

Our Youth The Girls.

BY IRVANA BOWEN.

To those who stand with muffled feet
Where womanhood and girlhood meet,
Who wait with eager hearts to greet

The coming years,
From the wisdom time has brought,
From lessons slowly, sadly taught,
Do wish to send a message wrought
From out my fears.

Before you is the world to-day,
From be naught but childish play,
May be the earnest upward way
To noblest life.
And what it is, lies but with you,
Your purpose here to will and do,
Your strength to reach the good and true
Through toil and strife.

Remember! what we strive to gain,
Through summer's heat and autumn's rain,
Through weariness and days of pain
Brings its reward.
In youth the goal is never won,
The character is but begun,
Long days of work before "Well done!"
Comes from the Lord.

Look not at clouds which float near by,
But to the stars in depths of sky—
O, keep your purpose strong and high
Above earth's sin.
Your life shall be of God most blest,
A life of inner calm and rest,
Of rarest hue, like lily's crest,
All pure within.

Tom's Torch.

THE lesson was on the seventh chapter of Judges, about Gideon and his three hundred, and the wonderful battle they fought with their pitchers and lamps and trumpets. It was a jolly lesson, Tom thought; but Miss Mann's application was rather queer. "Are we not strong enough," she said, "to bear a torch or blow a trumpet?" and she looked straight at Tom.

Tom hesitated a moment and then answered, "To be sure, Miss Mann. Jim and I were members of a club more than a year ago, and we used to parade with torches; and as for trumpets, why, I blew one of those when I was just a little chap."

"Pooh! she doesn't mean it that way," said Jim.

"Beg pardon, Miss Mann," said Tom awkwardly, "I believe I don't quite understand."

"Gideon and his three hundred fought," said Miss Mann, "for God and the right. We are not called upon to do exactly as they did, but we can as truly bear witness for the right. I have heard of a little girl in a stage-coach who asked a passenger, 'Does you love Jesus?' She bore a torch, as did also the little boy who, on being urged to steal, and told that no one would see him, replied, 'Yes, God would see me.' To bear witness for Jesus would be equivalent to bear a torch or blowing a trumpet under Gideon. How many are willing to enlist in the ranks of the Great Captain, to hold up a tiny light, or blow a loving peal for Jesus?"

Merry eyes grew thoughtful. The boys knew the "old, old story;" should they commit themselves to the service of this same Jesus?

"I'll try," said Jim.

"And I," said Cousin Tom.

"We'll all try," said Mark Smith, the biggest boy in the class.

Miss Mann's eyes were moist. "Don't think that it will be a perfectly easy task," she said. "There would be little virtue in well-doing if it never cost an effort. Be prepared for difficulties, and don't forget to consult the Great Commander, or to watch for orders from him."

Tom and Jim walked thoughtfully home together. "It's no use to try," said Tom despondently; "a little bossing from Bell, and my torch would go out on the double-quick."

"But there's the Great Captain," said Jim doubtfully. "Isn't there something about being conquerors through him? Let's stick to our promise, Tom."

"And wave our torches high in the air," was Tom's reply.

"Well, Tom Walker, here you are at last," said Bell, as Tom entered the house. "I suppose you've crawled like a snail all the way home. I want you to amuse Nellie and Amy. I'm tired to death. You children are enough to try the patience of a saint. O dear, how I do miss mother!"

Tom thought some one else missed her too, and he was on the point of giving a word or two of crisp advice, but he thought of his torch, and was silent. He set himself pleasantly to his task of pleasing the little ones, and succeeded so well that his father smiled approvingly when he entered the room, and Bell said, "You really did do well for once."

"I wish I could go to meeting with you this evening, father," said Bell.

"And so you can," said Tom; "I'll put the children to bed and take prime care of the house."

Mr. Walker looked at Tom enquiringly for a moment, and then said, "I think we can trust him, Bell."

Baby Amy was soon tucked away in her snug little crib, but Nellie was allowed to sit with Tom for a while. When the questioning lips were silent and the blue eyes closed in sweet slumber, Tom thought, "Is this bearing a torch for Jesus? is this sending forth a peal for him?" And he seemed to hear the Great Captain say, "Yes, Tom;" and peace filled his soul.

When Bell and her father returned, Mr. Walker said, "Well done, my son, I am glad to see you display such a kind and helpful spirit. I have been selfishly absorbed in my own grief, and you are teaching me, dear children, how much there is still to live for."

Then Tom told him about his Sunday-school lesson, and his desire to be a torch-bearer in the service of Jesus.

"Well, Tom, how about your torch?" said Jim, one morning.

"Oh, we've all taken to bearing torches," Tom replied. "Bell isn't like the same girl; she scarcely ever growls at me now."

"Good!" said Jim. "We shan't be likely to forget Gideon and his faithful three hundred."—*Child's Paper.*

Clocks, Ancient and Modern.

