

nances? Do you see the need of obeying Christ, and of seeking benefits that He says are needful for your salvation? Do you go to the Church in which Christ has ordained His Sacraments?

"If ye know these things, happy are ye if ye do them."—St. John xiii. 17. But take care, lest you be tempted to go away from Christ's Church, and from the Sacraments that He has ordained there, and from Christ who ordained His Church and His Sacraments.

#### HUSBAND AND WIFE.

WHILE he was visiting an island on the Irish coast, a pilot came to complain to him (Saint Columba) of his wife, who had taken an aversion for him. The abbot called her, and reminded her of the duties imposed upon her by the law of the Lord. "I am ready to do everything," said the woman, "I will obey you in the hardest things you can command. I will not draw back from any of the cares of the house. I will go even, if it be desired, on pilgrimage to Jerusalem, or I will shut myself up in a nunnery; in short, I will do everything except live with him."

The abbot answered that there could be no question of a pilgrimage, or of a convent, so long as her husband lived. "But," he added, "let us try to pray to God, all three, fasting—you, your husband, and myself."

"Oh," said the woman, "I know that you can obtain even what is impossible from God." However, his proposal was carried out—the three fasted; and Columba passed the whole night in prayer, without ever closing his eyes. Next morning he said to the woman with the gentle irony which he so often employed, "Tell me, to what convent are you bound after your yesterday's projects?" "To none," said the woman, "My heart has been changed to-night. I know not how I have passed from hate to love." And from that day until the hour of her death, she lived in a tender and faithful union with her husband.

#### THE WEDDING DAY.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—St. Matt. vi. 33.

WHAT should I say of other callings, of other businesses? What think we (because of the present occasion of Marriage business) what if a man should press upon all here that are married, and in particular upon the now newly-married, what was the first sought-for matter in our several choices? What was the first question? What was the first enquiry? Was it goods, or goodness? Was it, With what religion is the woman endowed, or, With what portion is she endowed? Surely that which most moves both parents in their direction, and parties to be married in their election, is rather portion, and proportion than sincerity of heart and well-grounded piety towards God. Hence comes that root of bitterness which groweth up betwixt the most couples; where religion was not the motioner, the issues of the marriage without great repentance can never be comfortable.

A woeful thing, a woman to have a husband that cannot dwell with her as a man of knowledge; a lamentable thing, for a man to have a wife whom he cannot comfortably love, not only as a woman but as an heir together with him of the grace of life.

I will conclude this use. It is not enough, you see, that we take care for heaven, but we must give it our first, our best, our strongest care. I wish this to you all that hear me,—but especially let me commend it to those whose nuptials we are here met together to solemnize: you are both young, and as your education hath been, I trust, in the fear of God, so be sure still to consecrate these your first and flourishing days to God's glory, and to things which concern your souls. Be not now first for profit and delight, meaning to reserve your graver years for graver matters.

You know not what a day may bring forth. Even childhood and youth are vanity. And for every particular day, remember to begin it privately with the Lord. And if God give you a family, let all your businesses take their beginning at some such joint-service as may witness for you that the glory of God and the pleasing of Him is your chiefest aim.—From a sermon by S. Hieron, A. D. 1616.

#### VERY TRUE.

SINS, like all diseased matters, are complicated and diseased matters; many a seeming Pharisee is at heart a self-condemned Publican, and ought to be comforted and not cursed; while many a publican is, in the midst of all his foul sins, a thorough exclusive and self-complacent Pharisee, and needs not the right hand of mercy, but the strong arm of punishment.

#### IS THE SERMON DONE?

THIS was said to a good man, who knew how hard it is to do right. And what did he say to his friend? "Ah! it is said, but not done."

We ought to do at home what we hear at Church. Let us think of this. We like to hear some new thing, but we will not do the old things we know so well.

This is no good: it is harm. The more we know, the more we ought to do. What comes in at the ear ought to go down deep to the heart, and be shewn forth in the life. We must work with our hands the thing that is good. We have heard a great deal in Church, out of God's Word, at school, from our friends whom God gives us to teach us.

Is it done, or is it not done?

### Children's Department.

#### SAFE!

SAFE at the Feet of Jesus,  
Safe in His loved embrace,  
There shall my soul, forgiven,  
Rest in His pardoning grace.  
Hark to the song of Angels,  
Borne from my Father's Home,  
Bright with the joy of welcome,  
Bidding me no more roam.  
Safe at the Feet of Jesus,  
Safe in His loved embrace;  
There shall my soul, forgiven,  
Rest in His pardoning grace.

Low at the Feet of Jesus,  
Laying all burdens there;  
Clinging through each temptation,  
Telling my every care.  
Free, for my bonds are loosened,  
Bound, as His willing slave;  
Doubting His love no longer,  
Knowing Him strong to save.  
Safe at the Feet, &c.

