

The Church Guardian,

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IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

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upstairs, directly over the Church of England Institute.

A NEW YEAR.

Another year has been added to the long list of those whose untold secrets have yet to be divulged—another year has been taken from the sum of our existence. Sad as is the thought of the neglected opportunities, the weaknesses and failures, which the best of us must sadly recognize in our past lives, let not vain regrets waste our present moments and paralyze our present energies; but let us, as the time grows shorter, pray for increased faith, for greater humility, and for enlarged efforts, that we may draw nearer to our God, and, as good stewards, do the work which God has given us to do.

There is much—very much—to be done in Canada for the cause of Christ; and the contributions of the people, as a whole, have but miserably represented their duty. By the withdrawal of S. P. G. Grants, some of the older Dioceses have had to assume enlarged responsibilities, which, for a time, will tax the financial strength of the people; but no one will deny that the S. P. G. has acted in good faith and none too soon to save many of us from falling into the spirit of the pauper. The opening up of the mighty North-West and the large immigration which is flowing into it, make calls upon us most urgent for help, which cannot, and must not, be overlooked or refused.

But whatever may be the developments of the year just beginning, let it be our aim as individuals to live as God's Redeemed children, and to recognize that all we have is from Him and to Him it all belongs, and that as His stewards we must use our possessions, for as stewards we must, at the Great Day which the rolling years bring nearer and nearer, give a strict account.

We most sincerely wish all our subscribers, who now number between five and six thousand, every possible blessing; and pray that this new year may be to them a very, very HAPPY one, by being made fruitful in every good word and work.

DECEASED WIFE'S SISTER BILL.

We wish that our editorial remarks in last week's GUARDIAN had had Professor Roe's able letter to add increased force to them. We mean to oppose this unholy attempt to remove so important a prohibition from our Statute Book, with all our strength, and the able and learned assistance of Dr. Roe, and of the many who feel as he does, will be gladly welcomed. The subject is of vital importance, and should be of vital interest, as the results of the change should it come, (which God avert), will be most far-reaching and disastrous in their consequences.

What are the moving causes for the proposed legislation? Simply these: Certain gentlemen having violated the law are striving very persistently to have their offence condoned by the Legislatures. But why should the country at large permit this class legislation? What right have a few individuals, because they are wealthy, who have married their deceased wives' sisters, to change the law to suit themselves, and force upon many hundreds of thousands of other people what will be most obnoxious to them?

But the point we want especially to draw attention to now, is this, that this change in the law is asked for simply as regards one of the degrees of forbidden, while the others are left untouched. But

if Mr. A. can have special legislation, in order that he may marry, or because he has already married, his wife's sister, why should not Mr. B be permitted to marry within any of the fifty-nine other degrees now forbidden? Either a table of forbidden degrees is a necessity to man's well-being, having been instituted by God Himself,—either marriage should not be allowed within certain degrees of kindred and affinity—or entire liberty should be granted every man and woman to do as they please, and marry whom they will. It is most illogical and unfair to legislate simply in the interests of one class of men, and not of others, if the law be not a just, a Divine one. Now, are our legislators prepared, in the face of Scriptural prohibitions, to do away with the Table altogether, to please any man, or set of men? If they are, are the people willing that it shall be so? Have they made up their minds that God's Word contains no prohibitions, or, that if it does, they as the nation, repudiate the Great Law Giver's words? Surely we have not reached this lowest depth as a people. And if not, what right has a man to be allowed to marry his sister-in-law, while another is forbidden to marry his brother's son's widow, or his wife's sister's daughter, or his father's or mother's brother's widow, etc.?

It behoves the people of this "Canada of ours" to think very seriously about the whole matter before permitting such a breach to be made in the law which has so well protected us in the past from the pernicious evils which have followed the lax state of the marriage laws in the United States.

Do Canadians know what is transpiring on the other side of the border? How the best minds of that country are exerting themselves to introduce the laws which some among us have set about to annul? The want of such a law has been declared the cause of the terribly low condition of morals now so glaringly prevalent in that land. Men all over that country are to be found who have been divorced one, two, and in some cases, as many as six times, and divorces are so common in some of the States that they equal one for every five marriages. Profligacy and abominations increasing so rapidly have led even those who once advocated greater individual freedom now to condemn what has grown to be, of necessity, unbridled and demoralizing license, attributable, so many of the wisest among them say, to the want of such prohibitions as a few wealthy law-breakers in Montreal are now seeking to rob our nation of.

KING'S COLLEGE ENDOWMENT AID ASSOCIATION.

