

The Family.

CHRIST FOR ME.

No Christ for me! the atheist said,
And turned in scorn away;
I saw him on his dying bed,
No radiant light around was shed,
For Christ was not his star.

No Christ for me! the boastful pride—
Life of a giddy youth—
Exclaimed the young, and turned aside,
And in a brief delirium died,
With curses on his tongue.

No Christ for me! where gold is king,
I heard the miser say;
And as he hugged the glittering thing
I saw the shadow of a wing:
He passed in gloom away.

No Christ for me! from lips of lips
Rose on the Sabbath air;
Alas! poor soul, the world to gain
Brought to his heart dismay and pain,
That ended in despair.

No Christ for me! and to his lips
The fatal glass was pressed;
He did not fear the soul's eclipse,
Nor did he see the scorpion whips
That scourged his laboring breast.

No Christ for me! the giddy throng
Shall wrap me in delight,
Amid the festive dance and song,
Where midnight hours the joys prolong,
"Thou fool! thy soul this night."

A Christ for me! with tearful eyes
The pilgrim saint exclaims,
As he looks up for the skies,
And prays daily for devotion rise
And kindle into flames.

A Christ for me! through life he goes
With trust and faith; fear;
Amid distress or treacherous foes,
Love in his faithful bosom glows—
His friend is always near.

A Christ for me! The Saviour died
To save my soul from death;
His cleansing blood has been applied,
And I can trust in none beside,
The happy saint exulting cries
With his departing breath.

—Congregationalist.

SUPERSTITION.

That looks like a very long word for the Little Folks' column, but I am only going to tell some little stories I know, to show how foolish it is for people to believe in ghosts, and signs, and dreams, and haunted houses. Perhaps you will say good people do not; but I know of many who will not start on a journey, or have a new garment cut, or begin any piece of work on Friday, because they say it is an unlucky day, and you cannot prosper if you do so; and if a looking-glass breaks, they look so solemn, and if there is going to be death in the family, or if you drop a rock, company is coming; if a dog howls, death is sure to follow; if you see the moon over your left shoulder, bad luck for that month, and so on, making themselves uncomfortable by imagining a thousand things which never come true, or if they do, have nothing to do with the sign they have connected with it. One evening, a good many years ago, my father took me upon his knee, to tell me a story for which I had teased him, and looking at me with a droll expression on his face, said:

"Well, when he told me this, my heart almost stood still for a moment, for my road lay through dark, heavy, pine woods, which I had often heard were haunted; as very strange noises had been heard in them. But my father was a man who had no faith in such stories, and would not have allowed me to tell till daylight, even if the error had been urgent, because he would have a strange noise to trace to go, and if I heard a strange noise to trace to find out what was. So I put the saddle on the horse, and started on my way, and sure enough, when I was about half way through the first wood, I heard a strange sort of 'hoon-on-on-on' which seemed right opposite to me, though far in the wood. I tried to be brave, I stopped my horse and listened; but the sound became more and more distinct; as I listened, and with a great effort I made up my mind to ride into the woods and see if I could find what was causing it. So in I rode to the thicket part, after resting a moment, I heard just the same sound, several times repeated, only instead being beside me as I had expected, it was out by the road which I had just left."

"Well, I had found out that it was something that could move, so after I went again, and as soon as I reached the road there, it was back in the woods. Well, now I had learned that it did not wish to stay by me, and the thought occurred to me that I might frighten it, instead of being frightened by it, so I rode in again, but just with the same effect. So I made up my mind this time I would watch, and with a great effort I made up my mind to ride into the woods and see if I could find what was causing it. So in I rode to the thicket part, after resting a moment, I heard just the same sound, several times repeated, only instead being beside me as I had expected, it was out by the road which I had just left."

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hand died because he looked into the grave of his own dear pastor, and the said, 'You notice it, and you will find if any one looks at a coffin after it is lowered into the grave, the next funeral will surely be his own.'

I was speaking of these things a day or two ago, to a very dear friend of mine, who said, 'I feel as you do about believing such things, and I remember when I was a boy, how strange I thought it; as I was dining with a little boy friend of mine, a servant came to wait upon us at table and upset the salt-cellar. She immediately took a spoonful of salt and threw it into the fire, and then put the rest back into the salt-cellar. I looked at Tom to see what it meant, and he seeing my wonder, said, 'Don't you know she would quarrel and have had luck if she did not do that?'

Such notions are all silly nonsense. God is a God of Providence, and watches over the fall of a sparrow, and surely will not leave his own children to be the sport of caprice, or reveal to the moon, or to dogs, or rats, those things he does not wish the wisest of men.—*Christian Union.*

A STORY AND A SEQUEL.

One of the rich men of New York being called upon for a speech at a public meeting on West side in substance:

"Ladies and gentlemen, I will give you a true story, as I told it some months since to another audience with a somewhat startling effect. It illustrates the fact that honesty and industry are pretty sure to meet with the reward they merit. About twenty years ago I started one fine Sunday morning on a search for street children, to attend a school with which I was associated. Near Norfolk-street I saw a hatless, coatless, bare-footed boy. His unkempt hair was fiery red, and 'seemed to be looking seven ways for Saturday.' Now, I have no fault to find with red hair! Cato had red hair, Cicero had red hair, Robert Peel had red hair, Silas Wright had red hair. Bulwer says:

"The golden treasure nature showers down
On those foredoomed to wear the golden crown."
I invited the red-haired boy to attend my school. He frankly and blantly told me he would not do any such thing.

