

Object Lessons from the Church

BY THE

Rev. Charles H. S. Matthews, M.A.

OF THE

BROTHERHOOD OF THE GOOD
SHEPHERD, DUBBO.

Melbourne :

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1906

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LESSON I.

THE OUTSIDE OF THE CHURCH.

Almost everyone learns more easily from an object lesson than in any other way, and by the wisdom of those old saints who lived and died hundreds of years ago our churches are full of object lessons.

1. *The church itself is very commonly built in the form of a cross.* This is the case, for instance, in Dubbo, where I live, and no doubt in many other places in the diocese. This reminds us of the central truth of our faith, that we are saved by our Lord's death upon the Cross of Calvary. It speaks to us of His great love.

2. *Again, there are usually crosses of stone or wood upon the gables of the church* and at the summit of the spire, where there is a spire. These may serve to remind us that we are bidden to take up our cross and follow Christ, denying ourselves for His sake.

3. *The spire itself pointing up towards the heavens,* as it does in the pretty little church of St. Barnabas, South Bathurst, says plainly to those who will hear it, "Lift up your hearts"; and as we see it we may answer, in the words of our Communion Service, "We lift them up unto the Lord."

Here, then, are three lessons for this month—

1. *The shape of the church speaks of the love of our Saviour who died for us upon the Cross.*
2. *The crosses on the gables tell us to "take up our cross and follow Him."*
3. *The spire points us up to God.*

LESSON II.

THE STONES OF THE CHURCH.

We learnt last time three lessons from the outside of the church. This month we are to learn one more. Almost all big churches are built of stones or bricks, and by them we are reminded that, as St. Peter teaches us, *we are 'living stones' in God's spiritual house* (1 Peter ii. 5). God's spiritual House or Church is all built up of living people, living stones, each with his or her own place in the great building. St. Paul teaches us that, as every great building has foundation stones, so we "*are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone*" (Eph. ii. 20). When you were baptised you were put in your place among the other living stones in the wall of the Church. It is a great honour to belong to God's Church, and we must learn to be faithful and to keep in our place in it. Would it not be strange if one day when the people went to church, say, in

Dubbo, they found that several of the stones had left the walls of the church and some of them had built themselves up into other little buildings in the church-yard, and others had gone off altogether! They would say, "O dear, our church is ruined!" Fortunately the stones in Dubbo Church can't do such a thing as that, but unfortunately the living stones in God's spiritual House not only can do it, but often have done it. That is why the Church is split up into all sorts of different bodies — Wesleyans and Congregationalists, and I don't know how many others — and a great many other "living stones" have gone right away from the Church, and will never, alas! belong to it any more.

So I want you to remember—

1. *I am a living stone in God's spiritual House, the Holy Catholic Church.*
2. *I must be faithful to my Church, and never leave it, either to join another body or to go nowhere.*

LESSON III.

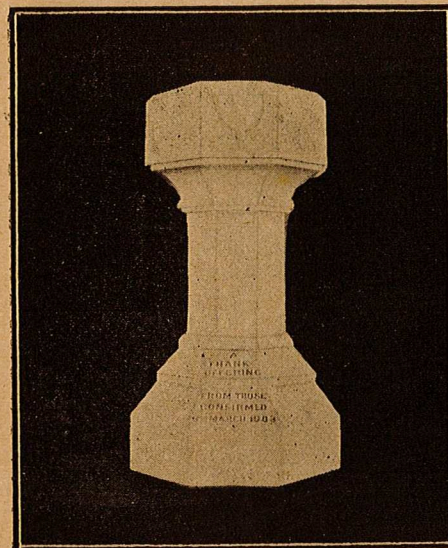
THE HOLY FONT.

I hope you have thoroughly learnt the lessons about the outside of the Church. If so, you are ready to pass inside.

