

A FERRY IN THE AIR.

High up in the air over the Tennessee river, at Knoxville, is an aerial tramway for passenger-car service which is used in conveying people from the Knoxville side of the river to a pleasure resort back of the bluff on the other side. The car is hauled across the river suspended to wire ropes each 1½ inches in diameter and swung at a height of 350 feet above the water, which is almost three times the height of the Brooklyn bridge at the middle of the span, and 72 feet higher than the top of the towers. The length of the span across the Tennessee river is 1,060 feet.

At the starting point, which is but five minutes' ride from the heart of Knoxville, there is a power-house where there are two twenty-horse-power engines for operating the cable.

These cables, on the Knoxville side, according to the *Scientific American*, are anchored to 12x12-inch oak timbers, 14 feet long, placed behind plank bulk-heads. The connecting bars are 12 feet long and 1½ inch thick, and provision is made for taking up the slack by means of long threaded screws. The anchor at the high end, on the opposite side of the river, consists of iron plates fixed in the rock. The supporting cables each have a breaking strain of sixty tons. The cable conveying the motive power is a half-inch in diameter, and permanently fastened to the car.

The car, empty, weighs 1,200 pounds. It has a 14-foot body, and 3-foot platforms, and is 6 feet wide by 6½ feet high. The seating capacity is sixteen passengers. The car is provided with automatic brakes, which stop the car in case the propelling cable breaks or slips on the drum. The up trip takes about 3½ minutes. The descent is made in a half minute by gravity.

An accident occurred on this aerial ferry last month, by which one passenger was killed and two others slightly injured. The hauling cable broke just as the car reached the top of the incline, and struck the car with such force as to damage it somewhat, the car then started rapidly down the grade until it was stopped by the automatic brakes.

When the car was brought to a standstill, it was at a point about 200 feet above the water, and the eight passengers it contained were rescued by being let down by ropes into a boat on the river.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1452.] LESSON VI. [Aug. 11.

THE BRAZEN SERPENT.

Num. 21. 4-9. Memory verses, 8, 9.

GOLDEN TEXT.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.—John 3. 14.

OUTLINE.

- 1. Unbelief, v. 4-6.
- 2. Faith, v. 7-9.

TIME.—B.C. 1452.

PLACES.—The wilderness south of Palestine;

afterward the mountainous region east of the Gulf of Akabah.

CONNECTING LINKS.

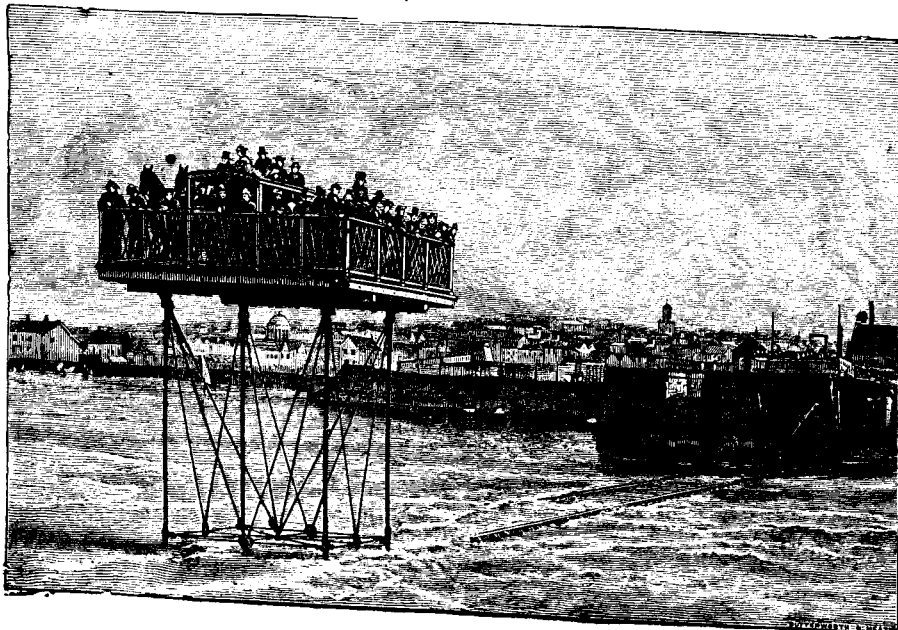
After trouble at Meribah (of which you should read) Moses sought a peaceable passage through Edom, by which he might have saved about one hundred and fifty miles. The King of Edom refused (Num. 20. 14-21). There was nothing for Israel but to turn its back on the promised land and proceed, over a well-known caravan route called "the way of the Red Sea," toward Eziongeber. The desert here is intensely hot and desolate, infested with serpents and swept by sand-storms.

