



LESSON.—SUNDAY, AUGUST 9, 1908.

David and Goliath.

I. Sam. xvii., 38-49. Memory verses 48, 49.
Read I. Sam. xvii., 1-xviii., 5.

Golden Text.

In the Lord put I my trust. Psa. xi., 1.

Home Readings.

Monday, August 3.—I. Sam. xvii., 1-11.
Tuesday, August 4.—I. Sam. xvii., 12-27.
Wednesday, August 5.—I. Sam. xvii., 28-39.
Thursday, August 6.—I. Sam. xvii., 40-54.
Friday, August 7.—I. Sam. xvii., 55; xviii., 5.
Saturday, August 8.—Ps. cxliv., 1-15.
Sunday, August 9.—Ps. xi., 1; xxii., 2.

FOR THE JUNIOR CLASSES.

There will be no need to suggest a method of interesting the children in the subject of to-day's lesson. Its mere mention will do that, for of all Bible stories this is the prime favorite with the little folk. It may be well to see what they really do know about it before proceeding further. Apply the lesson to their own lives by getting them to think of some of the giants they all have to fight and how they do not need to wait until they get splendid strong armor to fight them in, but like David, all they need is to go against them in God's strength and use in God's service the powers he has given them. Goliath laughed at David's staff and sling, and there are people who may laugh at your temperance pledge, at your going to Sunday School, at your being obedient to your parents and your teachers, but it is by such as these that we are able to fight the evil forces in this world.

FOR THE SENIORS.

There is some difficulty to some minds in understanding how it could have been possible for Saul not to recognize David after his stay with the royal family, and his services as Saul's armorbearer, but in all probability several years intervened between the incidents of last Sunday's lesson and to-day's. The stripling of seventeen would be a young man, and instead of his court dress, in which Saul was accustomed to see him, he would be in the shepherd's rough garb and apparently met Saul without any claim to recognition. David at this time of life was one of the most manly character's conceivable, fearless in God's strength, but without the slightest arrogance, submitting even to his elder brother's taunts and sneers without an angry reply, and that although he was no longer a youth, but a young man who valued his manhood. He was willing to adopt any means suggested, so long as it would not be detrimental to the cause, but not afraid of angering royalty by refusing to wear the armor which he realized would be a hindrance. His faith is simply marvelous, unhesitating and complete, and during the time since his anointing he must have yielded unreservedly to the Spirit that then came upon him. Goliath's proud self-reliance, 'Come to me and I will give, etc.' is in the greatest contrast to David's relegation of self to the background, ascribing first the power to God, although utterly confident in that.

(SELECTIONS FROM TARBELL'S 'GUIDE.')

Verses 43-47. As modern warfare is conducted, such a colloquy as this between combatants seems to be ridiculous; but every one who is familiar with Homer's Iliad will see a wonderful similarity between the

speeches of Goliath and David, and those which the father of poetry puts into the mouths of his heroes in similar circumstances. See in particular, the speeches of Glaucus and Diomedes in the sixth book of the Iliad. 'Come hither,' says Glaucus, 'that you may quickly reach the goal of death.'—W. M. Taylor, David.

The invention of firearms has not superseded the old weapons of antiquity, and it is almost as common now to see a shepherd armed with a sling as it was in David's time. This is particularly true of the Bedouin or Arab of the desert.—Van Lennep.

The great secret of success in life is to be ready when your opportunity comes.—Lord Beaconsfield.

Man's great actions are performed in minor struggles.—Victor Hugo.

(FROM PELOUBET'S 'NOTES.')

The Situation of the Armies. Make a clear picture in your minds of the whole scene. The hills on either side of the valley of Elah at Shocohoh were 700 to 800 feet high. The valley below is 3 miles wide, but it grows narrower toward the east till at the camping grounds of the Philistines 'the opposite hills were only about a mile apart at their crests, but their slopes run so far on each side that the wady is only 400 or 500 yards broad at their foot.'—Geikie.

Through the middle of the valley wound a ravine with steep sides, the bed of the winter torrents, 'forming a natural defense to any force drawn up on either side of it.' The Philistines were encamped on the southern slopes; and Saul had assembled an army of defense on the northern, with the valley between, and neither army dared to leave its position, and make an attack across the ravine, whose steep sides would give the enemy a great advantage.

