

being childless, was very anxious to adopt some boy as his son; and one day, as he was walking through one of the streets of our city, saw a lot of little boys playing in the gutter. He takes a fancy to one of them, and, taking the little man away, washes and clothes him, as becomes his new position. And then his education commences. He is to be a gentleman. After a little while, this same gentleman is walking through the streets again, and, suddenly turning a corner, sees another group of ragged boys playing again in the gutter. And, can he believe his eyes? Yes, there is the very little boy with his new clothes, playing with the others. "Oh," he says, "this is a hopeless affair. I shall never make a gentleman of this boy. It is not the marbles or the play I mind, but the companionship." Now, friends, ye have been taken out of the gutter of this world's pollution, snatched away by blood-stained hands; ye have been clothed by Him who is the righteousness of his people, and your education, under the guidance of the Holy Spirit, begun. What fellowship, then, can ye have with the world? You belong to the family of God. We hear people asking, "Is there any harm in this amusement, or in going to this or that place?" I always feel that when it comes to the "any harm" question, it is the wrong side of the matter altogether. When a Christian asks this question, he simply means, "How far may I go round, and not give up my God?" The question for you is, "Is there any good? Can I glorify my God in this? Can I serve and honor Jesus by doing it?"

Is there any harm? Yes, there is harm, positive harm, because of the companionship—not in the mere amusement, but in the companionship; for, remember, ye are children of the Lord God Almighty, and He is not ashamed to be called your Father. Shall we, then, have fellowship with the unfruitful works of darkness? Look at Bunyan's Pilgrim. He goes from the City of Destruction. He runs for eternal life to the gate, is admitted, and, coming to the cross, loses his burden. He goes on, bound for the glory. And now we will suppose he wants to look back at the City of Destruction. He turns round, and the first object that meets his glance is the cross of Christ. If we want to look back at the world, we must do it through the cross, fall in view, with the world behind it. And let that remind us of what the world did with Him. It took Him, and with its wicked hands crucified and slew Him. We can never have any fellowship with the world.

CO-EDUCATION AT MICHIGAN UNIVERSITY.

An Ann Arbor correspondent of the Chicago Tribune writes as follows of the practical working of the co-education of the sexes at Michigan University:

"In the literary department co-education is acknowledged on all sides to be a success. During these few years of trial, many questions in regard to woman's capacity for sustained and heavy intellectual labor, without ill results following, have been practically settled. Among the sixty-seven women in this department, many might be selected who are living refutations of Dr. Clarke's theory. Their robust forms and full faces prove, in their own cases, at least, that their study is not undermining their constitutions, nor making of them physical wrecks. There are not a few who have come to Ann Arbor in comparatively poor health, and who, after a year's solid labor, have been really benefited by their life here. They all say that the regular life, the constantly recurring subjects of interest and of novelty, the pleasurable excitement of daily preparation for recitations, and the satisfaction of working toward some aim, more than counterbalance the injuries which might follow excessive fatigue and too intense mental application. Their happy and contented looks speak volumes for the way in which they enjoy their work.

"Their attendance upon college compares favorably with that of the men. There are numerous cases of lady students who have not missed a recitation for two or even three years; and, when compelled to be away, it was not on account of sickness, but because of necessary absence from the city, or from some unforeseen circumstance. The dress of those women, who have dared to step a little out of the beaten track of 'woman's sphere' and 'woman's duties' is not at all different from their sisters' at home. There is many a woman in the University who would be singled out in a crowd of well-dressed women anywhere as a person of taste and refinement, and as one who thoroughly understood the hundred and one mysteries and little nothings of which a woman's dress is composed.