1. Now the first thing you come to as you enter a church which is properly arranged is *the Holy Font, near the door.** Why is it

*See plan illustrating Lesson IX.

placed there, and not put up at the other end of the church? I will tell you. The Holy Font is placed near the door of the church because Holy Baptism is the door by which you enter the Holy Catholic Church. So the Holy Font is the first thing you needed when you were brought to the Church for the first time. Have you ever seen a little baby baptised? If so, you know what happened on that occasion. The little one when he entered the church door was not yet a Christian. He did not belong to God's great Family, which we will call the Holy Catholic Church. But he was brought to the Holy Font, and there the clergyman poured water on his head three times, saying, as he did so, "I baptise thee in the Name of the Father and of the Son and of the Holy Ghost," and then immediately afterwards he said these words: *We receive this child into the congregation of Christ's flock*, and do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant until his life's end." So the baby left the church a Christian, a member of the Holy Catholic Church. *You see, then, that it was not until your baptism that you were received into Christ's flock and made a member of the Holy Catholic Church to which you now belong.* So you understand now what I meant when I said the Holy Font was the door of the Holy Catholic Church.



THE HOLY FONT.

(The Church of the Resurrection, Gilgandra.)

2. But you must remember that it is not necessary that everyone should be baptised in the Font in church. I used to know a lady who was a nurse in an infirmary at home in England—an infirmary is a hospital attached to the workhouse where poor people who have no home and no money are taken

in—and this lady was once nursing a poor woman and her little new-born baby, who was very ill. The nurse wanted to send for a clergyman to baptise the baby, as she thought it was going to die ; but the master of the workhouse, who was a very wicked and cruel man, refused to send for a clergyman ; so my friend said, “ Very well, then, I shall baptise the baby myself.” The master was very angry, but he dared not stop her. So she took water and poured it over the baby’s head, and baptised it in the Name of the Father and of the Son and of the Holy Ghost. Now that little baby was just as truly a member of the Holy Catholic Church as if it had been baptised at the Holy Font in church, and if it had lived it would not have had to be baptised again, for *when anyone who has not been baptised is dangerously ill, and a clergyman cannot be brought to baptise him, anyone may baptise him, using water with the right words, and anyone so baptised must never be baptised again.*

3. For this reason, if anyone who has been brought up a Roman Catholic or Wesleyan, or in any other body of baptised Christians, wants to join the Church of England because they have been brought to see that its teaching is more in accordance with the Bible than that of the body in which they have been brought up, they do not have to be baptised again. *Indeed it would be a very wrong thing for anyone who had been baptised once to allow himself to be baptised again.*

So remember—

1. *The Holy Font is placed near the door to remind us that Holy Baptism is the door of the Holy Catholic Church.*
2. *In cases of great necessity anyone may baptise an unbaptised person.*
3. *No one must allow himself to be baptised a second time.*

LESSON IV.

THE PEWS.

We will now pass on up the church, and immediately we come to *the Pews*. I hope all the pews are quite free in the church where you worship. In many churches, alas ! this is not the case, only a few seats at the back being free for poor people and strangers, and all the rest being rented by those who have money. You will see at once how horrible a thing this is when you think that if our dear Master came to such a church now, as He came in the old days in Palestine—a poor Man, without home and without money—He would have to take one of the back seats in His own church ! The reason why seats are rented is because people are so mean now-a-days that they will not give freely and gladly to God, as they used to in the olden days ; and so, very often, their poor ministers would starve but for the pew rents. I hope you will begin to offer

gladly to God now, and continue to do so more and more as your life goes on, and I hope you will always refuse to rent a seat for your own use. Some good people at a place where I held a mission some months ago promised at the close of the mission to go on paying their pew rents, but to have their seats marked "free," so that the poor people might come freely into them at any time. I know that one day they will hear the voice of Jesus saying, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."

