

## 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 Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### THINGS WE SHOULD KNOW.

#### II. More about the Shorter Catechism.

In our first brief paper on this subject we mentioned the name of George Gillespie, one of the Scotch commissioners, as the youngest who attended the Westminster Assembly. The part he played in the compiling of our Catechism was of no little importance. An incident is told concerning the preparation of the answer to question four, which is of intense interest as indicating how God Himself guided and inspired the words in which it is phrased. The committee to which the question "What is God?" was referred, all felt the unapproachable sublimity of the divine idea suggested by these words, but shrank awe-struck from the sacred task of expressing the answer in human language. At last in evidence of the committee's deep humility they called upon their youngest member George Gillespie to make the first attempt. He consented, but requested that all should first unite with him in seeking the divine guidance so greatly needed. In slow and solemn tones he then began his prayer; "O God, Thou art a Spirit, infinite, eternal and unchangeable in Thy being, wisdom, power, holiness, justice, goodness, and truth." When he ceased, the first sentence of his prayer was written down and stands to-day in our Catechism the most perfect answer that can be conceived; even, as it seems, God's own inspired description of Himself.

## CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR AUGUST:—*For young Christians away from home. Pray that as they are scattered by the vacation season, the knowledge of Christ may spread abroad by them, and that their consistent lives may every-where tell for the Master.*

### Temptation.

PRAYER MEETING TOPIC, August 9.—"The conquest of temptation." Eph. vi. 10-18. (A temperance topic.)

Temptation is the common lot of all mankind. To some it is an irresistible tide that sweeps them out into an ocean of sin; to others it is like the storm wind that makes the giant oak strike deep its roots, and take a stronger hold upon the ground. It is one of the "all things that work together for good to them that love God." To the Christian it should prove to be the devil's sword bent into a pruning hook or a plough share for the cultivation of his spiritual life. Temptation is not sin, but temptation conquered is virtue in action. It is not necessary to yield to temptation, for Christ has promised victory to those who trust Him for it. Every temptation overcome develops more fully in us the Christ character; but we must not vanquish temptation by flight as did Buddha, but by facing it whenever met in the path of duty as did our Master. If we pray "lead us not into temptation," let us be certain that we follow where He does lead.

## FOR THE SABBATH SCHOOL.

CONDUCTED BY R. JOHN DUNCAN-CLARK.

### International S. S. Lesson.

LESSON VI.—DAVID'S VICTORIES.—AUGUST 9.

(2 Sam. x. 8-19.)

GOLDEN TEXT.—"The Lord is my light and my salvation, whom shall I fear?"

CENTRAL TRUTH.—Victory in Christ.

ANALYSIS.—**VICTORY** over Ammonites, v. 8-14. over Syrians, v. 15-19.

TIME AND PLACE.—Perhaps B.C. 1034, Rabbath, the Plain of Medeba, and Hamath near Damascus.

INTRODUCTORY.—In 2 Sam. 8 and 10 and 1 Chron. 18 and 19, an account is given of the succession of conquests by which, probably during the first twelve or fifteen years of his reign, David subjugated the surrounding nations, and extended his kingdom until it embraced the whole territory promised to the chosen people. Gen. xv. 18-21. Our lesson deals specially with the war with the Ammonites, and the overthrow of the Syrians. The Ammonite

war grew out of their misconception of David's purpose in sending messages of condolence to their king's son, on the death of his father, and their outrageous treatment of David's messengers. 2 Sam. x. 1-7.

LESSON STORY.—"The summary of David's wars and victories contained in chapter viii. and the chapter from which to-day's lesson is taken shows his wonderful military genius. At the beginning of his reign he found Israel sorely pressed by enemies. The standing army was therefore raised to three hundred thousand experienced soldiers, besides a band of six hundred heroes noted for deeds of personal valor. His generals were unrivaled for military skill, and bravery. An account of three of his great campaigns, prior to the engagement with the Ammonites, is given. These were against the Amalekites, Philistines, and Moabites. In each case David's cause was just. Israel was not the offending party, but on the contrary had suffered in material prosperity through incursions which rendered life and property insecure, which inflicted severe cruelties, and which endangered national existence. David's wars were the wars of the Lord. Wherever his way was extended foul idolatries and the rule of brute force were swept aside and a reverent and enlightened government set up in their stead. The war with the King of Ammon was brought on by an abominable affront, greatly aggravated by the kindly disposition of David toward the son of his old friend. By hiring mercenaries from Aram—ancient Syria—for five hundred thousand pounds' weight of silver, King Hanun was able to bring into the field an army of thirty thousand men. The scene of the battle was near to the city of Medeba, in the mountains of Moab, east of the northern end of the Dead Sea. David's general was the courageous and crafty Joab. A severe conflict resulted in victory for the cause of Israel, which was soon followed by other victories decisive against all foes. As a result, now for the first time the promise made to Abraham that his posterity should possess all the land from the river of Egypt to the river Euphrates was fulfilled. Rich spoils were taken from the conquered foes. These included gold shields and exceeding much copper, and all manner of vessels of gold and silver and brass. These treasures were dedicated to God to be used in Solomon's temple. Out of the brass taken from the Syrians Solomon afterward made the great brazen sea and the pillars of brass (1 Chron. xviii. 8, 11.) The interests of mankind were therefore in some measure involved in the cause espoused by David. While we deprecate war, it is possible for us, too, to get things that are now the instruments of unrighteousness consecrated to the service of God, and also help to extent the kingdom of God by our temporal gains."—S.S. Banner.

### One Solution.

The woman of the house looked out undaunted with her calm, clear eyes. "There is a solution to all problems," she said. "The remedy for the evil you speak of (the help question) and which we all deplore, lies, I think, in a return to simplicity of living. There are few households, I fancy, where much of the work might not be eliminated without leaving any real void in the actual comfort of the family. Women climb too many stairs—houses are built with too many; they arrange their meals on altogether too elaborate a scale; their furnishings are on a plan that requires too much dusting. They make too many deserts, too many preserves, institute too much fine laundry work, and worry too much over trifles. Many of their cares might be reduced to a minimum if they were only advanced enough to see things in their proper light.

"Another besetting sin in middle-class families is that in the absence of servants the husband does not hold himself responsible for the performance of the heavier tasks as he should do. There is not one man in ten in this walk of life who would not have ample time to take most, if not all, of the heavier household duties off his wife's shoulders if he would only set himself resolutely about it. I know a number of doctors, ministers and lawyers who live in communities where help is scarce and poor, who make a practice in exercising their muscles in this way, and who have as their reward comfortable homes, properly kept, and healthy, happy, pretty wives, who are not worked to death, even though a domestic seldom crosses the threshold. No, indeed, my dear, you mustn't think that the tragedy of the 'help question' is sufficiently serious to devastate and lay waste all, or half, or quarter, or even an eighth of the homes on this continent. Certainly not while good husbands, with plenty of brawn and muscle, are left to preserve our equilibrium in nature."—*Jenness Miller Monthly*

Every man is equal before God, and no man can take from any other the right to read the revealed word of the Most High and plead his own cause before Him without intercession or favor of any priest or pontiff.