

The Church Guardian,

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DIOCESE OF FREDERICTON.

ST. ANDREWS.

Being ordered away by our medical adviser for change of air during a severe illness, we selected the quaint little town of St. Andrews, which is so charmingly situated on the Passamaquoddy Bay. The trip by boat from St. John to Eastport is a pleasant one, and at Eastport the steamer "Charles Houghton" takes the tourist to St. Andrews, after two hours of delightful sailing up the Bay. St. Andrews contains about 1200 inhabitants, and from its delightful situation by the water, its wide and regular streets, and its pleasant residences, shaded by handsome trees, it is becoming each summer more frequented by travellers. This year the Argyle Hotel, a large and handsome structure, under the popular management of Capt. Herbert, has been filled by Canadians and Americans, and there is a rumour that another one will be erected on Navy Island. It is the ambition of the good people of St. Andrews to have their town the "Saratoga of the Dominion." Nature has done everything for it, and there is no doubt that as the locality becomes more known there will be a steadily increasing number of summer visitors. But there appears to be little enterprise among the people. Years ago, as many as fifty square rigged vessels have been known to be in the harbour, but with the decline of the lumbering interest, the business of the town decreased, and no effort has been made apparently to establish industries. Many of the inhabitants are in comfortable circumstances, in fact, a large proportion of them, and there is no pressing need of building up the town. But it seems a pity that a town so admirably situated for water and railroad transportation, and with so many fine building sites, should stand still, while manufacturing are starting in all the centres of the Dominion.

The Church congregation is, we are glad to say, by far the largest in numbers and influence. The Rev. Canon Ketchum, B. D., the well known Secretary of the D. C. S., has been Rector here for twenty-one years, and during this period he has had the pleasure of seeing faithful work rewarded by the handsome All Saints' Church, erected in 1867. This church comes on the visitor to St. Andrews with a sense of surprise. The interior is in the style of the Cathedral, and is exceedingly handsome and effective. It has a seating capacity of 700, and the congregations are remarkably good. The nave is 78x52. The extreme height is 43 feet, the height of the nave posts being 26 feet. The chancel is 30x22. The tower at the west end is 19 feet square. The spire has never been built, but arrangements are now being made to build it next summer, at a cost of probably

\$1,000. The whole height will then be 150 feet. The church is situated on a corner lot, 160 feet square, and is surrounded by ornamental trees. This summer a new fence has been placed around it, and the interior has been coloured. It was completed in 1867 from designs by Henry Osburn, Esq., and at the present time the estimated cost has been \$15,000. The aisle windows are filled with handsome stained glass from Waites, of Newcastle-on-Tyne, to whom the Parish is much indebted for many acts of kindness. These windows are all memorials. In the apsidal chancel, which has handsome and complete fittings, the centre window is a memorial to the Rev. Samuel Andrews, first Rector, who came to the Parish with the Loyalists from Wallingford, Conn., and was given by his descendants in the United States and New Brunswick. Mr. Andrews brought with him a British Coat of Arms, presented to him by his congregation in Wallingford, and this relic now hangs over the west door. On the right is a window to the memory of Rev. Dr. Alley, the predecessor of Dr. Ketchum, and on the left, one to the memory of Rev. John McGovern, late Rector of St. George, given by the Bishop, clergy and friends. At Chamcook, 1 1/2 miles distant, service is held once every Sunday. Here there is a stone church, which has lately been much improved, largely due to the zeal of G. S. Grimmer, Esq. There are now over 220 communicants in the Parish. Near the church is a substantial school-house. As St. Andrews was one of the first Parishes organized in the Diocese, and was an influential place in the early history of the Province, the Church has a strong hold on the people, and it is now one of the most influential Parishes in the Diocese. It is well endowed, and should the town grow, the property owned by the Parish will be very valuable.

ST. STEPHEN.

