

promoting the fulfilment of our Lord's Prayer, "Thy Kingdom come," and all uniting with the children of Jerusalem in crying "Hosanna to the son of David, blessed is He that cometh in the name of the Lord." These branches of the league have undertaken mostly to work for the Children's Hospital, and Home, and other especial objects, and are doing it with a will.

The boys, amongst other industries, have shoveled snow, and given the proceeds. They make twine nets for cot beds, and they paste fire and bed screens. One little crippled boy, feeling the sadness of being shut in from childhood's joyful play, cut toy bricks of wood and papered and painted them for the amusement of other little fellows, deprived like himself of outdoor enjoyment. The children of Billing's Bridge, of whom there are over 50, brought each a new laid egg for the hospital on Easter Sunday. They get up a little concert amongst themselves once a year, the proceeds of which go to the Sunday School and other objects. There is yet another little band of about twenty, meeting monthly at Primrose Hill, who are learning from a faithful follower of her Lord the fundamental principles underlying the great missionary work. To this end they have taken up the three greatest missionary agencies, when and where the work originated, and whence are derived the vast resources which have been used so wisely in spreading abroad the marvellous light of the Gospel. The children are deeply interested, and prove it by little deeds of self-sacrifice. Their hearts have been drawn out more especially to the Indians of our great Dominion. May we not hope that at a future day, some of that little band may hear and answer the cry "Come over and help us."

Now from what we can gather it would appear that all these helps towards grafting the principles of the golden rule on the wild stock of nature, seem to have had their birth, so far as this diocese is concerned, in Ottawa. But the child life of the Church is still incomplete while we see so many of our bright boys growing out of their place in the Sunday School, and too often drifting into worldliness and agnosticism. This appears to be somewhat the result of not inculcating upon them, as upon the girls, that it is their solemn duty to give out now to others that which they have so freely received. This period of boy life seems to be the broken link that binds him to his church.


The girl generally assumes her place as a teacher of others, and thus the seed sown becomes part of her inner life. "He that watereth shall be watered." The young lad on the contrary, seems to think that now his Sunday afternoons may be devoted to amusement, in one of its many forms. Now our boys ought to be the staff of the Church and her pride and joy. Are they generally so? We ask this question especially of the mothers, for theirs has been more privately and particularly the happy privilege to lead them prayerfully in the path of life. We feel that the ma-

jority of men who take the side of God and goodness come to their decision in the early days when the heart is still freed and the conscience sensitive. As the gardener carefully trains the young plants, and jealously guards the tender buds from harm, knowing full well that in these dwell the hope and promise of the future, so should the men and women of the Church count as *priceless treasure*, the youth of to-day, who must so soon go forth in their turn to assume their responsibilities as men and women, and use every agency at their command to develop in them not only love to God and man, but also love to their Church. Their missionary knowledge may be stimulated and their brave young hearts fired with love to its holy cause by the heroic self devotion of the noble ones of earth, of whom they hear and read. We believe with Miss Emery that "that those who have sat among his boys with Patteson, and sailed beneath the southern cross with Selwyn, and walked the African deserts with Hannington, will not fail to care for the work of God in the north and south, east and west, in all that world beloved of God so much that for it He gave His only begotten Son."

Let us train our children so that, through all their youthful memories and their manhood and womanhood's fruition, may run the silver thread of love and devotion that binds them to the Holy Apostolic Church, the Church of their forefathers.

## OUR PARISHES AND CHURCHES.

No. 50—THE ORIGINAL ST. GEORGE'S, HALIFAX.

N one of the principal streets of Halifax may be seen a small, weather-beaten building of ecclesiastical appearance, shingled from top to bottom, as is the custom still in Nova Scotia frequently to build, the walls being shingled as well as the roof—and this building has a history attached to it well worth preserving. Its crowning glory is to be seen in four figures proudly displayed upon the front, and indicating its age of over a century and a quarter.

The Rev. Canon Patridge, D.D., the present Rector of St. George's Parish, has written an interesting account of it, which has been published in Vol. VI. of "Collections of the Nova Scotia Historical Society," and from it we draw our information, presenting at the same time an illustration as it now appears.

It was originally built by and for the Protestant Germans, of whom large numbers came to join the infant colony founded under Cornwallis in the year 1749. Their privations and trials were even greater than those which usually fall to the lot of early settlers. Even on the way out many died and others landed mourning, but as they felt their way to better things one of their earliest thoughts was the necessity of having a place of worship. There seems to have been a thoroughly good understanding in those days between the Church of