2. From the position of the pews we learn this lesson : *First we are baptised, then, when we are old enough, we are taught what God has done for us in our baptism.* The Church teaches us the same lesson by placing the Catechism in the Prayer Book next after the service of Holy Baptism. There are some people who say, "What is the use of baptising little babies who cannot understand what is being done to them ; it would be much better to teach them first and baptise them when they are grown up." This is a great mistake. Fancy if your mother had said when you were a little baby, "I am not going to feed my baby till he is old enough to understand why it should be fed. When it has had a long course of lessons in physiology and understands why it is good for it to have milk, then I will begin to give it its bottle," where would you have been now ?

No ; all through life *we do things first and understand them afterwards.* So God in His great love allows us to be baptised long before we know Him, and even before we know ourselves ; and then, when we are old enough, we begin to learn how God made us, and how His love wrapped us round even when we were helpless babes.

3. *In the pews we sit to learn, and stand to praise, and kneel to pray.* Be sure you always kneel down to say your prayers ; do not sit or lean forward. Our dear Lord Himself used to kneel down to say His prayers (St. Luke xxii. 41), and in this as in everything else He is our pattern. And what you do in church you should do at home too, kneel down morning and evening and pray. I read a story the other day which I am sure will interest you very much. A young lad had enlisted in the army, and the first night in barracks he knelt down to say his prayers, as he had always been taught to do. When he did so the other soldiers in the room all began to jeer at him, and some of them threw their boots at him—heavy army boots with iron-bound heels and great nails in them—which hurt him very much ; but in spite of it all he finished his prayers and got into bed. the next night the devil tempted him very much. "Don't kneel down to-night," he said ; "say your prayers in bed. It will be all the same to God, or if you want to kneel down to say them, wait till the lights are out, and then get out of bed and say them

in the dark." But that brave soldier-boy wore round his neck a little crucifix which his mother had given him, and it reminded him of our dear Lord's sufferings; so he boldly answered the voice of the devil within him: "No, my Lord died for me, and I will try to suffer bravely for His sake"; and so he knelt down once more, and buried his head in his arms, expecting a shower of boots. To his surprise there was dead silence in the room, and when he had finished his prayers and rose from his knees one of the oldest men in the room came forward and held out his hand, saying, "We are all ashamed of what we did last night, will you forgive us and shake hands"; and one by one all the men came forward and shook hands with him. But, better still, when he knelt down next night two other men knelt down too, and said their prayers for the first time for years. That is a good story, is it not? It makes us want to suffer bravely for Christ's sake too, that we too may lead others to serve Him.

Here, then, are three lessons for us to take to heart—

1. *God's love always comes first; we learn to understand and answer to it afterwards.*
2. *We sit to learn, stand to praise, and always kneel to pray.*
3. *We must not only worship in church every Sunday when that is possible, but we must kneel down to say our prayers every morning and evening of our lives.*

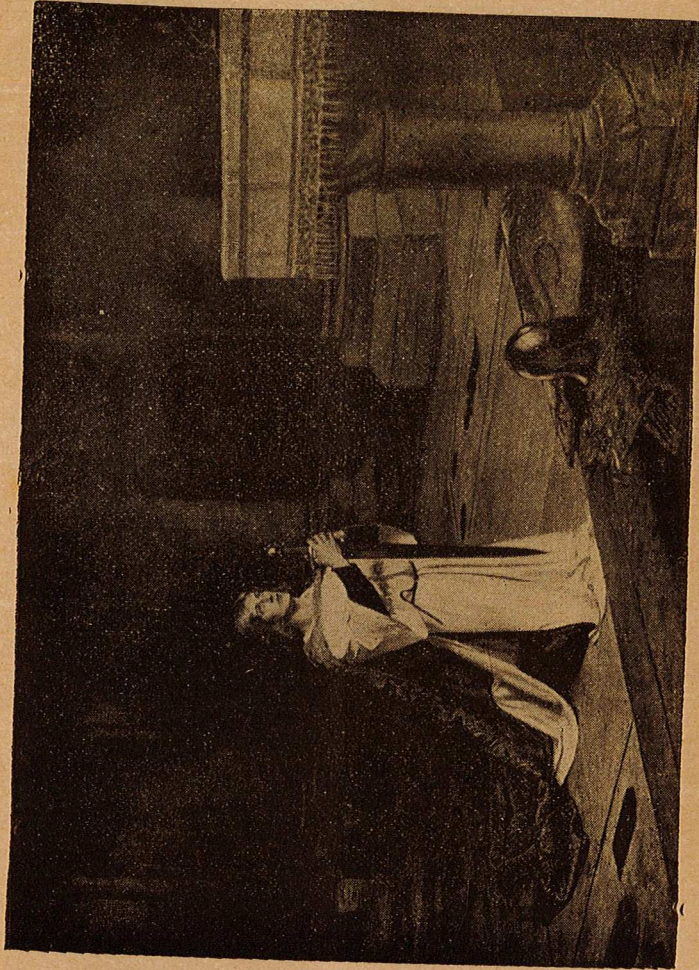
LESSON V.

