

"Does God Live Here?"

BY EVA W. MALONE.

Friendless, at night, the street she trod,
A little maid forlorn,
Nor reckoned of her shoeless feet,
Nor of her garments torn.
But eager, searching, on she sped,
With look of deep intent—
As one with spirit, all enwrapt,
On earnest mission bent.

At last she paused, her weary face
Took on a look of light—
A stately church, with beauty rare,
Burst full upon her sight.
She heard the organ peal—the notes
Of glad, triumphant song—
Then whispered low, "Ah, this the
place!"
And joined the waiting throng.

Before the surprised priest she paused,
Nor marked his gaze austere;
But, undismayed, preferred her plea:
"Please, sir, does God live here?
They say that he is kind and good,
If children to him come;
And when I saw this lovely place,
I knew it was his home."

O men! O brothers! in our pride,
We rear the stately dome;
But let us ask, with grief of heart,
Is it, in truth, God's home?
Do Pride and Passion find no place?
Is Envy, Malice near?
Alas! with shame our heads we bow,
And cry: "Does God live here?"

A NEW BOY AT SCHOOL IN CHINA.

Everyone knows the absurd character—to occidentals—of Chinese formal conversation, but every fresh account of a first interview with a Chinaman with whom etiquette must be observed is a new entertainment. A gentleman who

was for a long time at the head of a school in China, which was patronized by Chinese, has contributed to an exchange an account of the usual interview which took place between him and the father of a boy brought to the school.

The Chinese gentleman is escorted to the reception-room, and both he and the teacher shake their own hands and bow profoundly.

Then the teacher asks:

"What is your honourable name?"

"My mean, insignificant name is Wong."

Tea and a water-pipe are sent for, and the teacher says: "Please use 'em." The Chinaman sips and puffs for a quarter of an hour before he says to the teacher:

"What is your honourable name?"

"My mean, insignificant name is Pott."

"What is your honourable kingdom?"

"The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?"

This means, "How old are you?"

"I have vainly spent thirty years."

"Is the honourable and great man of the household living?"

He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs." These are the teacher's own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully entrust him to your charge."

The little fellow, who has been standing in the corner of the room, comes forward at this, kneels before the teacher, puts his hands on the floor and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping-room, and so forth. At last the Chinese gentleman rises to take his leave.

"I have tormented you exceedingly to-day," he says.

"Oh, no, I have dishonoured you."

As he goes toward the door he keeps saying: "I am gone; I am gone." And etiquette requires the teacher to repeat, as long as he is in hearing: "Go slowly; go slowly."—Youth's Companion.

BABIES IN ALASKA.

An Alaskan baby has less chance of living to manhood and womanhood than have the babies of other countries. The Alaskans are bold, warlike, and healthy, and are great hunters, trappers, and fishers. But the ignorant mothers do not know how to take care of their little babies, and so they die by the scores from neglect and mistaken treatment.

How do they treat the babies? To begin with, they rub their little bodies with grease, pack dried grass tightly round them, and then roll them up in a skin or a blanket. In this tight bundle the baby stays, with his limbs held close to his body, unable to do anything, poor little thing, but cry from discomfort. If he cries too loud or too long, his mother puts his head under water to teach him to keep still!

Once a day the blanket is unrolled and fresh grass is packed around the little fellow. After the first year, if the child lives through it, the wrappings are taken off, and the baby is allowed to crawl about, and is fed liberally on whatever the grown-up members of the family have for dinner—seal-fat, dried meat, and dried fruit. With such bad food, and such a cold and damp climate, very many of the children die before they are five years old.

When a baby dies, its body is put into a "burial basket." This is often prettily embroidered, and dyed in bright colours; for the Alaskan mother loves her baby dearly, and makes its tiny coffin

A LAD'S COURAGE.

When John Coleridge Patteson, who became the devoted bishop, was a lad at school, he was one of the cricket eleven. At the suppers, after the matches, the boys became accustomed to indulge in rather coarse mirth; silly jokes were circulated, and the talk sometimes became bad.

At last, Patteson could stand it no longer. He rose up from his place one night, and said clearly and decidedly, with boyish frankness and determination: "I must leave the eleven if this conversation is to go on; I will not share in it, and I cannot listen to it. If you persist in it, nothing is left me but to go." The influence of this brave stand by one of their best players caused the hurtful talk to cease.

