

necessary; will reign where they ought to serve! Sad it is, especially in this country, how the children judge and criticize the actions and sayings of the old, whereas they ought to be humble and meek and submissive to the greater experience and better judgment of the older ones.

And as the parents, so is the authority of the country, so are the clergymen, teachers and others in authority. Behind every one of them stands God, and according to how a child will act towards them so will God act towards the child, as he has said in the Fifth Commandment. How much more happiness would everyone enjoy, how much easier would the battle of life be, if one could have the assurance that an honourable and respectful youth later on will care for and defend the true principles of Church, of School and of State, will preserve all that is noble and good, which alone can make happy the heart, home and country, will keep and hold fast the true doctrine of godliness, which is useful and good for all things, and has the promise of this and of eternal life.

Only with a godly and pious youth the future and the well-being of our great and beautiful country can be secured, only when this land of ours can depend upon a religious and God-fearing youth, only then will the sun of God's love and His blessings shine and rest upon the future of this country.

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RESOLVES FOR ALL THE YEAR.

BY THE REV. CANON WILTON, M.A., AUTHOR
OF "SUNGLEAMS," ETC

My soul, look forward, add resolve

That by God's blessing thou wilt win,
Ere yet another year revolve,

More conquests over self and sin,
More love for duty and for God,

More peace within, more strength
abroad.

Resolve to read God's Word and pray;

To seek the Spirit's living power;

To fill with useful work each day;

And lean on Christ from hour to hour.

Lord, to Thy servant be Thou near,
And this will be a Glad New Year.

A bad reaper blames the sickle.
Bad workmen quarrel with tools.—
Selected.

THE ECCLESIASTICAL IDEAL- IST.

BEING A RECORD OF THE INVESTIGATIONS AND MEDITATIONS ON THE PART OF AN OLD-FASHIONED GENTLEMAN, WHO HAS HIS OWN IDEAS ON PARISH WORK AND METHODS.

II.

"We are all very busy just now," said my friend, Theodore West, as we were discussing plans for my visit. "There is a debt of a couple of thousand on the Church and we are to have a two days' festival to raise funds. There will be a sale with tea each afternoon, and concert in the evening. We hope to clear three hundred dollars."

"Do you often have these affairs?" I asked.

"Oh, yes," he replied, "Quite frequently. You see it has a double advantage—money made and the congregation brought together in a social way."

"How is it managed?"

"Well, the Ladies' Aid Society sews for some months. They make a lot of articles, useful and ornamental. Then, of course, they bake when the time comes and send the refreshments. There are lots of other little schemes that are worked at the same time—fish pond and the like. Finally, the entertainment is arranged—all local talent, unless some clever visitor is at hand to assist."

Just here my friend was called away and I was left to my meditations. My misfortune seems to be the possession of a mathematical, calculating mind. My old schoolmaster once offered to supply me with some exercises in Euclid for the summer vacation—he knew my taste! A later acquaintance, a retired schoolmaster, recently endeavored to interest me in finding "four numbers, the sum of whose cubes would equal the sum of the cubes of four other numbers." "For such problems," said he, "there is no special rule. It requires an extensive acquaintance with the properties of numbers." My meditations are based on this part of the above theory at least. "No special rule." I cannot claim a minute knowledge of the "properties of

numbers." Here are some of my problems on the present occasion.

There is that debt of \$2,000. Why can I not think of it without that expression ringing in my head, "Owe no man anything"? I suppose if the interest is regularly paid and the property, which secures the debt, worth far more than the amount, a church may be built, when it is known there will be a debt. It is better to pay decreasing interest, as the principal grows less, than rental for a hall, for all time. Still, cannot a congregation, an average congregation, pay in full for a building suitable to its need? Too large or too ornamental—two reasons for debts. But about these ways of raising funds—I wish St. Paul had said something about them. I wonder if he ever attended a tea-meeting on his travels, or during his visitations. "As the Father hath sent me," said the Master, "even so send I you." To His Father He had said, "As Thou hast sent me into the world, even so have I also sent them into the world." The Church, His Body, is then to do as He would do on earth—to be His re-incarnation, as is often said.

If the Church is to do as He would do, and He gave Himself for the world, what can reasonably be expected of the member of the Church? What should be the limit of direct contribution?

We see large posters and small bills, "Great Festival and Concert—Sale of Fancy Goods, Refreshments. Concert, admission only—cents, for the benefit of ——— Church"

Could I translate, or would He read it thus—"The — congregation of the Church of the living God is in debt. It owes \$2,000. The representatives of Him who gave His life for the world cannot freely give sufficient to reduce this indebtedness. They will give a certain amount for materials and a certain amount of time and talent, if other Christians, who have their own demands to meet, will pay for them. N.B.—Hard cash from 'the World, the Flesh and the Devil' gladly received also. A strong list of attractions provided, so that those who would not donate the amount to the