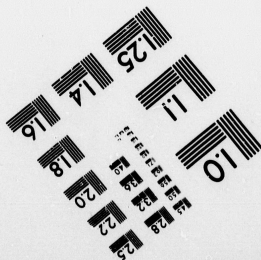
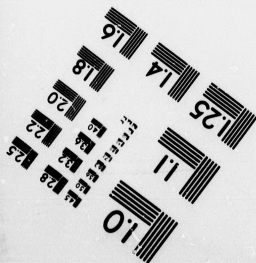
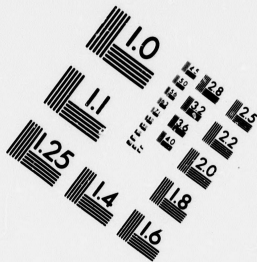
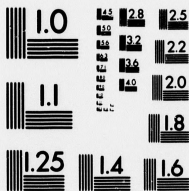


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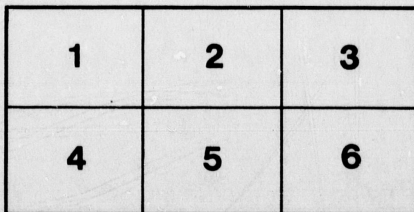
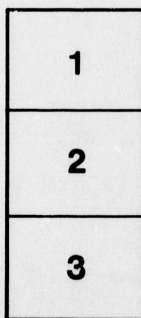
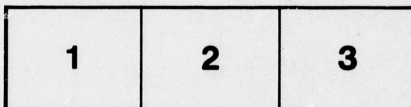
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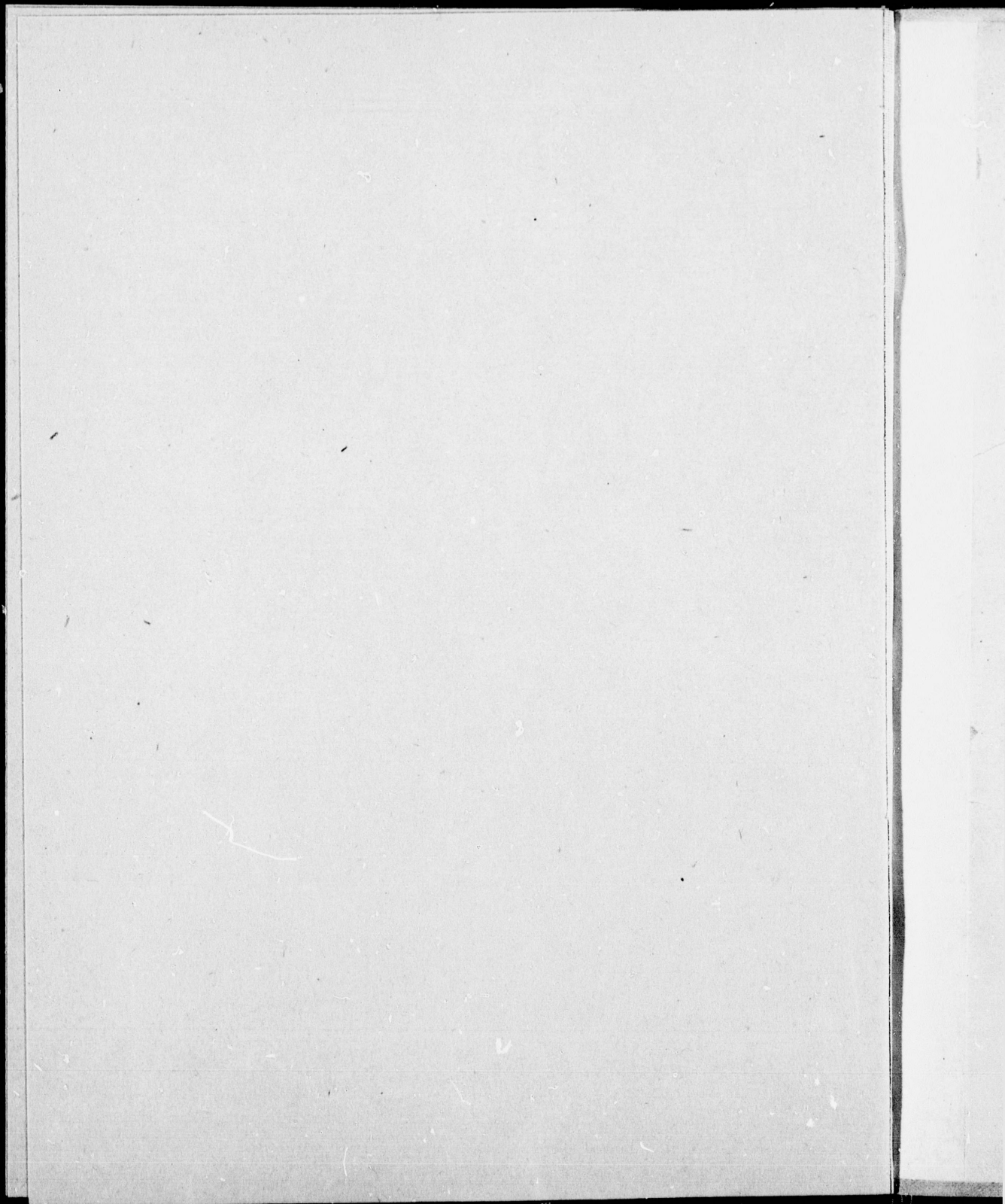
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# THE OUTWARD AND VISIBLE SIGN.

A NEW AND ATTRACTIVE METHOD OF TEACHING  
RELIGIOUS TRUTHS,

AND ESPECIALLY APPLIED TO THE TEACHING OF

*The Church Catechism.*

A MANUAL

FOR THE USE OF SUNDAY SCHOOL TEACHERS, MEMBERS OF ADVANCED  
CLASSES IN SUNDAY SCHOOLS, CONFIRMATION CLASSES,  
AND FOR HOME STUDY.

By

THE REV. D. J. CASWELL, B. D., PH. B.,  
OF THE DIOCESE OF HURON.

*"Building up yourselves on your most holy faith."*—ST. JUDE, 20.

Brantford, Canada:  
THE CASWELL PUBLISHING CO.  
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To  
The Right Reverend  
Maurice S. Baldwin, D. D.,

Lord Bishop of Huron,

As a sincere tribute to his remarkable power of  
word picturing and the use of illustrations, so  
as to present the gospel in its simplicity,  
beauty, and attractiveness, with His  
Lordship's kind permission, these  
pages are dedicated by

THE AUTHOR.



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# THE OUTWARD AND VISIBLE SIGN.

A NEW AND ATTRACTIVE METHOD OF TEACHING THE  
CHURCH CATECHISM.

## CHAPTER I.

### INTRODUCTORY.—OBJECTS AIMED AT.

THE writer gave a very brief address upon the use of Signs and Symbols as helps to the memory in learning the Church Catechism, before a Convention of Church Workers, held at Paris, Ontario, in May, 1889, under the auspices of the Rural Deanery of the County of Brant. The method there presented was considered so novel and so attractive, that I was urged by those present to put it in such a form that it might be made useful to my fellow Sunday School teachers. My purpose on that occasion was only to show my own method of teaching by the use of illustrations, so that other teachers, if they saw it to be of any advantage, might take it up for themselves. I was requested, however, to get out the diagrams there shown in the form of *Charts*, for the use of Sunday Schools generally, and to write an explanation of the method.

In doing this it was necessary to make many improvements upon the drawings, and to add others, so as to show the whole system of teaching by illustrations, as it had been used by myself for years.

I have since been called upon to address similar conventions of S. S. teachers at Petrolia, Brantford, Hamilton, Woodstock, Toronto, etc., at which, in some instances, resolutions were passed asking for the publication, or letters have more recently come into my hands from many earnest S. S. workers, requesting that the diagrams used by me might soon be made available for general use. One writer says "the charts will be helpful in general church catechising." He says, "As a help to restoring catechising in the Church—a restoration devoutly to be wished—they will be invaluable." Again he says, "Your diagrams ought to be given to the Church. No one who has seen them can doubt that their intelligent use will *revolutionize* our S. S. teaching."

Urged by such requests, I have prepared the following pages, and I sincerely trust that the method of teaching herein set forth may be found to be an attractive and useful one in illustrating many subjects which ought to be explained in our Sunday Schools,

and especially that it may serve to make the Church Catechism, which we all regard as a most valuable compendium of Christian instruction, to be also an attractive subject of study ; in fact, that the Church Catechism may be, what the Church designed that it should be, the *centre* around which all other religious knowledge may revolve.

The proper course in imparting any instruction in a lesson is to bear in mind three points, which have been tersely described thus : "The *beginning* should *arrest* the *attention* ; the *middle* should *inform* the *mind* ; and the *end* should *affect* the *heart*."

Children, as most of us know from experience, are naturally *volatile*, and it is very difficult to fix their attention upon a given subject. But they are also *curious*, and "curiosity is the mother of attention." They want to know about anything which is new and takes their fancy in the form of an object lesson or picture. Excite the curiosity, therefore, and you gain their attention. Now you have gained this, the wise teacher will seek to give information, and gratify curiosity. Knowledge, when rightly communicated, creates an appetite for more. Observation, memory, imagination and judgment must be called into action, and with reasonable care and proper variety you may lay the foundation for the third step, that of *affecting the heart*. Truth implanted in the understanding must be applied to the feelings. The moral nature must be awakened by earnest and tender appeals. Young hearts are most responsive, when addressed by an earnest and faithful teacher. I have more faith myself in the success of the Sunday School teacher in winning young hearts to Christ than in the sermons addressed to congregations of adults, too many of whom are gospel-hardened.

In order to become successful teachers, our sympathies must go out towards children. We must try to recall our own child likings, and take the line of thought that will win a child's attention. The best teachers are those who, along with a knowledge of the subject, have what may be called *pictorial* power. They must be able to describe scenes and incidents so that they will appear real. Imagination is very active in a child's mind, and every teacher should know how to address this faculty. The Bible writers use this method very frequently, and our Blessed Master condescended to our weakness by addressing men's imagination first, and through that their understanding. How much more interesting the words, "As the mountains are round about Jerusalem, so the Lord is round about His people," than would be any other words to convey the same ideas. When the prophet Nathan went to king David, he did not say, "You have committed a great sin, and I am come to

reprove you ;” but he began a narrative : “ There were two men in one city ; the one rich, and the other poor, etc.” The king was so indignant when he heard of the great wrong, that he exclaimed : “ The man that hath done this thing shall surely die ;” and then the prophet brought home his guilt to him, saying, “ Thou art the man.”

The most effective lessons which enter the heart are not those which take the form of tasks to be learned, or are set forth to be committed to memory, or urged upon us in the shape of duties ; but, as in our Lord’s teaching by parables, are wrapped up in stories, metaphors and other figures of speech. We all know by experience that these have often secured our attention, and left us with the most lasting impressions that we have ever received in our lifetime.

It is often said there is “ no royal road to learning,” and this might be used as an objection to the method here proposed ; but, if we follow the pictorial methods of the Great Master, we are at least following in the road pointed out by the Prince of teachers, of whom it was said : “ Never man spake like this man.” Here, if anywhere, is the royal road.



## CHAPTER II.

## CATECHISING.—DIFFICULTIES.

HERE is no part of the work undertaken by Sunday School teachers which is so unattractive as that of teaching the Catechism. In the Bible Lesson there is sufficient of personal history, or of special interest attached to persons and places, to keep up the attention of the learners. We all know what valuable aids in our work we find in the use of maps and pictures. Blackboard drawings have been used to draw attention to particular words or texts that serve to draw out special lessons.

It was by the use of these in Bible Lessons that the writer had his attention called to the method here suggested. I long had wished that the Catechism, which taught the most essential doctrines of the Christian Faith, could by means of blackboard illustrations be made attractive.

Frequently I have heard teachers remark that the Catechism is dry and unattractive. My own work necessitated some device to draw attention to the subject other than the little Catechisms themselves. It appeared to me that Catechisms by the hundred were distributed in Sunday Schools and lost. As for any real instruction, everything depended on the parents at home. In fact, if they did not drill their children in the old familiar language, almost no advance could be made by the S. S. teacher in this subject.

My own experience is, as I found on comparison, that of S. S. teachers everywhere. Some teachers say that in their youth the subject was *knocked* into them, and they felt that they could sympathize with Young America ; for it appears the youth of this continent are becoming more and more precocious on the study of religious subjects.

I found, too, that when young people are preparing for Confirmation they force themselves to learn the words of the Catechism, at least sufficiently to pass somewhat creditably before their companions. But in a large number of cases I have had many confess that they forgot all they had learned almost as soon as their Confirmation was past. Many of the devices, therefore, which I have worked into my system of teaching, as here described, grew up in preparing classes for Confirmation. I used to ask my young friends to take their pencils, and write certain combinations of letters which would help the memory and bring out the principal words ; and then upon these, thus easily remembered, we would

proceed to enlarge until the subject, instead of being a task, gradually grew to possess intense interest. I never, therefore, had any difficulty in having a large attendance at my Confirmation Classes. The secret was that there was work to be done, and life was put into the work.

I have before me a treatise on S. S. teaching from the pen of G. H. Fitch, A. M., in which I find some thoughts on *catechising*, and from which I make a few extracts, chiefly because they will serve to show how many have found catechising dry and uninteresting. He says: "In Catechisms certain questions are given, and particular answers are appended. These answers are generally learnt by heart, and a child is not said to *know* his Catechism unless he can repeat every word without a mistake. Now, the only really valuable end to be aimed at in a Catechism is, that a certain subject should be *understood*." "The only catechetical instruction which is worth anything, is that in which teachers and children exchange ideas in their own words: when the question arises spontaneously, and the answer is a perfectly natural one, and thus affords the true measure of the learner's knowledge. But that is not catechising when teacher and scholar sit down with a book between them, and repeat alternately the words which it puts into their mouths, when both are puppets alike, the wires being pulled, and the machinery managed by the unknown author of the book." "Look back a little. Does any one of us remember anything out of his Catechism? Have we not the most dreary recollections of that troublesome and tedious exercise, when the teacher and child were talking and moving, so to speak, in fetters, and neither *mind* was actually in communication with the other? Why is this? I believe it is because the merely verbal memory was required to receive what it had no business to take. There being nothing of any special value in the mere phrases of the book, the mind was yet striving rigidly and inflexibly to retain them."

Such is the severe criticism which this writer has put on our usual method of catechetical teaching, and, I think, rightly so. The method recommended herein, however, will not be charged thus, but will help to remove the stigma from our catechetical teaching, and will be found the very thing wanted to bring out the ideas, and give the teacher an opportunity of pointing out the *spiritual* meaning behind the language itself. It is *ideal* teaching—the communicating of ideas, not words,—which I am aiming at.

The same writer mentioned above has a most severe criticism upon the answer to the fourth question in the Church Catechism, beginning, "Yes, verily; and by God's help, so I will." He says:

“What possible purpose can be served by the *verbatim* recollection of such a passage as this? It is a mere fragment, which, even if a child carries about with him in his memory to his dying day, will remain utterly without significance to him. Yet there are good people who attach importance to the learning of these words by heart, and who go on Sunday after Sunday conscientiously laboring to teach them.”

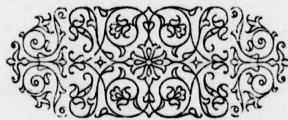
After reading the above reflections I am not sorry that I have dwelt upon this very question, and so developed it that I think many of my readers will find it the most interesting part of the Catechism. The illustrative method brings out the *ideas*, in contrast with the use of mere words.

You may make a child remember a thing by dint of constant repetition. You may, however, weary him and yourself by using the same monotony of words Sunday after Sunday. Constant repetitions of the mere words of the Catechism may, perhaps, wear the meaning out of them, and all the freshness and interest they ever had will disappear.

A Rector of a parish in Hampshire tells the story of an overgrown lad who came up for confirmation, and when asked how many Sacraments there are, was quite unable to tell. When, however, the very words of the Catechism were used, “How many Sacraments hath Christ ordained in His Church?” he went off at once in the language of the book,—“Two only, as generally necessary to salvation: that is to say, Baptism and the Supper of the Lord.” He could then repeat the words, but when asked the same question in different language was unable to give any answer. It was found that he could give no reply except in the precise words. His teacher had been content to teach mechanically, and the boy had been a mere machine. What are we to do in order to avoid this? Awaken an interest in the subject. The more interest you can get, the less drudgery of repetition will be required. Every illustration you can use, every charm with which you can invest the subject, every appeal to the imagination, the judgment, the heart, will take away the drudgery. Your teaching becomes ennobled and beautified, and you will enjoy it and awaken the minds of the learners. Without this the repetition of mere tasks will be the dullest occupation in the world.