ELIJAH AND ELISHA.

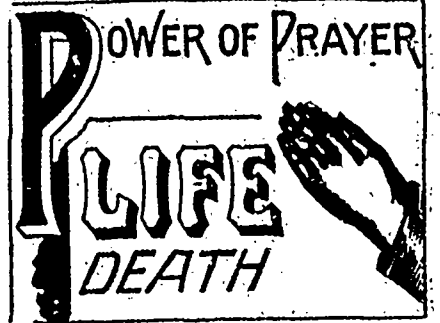
The following account of the call of Elisha will be of interest in connection with our lesson.

"So Elijah found Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him.

"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?"

"And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arse, and went after Elijah, and ministered unto him."—1 Kings 19, 19-21.

The only truly rich people are those who give up all for Christ.



- Th. Elisha's care for the Shunammite.—2 Kings 8, 1-6.
- F. The widow's son.—Luke 7, 11-17.
- S. The ruler's daughter.—Luke 8, 41, 42, 49-56.
- Su. Praise for deliverance.—Psalm 116, 1-13.

QUESTIONS FOR HOME STUDY.

1. The Shunammite's Sorrow, v. 25-28. What journey did this mother make, and why? Who saw her while yet a long way off? What did Elisha say to his servant? What was the mother's answer? What did she do when she met Elisha? What did Gehazi attempt to do? What did Elisha say? What question did the woman ask?
2. Gehazi's Experiment, v. 29-31. What four things was the servant told to do? What two things was he not to do? What did the mother say? What did Elisha do? When the servant laid his staff on the child's face what happened? What report did Gehazi bear to Elisha?
3. Elisha's Miracle, v. 32-37. In what state did Elisha find the child? What was his first act when he came to the house? What did he then do to the child? What was the effect on the child? What did the prophet do? What was the effect of his second visit to the child? Whom did he then summon? What did he say to the mother? What did the mother do?

PRACTICAL TEACHINGS.

- Where in this lesson are we taught—
1. The duty of trusting God when in trouble?
 2. The duty of praying when in trouble?
 3. The power of God to help us in trouble?

Shop-Walker—"She complains that you didn't show her common civility."
Shop-Girl—"I showed her everything in my department, sir."

Johnny was in the preserve closet surreptitiously helping himself. "It beats all," he said, under his breath, "how much jam a fellow can stand 'bout feelin' crowded."

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ELIJAH AND ELISHA.

as beautiful as she knows how. The burial basket is put into a little canoe, which the mother pushes out into the stream, and the stream bears it out to sea, where the gods are supposed to receive it. And that is the end of the poor little Alaskan baby.

METHODISM AND TEMPERANCE.

We do not believe that there has been in all history a more remarkable phenomenon than the absolute unity of opinion which exists in our church in regard to the evils of the liquor traffic. We do not know a single one of our preachers that uses intoxicating liquors as a beverage. Nor are we acquainted with a single one but believes that the traffic in the devil's fluid ought to be suppressed by law. The great body of our laymen, moreover, are in sympathy with their pastors on this subject. What is true of the Methodists is also true of the other evangelical churches in this section. They are all sound to the core.—*Nashville Christian Advocate*.

Willingness, which is really love of God, has no colour of its own; only at every call it is ready to will whatever God wills.—*Fenelon*.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE HISTORY OF THE TEN TRIBES.

LESSON VII.—AUGUST 14.

THE SHUNAMMITE'S SON.

2 Kings 4, 25-37. Memory verses, 32-35.

GOLDEN TEXT.

Cast thy burden upon the Lord, and he shall sustain thee.—*Psalm 55, 22.*

OUTLINE.

1. The Shunammite's Sorrow, v. 25-28.
 2. Gehazi's Experiment, v. 29-31.
 3. Elisha's Miracle, v. 32-37.
- Time.—Between 895 and 884 B.C.
Places.—Shunem, a little town in the very heart of Israel. Mount Carmel, in the neighbourhood of the scene of Elijah's victory over Baal's prophets.

HOME READINGS.

- M. Kindness rewarded.—2 Kings 4, 8-17.
- Tu. Sorrow in the home.—2 Kings 4, 18-24.
- W. The Shunammite's son.—2 Kings 4, 25-37.