Jesus, my Great Redeemer,  
Dying hath set me free;  
Now at the Heavenly Altar  
Living He pleads for me!  
Humbly I watch and worship,  
Kneeling at mercy's door;  
Wait till the Angel voices  
Call from the other shore.  
Safe at the Feet, &c.

So at the Feet of Jesus,  
Here would I live and die,  
Kissing the holy Wound-prints,  
Feeling Him very nigh.  
Then with his white-robed children,  
Conflict and sorrow o'er,  
Loving because forgiven,  
Praise Him for evermore!  
Safe at the Feet, &c.

#### YOUNG DISCIPLES:

##### BOYS AND GIRLS.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whether he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—St. Luke x. 1, 2.

I AM going to say a few words to you, my young friends, about your work as disciples of Jesus Christ. Let us see what the Lord did about the sending out of disciples when He was on earth. Then we can see how He sends them out now, and what He means for us to do for Him.

"After these things the Lord appointed other seventy also." "After these things." The things that the Lord did, the words He said, all showed His

power and His goodness. He went about doing good. And He never tired in well-doing. Even when He was "wearied with His journey" one day, He did good to a sinful woman. St. John iv. 6. And when He wanted to "rest awhile," He was ready to help those that came to Him. St. Mark vi. 31. "After these things," then, Jesus was still ready to do good. He did not say that He had done enough. Some young people are very good and active for a time; and then they get tired and want to stop before the work is done. "After" what they have done, they think it is time to rest; others, I know, are like the Lord Jesus ready to do all they can, and as long as they are wanted. Before their daily work and after it, they find something to do for those at home. This gains love, love from all around them, and love from God above them.

"The Lord appointed." It is God who has put each of us in his or her place. Let us take care that we do not choose for ourselves, but try to follow God's leading. How can we do this? I will tell you one way of learning the truth about it. On a certain day you and I were "appointed" by the Lord Jesus; He appointed us His disciples. From that day we were, and till this day we are His disciples. You know the day. It was the day of your Baptism. Do not forget that appointment. You hold a very sacred office. You were made holy to the Lord, when the grace of Holy Baptism washed the stain of sin from your soul. And God who made you His child then, made you a "disciple" too. Though you did nothing when you were baptised, yet you must now do much because you have been baptised. You have to keep the three vows made at your baptism and renewed at your confirmation. Now can you judge how you are to follow God's leading and do what He has appointed for you. You are, in a word, to live as baptised children of God should live. You must not accept any "appointment" from any man which will lead you to disobey God's "appointment" when He put you into the number of His "disciples." Think of this, keep it always in your heart. You are not your own. God has given you work to do for Him. And the first part of that work is to learn: for "disciple" means "learner." You should be glad to be taught. You must go to Church to know more of God. You must try all you can to understand what your teachers set before you. God's ministers will tell you more about Jesus Christ, whose disciples you are.

"Other seventy also." Why does the Gospel say "other"? Because the twelve disciples were appointed first. Do you wonder that these seventy men were willing to take the second place, and to be appointed "also" after others had got another office and a higher one? I know some people who would not stand treatment like this. They want to be first. They do not like any one to be above them or before them. They get fretful or angry, not because what is given to them is not good, but because they think others have got something better. How are we to cure ourselves, if we have this temptation? I will tell you. Think of the *appointment* and not of the *also*. It is an honour to be appointed by Jesus Christ, no matter what the office may be. All things are honourable when He arranges them. Another thing that will help you in this. Remember the place He took for Himself when He was on earth, He "humiliated Himself and became obedient." He is "the Highest," yet He took "the lowest place."

Let me show you the evil of selfishness by an example that struck me very much at the time I saw it. I am not going to tell you of a boy or girl that desired to have the best place or the best food; nor am I going to give you instances of young people that try to get the best places at Church and refuse to give way to their elders. My story is about two lobsters. I saw them fighting at a great "Aquarium." One got into a snug corner, and the other tried to turn him out. They fought for some time, till the first lobster was driven out of his place, and the other settled himself quietly in it. The beaten lobster went off into another corner. I suppose he felt very sulky; I am afraid he was very angry, and wanted to revenge himself on his enemy. I have seen other things very like this. No doubt you have seen them too. And if you ever think it very fine to choose a good place for yourself, or to shove someone else aside, do not be proud of your performance: a lobster can do the same.

#### BIRTHS, MARRIAGES and DEATHS,

Not exceeding Four lines, Twenty-five Cents.

##### Marriage.

EDWARDS-TIGHE.—On the 27th July, 1881, at St. James' Church, Franktown, by the Rev. G. W. G. Grou, Incumbent of Carleton Place, Edwin D. Edwards, Esq., of Franktown, to Annie Caroline Vincent, eldest daughter of the Rev. Stearne Tighe, B.A., Rector of Franktown.

##### Death.

EVANS.—On the 29th day of July, 1881, Maria Sophia Lewis, relict of the late Rev. Dr. EVANS, Rector of Woodhouse, county of Norfolk, aged 77 years.