

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

CALENDAR FOR MAY.

- MAY 1—St. PHILIP and St. JAMES. A. & M.
“ 5—3rd Sunday after Easter.
“ 12—4th Sunday after Easter.
“ 19—5th Sunday after Easter. [Notice of
Rogation Days and Ascension Day.]
“ 20—
“ 21— } Rogation Days. Fast.
“ 22— }
“ 23—ASCENSION DAY. (Pr. Pass. M. 8, 15,
21. E. 24, 47, 108. Ath. Creed.
Prop. Pref. till 30th inclu.)
“ 26—Sunday after Ascension.

OUR ELDER SCHOLARS.

A. PAPER READ BY THE REV. T. E. TEIGNMOUTH
SHORE, at a Meeting of the Lewisham
Rural Deanery Church Sunday Schools
Association (Lewisham and Cat-
ford District)

[CONTINUED.]

(B.) And secondly, let us be more definite in our teaching. Let us not be content with little moral homilies, but let us try and help them to realise the *grand conception of the Catholic Church*. Let us try to impress on them the magnificence of the privileges to which they were admitted in the Sacrament of Baptism, when they were made members of Christ, children of God, and inheritors of the kingdom of heaven. Let us teach them that if they are proud of being English boys and girls, ten thousand times more ought they to be proud of being members of the Holy Catholic Church, the mystical Body of Christ. And, above all, every child in our schools ought to be taught to look forward to *Confirmation* as the great event, of their life, admitting them to the fulness of the Christian covenant, and to the full enjoyment of their Christian rights and privileges. They want to be made to understand that if it is a duty to go to church, it is far more a duty to be a devout communicant. They want to be shown that that Sacrament is not a kind of spiritual luxury for a few particularly good people, but that it is the means ordained, not by men, but by Christ Himself, of conveying pardon to the sinful soul, renewed strength to the weary, and comfort to the sad; can we wonder if the Gospel fails to attract them if we do not put it before them in its sacramental fulness? Let us then avoid holding out attractions which have no warrant in the teaching of the Master Teacher. Don't let us tell our children that the good are always prosperous and happy in this world, and the wicked miserable and unsuccessful. Surely this has a very different sound from, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Let us set before them the greatness of the task, the fierceness of the battle that is before them, that they may be fired with the enthusiasm that springs from the sense of difficulties to be confronted and dangers to be faced. Not selfish happiness, but self-sacrificing labour is the Christian ideal. And we want to bring this

home to them in every way; to give them little posts of responsibility, little works to do, that they may understand that they have a trust from God, and a work to do for Him. Teach the children that the kingdom of Christ is no place for idlers, but for *workers*, and the Divine nature that is within them will answer to a call so noble, so difficult, and therefore so convincing.

IV. I now come to a particular organisation which has been started with a view to putting a stop to the leakage which goes on among the elder lads of the Sunday-school. I mean the *Church Lad's Brigade*. I don't of course, suggest that it supplies a complete panacea for the evil under consideration, but I do think that it is a movement which is likely to be fruitful in good results.

(i) A word as to its history.

In 1883 the Boys' Brigade was started in Glasgow. It grew with amazing rapidity, and its success suggested the idea of forming a similar organisation on *definitely Church lines*. In 1891 (July) the first company was started by Mr. W. M. Gee in connection with St. Andrew's, Fulham, and on October 9th in the same year the movement was formally inaugurated. At the end of May, 1893, there were 163 companies in existence, numbering not less than 8,000 lads, including four in Canada, and this without issuing any circulars to call attention to the work.

(ii.) Its methods.

It adopts the military organisation, *i.e.*, every boy on joining becomes amenable to strict military discipline. He is provided with a smart equipment of belt, cap and badge and haversack. Everybody knows what an attraction soldiering has for a lad, and the Church Lad's Brigade impresses this natural attraction into its service. At the same time it is not intended to make soldiers of the boys. The military organisation of the Brigade is intended (1) to attract lads to it, (2) to present to them in a form which they can appreciate the two ideas of Discipline and Duty. And these two are after all only another aspect of two great and complementary truths of Christianity.