THE CHANCEL STEP.

Churches are usually divided into two main parts, *the Nave*,* or western part, where the congregation sit, and *the Chancel*, or eastern part, where the clergy, and usually the choir, sit. *The word "chancel" means the place which is railed off*, and in many churches there is a screen of iron, wood, or stone across the chancel, with gates in the middle.

There is a step up from the Nave to the Chancel. At that step a great event in your life takes place. *It is there that you kneel before the Bishop to be confirmed.* Confirmation is a very solemn thing indeed. If you have been confirmed, you must try to understand more and more what God has done for you in confirmation. I daresay at the time of your confirmation you did not understand very much of what you had been told about it. As we learnt in our last lesson, *God's love always comes first; we learn to understand and answer to it afterwards.*" If I had waited to be confirmed till I understood all about confirmation I should not have been confirmed yet, because every year I live I seem to learn and understand more about confirmation. So if you have been confirmed, you must try and learn more each year what your confirmation means, and if you do so you will learn to thank God continually that He allowed you to be confirmed even when you understood so little about confirmation. And if you

*See plan illustrating Lesson IX



THE VIGIL.

have not yet been confirmed, you must look forward to the day when you will be allowed to kneel before the Bishop to receive the gift of the Holy Spirit by the laying on of hands. These are the lessons I want you to learn about confirmation:—

1. *Confirmation is a Bible Sacrament*, by which I mean it is a Sacrament about which we read in the Holy Bible.

A Sacrament is an outward and visible way in which God gives us inward, invisible help for our souls. There are two great Sacraments—*Holy Baptism*, of which we have spoken already; and *Holy Communion*, of which we shall speak later. Each of these Sacraments has an outward part—a part you can see—and an inward part, a part you cannot see.

Besides these two greater Sacraments there are lesser Sacraments, of which Confirmation is one, all of which, like the greater Sacraments, have two parts.

In Confirmation the outward part is the laying on of the Bishop's hands. On your confirmation day you will see the Bishop lay his hands on the candidates' heads as they kneel before him, saying as he does so a beautiful prayer. *The inward part is the gift of the Holy Spirit.* This, of course, you cannot see. Have you ever noticed that the strongest things in the world are the invisible things? You cannot see the wind which blows down the great trees and wrecks the great ships. You

cannot see the steam which drives the great engines. The hottest flame is invisible. So, too, you are made up of body and soul. You cannot see your soul, but you know it is the most important part of you. And so it is in the Sacraments: it is always the invisible part, the part you cannot see, which is the important part.

In Confirmation, then, you receive the gift of the Holy Spirit to make you strong.

Now I said Confirmation was not only a Sacrament but a Bible Sacrament, and I want you to look in your Bibles for an account of the first Confirmation. You will find it in the eighth chapter of the Acts. There you will read how the people of Samaria, who had already been baptised by St. Philip the deacon, knelt before the Apostles, who were the first Bishops of the Church, and the Apostles first prayed for them, and then laid their hands on them, and we are told "they received the Holy Ghost."

