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THE NEW MAGAZINE FOR SUNDAY SCHOOL TEACHERS AND CHURCH WORKERS.

THE S. S. Institute in England intend issuing, on the 27th December, the first number of a new Monthly Magazine for Teachers and others engaged in Church work. This monthly will not conflict with that valuable periodical, the *Church S. S. Magazine*, but is designed for a large class of Sunday School Teachers who require a paper of a cheaper and more popular description. It will consist of sixteen large pages, with a coloured wrapper, and will contain matter of interest to Church workers generally. The articles will be brief and written in a popular and pithy style. We subjoin a list of some of the topics to be discussed:—

- Notes on Lessons for Teachers.
- Devotional and Practical Papers on Sunday School and Church Work.
- Outline Lessons and Addresses.
- Papers on Biblical Research and Criticism.
- Missionary Intelligence.
- Papers on Temperance.
- The Employment of Lay-Help.
- Biographical Sketches.
- Narratives and Stories.
- Comments on Passing Events.
- Teachers in Council.
- Records of the Month.
- Reviews and Notices of Books.

It appears to us that this is just the publication we want for our Teachers and Church workers in Canada. Every clergyman and every person interested in Sunday School work knows how the schools suffer from lack of competent Teachers. Children are supplied with books and papers, but we fear that the Teachers are not furnished with books of instruction, and in but few cases are they taught how to impart their lessons. Examine the time and pains taken to qualify for secular instruction. Teaching has been reduced to a science, and the principal object of Normal Schools is to train the Teacher, not so much in the actual knowledge required, as in the most approved and effective methods of imparting that knowledge. Then turn to ordinary Canadian Sunday schools and see the lamentable deficiencies in the art and methods of teaching, to say nothing of the absence of necessary qualifications. This is not altogether the fault of the Teachers. How few of the clergy, until of late, have taken the pains to see that Teachers were instructed in their work. The fact is, that many of the clergy themselves do not know how to grade, conduct and teach effectively a modern Sunday School. Unfortunately, that most important of all parochial works, the training of the children, is a matter that theological schools pass over. The student receives no aid in this, and he is left to go out into a Parish and do the best he can. He finds that generally he is about as competent to organize a graded school, and give model lessons to his Teachers, as he is to deal with difficult cases of conscience, act as the physician to sin-sick souls lying on the bed of sickness, or preach extemporaneously. All these things he has to pick up as best he can. There has been no one to set before him, even in theory, a model Parish in this country and advise him how to organize the various branches of work, guilds, communicants' classes, teachers and parochial meetings which combine to make a well organized and successful Parish. Now, unquestionably, if there can be put into the hands of the Teachers such a publication as the one we refer to, it will result in much benefit. If such a

magazine be read, and special points discussed, say at Teachers' Meetings, the efficiency of the schools will, in time, be largely increased. We suggest that schools, in making arrangements for papers, should provide a copy for each Teacher, or, better still, that each Teacher should be required to subscribe for the monthly. The price is only one shilling and sixpence a year, post free. Every Teacher who takes an interest in the work will naturally want to know what teachers in England are doing, and all Church workers will find something valuable in its pages. We are thankful to find that Church workers are becoming more numerous in all our Parishes. The old idea that the clergyman alone was to do the work is fast disappearing; and that other idea, that a Parish could be properly worked by simply holding Sunday Services, is, we are glad to say, disappearing also. The clergy see the need of organization, and of drawing to their side a band of lay workers, of having work of different kinds ready for men and women in the congregation, so that all shall have the opportunity to do something. What is imperatively needed is that Church workers shall read up and study the methods adopted by others, and learn what organizations have been found useful, and how they are conducted elsewhere. We shall be glad to find that this magazine, which will occupy a field peculiar to itself, is largely circulated among our Teachers and others. We believe it will be the means of instructing and encouraging lay helpers, and will prove of great value in Parishes which are sufficiently alive to feel the need of such information as it promises to furnish.

D. C. S. DIOCESE OF FREDERICTON.

We commend to our Brethren of the Diocese of Fredericton the financial statement and appeal of the Deficiency Fund Committee of the Diocesan Church Society, to be found on page two of our present issue. Certainly, those who have responded to the appeal deserve every praise for their prompt action. In most cases, they are personally familiar with the working of the Diocese, and know what a terrible clog to the Church's advancement a burden like a large deficit would be, and so they have been the more anxious to see it removed without delay. There is still \$773.62 to be collected, but we hope, as the amount already subscribed was on condition that the whole sum required was raised, it will not be long before the debt is all removed. Surely, those who desire the welfare of the Church, and who have, or ought to have, as deep an interest as those who have already contributed in seeing her free from such an embarrassing encumbrance, will not allow their brethren to bear the burden alone, or to ask for substantial encouragement without gladly coming to their assistance. Nova Scotia is now feeling the burden of an accumulated and accumulating debt, let the Churchmen of Fredericton seize the present favorable opportunity of removing theirs.

