

influence on his character and life. It was John Mair, a man of rugged intellect, strong convictions and progressive thought. Like him, Knox believed in the freedom of conscience, the humiliation of papal power, and the lifting up of the people as the source of all civil authority, and the court of highest appeal. He gave much time to the reading of the Scriptures and the earlier Christian fathers, and was especially interested in Jerome, who exalted the Bible as the rule of faith; and in Augustine, who like Paul the apostle, magnified the doctrine of justification by the righteousness of Christ.

Knox has now become a man of strong and enlightened convictions, and it waits but the occasion for his fearless voice to be heard throughout the land, ringing out the words of civil and religious freedom.

The state of Scotland was pitiful, its religion was dark and cold as the mists of the sea, and though her many vast cathedrals were most impressive in architectural magnificence they were filled with the representations of a faith that was sensuous only. From crypt to vaulted roof the air was laden with moral death, seldom stirred by the breathings of even a languid spiritual life. At this time Patrick Hamilton and George Wishart suffered martyr deaths, and John Knox, no longer able to restrain his impulse, came like a meteor, flashing forth the truth in burning words, now deprecating the follies idolatries and immoralities of the Papacy, then again speaking tenderly of a Salvation, free to all through the Grace of an Infinite Redeemer. His preaching however in St. Andrew's Parish Church was suddenly cut short by the advent of a French fleet, which, bound to enforce the decrees of the pope, besieged the town, and at length took Knox a prisoner, and bore him away as a galley slave from the land he loved. For many months he suffered like a good soldier for the cause he had espoused, the indignities and persecutions of a cruel power, but was at length liberated, for it was thought that the Scottish Reform had received its death blow in the marriage of the beautiful Mary, Queen of the Scots, to the Dauphin of France. He returned homewards as far as London, where he sojourned for some time, but again compelled to seek a retreat, crossed back again to the continent where he sought a meeting with Calvin at Geneva, and there the representatives of the Reformation in Scotland and Switzerland clasped hands.

Being once again permitted to return to Scotland, he speedily hastened to take up the great work of Reform in the carrying out of which one of the greatest difficulties he met with was the intense opposition and hostility of Mary, Queen of Scots. She was frequently heard to say that "she was more afraid of John Knox and his prayers, than of an army of men." But in spite of Queen and priests and Pope, John Knox succeeded by the help of God in breaking up the Romish Church in Scotland and establishing the Presbyterian Church in her purity of doctrine, and scripturalness of her organization and discipline.

On the 24th of August 1560, the Scottish Parliament terminated by a solemn act the Papal jurisdiction and all authority flowing therefrom, and on the 20th of December following, the General Assembly met for the first time, and they drew their example, not from any church in the world says "Row," no, not from Geneva, but their plans from the Word of God. It was Presbyterianism. They insisted it could not be anything else. It was the synagogue of the New Testament church. It was the Protestantism that had lived through all the dark ages, preserved by the Waldenses, a people who refused to be called Protestants, since they had never formed any part of the Romish Church. They alone were the lineal descendants of the Apostolic Church. Papacy had apostatized from the truth. There were three ordinary permanent offices of the church—the minister, the ruling elder who assisted in church discipline, and deacons who had charge of the church revenues. The church believed in the equality of the ministry and did not recognize the office of Bishop in the Episcopal sense of the term.

Parish schools were also established through the land, and the Bible was taught in the schools. Moral and spiritual truth was made to go hand in hand with mental culture, and this method perpetuated has proved itself the strength and greatness of Presbyterianism.

On the 24th day of November, 1572, in the sixty-seventh year of his age, the Great Reformer of Scotland died. Without him Scotland might still have remained under the power of Rome and have been to-day what Italy and Spain are.

Carlyle has well said: that, "for her liberty, Scotland owed more to Knox than to all other men."

On the 26th of November, his remains were laid away in the church yard of St. Giles, and over his grave the Regent Morton pronounced the eulogy "There lies he who never feared the face of man."

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 Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

WINNING SOULS.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but they have failed to communicate with each other. Each goes on its way. The friend of Christ, who might have won a soul to Him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone, that, seeking the Spirit, finds Him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

HOUSE-TO-HOUSE VISITING.

Our young people can naturally help the pastor during the revival season by house-to-house visiting. Let the department of mercy and help and that of social work combine their forces. Have a conference and carefully plan the work. Divide the territory into sections. Send out your workers in apostolic style—by twos. Be cordial, gracious and tactful. Avoid, as far as possible, the impression that you are visiting as a committee. Put personality into it. Carry some cards giving the hours of service at your church, and an invitation from your pastor to strangers. If you find persons who attend no church, or children who belong to no Sunday school, invite them to yours, and make a note of the case for the information of your pastor. Also report aged people, invalids, and those who are in need. If you find members of other churches who are neglecting their church service, or are sick and destitute, report them to their own pastors, so they may be properly looked after. People will rarely fail to be hospitable to young persons who call. Your own good sense will indicate to you where singing and prayer are likely to be welcome and helpful. Above all, have a single purpose in your visiting—the winning of the people for your Master.—Sel.

HIS PRAYER WAS ANSWERED.

"The sweetest death I ever saw," said Dr. Vincent, "was that of a little boy."

"How was it?" I asked.

"Well, part of the wall of a burnt house," said the doctor, "had fallen on a little seven-year old boy and terribly mangled him. Living in the neighborhood, I was called to see the stricken household. The little sufferer was in intense agony. Most of his ribs were broken, his breastbone crushed, and one of his limbs fractured in two places. His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ, the ever-present and precious friend of children, and then, with his mother and older sister, knelt before his bed. Short and simple was our prayer. Holding the child's hand in mine, I repeated the children's gospel; 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' He disengaged his hand from mine and folded his. We rose from our knees. His mind began to wander. He called his mother. 'I'm sleepy, mamma, and want to say my prayers.'

"Do so, my darling, replied the sobbing mother.

"Now I lay me—down—to sleep,
I pray thee, Lord, my soul to keep—
If—I—should—die—"

"And then he was beyond the river of death."

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned, indeed, but only washed, throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.