

The Church Guardian,
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN.
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE.
WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America.

Address THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

ST. MARGARET'S HALL.

It is with great pleasure that we learn the Most Rev. the Metropolitan of Canada has become Patron of this, our Diocesan School for girls, a most useful and successful institution. It is now nearly five years since the school was first opened, with the Bishop of the Diocese as Visitor, and under the guiding hand of its Principal and founder, it has grown in size, and won the confidence and patronage of the leading educationalists, and most influential men in the community. This establishment deserves all possible support and encouragement, not merely because it is the only Church School for girls in the Maritime Province, but because of the position it takes as an Educational Institution. It is the only School that really gives a high class education, and submits its pupils to the test of University Examinations.

The subject of the Higher Education of Women occupies a prominent position among the questions of the day; and although we cannot boast ourselves of being at the front in all these leading topics, still we are awaking to the fact that our daughters have minds and intellects to be cultivated and trained as well as our sons. It must of necessity be a work of time, and an up-hill and arduous struggle for whoever undertakes it, to work up a high standard of female education; and in a small Colony like this, it must be infinitely more difficult than in the Mother Country, for here we lack all these inducements to effort, all those associations which call forth the spirit of emulation, which exist in an older and more highly cultivated country.

Already a number of the pupils have passed the Local Examinations held by the University of King's College, Windsor, and in a few days an additional number will present themselves, some of them going up for the degree of "Associate in Arts." If the University of Halifax concludes to admit females to its examinations and degrees, Mr. Padfield informs us that he will be ready to receive and prepare pupils for said examinations. In addition to what may be termed the more masculine studies, the peculiarly feminine ones also receive a due amount of attention; and as soon as circumstances will permit, it is intended to establish a School of Cookery in connection with the School.

When we think of the position of Girls' Schools in other Dioceses, Schools which have had a large amount of money spent upon them; and then look upon this which has been established, grown into importance, and done good work, receiving merely the tuition fees, we feel this fact alone, speaks volumes for the

way in which it has been conducted. Such an existence for an Institution belonging to any particular denomination, must of necessity always be a precarious one, and necessitates great anxiety for whosever assumes the responsibility of such an undertaking; and we cannot but feel that this burden, in a measure, ought to be assumed by the Diocese at large. The School building at present, as far as day pupils are concerned, is inconveniently crowded, in fact some change or addition must of necessity soon be made. Why cannot the Diocese erect a new School building suitable for the requirements of such an Institution, and thus in a measure subsidize this work, doing for the girls, what they have already done for the boys. It could easily be done, if all were united; and if the School is to continue its progressive career, something of the kind must be done at no distant date.

THE CENTENARY OF SUNDAY SCHOOLS.

Just one hundred years ago, Robert Raikes, the Philanthropist, editor of the Gloucester Journal, and the Rev. Thomas Stock, of Gloucester, gathered the first Sunday School in Gloucester, England. There may have been attempts to do something of the same kind before this in other places, but this was apparently the first organized effort of the kind. It is only a century ago, and what a mighty power has the Sunday School become. It has not yet reached perfection, far from it, but no one can deny that it supplies instruction which otherwise would not be obtained. The Church of England S. S. Institute which is doing a noble work in England, recommends the observance of the week, beginning June 27th, as a commemoration of this event, and suggests that on the Sunday a special sermon be preached, and a children's service be held in the afternoon, and that each day of the week be marked by a meeting of some kind. We hope that this will be generally observed in Canada. Let the day be given up to the children, let their voices be heard in the choir, instead of the regular singers, and let our Church-people understand the place they occupy as members of the Church, entitled to care and training, and instruction from the congregation. If there will only be faithful work with the generation now growing up, we shall see a mighty change for the better in our Church in the Dominion. We already see signs of this change. The clergy are devoting attention to the Sunday School, and it well repay them. We hope all our young readers will interest themselves to make this commemoration hearty and universal. Let us show that we in Canada appreciate the blessings of religious instruction provided for us in our Bible, Prayer-Book and Catechism. The S. School should be the nursery of the Church. By giving up the choir seats to the children occasionally, they are made familiar with the Services, and learn to take an interest in the proper celebration of the worship of God.

THE CONFIRMATION SERVICE AS CONDUCTED BY THE LORD BISHOP OF TRURO.

A CORRESPONDENT of the Standard of the Cross describes a recent Confirmation Service in Cornwall, England, by Dr. Benson, Bishop of Truro. There are some admirable features about it, especially the Address after the Preface, stating the nature of the Rite, most valuable in this country, where our congregations on that occasion are mixed; and the individual calling of the names, so that each one could answer separately. It appears to us that the way in which this Service was conducted, brought out the spirit and intention of the Rite in a most forcible way. Dr. Benson is one of the most practical and earnest of the English

Prelates, and we would most respectfully commend the general outline of his mode of confirming to the attention of our venerable chief Pastors in the Dominion:

The service began by the singing of a hymn, led by a large choir but participated in by the whole congregation. Then followed a lesson, consisting of several passages of the New Testament, bearing on the subject of Confirmation. The rural Dean having read the Preface, the Bishop, standing under the chancel-arch, delivered an excellent extempore address to the class, setting forth the nature of the act which they were about to perform. He then asked of them, together, the question as it is in the Prayer Book, having, however, admonished them not to answer it at that time, but, taking a list of their names into his hands, he proceeded to call out each of them separately, putting the inquiry to them all individually, e.g., "N. or M. do you?" each one as addressed answering "I do." If the reply were indistinct, he repeated the inquiry, "Do you?" This plan (adopted also, I am informed, in the Diocese of Salisbury) certainly aided to bring the reality of the act home all the more directly, to those especially interested.