LEAFLETS FOR SUNDAY SCHOOLS.

We directed attention in our last issue to the Leaflets for Sunday Schools, prepared by the Rev. W. C. Bradshaw, of Peterboro, Ontario, for Church Work. We now wish to urge upon Rectors and S. S. Superintendents the advisability of subscribing either for Church Work, which should be largely circulated in every Parish in the land, or for the series in Leaflet form. Church Work can be had for 30 cents a single copy a year, or \$25 per hundred a year; the Leaflets for \$5 per hundred copies a year.

We shall be glad to add Covers to Church Work, and print local matter, so that every Parish may have its own Parish Magazine, for \$20 a year per hundred copies. If the Clergy will only exert themselves to embrace this offer, they will, by circulating the paper in their Parishes, largely increase the success of their work, and advance greatly the interests of the Church.

We are late in getting out the first instalment of the Leaflets, but the delay has been unavoidable. In the future they will be issued well in advance. Sample Leaflets are now ready, and may be had by applying to this office.

Our attention has been called to a very objectionable Patent Medicine puff which appeared in our columns a week or two ago. We regret the occurrence, and shall exercise greater vigilance in the future.

(Compiled for the Church Guardian.)

OUR COLLECTS.

THEIR HISTORY AND SOURCES.

NO. II.

THE Sacramentaries of Leo (A. D. 440), Gelasius (A. D. 492), and Gregory (A. D. 590), referred to in the first paper of this series, are the most fruitful sources of the ancient Collects that are to be found in our English Prayer Book. In fact, sixty-two of the ninety-eight Collects now under consideration may be traced in whole or in part to the above Sacramentaries. Some of these, as we shall see later on, were amended by skilful hands either at the Reformation, or at the Restoration. But fully fifty of these ancient Collects have come down to us almost unchanged from the fifth and sixth centuries; and many of them, probably, are hallowed by the associations of a still more venerable Christian antiquity.

To a purely English Sacramentary, we are indebted for the Collect for purity at the beginning of our Communion Office. It is to be found in a Sacramentary of Alcuin (A. D. 800). Alcuin was a native of York, and Master of the Cathedral School in that city. He afterwards became the friend and tutor of Charlemagne. Muratori attributes this unchanging prayer of our English Communion Office to Gregory; so that as Blunt says in his Annotated Prayer Book, "it is probably a prayer of the Early Church, but preserved almost solely by the Church of England."

Though, however, our ancient Collects come down to us from the ancient Sacramentaries, (and probably from still more ancient sources), they do not come to us through these Sacramentaries. They come to us through a Liturgy of English origin. Our Reformers found these Collects in, and took them from the Missal of the Church of Sarum. From the preface in our Prayer Book, "Concerning the Services of the Church," supposed to have been written by Archbishop Cranmer, it appears that before the Reformation, there were divers Uses in our Church; the Use of Sarum, the Use of Hereford, the Use of York, and so forth: of these the most celebrated was the first, taken from the Missal of the Cathedral Church at Salisbury. The Use of Sarum seems to have been the one most generally adopted in the Church of England before the Reformation, especially in the Southern parts of the Kingdom.

It may be well, therefore, to say a few words, which will put our readers in possession of the facts connected with the Missal of the Church of Sarum, from which our Reformers brought our ancient Collects into our reformed Liturgy. After the Norman Conquest, (A. D. 1066), collisions not unfrequently took place between the Saxon and the Norman Clergy, as to the correct mode of celebrating the highest Office of the Church, the Holy Communion. One of these collisions is said to have led to the compiling of the "Use of Sarum."