2. *Confirmation is the Christian knighthood.* Look at the picture. It is called "The Vigil." The young man kneeling before the Altar is a soldier. Up till now he has only been allowed to fight in the second row of the battle, behind the knights. He had only had a light shield and cap and a short sword. Now he has been given the great cross-handled sword and the heavy shield, the shining helmet and the beautiful golden spurs of a knight. Tomorrow he will go forth to fight for the first time in the front row of the battle. He is

praying most earnestly that he may be a true soldier of the Cross, that he may only use his sword to fight for the right against the wrong, and for the weak against the strong. You on your confirmation day are like that young man. Then you are given the Sword of the Spirit, and all the Christian armour, about which you may read in the sixth chapter of the Ephesians. Will you pray that you, too, may be a true soldier of the Cross?

Here, then, are some of our lessons:—

1. *We kneel at the chancel step to be confirmed.*
2. *Confirmation is a Bible-Sacrament.*
3. *The outward part in Confirmation is prayer and the laying on of hands: the inward part is the gift of the Holy Spirit.*
4. *Confirmation is the Christian knighthood.*
5. *I must pray that I may bravely*

*"Fight for the right against the wrong,
Fight for weak against the strong."*

LESSON VI.

THE HOLY ALTAR (1).

We have learnt lessons from the Font, the Pews, and the Chancel Step, and now right before us at the east end of the church, more important than anything else in it, is *the Holy Altar*. It is, in fact, so much more important than anything else that we shall have to give at least two months to learning the lessons which it has to teach us.

Of course, if the Holy Altar is so important, no church is complete without it, and that is one reason why the so-called Union churches are so unsatisfactory. They are never arranged like churches at all. Instead of the Altar they have a kind of preaching desk as the central thing.

1. You will understand how important the Altar is when I tell you that *it is at the Altar that we have our Lord's own service of Holy Communion*. If you read the Bible you will find that the Holy Communion is the only service which was given us by our Lord Himself. You will find about it in the twenty-sixth chapter of the Gospel according to St. Matthew, and also in St. Mark, St. Luke, and the First Epistle to the Corinthians. Look up all those passages for yourselves. You will find how our Lord gave us His Service "on the same night in which He was betrayed," and how He told us to celebrate it in remembrance of Him, or as His memorial.

So, though the other services are very good and helpful, they cannot compare for one moment with the service given us by our Lord at such a solemn moment in His own life.

It is a strange thing, and a sad thing too, that a great many Christians attend the other services of the Church, but they never attend the service of the Altar. Sometimes, when it is celebrated after morning prayer, they get up and go out of the church before the most solemn part of the service begins,

which is just as though people went to a concert and left the hall before the chief singer of all appeared on the platform. *Do not think that you can even know what Christianity really means until you have obeyed our dear Lord's dying command*, and become a regular and devout communicant.

2. There are two things I particularly want you to remember about the service of the Altar, which is usually called the Holy Communion. *It is a Sacrament and a Sacrifice*. The difference between a Sacrament and a Sacrifice in this: *In a Sacrament God offers us something; in a Sacrifice we offer something to God*. We have already learnt how in His Sacraments God gives us great invisible gifts for our souls through simple visible means.

In the Sacrament of Holy Communion He gives us the greatest of all His gifts—the Body and Blood of our Saviour, the food of our souls, through the simple outward means of Bread and Wine.

I hope to say more about this next month. This month I want you particularly to remember these lessons:—

1. *At the Holy Altar our Lord's own service of Holy Communion is celebrated.*
2. *Holy Communion is both a Sacrament and a Sacrifice.*
3. *In a Sacrament God offers us something; in a Sacrifice we offer something to God.*

LESSON VII.

THE HOLY ALTAR (2).

In this lesson we are to consider a little further the great service of the Altar, the Holy Communion.