There are some things, it is true, which ought to be learned by rote,—for example, texts of Scripture and verses of Hymns, because in these instances no other words would so well express the ideas, and it is invaluable to have the mind stored with them, especially with the *very words* of Holy Scripture. Here the verbal

memory is necessary. But is this necessary in regard to the Catechism? We think that nothing is to be gained by it. The best things in our memories are not those which are held by set words and phrases, but rather those in which our thoughts and judgments are associated,—in other words, those which we clearly understand, and which we could put into our own language. Besides this, it is ten times easier to learn words by heart when they are understood. So I propose that in the Catechism we give thoughts first, and then the *book words* afterwards, rather than the words first and the thoughts afterwards. I think this is a sound principle. It is much better that a child should learn to spell the words in a sentence, as they occur, understanding their use and connection, than to spell long columns of words, without any interest and nothing for the mind to hold on by. The laws of mind will assert themselves, and mental associations will be formed. This association of ideas in the mind will help us to store up truths for life. Let us take advantage of these things in our teaching.





## CHAPTER III.

## MEMORY HELPS.—LAYING THE FOUNDATION.

HERBERT SPENCER tells us, in his "Philosophy of Style," that the reason why one set of words is to be preferred to another in any sentence is, that the order of words which is most pleasing is so because it *economizes attention*. There is not so great mental *energy* required to grasp a thought which is presented in such language as brings up a picture before the mind, as when one is otherwise expressed. This is why *figurative* language is so charming. This is why *poetry* is so easily remembered. The mental strain is not so great when the words which are used assist the mind to anticipate the coming ideas. This is why one speaker is so much easier to follow than another. The dry, dull, unattractive speaker gives you a heavy task in following him from point to point, until the mind wearies in the effort; but the speaker who uses figures and illustrations by a single word arouses your intellect to attention, pictures flash upon the mind, and you can almost anticipate the coming thoughts before they are clothed in language. Attention is *economized*, therefore, and this method must always be preferable to any other.

In these days of active Sunday School work, teachers are looking for assistance to the various leaflets and helps of every kind, which serve to make their occupation pleasing to themselves, as well as instructive to the young people under their care. It is well to take advantage of any hints we may obtain anywhere which might tend in this direction. Some months ago I was visiting a Sunday School, in which I observed a teacher who was engaged in teaching a class of boys, and from his method I learned a lesson which I thought might be useful for others to know. He first took up the little Calvary Catechism and asked the questions down one or two pages, and this part of his work being accomplished satisfactorily, he said, "Now, boys, let us turn to our Bibles, and find the——th chapter of——." And I observed that he took them to a passage which was exactly suitable to illustrate the subject of the Catechism just gone over. That is, the teacher was making the little Calvary Catechism his *leaflet*, on which he based the Bible lesson for the day. And I thought that this might be an excellent method for many of our Sunday School teachers to adopt. The *Church Catechism* may thus be made the ground-work for Sunday School lessons, if we choose so to employ it, and a good

course, well studied and thoroughly enforced by a faithful teacher, will go far to build up the young on our "most holy faith." This would be a sure foundation, so that our young people would understand the sermons which they hear. We may be sure that the reason why so many go astray is that they have not been properly instructed in the first principles of the Christian religion. Words have not been properly defined, or they have been used in a different sense from that in which the Church uses them, and hence we are often misunderstood in our religious teaching. This is the work of the Sunday School teacher. He is a theological professor on a small scale, and he cannot too often explain the words of greatest importance, which stand for the chief doctrines of the Faith. He must remember that the religious teaching which he is imparting will probably be the only religious instruction many of the young people before him will ever obtain. He must therefore make his ground-work sure, and prepare them for intelligently understanding the sermons which they may hear, by seeing that they are well instructed in the first principles of the Faith, as set forth in the *Apostles' Creed*, the *Lord's Prayer*, the *Ten Commandments*, and "all other things which a Christian ought to know and believe to his soul's health."

To assist the memory how to treasure up this knowledge, is the chief object of the method here revealed. I shall show how many other matters, of considerable importance to Christians, naturally connect themselves with this subject. These will be touched upon again in the closing chapters, but at first I wish to apply myself to the gathering of *illustrations*, which I desire to use as we proceed, and finally apply to the Church Catechism itself.



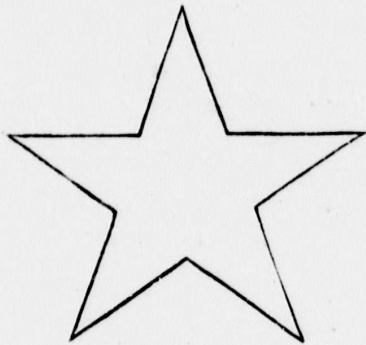


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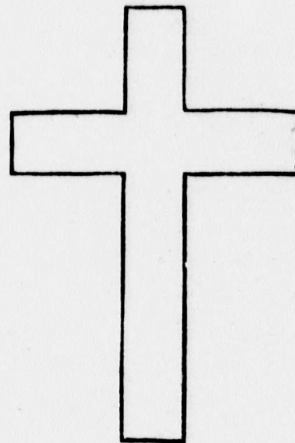


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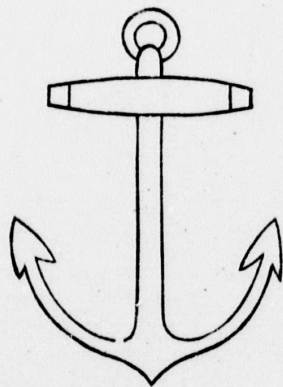


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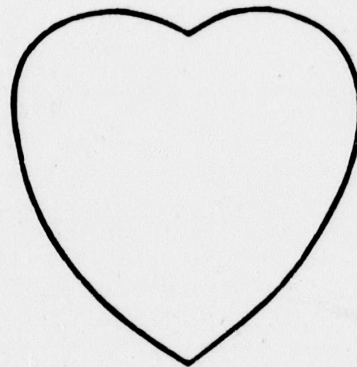


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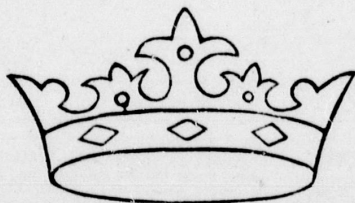


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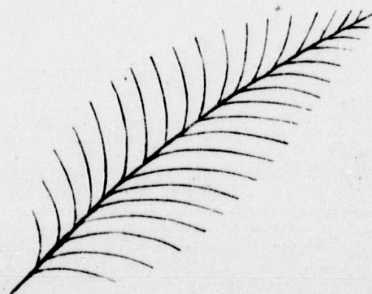


FIG. 6.

PLATE 1.

## CHAPTER IV.

## ATTRACTIVENESS.—TEACHING BY EMBLEMS.

THE particular method which I propose to be used by Sunday School teachers, in order to make the Church Catechism attractive, and to bring out the chief doctrines of the faith so as to make them impressive and never-to-be-forgotten, is by means of object and pictorial teaching. That it may be said that this is no new method, I am well aware, but I am not aware that, heretofore, it has ever been applied to the teaching of the Church Catechism, and yet I am sure it will be found a method of very great advantage.

Take a group of children into one of our beautiful churches to-day, and their quick eyes will detect emblems and designs in the ornamentation of the building concerning which they are ever ready to ask the question: "What mean ye by these signs?" To make little of these things, and to say that they are simply old emblems which architects have copied from their predecessors, that they once had a meaning, but the enlightenment of the nineteenth century makes them no longer of any significance, except as ornaments to our Church buildings, would, I think, be folly. The wise Sunday School teacher will rather take them and use them in his work, and tell something of their origin and history. If we go back to the early Christians, we find they constantly used emblems and symbols to stand for important truths; and in an age when reading and writing were almost unknown, we can see how valuable these must have been in keeping the truths which they represented alive in their own minds, and for the purpose of transmitting them to others. The *Star* (Plate 1), the *Cross*, the *Anchor*, the *Heart* the *Crown*, the *Palm Leaf*, the *Ship* (Plate 2), (which was the emblem of the Ark of Christ's Church), all these were very significant among the early Christians, and we do not wonder that they so frequently used them in the ornamentation of their places of public worship, and cut them into the stones which marked the last resting-places of those who had fallen asleep in the faith of Jesus Christ. Bowing the head at the sacred name of *Jesus* in the Creed may be regarded a matter of small importance to many Christians in this nineteenth century, but it was very significant in those early days, when to refuse to do so was to deny the faith. The Knights of the Crusades drew forth their swords and held them aloft to heaven at the name of *Jesus* in the Creed, as much as to say, that not only did they believe this great truth, but that, if necessary, they were ready to defend it with their lives as "His faithful soldiers and servants."

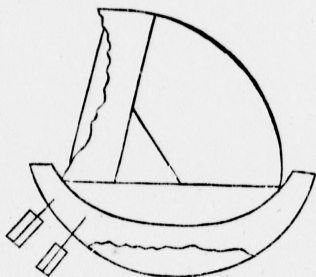


FIG. 7.

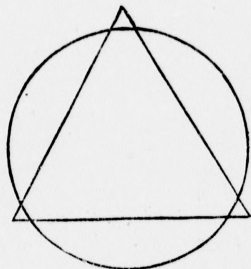


FIG. 8.



FIG. 10.

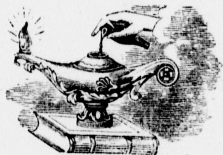


FIG. 12.

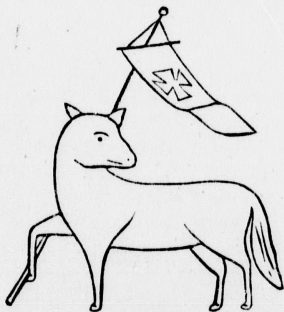


FIG. 9.

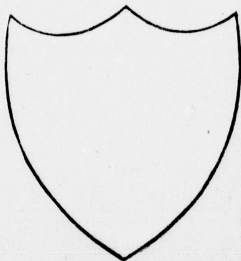


FIG. 11.

PLATE 2.

We propose to use these emblems for our purpose, and assign to each the meaning which has been generally attached to them by the early Christians and by church architects in all the Christian centuries. We shall try to find the natural meanings of the various symbols. We propose that each of them shall help in the task before us of learning and teaching Christian doctrine, and we shall find how they will help us to arrange these important ideas in the very best order, and like maps in the study of geography, they will fix them in our minds as long as life lasts.



Just as you arrange your books on shelves, so that even in the dark you could find your favorites; just as people arrange their rooms so that the various pieces of furniture are assigned to their proper places, and the pictures and bric-a-brac so ordered as to be most effective in the pleasant harmony of the whole, and that each article may be readily found when wanted; so also we propose that each symbol which we use shall stand in its proper place in our minds, shall be recalled at will, and shall be found when wanted the very thing required to make the Christian doctrines stand out in perfect beauty and present a pleasing harmony.

Let the *Star* (Plate 1) be the emblem of light, the first created thing, and indicate that all light or wisdom or knowledge, whether of religion or of science, comes from God. The *Circle* (Plate 2) is the emblem of eternity, without beginning and without end, or if you please, the emblem of God Himself, with the idea of His eternity of existence. The *Single Eye* (See plate 5), the all-seeing eye, has been used for ages to mean God in His omniscience, and reminds us of the text, "Thou God seest me." The *Triangle* (Plate 2), equal-sided and with its equal angles, is an emblem of the Holy Trinity. The *Cross* is the emblem of faith, the *Anchor*, of hope, and the *Heart*, of charity; and so we have the three Christian graces often set forth emblematically,—faith, hope and charity. The *Crown* and *Palm Leaf* have both been used as emblem of victory, and in the early centuries were commonly cut into the tombs of those who had gained the victory through Christ. The *Agnus Dei* (Plate 2), the Lamb of God, pictured by an innocent lamb, sometimes bearing a banner, is the emblem of "Christ our Passover, sacrificed for us;" and the *Dove*, either hovering or flying downwards, is the emblem of the Holy Ghost, who in this form descended upon our Lord at His baptism at the Jordan. The *Shield* will remind us how "the Lord our God is a sun and shield,"—a protection to His people in every time of trouble and danger. And the *Ship* is the emblem of the Church—a favorite symbol among the early Christians, suggesting the thought of our



# ΙΧΘΥΣ

Ἰησοῦς	Jesus
Χριστός	Christ,
Θεοῦ	Of God
Ἰλός	Son,
Σωτήρ	Saviour.

	TEMPOREADRIANIIMPERITORISMA	
	RIVSADOLESCENS DVX MILITVMQVI	
	SATISVIXIT DV MVITAMPROCHŌ	
	CVMSANGVINECONSVNSITINPACE	
	TANDEMQVIEVIT	

being out on a tossing sea in this evil world, in danger from storms and tempests, and safe only in the Ark of Christ's Church.

What could be more suggestive than the *lamp* supported on the Holy Bible. Here we have an emblem speaking of the *light* of the individual Christian life, which draws its knowledge from the Word of God and *shines* brightly in this dark world, whilst it is secretly fed from on high by the *oil* of the Holy Ghost. So should burning zeal and knowledge be ever found together, and so will the darkness be dispelled.

We pass a church with a weathercock upon its spire, and immediately some one is ready with the remark that the people who worship there must be very changeable, and turn about "with every wind of doctrine." But when we see a *fish* upon a church spire, that means a very different thing. Our thoughts go back to the early days of Christianity, when the fish was like a secret sign by which Christians knew one another in the days of persecution. In truth it was to them a *sacred sign*, for it told them of their faith in the Holy Son of God.

In the Greek language they had an interesting *acrostic* written on the name of the Greek word for fish, viz., ΊΧΘΥΣ. Each letter was the beginning of a word in the acrostic, reading thus,—Ιησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ. Under the figure of the fish, among the illustrations, I have arranged these letters and words with their English equivalents for the convenience of my readers (Plate 3), and I hope they will find it an interesting subject, especially when one is reminded of the history and meaning of them. Every Christian who had learned the significance of the fish in Church History and how it has established itself in Christian architecture will be pleased to learn of its curious origin, and will look upon it, as the early Christian did, as a sacred emblem of the Faith.

We have so often seen the letters IHS in use, that we have sought a solution of their meaning. It is not long ago the writer saw them attributed to a source he dare not name. They ought to be fully understood and explained to children in our Sunday Schools, and not allow ignorance or superstition in regard to them to be perpetuated. Many suppose that they are the first letters respectively of the Latin words, "Jesus Hominum Salvator," that is, "Jesus, the Saviour of men." These words, however, are not the origin, but are rather a Latin acrostic written upon the letters themselves, which had long been in use before the acrostic was formed. Many other acrostics in English may suggest themselves all good and right.



ΙΗΣΟΥΣ

ΧΡΙΣΤΟΣ

Ἰησοῦς

Χριστός

ΙΗΣ

ΙΗϸ

ΙΗΣ

ΙΗΣ

Ιης

Ιης



ΧΡ

ΧΡ

ΧΡ

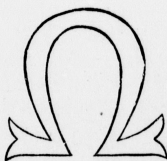
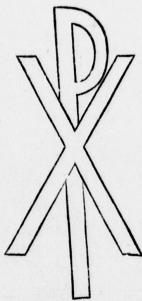
ΧΡ

Χρ

Χ



α



ω

PLATE 4.

But in order to give the true origin of the letters, I have written out the sacred name of *Jesus, Iesous* in the Greek language (See Plate 4), and it will be seen that the letters IHS are really an abbreviation of the Greek name of our Lord. Alongside I have placed the name *Christos* or Christ, and I have shown how it, too, was written in an abbreviated form, XP. The custom among the Greeks was, when writing an abbreviation, to put down the letters and draw a stroke over them, just as our custom is to write Jos. for Joseph, and Chas. for Charles, putting a *period* after each abbreviation. When writing these sacred names IHS and XP, it was a favorite method with the scribes of those days to make the stroke above the letters into a *crown*, or to draw another stroke downwards and thus to form a cross. Then, too, the combination of them formed the sacred monograms so commonly seen.

Their origin is thus seen to be harmless, and indeed so very interesting as to be readily understood by young people when thus explained to them, and I am sure our Sunday School teachers will take pleasure in imparting useful instruction of this kind. I have taken special pains on the page devoted to this subject (Plate 4) to put down almost every form in which these letters are found, and have tried to show their origin.

The three letters I H S are in Greek called *Iota, Eta* and *Sigma*. What looks to us like an H is really the long E of the Greek language. The I is the same as J. So that the letters in English would be JES., an abbreviation of JESUS. The Sigma it will be seen appears in different forms, and has finally taken the Latin form or the terminal S of the smaller Greek letters. The X P are called in Greek *Chi* and *Rho*, and are equivalent to Ch and R, and not what they seem to us in English. They are the first two letters, it will be seen, of the name *Christos* or Christ in the Greek.

I have also drawn the Alpha and Omega (the capitals and the small letters), in order to show their Greek form, as they appear in Christian monograms, symbols and ornamentation. Alpha is the first and Omega is the last of the letters in the Greek alphabet. These could hardly fail to be used by the early Christians, since in Rev., I, 8, they are applied to our Lord, teaching us that He is the First and the Last, the Great Eternal Saviour who is the *all-in-all* of the Christian Faith.

