

A Baby's Command.

At three years old was our baby,
A little town maid was she,
Aghast to her meant country,
A fountain the boundless sea.

For all of her tiny lifetime
Had passed mid the houses high,
Who's tops, to her childish fancy,
Were part of the arching sky.

Some August day when his sunship
Was basking the city brown,
We carried her off to the seaside,
Away from the breathless town;

Stripped her of socks and slippers,
Regardless of freckles and tan,
And told her to go and frolic
As only a baby can.

But she stood with her wee hands folded,
A speck on the sandy shore,
And gazed at the waves advancing
With thundering crash and roar.

We knew that some thought was stirring
The depth of her little brain,
As she listened to God's great organ
Pealing its glad refrain.

At last in her clear child's treble
As sweet as a robin's trill,
With one little finger lifted,
She cried to the sea "Be still!"

Ah, dear little fair-haired baby,
Like you in this mortal strife,
There's many a one made weary
And stunned with the waves of life.

But the billows of both, my darling,
Are moved at the Master's will,
And only his voice can hush them,
By whispering, "Peace, be still!"

The Ant-Lion.

BY EMILY TAYLOR BODMAN.

This curious insect is about half an inch long. It has two jaws that give it a very fierce look, for they curve inward like pincers. To look at it one would think it the most helpless of animals, and would wonder how it ever got enough to eat. It can only walk very slowly, and that backwards. It looks so fierce that no small insect will go near it unless it is well hidden in the sand. It eats only the juices of other insects. You know that insects do not, like larger animals, have blood in their bodies, but something we call juice. That is the food of the ant-lion; but how is it going to get it, when it can only walk backward, and that very slowly? And it never touches an insect unless it has killed it itself.

It goes to a sandy place and digs a pit like a cone—smaller at the bottom than at the top. It digs with one of its fore-legs, using it as a shovel. It puts the sand on its head, and gives it a jerk strong enough to send the sand two or three inches from the pit. If one leg gets tired, it uses the one on the other side. Sometimes small stones get in its way. Then the ant-lion pushes and works with its tail until it lifts the stone on its back, which is made of many rings. It can move these rings up and down, and so keep the stone from falling off while it climbs, still walking backward, up the side of the pit; then it jerks it away. When the pit is done, this cunning in-

sect gets down at the bottom, covers itself all up with sand except the points of its pincers, and waits for its prey. It is not long before an ant or some other small insect comes that way. Often they fall in. Quick the ant-lion has it between its jaws, and has sucked out the juice. Sometimes an ant gets half-way down the pit, sees there is danger, and starts to climb up again. The ant-lion, which has six eyes, and has been watching, does not try to catch it; it could not do that, but it shovels up some sand, and throws it on the little ant, until it falls dead. After it has sucked the juice it takes the dead body, walks backward again up the side of the pit, and jerks it so far away that no other insect coming by will see it, and, fearing danger, go away. If it has to wait too long for its food—if but few insects come near its den—it decides that its den is not in a good place, so it goes away and digs another.

When the ant-lion has lived two years it makes for itself a sort of covering, and buries itself in the sand for about two months. During that time it loses its eyes, paws, and horns. Soon others grow, with a new skin, and four wings. When the new limbs are strong enough it tears off the covering with its two teeth, and now it is no longer a clumsy, fierce ant-lion, but a beautiful fly, an inch and a quarter long. By-and-by it goes to a sandy place and lays an egg, which becomes an ant-lion, and in its turn a fly.

Murdering the Innocents.

The most tragic pages of human history will not be written until the agonies inflicted by the saloon upon the mothers, wives, sisters, and children of drunkards have been portrayed. That can never be fully done. Prometheus sought to paint the dying agonies of a victim on the rack, but confessed that his art was inadequate to the task. So the sufferings of these victims of a fiendish traffic are too horrible to be fully described. The saloon curse rests with crushing force upon women. The horrors to which the saloon exposes them are worse than those of slavery. The sufferings of the wives and daughters of drinking men are more acute and dreadful than any others experienced in this world. The saloon turns men into wild beasts, and then lets them loose upon their families. A living man chained to a putrescent corpse is not more terribly situated than the wives of drunkards. Unable to escape the close relationships of wifehood, they are constantly exposed to brutalities so revolting and heart-rending that their very existence is a prolonged tragedy.

Children born with an inherited appetite for drink, of refined, pure mothers, tell a story of the beastliness of drunken fathers and of marital misery that we shudder to think of, and dare not describe. Hell itself cannot be worse than the lives of such

wives with such husbands. Vivisection has aroused a great deal of indignation; but what is the torture of a few animals in the name of science in comparison with the vivisection of the hearts of wives and mothers which goes on daily under the operation of the saloon.—*Lever*.

A Minister Beguiled.