I told you that this service was both a *Sacrament* and a *Sacrifice*, and I explained the difference between them. This month want to speak of Holy Communion as the Christian Sacrifice.

First I want to warn you that I cannot hope to explain everything in this little book. I hope that in time, partly through the teaching of your own clergy and partly through reading books, but chiefly through attending the service itself, you will come to understand it more and more. *No one will ever understand the Holy Communion except by using it.* Remember what I told you in one of the earlier papers: we do things first and understand them afterwards. First we feed the baby, and afterwards, as he grows up, we teach him why it is good for babies to have milk. So we must go to Holy Communion because our Lord told us to do so, and then we shall grow to understand and love it more and more.

Meanwhile, I want you to remember (1) that *one of the names for Holy Communion*—it has several names—is *The Holy Sacrifice*. If you were a heathen you would probably

go and offer sacrifices, perhaps even human sacrifices, to idols of wood and stone, or to evil spirits. As you are not a heathen, but a Christian, you must learn to go to the Holy Communion to offer there the Christian Sacrifice—the death of Christ upon the Cross—to our Father in heaven.

2. *You must never think of the Holy Communion as a separate thing from the death of our Lord upon the Cross.* The Cross on the Altar is meant to remind us of this: Our Lord gave us the Communion to be our memorial sacrifice on the night in which He went out to complete His Sacrifice on the Cross.

St. Paul says, “As often as ye eat this Bread and drink this Cup,” in Holy Communion, “ye do show the Lord’s Death till He come.”

3. In the sacrifice of Holy Communion we not only plead the Death of Christ for the forgiveness of our sins, but in union with that sacrifice (1) we offer money and bread and wine as a sign that *all that we have* belongs to God. (2) We also offer, as the Prayer Book says, “ourselves, our souls and bodies, *all that we are*, to be a reasonable, holy and lively sacrifice to God.” So when we come to Holy Communion in obedience to our dear Lord’s command, we must learn to be unselfish, trying like our dear Lord to use everything we have for God’s glory, and giving up our lives to His service.

Here then are our lessons; will you learn them by heart?—

1. *Holy Communion is sometimes called the Holy Sacrifice.*
2. *We must never think of Holy Communion apart from our Lord's Death upon the Cross.*
3. *In Holy Communion we offer all that we have and all that we are to God in union with the Sacrifice of the Cross.*

LESSON VIII.

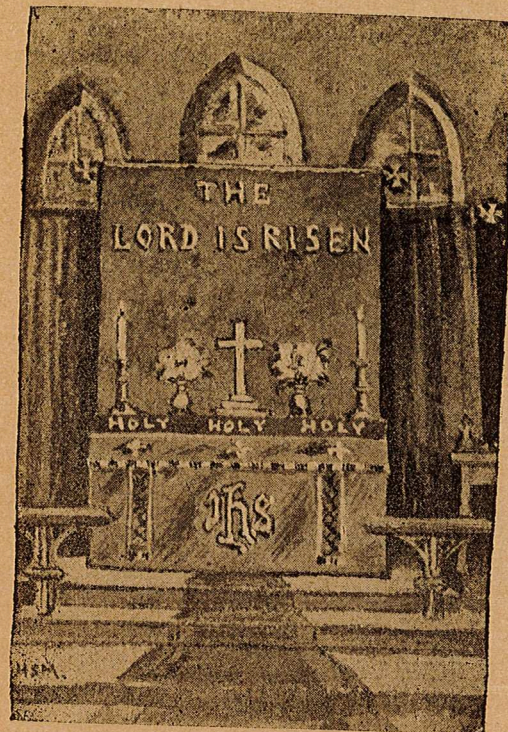
THE ORNAMENTS OF THE ALTAR.

Our lesson this time is about the Ornaments of the Altar.

1. *In the centre of the Altar is the Cross.* This reminds us, as we have seen, that the Holy Communion service is closely connected with the death of our dear Lord upon the Cross.