The trip up the St. Croix River from St. Andrews to St. Stephen is a very pleasant one, and the scenery is very fine. A wooden bridge unites the town of Calais and St. Stephen. The latter place has every evidence of being a growing and thriving town. The stores are handsome and well appointed, new buildings are going up, and there are substantial tokens of wealth among the inhabitants. We have here as the unfortunate result of "unhappy divisions" some years ago, two Churches, each with a moderate congregation, where there might be one strong Church, with a Rector and Curate. Christ Church, the Mother Church, is situated at the lower end of the town, and was built from designs of Rev. E. S. Medley. It presents an odd appearance outside, but the interior is handsomely finished. There is a large and spacious chancel, well appointed, with a remarkably good organ. Some years ago, the tower was blown down by the "Saxby gale," and the building has been somewhat insecure. At the time of our visit, a Vestry meeting was held, and arrangements made to strengthen and secure the walls. The Church needs painting, and this will probably be done shortly. As in most parishes, the ladies have been most active. During the past few years they have raised for the building more than \$1000.00. The Rev. Joseph Rushton has been Rector for nine and a half years, under very trying and difficult circumstances. He has now seventy Communicants, and an average congregation of one hundred. Fortunately for the Parish, it has an endowment of \$950 a year, and a Rectory. There is a small school house near the Church, which is used for week-day Services, meetings of the Sewing Society, etc. Trinity Church, on the same street, is at present without a Rector. The Rev. W. M. Groton has recently left for a parish in Westerly, R. I. Trinity congregation contains a large amount of wealth, and is self-supporting. The salary is \$1000, without a house. Across the river is St. Anne's Church, Calais, in connection with the Protestant Episcopal Church. The Rev. J. W. Norwood, formerly of Nova Scotia, is the Rector. The Church is weak in Calais, and the salary of the Rector is only \$600 a year. Six miles from St. Stephen is the parish of St. David, Rev. J. W. Millidge, Rector, which we did not have an opportunity of visiting. These parishes along the river are delightfully situated, and if any desire pure air, good boating and yachting, and a quaint and beautiful spot in which to spend a vacation, they cannot do better than go to St. Andrews. The health of the town is remarkable, and we found the people extremely kind and hospitable. Our clerical readers will find a warm welcome at all times from the genial Rector and his family.

SUNDAY SCHOOL TEACHERS' EXAMINATIONS.

THE Church Sunday School Association of England has just made known the result of its recent examination of Teachers, and, so far as the St. John Parishes and the Diocese of Fredericton are concerned, it is most gratifying.

There were, it appears, over one thousand candidates from all parts of England and her Colonies. Prizes were offered for the first twenty-five, and special certificates for excellency were given to the next fifteen, in addition to over five hundred first-class and over three hundred and fifty second-class ordinary certificates. Among the candidates was a daughter of the English Premier, Miss Gladstone. Under these circumstances, it is particularly gratifying to record the fact that fifteen certificates have come to Canada, of which the large number of ELEVEN have been gained by Teachers in St. John. Of these, eight are first-class, one being among the "fifteen" before referred to, and another ranking 46th. The names of the successful Canadian candidates are as follows:—

FIRST-CLASS CERTIFICATES.—Miss Mary W. Hartt, Trinity Sunday School; Miss Mary M. Kinnear, St. John's Sunday School; Miss Frances Murray, St. Paul's Sunday School; Miss Minnie Smith, Trinity Sunday School; Miss Arab A. Drury, St. Paul's Sunday School; Miss Edith S. Symonds, St. Paul's Sunday School; Mr. G. Herbert Lee, St. Paul's Sunday School; Miss Bessie Whitney, Trinity Sunday School; all of St. John.

SECOND-CLASS CERTIFICATES.—Mr. M. Chamberlain, St. Paul's Sunday School; Mr. Arthur J. Coster, Trinity Sunday School; Miss Lucy H. Underhill, St. Paul's Sunday School; all of St. John; Miss Sarah Walker, of Toronto; and the Misses Caroline Thompson, Annie Jarvis, and Alice Goodlove, of Ottawa.

All the first-class certificates were won by the St. John candidates, Miss Hartt being 37th among the whole number of graduates.

Considering the many advantages possessed by the teachers resident in England, and the ability and position of many of the candidates, the St. John teachers have done remarkably well, and have set a noble example to the rest of the Dominion. Nova Scotia, we regret to find, made no efforts to secure either a prize or a certificate, there not having been a single candidate from that Diocese.

We fear the position of S. S. Teacher has not been as highly prized in the past as its importance demands, and we hope that the success attained by the St. John Teachers will prove an incentive to the teachers all over the Dominion to qualify themselves for future examinations. We can only hope for an improvement in the present working of our Sunday Schools by raising the standard of our teachers. At present a very large proportion of them, we very much fear, have had little or no preparation for their responsible duties.

The Sunday School occupies a much more important position than it formerly did. Now it takes the place too often of that home training which some of us, at least, remember having received at our parents' knee. Religious instruction, we may have to tell some parents and children, was not always ignored at home—it is only, in fact, in recent days that it has been delegated to strangers, too often inexperienced. Parents in other days recognized their responsibility to God and to the children which He had given them, and so trained them up in the nurture and admonition of the Lord, and in the doctrines of His Church. Now, however, it is too often otherwise. Indeed, not only has the Sunday School taken the place of that instruction which parents formerly gave to their children at home, in the Scriptures and in the Church Catechism, but it also takes the place of the Church's Services. Children are not now taken regularly to Church to be familiarized with the services, and to grow up to love the Courts of the Lord's House, as they once were. The Sunday School has come to be considered as quite sufficient of itself without anything else in the shape of either instruction or worship, and so in many cases our rising generation are growing up to manhood and womanhood without the restraining influences of a religious home training, and without having been taught to love God's Sanctuary. With regard to this very serious phase of the subject, we cannot do better than quote the language of the recent Charge of the Bishop of Indiana. He says:

