

## A NOBLE CONVERT.

THE Chinese are widely known as a very stolid and selfish race. When, however, the Gospel of Christ really gets hold of them, it gives them an earnestness and an enthusiasm wonderful to behold. We find an instance of this kind in the *Chronicle* of the London Society. A member of the Avey Mission is a man of culture and standing among the educated classes of his people. He is connected with a wealthy family, but his means have been greatly limited by the aversion which his heathen relatives have to his Christian profession. The scanty income which he has he devotes, as far as possible, to the wants of the unfortunate. He has two schemes of benevolence on foot. The one is the rescue of infant girls cast away by their parents. With the assistance of some of his friends, he has hired several nurses to take care of these children, and he proposes to bring them up with unbound feet, and able to exercise a Christian home-influence. His other plan has been formed in behalf of those Christians who are driven away from their villages by the petty persecutions so common in China. For them he has bought a large plot of ground. About twenty Christians have already taken refuge upon it. When they become able to do so, they are to pay rents, which shall go to the support of the foundlings. Another Christian, a well-to-do rice-seller, is letting them have as much rice as they need, and is willing to wait for payment until they begin to gather in their harvests.

## FAMILY PRAYER-MEETINGS.

ALONG other good things and doings to make home a happy place, is, or ought to be, a family prayer-meeting. In almost any Christian family one can be easily begun and, by the grace of God, sustained. If the children of a household will take part in the exercises, they will remember while they live the family prayer-meeting, while other family matters will be readily forgotten. No doubt people might be trained to pray acceptably, as well as to speak. By acceptably we mean in such a way that they would lead the devotions of others, not weary them by repetition or pain them by hesitancy. Young men, we are told, should be encouraged to pray in prayer-meeting. So they should; and yet to hear "O Father!" or "O Lord!" ejaculated twenty times in five minutes is not edifying.

Prayer is a very simple thing. It is asking God for what we need. Children often do it, with sweet, upward-looking faith. If they were allowed to pray aloud in the home circle it might help them to a gift of utterance in older years.

B. M. G.

## A GODLY LIFE.

THE wise man who calls himself the Preacher exhorts all young people to remember their Creator in the days of their youth, before the evil days come, and the years draw nigh, when they will say, "We have no pleasure in them." He bases his exhortation upon

I. The fact that old age with its infirmities is coming upon us, and we will, without religion, be very miserable. If a man neglects to seek God in his youth, he is not likely ever to do so.

II. The exhortation is based secondly upon the fact that death is coming to put an end to all the opportunities and privileges we here enjoy. Our spirits will then return to God who gave them, and all opportunity to repent or believe will have passed away for ever.

III. The third reason upon which the exhortation rests is, that we must go to judgment, and there answer for all we have done, whether it be good, or whether it be evil. God will bring every work into judgment, even all the secret things which are here hidden from the knowledge of men. The conclusion of the exhortation is, "Fear God, and keep His commandments."

No one is fit to be a Sunday-school teacher who has fits—fits of being absent, fits only of punctuality, mere fits of study, fits of visiting his scholars, with long intervals between. The scholars are sure to have fits, also—principally fits of staying away. The most fitting thing that such teachers can do is to resign.

## CHEAP KINDNESS.

MR. MOODY told his audience at Greenfield, the other day, a pretty story about his going there for the first time, years ago, a little fatherless boy. Mother and home were thirteen miles away, and thirteen miles to a child is half a continent. Homesick and sorrowful, he walked down the village street, holding fast to the hand of a brother, rather older, who had gone to the village before him. "There," said the brother, "comes the man who gives every new boy a penny."

Approaching them, there walked slowly a tall old gentleman with grey hair. Would he see them? Would he know this new boy? One little heart beat fast with doubt and expectation. Sure enough, he did see them, and did observe a new face in the stranger. "Ah!" says the kind voice, "ah! here's a new boy!" and the brand-new penny was given to match the little fellow's novelty; and better still, the soft old hand rested a moment on the round head, and a reverent, solemn blessing was breathed above it, and rose to God.

O, blessing not bestowed in vain! O, tender prayer not suffered to slip unanswered from the Mercy-seat! The thousands whom the magnetism of Moody's earnestness, and the loyalty of Moody's love to the Master, have touched and persuaded, are the witnesses to the truth of this. Other prayers and blessings may have consecrated him too, but this was among those that have left their evidence for everybody to read. The penny and the prayer together made a deep impression on the mind of the new boy.

Many a time, if we wanted to, we could as entirely and as satisfactorily make others happy, if we only would. Nothing is so cheap as courtesy. A little trouble taken for another, a flower sent to a sick friend, a surprise arranged for somebody whose life is monotonous, would not cost us much; but that they would go a great way. How all the boys in town must have worshipped the dear old man who went round with pennies rattling in his pockets for fellows just come to town. His errands never had to wait, one may be certain. There was always a Jim or a Joe ready to bring him his letters, or to rush for his evening paper; and if his garden needed weeding, or his cow strayed away, plenty of brown hands and bare feet were at his disposal to work in the one or reclaim the other.

Fortunate gentleman, too, to have given the bright penny to the bright boy who has everything bright about him still but his name. We do not all find beneficiaries who turn out so well. But that is neither here nor there. In heaven their angels do always behold the face of the Father, and it is work worthy God's fairest angels to make the children glad. Shall we not all hereafter look out for new boys?—*Christian at Work.*

## COURTESY.

MANY people are probably apt to overlook the fact that genuine courtesy involves an indwelling sentiment. They fancy that kind feeling must prompt its subject to a ludicrous excess of politeness. But this simply means that kind impulse must be supplemented by other qualities, namely by a fine sense of the seemingly and the ludicrous, and a certain intellectual quickness of mind. Without these a very kindly-disposed person will, no doubt, frequently err. A young man who accidentally brushes against a young woman in the dense crowd of a skating-rink, and makes an apology, is something more than polite. On the other hand, kind feeling must be assisted by intellectual qualities. The lady of fine tact who quickly perceives the sort of treatment best suited to her individual visitors, knows with whom to place them at dinner, and how to modulate the key of her conversation in passing from one to another, may not be a whit kinder at heart than the hostess who takes great pains to entertain, but always manages, through a certain awkwardness, to spoil the discriminating insight. Yet the kindness is essential in the case of the skilful as in that of the awkward lady. The very tact by which the former quickly reads individual minds, interpreting their requirements, involves a lively sympathetic interest in others. The difference is that the estimable feeling exists not as a disturbing emotional excitement, but as a calm controlling motive.