But notice it is *an empty Cross*; there is no figure of Christ upon it. This is because our Lord is no longer dead but living. You will see over the Altar of our little Church of the Resurrection a text to remind us of the same truth. Our living Master comes to us at His Altar to feed us on His flesh and blood.

2. *In addition to the Cross, there are often two candles, which are lighted at Holy Communion.* These candles are ordered by our Prayer Book. We may learn from them several lessons—



THE ALTAR OF THE CHURCH OF THE
RESURRECTION, GILGANDRA.

(a) They remind us of our Lord, Who said of Himself, "I am the Light of the World."

(b) The *two* candles remind us of our Lord's two natures. He is "Perfect God and perfect man."

(c) The lighted candles remind us of the worship of heaven, where St. John saw "seven lamps of fire burning before the throne," although there, as he also says, "they *need* no candle" (Revelation iv. 5 and xxii. 5).

(d) Our candles, like these seven lamps of fire, and like the candles which were always kept alight in the Temple of the Jews (Leviticus xxiv. 1-4), remind us of the Holy Spirit of God, Who is always with His Church.

3. *The flowers on the Altar* remind us that all beautiful things come from God. So we must make our Church beautiful, and our lives beautiful too.

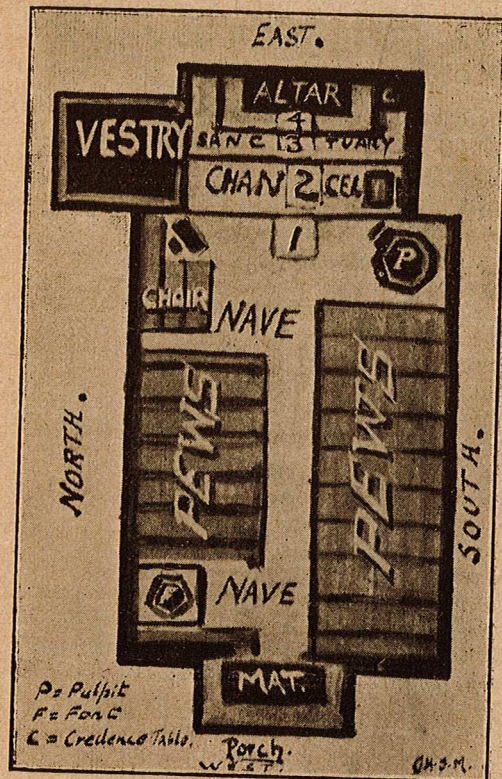
4. Notice the letters I.H.S. which are worked on the frontal, the beautiful cloth which hangs in front of the Altar. I will explain them in a future lesson.

LESSON IX.

THE PLAN OF THE CHURCH.

For my last lesson I sketched for you the Altar of my little church at Gilgandra; this time I have made a rough plan of the church itself, from the general arrangement of which all our lessons have been taken.

There you will see the main division of the church into Nave and Chancel, the latter



PLAN OF THE CHURCH AT GILGANDRA.

being subdivided again by the *Allar rail*, which rails off *the Sanctuary*, within which the Altar itself stands. In my church there is a step from the Nave (1) to the Chancel (2), another step from the Chancel to the Sanctuary (3), and one more to the Altar itself (4).

My children learn from these steps a lesson about worship which I want to teach you who read this.

1. *We go to church to worship God.* We have learnt already that the Holy Altar is the most important thing in the church. It is more important than the pulpit. We go to church to worship God, not to hear a sermon. Even if we happen to have a clergyman who is not a good preacher, we ought still to go to God's House to worship Him.

2. *There are four acts of worship*, as there are four levels in the church. (1) *Prayer*, which means "asking God for what we want." God's House is a "House of Prayer" (Matt. xxi. 13); but since God is our Father we must not only go to church to ask Him for what we want, we must also go there for the second act of worship.