The formation of a King's College Endowment Aid Association, for the purpose of soliciting contributions towards the Endowment Fund by monthly instalments, is a practical way of evincing interest in the welfare of the College, and will enable many to put forth a helping hand to save the Venerable Institution from being annihilated, who otherwise would not see their way clear to do so. We know of several in St. Luke's Parish, Halifax, who, through the offertory, are making weekly contributions towards the Endowment; and we are glad to know that Mr. King has inaugurated this wise plan for assisting the Governors in their efforts to raise the much-needed \$40,000. None should hold back from sending their quota, however small, towards the completion of the Fund.

WANTED—A WOMAN'S AUXILIARY TO THE BOARD OF HOME MISSIONS.

Why, in the Diocese of Fredericton, cannot something be done like the work of the Woman's Auxiliary to the Board of Missionaries in the United States. This institution was organized in 1871. Its usefulness and benefits have gone on increasing year by year. The organization extends now to 46 Dioceses and Missionary jurisdictions. Many of those have far less ability for the work than the Diocese of Fredericton. The summary for the year just closed, as given by statistics, is—in money, for domestic Missions, \$10,287; Freedmen, \$4,404; Indian, \$14,821; Foreign, \$19,949; total \$49,462; boxes of clothing for Missionaries and their families, and for poor children in Church schools, to the value of \$94,233. Grand total for this year in money and boxes, \$143,695. This institution has also provided, during the past year, for 150 Scholarships at the Theological Colleges, and the salaries of twenty women engaged in Missionary work or teaching.

Who in this Diocese of Fredericton will originate such a work as this? (Matthew xxvi., 13).

We may add, that while in Nova Scotia there is a very valuable Society of a similar kind which supports in part several Missions, it is confined to the City of Halifax, whereas, the American Auxiliary has its branches in hundreds of Parishes throughout the country. If some earnest Christian women would take the lead, and invite the Rectors of Parishes to name some lady in his Parish who would act as corresponding and organizing Secretary for the work in that Parish, this very useful Society might speedily be set to work. Will not some of our readers think over this matter, and see what can be done in the beginning of a new year?

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

(Compiled for the Church Guardian by Rev. ISAAC BROCK,
Sherbrooke, Quebec.)

No. VI.

On the 29th May, A.D., 1660, King Charles I. was restored to the throne of his ancestors. On the 25th March, 1661, the King's warrant was issued appointing twelve Bishops and twelve Presbyterian divines, with nine co-adjutors on each side, to confer together in reference to the Book of Common Prayer. The place of meeting was the Bishop of London's palace, in the Savoy, in London; hence this conference has been called the Savoy Conference. The Presbyterians stated at length their objections to the Prayer Book, and the Bishops replied. The only practical result of this Conference was the appointment, in November, 1661, by the Convocation of the Church of England, of a committee of eight Bishops to revise the Prayer Book. At the head of that Committee of Revision was John Cosin, the Bishop of Durham. In the reign of the unhappy Charles I. Cosin had been Dean of Peterborough. Under the Usurpation he was the first clergyman who suffered for his loyalty to the Church and Crown of England. The House of Commons ejected him from his Deanery. After seventeen years of exile and poverty in France he returned at the Restoration to England and resumed his Deanery, from whence he was quickly promoted to the important Bishopric of Durham.

The Revision of our Prayer Book, carried out under the auspices of Bishop Cosin, was speedily completed. On December 20, 1661, the Revised Prayer Book was adopted and subscribed by the clergy of both Houses of Convocation and of both the Provinces of Canterbury and York. This has been, so far, the final revision of our Prayer Book.

To this final revision we owe four of our Collects. These four, which we may call the Restoration Collects, are the Collects for the Third Sunday in Advent, for St. Stephen's Day, for the Sixth Sunday after Epiphany, and for Easter Eve. They all supply real gaps in the series of Collects as our Reformers left them, and they are all not only sound and Scriptural, but fine compositions. Yet, says Dean Goulbourn, we may trace in them some slight declension (very faint, and only beginning to peep out) from the standard of Cranmer's Collects, though in respect to their explicit references to Holy Scripture they are marked by a close resemblance to his. We lose sight of the balanced clauses and antitheses so characteristic of the old Sacramentaries, and which Cranmer had happily reproduced. Nevertheless the Restoration Collects have their excellences and strong points. Each of them is built upon a single, clear, and definite idea, which is worked out very satisfactorily. In two of them—that for the Third Sunday in Advent and for St. Stephen's Day—are found direct addresses to God the Son, which, though very unusual, as Canon Liddon has pointed out, in the Collects in the Communion Office, is a valuable feature, as distinctly recognizing the Divinity of our Blessed Lord; and in the case of the St. Stephen Day Collect, very happily keeping alive the memory of the Martyr's dying prayer; while the Collect for the Sixth Sunday after the Epiphany has at its close a direct invocation of the Holy Ghost, with a direct adoration of all the Three Sacred Persons in the One God, which is unusually solemn and edifying.