I have also added a very interesting copy of an inscription (See bottom of Plate 3), found in one of the Christian Catacombs beneath the city of Rome, placed there when Rome was pagan, and the Christians were compelled to worship in secret, and buried their loved ones in secret places, that they might write their Christian

words of faith upon their tombs. On the copy of the stone which I have given will be found an illustration of the uses to which the sacred monograms and symbols were put. I have chosen this especially because an abbreviation of the name *Christo* (meaning *for Christ*) is seen at the end of the third line, CHO, with the dash over the letters, the sign of the abbreviation. I give here the translation of the Latin words,—“In the time of Adrian, the Emperor, Marius, a young military officer, who had lived long enough, then yielded up his life for Christ with his blood. In peace at length he rested.” And the monogram at one side and the palm leaf at the other appears to say: “He gained the victory through Christ.” I need hardly say how interesting this will be to young Christians, how beautiful the Symbols, and how closely it appears to bring us in touch with those early Christians who knew and loved our Lord, and lived and died trusting in His Blessed Name.



## CHAPTER V.

## SYMBOLS.—SIGN LANGUAGE.—DEFINITIONS.

THE importance of Symbol teaching can hardly be denied for a moment. Sign language must be recognized as the earliest method of communication, dating at least from the confusion of tongues at Babel. How otherwise could men understand one another, until certain words were agreed upon for certain objects, actions and qualities spoken of in their conversation?

But it will be found much more ancient than that. In the Garden of Eden, the "Tree of Life" and the "Tree of Knowledge of Good and Evil," show that God spoke to men by Symbols. After the Great Deluge God pointed out the rainbow in the sky as the Symbol of His promise.

When our Blessed Lord was here on earth He was celebrated in His teaching for His use of parables. These were symbolic in a special degree, and very attractive in drawing attention to the subject matter of His discourses. What could rouse attention as did His life-like pictures!—"Behold a sower went forth to sow,"—"The Kingdom of Heaven is as a man travelling into a far country," etc.

The Bible is full of Symbols. The use of figures is recognized everywhere in its language. The metaphors, similes and other figures of speech in the Bible add greatly to its attractiveness.

In the erection of the Tabernacle in the wilderness Moses was directed to use Symbols and emblems in its ornamentation. This need hardly be dwelt upon. So in the Christian Church the same method has been recognized. The beautiful ornaments used in our Church decorations are only the following out of these ancient ideas. This I have already touched upon in a former chapter, and will show more fully elsewhere. I am only anxious here to have it noted that the method I propose to use has been identified with true religion in every age. Symbolic teaching is God's own method. It was our Lord's way of teaching. It is the Bible way, and it is also the Church's way. We shall do well if we can intelligently follow such methods.

The various secret societies, following the example of the Knights Templars, have made great use of Symbols. The Freemasons, it is generally acknowledged, have a wonderful system of teaching their principles based on symbolism. And there is no doubt that the various societies which have adopted this method

(which has been derived from Christian sources and received by Christians from Hebrew and Patriarchal ages) find that it is well adapted for conveying the principles which they teach, as well as being a very attractive method of doing so.

How much of disputation might have been avoided, and how much of Christian harmony secured, if we could but use our words with definite meanings. For example, are we not day by day hearing the word "*Catholic*" used out of its proper sense, and yet it passes without correction? If we as Christian teachers resolve to make it a point to use the word to mean *universal* or *general*, its original meaning, and never allow the word to be applied to that body which is pleased to recognize the Bishop of Rome as its head, then we shall be following a safe rule. Let us speak of them as *Roman Catholics* if we will. This is their *legal* title. But *Catholic* never, since that is an "epithet which was given to the Christian Church in general" (see Webster's Unabridged Dictionary), and it is playing into the hands of Romanists to give up the title to them, whilst at the same time we are declaring constantly in our religious services, "I believe in the Holy Catholic Church, the Communion of Saints," thus declaring ourselves *Catholics*; in other words we are declaring that we hold the faith which has come down from those days when there were no separations from the one body of Christ. Let this then be our definition. They are properly Catholics who hold the faith of the early Christians pure and undefiled, without modern corruptions or additions, as set forth in the creeds or Symbols of the faith called the Apostles', the Nicene, and that of St. Athanasius. The Christian Church is called a Universal or Catholic Church, because in regard to doctrine it holds *quod semper, quod ubique, quod ab omnibus*,—what has always been believed, what has been everywhere believed, what has been believed by all. This is an old definition, and a good one.

What different ideas exist as to the use of the word *Protestant*. This word was used first in Germany in 1529 to denote those who protested against the errors of Romanism. In history it has been thus used, and in modern Acts of Parliament. But there are many who refuse to be classified by such a name, because it is descriptive of nothing. It is merely a *negative* term. Besides, it puts us only in a class along with Mormons, Salvationists and all modern sects, no matter how recent or heterodox, so long as they agree in not being Romanists. Many years back the word Protestant meant a member of the Church of England. From this use of the word arose the difficulties in settling the Clergy Reserve question in Canada, as many know.

In my own experience I met with an incident which rather startled me in regard to the use of this word. Some years ago when visiting an old man, an Irishman, and a member of the Church of England, in his sickness, I was reading and talking with him on religious subjects, and together with his family and others present we joined in prayers in behalf of the sick man. One of the number, a stranger to me, left the room soon after the prayers, and I took occasion to ask his name, as I did not know him to be a resident of the neighborhood. The name given was so Celtic that I was led to enquire further, "Is he a Protestant?" using that word because I thought it would be best understood. What was my surprise to hear the old man reply, "A Protestant, no. Sure, he's no Protestant. He's a Presbyterian!" Then I recalled the fact that the old man came from a part of Ireland where strict distinctions were made in such matters, and belonged to a former generation.

The word "Church" is one which is greatly misunderstood and misapplied. Some prefer to use it in the sense of the preface to the Ordinal, and some use it only of an invisible body of believers.

There are those who prefer other words for the *body of the faithful*. But, at least, this may be regarded as very expressive. Its origin is from *κυριακός* (made up from *κυριός*, Lord, and *οἶκός*, a house) in the Greek language. Hence we have Kirk and Church. That is, the Society which acknowledges Christ as its Head is the *House of the Lord*. It is but another way of claiming to be of *God's Family* or *Household*, and is a very appropriate description of the faithful Body of Christians who regard their King and Head to be the Lord Jesus Christ, "of whom the whole family in heaven and earth is named".

We can see how necessary it is that some definition be agreed upon. Many controversies are carried on with strongly opposing language—the *odium theologicum*—which would be brought to a speedy conclusion, if the parties could be induced to sit down calmly and write out their definitions of terms. It would be found in many cases that they used their words in totally different senses, and of course could never know when they were defeated in argument, and indeed were wasting precious time, until first they agreed upon their definitions.

Such words as *Church*, *Christian*, *conversion*, *regeneration*, *salvation*, *saved*, and many others are used by well-meaning people in totally different senses in these modern days. It is not my province to enter further upon this subject. It belongs rather to those who are laboring to bring about Christian reunion—a consummation

devoutly to be wished. I mention these things here simply because I propose to use certain signs and emblems, and shall have to ask my readers to take them in their natural and undoubted sense. These meanings or definitions will have to be agreed upon or assumed before we can advance. The use of symbols will assist us in laying down definitions to help us in the further progress of our study of Christian doctrines.

Symbols enter so universally into human life that we can hardly fail to be constantly reminded of their use. Every letter of the alphabet is a *symbol* of a certain sound in spoken language, and this must be consented to generally, or no headway can be made in any more advanced learning. Euclid's elements must ever be a closed book, unless we agree regarding his *definitions*, since on these all his reasoning is based. But if we consent to the first principles, and they may be ever so abstruse, yet we agree that certain statements, axioms, definitions are correct and satisfactory, then on these we may reason out the more difficult problems.

Sometimes when an idea is symbolized by a well-known sign, there are those who will not willingly give up the sign because of the thing signified. How often we have seen the little golden circle worn by the wife upon her finger looked upon with affection because of the *mystical union* represented in matrimony, and of the covenant then made, "whereof the ring given and received is a token and pledge"?

The old tattered *flag* on the battle-field is surely a worthless thing, and might well be abandoned like any other rag. But that flag is the token of our country's honor, and, therefore, the battle thickens about the standard, and there the soldiers fight most fiercely, willing to sacrifice life itself in defence of their country's flag, rather than let it fall into the hands of the enemy.

Thus may we understand the Spirit of the Martyrs, who would yield nothing in the days of persecution, and to them every symbol of the Christian faith was precious. Thus may we understand the spirit of God's ancient chosen people who were zealous in preserving every jot and tittle of Holy Scripture. Thus may we understand how in every age and every land a spirit of devotion to home and country jealously defends every outward token of that country's honor.

Carlyle has said "of man's whole terrestrial possessions and attainments, unspeakably the noblest are his symbols, divine and divine-seeming, under which he marches and fights with victorious assurance in this life-battle." Again, he says, "Such virtue was in belief, in these words well spoken—*I believe*. Well might men

prize their credo, and raise stateliest temples for it and reverend hierarchies, and give it the tithe of their substance : it was worth living for and dying for."

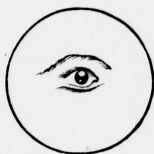
So let the Christian then recognize the various symbols which have been used for ages in architectural decorations, as bringing us in touch with our fellow Christians in the early centuries who knew and valued them ; and let us see further how they may still be of great value to all true Christians.





UNITY.

I AM THE



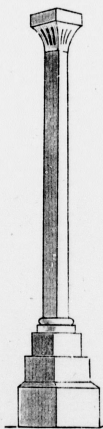
LORD THY GOD.

None Other

Gods

But ME.

Ex., XX., 3.



One LORD,

One Faith,

One Baptism.

Eph., IV., 5.

“THAT THEY ALL MAY BE ONE IN ME.”

CHAPTER VI.  
SYMBOLIC NUMBERS.

IN order to assist in the development of this method of teaching Christian truths, I wish next to notice that *numbers* have a meaning and significance in the Holy Scriptures which no Bible reader can fail to observe. I propose, therefore, to take advantage of this in order to help in the *memorizing* of important Christian ideas.

The following list of symbolic numbers will be found interesting :

One	stands for	<i>Unity</i> , Deut. vi., 4 ; Eph. iv., 5 ; Gen. ii., 24.
Two	“	<i>Competence</i> , Ex. xxxiv., 29 ; Deut. xvii., 6.
Three	“	<i>Completeness</i> , 2 Cor. viii., 14 ; 1 John v., 8.
Four	“	<i>World, Creation</i> , Isa. xi., 12 ; Ezek. xxxvii., 9.
Five	“	<i>Humanity</i> , St. Matt. xxv., 5.
Six	“	<i>Labor</i> , Ex. xx., 9.
Seven	“	<i>Perfection</i> , Rev. i., 20, iv., 5.
Eight	“	<i>Newness</i> , Gen. xxi., 4 ; Phil. iii., 5.
Nine	“	<i>Limitation, Bounds</i> , St. Luke xvii., 17.
Ten	“	<i>Responsibility</i> , Ex. xxxiv., 23 ; St. Luke xix., 13.
Eleven	“	<i>Danger</i> , Acts i., 26.
Twelve	“	<i>Organization</i> , Rev. xxi., 12 ; St. Mark iii., 14.

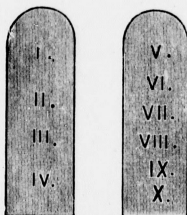
In the following pages we propose to take advantage of these numbers to assist the memory. We shall use them only so far as required for our present purpose, but any of our readers who wish to pursue the subject will find, as we have done, that these numbers may be applied in the same way to an unlimited extent ; and, indeed, the multiples of these will be found also to have their meanings, such as *forty, fifty, one hundred, one thousand*, etc.

Under the diagram headed *Unity* (Plate 5) I have placed the symbols of the all-seeing eye, the circle, and the single column. Each of these teach the idea of *oneness* or unity. For four thousand years God was pleased, among the Patriarchs and the Hebrews, to emphasize the idea of the oneness of His Being—that there is but One God. This was essential in an age of heathenism, with its many deities. It was not till Our Lord was here on earth that the doctrine of the *Trinity*, the Three persons in the Unity of the Godhead, was clearly revealed. The texts given on the diagram state strongly the idea of Oneness, and the concluding text reminds us how our Lord, by identifying Himself with men and seeking by

## COMPETENCE.

Obs.—Man's Double Nature,  
SPIRITUAL—MATERIAL.

Man's Double Duty,  
TO GOD—TO MAN.



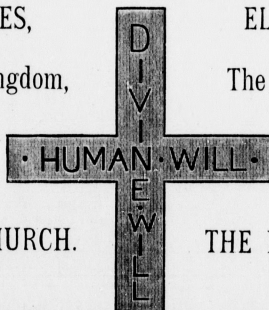
## TWO WITNESSES,

MOSES,

ELIJAH,

The Kingdom,

The Word,



THE CHURCH.

THE BIBLE.

RECONCILIATION IN CHRIST.

PLATE 6.

His Atoning Sacrifice to reconcile God and man, was seeking also to reconcile man to man, to bring about the universal Brotherhood. The only lasting unity will be our Brotherhood in Christ. This is that for which He prayed "That they all may be one in Me." Ought not this to be a strong incentive to lead Christians to seek to bring about the Oneness of the Body of Christ? To be willing to sacrifice much in order to hasten the day when we all may be one in Christ, and everything removed that hinders from "godly union and concord"?

Under the diagram headed *Competence* (Plate 6) the words written will suggest much that I need here only mention in passing.

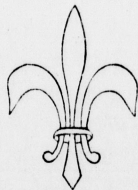
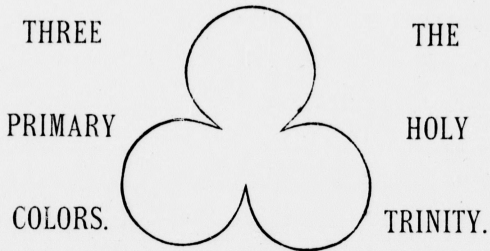
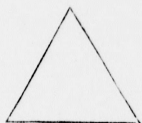
Competence, or sufficiency, reminds us that God has given us sufficient to suit all our wants, and that "man doth not live by bread alone". Here we are reminded of our double nature and our double duty. The two tables of the law show that our duty is pointed out to us with sufficiency of clearness. These are like the two witnesses spoken of in Holy Scripture—the Law and the Prophets—witnesses which in both the former dispensations stood side by side. So in the last days before our Lord shall come again, we are promised two witnesses, Moses and Elijah. Even now we have two witnesses in the world, the *Kingdom* and the *Word*, or, in other words, the *Church* and the *Bible*, both witnessing to the same glorious truths, so that men are left without excuse.

Here in this evil world we find God and man at variance, because the human will is at *cross purposes* with the divine will, and here again the blessed Gospel truth comes out, as in the figure, telling us that Christ has come to seek and to save the lost, to bring the human will into agreement with the divine, to open up "the new and living way" for man's redemption. In Christ shall God and man be reconciled.

On the diagram with the word *Completeness* at the top (Plate 7) I have arranged several symbols illustrating the number *Three* as it has been used in church ornamentation. The three primary colors, red, yellow and blue, are, as we know, those from which all other colors are made. The absence of all color is black, and a proper combination of all colors makes white. These three are the originals from which, by various blendings, the seven colors of the rainbow are formed. But the *red*, *yellow* and *blue* are the primary colors. They are good illustrations of the Three Persons of the Holy Trinity, and there is no doubt that it is from this idea that colors have come to be used in church ornamentation.

The equilateral and equiangular *triangle* is a good symbol of the Holy Trinity. The *trefoil* has taken a very prominent place in

COMPLETENESS.



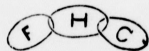
*TRIA JUNCTA IN UNO.*

## DEVELOPMENT OF THREES.

High Priest,

Priests,

Levites.



Passover,

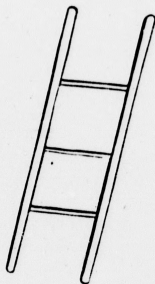
Ben Torah.

Circumcision

OUR LORD,

Apostles,

The Seventy.



Apostles,

Presbyter-Bishops,

Deacons.

Holy Communion.

Confirmation,

Baptism.

Spirit,

Soul,

Body.

Bishops,

Priests,

Deacons.

Supreme,

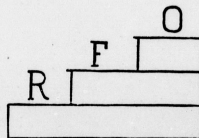
Grand,

Subordinate.

Knight,

Esquire,

Page.



Master Mason,

Fellow Craft,

Apprentice.

SEE ALSO

## MILITARY ORDERS.

PLATE 8.

church architecture, and stands very strikingly in the beautiful tracery of church windows.

The *lily* which we observe worked into church carpets and burnt into the quarries of church windows is another emblem of the Holy Trinity. The lily is a *trifolium* in botany, having its three sepals, three petals, etc., and whether in the stiff, formal, conventional shape which it has taken in architecture, or in the more graceful form of the *fleur-de-lis*, was used, ages before Mariolatry was thought of, as a very beautiful emblem of the Trinity. It has as naturally suggested itself for such a purpose as did the *shamrock* of Ireland to the mind of St. Patrick.