(2) *Thanksgiving.* We thank God for what He has done; for all His many gifts to us; for food and clothing, health and happiness; but above all for sending His Son to die upon the Cross for us.

(3) *Praise.* This is the third act of worship. We thank God for what He has done; we praise Him for what He is. You *thank*

your father for giving you a present, but you praise him because, as you say, he is "the best father in the world." So we not only *thank* God, we also praise Him; and so we come to the last act of worship.

(4) *Adoration.* To "adore" a person means to love them very much indeed, and at the same time to acknowledge that they are far greater and better than ourselves.

So we come to God's Altar to show our love for Him, to acknowledge Him as our King, and to offer to Him the one perfect Offering which He has Himself provided. All this is expressed in the word *Adoration*. So you see we come back to our old lesson that *the Holy Communion is our chief service of worship*.

3. There is one other lesson I want you to learn from our plan.

You will see that I have marked in the porch *the Doormat*.

This is a very important article in my little church in wet weather, because it is built on black soil, and unless they wiped the *soles* of their boots the worshippers would bring a lot of black mud into the church.

My children learn this lesson from the doormat:

We must get the black sin wiped off our *souls* before we can worship God rightly. That is why *early in every service we confess our sins*, and the priest says the *absolution*,

which means that (if we have truly repented) our sins are washed away and our souls are made clean.

So we learn from the doormat that there is *no worship without repentance*.

LESSON X.

SOME CHRISTIAN SYMBOLS.

A few lessons ago I drew for you a picture of the Altar. In the middle of the *Frontal* were the letters I.H.S., which I promised to explain in a later lesson. This month I am going to fulfil that promise, and to explain certain other Christian symbols which are often found in our churches.

I have drawn five of the commonest for you. Four of these are carved on the sides of the Font in my own church.

1. I.H.S. These are three *Greek* letters not, as you might think, the three English letters with which you are familiar. In English they would be JES: the first three letters of our Lord's name. Wherever they are placed they are meant to remind us of Him.

2. A and Ω in a monogram. These are the first and last letters of the Greek alphabet—Alpha and Omega. Look up *Revelation* i. 8, and you will see that these letters are meant to remind us that God is the beginning and ending of all things. Our whole life may be summed up in one sentence, "From God to God."

3. The third figure on the Font where the babies are baptised reminds us of the other great Sacrament to which they will one day be brought, the Holy Communion. The lower portion of the picture represents the cup or *Chalice* containing the Sacrament of our Lord's Blood. The upper portion of the same picture represents the Sacrament of His Body.



SOME CHRISTIAN SYMBOLS.

4. *The Dove* is one of the symbols of the Third Person of the Blessed Trinity, God the Holy Ghost. Look up *St. Matthew iii. 16*. This carving on our Font reminds those who see it that they have been baptised "with water and the Holy Ghost," and that they must come again to receive the same Holy Ghost in Confirmation.

5. The last symbol I have drawn for you is called the *Labarum*. You will see in it (a) the Cross which reminds us of our Lord's death, (b) a circle surrounding a monogram of two letters which look like X and P. These are two more Greek letters: X, which is called "chi," and is equal to our two letters CH; and P, which stands for our R; so that XP = CHR, the first three letters of the word Christ.

The story is that the Roman Emperor Constantine was wondering whether he should become a Christian when one night, on the eve of a great battle, he saw this sign in letters of fire in the sky. Underneath it were the Latin words, "*In hoc signo vinces*," which mean, "In this sign thou shalt conquer." He immediately professed the Christian faith, and caused this sign to be blazoned on his banners. He conquered his enemies, and when he returned to Rome he had a copy of the *Labarum* placed in the hand of his statue in the Forum as a public profession of his conversion to Christianity.

All these symbols, and many others, are common in Christian churches right back to the earliest days when there were ^{no} churches at all. If there are any other symbols you would like me to explain, write and tell me, and I will gladly do so to the best of my power.

[THE END.]

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