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## WEDDING CUSTOMS

Brides who wish to be lucky always comply with the old adage, in wearing: Something old and something new, Something borrowed and something blue.

An old rhyme guides many a bride in the choice of the wedding day:

Monday for health,  
Tuesday for wealth,  
Wednesday the best day of all!  
Thursday for crosses,  
Friday for losses,  
Saturday no luck at all.

Yet custom and convenience have changed the superstition about the day of the week, and Saturday is frequently chosen. Instances are known where brides who have chosen a day in defiance of the old verse have met with prosperity while those who have conformed to the rule in selecting the "best day of all," have met with reverses of fortunes.

Another tradition, which is not always true in its fulfilment is:

Who changes the name and not the letter,  
Marries for worse and not for better.

And still another which is foreboding and which originated, no doubt, as a warning to those who would bid defiance to proper custom, runs thus:

If married in Lent  
You are sure to repent.

Contradictory at it may seem, a few tears shed by a bride on the wedding day are supposed to signify happiness in future.

It is claimed that a bride who would be lucky must not try on the entire bridal costume, veil and all, before the time to dress for the wedding; nor must she permit the bridegroom to see her in her bridal array until he meets her at the altar, or very near that hour.

The bridesmaid who is so fortunate as to catch the bride's bouquet when she tosses it among her bridesmaids, before going away, will be the first one to be married.

An old saying is, "three times a bridesmaid never a bride," yet a popular girl may be chosen and may accept in spite of this rule, but must then serve seven or nine times as bridesmaid in order to do away with the superstition.

"Happy is the bride that the sun shines on," is an ancient saying. Although the good omen of sunshine is one for which a bride looks on the wedding day, she may feel that even if clouds threaten, or storms break on that day, she may yet go forward with sweet hope and courage, bearing in her heart the strength and loyalty which will make a radiance of sunlight in the life she is about to enter.

—The Delineator.

## THE QUIET HOUR

### WITNESSING FOR CHRIST.

Whosoever, therefore, shall confess me before men, him will I confess also before My Father Which is in heaven.

But whosoever shall deny me before men, him will I also deny before My Father Which is in heaven.—St. Matt. x.: 32, 33.

These are words of solemn warning—how do they affect us? We cannot help joining ourselves to one party or the other. If we are not plainly confessing Christ as our Master, we must be denying Him. It is so easy to accuse St. Peter of disloyalty and want of courage because he denied any connection with the despised Nazarene, but are we always bold and decided in our loyalty to Him ourselves? Have we never laughed at a joke or an amusing story of which we really disapproved, just because we were afraid of being considered over-strict? Are we ashamed to have regular family prayer—that wonderful help to family love and unity—because it is not considered exactly "the thing" in our circle? Do we give up our usual attendance at church or Sunday school when we have visitors who are inclined to ridicule that sort of thing? Are we ashamed to kneel or stand before our God in public or private prayer, when we find ourselves in the company of people who venture to approach Almighty God without any outward sign of reverence? Do we stand up boldly for our faith when it is attacked or slightly spoken of? In fact, have we always the courage of our convictions at home or abroad, from Monday to Saturday as well as on Sunday? If we often play the coward ourselves then we have no right to look down on another disciple for want of loyalty to Christ.

"If I saw Him the victim of priestly intrigue—

Of bigots that thirst for His life,  
With a handful to help and a host to oppose—

A martyr to truth and a prey to His foes,—

Would I take no part in the strife?

"Would I sit like a statue, demure and unmoved,

With Purity slain in the street,  
With Truth on the cross and with Innocence nailed.

And the Heart of my God by treason impaled—

And I in a coward's retreat?

"Ah, if He were here! Perhaps our cold hearts

Would then be as nerveless as now;  
For the pestilent Pilates are ever the same.

E'er ready to falter, e'er shifting the blame,

In fawning e'er ready to bow."

"If He were here!" Well, is He not here? Does he not look at us sometimes as He looked at that other disciple who denied Him, when by word or look or silence we pretend that we own allegiance only to the world, and care nothing for the Name that is above every name?

Does that loving look always bring us back to the side of a wronged Master, as it brought St. Peter? It is every Christian's duty to witness for Christ wherever he may be, using the marvellous power of personal influence for Him, first at home, then in the immediate neighborhood, reaching out steadily, farther and farther by prayer, active work and sympathy "unto the uttermost parts of the earth."

But half-hearted, lukewarm disciples do more harm to the cause of Christ than any amount of outside opposition. Those who have no enthusiasm for their Master do more to make people think there is no truth in Christianity than any infidel, for a faith which evidently does not influence those who profess it must seem to outsiders a hollow sham and mockery—simply a fashionable pretence.

Those who name the Name of Christ should have that Name written plainly on their foreheads, so that all the world can see Whose they are and Whom they serve—

"When soldiers take their sovereign's fee,  
And swear his own to be,  
The royal badge on forehead bold  
They show to young and old.

Nor may we hide for fear or shame  
The persecuted Name.  
Only with downcast eyes we go  
At thought of sin that God and Angels know."

A Christian should be "saturated" with Christ, should feel the power of His life thrilling along every vein and nerve.

It is a poor kind of religion that can be dropped in vacation time. An old guide once declared that he had a good chance to measure men, for they left their artificial life behind with their store-clothes, and only the real self came out to the woods. One party that came out for a fortnight's fishing gave him a pleasant surprise. They were all rich men, and had a jolly time every day, telling funny stories round the camp fire every night—but "not a swear word, and not a story that wasn't all right. Along about ten o'clock, Mr. Crandall—he's a big banker or railroad man or something,—he said to his son, 'Phil, you know more true than any of us; just repeat a psalm before we go to bed.' And the young fellow repeated one, and they all sat quiet, when the old gentleman said, 'Now we can all repeat the twenty-third psalm.' And they did it all together. From that it was a good many years.

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