A remarkable thing about the use of the number three is that it was used in all the measurements of the Tabernacle and Temple when complete measurement was required. In fact *cubic measure* is the only complete measurement. Sacred arithmetic calls special attention to this. In the measuring of the Holy of Holies it was to be made ten cubits long, ten cubits wide, and ten cubits high. This is a perfect cube. So again in Solomon's temple, the Holy of Holies, which is the figure of God Himself, is double the former measurements, twenty cubits long, twenty wide and twenty high. Here again is the perfect cube. The number *three* appears to be closely identified with the things which belong to God. And hence we are prepared for its use in connection with the doctrine of the Holy Trinity when that is revealed to men.

On the page which I have devoted to the "Development of Threes" (Plate 8) I have only placed a few illustrations. The *three links* of the chain, reminding us of Faith, Hope and Charity, the three Christian graces, are suggested to me as an emblem commonly used by our secret societies for the keeping in memory the same ideas. Again, *the ladder*, with its three steps, suggests the three degrees so common in the many charitable orders of the present day. I want to show on this page that this idea of three degrees is taken from the Church of Christ, a fact, I am sure, the orders will gladly acknowledge, as well as the fact that the benevolent and charitable work in which they are engaged is but the following out of the precepts and example of the Christ Himself who "went about doing good".

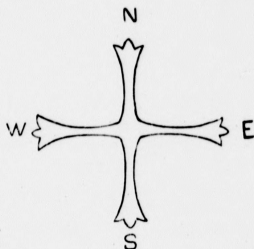
The three steps with R. F. O. upon them tell us of the three degrees in Christianity, Repentance, Faith and Obedience. Every true Christian begins by Repentance. The second degree is so closely allied to the first that it may even be regarded as but the completion of the first. No theologians can distinguish clearly between repentance and faith. But the Christian who reaches the

FOUR = THE WORLD

"TURNED EVERY WAY."

NUMBER.

Gen., III., 24.



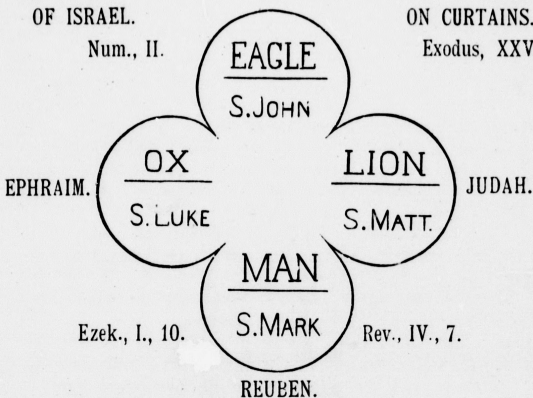
FOUR STANDARDS  
OF ISRAEL.

DAN.

FOUR CHERUBIM  
ON CURTAINS.

Num., II.

Exodus, XXVI.



Ezek., I., 10.

Rev., IV., 7.

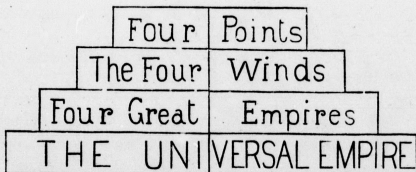


PLATE 9.



third degree, Obedience, is the only one who really is able to overcome difficulties and prove himself a true soldier and servant. So it is with regard to the orders mentioned. The man is not complete in any order who does not reach the third degree. Now, look closely at the threes in groups, and apply what I have said to any or all of them, and you will be convinced that there is something wonderful in their orderly arrangement.

You will be satisfied that the three degrees are built upon ideas drawn from the Church of Christ, and these our Lord, as the Great Reformer, has taken from the preceding Dispensation. The second degree in every case is but the completion of the first. Perfection is only reached at the third step. Obedience is the highest degree in Christian life. The true disciple proves himself such by doing whatsoever our Lord and Master commands. "Ye are My friends if ye do whatsoever I command you." The test of obedience lies in the Holy Communion, the third degree.

I cannot in this limited space follow out all that the page of the diagram suggests, but must ask my readers to carefully examine each group of threes; and the subject is by no means exhausted, for if you study the Military Orders, whether of the Army or Navy, you will find the same wonderful arrangement of threes, and from them all you will obtain interesting and instructive illustrations.

*Four* will be seen to be the World number, as shown on the Diagram (Plate 9), from the four points of the compass.

It is remarkable that when Adam and Eve were expelled from the Garden of Eden, Cherubim were placed to guard the entrance with flaming swords which "*turned every way*". Here the first intimation of the four points are noticed. It is a favorite way of speaking of the world to mention the four winds of heaven, and the four quarters of the earth. Daniel in his wonderful vision saw the world's great kingdoms described as four, the Babylonian, the Medo-Persian, the Grecian, and the Roman, illustrated in the vision by the gold, the silver, the brass, and the iron and clay. These we may presume were representative of all worldly kingdoms, and it is very remarkable that the name *kingdom* is always given to the Church of Christ, and the coming glory of the millennium is described as the Universal Kingdom over which "Zion's King shall reign victorious".

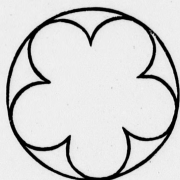
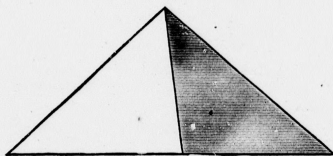
Around the figure of the *quatrefoil* I have placed the names of the tribes under whose banners the Israelites were encamped, and they are arranged north, south, east and west, as described in the second chapter of Numbers. The history of God's ancient people is always of interest, because it foreshadows many events, or

contains many allusions which can only be understood in the light of later developments in the history of the Christian Church, as the ages roll along, and prophecy is being fulfilled.

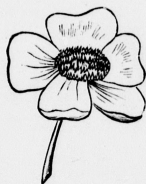
No teacher should fail to know and explain the meaning of the "quatrefoil," which has been used for hundreds of years to stand for the four evangelists, St. Matthew, St. Mark, St. Luke and St. John, and has been used so freely in church architecture. There is a remarkable passage in Ezek. i., 10, where four living creatures are mentioned, a *lion*, a *man*, an *ox*, and an *eagle*. They are again described in Rev. iv., 7, and in the Epistle for Trinity Sunday. It is said that these were the emblems painted on the four standards of the Israelites, which are mentioned in the second chapter of Numbers. There must be some important significance in their frequent use. Among the early Christians they were regarded as typical of the four Gospel writers; and upon a careful study it will be found that the writers of the Gospels have striven to set forth respectively, St. Matthew the *Royalty*, St. Mark the *Humanity*, St. Luke the *Priesthood*, and St. John the *Divinity* of the Christ. These are typified by the four living creatures. Some confusion appears to have arisen among the Fathers in regard to which of the living creatures should be assigned to St. Matthew, and which to St. Mark. St. Augustine has them in the order indicated above, and St. Jerome in the reverse order. Christian Art has fixed the error (as we regard it) of St. Jerome in the Great Cathedral of Venice and in the "Lion of St. Mark" which has been adopted as the crest of the Venetian Senate.

In the Rev. Canon Luckock's book on the "Footprints of the Son of Man as Traced by St. Mark", this symbolism of the early Christians is referred to, and there occurs the following beautiful passage in reference to the four evangelists and their symbols: "While then in St. Matthew we bow the knee with the eastern kings before Him who was born '*King* of the Jews'; while we read the charter of our *salvation* in the pages of St. Luke; while we soar with St. John on his *eagle* wings into the very highest heaven, and realize the Pre-existence of the Word, it is to St. Mark more especially that we turn for the life of Him who was 'touched with a feeling of our infirmities', who, as the Perfect *Man*, has left us an example that we should follow His steps." Some of the fathers regarded these four living creatures as prophetic of the Evangelists, but at least they may be regarded as typical or emblematical. The "*Lion* of the Tribe of Judah" signifies royalty or sovereignty; the *Man*, our Lord's perfect humanity; the *Ox*, the sacrificial victim, is the emblem of the Atoning Sacrifice made by the Great High

# HUMANITY.



FIVE RACES:  
Caucasian,  
Mongolian,  
Malayan,  
Ethiopian,  
Am. Indian.



FIVE SENSES:  
Seeing,  
Hearing,  
Smelling,  
Tasting,  
Feeling.

## THE HOLY SCRIPTURES.

MOSAIC.	HISTORIC.	METRIC.	PROPHETIC.	NEW TEST.
Genesis,	Joshua,	Job,	Isaiah,	Gospels,
Exodus,	Judg. & Ruth,	Psalms,	Jer. & Lam.,	Acts.
Leviticus,	Samuel,	Prov.,	Ezek.,	St. Paul's.
Numbers,	Kings & Chron.	Eccles.,	Daniel.	Catholic Eps.,
Deuteronomy.	Ezra, Neh., Est.	Song of Sol.,	Minor Prophets	Revelation.
	<small>(Captivity Books).</small>			

Priest ; and the *Eagle*, the bird which soars higher than any other creature, is the emblem of Divine Life, speaking as in a figure of His Heavenly origin.

On the Diagram headed *Humanity* (Plate 10) will be found several illustrations used to symbolize this idea. The *pyramid* with its broad base and four sides shows a five-sided figure, solid, firmly settled on its base, as if it belonged to this earth, but with its point directing men to a higher life. It is, therefore, a good emblem of humanity taken from among human erections. The *cinquefoil* or five-leaved window is a very familiar figure in church architecture, whether in the form of the Rose window or worked into the tracery of the more elaborate windows. I have also introduced the common five-petaled flower, which, like the buttercup, is one of the most plentiful in nature. It would almost appear that the idea of the five-leaved window or ornament in architecture was taken from the figure of this well-known flower. That *five* is the natural, symbolic number of humanity will appear when we remember that our limbs terminate in *fives* (and I have put a *hand* upon the Diagram to remind us of this), and that we have *five senses* ; and the human family has its natural division into *five races*, Caucasian, Mongolian, Malayan, Ethiopian and American Indian.

In its proper place I have explained the wonderful arrangement of the Books of Holy Scripture, how they fall naturally according to date and subjects into *five times five divisions*. This is rather remarkable, and will facilitate the memorizing of the Books so as to be readily found when wanted.

The best illustration which I can give of the symbolic number *six* is that which I have placed upon the central point in Chart VI. Six is the number which is the emblem of *work*, and I have used a six-pointed star therefore to remind us of this idea, and its value is fully explained in the chapter which deals with that particular point.

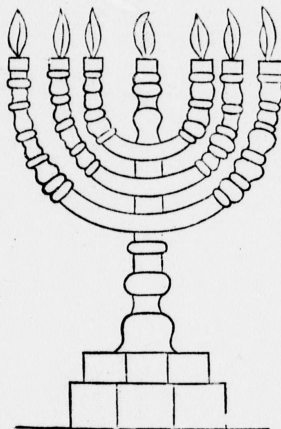
Six is the number of working days in the week, and the type of man's life of labor. There is a certain work which every man is expected to do, limited by the thorns and the thistles, the evils with which this world is cursed, and yet each difficulty which he overcomes makes him the stronger for the coming labors. He is ever conscious of the fact that the end is coming, the week is drawing to its close, and he is urged thereby to greater diligence. His labor is limited. The end will come. May God grant that we may so improve the time and make our lives so useful in the state in which God has placed us that just beyond the end of our week may lie for us the Sabbath of the eternal rest. "Even so, saith the Spirit, for they rest from their labors, and their works do follow them."

# PERFECTION.

## AXELEWT

SEVEN DAYS,  
Gen , II., 2.

BEATITUDES,  
1. Poor in Spirit.  
2. Mourn.  
3. Meek.  
4. Hunger.  
5. Merciful.  
6. Pure.  
7. Peacemakers.  
(St. Matt., V.)



SEVEN SPIRITS,  
Rev. I., 4.

GIFTS OF GRACE.  
1. Wisdom.  
2. Understanding.  
3. Counsel.  
4. Fortitude.  
5. Knowledge.  
6. Piety.  
7. Holy Fear.  
(Confirmation.)

PARABLES OF ST. MATT., XIII.

Sower,  
Tares,  
Mustard Seed,  
Leaven,  
Treasure,  
Pearl,  
Net.

SEVEN CHURCHES OF ASIA.

Ephesus,  
Smyrna,  
Pergamos,  
Thyatira,  
Sardis,  
Philadelphia,  
Laodicea.

SEVEN MUSICAL NOTES.

It has been requested by those who have seen my drawings that I should introduce in this little work a diagram showing how to remember readily the names of the Church's Seasons. (See Plate 11.) Observing that there were *seven* seasons in the Church's year, and writing a letter of the alphabet for each of them, I saw that the letters would spell a catch-word—"axelew"—a word which means nothing, but is, at least, easily remembered, and each letter of it stands respectively for Advent, Xmas, Epiphany, Lent, Easter, Whitsunday and Trinity.

Looking now for an emblem on which these seven letters could be placed, I fixed at last upon the seven-branched candlestick of the days of the Tabernacle and the Temple. I have used the figure of it as pictured on the Arch of Titus, and which probably is a faithful representation. At once I saw in this a beautiful emblem, the seven-branched candlestick representing, as we may say, the Holy Catholic Church, which during the seven seasons of the Ecclesiastical year holds up *Christ* before men, proclaiming Him as "the Light of the World". The various seasons of the Church's year only serve to give us an opportunity of preaching Christ to men, in different lights, in various phases, but it is Christ and Christ only, as the light of men, all the year round.

Seven is the well-known symbol of *Perfection*. On the Diagram around the figure of the seven-branched candlestick I have placed a number of remarkable sevens used in nature and in Holy Scripture.

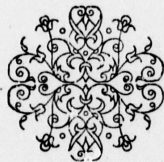
The *seven days* of the week at once reminds us of a division of time as nearly natural as possible, being the fourth part of a lunar month. The *Seven Spirits* of God will remind us of a great number of sevens used in Revelation with the apparent idea of a complete or perfect number. The *Seven Beatitudes* are of general application. Following these are two others for special circumstances, but the seven beatitudes are so general as to make up the perfect number. So also of the *Gifts of Grace* spoken of in the Confirmation Prayer, it is remarkable that there should be seven, corresponding to the Seven Spirits of God.

The *Seven Parables* of St. Matt. xiii. have been mentioned by many writers as a complete prophetic history of the kingdom of heaven on earth from the first sowing of the seed to the final gathering in of the harvest of results. These correspond so closely to the epistles to the *Seven Churches* of Asia, in Revelation, second and third chapters, that they form a very interesting study. They are a perfectly inspired foreshadowing of the history of the Church of Christ from its inception down to the end of the Christian dispensation.

I do not propose to follow further the subject of Symbolic numbers, although the ground over which it would lead me would, I think, be very attractive.

The use of *eight, nine, ten, eleven* and *twelve* as symbols, is shown by the texts written after each of them in the list of symbolic numbers given, and some of my readers may choose to pursue the subject here only suggested.

I have sufficiently developed the idea for my present purpose, and I want now to apply what we have learned to the great work before us of making the Church Catechism and its teaching a very charming and enjoyable study.



THE OUTWARD AND VISIBLE SIGN

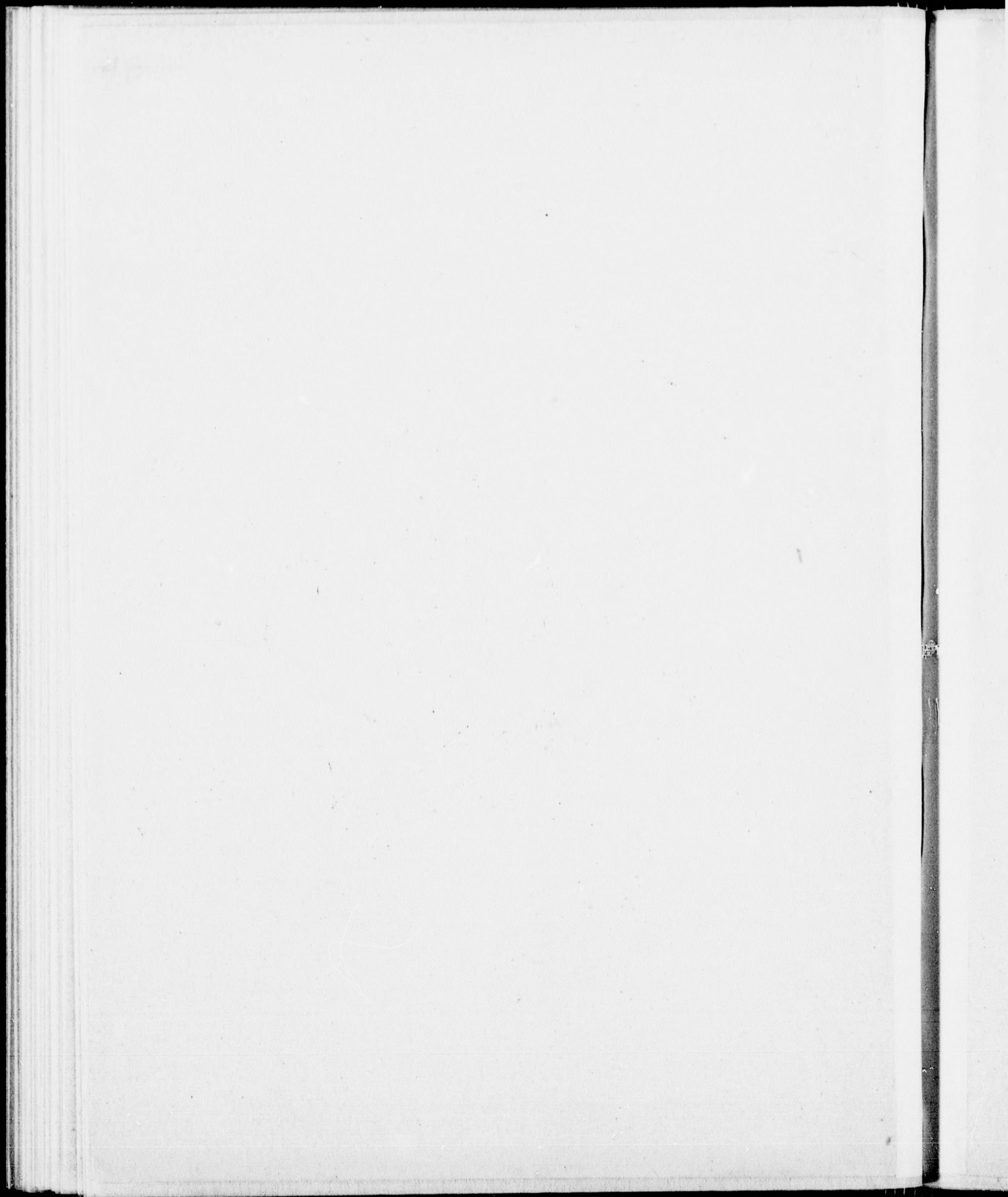
C·H·A·R·T·S

OF THE CHURCH CATECHISM.