"The students regard the presence of women in the University in a quiet, gentlemanly, matter-of-course manner. They meet them in the halls and on the stairs, in the recitation rooms and on the college grounds. Wherever there are classes there are women. And one does not perceive any failure on the part of the gentlemen to extend to the women those little

delicate attentions which have, in all time, been instinctively granted her, and which (the truth must be spoken) are so dear to every woman's heart. There is no presuming upon acquaintance from the mere fact of having recited together. It is really a matter of remark how few acquaintances are made among the students here, when one remembers that they see each other daily, and constantly hear each other's character dissected and discussed by friendly and unfriendly critics. One lady, recently graduated, told me, not long since, that she never spoke to a classmate, among the gentlemen, until her senior year, and then only after a formal introduction.

"All are kept so busy that there is really very little time for social intercourse. The most that can be done is to meet friends Friday and Saturday evenings. There are few women who have the courage to attempt to keep up society while attending college.

TINKERING AND OILING.

BY THE REV. GEORGE A. PELTZ.

A young man having become proprietor of a small mill, set himself to fill it with all the modern machines which were likely to prove useful. His sagacious old father looked very dubiously at the additions. He thought the matter was overdone, and finally he freed his mind to a friend, saying, "Machinery? yes, he has plenty of machinery. That's where the trouble is; he has so much machinery that it takes all his time to tinker and ile it."

Every sensible person will admit that machinery of any sort is overdone when it is so increased that the whole working force of the establishment is absorbed to keep it in order, leaving no time to secure profit by running it. No shop could stand such a drain. The tinkering and oiling must be the incident, and the vigorous working of things must be the rule. Just here is where the trouble is with many a Sunday-school. The work to be done in the school is the teaching of God's truth, and the impressing of it upon the heart and life of pupils. It is a narrow view which sees no opportunity for this except as teacher and class work together in the class exercises. The well-conducted session is a teaching and impressing service from first to last. The reading of hymns and of Scripture; the singing, praying, reviewing, blackboarding, map, or other illustration; all, in short, that is done in any session, should work in one direction. Some "tinkering and oiling" may be necessary, but we protest against consuming all the time in these incidental operations.

Let us all place clear and sharp before ourselves the true aim of our work. We must teach and impress God's Word. Unless we do this we miss our calling. In pressing toward this end let us cling to a beautiful simplicity. Away with everything which does not yield a return of good. Put incidental matters into incidental times. Waste not the precious hours for work in "tinkering and oiling." Have that all done beforehand, and when each session's work is started, let it be to produce results for eternity.—S. S. Times.

HOW TO STUDY A BIBLE LESSON.

BY THE REV. S. L. GRACEY.

Let no one be content to pass as an average teacher, but resolve to be the very best possible teacher after your sort. I say "after your sort" advisedly, for very many good teachers are spoiled by aiming to be somebody else than they are.

Aim to be the very best you can be. To be a good teacher you must have something to teach. No fountain can refresh others unless it has first been stored itself. Many teachers have no plan and do not think beyond the question paper. Now, at the risk of repeating some things perfectly familiar to some, I would suggest to the former class that their work is too important to be treated indifferently or indefinitely. Let me suggest that our preparation begin on Sunday evening for the lesson for a week hence, by at least reading the text of the next Sunday's lesson. This brings it at once before the mind and its suggestions may be thought over as opportunity presents. We are urged by a Divine command "to be thoroughly furnished." How may this be done? Suppose a teacher with nothing but a reference Bible. On approaching the lesson let him first apply to the Source of all wisdom for help. He that dwelleth in light will shed forth this upon his teacher servants.

First, Pray. Second, Read the lesson carefully. Third, Read over each verse and turn to references—parallel Scriptures—turn the light of prophecy upon it. Scripture is its own interpreter. The best comment possible upon the Bible is the Bible itself. "Compare spiritual things with spiritual." Search for Christ in every Scripture. An old writer has said, "No Scripture is opened until the road out of it, to Jesus, is found." Confirmed by Revelation, xix., 10. The testimony of Jesus is the spirit of prophecy.

Fourth, Pray, More light, Lord. "Open

thou my eyes that I may behold wondrous things out of thy law."