'We may picture to ourselves,' says Conder, 'the two hosts, covering the low rocky hills opposite to each other, and half hidden among the lentisk bushes; between them was the rich expanse of ripening barley and the red banks of the torrent with its white shingly bed; behind all were the distant blue hill-walls of Judah, whence Saul had just come down.'

'The natural strength of both positions was very great, since, if either army attacked, they must not only cross the ravine, but also climb the opposite slopes, and so place themselves at a great disadvantage; the long delay of the two armies, in face of each other, was probably due to this fact.'—'Hastings' Dictionary.' Therefore the Philistines proposed a less hazardous mode of fighting.

David showed the daring and heroism of faith. 'Conduct,' says R. J. Campbell, 'to be truly heroic must be lived in the midst of mystery. If you knew as certainly as two and two make four, that it would always pay you to do right, there would be no cost in the right, and no nobleness to be won.'

Bible References.

I. Cor. i., 26-28; Rom. viii., 31; Zech. iv., 6; Psa. xxxiii., 16, 20; xlv., 6, 8; Eph. vi., 10, 13; Jer. ix., 23; Prov. xvi., 18.

Junior C. E. Topic.

Sunday, August 9.—Topic—Why and how to be healthy. I. Cor. vi., 19, 20.

C. E. Topic.

Monday, August 3.—Thou shalt bless the Lord. Deut. viii., 10.

Tuesday, August 4.—The law of thank-offerings. Lev. vii., 11-13.

Wednesday, August 5.—Giving thanks to God. Ps. l., 14.

Thursday, August 6.—Be thankful unto Him. Ps. c., 4.

Friday, August 7.—Praise the Lord. Ps. cvi., 1.

Saturday, August 8.—Giving thanks always. Eph. v., 20.

Sunday, August 9.—Topic—One man who said, 'Thank you.' Luke xvii., 11-19.

Religious News.

Well does the 'Indian Witness' say:

'We feel that we ought to call the attention of several American journals to a wrong use on their part of the word Hindu as applied to inhabitants of India, when they mean Indians. A Hindu is a believer in a certain religious system, just as is a Mohammedan or a Buddhist or a Christian. The mistake of Christopher Columbus in supposing he had got to India when he had only run up against America has made lots of trouble. It has led to the misnaming of the aborigines of the Western hemisphere, and now leads some Western journals to say Hindu when they mean Indian. It is awkward to have to say North American Indian and South Asiatic Indian, but it is better to do all that than to call Christian Indians Hindus. If we were asked for a suggestion we would say that the thing to do is to call the inhabitant of India an Indian, and then on occasion to use any qualifying word necessary in referring to the misnamed Indians of America.'

In the 'Mission Field' a native Indian S. P.G. missionary writes as follows of a recent convert named M., who is twenty-nine years old: 'He was a heathen priest of the temple of Mutthumalai Ammon, which is situated at Kurangani in honor of the Ammon, and it is attended by thousands of people from all parts of Southern India, and thousands of sheep are slaughtered for the demon. M. was a priest of this goddess, and his conversion is almost miraculous. When he visited Alvertope, a Christian station, in 1903, he was struck with the mode of Christian worship, and it gave him a good impression which was too strong to be shaken off. On his return to his native village and to the goddess, the impression became stronger. He bought a New Testament and read it, and when I went to the place for the purpose of preaching the Gospel to the Hindus he came forward to answer the queries of a heathen disputant. I asked him after my work was over who he was, and he said that he was a child of Christ. He further requested me that he should be admitted into the Church by baptism. He was one of the candidates for confirmation held last December by the Bishop of Madras.'

In urging the sacredness of the Lord's Day the preacher used this story: 'It came to pass that a man went to market having on his shoulder a string of seven large copper coins (Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal!'

A missionary writing from China mentions the following results of the mission training classes conducted at Pang Chuang: 'In one class two possible lawsuits were settled after earnest prayer, without going to see the official. In another, eighteen promised to give up tobacco. Nineteen signed the betrothal pledge not to marry children under twenty years of age, not to betroth before nineteen, nor to go in debt for weddings. Forty-two out of deep poverty promised to give the tenth to the Lord's work. A blind old woman of eighty-two years, in a heathen home, took down her kitchen god and put up a calendar. She died soon after and the Christians were permitted to go over and sing at the time of placing the body in the coffin.'

Sunday School Offer.

Any school in Canada that does not take the 'Messenger' may have it supplied free on trial for three weeks on request of Superintendent, Secretary or Pastor, stating the number of copies required.

N.B.—Ask For Our Special Year End Offer.