BY THE REV. D. J. CASWELL, B. D., PH. B.





## CHAPTER VII.

## THE SIGN SYSTEM APPLIED—DIVISIONS OF THE CATECHISM.

SUCH a Sign System of teaching the doctrines of the Christian faith, as I have proposed, will be found very pleasing. For example, as I have already mentioned, a *star* suggests the idea of *light*. The morning star tells of the coming day, and the evening star tells of a day of light beyond the western hills. What better emblem then could the early Christians have adopted to represent Him who is "the Light of the World", "the Bright and the Morning Star"? And since the Star of Bethlehem was that which called the attention of the Magi to the fact of the birth of the Great Messiah, what more appropriate symbol can there be for the Christmas season?

Let us apply this sign language to the subject of teaching the Church Catechism. The five points of Christian doctrine, as therein taught, may be marked out as in Chart I.

On each of the points of the *five-pointed star* is placed a letter, which immediately calls to mind the fact that the Catechism is naturally divided into *five* parts under the heads of the *Baptismal Vow* or *Covenant*, the *Apostles' Creed*, the *Ten Commandments*, the *Lord's Prayer* and the *Sacraments*. On the Charts, which have been prepared, these five parts are represented in a series of diagrams emblematically upon five separate sheets. These, when explained, will be found full of suggestions to the teacher, and will make the subject extremely attractive to the learners.

You will observe that the five parts of the Catechism appear to suggest that here the church has given us a short and complete system of religious knowledge within the range of *human* understanding. Five is the symbol of *humanity*.

You can see how quickly this will be comprehended by children, and how it at once arranges the whole subject in their minds, and will never be forgotten.

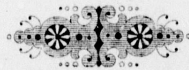
There are only twenty-five questions in the Church Catechism, and they are divided as follows:—

I. The Baptismal Covenant,	4	questions,	B.
II. The Apostles' Creed,	2	"	C.
III. The Ten Commandments,	5	"	X.
IV. The Lord's Prayer,	2	"	P.
V. The Sacraments,	12	"	S.

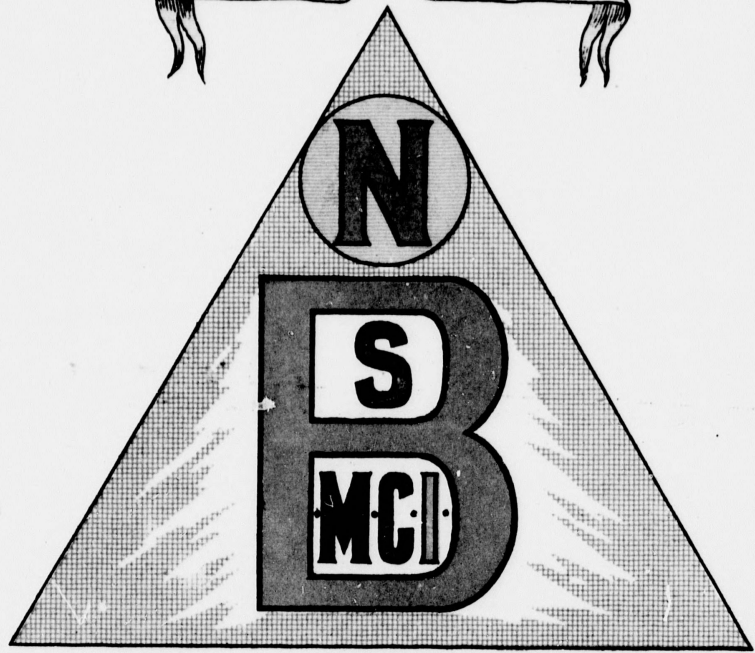
I have used single letters, the most suitable ones, I think, to suggest these five points of Christian doctrine. This *circle* of knowledge, which I have presented in a figure upon Chart I., is that which the Church desires her children to become acquainted with before they are presented for Confirmation. It is presumed that they should have also much Scriptural and historical information, but the Church Catechism is the systematic theology which all of the children of the church should know thoroughly as the groundwork for understanding other more advanced learning.

Here these points of Christian doctrine are arranged upon the Star of Bethlehem, the five-pointed Star; and it is suggested that all our light or wisdom with regard to religious knowledge comes to us from Christ who is the "Light of the World", and that all our teaching is to point men to Christ.

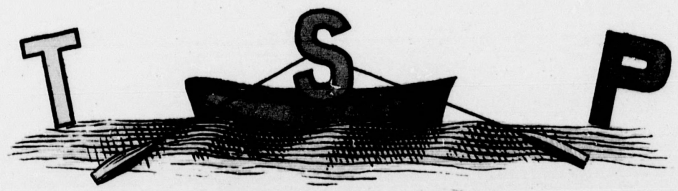
Here is something that will take the attention of young people, and a faithful teacher can make a great deal more of the idea than space will permit me to suggest. But at least let us never fail to "bear witness of the *Light*", to make Christ the centre of all our teaching, and to show that the Church from the beginning to the end of her teaching holds up Christ before men as the One who alone can lighten "every man that cometh into the world". And then we have His promise: "And I, if I be lifted up, will draw all men unto me."



THE  
BAPTISMAL COVENANT



♦ R ♦ F ♦ O ♦



46

## CHAPTER VIII.

## THE BAPTISMAL COVENANT.

TAking up the Second Chart the reader will see twelve letters of the alphabet set forth upon the diagram, which at first sight may appear to have no particular significance. Let the teacher put the Chart before his class, and ask the first question in the Church Catechism: "What is your name?" and point out the letter N in the upper corner of the triangle. While attention is fixed upon it, the teacher has an opportunity of speaking about names generally, and their importance in this world—family names and Christian names—and of showing the greater importance of the name given at our Baptism, because it is given on one's admission to the privileges of the Christian Church. The answer given in the Catechism, viz., "N. or M.," has often been puzzling. The explanation is that the M has, by an error of the scribes or printers, come to take the place of NN—the two N's standing for the *plural*. That is, the answer means *Name* or *Names*, because many persons have two or more Christian names.

The second question brings up the subject of Holy Baptism, noted on the Chart by a large B, inside the *triangle*, which reminds us of the doctrine of the Holy Trinity, for we are baptized "into the name of the Father, the Son and the Holy Ghost". An opportunity is now given of explaining the whole subject of *Sponsorship*—of showing what is meant by God-fathers and Godmothers, that is, those persons who were so *good* (*God* being but another form of *good*) as to present us for Christian Baptism, and who as our *Sponsors* answered in our behalf when we were unable to speak for ourselves, and so secured for us God's blessing. We should show how such sponsorship is being continually entered into by parents or guardians in behalf of their children or wards in the business world every day. The S within the B upon the Chart is for *Sponsors*.

The answer to the second question also states what are the *benefits* of Holy Baptism. These are indicated by M. C. I. inside the large B; and I have never failed, where I have tried it, to find young people interested in the important truths that in Holy Baptism we are made *members* of Christ, *children* of God, and *inheritors* of the kingdom of heaven. Let the teacher dwell upon each point as much as he thinks his class will be able to understand; and for illustrations upon these topics I know no other help so

valuable as the Rev. J. Cluny Macpherson's Lessons on the Church Catechism. Let the teacher show, if he choose, a picture of the human figure. Get the class to find texts which show that our Lord Jesus Christ is the *Head* of the Church, and that we are the *members*. Such texts are 1. Cor. xii., 12, 27, Eph. v., 23, 30, St. John xv., 1-6. From these we learn the importance of the position in which Baptism places us. Hence we may claim to be children (C) of God, and say the prayer our Lord hath taught us, "Our Father," etc. Then, too, as children we are heirs, *inheritors* (I) of the kingdom of heaven, and have a right to the privileges and blessings of the kingdom on earth, and in due time will enter upon our "inheritance among the saints in light", if we do not, like prodigals, forfeit our inheritance.

The third question brings out the three great cardinal principles of Christian doctrine, on the Chart indicated by R. F. O. First we have R, renunciation, or, as I prefer to call it, *Repentance*, this being the great truth preached by St. John Baptist, and also by our Lord Himself, when they first went forth to preach, crying, "Repent ye, for the kingdom of heaven is at hand."

The next letter F stands for *Faith*, for in the Baptismal Covenant my Sponsors promised that "I should believe all the Articles of the Christian Faith". Then, thirdly, they promised "that I should keep God's holy will and commandments, and walk in the same all the days of my life". This is indicated on the Chart by O, which stands for *Obedience*, this being the real idea of keeping God's holy will and commandments. The true Christian lives daily a life of *repentance, faith and obedience*. These are the first principles of Christian doctrine, and on these all appeals to Christian hearts are made. These are the basis of all the sermons which we hear, and, when taught to Sunday School scholars in the three words Repentance, Faith and Obedience, will be fixed in their minds for life.

The next question is introduced by the words, "Dost not thou think that thou art bound to believe and to do?" etc., and the answer is, "Yes, verily, and, by God's help so I will," etc.; and as each principal idea comes out, it will be found that they are rightly represented by the letters T, S and P, *thankfulness* and *prayer* being the continual outcome of a true Christian who is pursuing his course in a "*State of Salvation*". Like the oars in the hands of the rower, both thankfulness and prayer must be in constant use by us. Selfishness leads too many Christians to drop the oar of thankfulness, and pull heavily on prayer, thinking only of their selfish wants, and, like the boatman who does so, they go round and round the circle,

and gain no **real progress**. If, on the other hand, in their self-righteousness they fancy that they "have need of nothing", and have no heart for prayer, but, like the Pharisee, they lift up their voice in thanksgiving only, saying: "God, I thank Thee that I am not as other men are," and so go on in boastfulness to speak of their superiority to the common wants of humanity, they, too, like the boatman have evidently dropped one oar, and go round and round the circle, making no advancement. The true Christian is here taught by the Church Catechism that there is a necessity in the diligent use of the means of grace, and that by the earnest employment of both oars, by *thanksgiving* and *prayer* ("and by God's help so I will"), we may reasonably expect to *advance* in the Christian life.

At this point I may mention that in the course of my teaching (for the method of teaching I am here suggesting is thoroughly *practical*, and has grown up in the course of the writer's own Sunday School experience) I ventured on one occasion on a description of the Christian pursuing his course, as St. Paul does, describing the *racers* preparing for the race, "laying aside every weight," etc. (Heb. xii., 1). I had dropped the idea of a *boat* race, and had now turned upon the more familiar sight of a *foot* race. I was describing how we had sometimes seen six strong young men, well prepared, set out in the race, but before going the full distance, half the number had given out and were quite exhausted, or perhaps only two finally struggled in to the winning post. I saw that I was followed closely in my description by the class before me, and now I asked "What is the most important thing after all in the race?" "To get there," was the quick reply of a precocious boy, and though his answer "took down the house," so to speak, and was suggestive of slang, yet the reply was so expressive that I could not but take up the idea on this occasion and apply the truth which it contained.

In a former chapter I gave a criticism upon this very question. I am sure that those who have followed me so far will say that this is one of the most beautiful things in the Church Catechism. It is full of teaching and a most valuable illustration. There it has lain in the Catechism unseen for centuries, and I am exceedingly thankful, if by my pictorial method, I have brought out its meaning more clearly.

How true it is that many Christians begin well and run their course for a while, and then become discouraged. Only they who persevere, who "so run that they may obtain", who overcome the difficulties of the course and reach the *goal*, are at last crowned with the *garlands* of victory.



## CHAPTER IX.

## THE APOSTLES' CREED.

I HAVE never been able to get a class, even of those who were preparing for Confirmation, to divide the Apostles' Creed into its twelve articles, so as to properly classify the important doctrines taught in each article. Take the method which I here propose in my third Chart and observe how easily they are remembered. Here are twelve letters which will stand for the twelve articles, the twelve important doctrines taught in the Creed. When I put these letters down at first I found that they arranged themselves naturally in the form of a *cross*, the five articles which describe the person and work of our Lord Jesus Christ in His *humanity* requiring to be set out distinctly from the other articles, and I observed that this could be shown on the cross bar better than in any other form. There stood the *cross*, the emblem of the Faith, telling us by this sign what the Church would have us to *believe*. It was extremely interesting to find that the *first coming* of Christ and His *second coming* were properly at the ends of the cross bar, represented by I for Incarnation and C for the words "from thence He shall *come* to judge the quick and the dead".

It struck me as very remarkable that the I and C, standing thus at the ends of the cross bar, were the very *initials* (I and J being originally the same letter) of our Lord *Jesus Christ*, the name by which He is most generally called, and the name by which He was known in the days when He dwelt with *humanity* in His Perfect Manhood. And *five* is the number which is symbolic of Humanity. I have preferred to use the letter I for our Lord's first coming because it stands for the *Incarnation*, and that is the best word by which to express all that is meant by the words "was conceived by the Holy Ghost, born of the Virgin Mary". Then, too, on comparing the *Nicene* with the Apostles' Creed, the doctrine of the Incarnation will be seen to stand out prominently in the former. And here I wish to disclaim any idea of ingenious arrangement in setting forth these letters in this order. They appeared naturally to take this form in my mind when studying the subject. I therefore look upon the wonderful arrangement of the doctrines here set forth as a *discovery* and not an *invention*.

Very remarkably I found that the chief doctrine of the faith, that of the *Resurrection* (represented by the letter R), stood as it ought to do in the very central point of the cross. I have enclosed

the R, therefore, with a *diamond*, representing the most precious *jewel*. I remembered that in the Acts of the Apostles we read how the Holy Apostles and Evangelists went everywhere preaching "Jesus and the resurrection". Many were ready to hear of our Lord as a Great Teacher, like Socrates or Plato; but when the Apostles said that He was slain by cruel hands, and was now alive from the dead, having risen upon the third day, this staggered the reason of many, and they would not believe on Him. In these days, when the doctrine of the Resurrection is scoffed at by so many of the followers of Strauss and Bauer, it is most essential that we assert this great truth and give it its proper place of prominence.

This precious *jewel* of the faith, if stolen, will rob the Christ of all His glory as a *living* Saviour, the Living Head of a living Church, in which he dwells to-day invisible, but no less really than when he walked the earth. "Lo, I am with you alway", said He, "even unto the end of the world." We preach and teach the *living* Christ, really living and present in the lives and souls of men, animating the Church of God, and by the Holy Spirit influencing the nations of the world and overruling all things for good. Many things we cannot see, nor can we understand. "We walk by faith, not by sight." But, as Christians, we live in the presence of the living Christ, and His word stands as good to-day as when He walked and talked with men in Palestine.

It would be a pity to miss the symbolic numbers here. In the upper arm of the cross are *two* letters reminding us of two past dispensations. These are the *witnesses* in heaven teaching man the great and glorious truths of the Fatherhood of God and the Brotherhood of man in Christ. I have already spoken of the five articles which testify to Christ's *humanity* from His first to His second coming. Next, then, observe the five letters in the lower arm of the cross. This is the dispensation of the Holy Ghost amidst *humanity*. It is He who reveals to us the Father and the Son, who takes of the things of Christ and shows them unto us. He is the agent acting on earth and leading us step by step through our worldly career onward to the light. The whole *twelve* articles present a Creed which (like the church organized in the wilderness, and reorganized by our Lord with His twelve Apostles) is a systematic statement, covering all the essential points of belief. Twelve is symbol of *organization*.

