

medieval ideas of worldly lordship, and it conveys the idea of the Church of the New Testament preserved by us. A great thinker and author of the early part of this century, Count Joseph de Maistre (1825), himself an extreme Roman Catholic, has left in writing the thought: that, if the Christian Church is ever to be visibly reunited upon earth, it will be by the mediation of the Church of England. Standing between the two extremes of error, she holds out her right hand of welcome to the ancient Greek and Latin Churches, and her left to the *pious* disciples of Luther and Calvin. She has the concurrent testimony of the four great witnesses to her truth; only her children must be true to the witnesses! We must allow no tampering with the Holy Bible on the part of rationalism, arrogating to itself the vainglorious title of "the Higher Criticism" (!)—higher only in the sense in which the *gallows* is higher than the spectators who surround it! We must preserve our Creed unsullied, our Sacraments unaltered, our Divine Ministry undegraded to the level of sectarian lecturers. And then what a glorious destiny is before us! "Blessed are the peacemakers, for they shall be called the sons of God." The weary, groaning world is waiting and longing for "the manifestation of the sons of God." Let our untiring prayer be this, which ascends daily from thousands of altars in the Mother Church of far-off, eastern lands: "For the Peace of the whole world, the stability of the Holy Churches of God, and the union of all, let us pray to the Lord: *Kirie Eleeson*. "Again and again in Peace let us pray the Lord."

Fair Haven, Vt., July 4, 1893.

THE LIFE TO COME.

One thought respecting our future life we can with some distinctness grasp; it is the one suggested in the sixth verse of the ninth Psalm, namely, that it must be a state of infinite progress; a life not, as we too often think of it, of progress arrested; a life in which humanity, once and once for all, perfected, has before it only an eternity of virtuous repose; but rather one of intense and incessant activity. The promise of Eternal Life necessarily implies this, for life is something more than mere existence. Life, in its truest meaning, in the highest and happiest manner of being; it is existence, with every power of our nature in its fullest, freest exercise. Whatever falls short of this, whatever checks or restrains any one faculty of our nature, whatever of weakness there be in us, comes from the imperfection of our life; comes from its invasion, in some measure, by its great antagonist, death. And so we call it "this mortal life." This life, whose every breath, whose every movement, is one half death—for such a life, rest is essential, because the waste of it is incessant. But the very idea of a perfect life, that knows no strife with death, that needs to defend itself against no obstruction, to repair no waste, implies, not eternal repose, but eternal activity. It means the existence of a spiritual, intelligent, immortal creature, whose whole being, whose every power and faculty, lives, intensely lives, in the glorious activity in which perpetual rest and perpetual service are one. "They rest, saith the Spirit, from their labours." And yet, "they cease not day or night," proclaiming by all the unwearied actings of their glorified natures, saying with the eternal hymn of an eternally happy life, "Glory, and honour, and power, be unto the Lamb for ever!" For such a race there must be eternal progress; for there must be eternal acquisition without the slightest loss.—*Archbishop Magee.*

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.

St. Paul's.—On September 2nd, 1750, St. Paul's church—the first Church of England congregation in what is now the Dominion of Canada, and the oldest Protestant church in the whole country—was opened for Divine service. Rev. Wm. Tutty, missionary in charge, who continued till 1752. The subsequent rectors have been:

Rev. John Breynton, first rector . . . 1753—1791
 Rev. Robert Stanser, second rector . . . 1791—1816
 Rev. John Inglis, third rector . . . 1816—1824
 Rev. R. N. Willis, fourth rector . . . 1824—1865
 Rev. G. W. Hill, fifth rector . . . 1865—1885
 Rev. Chas. Hole, sixth rector . . . 1886—1889
 Rev. Dyson Hague, seventh rector . . . 1890

The 143rd anniversary of the opening was appropriately celebrated with good music and with preaching at morning and evening service by Rev. G. O. Troop, formerly a curate of St. Paul's, and now Rector of St. Martin's church, Montreal, whose discourses were listened to with very much interest by large congregations at both services. In the morning he took for his text Isaiah xi, 6: "The voice said cry; and he said, what shall I cry?" In the course of his sermon he said it was interesting to remember that the Church was coeval with the history of Halifax and with its religious life; with the history of the religious life in the Church of England. And when speaking of the Church of England he did so as the Church in England—the Church of Christ for English people. That Church was no narrow nor exclusive sect.

The renovation of the building is proposed, and will, if carried out, very much improve the interior. It will be painted throughout and other work done. It is not proposed to change the arrangement of the pews. The sum of \$500 has been on hand for some time to defray the cost, and yesterday over \$200 was collected to swell the renovation fund. It is estimated that at least \$1500 will be required.

