

of the Board to consider any suggestions which Mr. Waller may desire to submit to them.

It was resolved:

That the Board of Management respectfully draws the attention of all Bishops and diocesan officers to the fact that all funds collected for and by this Board are for Foreign and Domestic missions, and that it is not competent for any one to apply such funds to any other purpose: and that the expenses for which diocesan secretary-treasurers are allowed under Resolution XIV, to retain any portion of the money collected in their several dioceses are unavoidable expenses, and do not include such outlay as that for the travelling expenses of clergymen or laymen attending the meetings of the Board or for any other purpose, save and except the ordinary small disbursements connected with correspondence and the transmission of money, and the careful record of it.

A motion asking for a committee to be appointed to secure, if possible, the services of an Honorary General Secretary and an Honorary General Treasurer for appointment at the meeting to be held in Montreal in September, 1895, the committee to report progress at the next meeting of the Board, was lost.

It was resolved:

That the Bishop of Toronto or Rev. Canon Cayley be requested and are hereby authorized to countersign cheques drawn by the Secretary Treasurer, and that the banks be notified that all cheques must be countersigned by either the Bishop of Toronto or Rev. Canon Cayley.

COUNSEL ON COURTSHIP TO YOUNG MEN.

By the Rev. JONATHAN SEAVEE, B. D., Vicar of St. John's, Upper Holloway.

The humanity of the Gospel of our Lord Jesus Christ appeals to the whole of man's life and nature: the life so strangely varied, and stretching over the interval from the cradle to the grave. How many wrongly limit the Person and work of our dear Lord to the sacred Day of Rest, or to the bed of sickness, or to the approach of the angel of death, or to the dark hour of bereavement! How different is the teaching of Him who is so truly "the Son of Man!" We follow Him from the manger to the Cross. In Nazareth, learning at home from the Virgin mother, toiling at the bench in the carpenter's shop. In Cana of Galilee, commencing His ministry amid the joy and gladness of a marriage feast. The Saviour of the Well of Sychar, and of the Tomb of Bethany, is the Saviour also of Nazareth and of Cana. His Gospel, in a word, speaks to the young, and to the strong, and to the joyous, with the same power as it speaks to the aged, the feeble, and the sorrowful. It deals also with each portion of human nature—the intellect, and will, the emotions, so curiously and exquisitely blended, no mosaic, no piece of machinery so distinct, and yet so united.

The ministry of Christ is therefore in perfect accord and sympathy with the spirit and teaching of Christ Himself, when, in his ministry of the Word, he bears in mind the most sacred and enduring of all human emotions—the emotion of love. Like hunger it claims to be satisfied.

"In the spring a livelier iris changes on the burnished dove;

In the spring a young man's fancy lightly turns to thoughts of love."

And if even the most imperfect estimate is formed of the life-happiness and life-usefulness depending on true courtship between a Christian man and a Christian maiden, I am sure the words of brotherly council I am about

suggest will not fail to have their due weight with thoughtful young men.

1. The first word of counsel is this: *Remember a Christian man should only give his affections to a Christian maiden.*

It is hardly possible to overstate the enormous power woman possesses in elevating or degrading the partner of her life. Let me present this in a contrast of pictures.

Look first on this picture. Here is one who is comely and attractive in appearance, gentle, modest, unselfish, truthful, pure and tender. These colours indeed are rainbow hues. But the maiden is more winsome still. The Spirit of God has breathed upon her, and, like Lydia of old, "the Lord has opened her heart."

Joyous, and free from austerity, she follows her Lord—her aim to walk in the steps of His holy life. The Divine light irradiates her face. "Her eyes are homes of silent prayer."

She enters into the pursuits, and pleasures, and cares of the husband who has gained her heart; overcoming his irresolution, begetting activity when the spirit fails, and, above all, silently leading him closer and closer to the Redemer they both love. Such an one is worthy of a man's deepest affection, and for such he might willingly die, imitating the "ideal knight;" "Who loved one only, and who claved to her."

But now look on this other picture. We see a mere woman of the world, fond of dress and amusement; indifferent or hostile to the claims of Christ. She may possess beauty, and culture, and refinement. She may have ability, and position, and dowry. She may raise her husband in the social scale, and in marrying her he may be esteemed favoured by many. But her breath is like an iceberg, chilling the heart which is given to God.

The early martyrs were often condemned to a hideous death. Tied firmly to a dead body, they were left till corruption destroyed life. How terrible the death! Beware, then, of any affection for a woman who is spiritually dead! As you value life's true happiness, as you value eternity, beware of such a maiden!

II. My second word of counsel will be a safeguard against so terrible an issue. *Remember your need of Divine guidance in the choice of a wife.*

There is no organ which is more necessary to life than the heart. It drives the blood with powerful and ceaseless pulsations throughout the body. An injury to it is followed by death. The affections need to be equally guarded.

"Keep thy heart with all diligence, for out of it are the issues of life."

But how are the affections to be controlled, and how directed? We have the precise command: "In everything by prayer and supplication, let your requests be made known unto God." "Everything" embraces business, and society, and pleasures and companions, and household duties. It certainly must include the formation of an affection which may be the commencement of happiness or lasting sorrow; for never was a truer saying than this: "Marriage makes or mars a man."

A full century before Jacob met with Rachel, in the same country, and by the side of a well, Eliezer drank from the pitcher of Rebekah. The steward of Abraham sent to search for a wife for Isaac lifted up his voice in prayer to God that He might make his errand prosperous. "And it came to pass, before he had done speaking, that behold, Rebekah came out."

Enter then upon no engagement without first seeking with all earnestness and sincerity the guidance of God. Remember, "a prudent wife is from the Lord."

III. One word more I must not forget: *Remember as a disciple of Christ, that God claims the supreme affections of the heart.*

Love to God must govern the love for parents, for relatives, for friends, for affianced, for wife.

This love is not something ethereal, and different from ordinary affection. It is not—how could it be?—opposed to it. It is formed of the same materials, and deals with the same heart. In that early morning after the Resurrection, and by the still Lake of Galilee, our Lord appeals to this human passion, "Lovest thou Me more than these?" In a second appeal the loftier term which He first employs is laid aside, and yielding to the fervent assurance of His once erring Apostle, He asks in the language of human emotion, "Dost thou thus love me?"

So is it still—and the only safe and blessed human affection is that which can abide this crucial test—"Lovest thou Me?"

Brothers, may this "love of God be shed abroad in our hearts by the Holy Ghost given unto us." May we be bound to our Lord in an attachment which throbs through our whole nature. May we respond to His searching question, as He gazes upon us with those loving eyes, which are yet "as a flame of fire"—"*Lord Thou knowest all things, Thou knowest that I love Thee.*"

"Hark! my soul, it is the Lord,  
'Tis thy Saviour, hear His Word;  
Jesus speaks, and speaks to thee:  
'Say, poor sinner, lov'est thou Me?"

"Lord, it is my chief complaint,  
That my love is cold and faint;  
Yet I love Thee, and adore;  
Oh, for grace to love Thee more!"

—The News.

READ YOUR BIBLE DAILY.

The celebrated painter, Benjamin Robert Haydon, gave the following admirable advice to his son at a very critical time of his life:

You are quite right to read history; make yourself master of the history of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without the profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God.—*Minnesota Church Record.*

You

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