For the work of advanced classes it will be interesting to compare the Nicene Creed with the Apostles' Creed, and to separate the articles so as to correspond with the latter. It will be found that they quite agree in their arrangement, the Nicene bringing out

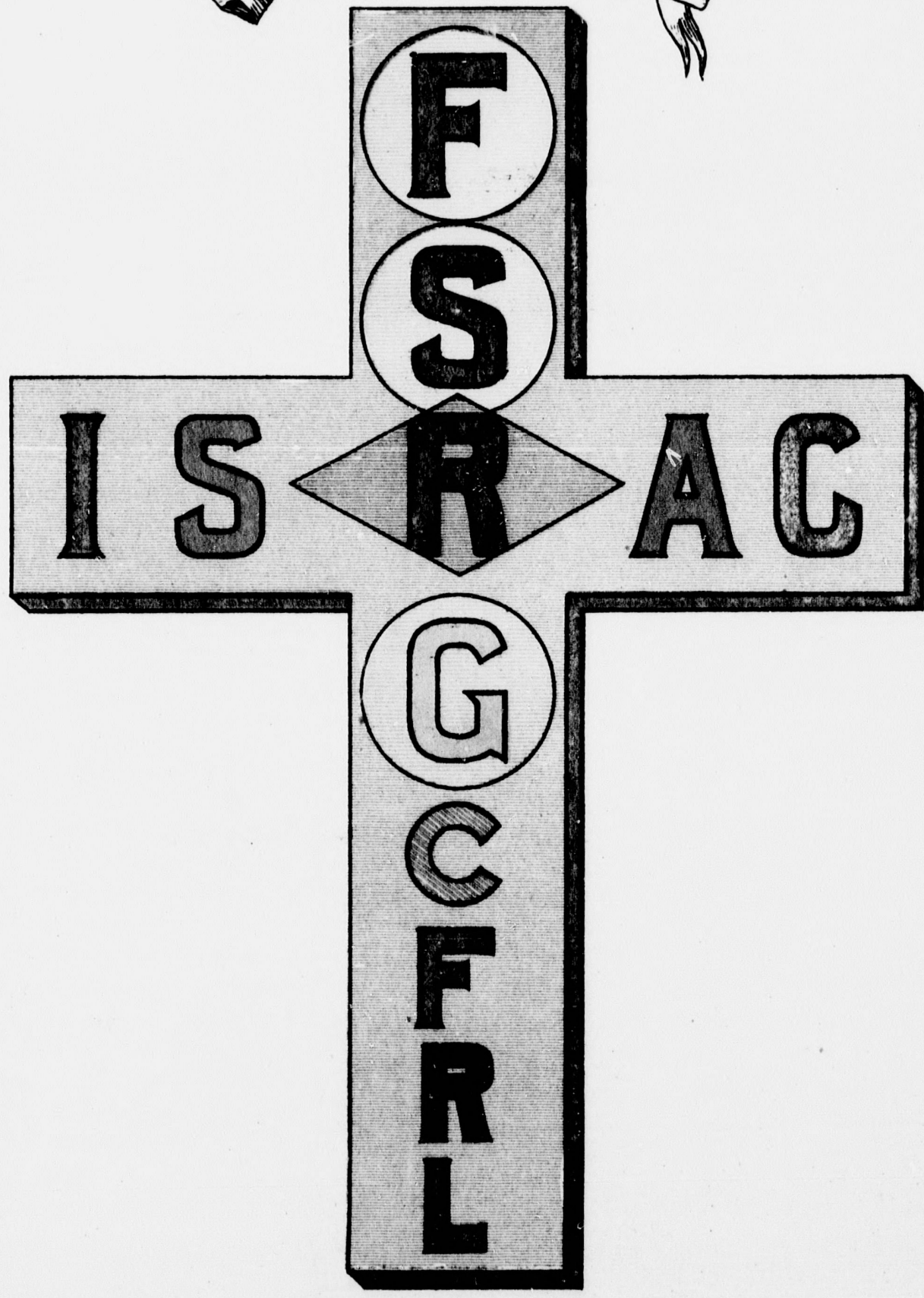
more strongly and emphasizing more clearly the doctrine of the Incarnation and other points which were matters of controversy in the the fourth century of our Christian era.

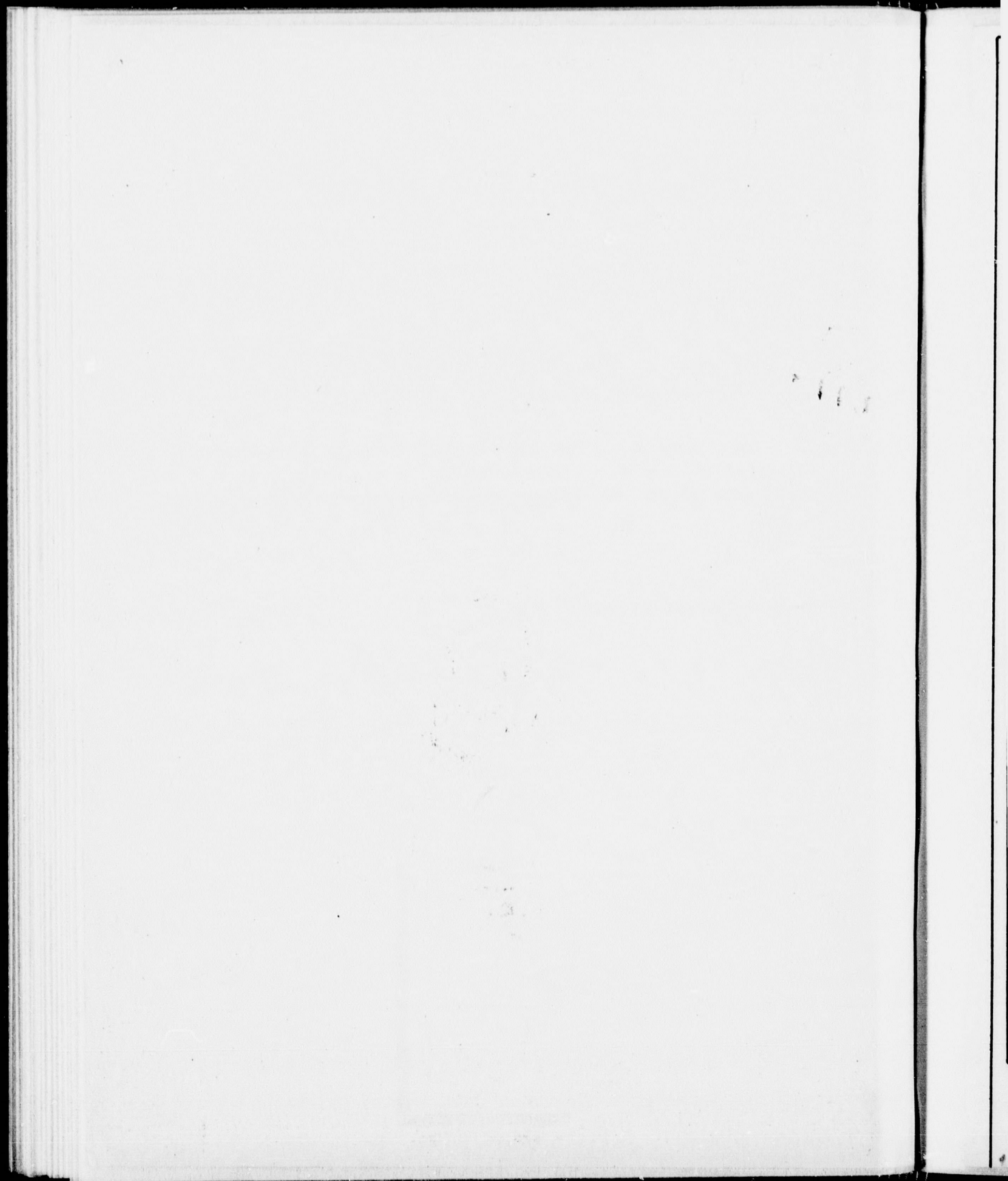
Again, looking at the Chart, you will observe letters F, S and G, which I have chosen to stand for the Persons of the Holy Trinity, surrounded by circles. This is done to give them prominence, and by their aid to draw out from the learners the answer to the question following: "What dost thou chiefly learn in these Articles of thy belief?" "First, I learn to believe in God the Father," etc. The three circles will lead on to the answer in full.

Other letters ought to be noticed; for example, the S which stands for all our Lord's *Suffering*, and suggesting that He is our *Saviour*, the R for His *Resurrection*, and reminding us that He is our *Redeemer*, the A for His *Ascension*, and telling us also that at God's right hand He is our *Advocate*. Again, the C standing below the G is for the Holy Catholic *Church* which is the *Communion* of Saints, receiving its life-giving power from the Holy Ghost, and setting forth to men present comfort in the *forgiveness* of Sins (F), giving assurance of the future Resurrection of the Body (R), because Christ has risen, and intending to bring us all to glory in the Life Everlasting (L). Observe the letter F used twice, as if to teach that it is the Father who forgives, and the R used twice as if to say "Christ the firstfruits and afterwards they that are Christ's at His coming."



THE APOSTLES' CREED





THE TEN COMMANDMENTS

MY DUTY TOWARDS GOD IS

I.

O-G.

to believe in Him, to fear Him, to love Him with all my heart, m-s-s-

II.

T-W.

to worship Him, to give Him thanks--

III.

R-N.

to honour His Holy Name and His Word--

IV.

H-D.

and to serve Him truly all the days of my life.

MY DUTY TOWARDS MY NEIGHBOUR IS

V.

O-RF.

to love, honour and succour--

VI.

I-RS.

to hurt nobody--  
to bear no malice--

VII.

P-RB.

to keep my body--

VIII.

H-RH.

to be true and just--  
to keep my hands--

IX.

T-RT.

and my tongue--

X.

C-RM.

not to covet nor desire--

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## CHAPTER X.

## THE TEN COMMANDMENTS.

ALL students of the Bible are quite familiar with the Ten Commandments in the well-known form of the *two tables*. I have put them, therefore, in this form on Chart IV. Here are four Commandments which teach our duty to God upon one table, and the remaining six, which teach our duty to our neighbor, upon the other. Under the numbers of the Commandments I have placed certain letters which will be found to suggest the chief thoughts in each. For many of the teachings upon the Ten Commandments I am here indebted to Macpherson's treatise published by the C. E. S. S. Institute. In some cases I have changed the words used by Macpherson, so that I would not have to repeat the same letters too often.

- I. O. G. means One God.
- II. T. W. " True Worship.
- III. R. N. " Reverence the Name.
- IV. H. D. " Holy Day.
- V. O.—R. F. means Obedience, the Religion of the Family.
- VI. I.—R. S. " Innocence, the Religion of Society.
- VII. P.—R. B. " Purity, the Religion of the Body.
- VIII. H.—R. H. " Honesty, the Religion of the Hands.
- IX. T.—R. T. " Truth, the Religion of the Tongue.
- X. C.—R. M. " Contentment, the Religion of the Mind.

These will be seen to be brief and expressive, and will give the teacher plenty of room for enlargement upon each point of practical morality required by the Commandments.

It will be well here to notice the value and interest of symbolic numbers. There are the *two tables*, like two witnesses, telling us the whole duty of man to God and to his neighbor. On the one table are *four* commandments telling us the duty to God belonging to this *world* of His creation, and that this duty is not laid only upon the Israelites, to whom the written law was given, but is *universal* in its obligation. In fact, the moral laws of God are binding on all His creatures in any part of his creation, angels as well as men, on the inhabitants of Mars (assuming that that planet is inhabited), as well as upon the people of this earth. The *six* commandments on the second table remind us of the *labor* which may be necessary in obedience to God's laws in doing our duty to



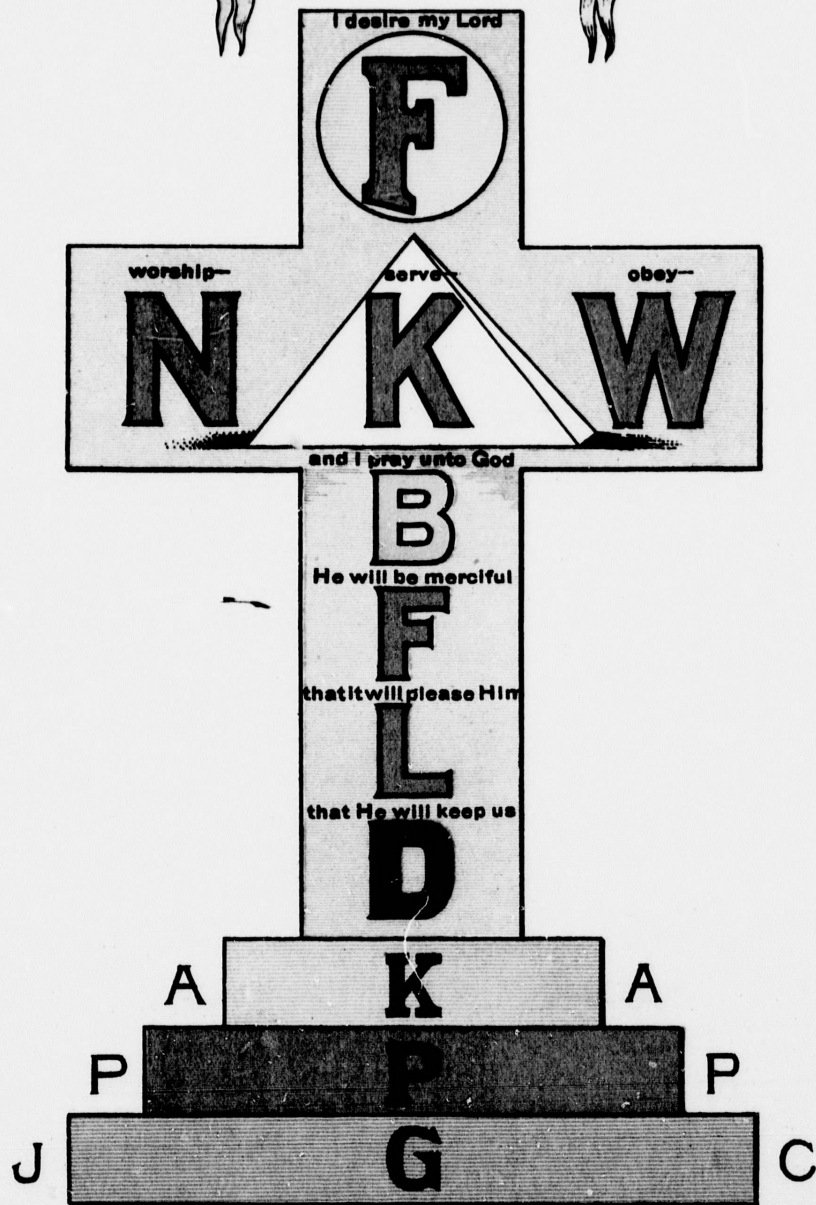
our fellow men, and that we are never to shrink from duty, whatever labor it may involve.

The whole *ten* commandments stand to point out our position of *responsibility*. Ten is the symbol of responsibility, and by the number we are reminded that we are responsible beings, and that every man must one day give an account of himself to God "according to that he hath done, whether it be good or bad".

The long answers to the questions which follow in the Catechism, giving practical examples of our duty to God and to our neighbor, have been a very heavy task to most young people. These, however, may be made more interesting by writing the clauses under their proper heads, as is done upon the Chart. This will be found in the second table to change slightly the order of some of the clauses. But, if our object be to get the ideas fixed and impressed upon the minds of learners, this, I am sure, will be accomplished by the method which I suggest more readily than by merely memorizing and repeating *parrot fashion*, as is so often heard among our S. S. scholars and candidates for Confirmation.



THE LORD'S PRAYER



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## CHAPTER XI.

## THE LORD'S PRAYER.

LOOKING for a plan of setting forth in the same way the several parts of the Lord's Prayer, I found that two kinds of *petitions* are generally recognized by writers upon this subject. Three of these can hardly be properly called petitions, but are rather words of adoration or worship addressed to our Heavenly Father. The remaining four speak of our dependence upon God for our earthly wants. This, again, carries out the idea of the symbolic numbers in Holy Scripture, where *three* always suggests Completeness or what belongs to God, and *four* symbolizes the things which belong to this world.

And here we have a very important truth taught us by this arrangement of the Prayer—that God's Holy Name is first to be praised, and our hearts should go out in worship and adoration towards Him first, before we begin to think of our own special requirements. This is the order of the service in our Liturgy, where praise goes before prayer, the singing of Psalms and Canticles (interspersed with lessons of Scripture in order to incite our gratitude), and then, after the reciting of the Apostles' Creed, we join in prayers for ourselves and others. This is the order suggested in the third question of the Catechism, *thankfulness* and *prayer*. And, indeed, it is but the carrying out of our Blessed Lord's exhortation, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

Putting down the letter F for the words "Our Father which art in heaven," the *invocation* in this prayer, there it stood alone testifying that we have all *one* common Father. Putting N, K, W for the three clauses which refer to God's *Name, Kingdom* and *Will*, I also wrote down B, F, L and D for *Bread, Forgiveness, Leading*, that is Heavenly Guidance, and *Deliverance* from Evil, or the Evil One, as the Revised Version of the New Testament has it.