HOME READINGS.

- M. The brazen serpent.—Num. 21. 4-9.
- Tu. Returning to God.—Hosea 14.
- W. The serpent destroyed.—2 Kings 18. 1-7.
- Th. Look, and be saved.—Isa. 45. 20-25.
- F. "Behold the Lamb of God."—John 1. 29-36.
- S. Christ's drawing power.—John 12. 23-33.
- Su. The Son of man lifted up.—John 3. 5-15.

QUESTIONS FOR HOME STUDY.

- 1. Unbelief, v. 4-6. What journey did the Israelites make? How were the people affected by the difficulties of the way? Against whom did they complain?



A ROLLING BRIDGE.

A ROLLING BRIDGE.

- What question did they ask? What did they lack, and what despise? How did the Lord punish them? What warning does Paul give us? 1 Cor. 10. 9.
- 2. Faith, v. 7-9. What confession did the people make? What did they ask Moses to do? What was Moses bidden to make? How could the people be healed? What did Moses then do? What resulted from the faith of the people? What finally became of this brazen serpent? See 2 Kings 18. 4. Of what was this serpent a type? (Golden Text.) Who are invited to look and live? See Isa. 45. 22.

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
- 1. That sin is sure of punishment?
- 2. That penitence brings pardon?
- 3. That there is now hope for every sinner?

THE LESSON CATECHISM.

- 1. How long did the Israelites wander in the wilderness? Thirty-eight years. 2. Around what country did they then journey? The land of Edom. 3. What came among them as the punishment of their murmurings? Fiery serpents. 4. To what did the serpents drive the people? To sorrow for their sin. 5. What did God command Moses to do? To lift up a serpent of brass. 6. How were the people to be healed from the bite of the fiery serpents? By looking at the brazen serpent. 7. What did Jesus say concerning this brazen serpent? Golden Text: "As Moses lifted up," etc.

DOCTRINAL SUGGESTION.—Salvation through faith.

CATECHISM QUESTION.

What is the outward or visible sign or form in baptism? Baptizing with water "into the name of the Father and of the Son and of the Holy Ghost." (Matthew 28. 19.)

Mary's Little Camera.

BY JAMES CASTLE.

A LITTLE camera Mary had— She did not think it wrong— And every place that Mary went She took the thing along.

'Twas of the instantaneous kind, 'Twould take the lightning's flash, Or anything, more quickly than The miser takes his cash.

She tried the camera on a fly, And caught it as it flew; And of the busy, buzzing bee She got a splendid view.

But when she tried to catch a boy Who o'er his school-books pored, The instantaneous process failed— She was completely floored.

The times when he began a task Were very, very few; And when he did begin she failed, Since he so soon was through.

—Home and Country.

I crossed one day and did not like the bridge at all; the tide was low and we seemed a long way above the water and in great danger of tipping over, and the motion is most disagreeable. However, they say it never tips over, but sometimes on the rails.

One day this happened when, among a number of other people, a nun was crossing. All the passengers but herself were taken off in a boat, but she did not think it was proper to go down a ladder, so sat solitary and forlorn all day till the trouble was remedied and the poor bridge with its one occupant reached the shore.

A TEMPERANCE PSALM.

A MODERN alphabetical psalm on the virtue of abstinence is furnished by Dr. Cyrus Edson to a recent *North American Review*. It is one of the best essays of its kind in print:

- A stands for Alcohol; deathlike its grip.
- B for Beginner, who takes just one sip.
- C for Companion, who urges him on.
- D for the Demon of drink that is born.
- E for Endeavour he makes to resist.
- F stands for Friends, who so loudly insist.
- G for the Guilt that he afterwards feels.
- H for the Horrors that hang at his heels.
- I his Intention to drink not at all.
- J stands for Jeering that follows his fall.
- K for his Knowledge that he is a slave.
- L for the Liquors his appetite craves.
- M for convivial Meetings so gay.
- N stands for No that he tries hard to say.
- O for the Orgies that then come to pass.
- P stands for Pride that he drowns in his glass.
- Q for the Quarrels that nightly abound.
- R stands for Ruin, that hovers around.
- S stands for Sights that his vision bedim.
- T stands for Trembling that seizes his limbs.
- U for his Usefulness sunk in the slums.
- V stands for Vagrant that soon he becomes.
- W for Waning of life that's soon done.
- X for his eXit regretted by none.
- Youths of this nation, such weakness is crime.
- Zealously turn from the tempter in time.

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