study of the New Testament in the original language a possibility for him, of which he gladly availed himself. Volmar's conversation also helped to form in his mind the now vigorously growing views which were taking the place of his early teaching, and before a year elapsed he had become a leader of the Reformed faith in Bourges. We cannot now follow the events of his after life; but what little we have seen will serve to show how God chooses His instruments, and by the leading of the Holy Spirit fits them for His service.

TEN MINUTES WITH THE BIBLE.

Young people you cannot be strong, useful Christians if you neglect your Bibles. Let that sentence be taken as an axiom of the spiritual life. But profitable Bible reading means more than a hastily read verse in the morning, and a sleepily read chapter at night. These, to be sure are better than nothing; but there are many things better than these. Ten minutes spent with your Bible, when your mind is fresh and free from all outside distractions, when you have risen from your knees and your heart is yet aglow with the joy of communion, are worth hours of study spent on any other book you can name. But remember the Bible is a book, one organic unity from Genesis to Revelation, and must be studied as such. Try to divest your mind of all idea of chapters and verses, except as mere finger posts or mile stones to mark the way, and read as if they did not exist. Before you read any portion of it, find out if you can whom God used to write it, when, where, to whom and under what circumstances it was written; then try to put yourself in the place of those to whom it was primarily intended, and to find out what was the mind of the writer. Above all, do not forget that human commentaries are uninspired, but that the Holy Spirit has been given to us to "guide us into all truth" and that He is the Author of the Book.

Now supposing you begin at once to into practice some of

these suggestions, and open your Bible to the first book, Genesis, let me just outline for you a profitable ten minutes:—**THE BOOK:** Written by Moses, about 1490 B. C. The first of the five books known as the "Pentateuch" and otherwise called in Scripture by various names found as follows: Ezra vii. 6.; Neh. viii. 1.; Ezra vi. 18.; 2 Chr. xvii. 9. xxxiv. 14, 80.

ITS AUTHENTICITY.—Witnessed to by Jesus in Matt. v. 48. xix. 4, 5. by Peter in Acts iii. 25. by Stephen in Acts vii. 3. by Paul in Rom. iv. 3. 17, 18., and by James in Jas. ii. 24.

A BOOK OF BEGINNINGS.—The Beginning, i. 1. Beginning of Man, i. 28. Beginning of Sin, iii. 1-7. Beginning of excuses, iii. 8-13. Beginning of prophecy, iii. 15. Beginning of sacrifice, iii. 21. Beginning of worship, iv. 26. Beginning of nations, x. Beginning of Israel, xii. 1. (There are many other beginnings that your search will reveal.)

KEY WORD.—Beginning.

KEY VERSE.—Gen. i. 1.

It covers historically a period of some 2305 years from B. C. 4004—1639. Its great doctrine is that of human failure, (Find passages in confirmation of this.)

When you have been over this ground, hunting up the references, and adding others which your own study will discover, your ten minutes will probably be nearly exhausted; but you will have secured a view of Genesis as a whole that will enable you to begin a more detailed study of the book with intelligence and interest. Next week we will have something more to say about this.

FOR LOYAL YOUNG PRESBYTERIANS.

The following extract from this week's *Golden Rule* is suggestive to our young Presbyterians in Canada. Might we not well adopt a similar plan, and gladden the hearts of the leaders in our church, as well as the heart of our Lord and Master, by a generous contribution to His work among the needy ones at home. We will be glad to hear from any of our readers on this subject. Address all communications to this department.

"Articles in all the Presbyterian journals last week proved that the committee appointed by the Presbyterian rally at Washington to take charge of the movement for raising the debt of the home-mission board is vigorously at work. In place of Mr. Chas. Holt, of Chicago, who is unable to serve, Mr. William McKay is appointed on the committee, whose other members are Dr. Service and Rev. J. M. Patterson, of Detroit. There is to be appointed to push this undertaking one synodical superintendent in each synod, and one presbyterial superintendent in each presbytery.

Regarding this movement the editor of *The North and West* says: "That is grand. Money talks. Some of the young people are not wage-earners. They may be spending money at school instead. But they can deny themselves a little, and others can do more to make up for those who cannot give. There will be a shower next fall that will make our home-missionary church glad for the sweet faces and noble gifts of the Endeavorers. Some of the Juniors are saving their pennies already, in spite of all the temptation that caramels can offer. They give more than the millionaire."

Let all Presbyterian societies prepare to make a most liberal offering for this purpose by November 1. Remember what is asked for,—at least twenty-five cents a member, and that this is to be in addition to your regular offerings to the other boards. Of course no branch of the Lord's work must be allowed to suffer because of this gift to the debt-burdened cause of home missions. It is significant that the first contribution to this fund was one dollar from a lady foreign missionary, of Shanghai, China.

Money should be sent to O. D. Eaton, 156 Fifth Avenue, New York City, and marked, "Christian Endeavor Thank-offering."

THE YOUNG MAN'S BOOK.

The Bible is the young man's own book. It denounces vice without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christ. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light, and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures for evermore."—*Dr. John Hall.*

We must not conclude that a pastor is not doing good and faithful work when he is seldom heard of in great conventions. He may be keeping his own vineyard.—*The United Presbyterian.*