After all had been duly interrogated, his lordship asked the candidates to kneel, and pray that they might have the help of the Holy Spirit in keeping the vows which they had thus renewed. The Suffrages and the first Collect were said, the Bishop having in the meantime returned to the Holy Table. The Veni Creator was then sung, the candidates still kneeling, the people standing; after which, the Bishop took a seat immediately in front of the Holy Table, and the candidates were brought up to him, by their several pastors, in groups of 5 or 6, one verse of a hymn being sung as they came forward. Each one was confirmed separately, kneeling before him; the remainder of the set kneeling on his right, and passing on, after receiving the laying on of Hands, to kneel on the left. When they were returning to their places, and the candidates next in order were coming up, the next verse of the same hymn followed; and so until all had been confirmed. On going to their places, each one at once knelt in prayer; and when all had been confirmed, the Bishop again came forward, and, with unction, addressed them in a most fatherly way, urging them to constancy, and progress; and especially exhorting them to the frequent reception of the Lord's Supper. Then he asked the congregation to join him in silent prayer in their behalf; another hymn followed, and the Bishop, returning to the Holy Table, concluded a service which every one, I am sure, felt it a privilege to have had the opportunity of attending.

WHAT IS THE REASON?

A CORRESPONDENT of a newspaper, published in Newcastle-on-Tyne, says of that town: "The Chapel in Hanover Square, formerly belonging to the Unitarians, is now a tobacco factory.

Those in Clavering Place and Great Market, belonging to the Presbyterians, are bacon warehouses.

Tathill Stairs (Baptist) is converted into tenements.

The old Postern Chapel, which belonged to the Independents, was pulled down in 1847 for railway improvements.

New Bridge Chapel is a furniture sale room.

New Court Chapel (Wesleyan) a brewery.

High Bridge Chapel (Presbyterian) pulled down to build a public-house on the site."

There are 15 Churches belonging to the Church of England in the town, and 5 across in Gateshead.

DRESS IN CHURCH.

In connection with the letter of our correspondent, "Burnet Redivivus," we submit the following from an exchange:

We suggest to those who can rightfully afford to dress richly and sumptuously, that they endeavour to avoid the evil of unnecessary display in church. As a mere evidence of wealth, lavishness in dress is vulgar. Why should not our rich people have their dresses for church,

as for other occasions, the church dress being plain and simple? This would go far to remedy an evil that is becoming more pronounced every day; would remove a temptation from some less fortunate brethren, and would silence the carping of many worldlings and Pharisees.

ON THE GREEK TEXT OF THE NEW TESTAMENT.

Paper read before the Rural Deanery of Kingston, Diocese of Fredericton, by the Rev. Francis Partridge, M.A., B. D., Rector of Rothesay, N. B. and Canon of the Cathedral.

(Concluded.)

There are two considerations which ought to have much weight in balancing the authority of the late Cursives as compared with the earlier Uncials. The first is, that a copy of even a late period may have passed through fewer transcriptions than one of an earlier century, and hence may really have greater authority. The second is, on a directly opposite principle, that a MS. may be the gainer by transcription. A careful copyist, who might have two or three copies before him, would remove obvious words. For instance, he might leave out glosses, or marginal notes, evidently added by a later hand than that of the original scribe, and which too often have, through carelessness or ignorance, crept into the text itself; and by this means his copy might be nearer the truth than this MS. he copied from. Mr. Birks appears (I have not seen his book) to have worked out this question mathematically, with this result, that instead of the five earliest MSS. being of such pre-eminent weight as to carry all before them, the 240, now extant of the 11th and 12th centuries, ought, at the lowest estimate, to be reckoned of 9 or 10 times greater weight. Of the value of internal evidence in determining a reading, various opinions have been formed. Many critics entirely exclude it, choosing rather to settle the matter, not by their own common sense, but by some preconceived theory.

Griesbach's rule, "*Brevior lectio, si simul durior, obscurior, ambigua, aut soluta est, preferenda est verbosiori*," may be a very good one, and useful and necessary in many cases. But when the one makes nonsense, and the other is agreeable to the context, surely respect for the author should guide the choice. Taking into consideration the various causes of degradation to which MSS. are liable, weighed against other facts which tend to their preservation, Mr. Birks, after certain complex calculations, comes to the final conclusion: "That with a mean or probable rate of error of 2 1/2 per cent a century, the Cursives exceed the collective weight of the Fathers, Versions, and Uncials rather more than in the proportion of 4 to 1. With a 4 per cent rate or error, their excess is just 3 to 1; and even with the double or highly exceptional rate of 5 per cent, their excess of authority is still almost exactly as 2 to 1."