Fifth, Think. Sixth, Think. Seventh, Think. What is there in this lesson for me? How may I teach its truths? Note occurrences in every-day life which may illustrate the subject. "Without a parable spake He not unto them." Jesus' mode is the very best.

Have a note book; jot down thoughts; talk about the lesson with fellow teachers as you "walk by the way," in the cars, railway, steamboat. Form questions of your own on a level with your class. Do not frame questions so that they can be answered by "yes" or "no"; nor so as to convey the answer in your questions. Question yourself severely, and be able to answer the question to your own satisfaction.

Get full of the truth. Hearing a lesson, like saying prayers, is simply abominable. Your object is to convey truth, stimulate to right action, lead to Jesus, holiness, usefulness and heaven.

Never be objectless in any lesson. Ask yourself frequently, "What am I doing? And I under any responsibility for the manner and fidelity of my course? How long have I, wherein to work? What thou doest do quickly." "Be zealously affected."

A good plan in teaching is to make preparation a little ahead, and at the close of a lesson give to each member of the class a question on the next Sunday's lesson, on which that scholar may be prepared to make answer the following Sabbath.—Methodist.

THE SPIRIT'S RESPONSE.

BY HERBERT NEWBURY.

"Intercessory Prayer is our subject for next week," said Mr. Wilson, to his friend, Mr. Heath, as they came from the social prayer-meeting.

"Well, you pray for others as if you really had faith in it."

"I have special reason to do so. I must not stop now, to tell you why; but will perhaps, publicly next week."

At the social meeting, Mr. Heath rose and said:

"I have a few words to say for intercessory prayer. At a certain period of my school-days I became intimate with a circle of companions who were disposed to think seriously of their relations to God. We sometimes spoke and wrote to each other of these things, but none of us took a decided stand for Christ, or cherished the hope that we were His. My father removed to a distant town, where I was subjected to evil influences, quite lost my interest in religious truth, and arrived at that critical point where Satan and the world claimed me, and almost had me. When things were thus, one morning as I was performing some labor in the garden, the thought of God and my neglected duty to Him suddenly took possession of my mind. The subject demanded my instant attention. 'To-day if ye will hear His voice, harden not your heart,' was the inward whisper. One minute before I had been utterly thoughtless; now, without the slightest visible influence, my whole being was pervaded with a sense of eternal realities.

"I immediately left my work, and fled to the retirement of my room, choosing, I remember, the most retired way, lest some one should speak to me or detain me. On my knees, in my closet, I pleaded for Divine mercy, and guidance into the way of eternal life, resolving that I would never cease seeking Christ until I found Him; little realizing how He was seeking me and waiting to receive me. As the day advanced, my sense of sinfulness became almost insupportable, my appetite forsook me, and the following night was one of sleepless anxiety and prayer. All this time no one had spoken to me of religious things, and it was deemed a season of profound coldness and inactivity among professing Christians. So absorbed was my whole being in things unseen and eternal, that I scarcely cared to open a letter handed me from the next morning's mail, until I noticed the handwriting was that of one of the absent young friends I have mentioned. The letter said:

"The Spirit of God is with us in power. Your friends, Maynard, Littlefield, Bruce, Webster, and others, are among the converts. We have formed a little meeting especially to pray for individual conversions, and you are one for whom we plead this week. We are sorry you are not here to profit by the sweet influences we enjoy, but we try to have faith that the Holy Spirit, in answer to prayer, will reach you wherever you are."

"The reply I returned to that letter breathed the hope of a new-born soul. It was twenty years ago; I have tried to serve God from that day to this; and I trust I shall serve Him while I exist.

"If my friend's communication had preceded my interest, we might feel that the letter awakened my attention; but it was only on its way; all unknown to me my friends pleaded for my soul, and while they were yet speaking the Spirit strove with me in answer. If you ask me: Do you believe the prayers of

your absent friends influenced God, applied to your conversion? I answer: I do believe it. My best knowledge of the Word of God, my best observation of facts, as well as this which I have related and other circumstances in my own experience, all unite to confirm my faith in the power of intercessory prayer."—Congregationalist.