I was rather surprised to find that these letters would naturally order themselves into the form of a cross. In this form, therefore, I have placed them on Chart V. Thus we are reminded that there can be no real prayer without *faith*, of which the cross is the emblem. "Without faith it is impossible to please Him, for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." We call to mind the fact that all our prayers are based on the great work of Redemption

completed for us on the Cross of Calvary, and also that our Blessed Lord has said, as an encitement to our faith, "Verily, verily, I say unto you, whatsoever ye shall ask the Father *in My Name*, He will give it you."

The doxology, which is sometimes added and sometimes omitted, but which is not essential to the prayer, gave me the hint of the *three steps* beneath the Cross as a basis, and the whole figure becomes a familiar one. On these steps I have put the letters K, P G for the words "For Thine is the *Kingdom*, the *Power*, and the *Glory*, for ever and ever. Amen."

Looking at the Chart before me, I was much impressed with the fact that in the prayer, thus standing in its complete symbolic form, the Church or *Kingdom* of God is mentioned twice, taking the most prominent place, as if especially important. In the cross bar the K, standing for "Thy Kingdom come", is especially striking. And why not? This kingdom is the "Blessed company of all faithful people", God's peculiar care *in* the world, but not *of* the world. This is the organization by which God is reaching men, which is not only praying but laboring to bring about that happy day when God's *Name* shall be revered and His "*Will* be done on earth, as it is in heaven". That God's great and glorious kingdom may really rule over men, and the world be regained to its rightful owner, is what all true disciples of Jesus Christ labor and pray for. The thought came naturally to me that here in His visible kingdom, or church, we have the body of acknowledged citizens who are striving for the advancement of His Kingdom on earth. This is the "Church of the Living God, the pillar and the ground of the truth", and is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone". Taking up my pencil I put A. A. for Apostles on the top step, P. P. for Prophets on the second step, and J. C. for our Lord Jesus Christ on the lowest step, His Sacred Name being the *foundation* of all our prayers. "For other *foundation* can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii., 11.

It will be observed that I have enclosed the K which stands in the central point of the Cross by the figure of a *pyramid*. I have had the thought in my own mind for many years that the figure of a pyramid is the only outward and visible *sign* that will satisfy many passages of Holy Scripture which have reference to the Church. Look at 1 Peter ii., 4-7: "To whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious (*i. e.*, Christ), ye also, as lively *stones*, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by

Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a *chief corner stone*, elect, precious; and he that believeth on Him shall not be confounded. Unto you, therefore, which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed the same is made the *head* of the corner." See also Psalm cxviii., 22: "The stone which the builders refused is become the *headstone* of the corner." What building, I may ask, other than a pyramid can be said to have a *head corner stone*? The head corner stone cannot be at the base, for *there* there are other corner stones against which no marked distinction can be made.

There are several other passages of Holy Scripture with which the above are closely allied. The Head Corner Stone is evidently intended as a figure of Our Lord Himself. This will be seen more clearly a little further on. The *Church* of Our Lord Jesus Christ appears to be represented by the complete figure of the *Pyramid* as far as it can be expressed by a visible sign, and of this Christ is the *Head Corner Stone*. The Church is laid here on earth upon a good, broad, solid foundation. It has come to stay, so to speak. The builders are seeking to find *living stones* among men to carry on the construction, until that day when He shall "accomplish the number of His elect and hasten His Kingdom", and then shall He "come again in His glorious majesty", and the Head Corner Stone of this mighty pile, erected to the glory of God, shall be put on "with shoutings, crying grace, grace unto it". See Zech. iv., 7.

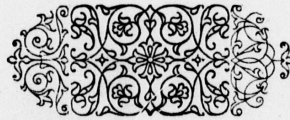
All these lessons and many more will the faithful teacher find in this beautiful and comprehensive prayer.

The chief points of the answer to the question following, viz.: "What desirest thou of God in this prayer?" may be arranged under the respective heads as indicated by the letters, and this will be found an interesting work for the more advanced classes in our Sunday Schools.

For example, as will be seen upon the Chart, the answer to this question will be found to fall naturally under the letters which stand for the chief words. The letter F suggests the words "I desire my Lord God our Heavenly Father", and it will be seen that the words "worship", "serve" and "obey", are placed respectively over the letters N, K and W; and they teach that we should *worship* His Name, *serve* in His Kingdom, and *obey* His Will. Over the B are written the words "And I pray unto God", which will at once suggest the four petitions which we offer for our own earthly wants; the B reminding us of "all things that be *needful* both for our souls and bodies"; the F reminds us of the words "that He will be merciful

unto us and *forgive* us our sins"; the L, that He may be our *Leader* to guide us in all life's journey, and that He may "save and defend us in all dangers, ghostly and bodily"; and the D will suggest "that He will keep us (*i. e.*, *deliver* us) from all sin and wickedness, and from our ghostly enemy, and from everlasting death."

Thus arranged under their proper heads these hints will not only make the answers to be more clearly remembered, but the teacher has the greater advantage in drawing out and impressing the lessons upon the minds of the young learners.



# THE SACRAMENTS

How many - - - - - (Number) - - **B x S,**

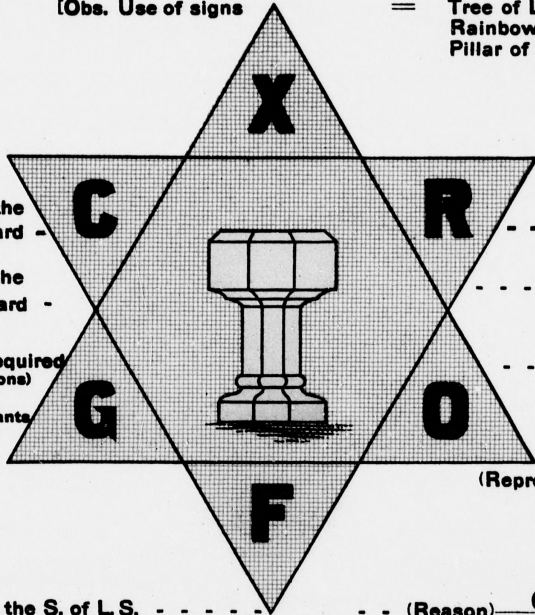


What meanest - - - - - (.Nature) - -  $\frac{\textcircled{1}}{\text{O} \cdot \text{M} \cdot \text{P}}$

How many parts - - - - - Two (O and I)

[Obs. Use of signs

= Tree of Life  
Rainbow  
Pillar of Fire, &c.]



What is the outward -

**C**

- - **W x N,**

What is the inward -

- - - **D x B,**

What is required (conditions)

**G**

- - **R x F,**

Why are infants

**O** Sureties

(Representation)

**F**

Why was the S. of L.S. - - - - -

- - (Reason)  $\frac{\text{C} \cdot \text{R} \cdot \text{S}}{\text{(to show forth)}}$

What is the outward - - - - -

- - - **B x W,**

What is the inward - - - - -

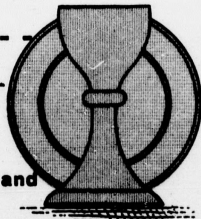
- - - **B x B,**

What are benefits - - - - -

- - - **S x R,**

[Obs. Food of Body and

Soul compared.]



What is required - - - - -

**X · R · O · F · G · C**

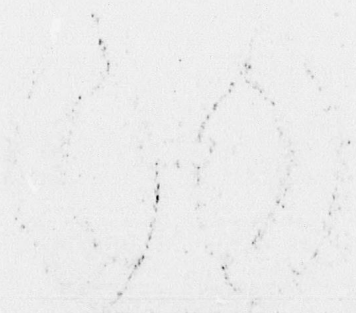


I

or

W

\*



## CHAPTER XII.

## THE SACRAMENTS.

THE remaining twelve questions in our Catechism have reference to the Holy Sacraments. These questions, as will be seen on Chart VI., may be thrown into three groups. The first, second and third questions form the first group, and are introductory. They ask for explanation of the Number and Nature of the Sacraments. The "Sacramentum" of the Roman soldier was his *oath of allegiance* to the government of the day. The Christian Church has taken up this word as expressive of the binding obligation of the Holy Sacraments upon Christians. They are our oaths of fealty and fidelity to Christ, the King and "Head over all things to His Church."

Types and figures have been used so commonly in every age in God's dealings with men, that we cannot wonder that their use is continued in such a simple and beautiful form in the Sacraments of the Church of God under the present dispensation. The third question reminds us of the importance of *signs*, and how God has used them in every age of the world. I have noted a few of these on the Chart as suggestions to the teacher. The *tree of life* and the *tree of knowledge* were the signs of the Covenant in the Garden of Eden. The *rainbow* was the sign between God and Noah. The *pillar of fire* and *pillar of cloud* were the tokens of God's presence with His people in their wilderness journey. The *sacrifices* were signs between God and men, and especially we learn that the *Paschal Lamb* in the Passover Festival was the great type pointing to the "Lamb of God which taketh away the sins of the world." So, in the Holy Catholic Church, we do not wonder that God should be pleased to continue the use of outward and visible signs and tokens; and we should make use of them, therefore, reverently to commemorate the great essential truths, never to be forgotten, that *purity* of life can only be maintained by the *strengthening* and *refreshing* of our souls by heavenly grace.

The Holy Sacraments are the outward and visible signs of this grace. The *chaff* is to the wheat extremely important to its full development, even if it is not the most essential thing. So, too, no one dare make little of the outward and visible signs which Christ has ordained in His Church as a means to an end. Teachers have an opportunity of explaining all this to young minds, and should not fail to give the Sacraments their place of due importance. On

the Chart the diagram, with the I inside the O, will *take* with young people quicker than any words we might use. They will perceive by the figure that the *kernel* within is the essential part, and cannot fail to see the value of the *shell*.

All the letters used will catch the eyes of the young learners, and especially that which looks like an *algebraic formula*—"the outward and visible sign of inward and Spiritual grace given unto us, (O) ordained by Christ Himself, (M) as a means whereby we receive the same, and a (P) pledge to assure us thereof."

Taking up the subject of Holy Baptism, we have four questions grouped together upon this topic. The letters W and N, and also D and B, will suggest to the teacher the *water* and the *name*, and again the "*death* unto sin" and the "*new birth* unto righteousness," and these may here be dwelt upon by the teacher and fully explained. The conditions necessary for Baptism are sufficiently indicated by the letters R and F for *repentance* and *faith*.

The question proposed regarding *Infant Baptism* will introduce the whole subject of *Sureties* and the doctrine of *Representation*, or one standing in the place of another. No one can fail to observe how this is in constant use in the world. People sign documents for infant children, containing covenants which cannot be fulfilled for many years to come, which must in many cases be completed by the children long after their parents or guardians are dead and gone. Men stand by one another as *bailsmen*, and give guarantees for one another in business. The father suffers more than does the prodigal, in his great anxiety and distress of soul for his wandering boy. The mother suffers more than does the infant, at whose sick bed she watches by day and through the midnight hours, and, indeed, she would give her very life's blood that her child may be spared from suffering. If this principle be so universal in life, why should the Church of God be the only place, as some vainly say, where this must not be recognized, and where each one must stand for himself? The Church Sunday School teacher must not pass lightly over this subject of infant baptism. He should show that the principle involved is as *natural as life*, and that the Christian parent is bound to do what is best for his children. He who would violate so sacred a principle, must take upon himself the burden of the responsibility. The Church forbids them not. She cries out, as did her Master, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God." This is the spirit of our Blessed Master, as He seeks after the welfare of our children, and calls them His own in Holy Baptism. No one, I think, can teach in a Sunday School who is not animated by the thought that, in this

work, he is obeying Him who said, "Feed *My* lambs"—Hsi, because that, by the Holy Spirit in Baptism, He has taken them up in His arms, "put His hands upon them, and blessed them."

The remaining five questions relate to the Sacrament of the Lord's Supper. On the Chart the teacher will find letters indicating the chief words. The C. R. S. for the "*continual remembrance of the sacrifice*"—"to show forth the Lord's death till He come"—will suggest thoughts regarding the *reason* why the Lord's Supper was ordained.

The letters B. W. (Bread and Wine) and B. B. (Body and Blood) are intended to give words of comparison and resemblance, which the teacher may use in these lessons to show the importance of obeying Christ in this Holy Sacrament, "which is generally necessary to salvation," and by which the souls of the *faithful* are "*strengthened and refreshed*" (S. and R.), as our bodies are by the Bread and Wine. The comparison between the food of the body and the food of the soul will give the teacher plenty of ground on which to show the "benefits whereof we are partakers thereby."

The conditions required of them who come to the Lord's Supper, as proposed in the last question, may be indicated by the letters X. R. O. F. G. C. These I have not only written at the bottom of Chart VI., but I have also arranged them on the points of the Six-pointed Star in the centre of the Chart. I conceive that this is the great central point to which this whole subject leads us, and hence I have made it the most prominent.

The letters are taken from the answer to this question :—

X.—"to *examine* themselves,

R.—whether they *repent* them truly of their former sins,

O.—steadfastly purposing to lead a *new* life (of *Obedience*);

F.—have a lively *faith* in God's mercy through Christ,

G.—with a thankful remembrance of His death (*Gratitude*);

C.—and be in *charity* with all men."

Every thoughtful Sunday School teacher or scholar will at once recognize these as the essential *points* of the true Christian character. You may go back over them and name each as a Christian virtue, *Watchfulness*, or self examination, *Repentance*, *Obedience*, *Faith*, *Gratitude* and *Charity*. These are the essential Christian characteristics, and "if these things be in you and abound, they shall make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

A friend who observed that I had used a Five-pointed Star in my first illustration, and a Six-pointed one in the last, has kindly informed me that the five-pointed star was that of King David—

the Star of Bethlehem—and that a six-pointed star was that of King Solomon. So it would appear, if this be correct, that I have struck upon two remarkable emblems. The one reminds us of the "Sweet Singer of Israel," whose inspired language of song has been used in the Church in all ages since his day, as the language of worship and praise. We remember him as one who took his illustrations from nature, in whose school he was trained, and learned as a shepherd boy, gazing into the heavens, to catch the voice of God's works speaking forth the praises of the Great Creator. Then, lastly, we have the emblem of *light* held up in a darkened world in the star of "Solomon the Wise," and whose words as a wise Teacher urge upon the young to choose Divine Wisdom as their guide, saying to them, "Remember now thy Creator in the days of thy youth," and again, "Fear God, and keep His commandments : for this is the whole duty of man."

Looking at the marks of the Christian character which are indicated on the *Six-pointed Star*, we call to mind the fact that, as "*workers* together with God," we go forth to *labor* in His kingdom. Six is the number symbolizing Labor. This is not our place of rest, but the place of *work* for the Master, following in the footsteps of Him who said, "I must work the works of Him that sent Me, for the night cometh when no man can work." It becomes us, therefore, as His followers, to cultivate the graces of the Christian character, as set forth in the last emblem, viz : *watchfulness, repentance, obedience, faith, gratitude* and *charity*. Receiving our light from Him who is "the Light of the World," it is expected that each Christian will reflect something of the Master's character, and be as lights shining in this darkened world. We began the Catechism, with the Star, which told us of the light which comes to us from Christ, and we close with the remembrance that He has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We rise from the study of the Church Catechism with the feeling which has touched many who have preceded us, that this little book contains a whole "body of divinity." It is a wonderful composition to be so brief, and yet to contain all the great essential doctrines of the Christian faith put together in systematic order, and in such words as to be the admiration of all, and not to be distasteful to those of extremely opposite views.

I trust that the method of teaching here described may be found useful to many Sunday School workers. Let us gladly use any method which may make our work more interesting to ourselves, and the lessons taught more impressive upon the minds of the

young in whom we are interested, bearing in memory that "they that be wise (*teachers*, see marginal reading) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii., 3.)



## CHAPTER XIII.

## THE SYSTEM ENLARGED—MEMORIZING THE ORDER OF HOLY SCRIPTURE.

WE all must see the importance of learning the order of the books of Holy Scripture, so as to be able readily to find them in a moment. An effort of memory is required to do this, and I propose here to give some suggestions how to help the memory.

In olden days, everybody, they tell us, even every child could recite the order of the Books of the Old and New Testaments, as they could the alphabet. If that be true, it is all changed now, and in our S. Schools, and in our day schools, the results of the want of daily religious training are cropping out.

In a Christian Endeavor meeting in an eastern city, it was painful to see several of the members looking for the Book of Micah in the New Testament.

A young pulpit orator, not a thousand miles from Boston, was joining in a *Union* meeting, and was expected to read a portion of Scripture. Asking his brother minister *where* he should read, a certain passage in Daniel was suggested as one very suitable to the occasion. The young man turned over the leaves of the Bible vigorously, but in vain, and just as the choir was bringing its selection to a close, he turned in despair to his companion, and said, "Where is Daniel, anyway?"

At the foot of the page headed *Humanity*, among the illustrations (Plate 10), I have shown how the whole of the books of the Old and New Testaments may be arranged in five divisions; and by grouping those which belong to the same date or subject, they will be found to consist of *five times five* portions. This makes a very convenient and systematic classification, and in this way they may be intelligently committed to memory.