"You ought to attend the school," I said blantly.

"By ought? he inquired, brusquely.

"We teach boys to be good," I answered.

"But I don't want to be good," said he.

"Why not want to be good?" I asked with earnestness.

"Because I am hungry," was the prompt reply.

"It is now nine o'clock," I said, looking at my watch; "haven't you had breakfast yet?"

"No, sir," he replied.

"Where do you live?"

"Up in the alley here, with aunty."

"Nothing to eat?"

"Nothing to eat to day, and aunty is sick."

"Will you eat some gingerbread and crackers, if I go to the bakery on the corner and buy some for you?"

"Yes, sir, I guess I will, and glad to get 'em."

I purchased nine cent's worth of gingerbread as red as his soft luxuriant hair, and his ate the supply with a relish which would have astonished an alderman at a turtle-soup festival.

"Would you like to have some more?" said I to the hungry little wail.

"Yes, sir, a little more if you please," was the quick response. I handed him to the second supply, and then asked him what he thought about going with me to my pet school in a little hall around the corner.

"Well, sir," said he, "you have been so good to me, if you will wait here till I take these gingerbread I have returned to auntie I will go with you."

He soon returned to the sidewalk, where I was waiting for him, and accompanied me, apologizing in his way for not having any thing to wear as a Sunday-school.

"I was his first day at school, and he did not know how to deport himself. He had a vague idea that slaps on the palm of the hand with a ruler, pulling the hair, and pinching the ears, was a part of the discipline, and you may judge of his surprise when he found himself in the hands of a very pleasant young lady, who spoke to him kindly, without scolding him for his untidy appearance."

Our red-haired friend was highly pleased with his treatment, and when the school was dismissed, hastened to tell every boy and girl of his acquaintance about the kind reception he had met with, and he persuaded a large number of them to attend school on the following Sabbath. He continued his work, week after week, and was the most successful missionary connected with the school. He added so many boys and girls to their numbers that he was found necessary to hire a larger hall, and in all ways the school became too small to accommodate the teachers and scholars.

"When a company of the boys was taken from the city to the West, to be distributed among the farmers, the red-haired boy was with them. I used to hear of him most encouraging accounts; of his growth in moral, mental and material influence and position; and although I have not heard from him of late years, yet I feel sure that he is an honored and prosperous man in the community where he lived."

"When I said the speaker, 'I had reached this part of my speech, I was astonished to see a very tall, red-haired man rise in the room to address the audience. He said: 'Ladies and gentlemen, I am the person who stood on the street in New York City, and ate the gingerbread.' I came out West here, and by mingling my own business I have earned money enough to buy a farm. I own five hundred acres of good land as you can find out—doors. My horses and carriage are at the door, and I shall be happy to take the speaker to my house, where he shall be welcome to stay as long as he pleases."

GOOD MANNERS.

Nothing costs so little and goes so far as good manners. "Manners are matter" is an old proverb, which many an unsuccessful seeker after happiness has found to his sorrow, to be literally true. A man of narrow intellect and small knowledge will often by the aid of good manners, distance greatly, in the race of life, one of superior mental powers without them. The way that we generally have of putting things to others decides, determinately, the plan in which we ourselves are put in their thoughts. Many persons of fundamentally good principles, and of really right and true characters, find themselves, always, quite out of joint with those around them, because of having little or no combining power with others, among the elements of their mental and moral composition. They are strictly individual in their habits of mind, and they really love to have it so. They glory in an insensitive sense of their own individual personality, and are quite satisfied with the consciousness of being able to stand alone, fairly and squarely, in their opinions and conduct. Such persons may

be respected and, if aged, or in positions of conspicuous honor or influence, be revered, but they are never loved. Others do not resort to them for sympathy, and appreciative counsel, and a hand to help.

Good manners, when genuine, rest, for their basis, on two fundamental principles of right action: the least, which forever support and suggest them. One is a proper, ever-present sense of what justice to other demands, and the other is a dominant purpose to abound in all ways, great and small, in benevolent action toward them. Politeness on any given occasion consists in promptly and selflessly serving others in all little things possible. It may be real, or it may be pretended; but if it is honor or we prefer one another, in the little amenities and civilities of ordinary intercourse with each other, although we may deceive the recipients of our attentions, or even ourselves, in our apparent demonstrations of good will to those around us, we shall be universally deemed polite. The outward standard of good manners, in right forms and appearances, is all that society requires us to accept of to observe. It is the exclusive honor of Christianity to demand the penalty of God's grace, declared to the least, which forever support and suggest them. One is a proper, ever-present sense of what justice to other demands, and the other is a dominant purpose to abound in all ways, great and small, in benevolent action toward them. Politeness on any given occasion consists in promptly and selflessly serving others in all little things possible. It may be real, or it may be pretended; but if it is honor or we prefer one another, in the little amenities and civilities of ordinary intercourse with each other, although we may deceive the recipients of our attentions, or even ourselves, in our apparent demonstrations of good will to those around us, we shall be universally deemed polite. The outward standard of good manners, in right forms and appearances, is all that society requires us to accept of to observe. 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