(a.) *Discipline*. A boy learns that when he "falls in," he ceases to be an independent isolated atom, but is a part of a larger whole. He learns the difference between an organised body and a mere aggregation of chance units. Discipline, in fact, is the subordination of the individual to the whole. The brigade, the regiment, the company, acts not in accordance with the ideas of each member of it, but in obedience to the commands of its officer. To his will each one must subject his own will. What is this but the same great truth that "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Insensibly a boy learns self-control.

Discipline again inspires *esprit de corps*, the sense, that is, of unity, jealousy not for the honour of the individual but of the body. What is this again but the very spirit which should animate a Church which is emphatically a *body*, the Body of Christ?

(B.) Again the military organisation emphasises the senses of *Duty*. Each boy has his own duty to perform. Some are sergeants, corporals, lance-corporals, some are told off for special duties, all have to execute their own part with precision if the company is to drill smartly. Thus a lad is taught to feel his own individual responsibility. He learns what St. Paul meant when he said that "the body is not one member but many."

Given this basis, then, it is plain that endless developments are opened out. Once we have got the boys together, all kinds of agencies for the promotion of their moral and physical, as well as their spiritual, health can be organised. Of the first kind are drum and fife bands, gym

nastic classes, ambulances classes, a seaside camp, lads' club, &c., and of the latter Bible classes, church parades, medals for best attendance at Sunday school, &c. Whatever is done all is done in the spirit of duty, in the spirit of discipline, in the spirit of reverence, which becomes those who are the soldiers of Christ and have taken for their watchword the stirring words of the great Apostle, "Fight the good fight."—*Church S. S. Magazine*.

THE HOLY SCRIPTURES.

FROM A SERIES OF PAPERS By the REV. JOHN PALMER, in the *Family Churchman*.

We have now seen that during the long centuries of Jewish and Christian history the Holy Scriptures of both the Old and New Testaments have without doubt been regarded as comprising an inspired literature; distinct in every living feature from all other compositions, not only as claiming and receiving superior homage, but also—and as the foundation of that regard—as being among the literatures of the world the writings which alone directly set forth the revealed will of God. No other literature can claim to occupy the unique position of the Holy Scriptures. No other would have been allowed to occupy that position in the Jewish Church, and such a fact cannot but weigh greatly in their favour, especially if we bear in mind that other writings emanated subsequently to the Old Testament from Jewish sources, and although they are now received by one branch of the Christian Church as of equal authority with the Scriptures of the Old and New Testaments, yet their claims were never regarded by the Jewish Church in the same light or degree as were those of the Scriptures universally acknowledged as containing the pure Word of God.

In all the ages and generations of mankind God has had a people whom He has led doubtless in many ways, but always principally, if not solely, with a view to one eternal purpose—to bring them near to Himself, that they may become partakers of the Divine life and glory, the source and supply of which must ever be in Himself alone. And among the means He has used to effect this purpose stands forth in honour, preeminent and Divine, the revelation of Himself in the Person of our Lord Jesus Christ who through death overcame death, and is the Giver of eternal life to as many as receive and follow Him (St. John i. 12-14; x. 27, 28). And so, if all other testimony in favour of what has so long been regarded and reverently treasured as the Word of God were wanting, the testimony of the Giver of eternal life to His people, who is also the express Personal Revelation of the Father, would, so far as He has deliberately and avowedly given such testimony, be sufficient to confirm the truth and character of the Written Revelation. And we should be thankful indeed that that testimony has been given, and given in no doubtful terms. So that we cannot receive the Gospels we cannot receive Our Lord's teaching as therein set forth, if we are true and entire believers in Him and in His teaching, without receiving His testimony to, authoritative sanction and recognition of, those parts of Holy Scripture, especially of the Old Testament, which are now mostly called in question. To the mere critic—not that we use the word to disparage true and reverent criticism, but in referring to the student, patient and learned it may be, but yet whose whole interest is in criticism apart from its fruits—such an argument as the foregoing may seem rather to evade than to face difficulties. To such an objector we may well reply:—(1) Are not the difficulties which are