PAYING A CHURCH DEBT.

It is twelve thousand and five hundred dollars. See how easily it can be done in one year, providing the money is paid regularly every week.

100 pay 5 cents per week.....	\$ 200 00
150 " " " " " " " " " " " "	300 00
200 " " " " " " " " " " " "	400 00
250 " " " " " " " " " " " "	500 00
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350 " " " " " " " " " " " "	700 00
400 " " " " " " " " " " " "	800 00
450 " " " " " " " " " " " "	900 00
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Suppose the church wishes to raise for its current expenses anywhere from one thousand to three thousand dollars. How easily it can be done on the above plan, providing it is paid regularly and weekly. If one allows a few weeks to go by without paying, then the amount will be large, too large for some, to be paid at once. The pew rents uncollected at the end of the year can all be saved by paying weekly. Let people take their choice of paying weekly, monthly or quarterly, and then hold them promptly to their pledge. We are all the time overlooking the little, and therefore generally behind at the close of the year.—Era.

A CUNNING ARTISAN.—No bird, or other animal, not even man himself, can excel the beautiful workmanship of the tiny, little creature known as the "brickmaker," which is scarcely visible to the naked eye. By the use of the microscope it has been discovered that she not only builds her house, but manufactures her own brick, and lays them up, one by one, with no workman to assist. The house is usually attached to some water-plant, but they sometimes anchor their dwellings to the parent-house. When the animal is resting, or is in any way disturbed, she settles down in the lower part of the tube; but when all is quiet and she is in good working condition, with no nursery of young ones around her, she is pretty sure to reward us with the sight of her four beautiful wheels which she sets in rapid motion, thus forming a swift current which brings the food and the material for the brick close to her head; and she has the power of selection, for she often rejects particles brought to her mouth. The apparatus for moulding the brick is within the body. The material is brought through the action of the wheels to a small opening, where it passes down to the apparatus, which is in rapid, whirling motion, soldering the particles together until they become, seemingly, a solid ball; now she ejects the brick from its mould, bands her head over, and securely places it on the top of the structure. It takes her about three minutes to manufacture each brick.

TEACH CHILDREN HONESTY.—Children at home and at school must be taught to be honest. Honest in their words and deeds, as well as in their accounts. Integrity should govern them, even in their amusements, so that rolling marbles and pitching buttons should not have the shade of a shadow, of the first step to gambling. Playing at cards, even for very small sums of money to give a zest to sport, should never be tolerated among the most intimate friends in a family. Children must be impressed with the truth that in all the affairs of life, honesty is essential, and that falsehood and lies and dishonesty are downward steps to hell. If children are encouraged to look upon wealth as a principal source of happiness, and are taught to make invidious distinctions between the rich and poor, their young hearts will overflow with a desire to dress in richer clothing than others can afford to wear, and to live a butterfly life of flutter and display. Will the pampered children of luxury, or any others who have an idea that money makes the man, and that self-indulgence is the chief end of life, be safe clerks in a bank, in a store, in any situation where there is a chance to steal? Start a child in the right way, and when he is old he will not depart from it. Teach him "the fear of the Lord, which is the beginning of wisdom," and he can be trusted with uncounted gold.—G. W. Bungay.

—Having been, in one or another capacity, busied about Sunday-schools for forty years, I venture my judgment, that if a pupil must forego one or the other—the explanation of the meaning by question and answer, or the possession of the text in his memory, verbatim—he had better let go the former. With those attainments which such knowledge insures or infers, there is no part of household and juvenile learning so valuable as what, in good old, idiomatic mother English, is called getting "verses by heart. Beloved children, having almost worn out my eyes by reading and study, let me testify to you, of all I ever learned, I most prize what is level to you all—the knowledge of the English Bible—and for one verse that I know by heart, I wish I knew a hundred.—Dr. Jas. W. Alexander.