In consequence of the advanced age of Juxon, the Primate of the English Church, he was unable to act on the Caroline Committee of Revision. The Presidency of that Committee was entrusted, as we have observed, by Convocation to Bishop Cosin of Durham. To his pen, therefore, we owe, in all probability, the four Restoration Collects.

The last of these Collects—that for Easter Eve—has, however, another great historical memory

connected with it besides that of Bishop Cosin. The Reformation Divines provided no Collect for Easter Even, though they provided for it an Epistle and Gospel. Thus matters stood for eighty-eight years, from A. D., 1549 (the date of the First Prayer Book of Edward VI.), to A. D., 1637. In that year, by a proclamation of King Charles I., a revision of the English Prayer Book adapted to the Scotch Church was introduced into Scotland. It is well known that the attempt to thrust this Revised Prayer Book upon the Scotch people was a failure. The name connected with this Revision was that of Archbishop Laud, who had become Primate of England in 1633. This Prayer Book for the Scotch Church contained a Collect for Easter Even drawn up by Archbishop Laud. This Collect Bishop Cosin, in 1661, re-wrote, retaining its main features, but pruning its redundances and reducing it more to the usual compass of a Collect.

The ninety-eight Collects which have been under consideration in this series of papers may thus be arranged: To the Sacramentary of Leo we owe seven; to that of Gelasius, twenty-four and a half; to that of Gregory, thirty and a half; to that of Alcuin, one; to our Reformers we owe thirty-one, and to the Revisers we owe four. The history of our Collects, therefore, reaches from Leo, Bishop of Rome, A.D. 440, to Cosin, Bishop of Durham, A.D. 1661, and thus embraces a period of over twelve hundred years. The history of our earlier Collects recalls the fortunes of the Church of Christ, when amid the breaking up of the Western Roman Empire the three great Sacramentaries were compiled. The history of the one unchanging Collect of our Communion Office recalls to us the days of Charlemagne and Alcuin. The adoption of the sixty-three Collects of the early Sacramentaries by St. Osmund into his Liturgy of Sarum recalls the conflicts between the Saxon and Norman clergy that followed the Norman Conquest. The Collects of the Reformation and the Restoration recall the meek and learned Archbishop Cranmer and the devout and scholarly Bishop Cosin, and the manifold blessings which, in our Reformed English Church, we owe to our Reformers and Revisers. In the matter of our Collects which we have been considering, it is almost impossible for an English reader to estimate the greatness of our debt to our Reformers; not only do we owe to them, as has been shown, many new Collects, which are quite worthy to take their place by the ancient ones—to them also we owe it that the old Latin ones have been rendered into such exquisite English. It would hardly be fitting in papers like these, addressed to general readers, to quote from the old Latin Collects proofs that in numerous instances our English Collects are superior to their Latin originals. I will conclude by quoting the words of Dean Burgon on this subject: "Nor may we omit to advert to the exquisite taste and astonishing command of the English language which they (the Reformers) displayed. In countless instances they have transfused the curtest, baldest, and darkest of the Latin Collects into truly harmonious and transparent English, while they have invariably surpassed their originals in felicity of expression, even where the Latin is most conspicuously happy." After quoting a number of instances showing the surprising skill of our translators, the Dean adds: "There is a general wealth of diction, a devotional exuberance of phrase, in some of these passages (from our Collects) which reminds us that our English altars were first kindled by a glowing coal from the East."

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the REV. D. SMITH at a Rural
Deanery Meeting, held at Cow Bay, on St.
Luke's Day, 1881.

(Concluded.)

To these may be added "console" for "comfort" in chap. xi. 19, while strangely enough "comfort" is retained in verse 31, as the rendering of the same word.

Compare again the changes in the renderings of the verb "teleo":

A. V.	R. V.
"I have finished."	"Having accomplished"
(<i>teliosas</i> —)	ed" (<i>teliosas</i>), xvii. 4.
"Were now accomplished."	"Are now finished"
"Might be fulfilled."	(<i>telestai</i>), xix. 28.
	"Might be accomplished."

While many minute alterations have been made, it is often difficult, if not impossible, to understand the principle by which the Revisers have been guided. In ninety cases they have altered the rendering of "ouo" from "then" to "therefore" and