Clocks were first made by the Arabs, and the ancient cities of Bagdad and Cordova were at one time famous for their wonderful time-keeping machines. The Caucasian race, which has since spread its learning and civilization over so vast an area, first looked upon the clock as a joint product of Arab and devil, and, in fact, it so regarded every invention and all scientific attainments of the then progressive Arabs. This, and the further fact that clocks were at first very costly, prevented an early and widespread introduction of them in Europe. The monasteries first used them to direct the monks in prayer, and afterward they were put on tall steeples and towers in larger towns to accommodate the public.

When first put up in Europe, clocks were regarded with superstitious fear, and as the most wonderful inventions. The first public clock put up of which we have any record was at Padua, Italy. Bologna possessed a famous striking clock as early as 1356; but the large towns in France and Germany did not begin to put up tower or steeple-clocks until about 1400. Paris, however, had a public clock as early as 1364. Kensington Museum, London, boasts a clock that was made by a monk for Glastonbury Abbey, in 1325, and which, strange to say, is still keeping time.

There have been many wonderful and ingenious improvements added to the modern clock; and the tower or steeple timekeeper of to-day is much handsomer and stronger than the ancient public clock.

In the steeple of Trinity Church, New York, there is a clock, the hand or crank of which has to be turned eight hundred and fifty times in winding up. There are several other very strong clocks in the United States; and in Europe, at Strasburg, Heidelberg, and elsewhere, there are some very ingenious and complicated time-keeping machines.—*Forer's J.*

It Stings.

"How pretty!" cried little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment the child's face grew red with terror, and he dashed the lilac to the ground, shrieking: "It stings! It stings!"

What made it sting? It was a bright, beautiful, and sweet-smelling flower. How could it hurt the child's hand? I will tell you. A little bee, in search of a dinner, had just pushed his nose in among the lilac blossoms, and was sucking the nectar from it most heartily, when Sammy's fat hand disturbed him; so, being vexed with the child, he stung him. That's how Sammy's hand came to be stung. Sammy's mother washed the wound with hartshorn; and when the pain was gone, she said, "Sammy, dear,

let this teach you that many pretty things have very sharp stings."

Let every child take note of this. Many pretty things have very sharp stings. It may save them from being stung if they keep this truth in mind. A boy once thought wine a pretty thing; he drank it, and learned to be a drunkard. Thus wine stung him. A girl once took a luscious pear from a basket, and ate it. "Have you eaten one?" asked her mother pleasantly. Fearing she would not get another if she said "Yes," she replied "No," got another pear, and then felt so stung that she could not sleep.

Thus you see that sin—however pretty it looks—stings. It stings sharply, too. It stings fatally. The Bible says: "The sting of death is sin."

LESSON NOTES.

THIRD QUARTER.

B.C. 1491] LESSON II. [JULY 8

THE GOLDEN CALF.

Exod. 32. 15-26. Memory verses, 19-21

GOLDEN TEXT.

I little children, keep yourselves from idols. 1 John 5. 21.

OUTLINE.

1. The Tables of Stone.
2. The Calf of Gold.

TIME AND PLACE.—The same as in the last lesson.

CONNECTING LINKS.—When the feast described in the last lesson was ended Aaron, Nadab, Abihu, and the seventy elders had gone down out of the mount to the people, and Moses and Joshua had gone on up into the darkness and mystery of the mountain summit. Almost six weeks they were absent. The people thought their leader was dead or had deserted them. Wayward and ignorant, they clamored for some visible form to worship, and Aaron, weak and easily swayed by the popular tumult, yielded. He tells the story in his own way in the lesson.

EXPLANATIONS.—*Tables of the testimony*—The two tablets of stone. *The work of God*—That God could make such tables by his own power is not to be wondered at. He made the earth and all things that are. *Noise of them that sing*—Moses had been an Egyptian priest. He recognized the peculiar noise which accompanied the worship of the sacred bull in Egypt, and before he saw knew what must be in progress. *He saw the calf and the dancing*—This abomination which roused his wrath was the common form of idol worship at that day in Egypt. *Waxed hot*—Grew fiercely angry. *Burnt . . . ground . . . to powder*—See Deut. 9. 21. By some means he utterly destroyed it. This must have taken many days, or at least it was not done in a brief time. *We wot not*—Know not. *There came out this calf*—A very unsatisfactory account of the building of a furnace, the making of a mold, the melting of the gold, and the casting of the image.

QUESTIONS FOR HOME STUDY.

1. *The Tables of Stone.*
From what mount did Moses go down?
When did he ascend into the mount?
How long had he been absent from the people?
What was the purpose of his long stay?
What were "the two tables of the testimony"?
How had these two tables been made?
What was the end of these two tables of stone?
The after record says there were two tables of stone kept in the ark; where did they come from? Exod. 34. 1, 27, 29.
Why did not God rebuke Moses for this act of wrath?
2. *The Calf of Gold.*
What was the first intimation Joshua had of a revel going on in the valley?
What was the first intimation Moses had of it? vers. 7, 8.