Another method which came to my attention some years ago, at a S. S. Convention, is very ingenious, and has its advantages. Put down the figures for the Old Testament and the New in separate lines, thus :—

5, 12, 5, 5, 12	=	39	Books.
5, 14, 8	=	27	"
	—		
Total . . .		66	

The explanation is this :—

5	Books of Moses,
12	Historical Books,
5	Metrical Books,
5	Books of Greater Prophets,
12	Lesser Prophets,
5	New Test. Historical Books,
14	Epistles of St. Paul,
8	Other Books.

When learned in this way the effort of memory is not very great to recite them all.

By a curious looking problem, very easy to remember, you can tell in a moment how many *chapters* are in the Old and New Testaments.

39 1 — 9  29	27 1 — 26  0
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Put down the figures 39 and 27, the number of books in each, side by side, as above. Put 1 under each of the extreme figures, and subtract. The result is 29 and 26. Now put 9, the highest of the digits, in front of the one, and 0, the lowest digit, at the right of the other, and at once you see—

929 chapters in the Old Testament.  
260   "   "   New   "

This is very curious ; not very valuable perhaps, but it is one of those things which *take* with children as well as with those of larger growth.

Please notice, also, that 3 times 9 make 27, so that if you have the two figures to begin with you may proceed to develop all the others. In fact, any schoolboy will at once see that it is the raising of three to its second and third power,  $3 \times 3 = 9$ ,  $3 \times 9 = 27$ . Here is another development of threes, as in Chapter VI.; and you have all the Books of the Old and New Testaments fully ordered in your mind.

Of the books of the Old Testament the most difficult to remember, in proper order, are those of the *twelve books* of the Minor Prophets. I have used the following curious device for many years, and have recommended it to others, who have told me that they have found it very useful. Write down the first two letters in the names of the books, like *syllables*, in the form of three catch-words, thus :—

Ho-Jo-Am.  
Ob-Jo-Mi-Na.  
Ha-Ze-Ha-Ze-Ma.



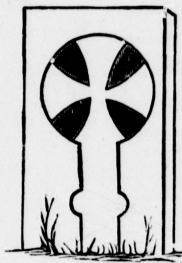
Now you may pronounce these catch-words, and they are not difficult to remember and recall at your pleasure or need. You will find that they give you the order of the twelve books of the Minor Prophets. Where two syllables resemble one another as Jo and Ha, the difficulty is removed when you remember that these are arranged alphabetically, as in the dictionary, thus Joel comes before Jonah, and Habakkuk before Haggai. With regard to the syllable Ze which occurs twice, for English scholars they stand in reverse order, Zephaniah before Zechariah. This is explained by the fact that the books are ordered according to the Greek alphabet, not the English, and as  $\phi$  (ph) stands before  $\chi$  (ch) in Greek, so Ze( $\phi$ )ph has the precedence of Ze( $\chi$ )ch.

The Books of the Old Testament in our Bibles are not in the order of those of the Hebrew Bible, but in the order of the Greek translation, called the *Septuagint*, made about B. C. 272.

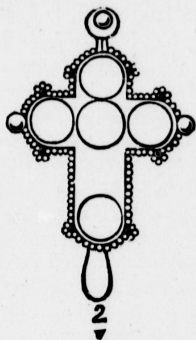
In the New Testament the books may be remembered in their proper order without much difficulty, and soon learned by practice in turning to find passages. But it will save some annoyance to know that the four smaller Epistles of St. Paul, those to the Galatians, Ephesians, Philippians and Colossians, which give most difficulty to the memory, are arranged in the order of the vowels in the first syllables of each, thus, a, e, i, o,—*Gal., Eph., Phil., Col.*

I have given the above in the hope that they may be found helpful to teachers and others, as I know they have been to many who have tried them. Even an *ingenious* method of helping the memory may surely be applied to the remembering of that which is so valuable and so practical as the above. If a form is necessary, we may as well use one which is tried and recommended.

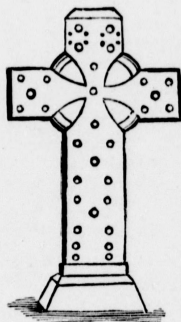




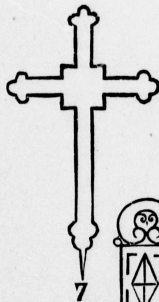
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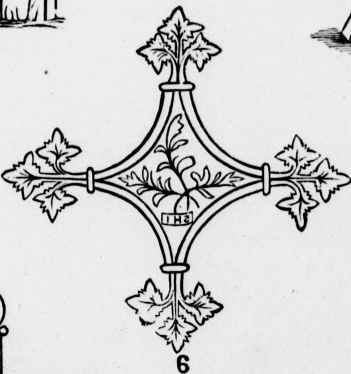
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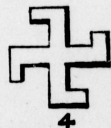
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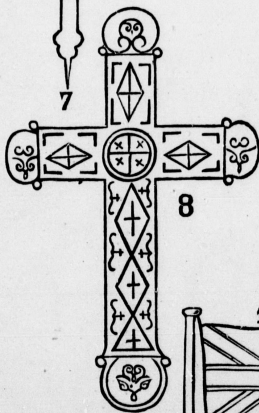
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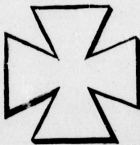
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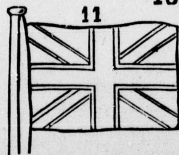
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PLATE 12.

## CHAPTER XIV.

## CHURCH ARCHITECTURE.—LESSONS TO BE LEARNED FROM IT.

IT has been suggested that in an additional chapter it would be well to give the various forms into which the cross has been shaped in Church ornamentation and architecture. (Plate 12.) I think it wise to familiarize the minds of young people with these, in order not only to remove or prevent any idea of superstition in connection with them, but also to show that, *as* the minds of Christians in past ages have dwelt upon the figure of the cross, on which our Blessed Lord was slain, their imaginations have shaped it into almost every beautiful form. Some of these were originally peculiar to different *localities*, such as the *Maltese* cross and the cross of *Iona*, and some are named after different *persons*, as for example *St. Andrew's* cross, which is represented as being in the form of the letter X, because history tells us that St. Andrew was crucified on a cross of this particular shape. St. Andrew's cross appears on the British Union Jack, along with that of St. George and St. Patrick; these three crosses being the national emblems of England, Scotland and Ireland respectively, and, since 1707, have, in the form of the *Union Jack*, been the *national flag* of Great Britain (Chamber's Encyclopædia). See page 65, on which I have shown many beautiful forms of crosses.

The architects of churches in early days very ingeniously worked the various symbols into the church buildings which they erected. The *cross* was the *ideal* of the *plan*, and the various emblems, spoken of in chapters IV. and VI. preceding, stood very strikingly in the beautiful tracery of the windows or the mouldings and carvings of the ornamentation.

Even the common *lancet* window had its meaning, and bore its silent testimony to the Three in One. On a diagram (see Plate 13) I have shown how in three equal spaces, joining the boundaries of the spaces above, as in the cut, two *arches* are formed, and the middle space becomes the lancet shape, from which the form of the window is taken. The two outer spaces are unseen or imaginary, and the lancet window stands as a testimony to their existence though invisible. That is, the window is a figure or emblem of "Christ manifest in the flesh;" the other Persons of the Holy Trinity, never visible to human eyes, are not represented. It was the Christ who revealed the doctrine of the Trinity in all its fullness.

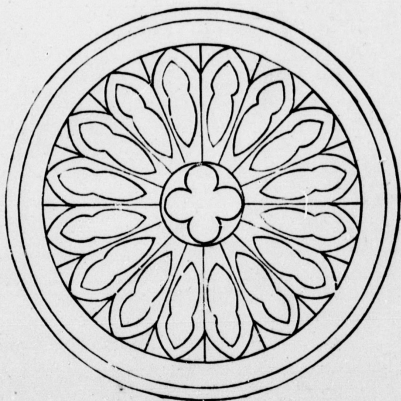
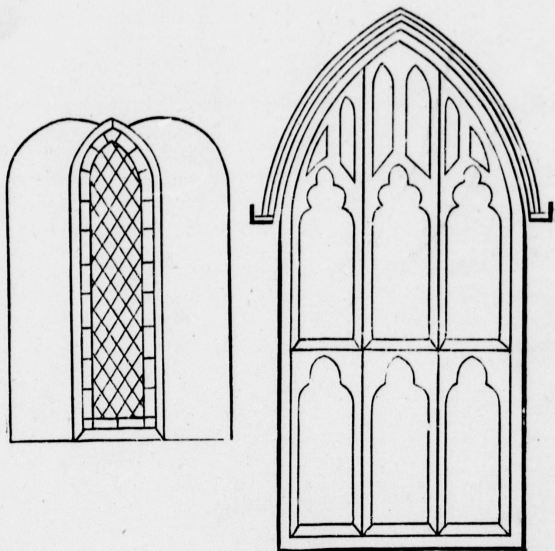
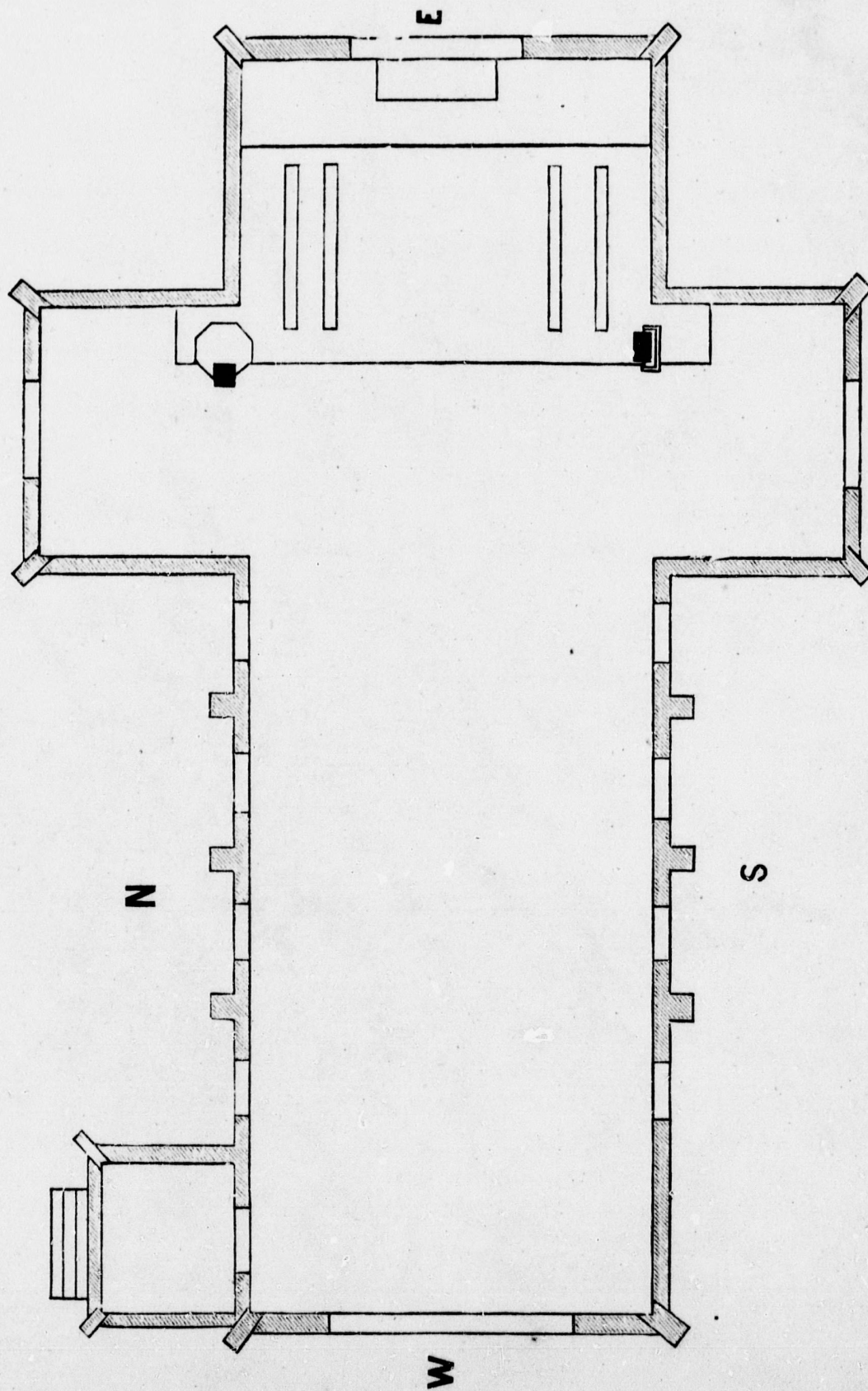


PLATE 13.



W  
PLATE 14.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." St. John i., 18, xv. 26. The lancet window, therefore, speaks to us in a language of its own.

Again, we have often seen the window with the single mullion, that is so divided as to form apparently a double window; what does that teach? It evidently is a testimony to the double nature of the Christ, Divine and Human. It is still the lancet window, but divided by the mullion not only for beauty's sake but also silently to give this emblematic testimony.

Then the *triple* windows, which are so beautiful in their wonderful tracery, are seen everywhere. They evidently speak of the doctrine of the Holy Trinity, and with the many combinations of threes, or with other numbers, may be found very full of testimony to various Christian doctrines. The designers of these evidently intended to preach to men the doctrines of our holy religion with unvarying faithfulness. Like our beautiful liturgy, though the preacher for the day may set forth his own views of things in changing human thought, it always speaks the same thing; and so do the ancient beautiful churches.

The *Rose* or *Wheel* window, so commonly seen, speaks of the great "Sun of Righteousness" who has risen upon the world with heralding in His wings, bringing light and immortality to light.

On a diagram I have given a plan of an *ideal* Christian Church building. (See Plate 14.) My object has been to show how the architects of early days worked their ideas into the magnificent structures which have stood for ages, in England and on the continent of Europe, to testify for the faith of Christ. A voice comes forth from every side as we stand in one of these venerable structures. Those ancient masons probably worked better than they knew, as did the builders of the pyramids; and it is for us in modern days to learn the lesson spoken from those venerable piles. Look at the *plan* of almost any ancient cathedral, as in the *ideal plan* which I have given, and there is the *cross* laid in the solid earth from east to west. Along the north and south sides, there are, at least in the perfect building, *eleven* windows, standing for the eleven faithful Apostles, the place of the twelfth (the traitor, Judas) being covered by the porch upon the *north* side—the dark north.

The *Chancel* is the place of the Head, *i. e.*, of Christ Himself, whilst the *transepts* and *body* of the Church are the proper places of the members, where the body of the people worship.

From the Holy Table, the place of the Head, are dispensed the richest blessings in the Holy Communion to His waiting people. There on the left of the Chancel is the *Prayer-desk*, because the ancients rightly judged that the prayers should come from the *heart*, and the heart in the human body is upon the left side. So upon the north side, the right of the Chancel, stands the *pulpit*, because the ancients, not understanding human physiology correctly, supposed that the voice had its strength from the right side; and indeed they were not so far astray, since physiology teaches us that the right lung is larger than its mate. Any one can now see at a glance why the *Choir* occupies the central portion of the Chancel, if chest and lungs are rightly placed, to be used in singing God's praises.

I fear that some will think that these are fanciful ideas, but whatever they may be called, they have so worked themselves into the glass, the brick, the stone and the marble of the ancient Church buildings, that, with reasonable explanations, they give an answer to the why and the wherefore of our children, and prepare the Christian teacher to be ready always to give a reason to those of enquiring minds, who ask, "What mean ye by these Symbols?"

It may be well, in passing, to speak of the origin of the words Chancel and Nave, as applied to different parts of our churches. The word *Chancel* is taken from the Latin word *cancelli*, wooden railings, because it was railed off from the body of the church for a special purpose. The word *Nave* originated in the idea of the Church building being like a *ship*. Some think it is from the Greek word *νάος*, *naos*, meaning a *temple*. But, I rather think, it is from the Greek word *ναῦς*, *naus*, a ship (from which indeed we have nausea, seasickness). The Greek word would in Roman letters become *navis* (u and v being originally the same letters), and this into *navis*, which is the Latin word for *ship*, from which we have our English word *nave*, the word describing the whole building, but applied to its larger part. It is presumed by this figure that Christians are being transported in the safe vessel of the Church of Christ (of which each church building is a figure) over the "waves of this troublesome world, that finally they may come to the land of everlasting life."

I have spoken of the meaning attached to the windows on the north and south sides of the church by the ancient builders, and now, before concluding, I ought to speak of the large *East Window* over the Holy Table. There it stands to represent for us the Christ, the Light of the World, the light of whose blessed Gospel beams upon us from the great "Sun of Righteousness." From Him

comes all our light and the knowledge of heavenly grace, and the East Window stands to testify to this great truth.

And what shall we say regarding the *West Window*, which in ancient and in many modern churches is larger and more imposing than any other? The ancient builders understood it to stand for *St. Paul*, the great Apostle of the Gentiles. From this, however, I prefer to enlarge the idea, and call it the *Missionary* window. It is surely designed to teach us that when we, as Christians, have received the light and knowledge which comes to us from Christ, we must not think of keeping it to ourselves. That great, broad West Window appears to speak to us in the language of the *marching orders* of the Church, as given us in our Lord's great commission, "Go ye into all the world, and preach the gospel to every creature."

