

there is displayed the same spirit of neatness and for having things look, as he says, "something like."

There is another thing which, though not always seen among the property of the room, so generally claims a place there that we should do wrong to omit it. It is the picture—likely of father—more likely of mother perhaps; but most likely of neither. Whoever it is he never tires with looking at it. He looks at it in the morning before he goes to class, at noon when he comes from class, and at night. He studies his lessons with the picture worked in as a background to every sentence, and writes innumerable letters looking at it in such a way as would seem to say (of course we may be wrong) that he is addressing his thoughts to the original. The very loadstone of his existence that picture is, and as truly rules the compass of his life as the magnet the trembling needle.

House keeping has a vast number of little duties which, though they are known intuitively by the daughters of the land, never occur to the sons of the land till any one of them sets up for himself. None of the latter class become so well aware of this as the man of study. After a little his propensity to study (we suppose it must be that) affects his clothes by making them some half-dozen buttons minus; or his foot has grown too long for his stocking, and, as a consequence, the latter is out at the heel or toe; or he wants his handkerchiefs marked, or his hat brushed, or his room tastily arranged as to its furniture, or some towels washed; or from the long list which might be compiled, some other need. Each one comes to him with a lesson, and it is only a question as to how that is learned. In the more simple ones we may fairly state that he soon becomes an adept. For the more complex operations the statement is perhaps too strong. For instance, there has been in some cases a marked departure from the ordinary custom of having the thread with which a garment is mended of the same color as the cloth; and in other instances the common practice of darning has been entirely ignored, stitching the edges of the aperture together having been adopted instead. Nor are such opportunities for one day only; they are present with him to the end. While he is thus seeking mental development and gazing upon his high position in perspective, a kind Providence has also fitted him, in case his first hope should not be realized, for two other enviable positions, though lowly—a bachelor and a widower.

It could be of no avail that we should continue further. Apart from his a consciousness of intrusion upon the reader's patience and a lack of space alike forbid us. If you feel that you have been introduced to a few scenes in the student's system of living and by means of them some idea has been given you upon that subject, the object of this sketch has been fully accomplished.

A SHORT LAY SERMON.

FOR THE ESPECIAL BENEFIT OF CONGRESSIONAL,
MINISTERIAL AND OTHER DEAD HEADS.

(Intended for the Longitude of Washington City.)

Text: *So he paid the fare thereof.*—JONAH 1:3.

As not many months ago Sunday schools throughout and beyond English speaking countries considered the story of Jonah's flight and capture, it may be well to direct attention to a practice too common at the present day, on the part of men who are often unconscious of any violation of moral law.

Commanded to make a long journey to Nineveh, "that great city," and "cry against it," the prophet, from lack of courage or other cause, disobeyed the command, and instead of going eastward to the capital of the Assyrian Empire, deliberately undertook a journey westward. Unlike many others he preferred a voyage by sea to a journey by land, his destination being Tarshish, in Spain.

Fully determined upon disobedience, he sought to make obedience physically impossible by seeking an asylum in Western Europe, and placing himself beyond the "great sea." Fatigued by his journey to the seaport, Joppa, he went on board the vessel, and after securing his passage, lay down in his berth and slept soundly while the ship sailed out of the harbor. The truth of the proverb,—“Man proposes, God disposes”—was strongly illustrated in the case of Jonah, who soon learned that he could flee not from God's presence; and instead of proudly disembarking in due time at Tarshish, he was spewed out of the mouth of a "great fish" (not whale) on his native shore, after a three days' imprisonment.

Disobedient and blame-worthy as Jonah was he exhibited an element of honesty deserving of emulation twenty-seven centuries thereafter, viz.: "*He paid the fare thereof.*" Unlike "stowaways" in almost every passenger ship from the Old World to the New; unlike ministers of the gospel who, in some Southern States, are allowed to travel on railway trains at half-price; unlike ministers and theological students who are allowed by Wananaker, the great and good Philadelphia merchant, a discount of ten per cent on all their purchases; Jonah went to the Captain's office, asked the price of a first-class passage to Tarshish, and without complaint or higgling, paid the full amount. He did not say: "What reduction do you make for prophets? I am a Hebrew prophet on my way to Western Europe, and my business requires haste. Can you take me at half-price?" Nor, indeed, after he was forcibly ejected from the vessel during the storm and got safely to land, did he call at the office at Joppa and ask for the return of his money, claiming a violation of the contract to