



DOG TRAINS AND INDIAN RUNNERS.

The Cruel Sparrow-Bird.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow bird looking at him.
Now, the boy he was good, but the sparrow was bad;
So it shied a big stone at the head of the lad,
And it killed the poor boy, and the sparrow was glad.

Then the little boy's mother flew over the trees—
"Tell me, where is my little boy, sparrow-bird, please?"

"He is safe in my pocket," the sparrow-bird said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,
But it wasn't by me that the story was fixed;
'Twas a dream a boy had after killing a bird,
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.
—Author Unknown.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE LIFE OF JESUS.

LESSON I.—JULY 1.

JESUS WALKING ON THE SEA.

Matt. 14. 22-33. Memory verses, 25-27

GOLDEN TEXT.

Of a truth thou art the Son of God.—
Matt. 14. 33.

OUTLINE.

1. Jesus in Communion with God, v. 22, 23.
2. Trial of the Disciples' Faith, v. 24-27.
3. Peter's Self-assertion, v. 28-30.
4. "Of a Truth Thou Art the Son of God," v. 31-33
Time—April, A.D. 29
Places—1. The Plain of Butatha, where the five thousand had been fed
2. The Sea of Galilee
Connecting Links. Lesson 1. connects closely with Lesson XII of the Second Quarter.

LESSON HELPS.

22. "Straightway Jesus constrained his disciples"—Immediately after the five thousand had eaten their miraculous supper Jesus authoritatively, but kindly, sent his disciples away. "A ship"—"The boat"—"Unto the other side"—"Unto Bethsaida"—says Mark, and John says "toward Capernaum". This means that they were to sail near to the shore and stop at both Bethsaida and Capernaum, ready to pick up their Master at whichever place he might go.

24. "The ship was now in the midst of the sea"—In the middle of the lake. All their efforts to obey the Master and keep close

to shore had been foiled by the "contrary" wind
25. "The fourth watch of the night"—Between three o'clock and six o'clock in the morning. For at least nine hours the disciples had been on the sea, and must have been nearly worn out.

26. "They were troubled"—The dawn was gray, and Jesus may have seemed like a pale phantom "It is a spirit"—Or, as we might say, a ghost.

27. "It is I; be not afraid"—It is enough to dispel anxiety for Jesus to let them know he was there.

28. "If it be thou"—Since it is thou, "Hid me come unto thee on the water"—This was not praiseworthy faith; it was only rashness.

31. "Wherefore didst thou doubt?"—Not "Why did you come?" but "Why did you not come all the way?" "The Saviour never complains of our confidence, but of our diffidence."—Jacobus.

33. "They that were in the ship"—Others besides the disciples. "The Son of God"—The earliest confession made of the divine character of Jesus.

HOME READINGS.

- M. Jesus walking on the sea.—Matt. 14. 22-33.
- Tu. Early prayer.—Mark 1. 32-36.
- W. In the wilderness.—Luke 5. 12-16.
- Th. Storm and calm.—Psa. 107. 23-31.
- F. "Peace, be still"—Mark 4. 35-41.
- S. Fear not.—Isa. 41. 8-14.
- Su. Wondrous power.—Mark 6. 45-52.

QUESTIONS FOR HOME STUDY.

1. Jesus in Communion with God, v. 22, 23.
What did Jesus tell his disciples to do?
What did he do with the multitude?
What had he done just previous to this?
Where did Jesus go?
For what purpose?
What had Jesus been doing?
Whom did he seek in the hour of trial and fatigue?
What does this teach us?
2. Trial of the Disciples' Faith, v. 24-27.
How long did Jesus remain on the mountains?
What was happening to the ship?
Had Jesus forgotten the disciples in their distress?
How did the Jews mark time in the night?
At what time did Jesus go to the disciples?
How did he reach them?
How did this affect them?
How did Christ reassure them?

- Did they recognize his voice?
- Do we always recognize his voice?
- 3. Peter's Self-assertion, v. 28-30.
What did Peter ask the Lord to do?
Did he walk safely on the water?
What was the cause of his failure?
Why do Christians sometimes fall in these days?
What was Peter's cry?
What did Jesus do for Peter?
What is Jesus ready to do for all the world?
How did he rebuke Peter?
What gracious invitation give to Peter is also given to all the world. Verse 29.
- 4. "Of a Truth Thou Art the Son of God," v. 31-33.
What was the condition of the winds when Christ entered the ship?
What is the condition of our lives when Christ enters in?
What did those in the ship do?
What testimony was given to Jesus?
Golden Text.
Can you give any promises of peace to those who trust?

PRACTICAL TEACHINGS.

- Where in this lesson do we learn—
1. That like Christ we should pray at all times?
 2. That Christ is near us in trouble though we do not see him?
 3. That we can do all things through Christ who strengtheneth us?

THE DOLLAR MARK.

Thousands, hundreds of thousands of times every day is made the queer little sign that we read "dollar." The S crossed by two straight lines has its place on the great ledgers of the city millionaire, and is shaped painfully by schoolboys and schoolgirls in their first effort in arithmetic. How is it that the convenient little symbol has come to mean to every one "dollar"? Who started the simple and useful fashion?