William the Conqueror's second Lord Chancellor was Osmund, Count of Seez, in Normandy. In 1078 he was appointed Bishop of Salisbury. He and other devout and learned ecclesiastics of the Court of William were scandalized by the collision at Glastonbury, in A. D. 1083, between the new Norman and older Saxon clergy respecting the mode of conducting Divine Service, a collision which, in that instance, ended in tumult and massacre in the Abbey Church. This led Osmund to undertake the task of settling the ritual of the English Church. For this task he was amply qualified by his varied learning, by his musical abilities, and by the magnificent library which he had gathered for his Cathedral Church at Salisbury. The result of Osmund's labour was the "Use of the illustrious and renowned Church of Sarum," first adopted for the Diocese of Sarum in 1085, but which, as Blunt says, "eventually became and continued for four centuries and a half the principal devotional rule of the Church of England." In several of its features, as Dean Goulburn has remarked, it differs materially from the Roman Liturgy, one of these being the Collect for Purity, which stands at the beginning of our Communion Office, and strikes the first note of that noble Service, but which is not found, at least in that connection, in the Roman rite.

To the labours then of Osmund, Bishop of Salisbury (St. Osmund as he was afterwards called), Archbishop Cranmer and our other Reformers, were largely indebted; from the Missal, or Service Book of the Holy Communion, which he compiled for his Cathedral Church at Salisbury, they brought

into our Reformed Liturgy those gems of devotion, our ancient Collects, which may be traced up to the Sacramentaries of Leo, Gelasius, Gregory, and Alcuin. St. Osmund was a bright light in the dark days which came on England's Church and Kingdom after the Norman Conquest. Dean Goulburn thus speaks of this Norman Bishop and English saint of the eleventh century:—"A man pure in time of license, learned in time of ignorance, just in time of social disorder, devout in time of impiety and profaneness, must have been a burning and shining light in the midst of a crooked and perverse generation. Such a light can only be kindled, and, when kindled, only kept burning by Divine grace."

In the history of our Collects and their sources, we pass now from the times when the ancient Saxon and the then new Norman elements were being brought together in our Church, to the times of the Reformation; we pass from the troubled times of the eleventh to the troubled times of the sixteenth century. The Reformation was not the beginning of the Church of England. It was its restoration to her primitive purity in doctrine and ritual; it was the re-establishment of her primitive independence as a great national Church, the casting off that usurped supremacy of a foreign bishop which the Norman Conquest had helped to fasten on our ancient Church. Consequently, Cranmer and our other Reformers in remodelling our Liturgy upon the lines of the Service Books of the Church, which existed before the Reformation, retained from them what was primitive and Catholic, rejecting only what was medieval and Roman. Hence they retained the primitive doctrine of the Communion of Saints (see Collect for All Saints' Day, one which we owe to Cranmer), but they rejected the medieval errors of the Invocation of Saints, and the placing of our trust in their merits and intercession. Many of the old Collects for the Saints' Days had become tinged with these serious errors, hence many of them were rejected from our Reformed Liturgy, and new Collects were substituted for them. Of the twenty-one Collects for Saints' Days in our Prayer Book, only six are derived from ancient sources, and three of these were amended by our Reformers and Revisors; fourteen were compiled by Archbishop Cranmer at the Reformation, and one by Bishop Cosin at the Restoration.

In A. D. 1549, in the third year of the reign of Edward VI., appeared the first Prayer Book of our Reformed Church; three years later, in A. D. 1552, appeared the second Prayer Book of our Reformed Church; these are commonly called the First and Second Prayer Books of Edward. Their compilation is mainly owing to Cranmer, Archbishop of Canterbury; to him we owe thirty-one of our Collects, all but one of these, that for St. Andrew's Day, appeared for the first time in the Prayer Book of 1549.

In A. D. 1661 was held in London the Savoy Conference, immediately after the Restoration. Four of the Collects in our Prayer Book made their first appearance in the Revised Prayer, which was published soon after the Savoy Conference. 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. Who composed them? All that history tells us is, that they were drawn up by a Committee of eight bishops, at the head of which was John Cosin, Prince Bishop of Durham. In all probability, therefore, they were composed by Bishop Cosin, whom Dean Goulburn speaks of as "a typical English Churchman," altogether free from the unscriptural and unprimitive corruptions of Popery, and equally opposed also to the baldness and bleakness of Puritan worship, and to the sour narrowness of Puritan doctrine.

The arrangement of our Collects under the different sources, which have been indicated in this and the preceding paper, must be reserved for another paper.

Our agent, Mr. Shaw, has been travelling in the Diocese of Quebec for the last month, and, thanks to the great assistance he has everywhere received from the clergy, a very large number of new subscribers has been added to our lists. Mr. Shaw is now in the Diocese of Montreal, and we have no doubt but what his success there will be equally encouraging. We cannot expect to please everybody, nor do we intend to try, but our aim being to stir up our people to do more for Christ and His Church, we hope to receive the support of Churchmen everywhere.