DR. NEHEMIAH ADAMS relates that as he was preaching to his people on one occasion, in the midst of his discourse, as his eye glanced from his manuscript, he saw a very small boy intently gazing upon him. He was so struck by his appearance of interest that he turned for a few moments from his written page, and deliberately and tenderly addressed his little listener. What a Sabbath-day that was for that boy! How dear his minister became to him! What an impression those few sentences made upon his mind! Would God that ministers might often be "beguiled" in the same manner! Their ministrations would become more efficient by it.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE NEW TESTAMENT.

A. D. 29] LESSON IV. [JAN. 22

JESUS AND THE AFFLICTED.

Matt. 15. 21-31. Memory verses, 30, 31

GOLDEN TEXT.

Is any among you afflicted? let him pray.—James 5. 13.

OUTLINE.

1. A Pleading Mother.
2. A Merciful Saviour.

TIME.—29 A. D.

PLACE.—In the country of Phenicia, north-west from Palestine.

RULERS.—Same as before.

CONNECTING LINKS.—Many things have occurred since the last lesson. The discourse given in the sixth chapter of John marks the height of the popularity of Jesus as a leader. The Scribes and Pharisees become bitterly hostile to him; many of those who had called themselves his disciples forsake him; he closes his public labours in Galilee, and departs into Phenicia, having omitted to go to the annual feast at Jerusalem. Here begins the story of our lesson.

EXPLANATIONS.—*Went thence*—From Galilee. *Into the coast*—Not down to the shore, but simply into the territory. *A woman of Canaan*—Or simply a Phenician. *Vexed with a devil*—Demoniacal possession was then very commonly believed in by Jew and Gentile. Whatever was the disease, it was without doubt terrible both to suffer and to witness. *Lost sheep*—Simply to the Israelitish people, and not to heathens. *To dogs*—Properly "little dogs," such as might be attached to households.

QUESTIONS FOR HOME STUDY.

1. *A Pleading Mother*.
Some writers have said that Jesus never went out of Jewish territory. Is this true?
Mention another case where he went out of the country?
What would be the general direction of one taking the journey Jesus did?
Why did he cease teaching publicly in Galilee?
Why did he leave Galilee?
What did he intend to do when he went into Phenicia? Mark 7. 24.
How was he discovered to the people?
What spirit did the woman display in presentation of herself?
What two things does her coming show about her? 1. She knew, etc. 2. She believed, etc.
How many times did she come to Jesus?
To whom else did she go for help?

2. *A Merciful Saviour*.

- Did Jesus show himself merciful to this woman?
When did he show himself merciful?
What other instances of his mercy are found in this lesson?
Why did Jesus bear himself as he did toward the woman?
What two qualities of true character did he cause her to display?
In what way did she show faith?
What was the effect upon the movement of the Saviour and his disciples of this miracle?
To what favorite locality does he seem to have returned?
What particular miracle does Mark record to have occurred in this spot?
What was the effect of those acts of mercy upon the multitudes who had again gathered?

PRACTICAL TEACHINGS.

This heathen woman ought to teach us many things. She was in trouble. She had heard of Christ. She took her trouble to him. She would not be put off. She was persistent. She triumphed. Let us imitate her.

Here is a model for prayer. Earnest, believing, intelligent, specific, repeated, humble, effectual. Let us learn how to pray.

Notice when the disciples said, "Send her away," he did not. He never turns any one away.

HINTS FOR HOME STUDY.

1. Read all the Scriptures between last Sunday's lesson and this, to know all that had happened.
2. Read the sixth chapter of John.
3. Learn what you can of the Phenicians, and what Mark means by calling her a Greek.
4. Draw a map of the whole region and mark a possible line of travel for Jesus.
5. What lesson might have been drawn from the first sentence of verse 23?
6. Write out a story telling all that might have occurred between Christ and the woman and the disciples.
7. Never study your Question Book or Lesson Paper till after you have tried to get all out of the lesson that is in it from the Bible alone.

THE LESSON CATECHISM.

1. Why did Jesus cease to teach publicly in Galilee? To teach his disciples alone.
2. Why did he leave Galilee to do this? To escape from the multitudes.
3. Where did he go for this purpose? Into the country of Phenicia.
4. How was his quiet here disturbed? By a heathen woman.
5. What did she seek and find? Health for her sick daughter.
6. What was the secret of her power with Christ? Her persistent, faithful prayer.
7. What is the great lesson that the story should teach us? "Is any among you," etc.

DOCTRINAL SUGGESTION.—Spiritual Israel.

CATECHISM QUESTION.

3. How did Jesus show that he was a teacher sent from God?
By performing signs and wonders such as could be performed only by the power of God.
John iii. 2. Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

A. D. 29] LESSON V. [JAN. 29

PETER CONFESSING CHRIST.

Matt. 16. 13-28. Memory verses, 15-17

GOLDEN TEXT.

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10. 32.

OUTLINE.

1. The Christ Confessed.
2. The Christ Followed.

TIME.—29 A. D.

PLACE.—Caesarea Philippi.

RULERS.—Same as before.

CONNECTING LINKS.—The miracle of healing the deaf man, who was one of the many healed, as told in the last two verses of the last lesson, had called once more a great crowd of people about Jesus. Then, once more, he displayed his miraculous power in