In the beginning of it, one writer tells us, the two straight lines were handsome pillars, the plain little S was a long banner twined gracefully about him, the whole forming the emblem of the powerful and proud old Spanish city of Seville. The pillars were the "Pillars of Hercules," the guardians of the Strait of Gibraltar. On the banner were the words, "Ne plus ultra" (no more beyond), because in those days the people believed that the Strait of Gibraltar was literally at the ends of the earth.

When Charles V. was about to make some beautiful new money, he chose for the mint mark this emblem of Seville, a city he loved and honoured. He took the liberty, however, of omitting the "Ne" from the banner, for by this time men knew it should read, "More beyond" Gibraltar—America.

The money was carried over the world by the enterprising Spaniards, and became so universally known that the device upon it became the convenient sign we now use, recognizable always as representing the coin. As men had no time to draw the pillars and scrolls so often, the simpler marks have taken their place. The dollar sign is thus the memento of the great king and the beautiful old city, but the word "dollar" is the memorial of a simple German peasant's honesty. It came about in this wise: The devices of this proud city, the name of the greatest king on earth, were not sufficient to stamp the coins as honest; that is, as true in weight. The "honour of princes" has not proved strong enough to keep them from cheating, and cheating very badly, too, in money matters. Some of them cheated so badly that they made pieces worth only one-seventeenth of what their royal wards testified through the stamps of their mints. The merchants who carried their goods through Europe were much

afraid of this false money. Nowhere was the mark of a sovereign the pledge of true value in gold.

There, was, however, in one of the valleys of Germany an obscure man named Joachim, and he was commissioned to make pieces of money. Now Joachim was very honest; when he put his mark on his pieces of gold or silver they were always found true in weight. As he lived in a "Thal" (in some dialects



INDIAN LAD.

"Dol"), or valley, his pieces were called "Thalers," "Dollars," or, as we would say, "Valleyers." To give them a good name, when coins were to be sent out from the mint, they were called "Thalers," or "Dollars," after the money of the honest man in the German valley. just as we like to name children after some one of well-known good character.

THE LATEST Music Books

- Make His Praise Glorious**
For the Sunday-school and Church. Edited by E. O. Excell. Each, 35c, postpaid; per dozen, \$3.00, not prepaid.
- The Voice of Melody**
A Collection of Sacred Songs for the Sunday-school and Young People's and other Devotional Meetings. Edited by E. S. Lorenz. Each, 30c, postpaid; per dozen, \$3.00, not prepaid.
- Sacred Songs No. 2**
Compiled and arranged for use in Gospel Meetings, Sunday-schools, Prayer Meetings, and other Religious Services, by Ira D. Sankey, James McGranahan and Geo. C. Stebbins. Each, 30c, postpaid; \$3.00 per dozen, not prepaid.
- Sifted Wheat**
A Collection of Songs for Sunday-schools, Young People's Societies, Devotional and Revival Meetings. By Charles H. Gabriel. Each, 35c, postpaid; \$3.60 per dozen, not prepaid.
- The Canadian Hymnal**
Revised and Enlarged, containing 488 Hymns. Prepared expressly for Sunday-schools, Epworth Leagues, Prayer Meetings, Family Circles, etc. Each, 50c; per dozen, \$5.00, postpaid.
- Pentecostal Hymns No. 1**
A Winnowed Collection for Evangelistic Services; Young People's Societies and Sunday-schools. Selected by Henry Date. Each, 35c, postpaid; per dozen, \$3.60, not prepaid.
- Pentecostal Hymns No. 2**
For Evangelistic Services, Young People's Societies and Sunday-schools. Selected by Henry Date. Each, 35c, postpaid; per dozen, \$3.60, not prepaid.
- Songs for Young People**
The Sunday-school and the Church. Edited by E. O. Excell. Each, 25c, postpaid; \$2.50 per dozen, not prepaid.
- Chorus of Praise**
For use in Sunday-schools, Young People's Meetings, Revivals, Prayer Meetings and the Social Services of the Church. Edited by James M. Black. Each, 25c, postpaid; per dozen, \$2.50, not prepaid.
- Songs of Praise and Consecration**
Compiled and edited by Rev. J. Wilbur Chapman, D.D. Each, 15c, postpaid; per dozen, \$1.50, not prepaid.
- Saving Grace**
For use in Religious Meetings. Edited by Alonzo Stone (Mus. Bac.), Adam Geibel, Chas. A. Bechter, R. F. Lehman. Each, 15c, postpaid; per dozen, \$1.50, not prepaid.
- White Lilies**
By Edward C. Avia. A collection of music for the Sunday-school, Young People's Societies, and the various services of the Church. Each, 25c, postpaid; per dozen, \$2.50, not prepaid.

WILLIAM BRIGGS,
Methodist Book and Publishing House,
Toronto.
G. W. Coates, Montreal. A. F. Nutcr, Halifax



WINTER TRAVEL IN THE NORTHWEST.