Whether the matter can be brought to so exact a measurement as this, may be a little doubtful. But at all events, I think, we shall possibly find that as research goes on, (for textual criticism is by no means yet fully developed) critics will be constrained to restore many readings of the Textus Receptus, which, under the modern reliance on the *Codex Sinaiticus* have been ignominiously expunged. Indeed, I am informed, that in his Seventh Edition, which is much larger and more elaborate than former ones, Tischendorf himself restored many readings which he had struck out before. This edition I have not had the privilege of seeing.

Let me take two passages of Scripture as examples, and I have done.

A. St. Matthew i. 25. Here the Receptus gives "brought forth her first born son." Now, Lachmann, Tisch., Trog., Alf., Westcott, Green, all modern and renowned editors, read simply "a son." But on what ground? Is the evidence in its favour overwhelming? You can judge. For the reading "a son," there are three Uncials (Sin. B. and Z.), two Cursives, 5 Versions (including 4 previous to Jerome's Vulgate, and the Syriac, one of Cureton, mentioned as eldest), and four fathers: (i. e., the passage read thus is found in four quotations in the writings of the fathers.) The rest of the evidence, which is nineteen-twentieths of the whole, is in favour of the received reading, "her first born son." And can it be right to surrender this, which is not only supported by an

enormous preponderance of authority, but has in its favour consistency and typical signification, for a reading bald, meagre, and unmeaning?

Take one more instance. We have become accustomed to regard the Doxology at the end of the Lord's Prayer in St. Matthew vi. 13, as an interpolation derived, as it has been suggested, from some Early Servian Book. Editors, ancient and modern, Erasmus, Grotius, Tischendorf, Lachmann, Tregelles, have vied with each other in boldly asserting the spuriousness of the clause. Even Wordsworth omits it, though he confesses he does so with hesitation. Yet how stands the evidence? For the omission, there are, of the Uncial MSS., 24; Cursives, 23; for the retention, Uncials, 56; of the Cursives, almost all. Thus, even of the Uncials, the evidence is 5 to 2 in its favour, and the total MSS. evidence more than 2 to 1 in its favour, including the Cureton-Syriac, the Peshito-Syriac, (both of 2nd century), Coptic, Gothic, Armenian; of the Fathers the balance is slightly against the clause; but this does not tell much either way, as their not quoting it does not prove that they had not the words in their copies.* Out of 500 MSS., all but nine give the Doxology. Is it sound criticism to reject a paragraph with such immense weight of authority in its favour? It has been rejected because the Sinaitic, B. D. Z. do not show it. But I maintain that it is unfair to let three or four Uncial MSS., even though they be among the oldest, reject a passage which the balance of Uncials, and all the Cursives retain.

Of course, as further historical evidence is forthcoming, these views may have to be modified. But my object will have been attained, if I have directed your intelligent attention to the principles on which the modern criticism of the Sacred Text is conducted. We ought, as Biblical students, to beware of excessive subservience to some few ancient documents, which has led to much unnecessary alteration, and has shaken confidence in older Texts, very often on the slenderest and most insufficient evidence. You will observe, however, that I am not arguing for the Textus Receptus *as such*; but simply, which is quite a different matter, for a just estimate of the Cursive MSS. on which that Text is founded.

And now I have only to ask your pardon for having detained you so long upon a matter which may appear to be of less practical importance than others which might profitably engage our thoughts. But I cannot forget, that while we are pastors, we are, by our ordination vows, also scholars and diligent students of God's Holy Word. No subject, therefore, which bears on these essential duties of our sacred calling can be entirely out of place in these our Deanery meetings.

*This authority is taken from Alford, who nevertheless rejects the passage.

LETTER FROM CHICAGO.

(From our own Correspondent.)

CHICAGO, ILL., 19th May, 1880.

A glance at the map of the United States shows the favorable situation of this Western city, and would seem to point out how it is destined to become, in a short time, in many respects, the great metropolis of this country. The head of a great lake, the centre from which vast railways radiate in every direction like the spokes of a wheel, it is also the great granary of the continent. The completion of the Welland Canal will soon make it a more prominent port of entry than it has been; and instead of paying tribute to New York importers, as has long been the case, our merchants will be able to import their own goods directly from Europe. An extensive harbor is being constructed along the lake shore to accommodate a vast amount of shipping; the facilities for wharfage, landing of cargoes and lading of ships will, when this harbor is completed, be almost unlimited, accommodating vessels of the largest tonnage. The great disadvantage under which they have labored hitherto, has been the want of such a haven,—the river, to be sure, can accommodate the lake craft, but not large ships or ocean steamers, such as we are in the habit of seeing in our seaport cities, or on the broad St. Lawrence; and Chicago, situated as it is, directly facing the broad expanses of the lake, is unprotected from the gales which often sweep over it, and are as violent as those experienced on the broad Atlantic. Perhaps, not many of your readers have any idea of the