"A third and last discouragement to Church growth, I find in one of the prominent and most popular of the organizations of the Church itself. I would not speak lightly or hastily of Sunday Schools, and their possible advantage in Church work. But I have long been persuaded, and have at various times publicly so expressed myself, that, as too

often organized and conducted, they are a hindrance and not a help. What is a Sunday School? What is its object? What does it propose to do? A Sunday School of the modern pattern may not inaptly be defined an institution to save unfaithful parents and sponsors trouble, to take away from the one the duty and care of training their own children in religion, as God has ordained that they shall do; and from the other the responsibilities they assumed in behalf of such children, when they brought them to holy baptism. It was not in its first days a religious institution at all, unless in the most incidental way. It was started by its founder to secure to poor children the rudiments of education, for which no other opportunity was within their reach. In its present religious aspect, it usurps the functions both of the family and of the Church. It is indeed necessary, but it is necessary only because it is better than nothing, and the children of the Church practically have nothing, if they have not that. In the Mother Church, where Sunday Schools were begun, there was no room for them, and no need for them as religious organizations.

"Every parent, himself religious, took care to instruct his children in religion. Every pastor claimed them as part of his flock whom he was to feed according to Christ's command. They were catechised by him 'openly in the Church,' and trained in all Church doctrine and practice, as well as in Bible truth. Now, all this is changed, and he is counted almost a heretic who will dare to question the 'divine origin' of the Sunday School, or to dispute the authority of a superintendent and teachers often self-selected and self-perpetuated, and acting, not as aids of the pastor in his arduous work, appointed by him, and responsible to him as God's ordained teacher of His sheep and of His lambs, but in direct antagonism to him as religious teachers, and in open rebellion against his claim as priest and rector of the parish. But the one point I wish to emphasize is not this, but another, and a very practical one indeed it is, namely, the effect of modern Sunday Schools upon the Church attendance of children. They are not in the Church at stated public worship. Where, then, are they? Who knows? Do the parents even know? I am not going to argue the question at length. I intend only to excite to enquiry, to throw out suggestions, to awaken from parental and sponsorial indifference. But I ask, in all seriousness, are the children of the Church baptized in Christ better instructed in religion and more faithful to religious duty under our system of Sunday School instruction than they were when parents and sponsors carefully instructed them at home, when all the religious instruction they received was not confined to an hour once a week, and was in better hands than those of young, inexperienced, and sometimes incompetent teachers in the Sunday School.

"And there is this other question—Does a large proportion of them attend upon the services of the Church, and grow up to be regular and devout worshippers in God's house of prayer? Are more of them brought to the bishop to be confirmed by him, as the direction to parents and sponsors in the office for infant baptism requires? Do fewer of them stray from the Church under the influence of other Sunday Schools, which they are strangely permitted to attend because they like them better than their own, and where they learn sometimes, not only that they were not in baptism made 'members of Christ, the children of God, and the inheritors of the kingdom of heaven,' but that they ought not to have been baptized at all? As I have said, I only wish to bring these things to the careful consideration of those whom God has made the natural religious teachers of their children, and the best, and to that of such as He has sent to be teachers and pastors in His Church, and whom He has charged as pastors, as He charged St. Peter, 'Feed My lambs.' I only add that, if Church and Sunday School both cannot have the attendance of our children, their attendance, with their parents, upon the services of God's House is by far the more important and necessary, and ought to be enjoined. The new way may be good, but the 'old is better.'

UPSTAIRS IN WESTMINSTER ABBEY.

We are so accustomed to the fact that little or nothing remains of most English abbeys except the Church that we say "abbey" when we mean "Church" in a great many cases. As a good deal remains of the conventual buildings of Westminster Abbey, there is nothing extraordinary in going upstairs or downstairs or in the Abbot's chamber. But such ups and downs within the Church itself strike the visitor as somewhat strange. He does not know, or has no means of knowing, that there are some places at least two stories above the ground floor, that above some of the chapels are hanging chantries, miniature Churches in themselves, and long drawn aisles full of strange monuments. None of these nooks are shown to the public. It would be impossible to show them to more than a very few visitors at a time. The stairs are not only narrow and dark, but fragile in some cases, and when you reach at length the upper floor you often find it a very irregular surface on the top of the groining, without any railing to prevent you from falling into the nave or choir below. Nor is it altogether worth the trouble involved in ascending, for people do not always care to get behind the scenes and be made acquainted with the seamy side of what they only know as the perfection of beauty and order. The most lovely buildings in the world have their uncomely parts, and Westminster Abbey is no exception to the rule. The strange thing about visiting the triforium is the difficulty of recognizing the antiquity, the historical association, the absolute value of every heap of dusty rubbish which has accumulated there in the course of centuries. Here, a bundle of pieces of broken boarding are the canopy of some great