A correspondent of the *Halifax Herald* writes: The frame of St. Paul's was brought from Boston. In fifteen months after the arrival of the settlers, on the 2nd Sept., 1750, the edifice was so far completed that the settlers gathered within its walls to participate in Divine service—according to the ritual of the Church of England—celebrated by the Rev. Mr. Tuttle. The building, as originally constructed, measured 90 feet in length, by 56 in width. As it stands to-day it is 133 feet six inches in length by 80 in width. We may readily believe—as the records tell us—the building then was "viewed with much admiration by the people of the town." History clothes this church with the honor of being the oldest church in Canada. It speaks well for England's march of empire, that one of her first acts, in securing a suitable home in the new country for her surplus population, was to raise the standard of the Cross, by the erection of an edifice set apart for the service of God. In this endeavor she was zealously aided by the Society for the Propagation of the Gospel. For many years this church was the central figure in the secular as well as in the religious history of the town. The Rev. Mr. Tuttle, as rector in charge, administered to the spiritual wants of all. The "Lord's Table" was spread in the wilderness. The children who first breathed the air of the "new world" received the rite of baptism at his hands. He "tied the knot" for the aged and youthful lovers. He consoled the dying. He buried the dead. He was active in season and out of season—among the savages as well as the civilized. Within the church's walls,

with all the pomp and pageantry of state, treaties with the Indians were ratified, the inauguration of the law courts were solemnized, and there, too, the assembled legislature sought the Divine blessing on their labors. In vaults beneath sleep men who achieved fame in state craft and in war. On and around the walls hang tablets in memory of the demise of many of the early settlers, who, in their walk through life, achieved for themselves the recognition of their fellows by rendering important services to the state.

These anniversaries call up old recollections. What a retrospect is spread out in the 143 years. The wilderness then is now, verily, blooming as the rose. Though dead and sleeping in the vaults beneath the old church, and in the old burying-ground hard by, the social, religious and political edifice our forefathers have left, recalls to us their sufferings and trials and successes, and claim from us, at least, passing recognition.

With the exception of being enlarged, the building, in material and general structure, maintains largely its original design. As in the past, it has "grown with the growth" of the city, so it is now the purpose of the rector to have the interior somewhat "modernized" in deference to the "artistic" tendency of the times. The "call" may be looked upon somewhat as a patriotic one, seeing that back in the early history of the settlement the "old church" administered to the special wants of Episcopalian, Dissenter and Roman Catholic alike, so that, "touching a Church that makes all the world akin," the present generation may, on this occasion—and in a pecuniary way—"pay a tribute" to the source from which their ancestors "drank of the fountain of living waters;" and those, too, who have in "life's journey" strayed from the fold, may still, in "love's remembrance," be impelled to meet and sympathize with a movement to beautify the sacred building upholding the faith of their "first love."

CHURCH LADS' BRIGADE.

The first Church Parade of the Halifax Church Lads' Brigade was held at St. Luke's Cathedral, Halifax, on Sunday evening Aug. 27. The Brigade assembled at St. Luke's Hall at 6.30 P.M., and marched to church at a quarter to seven. An appropriate sermon was preached by canon Partridge, the Brigade Secretary. Lt. General Montgomery Moore, vice-President and Chairman of the Canadian Executive, was present. A special collection was taken up for the Brigade work.

The first camp of the Halifax Church Lads' brigade was held at McNab's Island from Monday, August 28th, to Saturday, September 2nd. Through the kindness of General Montgomery Moore, who is one of vice-presidents of the brigade, and chairman of the executive committee for Canada, the boys were supplied with 10 tents, which were pitched at Ives Point by a squad of the "King's" men, kindly furnished by Captain Elliot. Great kindness also was shown to the brigade by Colonel Leach, R. E., Colonel Lee, and, indeed, all the military authorities. About 52 boys, altogether, attended the camp, which with the chaplain, 3 officers, the instructor, cook and bugler, made a total of 59 in camp. Each day the camp was aroused at 6 a.m. by the reveille; church parade at 7, in front of the chaplain's tent, where the boys sang a hymn; the shortened form of morning prayer was said, the boys all joining in heartily, and a two or three minutes' address was given by the chaplain. Breakfast at 7.30; inspection of tents, quarter to 9; bathing parade at 9 o'clock; physical drill, 10 to 11; dinner at 12.30; full dress parade for drill, at 4.30; tea at 6.30, and lights out at 9.30. Besides these daily duties there were different fatigues, such as the ration