

give this as an illustration of the internal principle and life of Christian courtesy and the fact that it may be found where few advantages of cultivation of manner have been enjoyed. It is far from our intention to detract from the value of the usual observances of society. On the contrary, we believe that they should be highly prized and studiously regarded. It would perhaps be safe even to say that admitting the hollowness of many of the common acts of intercourse, admitting, that the grasp of the hand the pleasant smile and salutation, are extended to persons to whom the feelings are quite indifferent, and who by possibility deserve little regard, it is well to maintain these courteous attentions.

It is well for ourselves, our actions react upon our emotions. In our daily paths we meet friends acquaintances, strangers, it may be enemies. If with self-centred coldness we pass along, if we scarcely give a thought to those who cross our way, if we have a chilling indifference towards others, and if we manifest this in our conduct, the more we act this out, the more we suffer the emotion to influence our manner, the more does the habitual outward action harden the wicked inward negligence of what is due of kind notice to our fellow pilgrims to the equal great and one judgment seat. On the contrary, if we form the habit of uniform pleasant attention to other persons in all the intercourse of life, the very fact of pleasant conduct disposes us to pleasant emotions towards them, and we cultivate the Christ-like disposition of beholding in every individual a neighbor and a brother.

Nor in speaking of the value of courtesy for our own sakes, should it be forgotten that the little attentions often cement, while their neglect breaks the bonds of affectionate regard. Constant Christian politeness is like the sunshine on the buds of human affection. It develops them and gives them their brightest hues. Its neglect is a frost that often kills. A wrong apparent or real, excites strong immediate feeling, and is likely to call out a prompt explanation. But a slight passing neglect seems too small to mention. A friend passes a friend a few times with scarce a word chiefly from thoughtlessness. The other thinks it strange, and when they next meet in company, his own manner takes a shade of unwonted coldness. Both then, begin to think singularly of each other. There is no overt act, nothing apparently demanding to be cleared up; but the process goes on, and at length the separation becomes mutual and perpetual.

This has been in principle the history of many a broken friendship. These neglects of what true politeness, springing from a real Christian regard for the feelings of others demands, courtesies unregarded, kind expressions little noticed, kind letters unanswered, attentions unreciprocated, have dissolved the intimacies of years, and left hearts that once throbbed warmly together to beat solitary "funeral marches to the grave."

We should also be courteous to others for *their sakes*. The desire of the Christian is to promote the happiness of others. Loving all men as brethren, he rejoices in their rejoicing. It is not, however, in the power of any one person to do great things for the prosperity of all with whom he may be thrown in contact. But he may often confer much pleasure on many individuals by that which costs him little exertion and which he ever has in his power to confer. Much of our happiness consists in the minor circumstances of life. Great blessings as well as great trials come seldom. To have the feeling that others care for us, that then if humble we are not despised, that we are not isolated from the sympathies of our associates, to think that others have a respect and regard for us, and show us a suitable and pleasant attention, constitute a great element in the ordinary pleasure of life. A person is often more pained perhaps by being neglected than by being positively

insulted. An insult proves that at any rate we are of enough consequence to deserve some notice. We may require a settlement of the matter. But a cool disregard depreciates our estimate of ourselves, and is apt to make a person of any sensitiveness either miserable or angry. Apply these principles, and it is plain, that the benevolent emotions and desires of the heart of the true follower of the beneficent Savior will prompt to genuine politeness, which, after all, is but the graceful manifestation of a true feeling of good-will towards all our associates. If a bright look, a cordial shaking of the hand, a pleasant inquiry after the welfare of another will contribute to his happiness, is it not very uncharitable to withhold them? In the pre-occupation and haste of our vigorous American life are not these things too much neglected?

We are speaking of *Christian* courtesy. This is politeness on principle. A man not a Christian, but by nature genial and by circumstances polished, may manifest much agreeable courtesy. It is delightful to meet such an one and he deserves the favor he is sure to win. As a man he acts kindly and well towards his fellow man. But with the Christian this obligation rests on even higher ground. It is his duty as Christ's disciple to obey the apostolic injunction "Be courteous." If the image of his Lord be truly formed in his soul he will love all men as did his Lord. This inward disposition will prompt to its appropriate outward development. He will prove his affection for all by being suitably considerate and attentive towards all. He is thus to adorn his profession and commend his piety. A minister of the gospel, or, private Christian, exhibiting, or seeming to exhibit in his manner, either a proud, or cold, or merely negligent indifference to the usual courtesies shown to others, may not only prejudice his own position in their estimation, but also prejudice the cause of the piety which he professes. Religion, not justly indeed, but as a matter of fact, is too much judged of by its professors. It affirms that its tendency and power are to soften the heart, smooth the disposition, and inspire kindly regard for all. If those who declare themselves governed by these principles fail to discover them in their usual intercourse, piety itself suffers in the view of the world. It is spoken of as unsocial, morose, and clannish—as unsuited to the amenities of refined life. Thus the merely uncourteous and impolite Christian, even if otherwise consistent, brings a reproach on his sacred name, and wounds the church of his Redeemer. We may fail in being perfect masters of what the world calls "good breeding," but we need none of us fail in what is far more important, both before God and man—kind and gracious manners to all, out of hearts warm with love to both.—*Christian Intelligencer*.

#### RULES FOR VISITERS AND TRAVELLERS.

##### IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in any thing either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are to "stand before the judgment seat of Christ."

##### IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.